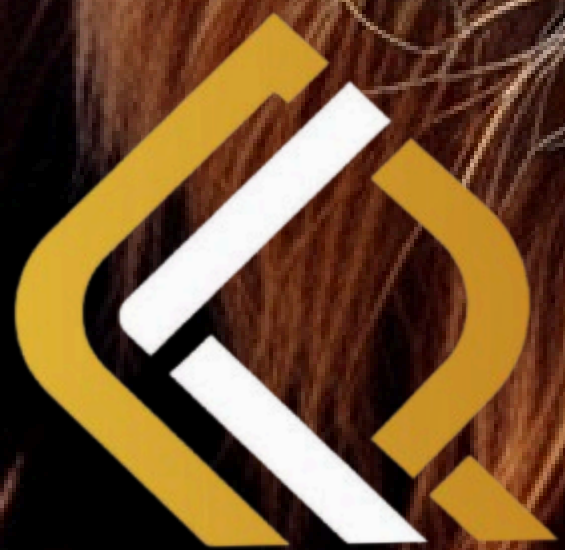


THE GLAD TIDINGS OF
MUSTAFA
FOR THE SHIA OF MURTAZ'A



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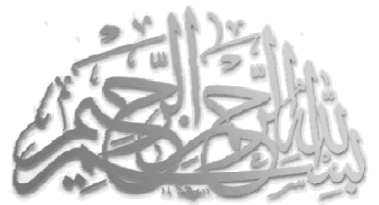
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THE GLAD TIDINGS OF MUSTAFA FOR THE SHIA OF MURTAZ'A

بِشَارَةُ الْمُصْطَفَى ﷺ لِشِيعَةِ الْمُرْتَضَى عَلَيْهِ السَّلَامُ



SHAYKH 'EMADUL DEEN ABU JAAFAR MOHAMMAD
BIN ABI QASEM AL-TABARI



In the Name of Allah, Most Gracious, Most Merciful

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First published in 2005 by Shiabooks.ca
10520 Yonge St., Unit 35B, Suite 209
Richmond Hill, ON
L4C 3C7

Web: <http://www.shiabooks.ca>
E-Mail: Info@shiabooks.ca

ISBN 0-9735937-1-7

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The Glad Tidings of Mustafa for the Shia of Murtaz'a

Shaykh 'Emadul Deen, Abu Jaafar Mohammad bin Abi Qasem Al-Tabari

Translated by Sayyid Mohsen Hosseini Milani



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Note from the Author

**Shaykh ‘Emadul Deen, Abu Jaafar Mohammad bin Abi Qasem, Ali bin Mohammad
bin Ali bin Rustam bin Yazdebaan Al-Tabari Al-Amoli Al-Kajji**

In the Name of Allah, Most Gracious, Most Merciful

Praise:

Praise be to Allah, the only Subduer, the Uncreated, the Almighty, the Glorious, the Forgiving, the Generous, and the Protector.

He cannot be seen with eyes and cannot be imagined by the imagination, the One who while being the furthest from His creation is the closest to them, and while being the closest to them is the furthest from them. He is the witness of every secret and He is the Glorified and the Most Exalted.

I testify that there is no god but Allah and He has no partners. I testify as a loyal believer who believes with certainty, and I testify that Mohammad ﷺ is Allah’s chosen slave and he is the chosen prophet.

(I testify) that Allah has created the heavens and the earths and everything else between them for Mohammad and his purified family. May the blessings of the Exalted Allah be on him and his family.

Introduction:

I was motivated to write this book because I saw that a large number of people gave themselves the title “Shia” without respecting this title or being aware of its rights.

A sensible person is one who knows the value of that which he possesses, so he can honour it if it deserves to be honoured and he can treasure it if it deserves to be treasured, and he can protect it from anything that will ruin it.

I intentionally collected the Ahadith¹ that reveal the status of the Shia, the rewards and the honour that Allah has prepared for them in the highest levels of Paradise, and the status of the pious Imams in Allah's eyes. Therefore, those who read this book will learn with certainty the value of a Shia, and thereby respect and honour this title and stay committed to their obligatory duties that they have as Shia. May those who benefit from the contents of this book increasingly pray for me.

This book is entitled Bisharatul Mustafa le Shiatel Murtaz'a (The Glad Tidings of Mustafa for the Shia of Murtaz'a) and I have not included any Hadith in it except the most authentic Ahadith from the most trusted scholars.

I seek nothing but to please Allah and I ask nothing but the prayers of those who read this book. I desire nothing but to attain nearness to the best of the creation (the Messenger of Allah ﷺ) and his purified family, the Imams of guidance. May Allah's blessings be on them, to the extent of the number of every (grain of) sand and every stone.

I ask Allah for piety and support, for He is the best supporter, who with His generosity, listens to prayers and grants them.

¹ Ahadith: Plural for Hadith (Sayings of the Ahlul Bayt)

About the Author

Shaykh ‘Emadul Deen Abu Jaafar Mohammad bin Abi Qasem, Ali bin Mohammad bin Ali bin Rustam bin Yazdebaan Al-Tabari Al-Amoli Al-Kajji was amongst the most trustworthy and knowledgeable scholars of the Shia world in the sixth century.

He is known as an honourable scholar who had amongst the largest number of narrations.

He is held in high esteem among other great Shia scholars who have paid tribute to his knowledge, nobility, and honour.

For example, Shaykh Montajab Al-Deen refers to him in the book, Fehrest, as “the trustworthy scholar, Imam ‘Emadul Deen.”

The knowledgeable scholar, Al-Tostani, also speaks highly of him in his book, Maqaabis. Al-Tostani writes, “He was a Hadith narrator who was an honourable, knowledgeable, and noble scholar. He had all of the noble qualities and excellent traits. May Allah elevate his status and make him dwell in His Paradise.”

And Mohaddith Al-Nouri says in his book, Al-Mustadrak, “Imam ‘Emadul Deen Abi Jaffar Al-Tabari was a magnificent, knowledgeable, and noble scholar.”

His Birth:

It is unfortunate that the exact date of birth of some of our scholars is not known. However, based on what others have written about him, we have come to the conclusion that he was born toward the end of the fifth century. It seems he lived a very long life. People have narrated Ahadith from him even until the year five hundred and fifty-three.

His Trips:

We have not found detailed information about his trips. However, based on his narrations from his teachers, it is obvious that in the year 508-509 he was in

Amol.² In the year 510, he was in the city of Ray³ and then he moved to Najaf, where he stayed. In the year 512 and 516, he traveled to Kufa and studied under the scholars there. He returned to Najaf thereafter and lived in Najaf until the year 518 when he went back to his hometown Amol.

In the year 524, he traveled to Neyshabur⁴ and from the narration of his student, Ibn Al-Mash'hadī, we understand that he was back in Najaf in the year 553.

His Teachers and Sources:

1. Shaykh Al-Taefah⁵ Abu Jaafar, Mohammad bin Hasan bin Ali Al-Tousi.
2. The knowledgeable scholar, Abu Ali, Hasan bin bin Jaafar, Mohammad bin Hasan Al-Tousi (son of Shaykh Al-Taefah, Tousi).
3. The guardian scholar, Abu Abdullah, Mohammad bin Ahmad bin Shahryar Al-Khazen, the treasurer of the shrine of the Commander of the Believers.
4. The chief pious scholar, Shamsul Deen, Abu Mohammad, Hasan bin Husain bin Hasan, known as Haseka.
5. The pious Sayyid Abu Taleb, Yahya bin Mohammad bin Husain bin Abdullah Al-Jowani Al-Tabari Al-Husaini.
6. The knowledgeable scholar, Abu Jaafar, Mohammad bin Abi Hasan, Ali bin Abdul Samad bin Mohammad Al-Tamimi.
7. The knowledgeable scholar, Abu Najm, Mohammad bin Abdul Wahhab bin Isa Al-Samman Al-Raazi.
8. The honourable Abul Barakat, Omar bin Ibrahim bin Mohammad bin Hamza Al-Alawy Al-Zaidi.
9. The scholar, Abul Baqaa', Ibrahim bin Husain bin Ibrahim Al-Basri.
10. Abu Ghalib, Saeed bin Mohammad bin Ahmad Al-Thaqafi.
11. The scholar, Abu Ali, Mohammad bin Ali bin Qarawash Al-Tamimi.
12. Abu Mohammad, Jabbar bin Ali bin Jaafar, known as Hadaqatul Raazi.
13. Abu Is'haaq, Isma'eel bin Abi Qasem bin Ahmad Al-Dailami.
14. His knowledgeable father, Ali bin Mohammad bin Ali.
15. Abu Yaqz'aan, Ammar bin Yasir.
16. Abul Qasem, Saad bin Ammar bin Yasir.
17. Abu Abdillah, Husain bin Ahmad bin Khairaan Al-Baghdadi.

² Amol is a city in northern Iran, located near the Caspian Sea on both banks of the Haraz River in the province of Mazandaran. During the 9th and 10th centuries, Amol was a prosperous city renowned as a centre of Muslim learning.

³ Ray is a city in central Iran which is located south of the capital, Tehran.

⁴ Neyshabur is a town in North-Eastern Iran, located in the province of Khorasan, close to Mash'had.

⁵ The scholar of the nation was the title given to Shaykh Abu Jaafar Al-Tousi, who was one of the greatest Shia scholars.

18. Isma'eel bin Abil Qasem bin Ahmad, Abu Is'haaq Al-Amoli Al-Dailami.
19. Shaykh Abul Wafaa', Abdul Jabbar bin Abdullah bin Ali Al-Moqari.

His students and those who have quoted him:

1. The trustable scholar, Qutbul Deen Abu Husain, Saeed bin Hibatullah Al-Rawandi.
2. The scholar, Arabi bin Musafir Al-'Ebadi Al-Helli.
3. Shamsul Deen Abul Hasan, Yahya bin Hasan bin Husain bin Ali bin Mohammad bin Batreeq Al-Asadi Al-Helli.
4. The great scholar, Abu Abdullah Mohammad bin Jaafar bin Ali bin Jaafar Al-Mash'hadi, the author of the famous book, Al-Mazaar.
5. The scholar, Abul Faz'l, Shathaani bin Jibraeel bin Isma'eel bin Abi Taleb Al-Qummi.
6. Sayyid Abul Hasan, Bahaul Sharaf, Mohammad bin Hasan bin Ahmad bin Ali bin Mohammad bin Omar bin Yahya Al-Alawy, the narrator of Sahifatul Sajjadiyya.
7. The scholar, Fakhrul Deen, Abu Abdillah, Mohammad bin Edris Al-Helli, the author of the book, 'Al-Saraaer'.
8. The scholar, Abu Abdullah, Mohammad bin Ali bin Shahr Ashoub Al-Sarwi Al-Mazandaraani.
9. 'Ameedul Roasaa', Hibatullah bin Ahmad bin Ayyoub.
10. The knowledgeable Sayyid Jamalul Deen Al-Redha bin Ahmad bin Khalifa Al-Jaafari Al-Adami.
11. The pious scholar, Husain bin Mohammad Al-Suraawi.
12. The honourable Sayyid Abul Faz'ael Al-Redha bin Abi Taher bin Hasan Al-Husaini.
13. The honourable Abul Fath, Mohammad bin Mohammad bin Jaafariyyah Al-Alawiyyah Al-Tousi Al-Husaini Al-Ha'eri.
14. Sayyid Shamsul Deen, Ali bin Thabet bin 'Osaidah Al-Surawi.
15. The scholar, Abul Faraj, Ali Ibn Qutbul Deen Al-Rawandi.

His Precious Books:

1. Bisharatul Mustafa le Shiatul Murtaz'a.
2. Kitabul Faraj fil Awqaat wal Makhraj bil Bayyinaat.
3. Sharh Masaael Al-Tharee'ah.
4. Kitabul Zuhd wal Taqwaa.

Note from the Translator

Sayyid Mohsen Hosseini Milani

Praise be to Allah whose blessings cannot be counted and whose Mercy cannot be measured. Praise be to Him for guiding us with the best of His creation, Mohammad, the Messenger of Allah ﷺ, Ali, the Commander of the Believers ﷺ, Fatema, the Master of the Women of All of the Worlds ﷺ, and the Imams of guidance from their sons ﷺ.

Dear Reader:

The book, Bisharatul Mustafa le Shiatul Murtaz'a, The Glad Tidings of Mustafa for the Shia of Murtaz'a, boasts a collection of over five hundred and ninety Ahadith, whose sources are amongst the most widely-recognized, accepted, and authentic in the Shia world.

The Ahadith in this book offer the reader a deeper insight into what it means to be a Shia of the Ahlul Bayt, examining closely the responsibilities and the incredible status that this title truly entails. Each Hadith is a precious treasure which requires careful reading, understanding, and reflection, for it is as Imam Abu Abdillah Jaafar bin Mohammad Al-Sadiq ﷺ says, "It is better to understand one Hadith than to narrate a thousand."⁶

The following are some suggestions which may provide a richer reading and appreciation of the beautiful Ahadith in this compilation:

1. Reading Ibn Shazan Al-Qummi's book, One Hundred Incredible Virtues of Ali bin Abi Taleb and His Sons (translated by the aforementioned translator). This is truly a prerequisite to the reading of this book.
2. A careful reading of the footnotes in this book. The footnotes are very rich in detail and provide important information which allow for a more thorough understanding of the Hadith.

⁶ Monyatul Moreed 181. A'laam Al-Deen fi Sefaat Al-Mo'menin 95. Al-Ghaibah of Al-No'maani

In many cases the footnotes refer to verses in the Holy Qur'an or to other important resources. The reader is strongly encouraged to go back and study the suggested resources in the footnotes.

3. The references of each Hadith are mentioned in the footnote of the Hadith, and all of these references are from books written in Arabic. If one of the references has been translated the page numbers may not match the Arabic version exactly.
4. In the references of certain Ahadith, the following note in parentheses has been added: (with some differences). The purpose of the note is to indicate that the version of the Hadith in the reference mentioned may be slightly different with respect to sentence structure only.
5. At the beginning of certain Ahadith the following acronym has been added: "W.P.S." (With Previous Sources) to indicate that the chain of narrators up to the narrator mentioned in the Hadith are the same as the narrators of the previous Hadith.
6. At the beginning of certain Ahadith the following acronym has been added "W.S." (With Sources) to make the reader aware that the complete chain of narrators has not been mentioned, simply because the chain of narrators is too lengthy. The complete chain of narrators of the Hadith can be found in the reference books mentioned in the footnotes.
7. Arabic words have been capitalized in the first instance of their use in the book and are followed by a translation. Thereafter, only the first letter of the Arabic word has been capitalized.
8. An index has been provided at the end of the book to provide the reader easy reference to specific Hadith. The reader is strongly advised, however, to use this reference after having read the entire book.

Furthermore, many Ahadith touch on several topics. The descriptions provided in the Index are relatively general and, therefore, do not encompass the contents of the entire Hadith.

The reader is kindly requested to recite Surah Al-Fateha for the author of this book, Shaykh 'Emadul Deen Abu Jaafar Mohammad bin Abi Qasem Al-Tabari.

Chapter 1

Hadith Number 1

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated for me in the year five hundred and eleven in the city of our master, the Commander of the Believers^{عليه السلام}, from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man,⁷ from the knowledgeable scholar Abu Jaafar Mohammad bin Ali bin Husain bin Babeweyh, from his father, from Saad bin Abdullah, from Ayyoub bin Nuh, from Safwan bin Yahya, from Abaan bin Othman, from Abi Abdillah Jaafar bin Mohammad^{عليه السلام}, who said:

On the Day of Judgement, a caller will call from inside the Throne, "Where is Allah's Caliph on His land?" Then Prophet Dawud will stand up.

Allah will say, "We did not mean you, even though you are a caliph."

Then he (the caller) will call again, "Where is Allah's Caliph on His land?"

Then the Commander of the Believers^{عليه السلام} will stand up.

Allah will say, "O creatures! This is Ali bin Abi Taleb, Allah's Caliph on His land and His decisive argument on His slaves. So those of you who held on to him in life, hold on to him now. See with his light and follow him to the highest levels of Paradise."

⁷ Known as Shaykh Al-Mufid, perhaps the greatest Shia scholar after the occultation.

So a group of people who followed Aliؑ in life will stand up and follow him to Paradise.

Then Allah will say, “Whoever followed someone else in their life, follow them today wherever they go.”

Then Allah will say:

When those who were followed shall renounce those who followed them, and they see the punishment, and their ties are cut asunder; and those who followed shall say, ‘Had there been for us a return, then we would renounce them as they renounced us.’ Thus Allah will show their deeds to be (the cause of) intense regret to them, and they shall not come forth from the fire (2:166-167).⁸

Hadith Number 2

The scholar Abu Abdillah Mohammad bin Ahmad bin Shahryar Al-Khazen narrated for me in the year five hundred and twelve in the city of our master, the Commander of the Believersؑ, from Abu Ya’la Hamza bin Mohammad bin Yaqoub Al-Dahhan, from Abul Hasan Ahmad bin Mohammad Al-Jawaliqi, from Mohammad bin Ahmad bin Walid, from Sa’dan, from Ali, from Husain bin Nasr, from his father, from Sabaah Al-Mozani, from Abi Hamza Al-Thomali, from Hadathah, from Abi Razeen, from Ali bin Husainؑ, who said:

Those who love us for the sake of Allah will benefit from our love wherever they are, even in the mountains of Deilam.⁹ And as for those who love us for other reasons, Allah will do with them as He pleases. The love for us, the AHLUL BAYTؑ,¹⁰ removes the sins of Allah’s slaves just like the wind that blows the leaves off the trees.

⁸ Behar Al-Anwar 8:10, 40:3, Amaali of Tousi 1:61,96, Amaali of Mufid 285

⁹ Deilam: An area in southern Iran close to the Persian Gulf, next to the city of Khuzestan. In this Hadith, this word is used to refer to a very remote and distant land.

¹⁰ Ahlul Baytؑ: people of the house of the Prophet, referring specifically to the Commander of the Believers, Master of the Women of All of the Worlds, and the Imams from their sonsؑ.

Hadith Number 3

The scholar Abu Ali Hasan bin Mohammad Al-Tousi narrated from his blessed father the scholar Abi Jaafar Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Qasem Jaafar bin Mohammad bin Qulaweyh, from Husain bin Mohammad bin Amer, from Moa'lla bin Mohammad Al-Basri, from Mohammad bin Jomhoor Al-Aami, from Abu Ali Hasan bin Mahboub, from Aba Mohammad Al-Rasebi, from Abil Ward, from Aba Jaafar Mohammad bin Ali Al-Baqirؑ, who said:

On the Day of Judgement, Allah will gather all of the people in one desert, from the first to the last, naked and barefoot. They will stand in that desert and will start sweating profusely. Their breath will become very heavy until a time that only Allah knows and, *"You shall not hear a sound but a whisper"* (20:108).

Then a caller will call from the Throne, "Where is the Prophet of Makkah?"

The people will reply, "Call him with his name."

The caller will call again, "Where is the Prophet of Mercy, Mohammad bin Abdullah?"

Then the Messenger of Allah ﷺ will stand up and walk in front of all of the people until he arrives at a Pool which is as long as the distance between Aila and Sanaa'.¹¹

Then the caller will call the Commander of the Believersؑ. Ali bin Abi Talebؑ will stand up and walk until he gets to the Prophet ﷺ.

Then Allah will allow the rest of the people to start moving. Some people will be allowed to come to the Pool and some will not. When the Prophet ﷺ sees any of our followers who are not allowed to come close to the Pool, he will start crying.

The Prophet ﷺ will say, "O Lord! These are Shia of Ali!"

So Allah will send an angel to the Prophet ﷺ to ask him, "Why are you crying?"

The Prophet ﷺ will reply, "How can I not be crying when I see some of Ali's Shia have been stopped from coming to the Pool and are being moved toward the people of Hell?"

¹¹ Aila: A mountain between Mecca and Medina which is close to Yanbo'. Sanaa' is a city in Yemen which is between two mountains, Naqom and Aybaan. The distance between the two cities is close to nine hundred kilometres.

Then Allah will say, “O Mohammad, I have granted them to you. I have forgiven them for you and have removed their sins. I have allowed them to join you and your progeny whom they loved, and I have allowed them to come to your Pool. I accepted your intercession on their behalf and I have honoured them.”

When the people see this, they will weep and scream, “O Mohammad!”

So there will not be anyone left who loved us (the Ahlul Bayt^{عليه السلام}), who accepted our WILAYAT (authority), and who renounced and hated our enemies, who will not join our group and come to the Pool.¹²

Hadith Number 4

The scholar Abul Baqaa’ Ibrahim bin Husain bin Ibrahim Al-Raqaa Al-Basri narrated for me in Muharram of the year five hundred and sixteen in the city of our master the Commander of the Believers^{عليه السلام}, from the scholar Abu Taleb Mohammad bin Husain bin O’tba, from the scholar Abul Hasan Mohammad bin Hasan bin Husain bin Ahmad Al-Faqih, from Hommawayh Abu Abdillah bin Ali bin Hommawayh, from Mohammad bin Abdullah bin Muttalib Al-Shaibani, from Mohammad bin Ali bin Mahdi Al-Kendi, from Mohammad bin Ali bin Amr bin Z’areef Al-Hajari, from his father, from Jamil bin Saleh, Abi Khalid Al-Kaboli, from Asbagh bin Nobatah, who said:

Hareth Al-Hamdani and a group of Shia (including myself) went to the Commander of the Believers, Ali bin Abi Taleb^{عليه السلام}. Hareth could hardly walk with a cane and was ill, but he had a special status in the eyes of Ali bin Abi Taleb^{عليه السلام}.

The Commander of the Believers^{عليه السلام} entered (the room) and asked, “How are you Hareth?”

Hareth replied, “Life is treating me poorly, O Commander of the Believers. And the disagreement of the people has increased my pain.”

So the Commander of the Believers^{عليه السلام} asked, “What is the disagreement about?”

Hareth replied:

It is about your status and the status of the three who preceded you. The people are divided into three groups: the exaggerators, those who are

¹² Tafseer Al-Qummi 1:423, Noor Al-Yaqeen 3:393, Behar Al-Anwar 7:101, Amaali of Tousi 1:65

balanced followers, and those who are hesitant and doubtful, who do not know whose status supercedes the other.

The Commander of the Believersؑ said, “O my brother from Hamadan! The best of my Shia are the balanced followers. Both the exaggerators and the doubtful ones should follow them (the balanced followers).”

Hareth said, “May I ransom my father and mother for you. Would you clarify this issue for our hearts and give us insight in this matter?”

The Commander of the Believersؑ said:

This is a hidden matter. The religion of Allah is not known by men; it is known by HAQQ (truth). If you know HAQQ, you will know its people. O Hareth! HAQQ is the best of subjects. Those who uncover it are warriors. So pay attention to me and I will tell you what HAQQ is. Learn it and teach it only to those of your friends who have wisdom.

I am a slave of Allah, the brother of his Messengerؐ, and I am Allah’s greatest SEDDIQ (truthful one). I believed in him while Adam was still between soul and body; I am indeed the first truthful one in the nation of the Prophetؐ. We are the first and we are the last. O Hareth! I am his (the Prophet’sؐ) chosen one; I am his equal, his heir, his friend, and his confidant.

I was given the understanding, unmistakable judgement, and knowledge of the Holy Qur’an. I was entrusted with one thousand keys, each of which opens a thousand doors, and each door leads to one million fields of knowledge. I know the actual night of LAYLATUL QADR (night of destiny). This is true of my sons and I, for as long as there is a day and a night, and this will remain true until (the Twelfth Imamؑ) inherits the earth and that which is on it.

Listen, O Hareth! You will know who I am and who my friends and enemies are at the following moments: at the time of death, on the bridge, by the Pool, and at the time of dividing.

Hareth asked, “What is the time of dividing my Master?”

Imam Aliؑ replied, “It is the time when I will divide the people who will go to Hell (and Heaven). I will tell it (Hell), ‘This is my friend so leave him, and that is my enemy so take him.’”

Then the Commander of the Believersﷺ took Hareth's hand and said:

O Hareth! I am taking your hand just as the Prophetﷺ took my hand when I complained to him of the envious and hypocritical people of Quraysh. And I will say to you what the Prophetﷺ said to me. He said, "On the Day of Judgement, I will hold the rope of Allah and you (Aliﷺ) will hold me. Your sons will hold you and your Shia will hold them (your sonsﷺ)." "

So where do you think Allah will lead His Messenger? And where do you think His Messenger will lead his heirs? This is what HAQQ is, O Hareth!

Then the Commander of the Believersﷺ said three times, "O Hareth! You will be with those whom you loved and you will reap the fruits of your efforts."

Hareth stood up and (while leaving) said, "I swear to Allah that after hearing this, I am no longer afraid of death. I am not worried about when death will approach me."¹³

Hadith Number 5

The scholar Abu Ali Hasan bin Mohammad Al-Tousi narrated for me in the year five hundred and ten in the city of our master the Commander of the Believersﷺ, from his blessed father the scholar Abi Jaafar Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Mohammad bin Isma'eel, from Mohammad bin S'alt, from Abu Kudaina, from At'aa, from Saeed bin Jubayr, from Ibn Abbas, who said:

When Sura Al-Kawthar was revealed to the Prophetﷺ, Ali bin Abi Talebﷺ asked him, "What is this Kawthar, O Messenger of Allah?"

The Prophetﷺ replied, "It is a river with which Allah has honoured me."

Aliﷺ said, "This is an honourable river. O Prophet! Describe it for me."

The Prophetﷺ replied, "O Ali! It starts from under the Throne of Allah. The water is whiter than milk, sweeter than honey, and softer than butter. The stones there are aquamarines, sapphire, and coral. The grass by the river is saffron and the sand is musk. The base of this river is under the Throne of Allah."

¹³ Behar Al-Anwar 27:159, 68:120, Ta'weel Al-Ayaat 2:650, Amaali of Tousi 2:238, Amaali of Mufid 3

Then the Prophet ﷺ put his arm around Ali ؑ and said, “O Ali, this river is for me, for you, and for those who love you after me.”¹⁴

Hadith Number 6

The scholar Abu Abdillah Mohammad bin Shahriyar narrated from Abu Abdillah Mohammad bin Hasan bin Dawud Al-Khoza'ee Al-Anmat'i, from the honourable Abu Taleb Mohammad bin Amr bin Yahya Al-Alawy Al-Husaini, from Abul Abbas Ahmad bin Mohammad bin Saeed bin Oqdah, from Mohammad bin Faz'l bin Ibrahim, from Armaan bin Me'qal, from Abu Abdillah Jaafar bin Mohammad ؑ, who said:

Do not stop supporting the family of the Prophet with your wealth, whether you are rich or poor. Give according to your means.

Those of you who want Allah to grant your most important requests should support the family of the Prophet and their Shia with money, even if you need it desperately.¹⁵

Hadith Number 7

The scholar Abu Abdillah Mohammad bin Shahriyar narrated from Abu Abdillah Mohammad bin Mohammad Al-Barasi, from Mohammad bin Ali bin Mohammad Al-Qurashi, from Abul Qasem Jaafar bin Mohammad bin Omar Al-Ahmasi, from Abu Ubaid bin Katheer Al-Helali Al-Tammar, from Yahya bin Musawer, from Abi Jarood, from Abi Jaafar Mohammad bin Ali ؑ, from his fathers ؑ, from the Messenger of Allah ﷺ, who said:

I swear to He who holds my soul in His hand that no soul will leave the body of its owner until it eats from either the fruits of Paradise or from the tree of ZAQQUM¹⁶ and until it first sees the angel of death, me, Ali, Fatema, Hasan, and Husain.

So if he was one of our lovers, I will tell the angel of death, “Be kind to him; he loved me and my family.”

¹⁴ Behar Al-Anwar 8:17, Amaali of Tousi 1:67, Amaali of Mufid 294

¹⁵ Behar Al-Anwar 96:216

¹⁶ Zaqqum: The name of the tree in Hell. For more information, refer to the following verses in Qur'an 37:62-66, 44:43-46

But if he was from amongst those who hated us, I will tell the angel of death, “Be harsh to him; he hated me and he hated my family.”¹⁷

Hadith Number 8

The scholar Abu Ali Hasan bin Mohammad Al-Tousi narrated from his blessed father the scholar Abi Jaafar Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Nasr Mohammad bin Husain Al-Moqari, from Omar bin Mohammad Al-Warraq, from Ali bin Abbas Al-Bajali, from Hameed bin Ziyad, from Mohammad bin Tasneem Al-Warraq, from Abu Nu'aim Al-Faz'l bin Dhakeen, from Moqatel bin Sulaymaan, from Dhahhak bin Mozahem, from Ibn Abbas, who said:

I asked the Messenger of Allah ﷺ about this verse, *“And the foremost (in faith) will be foremost (in receiving rewards), those are they who will be brought nearest (to Allah), in gardens of bliss”* (56:10-12).

The Prophet ﷺ replied, “Jibraeel told me they (*“the foremost in faith”*) are Ali and his Shia. They are the foremost in receiving rewards; they are the ones nearest to Allah and they are honoured by Allah.”¹⁸

Hadith Number 9

The scholar Abu Ali Hasan bin Mohammad Al-Tousi narrated from his blessed father the scholar Abi Jaafar Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Ghalib Ahmad bin Mohammad Al-Zarari, from Abul Husain Ali bin Sulaymaan bin Juham, from Abu Abdillah Mohammad bin Khaid Al-Tayalesi, from Alaa' bin Razin, from Mohammad bin Muslim Al-Thaqafi, who said:

I asked Aba Jaafar Mohammad bin Ali ؑ about the verse, *“...Allah will change their evil deeds to good deeds. Allah is oft-forgiving, merciful”* (25:70).

Abu Jaafar ؑ replied:

On the Day of Judgement, believers with sins will be brought on the stand of judgement, and Allah himself will undertake their judgement, so no one can see it. Then Allah will show him (the believer) his sins to which he will admit. Then Allah

¹⁷ Behar Al-Anwar 6:194

¹⁸ Amaali of Tousi 1:70

will tell the clerks to change his evil deeds to good deeds, and to show it (his book) to the people.

When the people will see his book, they will say, “This slave did not even have one sin.”

Then Allah will order that the slave be taken to Paradise. This is the TA’WEEL (inner meaning) of this verse, and it applies specifically to our Shia who have committed sins.¹⁹

Hadith Number 10

The chief scholar the worshipper the knowledgeable Abu Mohammad Hasan bin Husain bin Hasan narrated for me in the city of Ray²⁰ in the year five hundred and ten, from his uncle Mohammad bin Hasan, from his father Hasan bin Husain, from the blessed scholar Abi Jaafar Mohammad bin Ali bin Husain bin Babeweyh, from Ali bin Ahmad bin Musa Al-Daqqaq, from Mohammad bin Jaafar Al-Asadi, from Musa bin Imran, from Husain bin Yazid, from Mohammad bin Sanaan, from Mofazz’al bin Amr, from Thabet bin Dinar, from Saeed bin Jubayr, from Yazid bin Qaa’nab, who said:

I was sitting with Abbas Ibn Abdul Muttalib and a group from the Abdul-Ozza²¹ by the Kaaba when we saw Fatema bint Asadؓ, mother of the Commander of the Believersؓ, come close to the Kaaba. She was nine months pregnant with him and she was in labour.

Fatema bint Asadؓ said:

O Allah! I believe in You. I believe in what You sent to Your messengers. I believe in Your books. I believe in the message of my grandfather, Ibrahim Al-Khaleel, and the one who built Your house. I ask You through the right of the one who built this house and through the right of the baby that I am carrying to make my labour easy.

Then we saw the wall of the Kaaba open from the rear. Fatema bint Asadؓ entered the Kaaba and she disappeared with the wall closing behind her. We tried to open the door of the Kaaba but failed. We then understood that this was a miracle.

¹⁹ Amaali of Tousi 1:70, Behar Al-Anwar 7:261 and 68:100,

²⁰ Ray: A city in Iran, south of Tehran. Abdul Az’eem Al-Hasani is buried there.

²¹ Abdul-Ozza: One of the famous tribes of Quraysh.

After four days she came out of the Kaaba with the Commander of the Believersﷺ in her arms and said:

I have a higher status than all of the women before me because Asiya bint Mozahem worshipped Allah secretly in a place that was not recommended to worship Allah except when necessary, Maryam bint I'mran shook a dry palm tree and ate from its fresh ripe dates, but I entered the Holy House of Allah and I ate from the food of Paradise.

When I wanted to come out, a caller called me and said, "O Fatema! Name him Ali because he is Ali (High) and Allah is Ali Al-A'la (The Highest). Allah tells you, 'I derived his name from My name, I educated him with My manners, and I taught him My most obscure knowledge. He is the one that will break the idols in My house, and he is the one that will give the ADHAN (announcement), sanctifying and glorifying Me on the roof of the Kaaba. Bliss and happiness be on those who love him and follow him, and woe unto those who hate him and disobey him.'"²²

Hadith Number 11

The scholar Abu Ali Hasan bin Mohammad Al-Tousi narrated from his blessed father the scholar Abi Jaafar Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Abul Abbas Ahmad bin Mohammad bin Saeed bin Oqdah, from Jaafar bin Abdullah, from Saadan bin Saeed, from Sufyan bin Ibrahim Al-Ghamed Al-Qaz'i, from Jaafar bin Mohammadﷺ, who said:

We face the difficulties of life before you just as we experience ease before you. I swear by Allah that He accomplishes His victory using you (the Shia) just as He used the stones.^{23 24}

Hadith Number 12

The scholar Abul Baqaa' Ibrahim bin Husain bin Ibrahim Al-Raqaa Al-Basri narrated from Abu Taleb Yahya bin Mohammad bin Husain bin O'tba, from Abul Husain Mohammad bin

²² Elal Al-Sharae' by Sadouq 1:146, Maani Al-Akhbar 62, Amaali 114, Behar Al-Anwar 35:8

²³ Referring to Aam Al-Feel (the Year of the Elephant), the year in which Abraha tried to destroy the Kaaba with elephants but Allah sent birds that were carrying stones to kill them.

²⁴ Amaali of Mufid 31

Ahmad bin Khalid Al-Mathaari, from the scholar Abu Mohammad Harun bin Musa bin Ahmad Al-Talakabari, from Abul Husain Mohammad bin Ahmad bin Makhzood servant of Bani Hashim, from Hasan bin Ahmad bin Abdul Ghaffar Al-Ansari, from Ahmad bin Mohammad bin Malik, from Yazid bin Harun, from Hameed Al-T'aweel, from Abi Zorarah, from Ibn Abbas, who said:

I heard the Messenger of Allah ﷺ tell Ali bin Abi Taleb ؑ to wear an AQEEQ (agate) ring on his right hand because those who wear it have a quality that Allah has given to those who are close to Him.

Ali ؑ asked the Prophet ﷺ, “Who are those who are close to Allah?”

The Prophet ﷺ replied, “Jibrael, Mikaeel, and the angels between them.”

Ali ؑ asked, “What kind of Aqeeq should I wear?”

The Prophet ﷺ replied, “Choose the red Aqeeq because the mountain of the red Aqeeq testified that there is no god but Allah, that I am the Messenger of Allah, that you are my heir, that your sons are the Imams, that your Shia will go to Paradise, and that those who hate them will go to Hell.”²⁵

Hadith Number 13

The pious scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated for me in Ray in the year five hundred and ten, from his uncle Abu Jaafar Mohammad bin Hasan, from his father Hasan bin Husain, from the blessed scholar Abi Jaafar Mohammad bin Ali bin Babeweyh, from Ahmad bin Hasan bin Qattan Al-Adl, from Abul Abbas Ahmad bin Yahya bin Zakariyya Al-Qattan, from Bakr bin Abdullah bin Habib, from Tamim bin Bahlool, from his father, from Abul Hasan Al-Abdi, from Sulaymaan bin Mahran, from Abayah bin Rab'ee, who said:

I asked Abdullah bin Abbas, “Why did the Prophet ﷺ give Ali bin Abi Taleb ؑ the name, ‘ABA TORAAB’ (Father of Dust)?”

Abdullah bin Abbas replied:

Because Ali ؑ is the owner of earth and he is Allah’s decisive argument after the Prophet ﷺ. It is through him that the earth stays stable. I heard the Messenger of Allah ﷺ say, ‘On the Day of Judgement, when KAFERS

²⁵ Manaqeb Al-Khawarezmi 233, Manaqeb Al-Moghazeli 281, Al-O'mdah 378

(disbelievers) see the rewards, the honour, and the status that Allah has prepared for the Shia of Ali they will say to themselves, *'Woe to me, Would that I were dust!'* (78:40).²⁶ This verse means that the Kafer will wish that he was from amongst the Shia of Ali.

Hadith Number 14

Abi Jaafar Mohammad bin Ali narrated from Mohammad bin Ali Majiluweyh, from Mohammad bin Abi Qasem, from Mohammad bin Ali Al-Kufi, from Mohammad bin Sanaan, from Mofazz'al bin Amr, from Abu Abdillah Jaafar bin Mohammad عليه السلام, who said:

Those who find love for us in their hearts should pray for their mothers because their mothers were faithful to their fathers.²⁷

Hadith Number 15

The scholar Abu Ali Hasan bin Mohammad Al-Tousi narrated from his blessed father the scholar Abi Jaafar Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Abul Abbas Ahmad bin Mohammad bin Saeed bin O'qdah, from Jaafar bin Mohammad, from his father, from Ibrahim bin Hakam, from Mas'oudi, from Hareth bin Has'eerah, from Imran bin Hasin, who said:

I was with Omar bin Al-Khattab, who was sitting next to the Prophet ﷺ, and Ali bin Abi Taleb عليه السلام was sitting on the other side of the Prophet ﷺ.

Then the Prophet ﷺ started reading the verse, *"Is not He (best) who answers the distressed when he calls to Him, and removes the distress and makes you the successors in the earth. Is there any other god along with Allah? How little is it that you reflect!"* (27:62).

Ali عليه السلام jumped up suddenly.

The Prophet ﷺ asked him, "Why are you restless?"

²⁶ Elal Al-Sharae' 1:156

²⁷ Behar Al-Anwar 27:147, Amaali of Sadouq 488, Elal Al-Sharae' 58, Maani Al-Akhbaar 51

Aliؑ replied, “How can I not be when Allah says that he makes us the successors in the earth?”

The Prophetﷺ replied, “Do not worry. I swear to Allah that no one loves you but a believer and no one hates you but a hypocritical Kafer.”²⁸

Hadith Number 16

The scholar Abu Abdillah Mohammad bin Ahmad bin Shahryar Al-Khazen narrated from Abu Abdillah Mohammad bin Hasan Al-Khoza’ee, from Abul T’ayyeb Ali bin Mohammad bin Banan, from Abul Qasem Hasan bin Mohammad Al-Sokkari, from Abul Abbas Ahmad bin Mohammad bin Marouq, from Mohammad bin Dinar Al-Z’abi, from Abdullah bin Z’ahhak, from Hisham bin Mohammad, from his father, who said:

Teremmah, Hisham Al-Moradi, Mohammad Bin Abdullah Al-Hemiari, and Amr bin A’as met at Muawiya bin Abi Sufyan’s house.

Muawiya took a pearl and placed it in front of them and said, “O Arab poets! Recite a poem about Ali bin Abi Talebؑ and do not say anything but HAQQ. And I am not the son of my father if I do not give this pearl to the best poet.”

So Teremmah started to recite a poem in which he insulted Ali bin Abi Talebؑ.

Muawiya told him to sit down saying, “Only Allah knows your true intentions.”

Then Hisham Al-Moradi stood up and recited a poem that also insulted Ali bin Abi Talebؑ.

Muawiya said to him, “Sit down next to your friend. Only Allah knows your destination.”

Then Amr bin ‘Aas said to Mohammed bin Abdullah Al-Hemiari, “You start and do not say anything but HAQQ.”

Amr bin ‘Aas then turned to Muawiya and asked, “You said that you would only give this pearl to the person that says nothing but HAQQ, right?”

Muawaiya replied, “Yes. I am not the son of my father if I do not.”

²⁸ Amaali of Tousi 1:75, Amaali of Mufid 307, Behar Al-Anwar 39:266

So Mohammad bin Abdullah Al-Hemiari stood up and said:

I ask you by the right of Mohammadﷺ to speak the truth because dishonesty is amongst the characteristics of the villainous.

Is Aliﷺ not the best and most honourable of creations after Mohammad, the Messenger of Allahﷺ? May I sacrifice my father and mother for him.

His Wilayat is faith. So stop your false speeches.

His Wilayat is worshipping Allah and it is the remedy of the heart.

Aliﷺ is our Imam. May I sacrifice my father and mother for him. He is the father of Hasanﷺ and he is pure from sins.

He is the Imam of Guidance and Allah gave him the knowledge to separate HALAAL (lawful) from HARAAM (unlawful).

If I kill a person for his love, it is not Haraam.

Those who hate him will go to Hell even if they pray and fast for a thousand years.

I swear to Allah that no prayer is accepted without his Wilayat.

O Commander of the Believers, I have confidence in you and I hold on to you because you are the best of the best.

These words are my religion and I will continue saying this until I meet Allah.

I renounce those who are against him (Imam Aliﷺ). Those who fight him have been conceived illegitimately. They started fighting him on the day of Ghadeer and (on that day) they started fighting the Prophetﷺ and Allah.

I say these words about him whether you like it or not, and I renounce those who took his right and delayed it, because he is the first (successor).

Aliﷺ is the destroyer of all evils.

I send the most complete and perfect SALAWAT (blessings) on the family of the Prophetﷺ.

Then Muawiya said, “You are the most honest. Take this pearl.”

Hadith Number 17

The scholar Abu Ali Hasan bin Mohammad Al-Tousi narrated from his blessed father the scholar Abi Jaafar Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Jaafar bin Mohammad bin Sulaymaan Abul Faz'l, from Dawud bin Rashid, from Mohammad bin Is'haaq Al-Thaalabi Al-Mouseli, from Jaafar bin Mohammad عليه السلام, who said:

We are the best of Allah's creation and our Shia are the best of the nation of the Prophet ﷺ.²⁹

Hadith Number 18

The scholar Abu Mohammad Hasan bin Husain bin Hasan bin Husain bin Ali bin Ali bin Babeweyh, from Mohammad bin Hasan, from Hasan bin Husain, from his uncle the blessed scholar Abi Jaafar Mohammad bin Ali, from Abul Abbas Mohammad bin Ibrahim bin Is'haaq Al-T'aleqaani, from Abdul Aziz bin Yahya, from Moghira bin Mohammad, from Raja' bin Abi Salamah, from Amr bin Shimr, from Jabir Al-Jo'fi, from Abi Jaafar Mohammad bin Ali عليه السلام, who said:

When the Commander of the Believers, Ali Bin Abi Taleb عليه السلام, came back from the Battle of Nahrawan to Kufa, he heard that Muawiya had been cursing and insulting him, and was killing his Shia. So he gave a speech in which he started by praising Allah and by sending Salawat to the Prophet ﷺ. He mentioned the blessings that Allah had bestowed on His Prophet and on him.

Then he said:

If it was not for this verse in the Qur'an, I would not mention what I am about to say.

Allah says, *“Keep recounting (make mention of) the bounties of your Lord”* (93:11). O Allah, praise is only for You for Your countless blessings and Your unforgettable favours.

²⁹ Amaali of Mufid 308, Amaali of Tousi 1:76

O people! I have heard the news (of Muawiya's behavior) and I can see that my death is approaching and that you are ignoring my status.

O people! I leave behind that which the Prophet ﷺ left for you, the Qur'an and my family, which is the family of the Guide to Survival, the last of the prophets, and the Master of Nobility, Prophet Mohammad ﷺ.

O People! You will not hear this after me except from a liar. I am the brother of the Messenger of Allah ﷺ and his cousin; I am the sword of his revenge and his pillar of intense strength and support.

I am the round molar of Hell and I am its fierce teeth.

I am the supporter of orphans.

I am the taker of souls.

I am Allah's strength that cannot be suppressed.

I am the disputer of wrong.

I am the killer of knights.

I am the destroyer of KUFR (disbelief).

I am the son-in-law of the best of all creations.

I am the master of all of the successors and I am the heir of the best of the prophets.

I am the door of the city of knowledge.

I am the keeper of the knowledge of the Messenger of Allah ﷺ and I am his heir.

I am the husband of Batool,³⁰ the Master of All of the Worlds' Women, Fatema, the pure, the pious, the guided, the benevolent, the love of the love of Allah (the Prophet ﷺ), the best of his progeny, and the flower of the Messenger of Allah ﷺ. His (Prophet) grandsons are the best of grandsons and my sons are the best of sons.

³⁰ BATOOL: A woman who is never in the state of menses.

Is there anyone who can deny this?

Where are the Muslims who believe in Qur'an?

My name in the Bible is "ILIYA," and in the Torah is "BARI," and in the Psalter is "ERI." Indians know my name as "KAABER," Romans know me as "BIT'RISA," Persians know me as "JOBEIR," Turks know me as "TABIR," blacks know me as "HEYTAR," priests know me as "BUSI," Abyssinians know me as "BITRIK," my mother knows me as "HEYDARA," my nurse knows me as "MAYMOUN," Arabs know me as "ALI," Armenians know me as "FAREEQ," and my father knows me as "Z'AHEER."

Beware that I am the special one in the Qur'an with many names. Do not change these or you will lose your religion.

Allah says, *"Fear Allah and be with the truthful ones"* (9:119). I am the truthful one.

I am the muezzin in this life and in the Hereafter, as Allah says, *"Then a muezzin between them will say, 'The curse of Allah be on the unjust' (7:44)."* I am that muezzin.

And Allah says, *"An announcement from Allah and His messenger"* (9:3). I am that announcement.

And Allah says, *"Verily Allah is with those who do good"* (29:69). I am the one who does good.

And Allah says, *"Verily there is a reminder in this for whosoever has a heart"* (50:37). I am the one who has a heart.

And Allah says, *"Those who remember Allah standing, sitting, and reclining"* (3:191). I am the one who remembers.

And Allah says, *"On the heights shall be men who know them all by their marks"* (7:46). Those men are my uncle (Hamza), my brother (Jaafar), my cousin (the Prophet ﷺ), and I.

I swear to Allah, the creator of seeds, that Hell will not touch any of our lovers, and none of those who hate us will enter Paradise.

Allah says, *“He is who has created man from water, and made for him a relationship and son-in-law”* (25:54). I am that son-in-law.

Allah says, *“It might be retained by the retaining ears”* (69:12). I am the retaining ear.

Allah says, *“A man wholly belonging to one man”* (39:29). I am that man for the Prophet ﷺ.

Mahdi is from my sons.

I have been made your test. The hypocrite is exposed through his hatred for me, and Allah tests the believers with my love.

The Prophet ﷺ promised me, “O Ali, no one loves you but a believer, and no one hates you but a hypocrite.”

I am the owner of the flag of the Prophet ﷺ in this life and in the Hereafter.

On the Day of Judgement, the Messenger of Allah ﷺ will precede me, and I will precede my Shia. I swear to Allah that none of my Shia will be thirsty and none of them will be scared (on the Day of Judgement).

I have authority on my Shia, and Allah has authority on me.

Those who love me, love someone who loves Allah. Those who hate me, hate someone who loves Allah.

I have heard that Muawiya has insulted and cursed me! O Allah! Increase Your punishment on him and descend the curse on the one who deserves it, Ameen. O Lord of the Worlds, Lord of Isma’eel, and the sender of Ibrahim, You are Glorious.

Then he (Imam Ali ؑ) came down from the platform and he never addressed the public like that again for the rest of his life, which came to an end when Ibn Moljam (may Allah’s curse be on him) killed him.³¹

³¹ Maani Al-Akhbar 59

Hadith Number 19

The scholar Abul Baqaa' Al-Basri Ibrahim bin Husain bin Ibrahim Al-Wafa narrated from Abu Taleb Mohammad bin Husain bin Q'tba, from the scholar Abul Hasan Mohammad bin Husain Abu Abdillah Mohammad bin Wahbaan, from Ali bin Habshi Al-Qooni, from Ahmad bin Mohammad bin Abdul Rahman, from Yahya bin Zakariyya bin Shaiban, from Nasr bin Mozahem, from Mohammad bin Umran bin Abdul Karim, from his father, from Jaafar bin Mohammadﷺ, who said:

My father (Imam Mohammad bin Aliﷺ) entered the mosque and saw a group of our Shia. He approached them and said Salaam to them.

Then he said:

I swear to Allah that I love your fragrance and your souls.

You are following the religion of Allah, and I swear to Allah that if you knew your status you would envy yourselves.

So help us with piety and diligence. And those of you who follow an Imam, follow him in his deeds.

You are Allah's sign and you are His aids and supporters.

You are the foremost from the first, you are the foremost from the last, and you are the foremost to enter Paradise.

We have guaranteed Paradise for you by the command of Allah and His Messengerﷺ, and it is as if I can see you in Paradise, competing with each other for locations.

Every man from amongst your believers is truthful and every woman from amongst your believers is HOURI (pure maidens with big beautiful eyes).

The Commander of the Believersﷺ told Qanbar, "I have glad tidings for you: Allah is angry with the entire nation except our Shia."

Everything has an honour and the Shia are the honour of religion.

Everything has a base and the Shia are the base of religion.

Everything has a master and the Shia are the masters of the gatherings.

Everything has a witness and the Shia are the witnesses on earth.

Those who are against you (the Shia) are the ones indicated in this verse, *“Some faces will be downcast on that day, toiling, weary, entering the blazing fire”* (88:2-4).

Those of you who pray will be answered. And if you ask for one thing, you will receive a hundred.

Oh how wonderfully Allah treats you!

On the Day of Judgement, our Shia will be brought out of their graves with bright and shining faces, feeling safe without fear or sadness.

Allah loves our Shia even more than we love them.³²

Hadith Number 20

The scholar Abu Ali Hasan bin Mohammad Al-Tousi narrated from his blessed father the scholar Abi Jaafar Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Jaafar bin Mohammad Al-Husaini, from Ahmad bin Abdul Mon'em, from Amr bin Shimr, from Jabir bin Abdullah Al-Ansari, from Abi Jaafar Mohammad bin Ali^{عليه السلام}, who said:

The Messenger of Allah^ﷺ said to Ali bin Abi Taleb^{عليه السلام}, “Should I give you glad tidings?”

Ali^{عليه السلام} said, “Yes, O Messenger of Allah.”

The Prophet^ﷺ said:

You and I were created from the same clay, and our Shia were created from the remainder of the clay leftover from our creation. So on the Day of Judgement, people will be called with the name of their mothers except your Shia. Your Shia will be called with the name of their fathers because they were conceived legitimately.³³

³² Bishaarat Al-Shia by Sadouq. Borhan 4:454, Amaali of Sadouq 500, Amaali of Tousi 2:332

³³ Behar Al-Anwar 67:126, Amaali of Tousi 1:71,77

Hadith Number 21

The scholar Abu Ali Hasan bin Mohammad Al-Tousi narrated from his blessed father the scholar Abi Jaafar Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Qasem Jaafar bin Qulaweyh, from Abu Ali Mohammad bin Homam Al-Eskaafi, from Abdullah bin Jaafar Al-Hemiiari, from Ahmad bin Mohammad bin Isa, from Hasan bin Saeed Al-Ahwazi, from Ali bin Hadid, from Saif bin Umairha, from Madrak bin Zuhairm, from Jaafar bin Mohammad^{عليه}, who said:

O Madrak! Just accepting our Wilayat is not enough. You also have to protect it and hide it from strangers. Convey my Salaam and Allah's blessings to our followers. Tell them that Allah's Mercy is on those who direct peoples' love toward us, on those who teach the people that which their hearts can accept to their capacity, and on those who put aside that which is too heavy for the peoples' hearts to bear.³⁴

Hadith Number 22

The scholar Abu Abdillah Mohammad bin Ahmad bin Shahryar Al-Khazen narrated from Abu Mansour Mohammad bin Mohammad bin Abdul Aziz Al-Moaddel, from Abul Hasan bin Rozaqoweyh Al-Akbari, from Abu Umair bin Sammak, from Ali bin Mohammad Al-Qazwini, from Dawud bin Sulaymaan bin Wahab bin Ahmad Al-Qazwini Al-Thoghari, from Ali bin Musa Al-Redha, from Musa bin Jaafar, from Jaafar bin Mohammad, from Mohammad bin Ali, from Ali bin Husain, from Husain bin Ali, from Ali bin Abi Taleb^{عليه}, from the Messenger of Allah^ﷺ, who said:

Those who want to board the ark of rescue and *“hold on to the strongest handhold which will not break off”* (2:256) should follow Ali after me, be the enemy of his enemies, and follow the Imams of guidance from his sons. They are my successors, my love, and Allah's decisive arguments on creation after me. They are the masters of my nation and leaders of the pious ones to Paradise. Their group is my group, and my group is the group of Allah. And the group of their enemies is the group of Shaytan.³⁵

³⁴ Amaali of Tousi 1:84, Amaali of Sadouq 88

³⁵ Amaali of Sadouq 26, O'youn Akhbar Al-Redha 292

Hadith Number 23

Sadouq narrated from Husain bin Ahmad bin Edris, from his father, from Ibrahim bin Hashim, from Mohammad bin Senan, from Abu Jarood Ziyad bin Monthir, from Saeed bin Jubayr, from Ibn Abbas, from the Messenger of Allah ﷺ, who said:

The Wilayat of Ali bin Abi Taleb is the Wilayat of Allah. Loving Ali bin Abi Taleb is worshipping Allah. Following him is made mandatory by Allah. His friends are the friends of Allah, and his enemies are the enemies of Allah. His group is the group of Allah, and his peace is the peace of Allah.³⁶

Hadith Number 24

Sadouq narrated from Husain bin Ahmad bin Edris, from his father, from Ahmad bin Mohammad bin Khalid, from Abbas bin Maarroof, from Mohammad bin Yahya Al-Khazzaz, from T'alha bin Zaid, from Jaafar bin Mohammad Al-Sadiq ﷺ, from his father, from his father ﷺ, from the Messenger of Allah ﷺ, who said:

Jibraeel came to me from Allah and said, "O Mohammad! Allah sends His Salaam to you and tells you to give these glad tidings to Ali bin Abi Taleb, 'Allah will not punish those who follow him, and He will not have mercy on those who antagonize him.'³⁷

Hadith Number 25

Sadouq narrated from Jaafar bin Mohammad bin Masroor, from Husain bin Mohammad bin Aamer, from Moaalla bin Mohammad Al-Basri, from Jaafar bin Sulaymaan, from Abdullah bin Hakam, from his father, from Saeed bin Jubayr, from Ibn Abbas, from the Messenger of Allah ﷺ, who said:

Ali is my heir and my successor. His wife is the Master of All of the Worlds' Women and my daughter, Fatema. My sons, Hasan and Husain, are the Masters of the Youth of Paradise.

³⁶ Amaali of Sadouq 36

³⁷ Amaali of Sadouq 42

Those who follow them, follow me. Those who antagonize them, antagonize me. Those who are hostile to them, are hostile to me. Those who abandon them abandon me, and those who respect them respect me.

O Allah! Associate with those who associate with them, and dissociate from those who dissociate from them. Support those who help them, and fail those who betray them.

O Allah! Every prophet had a family who was honoured and respected. So this is my family and my honour: Ali, Fatema, Hasan, and Husain. Keep them pure from any uncleanness and purify them with a thorough purification.³⁸

Hadith Number 26

Sadouq narrated from Mohammad bin Omar Al-Jo'aabi Al-Hafez Al-Baghdadi, from Abu Abdillah Mohammad bin Ahmad bin Thabet bin Konanah, from Mohammad bin Hasan bin Abbas Al-Khozaa'ee, from Hasan bin Husain Al-Arani, from Amr bin Thabet, from Ataa' bin Sayeb, from Ibn Yahya, from Ibn Abbas, who said:

The Messenger of Allah ﷺ went on top of a MINBAR (pulpit) and gave a speech in which he said:

O Believers! Allah revealed to me that my death is approaching soon and my cousin, Ali, will be murdered.

O people! I will teach you something today. If you follow it you will survive, and if you do not, you will perish.

My cousin, Ali, is my brother and my minister.

He is my caliph and he is the informer on my behalf.

He is the Imam of the pious and the leader of the believers.

If you seek guidance from him, he will guide you. And if you follow him, you will survive.

If you disobey him, you will be lost.

³⁸ Amaali of Sadouq 56 and also with a different reference in 382.

If you follow him, you have followed Allah. If you disobey him, you have disobeyed Allah.

If you pay allegiance to him, you have paid allegiance to Allah. And if you break his allegiance, you have broken your allegiance with Allah.

Allah sent the Qur'an to me, and those who go against it are lost. Those who look for knowledge of the Qur'an anywhere other than with Ali will perish.

O people! Listen to me and pay attention to the truth of my advice!

Do not disobey me in the matter of my family except about those whom you are ordered!³⁹

Those who protect them (the family of the Prophet ﷺ), protect me. My family are my guardians, my relatives, my brothers, and my children.

Beware that you will be gathered and asked about the two weights that I left behind. So pay attention to how you treat them after me.

They are my family. Those who hurt them, hurt me. Those who are unjust to them are unjust to me, and those who humiliate them humiliate me. Those who respect them respect me, and those who honour them honour me. Those who help them help me, and those who fail them fail me.

Those who seek guidance anywhere else have called me a liar.

O people! Fear Allah and think about how you will respond to me when you meet me on the Day of Judgement because I am the enemy of those who hurt my family.

I say these words and I seek forgiveness for myself and for you.^{40 41}

Hadith Number 27

Sadouq narrated from Mohammad bin Omar Al-Jo'aabi Al-Hafez Al-Baghdadi, from Abu Abdillah Mohammad bin Ahmad bin Thabet bin Konanah, from Mohammad bin Hasan bin

³⁹ Referring to some disbelievers like some of the uncles of the Prophet ﷺ or some of his wives.

⁴⁰ Amaali of Sadouq 62

⁴¹ Refer to Footnote Number 142.

Abbas Al-Khozaa'ee, from Hasan bin Husain Al-Arani, from Amr bin Thabet, from Ataa'' bin Sayeb, from Ibn Yahya, from Ibn Abbas, from the Messenger of Allah ﷺ, who said:

I will intercede for four groups of people even if the sum of their sins is equal to all of the inhabitants of the earth: those who fight for my progeny; those who look after the needs of my progeny; those who try hard when my progeny asks them; and those who love my progeny with their hearts and with their tongues.⁴²

Hadith Number 28

The scholar Abu Abdillah Mohammad bin Ahmad bin Shahryar Al-Khazen narrated from the honourable Abul Hasan Zaid bin Naser Al-Alaway, from the honourable Abu Abdillah Mohammad bin Abdul Rahman Al-Alawy, from Omar bin Ibrahim Al-Kenani Al-Moqari, from Abu Hamed Mohammad bin Ibrahim Al-Hathrami, from Ali bin Shuaib Al-Samsar, from Abdul Rahman bin Qays bin Muawiya Al-Basri Al-Zaafarani, from Mohammad bin Omar bin Abi Salamah, from Abi Huraira, from the Messenger of Allah ﷺ, who said:

The first honour that Allah bestows on a believer (after his death) is that He forgives those who attend his funeral.

Hadith Number 29

The pious scholar Abu Mohammad Hasan bin Husain, from Mohammad bin Hasan, from Hasan bin Husain bin Ali, from his uncle the scholar Abi Jaafar Mohammad bin Ali bin Babeweyh, from Hasan bin Abdullah bin Saeed, from Omar bin Ahmad bin Hamdan Al-Qashiri, from Moghira bin Mohammad bin Mohallab, from Abdul Ghaffar bin Mohammad bin Katheer, from Amr bin Thabet, from Jabir, from Abi Jaafar Mohammad bin Ali, from Ali bin Husain, from Husain bin Ali ؑ, from the Messenger of Allah ﷺ, who said:

Loving me and my family is useful at seven moments of great terror: at the time of death, in the grave, at the scale, at the gathering of people on the Day of Judgement, on the bridge, at the display (of one's book), and during the calculation.⁴³

⁴² Behar Al-Anwar 68:123

⁴³ Khis'aal Al-Sadouq 2:36, Amaali of Tousi 2:19, Fathaael Al-Shia 6

Hadith Number 30

W.P.S: Abi Jaafar Mohammad bin Ali bin Babeweyh, from Mohammad bin Ali, from his uncle, from Mohammad bin Ali Al-Kufi, from Mohammad bin Sanan, from Ziyad bin Monthir, from Saeed bin Jubayr, from Ibn Abbas, from the Messenger of Allah ﷺ, who said:

Those who are against Ali bin Abi Taleb after me are Kafers.

Those who associate an equal to Ali are Kafers.

Those who love him are believers, and those who hate him are hypocrites.

Those who try to live by his example will reach him.

Those who fight him are apostates.

Those who disagree with him are bound to be destroyed.

Ali is the light of Allah on His land and His decisive argument on His slaves.

Ali is Allah's sword on His enemies.

Ali is the heir of all of the prophets.

Ali is the most elevated of Allah's words, but the most degrading word used by His enemies.

Ali is the heir of the master of the prophets.

Ali is the Commander of the Believers.

Ali is the leader of the pious and the Imam of the Muslims.

Allah does not accept anyone's faith who does not accept his (Ali's) Wilayat and does not obey him.⁴⁴

Hadith Number 31

W.P.S: Ahmad bin Hasan Al-Qattan narrated from Abdul Rahman bin Mohammad Al-Husaini, from Abu Jaafar Ahmad bin Isa bin Abi Musa Al-E'jli, from Mohammad bin Ahmad bin Abdullah bin Ziyad Al-Az'rami, from Ali bin Hatam Al-Monqeri, from Shareek, from Salem Al-Aftas, from Saeed bin Jubayr, from Ibn Abbas, from the Messenger of Allah ﷺ, who said to Ali bin Abi Taleb:

O Ali! Your Shia are truly the winners on the Day of Judgement. Those who disrespect any of them (the Shia), insult you. And those who insult you insult me, and Allah will take those who insult me to the worst destination, Hell.

O Ali! You are from me and I am from you, your soul is from my soul, your clay is from my clay, and your Shia were created from the remainder of our clay. So those who love them (your Shia) love us, and those who hate them hate us. And

⁴⁴ Amaali of Sadouq 19

those who oppose them oppose us, and those who are sincere to them are sincere to us.

O Ali! Your Shia will be forgiven regardless of the sins or mistakes they may have committed.

O Ali! Give these glad tidings to your Shia: I am their intercessor on the Day of Judgement with my honourable status.

O Ali! Your Shia are the Shia of Allah, your supporters are the supporters of Allah, your friends are the friends of Allah, and your group is the group of Allah.

O Ali! Those who follow you are blessed, and those who are against you are distressed.

O Ali! You are the owner of the treasure in Paradise and you are the owner of the two branches.⁴⁵

Hadith Number 32

W.P.S: Mohammad bin Ibrahim narrated from Abu Jaafar Mohammad bin Jarir Al-Tabari, from Abu Mohammad Hasan bin Abdul Wahid Al-Khazzar, from Isma'eel bin Ali Al-Saadi, from Manee bin Hajjaj, from Isa bin Musa, from Jaafar Al-Ahmar, from Abi Jaafar Mohammad bin Ali عليه السلام, from Jabir bin Abdullah Al-Ansari, from the Messenger of Allah ﷺ, who said:

On the Day of Judgement, my daughter, Fatema, will enter on an embellished camel from the camels of Paradise. The bridle of the camel will be made of wet pearls, the legs will be made of green emeralds, the tail will be made of musk, and the eyes will be made of red corundum.⁴⁶

There will be a dome of light on top of Fatema which will be transparent. Inside this dome will be Allah's Forgiveness, and outside of it will be Allah's Mercy.

There will be a crown of light on her head that has seventy corners. Each corner will be embedded with pearls and corundum, and it will shine like a bright star in the middle of the sky.

⁴⁵ Amaali of Sadouq 34

⁴⁶ Corundum is a naturally occurring aluminum oxide mineral (Al₂O₃). After diamond, it is the hardest known natural substance. Its finer varieties are the gemstones sapphire and ruby.

There will be seventy thousand angels to her right and seventy thousand angels to her left.

Jibraeel will be pulling the bridle of the camel and he will call with a very loud voice, "Lower your heads until Fatema, the daughter of Mohammad, passes."

There will not be any prophet, messenger, truthful being, or martyr left who will not lower his head while Fatema passes until she is parallel to the Throne of Allah.

Then Fatema will throw herself from the camel and say to Allah, "O my Lord and my Master! Judge between me and those who were unjust to me. Judge between me and those who killed my sons."

Allah will reply to her, "O My love and daughter of My love! Ask Me anything and I will grant it, and intercede on behalf of anyone and it will be accepted. I swear to My own Magnificence and Glory that no injustice of the unjust will pass by Me."

She will say, "O my Lord and my Master! I intercede on behalf of my progeny, my Shia, the Shia of my Progeny, those who loved me, and those who loved my progeny."

So Allah will call, "Where are the progeny of Fatema, her Shia, the Shia of her progeny, those who loved her, and those who loved her progeny?"

They will stand up and will be surrounded by the angels of mercy. Then Fatema will lead them all to Paradise.⁴⁷

Hadith Number 33

My father narrated from Abdullah bin Hasan Al-Moaddeb, from Ahmad bin Ali Al-Esfahani, from Ibrahim bin Mohammad Al-Thaqafi, from Jaafar bin Hasan bin Ubaidullah bin Musa Al-Aabasi, from Mohammad bin Ali Al-Selmi, from Abdullah bin Mohammad bin Aqeel, from Jabir bin Abdullah Al-Ansari, who said:

I heard the Messenger of Allah ﷺ say, "Ali bin Abi Taleb has so many virtues, and if one of his virtues was shared amongst all the people it would be enough for all of them."

⁴⁷ Amaali of Sadouq 25

And I heard him say, “Of whomsoever I am his master, Ali is his master.”

And I heard him say, “Ali is to me like Harun was to Musa.”

And I heard him say, “Ali is from me and I am from Ali.”

And I heard him say, “Ali is to me like my soul is to me. Obeying him is obeying me, and disobeying him is disobeying me.”

And I heard him say, “Ali’s wars are Allah’s wars, and Ali’s peace is Allah’s peace.”

And I heard him say, “Ali’s friends are Allah’s friends, and Ali’s enemies are Allah’s enemies.”

And I heard him say, “Ali is Allah’s Caliph and His decisive argument on His creation.”

And I heard him say, “Love of Ali is IMAN (faith), and hating him is Kufr.”

And I heard him say, “The party of Ali is the party of Allah, and the party of his enemies is the party of Shaytan.”

And I heard him say, “Ali is with HAQQ and HAQQ is with Ali; they will not separate until they come to me by the Pool.”

And I heard him say, “Ali is the divider between Paradise and Hell.”

And I heard him say, “Those who abandon Ali abandon me, and those who abandon me abandon Allah.”

And I heard him say, “On the Day of Judgement, the Shia of Ali are the winners.”⁴⁸

Hadith Number 34

The scholar Abu Abdillah Mohammad bin Ahmad bin Shahryar Al-Khazen narrated for me in the year five hundred and sixteen in the city of the Commander of the Believers, Ali bin Abi Talebؓ, from Abu Mansour, Mohammad bin Mohammad bin Abdul Aziz Al-Moaddel, from Abu Umair bin Sammak, from Mohammad bin Ahmad bin Mahdi, from Omar Al-Khattab Al-

⁴⁸ Khisaal Al-Sadouq 2:496, Amaali of Sadouq 81

Sajestani, from Isma'eel bin Abbas Al-Homsi, from Mohammad bin Ziyad, from Abi Huraira, who said:

I heard the Messenger of Allah ﷺ say to Ali رضي الله عنه, "Shall I give you glad tidings?"

Ali رضي الله عنه replied, "Yes, O Messenger of Allah. May I sacrifice my father and mother for you."

The Prophet ﷺ said:

Me, you, Fatema, Hasan, and Husain were created from the same clay. Our Shia and our lovers were created from the clay that was leftover from our creation. Therefore, on the Day of Judgement, all of the people will be called by their names and the name of their mothers, except for our Shia and our lovers. They will be called by their names and the names of their fathers.⁴⁹

Hadith Number 35

The chief scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from his uncle Mohammad bin Hasan, from his father Hasan bin Husain, from his uncle Abu Jaafar Mohammad bin Ali bin Husain, from his father, from Ahmad bin Edris, from Yaqoub bin Yazid, from Mohammad bin Abi Umair, from Mohammad Al-Qebti, from Jaafar bin Mohammad رضي الله عنه, who said:

People ignored what the Prophet ﷺ said about Ali bin Abi Taleb رضي الله عنه on the day of the "well of Um Ibrahim," just like they ignored what he said on the Day of Ghadeer.

The Prophet ﷺ was sitting by the well of Um Ibrahim and his companions were sitting around him when they saw Ali bin Abi Taleb رضي الله عنه coming toward them.

No one made room for him to sit, so the Prophet ﷺ said:

O people! He is from my family and you disrespect him while I am still alive?!

I swear to Allah that even though I will leave you one day, Allah is never absent!

⁴⁹ Amaali of Tousi 2:71, Behar Al-Anwar 67:126

Bliss, happiness, and the best of tidings are for those who follow Ali as their Imam and submit to him and to his heirs from his sons. I will surely intercede on their behalf because they are my followers. And those who follow me are from me. My intercession is a tradition that applied at the time of Ibrahim, and I am from Ibrahim and he is from me. My virtues are his virtues just as his virtues are my virtues, but my status is higher than Ibrahim's status as my Lord says, *"Offspring, one from the other; and Allah is hearing, knowing"* (3:34).⁵⁰

Hadith Number 36

The chief scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from his uncle Mohammad bin Hasan, from his father Hasan bin Husain, from his uncle Abu Jaafar Mohammad bin Ali bin Husain, from his father, from Saad bin Abdullah, from Ahmad bin Mohammad bin Yahya, from Abbas bin Maaroofo, from Abu Hafs Al-Abdi, from Abi Harun Al-Abdi, from Abi Saeed Al-Khordri, who said:

The Messenger of Allah ﷺ said, "When you want to ask Allah for your needs ask him through the medium."

So I (Abi Saeed Al Khodri) asked, "What is the medium?"

The Prophet ﷺ replied:

The medium is my ladder. It is in Paradise and it has one thousand stairs. The distance between each stair is the distance that a Persian horse will run in one month. The stairs are made of diamonds, aquamarines, corundum, silver, and gold.

On the Day of Judgement, it will be brought and placed in the middle of the ladders of other prophets, and compared to their ladders, my ladder will be like the moon shining amongst the stars.

So there will not be any prophet, truthful being, or martyr that does not say, "Blessed is the owner of this ladder."

Then Allah will call with a voice that all of His prophets and all of the creation will hear, "This is the ladder of Mohammad."

⁵⁰ Amaali of Sadouq 98

Then I will come with an ABA (gown) of light on my shoulders and I will have the crown of kingdom and dignity on my head. Ali bin Abi Taleb will be walking in front of me and he will be carrying my flag, the flag of praise which has the following written on it: 'There is no god but Allah and those who achieve salvation are those with whom Allah is pleased.'

When we (the Prophet ﷺ and Imam Ali (عليه السلام)) will pass by prophets, they will say, "These two are high-ranked angels whom we do not know and whom we have never seen before."

And when we will pass by the angels, they will say, "These two are two prophets." I will reach the ladder and start climbing it, and Ali will be following me. When we get to the top, I will sit on the highest stair and Ali will sit on the next stair below.

There will not be any prophet, truthful one, or martyr who does not say, "Blessed are these two slaves. Look at how honourable they are in Allah's eyes."

Then Allah will call with a voice that all of the prophets, truthful ones, martyrs, and believers will hear, "This is My love, Mohammad, and that is My WALI,⁵¹ Ali. Blessed are those who loved him (Ali bin Abi Taleb (عليه السلام)) and woe unto those who hated him and lied about him."

After hearing this, there will not remain anyone who loved Ali bin Abi Taleb who will not feel relieved and safe, and their faces will shine brightly. And there will not remain anyone who hated Ali, fought Ali, or ignored his rights who will not be scared. (Rather, they will) be trembling with fear and their faces will become dark.

Then two angels will approach me: Rizwan, the keeper of Paradise, and Malik, the keeper of Hell.

Rizwan will say, "ASSALAAMO ALAIKA YA AHMAD!"

And I will reply, "WA AALAIKA ASSALAAM. Which angel are you? And how beautiful you look and how good you smell!"

He will reply, "I am Rizwan, the keeper of Paradise, and these are the keys of Paradise. Allah sends them to you. So take them, O Ahmad!"

⁵¹ Wali: unlimited, unconditional authority vested by Allah.

I will tell him, “I have accepted this from Allah. Praise be to Allah who has honoured me with this. Give the keys to my brother, Ali bin Abi Taleb.”

Then Malik will come forward and say, “ASSALAAMO ALAIKA YA AHMAD!”

And I will reply, “WA AALAIKA ASSALAAM. Which angel are you? How ugly you look and how scary is your face!”

He will reply, “I am Malik, the keeper of Hell. These are the keys of Hell. Allah sends them to you. So take them, O Ahmad!”

I will tell him, “I have accepted this from Allah. Praise be to Allah who has honoured me with this. Give the keys to my brother, Ali bin Abi Taleb.”

Then Ali bin Abi Taleb will move with the keys in his hand until he stands on top of Hell. The blazes of fire will be flying, the flames will be extremely high, and the heat will be maximized. Ali will be holding Hell’s bridle.

Hell will say to Ali, “Be easy on me because your light is turning off my flames.”

Ali will reply, “Rest assured, O JAHANNAM (Hell)!”

Then Ali will say, “Take this and leave that alone. Take him - he is my enemy, and leave him - he is my friend.”

Hell will be obeying Ali more (obediently) than any slave obeying his master. If he wants, Ali will move Hell right or left. On that day, Hell will be obeying Ali more than anyone else ever obeyed Ali.⁵²

Hadith Number 37

W.P.S: Mohammad bin Ahmad bin Hasan bin Walid narrated from Mohammad bin Hasan Al-Saffar, from Ahmad bin Mohammad bin Isa, from Ahmad bin Mohammad bin Abi Nasr Al-Bazanti, who said:

I read the following in the letter of Abul Hasan Ali bin Musa Al-Redha عليه السلام, “Tell my Shia that the reward of my ZIYARAT (visit) in Allah’s eyes is equal to one thousand Hajj.”

⁵² Amaali of Sadouq 102

So I asked Abi Jaafar عليه السلام, his son (the Ninth Imam), “One Thousand!?”

He replied, “I swear to Allah, the reward is one million Hajj if you go for his Ziyarat knowing his true status.”⁵³

Hadith Number 38

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated for me in the year five hundred and eleven in the city of our master the Commander of the Believers عليه السلام, from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Moz'afar bin Mohammad Al-Warraq, from Abu Ali Mohammad bin Homam, from Abu Saeed Hasan bin Zakariyya Al-Basri, from Omar bin Mukhtar, from Abu Mohammad Al-Barasi, from Naz'r bin Suwaid, from Abdullah bin Meskan, from Abi Baseer, from Abi Jaafar Mohammad bin Ali Al-Baqir عليه السلام, from his fathers عليهم السلام, from the Messenger of Allah صلى الله عليه وآله, who said:

“O Ali! You will stand on the bridge on top of Hell and then people will be ordered to move. So you will tell Hell, ‘This one is for you and that one is for me.’”

Ali عليه السلام asked, “Who will I choose?”

The Prophet صلى الله عليه وآله replied, “Your Shia. They will be with you wherever you are.”⁵⁴

Hadith Number 39

The chief scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from his uncle Mohammad bin Hasan, from his father Hasan bin Husain, from his uncle Abu Jaafar Mohammad bin Ali bin Husain, from his father, from Abdullah bin Hasan Al-Moaddeb, from Ahmad bin Ali Al-Asfahani, from Ibrahim bin Mohammad Al-Thaqafi, from Mohammad bin Ali Al-Kufi, from Salman bin Abdullah Al-Hashimi, from Mohammad bin Sanan, from Mofazz'al bin Amr, from Jabir Al-Jo'fi, from Jabir bin Abdullah Al-Ansari, who said:

I heard the Messenger of Allah صلى الله عليه وآله say to Ali bin Abi Taleb عليه السلام, “O Ali! You are my brother, my successor, my heir, and my caliph on my nation in my life and after my

⁵³ Amaali of Sadouq 61,104, O'youn Akhbar Al-Redha 1:257, Kamel Al-Ziyarah 306

⁵⁴ Behar Al-Anwar 29:198

death. Those who love you love me, and those who hate you hate me. Your friends are my friends, and your enemies are my enemies.”⁵⁵

Hadith Number 40

The chief scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from his uncle Mohammad bin Hasan, from his father Hasan bin Husain, from his uncle Abu Jaafar Mohammad bin Ali bin Husain, from his father, from Ahmad bin Mohammad bin Yahya Al-Attar, from his father, from Mohammad bin Abdul Jabbar, from Abi Ahmad Al-Azdi, from Abaan bin Othman, from Abaan bin Taghlob, from 'Ikramah, from Ibn Abbas, from the Messenger of Allah ﷺ, who said:

Allah made me and Ali bin Abi Taleb brothers and Allah married Ali to my daughter on top of the seven skies with all of the high-ranked angels as witnesses.

And Allah made Ali my successor and caliph. Ali is from me and I am from Ali. Those who love him love me, and those who hate him hate me. Even the angels get closer to Allah by increasing their love for Ali.⁵⁶

Hadith Number 41

The chief scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from his uncle Mohammad bin Hasan, from his father Hasan bin Husain, from his uncle Abu Jaafar Mohammad bin Ali bin Husain, from his father, from Abul Hasan Mohammad bin Saeed Al-Hashimi, from Furat bin Ibrahim bin Furat Al-Kufi, from Mohammad bin Dhaheer, from Abdullah bin Faz'l Al-Hashimi, from Jaafar bin Mohammad, from his father, from his fathers²⁴, from the Messenger of Allah ﷺ, who said:

The day of Ghadeer Al-Khum is the best EID (feast) of my nation. It is the day that Allah ordered me to appoint Ali bin Abi Taleb as the flag so that my nation would be guided by him after me. It is the day that Allah perfected the religion and completed His favour and accepted Islam as a religion for the people.

O people! Ali bin Abi Taleb is from me and I am from Ali.

⁵⁵ Amaali of Sadouq 108

⁵⁶ Amaali of Sadouq 108,223

Ali was created from my clay and he is the Imam of creation after me. (He) clears the doubts (of the creation) about my traditions.

He is the Commander of the Believers, the leader of religion, the leader of the companions of Paradise, and the best of successors.

Ali is the husband of the Master of All of the Worlds' Women and the father of the Imams of guidance.

O People! I love those who love Ali, and I hate those who hate Ali. I connect with those who connect with Ali, and I dissociate myself from those who dissociate themselves from Ali. I turn away from those who turn away from Ali. I am the friend of his friends, and I am the enemy of his enemies.

O People! I am the city of wisdom and Ali is the door, and you cannot enter the city without entering from the door.

Those who think they love me and hate Ali are liars.

O People! I swear to Allah, who sent me as a messenger and who chose me from amongst the entire creation, that I did not appoint Ali to be the flag (of guidance) until Allah ordered me (to do so) by specifying his name and made following him mandatory on His angels.⁵⁷

Hadith Number 42

W.P.S: Jaafar bin Mohammad bin Masrur, from Husain bin Mohammad bin Aamer, from his uncle Abdullah bin Aamer, from Ibn Abi Umair, from Hamza bin Hamraan, from his father, from Abi Hamza, from Ali bin Husain, from his father (Imam Husain), from the Commander of the Believers ﷺ, who said:

A man came to me and said, "O Abal-Hasan! You are called the Commander of the Believers. Who appointed you as the Commander of the Believers?"

I replied, "Allah appointed me as their Commander."

So the man went to the Prophet ﷺ and asked, "Ali says that Allah appointed him as the Commander of the Believers. Is this true?"

⁵⁷ Amaali of Sadouq 109

The Prophet ﷺ responded angrily:

Ali is the Commander of the Believers by the order of Allah which is kept on top of the Throne.

Allah made the angels testify that Ali is Allah's Caliph, His decisive argument, the Imam of Muslims and that obeying him is equal to obeying Allah, and disobeying him is equal to disobeying Allah.

Those who ignore him ignore me, and those who acknowledge him acknowledge me.

Those who deny his Imamate, deny my prophethood. And those who deny his command, deny my message. And those who do not accept his virtues, reduce my virtues.

Those who fight him fight me, and those who curse him curse me because he is from me. He was created from my clay. He is the husband of my daughter, Fatema, and he is the father of my sons, Hasan and Husain.

Me, Ali, Fatema, Hasan, Husain, and the nine sons of Husain are Allah's decisive arguments on His creation. Our enemies are the enemies of Allah, and our friends are the friends of Allah.⁵⁸

Hadith Number 43

The scholar Abul Baqaa' Ibrahim bin Husain bin Ibrahim Al-Basri narrated from Abu Taleb Mohammad bin Husain bin Atabah, from Abul Hasan Mohammad bin Husain bin Ahmad, from Mohammad bin Wahban Al-Dobaili, from Ali bin Ahmad bin Bishr Al-Askari, from Abu Salaamah, Ahmad bin Mofazz'al Al-Asfahani, from Rashid bin Ali bin Wael Al-Qarashi, from Abdullah bin Hafs Al-Madani, from Mohammad bin Is'haaq, who said:

Saeed bin Zaid bin Arta'ah met with Kumail bin Ziyad and asked him about the virtues of Ali bin Abi Taleb ﷺ.

Kumail said, "I will share the will that Ali bin Abi Taleb ﷺ left for me with you, which is better than the entire world and everything that is in it."

⁵⁸ Amaali of Sadouq 114

Ali bin Abi Talebؓ told me:

O Kumail! Start your day with the name of Allah, “BISMILLAH,” and with “LA HOWLA WA LA QOWWATA ILLA BILLAH” (There is no strength nor power but with Allah), and entrust your soul to Allah. Mention us with our names and send blessings on us (Salawat), and seek refuge with Allah. This will protect you and everything around you from all evil on that day.

O Kumail! Allah disciplined the Prophetﷺ and the Prophetﷺ disciplined me, and I discipline the believers and teach manners to the honourable ones.

O Kumail! I am the founder of every field of knowledge and every secret will be revealed by the QAEM (12th Imamؑ). O Kumail! *“Offspring, one from the other; and Allah is hearing, knowing”* (3:34).

O Kumail! As long as you do not listen to anything except that which comes from us, you will be part of us.

O Kumail! You (people) need help in learning about everything that exists.

O Kumail! When you want to start eating, start with the name of Allah. Nothing can hurt you with His name; it is a cure from illness.

O Kumail! Always have someone eat with you and do not be stingy with your food. Understand that you do not provide sustenance and that Allah will reward you for sharing your food.

O Kumail! Have AKHLAAQ (great manners), make your companions lives easier, and do not be harsh with your servants.

O Kumail! Take your time when you eat so that those with whom you are eating finish their food and receive their RIZQ (sustenance).

O Kumail! When you are finished eating, thank Allah for the sustenance, and thank Him loudly so that others hear you and thank Him too, because this will increase your reward.

O Kumail! Do not keep eating until you are full; leave room for water and air.

O Kumail! Do not finish all of your food because the Prophet ﷺ never finished his food.⁵⁹ Stop eating while you are still a little hungry because that is healthy eating.

O Kumail! Health is in eating little and drinking little.

O Kumail! Prosperity in fortune comes with almsgiving, consolation of the believers, and visiting your relatives. Your relatives are those who are close to us.

O Kumail! Be more generous, more kind, and more charitable to the believers from your family than to other believers.

O Kumail! Do not turn away the poor even if you can only give them a date or a grape!

O Kumail! Charity grows in Allah's eyes.

O Kumail! The Akhlaaq of a believer is beautified through his humility, made complete through his kindness, honoured through his compassion, and glorified through not participating in hearsay.

O Kumail! Do not ever be self-righteous because you will seduce only the foolish and you will lose your real friends.

O Kumail! Only argue about Allah (with disbelievers) who look like they are intelligent, because they are all foolish anyway as Allah says, *"Verily, they themselves are the fools, but they do not know"* (2:13).

O Kumail! Every nation has good and bad people. So do not get in a heated argument with those who are ignorant. And if they insult you, be patient amongst them for Allah says, *"When the ignorant address them, they say: Peace"* (25:63).

O Kumail! Always tell the truth. Surround yourself with those who are pious and abandon those who are immoral.

O Kumail! Stay away from the hypocrites and do not befriend those who will betray you.

O Kumail! Never knock on the door of the unjust, mingle with them, or earn from them. Do not ever obey them and do not speak in their gatherings about that

⁵⁹ This means do not eat all of the available food; it does not mean do not complete that which is on your plate.

which will make Allah angry with you. O Kumail! If you have to attend the gatherings (of the unjust) praise the Lord continuously, entrust your soul to Allah, and seek refuge with Allah from their evil. Say nothing to them, but deny their actions in your heart and glorify the Lord loudly so that they can hear you. Consequently, they will fear you and you will be protected from their evil.

O Kumail! The best thing that Allah loves from His slaves, after testifying in Him and His successors, is beautifying the soul through compassion and patience.

O Kumail! There is nothing wrong with people not knowing your secrets. O Kumail! Do not show people your needs and be patient while anticipating Allah's reward and you will thereby earn peoples' trust.

O Kumail! Who is your brother? Your brother is he who does not let you down in times of difficulty, does not keep quiet when you do something wrong, does not lie to you when you ask him a question, and does not wait to offer his help until he learns that the problem has already been solved.

O Kumail! A believer is the mirror of his fellow believer. A believer will help identify a fellow believer's weaknesses and he will help him rectify them.

O Kumail! Believers are brothers and nothing should come between brothers.

O Kumail! If you do not love your brother then you are not his brother.

O Kumail! A believer is one who follows us. Those who do not follow us, neglect us and will not be with us. And those who are not with us will be in the lowest levels of Hell.

O Kumail! Our secret matters are to be kept secret. If someone discloses them to you and orders you to keep it confidential, do not disclose it. If you disclose it your repentance will not be accepted, and if that happens your destination will be Hell.

O Kumail! Allah does not allow the secrets of the family of the Prophet ﷺ to be made public because not everyone's heart has the capacity to bear it.

O Kumail! Do not teach that which the family of the Prophet ﷺ tells you except to a believer who is worthy of such information.

O Kumail! Do not teach the disbelievers anything about us because they will change it and will use it against you.

O Kumail! The believers, who have died, will come back and will achieve victory with the believers yet to come.⁶⁰ O Kumail! Allah will give these believers good in this life and in the Hereafter.

O Kumail! You are surrounded by your enemies. You have to live with them, eat with them, and drink with them. It is possible that you may be wealthier than they are, to their utter disappointment, but Allah will help you and fail them.

O Kumail! I swear to Allah that when your leader (the 12th Imam عليه السلام) appears, your enemies will not eat with you, live near you, or knock on your door. They will not receive any blessings; they will be the dishonoured and the despised ones. They will be captured wherever they go and they will be killed. O Kumail! Praise the Lord and the Imams for this and for every other blessing.

O Kumail! For any difficulty say “LA HOWLA WA LA QOWWATA ILLA BILLAH” (There is no strength nor power but with Allah) and the difficulty will be removed.

For any blessing say “ALHAMDU LILLAH” (All Praise Belongs to Allah) and We will increase the blessing.

If your sustenance is delayed seek forgiveness and it will come to you.

O Kumail! If Shaytan whispers in your heart, say:

“A’OUZO BILLAH AL-QAWI MIN AL-SHAITAN AL-GHAWI WA A’OUZO BI MOHAMMADEN AL-RADHI MIN SHARRE MA QODDERA WA QADHI WA A’OUZO BI ILLAHENNAS MIN SHARRE AL-JINNATE WA NNASE AJMAEEN WA SALLAM”

(I seek refuge with the strong Allah from the deviating Shaytan, and I seek refuge with the tactful Mohammad from the worst fate and destiny, and I seek refuge with the Lord of mankind from the jinn and human beings)

This prayer will keep you safe from the evil plotting of Shaytan and the devils with him, who are all devils like him. O Kumail! They use deception, conflict, vanity, devilish insinuations, and pride according to the level of the person’s obedience

⁶⁰ Refers to Raj’at (coming back) at the time of the 12th Imam عليه السلام when two categories of people will come back to life: the most faithful believers and the disbelievers. For more information, refer to the book “Raj’at” available online at: <http://www.rafed.net/books/aqaed/rajaat/>

and disobedience. Therefore, if one is not fully aware of these satanic strategies they will seize him.

O Kumail! There is no enemy worse than Shaytan and the devils with him, and nothing can hurt you more than they can. Their wish is for you to be with them tomorrow in Hell when they are being tortured, and they will be in Hell eternally and the flames of Hell will never be reduced.

O Kumail! Allah is angry with those who do not guard themselves from Shaytan and the devils with him by using His name and the name of His Prophet and the Imams. Allah is angry with those who do not seek refuge with Him and with those who do not send Allah's blessings on His Prophet and his family.

O Kumail! The devils will deceive you with themselves, and if that does not work they will deceive you with you. They will beautify your desires to you and they will grant your wishes and your desires. They will seduce you and make you forget. And then they will order you to commit sins; they will prevent you from performing good deeds; and they will lie to you about Allah. They will make you believe that you are on the right path and you will be seduced. You will commit sins and the punishment for the sinner is Hell.

O Kumail! Memorize these words of Allah, *"Shaytan has beguiled them and given them false hopes"* (47:25). Shaytan is a deceiver, but Allah is the dictator.

O Kumail! Repeat these words that Allah said to the cursed Shaytan, *"Summon against them your cavalry and infantry, and share their riches and children with them, and make promises to them. But Shaytan promises them nothing but deceit"* (17:64).

O Kumail! Shaytan does not divert you to himself. He makes you deviate from Allah and pushes you to disobey Allah, and then you will be troubled.

O Kumail! Shaytan will come to you gently with the best of his tricks and will order you to perform acts of obedience that you enjoy, so you will think he is an honourable angel, but he is really the accursed Shaytan. And once you trust him he will order you to commit the greatest of sins, the sins from which you cannot be saved.

O Kumail! Shaytan creates traps for you. Be careful not to fall in them. O Kumail! The earth is full of their traps and no one is safe from the traps except those who hold on to us. Allah has said that no one can survive from the traps except His

servants, who are our followers, *“As for my devoted servants, you shall have no power over them”* (15:42) and *“His authority (that of the Shaytan) is only over those who befriend him and associate others with Allah”* (16:100).

O Kumail! Save yourself with our Wilayat or Shaytan will share your riches and your children with you, as Allah has promised in the Qur'an.

O Kumail! Do not be deceived by those who perform long prayers, fast continuously, or give charity and think that they are successful.

O Kumail! I swear to Allah that I heard the Prophet ﷺ say:

When Shaytan orders people to commit great sins like adultery, drinking wine, usury and other similar sins, he also puts the love of extreme worship, submission, RUKU' (kneeling), and SUJOOD (prostration) in their hearts. And then Shaytan guides them toward those leaders who will lead them to Hell, and there will be no help for them on the Day of Judgement.

O Kumail! People either stay on the right path or deviate from it. You only deserve to stay on the right path if you walk the clear and straight road which will not lead you to corruption, the road which will not lead you away from our instructions and that with which we have blessed you.

O Kumail! There is no concession in your WAJIBAAT (mandatory religious duties) and there is no need to overly exert yourself with the MOSTAHABAAT (optional duties).

O Kumail! Allah will only question you about your mandatory religious duties; the optional duties are there to help with the great terrors on the Day of Judgement.

O Kumail! Allah is greater than needing your mandatory or optional religious duties or any other good deed or the best of charities; these actions can only benefit you.

O Kumail! Your sins are greater than your good deeds, and your negligence is greater than your glorification of Allah. But Allah's blessings are greater than that which your actions merit.

O Kumail! Allah's blessings never leave you so do not turn away from His praise, glorification, sanctification, remembrance, and thankfulness at all times.

O Kumail! Do not be amongst those about whom Allah says, *“Be not like those who have forsaken Allah”* (59:19) *“They are the wicked transgressors”* (24:4).

O Kumail! The point of praying, fasting, and giving charity is not the physical action; it is to do them with a pure heart and with true sincerity while bearing the rules of Fiqh in mind in such a way that Allah accepts your deeds.

O Kumail! When you are in Ruku’, Sujood, or performing the rest of the actions required in SALAAT (prayer), not only should your heart be focused and devoted to Allah, but even your joints and your veins need to have the same focus and devotion. And this should apply to all of your prayers.

O Kumail! Pay attention to the clothes in which you pray and the place in which you pray because if they do not meet the conditions (of prayer), your prayer will not be accepted.

O Kumail! The tongue reveals that which is in the heart, and the heart survives on food. So watch what you feed your heart and your body, because if your food is not Halaal Allah will not accept your praise and glorification.

O Kumail! Listen and understand that we do not allow breach of trust. Those who tell you otherwise are not speaking the truth and have committed a sin and deserve Hell for their lie.

I swear that I heard the Prophet ﷺ repeat this three times an hour before his death, “O Abal-Hasan! Do not breach the trust of the pious nor the immoral in the greatest or the smallest things, even if it is a thread.”

O Kumail! Do not go to war except by the order of the just Imam, and do not perform optional religious duties except by the order of the virtuous Imam. O Kumail! Do you think the prayers of a pious believer would be accepted without the guidance of Allah’s messengers? I swear to Allah that they would not be accepted.

O Kumail! Religion belongs to Allah. So do not be deceived by the words of this deluded nation who denied us after they were guided and refused to obey us after they accepted us.⁶¹

⁶¹ This refers to the Day of Ghadeer when the Messenger of Allah ﷺ publicly announced Ali bin Abi Taleb ؑ as his successor and caliph. He ordered the people who were present, including all of his wives, to pay allegiance to him. There were anywhere from forty thousand to one hundred and twenty thousand people present who paid allegiance to the Commander of the Believers, Ali bin Abi Taleb ؑ. The Prophet ﷺ gave a speech that day in which he said, “Of whomsoever I am his master, Ali is his master. O Allah! Befriend his friends and antagonize-

O Kumail! Religion belongs to Allah and He does not allow anyone to announce it except the messengers, the prophets, and the Imams.

O Kumail! Positions assigned by Allah are Prophethood and Imamate, and everyone else who claims a position from Allah is an oppressor, invader, or one who has gone astray.

O Kumail! Christians did not deny Allah, neither did Jews. They did not even deny Isa or Musa. O Kumail! What they did was they added, removed, and changed things. By doing so, they denied Allah, disbelieved, became accursed, resented, and they did not repent. That is why they are not accepted. O Kumail! Allah accepts only from the pious ones.

O Kumail! Our father, Adam, was not born Jewish or Christian, and his son, Habil, was a righteous Muslim. Allah did not accept the sacrifice of Qabil because he was not a righteous Muslim. So Qabil envied his brother and killed him. Qabil is one of the twelve prisoners in FALAQ (lowest place in Hell), six of the prisoners will be from the beginning (of time) and six are from the end. Faalaq is the lowest place in Hell, and the steam of Falaq heats Hell. So avoid those whose steam is the source of the heat of Hell.

O Kumail! We are truly the pious ones and those who do good.

O Kumail! Allah is generous, merciful, great, and patient. He guided us to become His caliphs, ordered us to lead, and ordered people to follow. So we have fulfilled our duty without disobeying Him and we sent His message (to the people) without being hypocrites. We believed in His command and accepted it without any doubt.

I swear to Allah that no devils inspired us and we inspired no devils like the group whose name Allah mentions in the Qur'an, *"The devils among men and jinn, who inspire one another with tinsel discourses to deceive"* (6:113). O Kumail! Hell will be for them and they will see the delusion.

O Kumail! I swear to Allah that I do not enjoy nor wish to order or stop people, and that I will be despised by the public when I claim the command of the believers and when I am referred to as the Commander of the Believers.

-those who antagonize him." This event has been narrated in over seven hundred prominent Sunni books, including Tarikh Ibn Asaker 42:102, Al-Bidaya wal Nihaya 7:344, Khasaes Al-Nisa'ee 82-83, Manaqeb Al-Khawarezmi 127, Tarikh Al-T'abari, through seventy-five sources and Ibn Oqdah through one hundred and five different sources.

O Kumail! We are the second weight and the Qur'an is the first weight. The Prophet ﷺ gathered the people for seven continuous days, ensuring that everyone would hear the following message he gave on the Minbar:

O People! I speak on behalf of Allah; I do not speak of my own inclination. So those who believe me believe Allah, and those who believe Him will be rewarded with Paradise. And those who do not believe me do not believe Allah, and those who do not believe Him will be punished with Hell.

Then the Prophet ﷺ called me (Imam Ali عليه السلام) to stand next to him on the Minbar. He placed my head on his chest, and Hasan and Husain were to his right and left.

Then he said:

O people! Jibraeel told me that Allah, who is both your Lord and my Lord, has ordered me to teach you that the Qur'an is the first weight. The second weight is Ali, my successor, and then his sons, and then after them, their sons. The first weight testifies for the second weight, and the second weight testifies for the first weight. They will always be together and will not separate until they meet Allah, and then Allah will judge between them and His slaves.

O Kumail! If this is our status then why did they usurp our rights and precede us? And why did some (of them) hold back and not support us?

O Kumail! The Prophet ﷺ informed them of the message of Allah and advised them but they do not like the advisors.

O Kumail! The Messenger of Allah ﷺ told me something which he announced to the supporters from Medina and to the immigrants from Makkah on the afternoon of the fifteenth day of Ramadhan while he was standing on top of his Minbar.

The Prophet ﷺ said:

Ali and my innocent sons, who are his sons, are from me and I am from them. My sons are the best of people after their mother. They are the ark (of rescue) and those who board it will survive, and those who stay behind will drown. The survivors are in Paradise and those who drown are in Hell.

O Kumail! Status is in Allah's hands and He will give it to anyone He wants. He is the Lord and owner of all virtues. So why do people envy us for virtues that Allah

has bestowed on us? Allah also created us before any other creation. Do they think that they can disconnect us from our Lord with their jealousy?

O Kumail! Let those who are not in Paradise be ready for the extreme torture in Hell: everlasting disgrace, shackles, bridles, long chains, large pieces of fire, neighbourhood of every devil, purulent drinks, clothes made of iron, harsh guards, blazing fire, and closed and locked doors. The inmates of Hell will be screaming but will not be answered; they will call for help but there will be no mercy shown to them.

They will say, "O Malik, would that your Lord put an end to us."

Malik will respond, *"Verily you are to stay. Verily We brought to you the truth, but most of you despised the truth"* (43:77-78).

O Kumail! I swear to Allah that we are the truth to which Allah refers by saying, *"And were the truth to follow their whims, certainly the heavens and the earth and all those that are in them would have been ruined"* (23:71).

O Kumail! After staying in Hell for a long period, the inmates of Hell will call Allah, the owner of the Holy names, and ask, "Is there any hope for us?"

And Allah will reply, *"Remain condemned in it, and speak not to Me"* (23:108).

O Kumail! Then they will lose hope of ever escaping and their sorrow will increase. At this point they will be sure of their destruction for what they earned with their deeds and they will be tortured.

O Kumail! Say, "Praise be to the Lord who saved us from the unjust."

O Kumail! I thank Allah for making the believers and I successful, and I thank Him at all times.

O Kumail! Those who win in this life win a passing life, which is temporary, so understand what I have said to you and you will win the Hereafter, which is eternal.

O Kumail! Everyone moves toward the Day of Judgement hoping that Allah is pleased with them and hoping for the highest levels of Paradise, but no one reaches there except those who are pious.

Then the Commander of the Believers ﷺ said, “O Kumail! If you want you can go now.”⁶²

Hadith Number 44

The chief scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from his uncle Mohammad bin Hasan, from his father Hasan bin Husain, from his uncle Abu Jaafar Mohammad bin Ali bin Husain, from his father, from Mohammad bin Ali Majiluweyh, from Mohammad bin Abi Qasem, from Mohammad bin Ali Al-Kufi, from Ali bin Othman, from Mohammad bin Al-Furaat, from Abi Jaafar Mohammad bin Ali Al-Baqir, from his father, from his grandfather, from the Messenger of Allah ﷺ, who said:

Ali bin Abi Taleb is Allah’s Caliph and my caliph, Allah’s decisive argument and my decisive argument, the door to Allah and the door to me. He is devoted to Allah and devoted to me, he is Allah’s love and my love, he is Allah’s friend and my friend, and he is Allah’s sword and my sword.

Ali is my brother, my friend, my minister, and my heir.

Those who love him love me, and those who hate him hate me. His friends are my friends, and his enemies are my enemies. His war is my war, and his peace is my peace. His words are my words, and his orders are my orders.

His wife is my daughter and his sons are my sons. He is the master of all successors and he is the best of my entire nation.⁶³

Hadith Number 45

W.P.S: Hasan bin Mohammad Al-Hashimi Al-Kufi, from Furaat bin Ibrahim bin Furaat Al-Kufi, from Mohammad bin Dhaheer, from Abul Hasan Mohammad bin Husain bin Yunus Al-Baghdadi, from Mohammad bin Yaqoub Al-Nohashi from Ali bin Musa Al-Redha, from his father Musa bin Jaafar, from his father Jaafar bin Mohammad, from his father Mohammad bin Ali, from his father Ali bin Husain, from his father Ali bin Abi Taleb ﷺ, from the Prophet ﷺ, from Jibraeel, from Mikaeel, from Israfil, from Allah, who said:

⁶² Behar Al-Anwar 83:284, 84:230, partially in Tohaf Al-Oqoul 171-176

⁶³ Behar Al-Anwar 38:127, Amaali of Sadouq 169

I am Allah and there is no god but Me. I created the entire creation with My power. I chose whom I wanted to be the prophets and I chose Mohammad amongst them as My love, My friend, and My pure slave, and I sent him as a messenger to My creation.

I chose Ali for him and I made him his brother, his heir, his minister, and the one who leads people to the Prophet after him.

I chose Ali as My caliph on My creation, the revealer of My book, and the one who judges with My rules. I assigned Ali as the flag of guidance to prevent My creation from going astray. He is the door that leads to Me. He is My house; those who enter it will be safe from Hell. He is My castle; I will protect those who seek refuge in it from the evil of this life and the Hereafter.

He is My face; if you come toward him, I will not turn My face away from you.

I chose Ali as My decisive argument on the heavens, the earths, and on every one of My creations that is on them.

I do not accept the deeds of anyone unless they testify to Ali's Wilayat and the Prophethood of Ahmad, My Messenger.

Ali is My generous hand to My slaves and he is the gift that I have bestowed on those whom I love.

I made Ali's Wilayat known only to the slaves whom I love, and there is no way for those whom I hate to know him or his Wilayat.

I swore by My own Magnificence and glory that I would keep those who followed him away from Hell and I would allow them to enter Paradise.

I hate those who hate him and turn away from his Wilayat, and I will put them in Hell, the worst destination.⁶⁴

Hadith Number 46

W.P.S: Hasan bin Abdullah bin Saeed, from Mohammad bin Mansour bin Abi Jahm and Abu Yazid Al-Qarashi, from Nasr bin Ali Al-Johdhami, from Ali bin Jaafar bin Mohammad (the

⁶⁴ Amaali of Sadouq 184, O'youn Akhbar Al-Redha 2:49

7th Imam's brother), from his brother Musa bin Jaafar, from his father (6th Imam), from his grandfather (4th Imam), from Ali bin Abi Taleb^(عليه السلام), who said:

The Messenger of Allah^(ﷺ) took the hand of Hasan and Husain^(عليه السلام) and said, "Those who love these two and their father and their mother will be with me on my ladder⁶⁵ on the Day of Judgement."⁶⁶

Hadith Number 47

W.P.S: Mohammad bin Ibrahim bin Is'haaq, from Abu Saeed Hasan bin Ali Al-Adwi, from Ahmad bin Abdullah bin Ammar Al-Jaroodi, from Mohammad bin Abdullah, from Abi Jarood, from Abi Haitham, from Anas bin Malik, from the Messenger of Allah^(ﷺ), who said:

"On the Day of Judgement, Allah will resurrect some people with their faces shining brightly, sitting on chairs made of light, and wearing clothes made of light. They will share the status of the prophets but they are not prophets, and they will share the status of martyrs but they are not martyrs."

So someone asked, "Am I one of them?"

The Prophet^(ﷺ) replied, "No."

Another person asked, "Am I one of them?"

The Prophet^(ﷺ) replied, "No."

So they asked, "Then who are they, O Messenger of Allah?"

The Prophet^(ﷺ) placed his hand on Ali^(عليه السلام)'s head and said, "They are Ali and his Shia."⁶⁷

Hadith Number 48

W.P.S: Ali bin Ahmad bin Abi Abdillah Al-Barqi, from his father, from his grandfather Ahmad bin Abi Abdillah, from Mohammad bin Khalid, from Ghiyath bin Ibrahim, from

⁶⁵ For more information about the ladder, refer to Chapter 1 Hadith 36.

⁶⁶ Amaali of Sadouq 190

⁶⁷ Amaali of Sadouq 202

Thabet bin Dinar, from Saad bin T'areef, from Saeed bin Jubayr, from Ibn Abbas, from the Messenger of Allah ﷺ, who said to Ali bin Abi Taleb ؑ:

O Ali! I am the city of wisdom and you are its door; the city cannot be entered except through its door.

Those who think they love me and hate you are liars because you are from me and I am from you. Your flesh is from my flesh, your blood is from my blood, and your soul is my soul. Your inner self is my inner self, and your outer being is my outer being.

You are the Imam of my nation and my caliph on my nation after me.

Blessed are those who obey you, and distressed are those who disobey you.

Your followers are successful and your enemies are the losers. Those who hold on to you are the winners, and those who abandon you will be destroyed.

You and the Imams from your sons are like the ark of Nuh. Those who board it will survive, and those who stay behind will drown.

You and the Imams from your sons are like the stars; every time one disappears another one appears until the Day of Judgement.⁶⁸

Hadith Number 49

W.P.S: Mohammad bin Musa bin Motawakkil, from Mohammad bin Yahya Al-Attar, from Mohammad bin Ahmad Al-Ashaari, from Salamah bin Khattab, from Husain bin Saif Al-Azdi, from Is'haaq bin Ibrahim, from Abdullah bin Sabah, from Abi Baseer, from Jaafar bin Mohammad Al-Sadiq ؑ, who said:

On the Day of Judgement, when Allah gathers the entire creation from the first to the last in one desert, an extreme darkness will overcome them.

The crowd will scream, "O Allah! Remove this darkness from us!"

Then a group of people will start walking with a light that will lead the entire desert.

⁶⁸ Amaali of Sadouq 222, Ikmal Al-Deen 1:241, Behar Al-Anwar 23:125

So the crowd will say, “They are prophets.”

But Allah will call out to the crowd, “They are not prophets.”

The crowd will say, “They are angels.”

But Allah will call out to the crowd, “They are not angels.”

The crowd will say, “They are martyrs.”

But Allah will call out to the crowd, “They are not martyrs.”

So the crowd will ask, “Then who are they?”

Allah will call out to them, “O My creation! Ask this group who they are.”

So the crowd will ask this group, “Who are you?”

This group will reply, “We are the progeny of Ali عليه السلام. We are the progeny of the Prophet ﷺ. We are sons of Ali, the Wali of Allah. We are the chosen ones whom Allah honours. We are the assured and safe ones.”

Then Allah will call out to this group, “Intercede for those who loved you, for your friends, and for your Shia.”

So this group will intercede and their intercession will be accepted.⁶⁹

Hadith Number 50

W.P.S: My father narrated from Saad bin Abdullah, from Salamah bin Khattab, from Abi Taher Mohammad bin Tasnim Al-Waraaq, from Abdul Rahman bin Katheer, from his father, from Jaafar bin Mohammad, from his father, from his fathers عليهم السلام, who said:

The Messenger of Allah ﷺ told his companions one day:

O my companions! Allah has assigned Ali as the flag that separates between belief and hypocrisy. Therefore, those who love him are the believers, and those who hate him are the hypocrites. Allah assigned Ali as my heir and the

⁶⁹ Amaali of Sadouq 234, Behar Al-Anwar 8:36

sign of guidance after me. Ali is my confidant, the keeper of my knowledge, and my replacement in my family. I complain to Allah about his oppressors from amongst my nation.⁷⁰

Hadith Number 51

The chief scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from his uncle Mohammad bin Hasan, from his father Hasan bin Husain, from his uncle Abu Jaafar Mohammad bin Ali bin Husain, from his father, from his father, from Saad bin Abdullah, from Ahmad bin Mohammad bin Isa, from Abbas bin Maarooof, from Husain bin Yazid, from Yaafouri, from Isa bin Abdullah Al-Alawy, from his father, from Mohammad bin Ali^{عليه السلام}, from his father^{عليه السلام}, from his grandfather^{عليه السلام}, the Commander of the Believers^{عليه السلام}, from the Messenger of Allah^ﷺ, who said:

Those who want to cross SIRAAT' (the bridge) like the speed of a strong gust of wind and enter Paradise without being questioned should follow my Wali, my heir, my friend, and my caliph on my family and on my nation: Ali bin Abi Taleb. And those who want to enter Hell should follow anyone other than him.

I swear by the Magnificence and the Glory of my Lord that Ali is the door of Allah that leads to Him. Ali is Allah's straight path, and it is the Wilayat of Ali about which Allah will ask on the Day of Judgement.⁷¹

Hadith Number 52

The chief scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from his uncle Mohammad bin Hasan, from his father Hasan bin Husain, from his uncle Abu Jaafar Mohammad bin Ali bin Husain, from his father, from Ali bin Ahmad bin Musa, from Mohammad bin Jaafar Abul Husain Al-Asadi, from Mohammad bin Isma'eel Al-Barmaki, from Jaafar bin Ahmad bin Mohammad Al-Tamimi, from his father, from Abdul Malek bin Umair Al-Shaibani, from his father, from his grandfather, from Ibn Abbas, from the Messenger of Allah^ﷺ, who said:

I am the master of the prophets and messengers, and my successors are the masters of the successors.

⁷⁰ Amaali of Sadouq 234

⁷¹ Amaali of Sadouq 237

My progeny is the best progeny of the prophets and messengers. And those companions who follow my path are the best companions of the prophets and messengers.

My daughter, Fatema, is the Master of All of the Worlds' Women.

The pure ones from amongst my wives are the mothers of the believers.

My nation is the best of the nations and I will be the most followed prophet on the Day of Judgement. I have a Pool that is as wide as the distance between me (in Medina) and Sanaa',⁷² and the number of jugs in it is equal to the number of stars. My caliph at the Pool on the Day of Judgement is my caliph in this life.

So people asked, "Who is your caliph?"

The Prophet ﷺ replied:

He is the Imam of Muslims, the Commander of the Believers, and their master after me, Ali bin Abi Taleb. Ali will distribute the water to his friends and will keep his enemies away from it, just like one keeps strange camels away from the water. Those who love Ali and follow him in this world will come to my Pool on the Day of Judgement and will be with me at my level in Paradise.

Hadith Number 53

The chief scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from his uncle Mohammad bin Hasan, from his father Hasan bin Husain, from his uncle Abu Jaafar Mohammad bin Ali bin Husain, from his father, from Mohammad bin Ahmad Al-Sanani, from Mohammad bin Abi Abdillah Al-Asadi Al-Kufi, from Musa bin Imran Al-Nakha'ee, from Husain bin Zaid, from Ali bin Salem, from his father, from Saad bin Tareef, from Saeed bin Jubayr, from Ibn Abbas, from the Messenger of Allah ﷺ, who said to Ali bin Abi Taleb ؑ:

O Ali! You are the Imam of Muslims, the Commander of the Believers, the leader of the pious, and Allah's decisive argument on the entire creation after me.

You are the master of the successors and the heir of the best of the prophets.

⁷² Refer to Footnote Number 11.

O Ali! On the night of Me'raaj, I was taken to the seventh sky and then from there to SIDRATUL MONTAHA (the utmost boundary of creation) (and then) from there to the layers of light, and I was honoured with talking to Allah privately.

Allah called me, "O Mohammad!"

I replied, "LABBAYK WA SAADAYK. You are the Highest and far above all."

Allah said, "Ali is the Imam of My friends and he is the light of those who obey Me. He is My word about which the pious ones must testify. Those who obey him obey Me, and those who disobey him disobey Me. So give him (Aliؑ) these glad tidings."

Then Ali bin Abi Talebؑ asked, "O Messenger of Allah! Is my status so high that I am mentioned even there?"

The Prophetﷺ replied, "Yes, O Ali! So thank the Lord."

So Aliؑ prostrated on the ground, thanking Allah for that with which he had been bestowed.

Then the Prophetﷺ said to Aliؑ, "O Ali! Raise your head because Allah boasted about you to His angels."⁷³

⁷³ Amaali of Sadouq 247

Chapter 2

Hadith Number 1

The pious Sayyid Abu Taleb Yahya bin Mohammad bin Husain bin Abdullah Al-Jowani Al-Husaini narrated for me in his house in Aamol in the Muharram of the year five hundred and nine, from the chief scholar Abu Ali Jaame' bin Ahmad Al-Dahestani, from the scholar Abul Hasan Ali bin Hasan bin Abbas Al-Sandali, from Abi Is'haaq Ahmad bin Mohammad bin Ibrahim Al-Thaalebi, from Abul Qasem Yaqoub bin Ahmad Al-Serri Al-Mafruz'i, from Abu Bakr Mohammad bin Abdullah bin Mohammad bin Oqdah bin Abbas bin Hamza, from Abul Qasem Abdullah bin Ahmad bin Aamer Al-T'ae, from Imam Ali bin Musa Al-Redha, from his father Musa bin Jaafar, from his father Jaafar bin Mohammad, from his father Mohammad bin Ali, from his father Ali bin Husain, from his father Husain bin Ali, from the Commander of the Believers ﷺ, from the Messenger of Allah ﷺ, who said:

On the Day of Judgement, I will intercede for four groups: those who honour my progeny, those who look after their needs, those who try hard when they ask them, and those who love them with their hearts and their tongues.⁷⁴

Hadith Number 2

The knowledgeable scholar Abu Najm Mohammad bin Abdul Wahhab bin Isa Al-Raazi narrated from the scholar Abu Saeed Mohammad bin Ahmad bin Husain Al-Neishaabouri,

⁷⁴ Bihar Al-Anwar 8:50. Amaali of Tousei 1:376. 'Oyouon Akhbar Al-Redha 2:25, 1:254

from the honourable Abul Abbas Aqeel bin Husain bin Mohammad bin Ali bin Is'haaq bin Abdullah bin Jaafar bin Mohammad bin Ali bin Abi Taleb, from Abu Ali Husain bin Abbas bin Mohammad Al-Kermani, from Abul Hasan Ali bin Isma'eel bin Ibrahim bin Habasha Al-Abdi, from Rohbah bin Hasan, from Abu Bakr Mohammad bin Abdullah bin Khalid bin Forqad Al-Nakha'ee Al-Balkhi, from Qutaibha bin Saaed Al-Baghlani, from Hammad bin Zaid, from Abdul Rahman Al-Sarraj, from Nafi', from the son of Omar, who said:

I asked the Prophet ﷺ about the status of Ali bin Abi Taleb ؑ.

The Prophet ﷺ replied angrily:

What is wrong with you people, asking me about someone to whom Allah has given a rank and position as high as my own?!

Beware! Those who love Ali love me, and those who love me please Allah, and those who please Allah are rewarded with Paradise.

Beware! Allah accepts the Salaat, SAWM (fasting), and devotion of those who love Ali. When they pray to Allah, He fulfills their requests.

Beware! The angels seek forgiveness for those who love Ali. The gates of Paradise are open for them and they will enter from any door they choose without being questioned.

Beware! Those who love Ali will not leave this world without first drinking from the Pool of Kawthar, eating from the tree of Toubah, and seeing their place in Paradise.

Beware! Allah eases the death process of those who love Ali and makes their graves a garden from the gardens of Paradise.

Beware! Allah gives those who love Ali one HUR, *"Pure maidens with big beautiful eyes"* (56:22), for each vein in their body. They (those who love Ali) will intercede for eighty of their family members and Allah gives them one city in Paradise for every hair on their body.

Beware! Allah orders the Angel of Death to be kind to those who love Ali and Allah will remove the terror of Munkar and Nakeer from their graves. Their hearts will be illuminated and their faces will be shining.

Beware! Allah places those who love Ali under the shade of His Throne, accompanied by the martyrs and the truthful ones.

Beware! Allah saves those who love Ali from Hell.

Beware! The good deeds of those who love Ali are accepted and their sins are forgiven; they will be in Paradise in the company of Hamza (the Prophet's uncle), the Master of the Martyrs.

Beware! Allah places wisdom in the hearts of those who love Ali; Allah places truth on their tongues and Allah opens the doors of His Mercy to them.

Beware! Earth is the prison of those who love Ali and Allah will free them (from this prison).

Beware! An angel will call out to those who love Ali from under Allah's Throne and say, "O Allah's servant, carry on because all of your sins are forgiven."

Beware! On the Day of Judgement, the faces of those who love Ali will be shining as brightly as the full moon.

Beware! Allah will place the crown of dignity on the heads of those who love Ali and they will wear the suit of glory.

Beware! Those who love Ali will pass the bridge with the speed of light and will not feel the difficulty associated with passing.

Beware! Allah writes a guarantee (of protection) from Hell, a pass for the bridge, and a guarantee (of protection) from the torture for those who love Ali.

Beware! The book (of deeds) of those who love Ali will not be published and they will not go through the scale; they will be told to enter Paradise without being questioned.

Beware! Angels shake hands with those who die with the love of the family of the Prophet, and the souls of the prophets come to visit them, and Allah fulfills all of their requests.

Then the Prophet ﷺ repeated this statement three times, "I will guarantee Paradise for those who love Ali."⁷⁵

⁷⁵ Fadhael Al-Shia of Sadouq 2-6. Bihar Al-Anwar 7:221. Ta'weel Al-Ayaat 2:865

Hadith Number 3

The guardian scholar Abi Abdillah Mohammad bin Ahmad bin Shahryar Al-Khazen narrated from the scholar Abu Abdillah Mohammad bin Mohammad bin Husain known as Ibn Al-Barasi, from the honourable Abu Hashim Mohammad bin Hamza bin Husain bin Mohammad bin Mohammad bin Ibrahim bin Musa bin Jaafar Al-Kadhim, from Abu Abdillah Husain bin Ali bin Husain bin Musa bin Babeweyh, from Abu Jaafar Mohammad bin Husain Al-Nahwy, from Abul Qasem Saad bin Abdullah Al-Ash'ari, from Abdullah bin Ahmad bin T'ayyeb, from Jaafar bin Khalid, from Safwan bin Yahya, from Huthaifa bin Mansour, who said:

I was sitting with Imam Jaafar bin Mohammad ﷺ when a man entered and said, "May I sacrifice my life for you. I have a brother who loves you and respects you but he drinks wine."

Imam Al-Sadiq ﷺ replied:

It is very unfortunate that someone who has our love in his heart commits such a sin but let me tell you about someone who is worse than him: the person who hates us is worse than him.

The lowest of the believers in status will intercede for two hundred people. However, if all of the inhabitants of the seven skies, the seven earths, and the seven seas try to intercede for someone who hates us, their intercession will not be accepted.

This sinner who loves us will not leave this world until he seeks forgiveness or until Allah torments him in his health to remove his sins. So when he dies, he will meet Allah being sinless.

Our Shia are on the right path; our Shia are on the straightest path.

My father, Mohammad bin Ali ﷺ, used to often say, "Love those who love the family of the Prophet even if they are scavengers, and hate those who hate the family of the Prophet even if they are worshippers."⁷⁶

⁷⁶ Irshaad Al-Qoloub 256.

Hadith Number 4

The honourable Abul Barakat Amr bin Ibrahim bin Mohammad bin Hamza Al-Husaini narrated from the scholar Abul Husain Ahmad bin Mohammad bin Abdulla bin Thaghour, from Abul Hasan Ali bin Amr Al-Sokkari Al-Horri, from Abu Abdillah Ahmad bin Hasan bin Abdul Jabbar Al-Soufi, from Abu Zakariyya Yahya bin Mi'an, from Quraysh bin Anas, from Mohammad bin Amr, from Abi Osama, from Abi Huraira, from the Prophet ﷺ, who said:

“The best of you are those who treat my family the best after me.”^{77 78}

Hadith Number 5

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man Al-Harethi Al-Baghdadi, from Abul Qasem Jaafar bin Mohammad bin Qulaweyh, from his father, from Saad bin Abdullah, from Ahmad bin Mohammad, from Abbas bin Maarooof, from Mohammad bin Sanan, from T'alha bin Zaid, from Jaafar bin Mohammad, from his father, from his grandfather ﷺ, from the Messenger of Allah ﷺ, who said:

Allah has never taken back the life of any of His prophets without first ordering them to appoint the best man from their family as their successor, and now Allah has ordered me to appoint a successor.

I asked Allah, “Whom should I appoint to be my successor?”

Allah replied:

Appoint your cousin, Ali bin Abi Taleb. I have mentioned his name in the previous books. I wrote in the books that Ali is your heir and I took the covenant based on this. The covenant that I took from My creation and My prophets entailed accepting Me as Allah, accepting you as the Messenger, and accepting Ali bin Abi Taleb as the Wali. ^{79 80}

⁷⁷ Note from Mohammad bin Abi Qasem Al-Tabari, the author: This means that the Shia are the best of people because they treat the family of the Prophet the best.

⁷⁸ Bihar Al-Anwar 2:27

⁷⁹ Note from Mohammad bin Abi Qasem Al-Tabari, the author: Based on this Hadith, Shia of Ali ﷺ are the ones to whom Allah refers in this verse: *“This is a promise binding on Him in the Taurat and the Injil and the Qur'an. Who is more faithful to this covenant than Allah? Therefore, rejoice in the bargain which you have transacted; and that is the great achievement”* (9:111).

⁸⁰ Amaali of Tousi 1:102. Bihar Al-Anwar 15:18, 26:271, 38:111. Taawil Al-Ayaat 2:566.

Hadith Number 6

The pious Yahya bin Mohammad bin Husain Al-Jowani Al-Husaini narrated from the pious Sayyid Abu Abdillah Husain bin Ali bin Daa'ee Al-Husaini, from the honourable Sayyid Abu Ibrahim Jaafar bin Mohammad Al-Husaini, from Hakem Abu Abdillah Mohammad bin Abdullah Al-Hafez, from Abdul Aziz bin Abdul Malek Al-Amawy, from Sulaymaan bin Ahmad bin Yahya, from Mohammad bin Rabee' Al-Aamery, from Hammad bin Isa, from Ghareeq Al-Johfa, from T'ahera bint Amr bin Dinar, from Amr bin Dinar, from his father, from Jabir bin Abdullah Al-Ansari, from the Messenger of Allah ﷺ, who said:

All children are associated with the family of their father except the children of Fatema. They are associated with me and I am their father.

They are my family and they are created from my clay. Woe unto those who do not believe in their status! Allah loves those who love them, and Allah hates those who hate them.^{81 82}

Hadith Number 7

The pious scholar Abu Mohammad Hasan bin Husain bin Hasan bin Babewayh narrated for me in the Muharram of the year five hundred and ten, from the blessed scholar Abu Jaafar Mohammad bin Hasan bin Ali Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man known as Shaykh Al-Mufid, from Abu Mohammad Abdullah bin Mohammad Al-Abhari, from Ali bin Ahmad Al-Sabah, from Ibrahim bin Abdullah, from Abdul Razzaq bin Homam, from Abi Homam bin Nafi', from Mina, servant of Abdul Rahman bin Awf, from Abdul Rahman bin Awf, who said:

I heard the Messenger of Allah ﷺ say, "I am a tree and Fatema is the branch of this tree; Ali is its fertilizer; Hasan and Husain are the fruits of this tree, and those who love them from my nation are leaves of this tree."⁸³

Hadith Number 8

My father Abi Qasem Al-Tabari narrated from the scholar Hasan Al-Motekallim, from Abu Omar Ahmad bin Mohammad Al-Sanani, from Abdullah bin Uday, from Mofazz'al bin

⁸¹ Note from Mohammad bin Abi Qasem Al-Tabari, the author: Based on this Hadith, the sons of Fatema عليها السلام are the only family of the Prophet ﷺ.

⁸² Bihar Al-Anwar 23:104, 43:230.

⁸³ Amaali of Tousi 1:18. Amaali of Mufid 245.

Abdullah bin Mohammad, from Mohammad bin Yahya bin Z'arees Al-Kufi, from Isma'eel bin Sahl, from Mohammad bin Ali, from Qutadah, from Sufyan Al-Thowri, from Layth, from Mujahid, from Ibn Abbas, from the Messenger of Allah ﷺ, who said:

Ali and I are created from one tree and the rest of the people are created from a different tree.

And what can you say about a tree whose root is me; whose branch is Fatema; whose fertilizer is Ali; whose fruits are Hasan and Husain; and whose leaves are our Shia?! Those who hold the branches of this tree will be led to Paradise, and those who do not hold the branches will go to Hell.

Hadith Number 9

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Hasan Ahmad bin Mohammad bin Hasan, from his father, from Saad bin Abdullah bin Musa, from Mohammad bin Abdullah Al-Arzami, from Moaalla bin Hilal, from Al-Kalabi, from Abi Saleh, from Ibn Abbas, from the Messenger of Allah ﷺ, who said:

Allah honoured me with five virtues and Allah honoured Ali with five virtues:

Allah gave me the knowledge of everything and gave Ali the knowledge of everything.

Allah appointed me as a Prophet and appointed Ali as the successor.

Allah gave me the river of Kawthar and gave Ali the river of SALSABIL.⁸⁴

Allah gave me the revelation and gave Ali the inspiration.

Allah took me to Me'raaj and Allah opened the doors of the skies for Ali and removed all of the covers, so Ali could see me and I could see him while I was in Me'raaj.

Then the Messenger of Allah ﷺ started crying.

So I (Ibn Abbas) asked him, "Why are you crying, O Messenger of Allah? May I sacrifice my father and mother for you."

The Prophet ﷺ replied:

⁸⁴ For more information about this river refer to Chapter 2, Hadith 23.

O Ibn Abbas! On the night of Me'raaj, the first thing that Allah told me was, 'O Mohammad, look down.'

So I looked down, and I saw the doors of the skies were open and all of the covers were removed. I could see Ali and he was looking up at me. Ali spoke to me and I spoke to Ali. Then Allah spoke to me.

So I (Ibn Abbas) asked, "What did Allah say to you?"

The Prophet ﷺ replied, "Allah said to me, 'O Mohammad! I have assigned Ali as your successor, your minister, and your caliph after you. So let Ali know because he can hear you.'" So I told Ali what Allah had ordered me to say.

Ali replied, "I have accepted this position and I will obey."

Then Allah ordered all of the angels to say Salaam to Ali, and they all did. Ali replied to their Salaam, and I saw that the angels were pleased that Ali had replied to their Salaam.

I did not pass by any angel who did not congratulate me and say, "O Mohammad! We swear by Allah, who sent you as a Messenger, that all of the angels became happy when Allah appointed your cousin, Ali."

Then I saw the carriers of the Throne lowering their heads toward the earth.

So I asked Jibraeel, "Why are the carriers of the Throne lowering their heads toward the earth?"

Jibraeel replied, "All of the angels were honoured by looking at the face of Ali except the carriers of the Throne. Now they have asked permission from Allah to look at his face and Allah granted them permission."

Then when I came down from Me'raaj I was telling Ali about what had happened, but it was Ali who was telling me about everything that had happened. So I knew that I had not stepped foot anywhere without it being uncovered for Ali and without Ali seeing it.

Then I (Ibn Abbas) said, "O Messenger of Allah! Advise me."

The Messenger of Allah ﷺ said, "O Ibn Abbas! I advise you to love Ali bin Abi Taleb."

I (Ibn Abbas) said to him, "Give me some other advice."

The Messenger of Allah ﷺ said:

I advise you to love Ali bin Abi Taleb. I swear by Allah, who sent me as a prophet, that Allah will not accept the good deeds of any slave without first questioning him about his love for Ali bin Abi Taleb, and Allah knows the truth. So if the slave had the Wilayat, Allah will accept all of the deeds of that slave, despite his shortcomings. If the slave did not have the Wilayat, Allah will not question him about anything else and will order him to be taken to Hell.

O Ibn Abbas! I swear by Allah, who sent me as a prophet, that Hell is harsher on those who hate Ali than it is on those who believe Allah had a son.

O Ibn Abbas! Even if all of the high-ranked angels and all of the prophets hated Ali, which they do not, Allah would torture them in Hell.

So I asked the Prophet ﷺ, "Is there anyone who hates Ali?"

The Prophet ﷺ replied:

Yes, some people who think they are from my nation hate him and they have nothing to do with Islam. One of the signs of those who hate Ali is that they elevate people who are lower than Ali above Ali.

O Ibn Abbas! I swear by Allah, who sent me as a prophet, that Allah did not send any prophet more honourable in His eyes than me, and Allah did not appoint any successor more honourable in His eyes than my successor, Ali.

Ibn Abbas narrates that he continued loving Ali ﷺ just as the Prophet ﷺ had ordered and advised him, and that this was his most important deed.

Ibn Abbas narrates that he went to visit the Prophet ﷺ on his death bed and said to him, "May I sacrifice my father and mother for you, O Messenger of Allah! Your death has approached, so what do you command me to do?"

The Prophet ﷺ replied, "Be against those who are against Ali. Do not support them or associate yourself with them."

I asked him, “Why don’t you order people not to be against Aliؑ?”

The Prophetﷺ started crying until he fainted. When he awoke he said:

O Ibn Abbas! Allah knows them (those who are against Aliؑ). O Ibn Abbas! I swear by Allah, who sent me as a prophet, that none of those who hate Ali or ignore his rights will leave this world without first being disgraced.

O Ibn Abbas! If you want to meet Allah while He is pleased with you, follow the path of Ali bin Abi Taleb. Turn when he turns and accept Ali as your Imam. Be the enemy of his enemies, and be the friend of his friends.

O Ibn Abbas! Beware of having doubts about Ali, because doubt about Ali is Kufr to Allah.^{85 86}

Hadith Number 10

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No’mān, from the honourable Abu Mohammad Hasan bin Hamza Al-Husaini Al-Tabari, from Mohammad bin Faz’l bin Hatam known as Abi Bakr Al-Najjar Al-Tabari, from Mohammad bin Abdul Hameed, from Daher bin Mohammad bin Yahya Al-Ahmari, from Monthir bin Zubair, from Abu Dhar Al-Ghefaari, from the Messenger of Allahﷺ, who said:

Do not go against Ali by accepting the command of anyone else because this is Kufr to Allah. Do not elevate anyone above Ali, because if you do you are an apostate (one who turns away from Islam).^{87 88}

⁸⁵ Note from Mohammad bin Abi Qasem Al-Tabari, the author: This Hadith proves that those who elevate anyone above Aliؑ, hate him, despite the claim of the general population that they do not hate Aliؑ and despite their claim of being Muslims.

⁸⁶ Amaali of Tousi 1:104. Bihar Al-Anwar 16:370, 28:157. Taawil Al-Ayaat 1:277

⁸⁷ The punishment of an apostate in Islam is death.

⁸⁸ Amaali of Tousi 1:153.

Hadith Number 11

The honourable Abul Barakat Amr bin Ibrahim bin Hamza Al-Husaini and Abu Ghalib Saeed bin Mohammad bin Ahmad Al-Thaqafi narrated from the honourable Abu Abdillah Mohammad bin Ali bin Husain bin Abdul Rahman Al-Alawy, from Abul Tayyib Mohammad bin Hajjaj Al-Jo'fi, from Zaid bin Mohammad bin Jaafar Al-Aamery, from Ali bin Husain bin Ubaid Al-Qorashi, from Isma'eel bin Abaan Al-Azdi, from Amr bin Thabet, from Maysarah bin Habib, from Imam Ali bin Husain عليه السلام, who said:

“On the Day of Judgement, we will be holding the Prophet ﷺ and our Shia will be holding us.”⁸⁹

Hadith Number 12

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Hasan Ali bin Mohammad bin Hubaysh, from Hasan bin Ali Al-Za'farani, from Abu Is'haaq Ibrahim bin Mohammad Al-Thaqafi, from Abdullah bin Mohammad bin Othman, from Ali bin Mohammad bin Abi Saeed, from Fadheel bin Ja'd, from Abi Is'haaq Al-Hamdani, who said:

“When The Commander of the Believers عليه السلام appointed Mohammad bin Abi Bakr as the governor of Egypt, Ali عليه السلام gave him a letter. He ordered him to follow the instructions in the letter and to read it to the people of Egypt.”

The letter said:

BISMILLAHIR RAHMANIR RAHIM

From the slave of Allah, the Commander of the Believers, Ali bin Abi Taleb, to the people of Egypt and to Mohammad bin Abi Bakr.

Salaamun Alaikum,

I praise Allah. There is no god but Him.

I advise you to act piously because you will be questioned. Prepare for your destination, for Allah says, *“Every soul will taste death”* (3:185); *“Every soul is a pledge for what he has earned”* (74:38); *“Allah warns you to beware of Him; for*

⁸⁹ Sadouq in Sahifatol Redha 92. Bihar Al-Anwar 68:104. Oyoum Akhbar Al-Redha 1:126. Maani Al-Akhbar 1:126.

unto Allah is the eventual course of life's journey" (3:28); "By your Lord, We shall certainly question all of them as to what they used to do" (15:92-93).

O slaves of Allah! Remember that the Almighty Lord is going to take account of every one of your sins, major or minor. If He punishes you for your sins, it will not be an act of tyranny; and if He forgives you, it will be because of His Great Mercy and Forgiveness.

O slaves of Allah! The slave is the closest to receiving forgiveness when he obeys Allah by worshipping Him and then seeks forgiveness.

O slaves of Allah! Live piously because this brings all that is good to you, and you will benefit from it more than anything else. You will be rewarded for it both in this life and in the Hereafter, for Allah says:

When it is said to those who guard themselves against evil (those who are pious): 'What is that your Lord has sent down?' They say: 'Good!' There is good for those who do good in this world but, of course, the abode of the Hereafter is better. Verily the abode of those who guard themselves against evil (those who are pious) is excellent (16:30).

O slaves of Allah! There are three types of believers who perform good deeds:

The first group are those who look for the reward in this life, and Allah will reward them in this life, as Allah said to Ibrahim, *"We gave him his recompense in this world; verily in the Hereafter he will be among the righteous ones" (29:27).* So those who work purely for Allah will be rewarded in this life and in the Hereafter. Allah will support them in the difficulties of this life and in the Hereafter as He says, *"O My servants who believe: fear your Lord. There is good for those who do good in this world; and spacious is Allah's earth. Verily only the patient shall be paid in full their recompense without reckoning" (39:10).* So in the Hereafter, Allah will not take into account the reward He has already granted them in this world, *"For those who do good is the best reward, and more. Neither darkness nor ignominy shall cover their faces. They are the dwellers of the garden where they will abide forever" (10:26).* 'Good' (in this verse) refers to Paradise and 'more' refers to the reward they received in this world.

The second group of believers performs good deeds seeking the reward in the Hereafter because Allah erases one evil deed for every good deed you perform, *"Verily good deeds take away evil deeds; this is a reminder for those believers who are mindful" (11:114).*

On the Day of Judgement, the good deeds of the believers will be counted and Allah will reward them ten to seven hundred times more for every good deed, *“A recompense from your Lord, an award according to a recounting”* (78:36); *“They will be given a two-fold (multiple) reward for what they do, and they shall dwell in peace and safety in exalted places”* (34:37). O People! May Allah have mercy on you! Work toward this type of reward and you will receive it.

The third group of believers are the pious ones. O slaves of Allah! Understand that this group achieves the best reward in this life and in the Hereafter.

They get their share of this life from the people but they do not share the Hereafter with the people. Allah has allowed them to use this world to fulfill their needs:

Say! (O Mohammad!) “Who has forbidden the adornment which Allah has brought forth for His servants, and the good things He has provided?” Say! “These, on the Day of Judgement, will be exclusively for those who believed during the life of this world.” Thus, We explain the signs in detail to those who know (7:32).

The pious people live the best life in this world: they eat the best of foods, they get their share of this life from the people (who are interested in this life), they eat delicious food with them, they drink the best of drinks, they wear the best of clothes, they marry the best of people, and they have the best means of transportation. They enjoy the best of this life, and in the Hereafter they will be the neighbours of Allah. Allah will grant all of their wishes. Their requests will not be denied, and their joy will not be reduced.

O slaves of Allah! Those of you who have any sense should look forward to this type of reward.

Be pious! There is no strength nor power but with Allah, the Most Exalted.

O slaves of Allah! If you behave piously and follow the Messenger of Allah ﷺ by loving his family, you have worshipped Allah in the best way possible; you have glorified Him in the best way possible; you have thanked Him in the best way possible; and you have fought for Him in the best way possible.

Even if those who disagree with your beliefs have longer prayers and fast more than you do, you are still the pious ones who follow the authorities appointed by Allah.⁹⁰

Hadith Number 13

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Hasan Ali bin Khalid Al-Maraghi, from Qasem bin Mohammad bin Dallal, from Sabrah bin Ziyad, from Hakam bin Utaibah, from Hanash bin Mo'tamer, who said:

I went to The Commander of the Believers, Ali bin Abi Talebؓ, and said, "ASSALAAMO ALAIK O Commander of the Believers, how are your days passing?"

He replied:

My days are passing while I love those who love us, and I hate those who hate us. And the days of those who love us are passing while they are waiting and expecting the Mercy of Allah. But the days of those who hate us are passing while they are building their places on the brink of Hell. And it is as if the buildings of those who hate us are collapsing into Hell, while the doors of mercy are open to those who love us.

So those of you who love us - enjoy the mercy. And those of you who hate us - enjoy Hell, because Hell is only for you.

O Hanash! Those who want to know whether they love us or (they) hate us should test their hearts. If they love those who love us, they do not hate us. And if they hate those who love us, they do not love us.

Allah took the covenant from the people and He made our love part of this covenant. And He has mentioned those who hate us by name in His book. We are the noble ones, and our children are the children of all of the prophets.⁹¹

⁹⁰ Amaali of Tousi 1:24. Al-Gharaat 1:233. Tuhaf Al-Oqoul 176. Amaali Al-Mufid 137.

⁹¹ Amaali Al-Mufid 333. Amaali of Tousi 1:112, 277. Bihar Al-Anwar 23:106.

Hadith Number 14

The pious Sayyid Abu Taleb Yahya bin Mohammad bin Husain bin Abdullah Al-Jowani Al-Husaini narrated for me in his house in Amol in Muharram of the year five hundred and nine, from Sayyid Abu Abdillah Husain bin Ali Al-Daa'ee Al-Husaini, from Sayyid Abu Ibrahim Jaafar bin Mohammad Al-Husaini, from Hakem Abu Abdillah Mohammad bin Abdullah Al-Hafez, from Abu Mohammad Ali bin Mohammad Al-Husaini, from Mohammad bin Musa Al-Shami, from Abdullah bin Mohammad Al-Tamimi, from Isma'eel bin Amr Al-Balji, from Al-Ajlah, from Habib bin Abi Thabet, from 'Aas'im bin Z'amrah, from the Commander of the Believers ﷺ, who said:

The Messenger of Allah ﷺ said to me, "O Ali! The first to enter Paradise are Me, you, Fatema, Hasan, and Husain."

I asked, "How about those who love us?"

The Prophet ﷺ replied, "They will be right after you."

Hadith Number 15

The scholar Abu Mohammad Hasan bin Husain bin Babebeyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan bin Ali Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Qasem Jaafar bin Mohammad bin Qulaweyh, from his father, from Saad bin Abdullah Ahmad bin Mohammad bin Isa, from Yunus bin Abdul Rahman, from Kulayb bin Muawiya Al-Asadi, from Imam Jaafar bin Mohammad Al-Sadiq ﷺ, who said:

"I swear by Allah that you (Shia) are (following) the religion of Allah and His angels, so support us by behaving piously. I order you to pray and to worship. I order you to be pious." ⁹²

Hadith Number 16

The scholar Abu Abdillah Mohammad bin Ahmad bin Shahryar Al-Khazen narrated from the scholar Abu Abdillah Mohammad bin Mohammad Al-Barasi, from Abul Qasem Ubaidullah bin Mohammad bin Ahmad Al-Shaibani Al-Bazzaz, from Abul Tayyib Mohammad bin Husain Al-Tailami, from Ali bin Abbas Al-Bajali, from Jaafar bin Mohammad Al-Romani, from Hasan

⁹² Amaali of Tousi 1:31. Amaali Al-Mufid 270.

bin Husain Al-Abed Al-Arami, from Husain bin Aalwan, from Abu Hamza Al-Thomali, from Abi Jaafar Al-Baqir^{عليه السلام}, who said:

Despite their sins and defects, Allah will resurrect our Shia from their graves with their faces shining like the full moon. They will have no fear and they will be clothed. They will be guaranteed safety while others will be terrified; they will have no grief while others will be grief-stricken.

They will be resurrected on camels that have wings made of shining gold, and these camels will be docile, without having been tamed. The neck of the camels will be made of ruby and they will ride smoother than silk. The Shia will be resurrected in this way because of how honourable they are in Allah's eyes.

Hadith Number 17

The honourable Abul Barakat Amr bin Ibrahim bin Hamza Al-Husaini Al-Kufi narrated from the honourable Abu Abdillah Mohammad bin Ali bin Husain bin Abdul Rahman Al-Alawy, from Mohammad bin Husain Al-Selmi, from Ali bin Abbas, from Abbad bin Yaqoub, from Yunus bin Abi Yaqoub, who said:

A man asked Imam Ali bin Husain^{عليه السلام} about the Day of Judgement, and the Imam replied:

On the Day of Judgement, Allah will gather the entire creation from the first to the last in one desert. Then the angels of the first sky (sky of earth) will surround the entire creation and a large tent of fire will be placed on them. Then the angels of the second sky will surround the large tent of fire, and another larger tent of fire will be placed on them. Then the angels of the third sky will surround the large tent of fire and another larger tent of fire will be placed on them. And these tents of fire will continue up to the seventh sky.

At this point, the man who had asked this question fainted.

When he awoke, the man asked, "O son of the Prophet! Where will Ali^{عليه السلام} and his Shia be when all of this happens?"

The Imam ﷺ replied, “They will be in close proximity to the desert, sitting on musk.⁹³ They will be served with food and none of this will concern them.”⁹⁴

Hadith Number 18

The pious Sayyid Abu Taleb Yahya bin Mohammad bin Husain Al-Husaini narrated from Sayyid Abu Abdillah Husain bin Ali Al-Daa’ee Al-Husaini, from Sayyid Abu Ibrahim Jaafar bin Mohammad Al-Husaini, from Hakem Abu Abdillah Mohammad bin Abdullah Al-Hafez, from Abu Nasr Mohammad bin Harun Al-Dawaniqi, from Samana bint Hamdan Al-Anbariyyah, from her father, from Omar bin Ziyad Al-Younani, from Abdul Aziz bin Mohammad bin Darawordi, from Zaid bin Aslam, from his father, from Omar bin Al-Khattab, from the Messenger of Allah ﷺ, who said:

(On the Day of Judgement) me, Fatema, Ali, Hasan, and Husain will be in a divinely designated area under the white dome of glory and our Shia will be to the right of Allah.⁹⁵

Hadith Number 19

The chief scholar Abu Mohammad Hasan bin Husain bin Babeweyh, from the blessed scholar Abu Jaafar Mohammad bin Hasan bin Ali Al-Tousi, from Abu Abdillah Mohammad bin Mohammad bin No’mān, from Abul Hasan Ali bin Khalid Al-Maraghi, from Abul Qasem Ali bin Hasan Al-Kufi, from Jaafar bin Mohammad bin Marwan, from his father, from Maseeh bin Mohammad, from Abu Ali bin Abi Umairah Al-Khorasani, from Is’haaq bin Ibrahim, from Abi Is’haaq Al-Sabi’ee, who said:

I went to Masrouq Al-Ajda’s house and he had a guest who said:

I was with the Messenger of Allah ﷺ in the Battle of Khaibar when Safiyyah, the daughter of Hay bin Akhtab, came to the Prophet ﷺ.

Safiyyah said, “I am not like the rest of your wives. I do not have any family except for you because my father, my uncle, and my brother were killed in the battle. So if anything happens to you, who will take care of me?”

⁹³ Musk: a pungent and greasy secretion from a gland in the male musk deer that is originally in the form of powder.

⁹⁴ Bihar Al-Anwar 7:175.

⁹⁵ This does not suggest that Allah exists in a physical form on the Day of Judgement.

The Prophet ﷺ pointed to Ali bin Abi Taleb ؓ and replied, “He will.”

The guest narrated another Hadith.

He (the guest) said, “Hareth told me that he went to Ali bin Abi Taleb ؓ once and Ali asked him, ‘What brings you here?’

Hareth replied, “The love that I have for you.”

Then Ali said:

ALLAH! ALLAH! ALLAH! Only those slaves who believe in Allah find our love in their hearts, and those slaves resented by Allah (because of their disbelief) find our hate in their hearts.

Those who love us are waiting and expecting the Mercy of Allah. But those who hate us are building their places on the brink of Hell. And it is as if the buildings of those who hate us are collapsing into Hell, while the doors of mercy are open to those who love us. So those of you who love us - enjoy the mercy. And those of you who hate us - enjoy Hell.⁹⁶

Hadith Number 20

The guardian scholar Abi Abdillah Mohammad bin Ahmad bin Shahryar Al-Khazen narrated from Abu Abdillah Mohammad bin Mohammad Al-Barasi, from Abul Hasan Mohammad bin Mohammad bin Mokhallid, from the honourable Abul Qasem Ali bin Mohammad bin Ali bin Mohammad bin Ubaidullah bin Hasan bin Ubaidullah bin Abbas bin Ali bin Abi Taleb, from Jaafar bin Husain bin Mo'men, from Mohammad bin Jaafar bin Jaz'ar, from Ahmad bin Mohammad bin Khalid, from his father, from Jaafar bin Yazid, from Mohammad bin Ali, from his father, from Husain bin Ali ؓ, from the Messenger of Allah ﷺ, who said to Ali bin Abi Taleb ؓ:

Me, you, Hasan, Husain, and the nine sons of Husain are the pillars of religion and Islam; those who follow us will survive, and those who do not will go to Hell.

⁹⁶ Bihar Al-Anwar 27:81. Amaali Al-Mufid 271. Amaali of Tousi 32.

Hadith Number 21

The knowledgeable scholar Abu Najm Mohammad bin Abdul Wahhab bin Isa Al-Razi narrated from Abu Saeed Mohammad bin Ahmad bin Husain Al-Neishabouri, from Abu Bakr Mohammad bin Ahmad bin Hasan Al-Khatib Al-Dainouri, from Abul Hasan Ali bin Ahmad bin Mohammad bin Al-Bazzaz, from Ahmad bin Abdullah bin Maruz Al-Hashimi Al-Halabi, from Ali bin Adel Al-Qattan, from Mohammad bin Tamim Al-Waset'y, from Hammani, from Shareek, who said:

I went to visit Sulaymaan Al-Aamash when he was ill with the illness that took his life. Ibn Abi Leyla, Ibn Sheyrama, and Abu Hanifa entered the house.

Abu Hanifa approached Sulaymaan Al-Aamash and said, "O Sulaymaan! Be pious! Understand that you are about to enter the first day of the Hereafter and the last day of this life. You used to narrate many Ahadith⁹⁷ about Ali bin Abi Taleb, and it would be better for you if you did not do this."

Sulaymaan replied, "How dare you say something like this to me?" Then Sulaymaan asked us to help him sit him up, so we did.

Then he (Sulaymaan) said to Abu Hanifa, "Abu Motawakkel Al-Naji told me that he heard Abu Saeed Al-Khodri narrate from the Messenger of Allah ﷺ who said, 'On the Day of Judgement, Allah will tell me and Ali bin Abi Taleb to take everyone who loved us to Paradise, and to take everyone who hated us to Hell, *"Cast you two every unbeliever rebel into Hell"* (50:24).

Then Abu Hanifa said to us, "Let's go. There is nothing worse than this."

Sulaymaan said, "Faz'l told me that he asked Hasan bin Aliؓ to explain who the unbeliever and the rebel are in this verse. And Hasan bin Aliؓ replied, 'Unbelievers are those who do not believe in my grandfather, and rebels are those who deny the rights of my father, Ali bin Abi Talebؓ.'"98

Hadith Number 22

The scholar Abu Ali Hasan bin Mohammad bin Hasan Al-Tousi narrated from his blessed father from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Joabi, from Ahmad bin Mohammad bin Saeed, from Abu

⁹⁷ Ahadith: Plural for Hadith.

⁹⁸ Bihar Al-Anwar 47:357, 39:196,47:412. Amaali of Tousi 2:241. Arbaeen Montajab Al-Deen 52.

O'wana Musa bin Yusuf Al-Qattan, from Mohammad bin Yahya Al-Azdi, from Isma'eel bin Abaan, from Ali bin Hashim bin Bareed, from his father, from Abdul Rahman bin Qays Al-Arhabi, who said:

I was sitting with Ali bin Abi Taleb عليه السلام by the door of the palace in Hamadan.⁹⁹

When the sun rose, Ali bin Abi Taleb عليه السلام stood up to enter the palace but a man held Ali's dress and said, "O Commander of the Believers! Teach me a perfect and complete Hadith from which I may benefit."

Ali bin Abi Taleb عليه السلام said, "Don't you already know many Ahadith?"

The man replied, "Yes, O Commander of the Believers! But I want to hear a complete Hadith from you so I can benefit from it."

Then Ali bin Abi Taleb عليه السلام said:

My Love, the Messenger of Allah ﷺ, told me that on the Day of Judgement, Me and my Shia will come to the Pool of Kawthar without feeling thirsty and our faces will be shining brightly. Our enemies will enter feeling extremely thirsty and their faces will be dark.

Here is a short but deep Hadith for you. You will be (resurrected) with those whom you loved (in life) and you will be rewarded according to your deeds.¹⁰⁰

Hadith Number 23

The honourable Abul Barakt Amr bin Ibrahim bin Hamza Al-Alawy narrated from the honourable Abu Abdillah Mohammad bin Ali bin Abdul Rahman Al-Alawy, from his father, from Abul Abbas Ahmad bin Ali Al-Marhaby Al-Nahwy, from Ali bin Mukhalid Al-Jo'fi, from Jaafar bin Hafs Al-Malat'i, from Sawadah bin Mohammad bin Sawadah, from Abul Abbas Al-Z'areer Al-Dameshqi, from Abi Sabah, from Homam bin Abi Ali, who said:

I asked Kaab Al-Hebr,¹⁰¹ "What is your opinion of the Shia of Ali bin Abi Taleb عليه السلام?"

⁹⁹ Hamadan: West Iran, at the foot of Mt. Alwand. In the seventh century Hamadan passed to the Arabs. It was later taken over by the Seljuk Turks (12th-13th cent.) and the Mongols (13th-14th cent.). The city has had a Jewish colony for many years.

¹⁰⁰ Amaali of Tousi 1:115. Amaali Al-Mufid 339.

Kaab Al-Hebr replied:

O Homam! Allah describes them (the Shia) in the Qur'an as His group, the group of the Prophet ﷺ, supporters of the religion, and the Shia of His Wali.

They are Allah's chosen slaves and they are Allah's noble creation. Allah has selected them for His religion and Allah has created them to dwell in Paradise. They will be at the highest levels of Paradise in rooms made of pearls. They are the closest to Allah, and they are the only ones who drink from RAHEEQ MAKHTOOM (the best of drinks), which is from the river of Tasnim.

Tasnim is a river that Allah gave to Fatemaؓ, the daughter of the Prophet and the wife of Ali, as a gift.

The water of Tasnim comes from a basin filled with water that is as cold as camphor. It tastes like ginger and it smells like musk, and only her Shia and those who love her can drink from this river.

This basin is on top of four pillars. The first pillar is made of white pearls and the river that emerges from under this pillar runs to the gardens of Paradise and it is called Salsabil. *"They shall be given to drink there of a cup tempered with ginger from a spring by the name of Salsabil"* (76:17-18).

The second pillar is made of yellow pearl and the river that emerges from under this pillar is called Tahoura. *"Their Lord will give them to drink Tahoura, a pure drink"* (76:21).

The third pillar is made of emerald, and two rivers of honey and nectar emerge from under this pillar.

All of these rivers run downstream toward the lowest levels of Paradise, but the river that starts from the fourth pillar, which is Tasnim, runs upstream toward the highest levels of Paradise. Only the chosen ones, who are the Shia of Aliؓ and those who love him, can drink from it. *"They shall be given the choicest drink, sealed with a sealing of musk - and for this may aspire those who aspire for bliss - mixed with water of Tasnim, a spring from which those who are nearest (to Allah) drink"* (83:25-28).

¹⁰¹ Kaab bin Mate' bin dhi Hajn Al-Homayri Al-Yamani was initially a Jew. He was also Abu Huraira's mentor and Omar's consultant. However, he still narrates this Hadith about the virtues of the Ahlul Baytؓ and acknowledges their status.

So bliss is for the Shia! I swear to Allah that only those who accepted the covenant of Allah love the Shia of the Ahlul Bayt.¹⁰²

Hadith Number 24

The scholar Abu Ali Mohammad bin Ali bin Qarwash Al-Tamimi narrated from the scholars Abi Taleb Mohammad bin Mohammad bin Husain Al-Sabbagh Al-Qorashi and Abi Qasem Hasan bin Zaid bin Hamza Al-Bazzaz, from Ali bin Abdul Rahman bin Maani Al-Kateb, from Abi Jaafar Mohammad bin Mansour, from Ali bin Hasan bin Omar bin Ali bin Husain, from Ibrahim bin Rajaa Al-Sheibani, who said:

Someone asked Imam Jaafar bin Mohammad عليه السلام, “What did the Prophet ﷺ mean by the word MOWLA on the day of Ghadeer when he said, ‘Of whomsoever I am their Mowla, Ali is their Mowla. O Allah! Befriend his friends and be the enemy of his enemies.’”

Jaafar bin Mohammad عليه السلام sat up straight and said, “I swear to Allah that people asked the Messenger of Allah ﷺ the same question and the Prophet ﷺ replied (in the following way):

Allah is my master and has more authority on me than I do on myself. I do not have any authority on myself compared to His authority on me.

I am the master of the believers, and I have more authority on them than they have on themselves. They do not have any authority on themselves compared to my authority (on them).

And Ali is the master of the believers, and Ali has more authority on them than they have on themselves. They do not have any authority on themselves compared to Ali’s authority (on them).¹⁰³

Hadith Number 25

Abu Mohammad Al-Jabbar bin Ali bin Jaafar narrated from Abu Mohammad Abdul Rahman bin Ahmad bin Husain Al-Neishabouri, from Abul Faz’l Ahmad bin Hasan bin Hairon Al-

¹⁰² Bihar Al-Anwar 6:126. Taawil Al-Ayaat 2:778.

¹⁰³ Bihar Al-Anwar 37:222.

Baqelaani, from Abul Tayyib Omar bin Ibrahim Al-Zohari, from Abul Qasem Isma'eel bin Mohammad bin Zanj, from Abu Saeed Hasan bin Ali bin Zakariyya bin Yahya bin Saleh bin Aasim bin Zufr, from Ali bin Jaafar, from his brother Musa bin Jaafar (7th Imam), from his father Jaafar bin Mohammad, from his father Mohammad bin Ali, from his father Ali bin Husain, from His father, from Ali bin Abi Taleb عليه السلام, who said:

The Messenger of Allah ﷺ held the hands of Hasan and Husain and said, "Those who love these two and their father and their mother will be with me on my ladder on the Day of Judgement."¹⁰⁴

Hadith Number 26

The knowledgeable scholar Abu Mohammad narrated from Abu Sahl Mohammad bin Ahmad bin Ibrahim Al-Fefeli, from Husain bin Hasan, from Mohammad bin Idris Al-Hanz'ali, from Hasan bin Abdul Rahim, from Saeed bin Abi Nasr Al-Sokooni, from Ibn Abi Leyla, from Hakam, from Abdul Rahman bin Abi Leyla, from his father, who said

The Messenger of Allah ﷺ said:

No slave of Allah is considered to be a believer unless he loves me more than he loves himself, and loves my family more than he loves his own family, and loves my progeny more than he loves his own progeny, and loves my identical counterpart (the Commander of the Believers عليه السلام) more than he loves himself.¹⁰⁵

Hadith Number 27

Abu Abdillah Husain bin Ahmad bin Saffar Al-Hafez Al-Herawy narrated from Ahmad bin Mohammad bin Saeed, from Mohammad bin Abdul Rahim, from Abu Maashar Ahmad bin Hafs Al-Herawy, from Abu Muawiya, from Yahya bin Zakariyya bin Abi Zaedah, from Abu Ayyoub Al-Afraqi, from Safwan bin Abi Sulaym, from Ataa' bin Yashkur, from Ibn Abbas, who said:

The Messenger of Allah ﷺ came out to us once while carrying Hasan and Husain عليه السلام on each of his shoulders. He kept kissing Hasan عليه السلام and then kissing Husain عليه السلام.

¹⁰⁴ Amaali of Sadouq 190.

¹⁰⁵ Bihar Al-Anwar 27:86. Elal Al-Sharae' 58,133. Amaali of Sadouq 274.

So Jibraeel asked the Prophet ﷺ, “Do you love them?”

The Prophet ﷺ replied, “I love them, and I love those who love them. Those who love them love me, and those who hate them hate me.”¹⁰⁶

Hadith Number 28

Abu Jaafar Mohammad bin Abi Hasan bin Abdul Samad narrated from his father, from his grandfather Abdul Samad bin Mohammad Al-Tamimi, from Abul Hasan Mohamamd bin Qasem Al-Faresi, from Is’haaq bin Ibrahim bin Mansour Al-Baghdadi Al-Khaizarani, from Mohammad bin Ahmad bin Habib Al-Bokhari, from Abu Jaafar, from Ibrahim bin Isa Al-Tanoukhi, from Yahya bin Ya’la, from Ammar bin Zoraiq, from Abi Is’haaq, from Zaid bin Motref, from the Messenger of Allah ﷺ, who said:

Those who want to live like me, die like me, and enter the Paradise that Allah has promised me, should follow Ali bin Abi Taleb and his progeny because they will not deviate you from the path of guidance and they will not lead you astray.¹⁰⁷

Hadith Number 29

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No’mān, from Abu Abdillah Mohammad bin Imran Al-Marzebari, from Mohammad bin Yahya, from Jibla bin Mohammad bin Jibla Al-Kufi, from Mohammad bin Jibla Al-Kufi, who said:

Sayyid bin Mohammad Al-Hemiyari and Jaafar bin Afaf met in my house.

Sayyid said to Jaafar, “How dare you recite a disrespectful poem about the family of the Prophet by saying, ‘Why is your house destroyed and why are you wearing the worst of clothes?’

Jaafar asked, “What is wrong with my poem?”

Sayyid replied, “If you cannot praise the Ahlul Bayt ﷺ you better keep quiet. Is this how someone describes the family of the Prophet? You are excused because

¹⁰⁶ Bihar Al-Anwar 27:106

¹⁰⁷ Bihar Al-Anwar 27:106

this is the best of your ability and this is all that can be expected of you. I have written a poem that will erase your weak praise of them:

I swear to Allah and His Magnificence, and I am responsible for what I say,
that Ali bin Abi Talebؓ is the mountain of piety and kindness;
He is the Imam who is the most virtuous person of the entire nation;
He speaks nothing but HAQQ, and he judges by HAQQ, and he rejects falsehood;
At times of war, he attacks the knights and he walks like a lion with a sword in his hand while others run from him;
Jibraeel, Mikaeel, and Israfeel, each with one thousand angels, came down to say Salaam to him on the night of the Battle of Badr.

And this is how you praise the family of the Prophet, O Jaafar! Your poem was wrong and weak.

So Jaafar kissed Sayyid's head and said, "You are like the head and we are like the body."¹⁰⁸

Hadith Number 30

The pious scholar Abu Mohammad Hasan bin Husain narrated from Mohammad bin Hasan, from Hasan bin Husain bin Ali, from his uncle the scholar Abi Jaafar Mohammad bin Ali bin Babeweyh, from Ahmad bin Hasan Al-Qattan, from Abdul Rahman bin Abi Hatam, from Harun bin Is'haaq Al-Hamdaani, from Ubaidah bin Sulaymaan, from Kamel bin Alaa', from Habib bin Abi Thabet, from Saeed bin Jubayr, from Ibn Abbas, who said:

The Messenger of Allahﷺ said to Ali bin Abi Talebؓ:

O Ali! You are the owner of my Pool and you are the owner of my flag. You are the one who fulfills my promises. You are the love of my heart. You are the heir of my knowledge and the heir of all of the other prophets.

You are Allah's trustworthy slave on His earth, you are Allah's decisive argument on His creation, you are the pillar of faith, you are the light in darkness, you are the lighthouse of guidance, and you are the flag that Allah raised for the world.

Those who follow you will survive, and those who do not will perish.

¹⁰⁸ Amaali of Tousi 1:201.

You are the clear path and you are the SIRAAT` AL-MOSTAQEEM (the straight path).

You are the leader of the believers. You are the master of whomsoever I am his master, and I am the master of all of the believers.

No one loves you except those who were conceived legitimately, and no one hates you but those who were conceived illegitimately.

Every time I went to Me'raaj,¹⁰⁹ Allah told me to convey His Salaam to you and to tell you that you are the Imam of His friends and the light of those who obey Him.

O Ali! I congratulate you for this honour.¹¹⁰

Hadith Number 31

W.P.S: Abi Jaafar Mohammad bin Ali bin Husain bin Babeweyh narrated from his father, from Saad bin Abdullah, from Mohammad bin Husain bin Abi Khattab, from Ali bin Asbaat', from Ali bin Abi Hamza, from Abi Baseer, from Jaafar bin Mohammad^{عليه السلام}, who said:

O Abi Baseer! We are the tree of knowledge and we are the family of the Prophet.

Our houses are the places of decent for Jibraeel. We are the keepers of Allah's knowledge and we are the sources of Allah's revelation.

Those who follow us will be saved, and I swear to Allah that those who are against us will truly be destroyed.¹¹¹

Hadith Number 32

W.P.S: from his father, from Ahmad bin Edris, from Ibrahim bin Hashim, from Hasan bin Mahboub, from Ali bin Re'aab, from Musa bin Bakr, from Musa bin Jaafar^{عليه السلام}, from his father^{عليه السلام}, from his fathers^{عليهم السلام}, from the Messenger of Allah^{صلى الله عليه وسلم}, who said:

¹⁰⁹ The minimum number of times reported for ascents to Me'raaj is two and the maximum reported is one hundred and twenty. For more information, refer to Bihar Al-Anwar Volume 18 pages 306-307 and 387.

¹¹⁰ Bihar Al-Anwar 40:53. Amaali of Sadouq 252.

¹¹¹ Amaali of Sadouq 252

Do not belittle the needy ones from amongst the Shia of Ali bin Abi Taleb and the Shia of his sons after him because on the Day of Judgement, each one of them can intercede for an entire nation.¹¹²

Hadith Number 33

The scholar Abu Mohammad Hasan bin Husain bin Hasan bin Husain bin Ali bin Babewyeh narrated from his uncle Mohammad bin Hasan, from Hasan bin Husain, from his uncle the blessed scholar Abi Jaafar Mohammad bin Ali bin Husain bin Babeweyh, from Mohammad bin Ahmad Al-Sheibani, from Mohammad bin Jaafar Al-Kufi Al-Asaadi, from Mohammad bin Isma'eel Al-Barmaki, from Abdullah bin Ahmad, from Qasem bin Sulaymaan, from Thabet bin Abi Safiyyah, from Saad bin Ghelaabah, from Abi Saeed Aqeesaa, from Husain bin Ali, from his father the Commander of Believers عليه السلام, from the Messenger of Allah صلى الله عليه وآله وسلم, who said:

O Ali! You are my brother and I am your brother. I was chosen for Prophethood and you were chosen for Imamate. The Qur'an was revealed to me and you have its knowledge. Me and you are the two fathers of this nation.

O Ali! You are my caliph, my successor, my minister, my heir, and you are the father of my sons. Your Shia are my Shia, your supporters are my supporters, your followers are my followers, and your enemies are my enemies.

O Ali! On the Day of Judgement, you will accompany me by the Pool, and you will accompany me at the highest level of Paradise.

O Ali! You are the owner of my flag in the Hereafter, just as you are in this life. Those who follow you are blessed, and those who are against you are distressed. Angels attain nearness to Allah and glorify Him by loving and following you. I swear to Allah that the number of those who follow you in the heavens is greater than the number of those who follow you on earth.

O Ali! You are the trustworthy one from my nation, and you are Allah's decisive argument on His creation after me.

Your words are my words, your orders are my orders, obeying you is obeying me, holding you back is holding me back, stopping you is stopping me, and disobeying you is disobeying me.

¹¹² Amaali of Sadouq 252. Amaali of Tousi 2:283.

Your party is my party, and my party is Allah's party as Allah says, *"He who takes Allah and His Messenger and those who believe as his guardians, verily has joined Allah's party; they are those who shall always be victorious"* (5:56).¹¹³

Hadith Number 34

W.P.S: from Abi Jaafar, from his father, from Saad bin Abdullah, from Yaqoub bin Yazid, from Mohammad bin Abi Umair, from Hamza bin Hamran, from Hamran bin Aayun, from Abi Hamza Al-Thomali, from Ali bin Husain عليه السلام, from Salman Al-Faresi, who said:

I was sitting with the Messenger of Allah ﷺ once when Ali bin Abi Taleb عليه السلام came toward us.

The Prophet ﷺ said to him, "O Ali! Should I give you glad tidings?"

Ali replied, "Yes, O Messenger of Allah!"

The Prophet ﷺ said:

My love, Jibraeel, is here now, and he is telling me that Allah has said that He has given seven virtues to your Shia and to those who love you: ease at the time of death, company at the time of loneliness in the grave, light at the time of darkness, safety at the time of panic, an additional share at the time of the scale, permission to pass the Siraat', and entering Paradise eighty years before the rest of the people from other nations.^{114 115}

Hadith Number 35

W.P.S: Jaafar bin Mohammad bin Masrour, from Husain bin Mohammad bin Aamer, from his uncle Abdullah bin Aamer, from Abu Ahmad Mohammad bin Ziyad Al-Azdi, from Abaan bin Othman Al-Ahmar, from Abaan bin Taghlob, from 'Ikramah, from Ibn Abbas, who said:

Once the Messenger of Allah ﷺ was in the Mosque of Qoba with the ANSAR (supporters from Medina) and he said to Ali bin Abi Taleb عليه السلام:

¹¹³ Bihar Al-Anwar 40:53. Amaali of Sadouq 272.

¹¹⁴ People of other nations refers to those who believed in the prophet of their time (before Islam was revealed).

¹¹⁵ Khisaal by Sadouq 2:402. Bihar Al-Anwar 68:11. Al-Borhan 4:289. Amaali of Sadouq 276.

O Ali! You are my brother and I am your brother.

O Ali! You are my successor, my caliph, and the Imam of my nation after me. Allah befriends your friends, and Allah is the enemy of your enemies. Allah hates those who hate you, and supports those who support you. Allah disappoints those who betray you.

O Ali! You are the husband of my daughter and the father of my sons.

O Ali! On the night of Me'raaj, Allah said, "O Mohammad!"

I replied, "LABBAYKA RABBI WA SAADAYK!" (I am at Your service and I seek to please You).

Allah then told me three things about you, "Ali is the Imam of the pious, Ali is the leader of the companions of Paradise, and he is the leader of the believers."¹¹⁶

Hadith Number 36

The scholar Abu Mohammad Hasan bin Husain bin Hasan bin Husain bin Ali bin Babewyeh narrated from his uncle Mohammad bin Hasan, from Hasan bin Husain, from his uncle the blessed scholar Abi Jaafar Mohammad bin Ali bin Husain bin Babeweyh, from Husain bin Ibrahim bin Natanah, from Ali bin Ibrahim bin Hashim, from his father, from Rayyan bin S'alt, from Ali bin Musa Al-Redha عليه السلام, from his father عليه السلام, from his fathers عليهم السلام, from Ali bin Abi Taleb عليه السلام, from the Messenger of Allah ﷺ, who said:

The Shia of Ali are the winners on the Day of Judgement.¹¹⁷

Hadith Number 37

W.P.S: from his father, from Abdullah bin Hasan bin Moaddeb, from Ahmad bin Ali Al-Asfahani, from Ibrahim bin Mohammad Al-Thaqafim, from Abu Rajaa Qutaibah bin Saeed, from Hammad bin Zaid, from Abdul Rahman Al-Sarraj, from Nafi', from Abdullah son of Omar bin Al-Khattab, from the Messenger of Allah ﷺ, who told Ali bin Abi Taleb عليه السلام:

¹¹⁶ Amaali of Sadouq 289, 389.

¹¹⁷ 'Oyoun Akhbar Al-Redha 2:52. Amaali of Sadouq 295.

O Ali! On the Day of Judgement, you will enter on a light that is superior to all other lights. And there will be a crown on your head that will be shining so brightly that it will almost blind the crowd.

Then Allah will call, “Where is the Caliph of Mohammad, the Messenger of Allah?”

O Ali! You will reply, “Here I am.”

Then the caller will call, “O Ali! Take those who loved you to Paradise, and take those who were against you to Hell. You are the divider of those who go to Paradise and of those who go to Hell.” ¹¹⁸

Hadith Number 38

W.P.S: Mohammad bin Qasem Al-Astaraabadi, from Abdul Malik bin Ahmad bin Harun, from Hammad bin Rajaa, from Yazid bin Harun, from Mohammad bin Omar, from Abi Salaamah, from Abi Huraira, who said:

A man came to the Prophet ﷺ and said, “O Messenger of Allah! Someone sailed to China for trading and came back quickly, making so much money that his friends envy him, and he has become very wealthy.”

The Messenger of Allah ﷺ said, “In this life the more wealth you have, the more troubles you will have. So do not envy the wealthy, except those who spend their wealth in Allah’s way. But should I tell you about a person who, with less investment and less time, has made more profit, and moreover, his wealth is kept safe under the Throne of Allah?”

The people replied, “Yes, O Messenger of Allah!”

The Prophet ﷺ said, “He is the person who is coming toward us.”

So we looked and we saw one of the Ansar who looked rather shabby (approaching us).

The Messenger of Allah ﷺ said, “This man has earned a reward and blessing today, and if you were to divide it among all of the inhabitants of the skies and

¹¹⁸ Amaali of Sadouq 295. Bihar Al-Anwar 7:232, 39:199.

the earths, the least they would deserve would be forgiveness for their sins and entrance to Paradise.”

So the people asked, “What did he do today to deserve such a reward?”

The Prophet ﷺ replied, “Go and ask him.”

The people went to the man and said, “Congratulations for the glad tidings that the Prophet ﷺ has given you. Tell us what you have done today.”

The man replied:

I did not do anything. When I left my house this morning, I had a business affair that I had to take care of but I was late. I was worried that it was too late to attend to it, so I thought to myself, ‘Let me go and look at the face of Ali bin Abi Taleb ؑ instead because I had heard the Messenger of Allah ﷺ say, ‘Looking at the face of Ali bin Abi Taleb is worshipping Allah.’

The Messenger of Allah ﷺ said:

Yes! I swear to Allah that this is worshipping Allah, and this is the best way of worshipping Allah! O Slave of Allah! You left your house this morning trying to make some money to bring back for your family, but instead you went to look at Ali bin Abi Taleb’s face while you love him and believe in his status. What you did is better than having the entire world. You gave up the money in the way of Allah. Allah will release one thousand men from Hell with your intercession for every breath you took as you walked toward Ali.¹¹⁹

Hadith Number 39

The scholar Abu Mohammad Hasan bin Husain bin Hasan bin Husain bin Ali bin Babewyeh narrated from his uncle Mohammad bin Hasan, from Hasan bin Husain, from his uncle the blessed scholar Abi Jaafar Mohammad bin Ali bin Husain bin Babeweyh, from Ahmad bin Harun Al-Faami, from Mohammad bin Abdullah bin Jaafar bin Jami’ Al-Hemyari, from his father, from Ayyoub bin Nuh, from Mohammad bin Abi Umair, from Abaan Al-Ahmar, from Saad Al-Kenaani, from Asbagh bin Nobatah, from Ibn Abbas, from the Messenger of Allah ﷺ, who said to Ali bin Abi Taleb ؑ:

¹¹⁹ Amaali of Sadouq 296. Bihar Al-Anwar 38:197. Taawil Al-Ayaat 2:868.

O Ali! You are my caliph on my nation during my life and after my death.

You are to me like Shieth was to Adam;
You are to me like Saam was to Nuh;
You are to me like Isma'eel was to Ibrahim;
You are to me like Yousha' was to Musa;
You are to me like Sham'oon was to Isa.

O Ali! You are my successor and my heir.

You are the person who will perform the ritual of ablution on me when I die and you are the person who will place me into my grave. You are the person who will repay my debts and you are the person who will fulfill my promises.

O Ali! You are the Commander of the Believers, the Imam of Muslims, the leader of the companions of Paradise, and the leader of the believers.

O Ali! You are the husband of the Master of All of the Worlds' Women, Fatema, my daughter, and you are the father of my two grandsons, Hasan and Husain.

O Ali! Allah has created the progeny of every prophet from themselves, but Allah has created my progeny from you.

O Ali! I love and support those who love and support you, and I hate and fight those who hate and fight you because you are from me and I am from you.

O Ali! Allah has chosen us and has made our birth clean. From the time of Adam, all of our fathers and mothers were conceived legitimately. Only those who are conceived legitimately love us.

O Ali! You will be wronged and killed after me. But rejoice in the fact that you will be martyred.

So Ali asked, "Will I be on the right path?"

The Prophet ﷺ replied, "Yes, you will be on the right path. You will not go astray and nothing will shake you. If it was not for you, the party of Allah would not have been known after me."¹²⁰

¹²⁰ Amaali of Sadouq 301.

Hadith Number 40

W.P.S: Mohammad bin Husain bin Walid, from Mohammad bin Abi Qasem Majilweyh, from Mohammad bin Ali Al-Sairafi, from Mohammad bin Sanan, from Mofazz'al bin Amr, from Jaafar bin Mohammad Al-Sadiq, from his father, from his grandfather Imam Husain bin Aliؑ, who said:

Um Salamah, one of the wives of the Prophet, heard that one of her servants hated Ali bin Abi Talebؑ and insulted him. So she sent for him.

When this servant came, Um Salamah said, "I have heard that you hate Aliؑ and you insult him. Is this true?"

He replied, "Yes."

She got angry and said:

Sit down! May your mother weep on you! Let me tell you a Hadith that I heard from the Messenger of Allahﷺ, and then decide for yourself:

The Prophetﷺ had nine wives and he would spend a day with each one. So one day, when it was my turn, I went to his house and knocked on the door. I asked the Prophetﷺ for permission to enter but he refused. So I was very disappointed and worried. I thought that maybe he was angry with me or maybe he had received something against me from above.

After a while, I came back to the door and asked for permission to enter but he refused again. So I felt even worse than the first time. Then I waited a little longer and knocked on the door, asking for permission to enter again. This time the Prophetﷺ granted me permission to enter.

When I entered, I saw Aliؑ sitting in front of the Prophetﷺ and Aliؑ was saying, "May I sacrifice my father and mother for you, O Messenger of Allah! When that which you told me happens, what do you order me to do?"

The Prophetﷺ replied, "I order you to be patient."¹²¹

Aliؑ asked again, and the Prophetﷺ replied, "Be patient."¹²²

¹²¹ This refers to the incident of Saqifah.

¹²² This refers to the murder of the Master of the Women of All of the Worlds, Fatemaؑ, daughter of the Prophet.

When Ali عليه السلام asked for the third time, the Prophet ﷺ replied, “O Ali! O my brother! When they do it, uncover your sword and keep it on your shoulder and then proceed with killing them until you meet me while your sword is dripping from their blood.”¹²³

Then the Prophet ﷺ looked at me and said, “Why do you look so sad?”

I (Um Salamah) replied, “Because you did not grant me permission to enter.”

The Prophet ﷺ said:

It was not because there is anything against you. Allah and His Messenger are satisfied with you. But when you knocked, Jibraeel was to my right and Ali was to my left, and Jibraeel was telling me about the events that will ensue after me (my death), and he told me to tell Ali about them.

O Um Salamah! Listen and be my witness: testify that Ali bin Abi Taleb is my brother in this world and he is my brother in the Hereafter.

O Um Salamah! Listen and be my witness: testify that Ali bin Abi Taleb is my minister in this world and he is my minister in the Hereafter.

O Um Salamah! Listen and be my witness: testify that Ali bin Abi Taleb is my flag bearer in this world and he is my flag bearer in the Hereafter.

O Um Salamah! Listen and be my witness: testify that Ali bin Abi Taleb is my successor and my caliph after me, that he fulfills my promises, and that he is the protector of my Pool.

O Um Salamah! Listen and be my witness: testify that Ali bin Abi Taleb is the master of Muslims, the Imam of the pious, the leader of the believers, and he is the killer of the disloyal ones, the perfidious, and the apostates.

So I (Um Salamah) asked, “Who are the disloyal ones?”

The Prophet ﷺ replied, “Those who pay allegiance to Ali in Medina and deny it in Basra.”¹²⁴

I (Um Salamah) asked, “Who are the perfidious?”

¹²³ This refers to those who rose against the Commander of the Believers عليه السلام during his time as the governor.

¹²⁴ T'alha and Zubair were the chiefs of the army led by Ayesha, daughter of Abu Bakr, in the Battle of Jamal.

The Prophet ﷺ replied, “Muawiya and his people from Shaam.”

I (Um Salamah) asked, “Who are the apostates?”

The Prophet ﷺ replied, “The people of Nahrawan.”¹²⁵

Then the servant of Um Salamah said, “You saved me. May Allah save you. I will never insult Ali again.”¹²⁶

Hadith Number 41

W.P.S: Mohammad bin Musa bin Motawakkil, from Ali bin Husain Al-Saad Abaadi, from Ahmad bin Abi Abdillah Al-Barqi, from his father, from Mohammad bin Sinan, from Abi Jarud Ziyad bin Monthir, from Qasem bin Walid, from Shaykh bin Thomala, who said:

“I went to Abul Hamraa, servant of the Prophet, and asked him to tell me about some of the things that he had heard from the Prophet ﷺ about Ali bin Abi Taleb ؑ.”

Abul Hamraa said:

Once the Messenger of Allah ﷺ told me to go and gather one hundred Arab men, fifty Persian men, thirty Copt¹²⁷ men, and twenty Habasha¹²⁸ men. So I went and brought them all to the Prophet ﷺ. Then the Prophet ﷺ aligned the Arabs in one line, the Persians behind them, the Coptic behind the Persians, and the Habasha behind the Coptics.

The Prophet ﷺ started by praising Allah in a way that no one had heard before.

Then he asked them:

O Crowd of Arabs, Persians, Coptic, and Habasha! Do you testify that:

¹²⁵ People of Nahrawan: those who after the Battle of Siffeen broke their allegiance with the Commander of the Believers ؑ and called him a disbeliever. After forcing him to stop the battle and seek intermediary assistance, they blamed him for listening to them. Abdul Rahman bin Muljam - may Allah's curse be on him - the killer of the Commander of the Believers ؑ, was among them.

¹²⁶ Amaali of Sadouq 312. Amaali of Tousi 2:39.

¹²⁷ Copt: Ancient Egypt.

¹²⁸ Habasha: Ethiopia.

There is no god but Allah, He is unique and has no partners?

I am His slave and His Messenger?

Ali bin Abi Taleb is the Commander of the Believers and he has more authority on the believers than they have on themselves after me?

They all replied, “We swear to Allah that we do.”

The Prophet ﷺ said three times, “O Allah! Be my witness.”

Then the Prophet ﷺ turned to Ali رضي الله عنه and said, “O Abal Hasan! Go and get a piece of paper and a pen.”

When Ali رضي الله عنه brought the piece of paper and the pen, the Prophet ﷺ told him to write the following:

In the name of Allah, The Beneficent, The Merciful.

The Arabs, the Persians, the Coptic, and the Habasha have testified that:

There is no god but Allah, He is unique and has no partners; I am His slave and His Messenger; Ali bin Abi Taleb is the Commander of the Believers and he has more authority on the believers than they have on themselves after me.

Then the Prophet ﷺ sealed the letter and gave it to Ali bin Abi Taleb رضي الله عنه, and I have not seen this letter ever since.

Then I (Shaykh bin Thomala) told Abul Hamraa to tell me another Hadith.

He said that on the Day of ‘ARAFA, the Prophet ﷺ approached the crowd while holding Ali bin Abi Taleb’s hand, and he said, “O creation of Allah! Allah has boasted about the believers and will forgive all of them today.”

Then the Prophet ﷺ turned to Ali رضي الله عنه and said, “Allah has specifically forgiven the believers because of you.”

Then the Prophet ﷺ said to Ali bin Abi Taleb رضي الله عنه, “Come closer to me.” Ali رضي الله عنه went closer to the Prophet ﷺ.

The Prophet ﷺ said to him:

O Ali! Those who love you and follow you are truly blessed. And those who are against you, those who fight you, and those who hate you are truly distressed.

O Ali! Those who think they love me but hate you are liars.

O Ali! Those who fight you fight me, and those who fight me fight Allah.

O Ali! Those who hate you hate me, and those who hate me hate Allah, and Allah will make them miserable in Hell.¹²⁹

Hadith Number 42

W.P.S: Husain bin Ahmad bin Edris, from his father, from Mohammad bin Ahmad bin Yahya, from Omar bin Ali, from Omar bin Zaid, from Mohammad bin Omar, from his father, from Ali bin Husain bin Ali Al-Raazi, from Abu Abdillah Husain bin Ahmad bin Nasr Al-Halwani, from the honourable Murtaz'a Aalamol Huda Thul Majdayn Abul Qasem Ali bin Husain Al-Musawi, from Abil Husain bin Musa, from Musa bin Ahmad, from Abi Mohammad bin Musa, from Abi Musa bin Ibrahim, from Ibrahim son of Imam Musa bin Jaafar, from Imam Musa bin Jaafar, from Imam Jaafar bin Mohammad, from Imam Mohammad bin Ali, from Imam Ali bin Husain, from Imam Husain bin Ali عليه السلام, from Jabir bin Abudullah Al-Ansari, from the Messenger of Allah ﷺ, who said:

Grace your gatherings by mentioning Ali bin Abi Taleb.¹³⁰

Hadith Number 43

The honourable Abul Barakat Omar bin Ibrahim bin Mohammad bin Hamza narrated from Abul Hasan Ahmad bin Mohammad Al-Thoghoor, from Abul Hasan Ali bin Amr bin Mohammad Al-Sokkari Al-Harbi, from Abu Abdillah Ahmad bin Hasan bin Abdul Jabbar Al-S'oufi, from Abu Zakariyya Yahya bin Ma'aan, from Hisham bin Yusuf, from Abdullah bin Sulaymaan Al-Nowfeli, from Mohammad bin Ali, from his father, from Ibn Abbas, from the Messenger of Allah ﷺ, who said:

Love Allah for that with which He has blessed you, love me for Allah, and love my family for me.¹³¹

¹²⁹ Amaali of Sadouq 312. Amaali of Tousi 2:40.

¹³⁰ Bihar Al-Anwar 38:199.

Hadith Number 44

The pious Sayyid Abu Taleb Yahya bin Mohammad bin Mohammad bin Husain Al-Jowani Al-Husaini narrated from Sayyid Abu Abdillah Husain bin Ali bin Da'ee, from Sayyid Abu Ibrahim Jaafar bin Mohammad Al-Husaini, from the judge Abu Abdillah Mohammad bin Abdullah Al-Hafiz, from Abul Abbas Mohammad bin Ibrahim, from Abbas bin Mohammad Al-Dowri, from Malik bin Isma'eel, from Asbaat' bin Nasr Al-Hamdaani, from Saadi, from S'abeeh servant of Um Salamah, from Zaid bin Arqam, who said:

The Messenger of Allah ﷺ said to Ali, Fatema, Hasan and Husain[ؑ], "I fight those who fight you, and I make peace with those who make peace with you."¹³²

Hadith Number 45

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Ali Hasan bin Faz'l Al-Dawudi, from Abul Hasan Ali bin Ahmad bin Bishr Al-Askari, from Abul Is'haaq Mohammad bin Harun Al-Hashimi, from Abul Is'haaq Ibrahim bin Mahdi Al-Ebeli, from Is'haaq bin Sulaymaan Al-Hashimi, from his father, from Harun Al-Rashid, from his father Mahdi, from Mansour Al-Dawaniqi, from his father Mohammad bin Ali, from Ali bin Abdullah, from his father Abdullah bin Abbas, from the Messenger of Allah ﷺ, who said:

"O People! On the Day of Judgement there will be only four riders."

So someone asked the Prophet ﷺ, "Who are those four people?"

The Prophet ﷺ replied:

I will be riding the Boraq.¹³³ Prophet Saleh will be riding Allah's camel, the same camel that his nation slaughtered. Fatema will be riding a white camel and Ali bin Abi Taleb will be riding a camel from the camels of Paradise.

The bridle of Ali's camel is made of wet pearl. The camel's eyes are red corundum and the camel's body is made of green aquamarine.

¹³¹ Amaali of Sadouq 298. Bihar Al-Anwar 70:14. Amaali of Tousi 1:285. Elal Al-Sharae' 1:139,600.

¹³² Amaali of Tousi 345.

¹³³ The Prophet ﷺ rode on Boraq, which was brought for him by Jibraeel, on the night of Me'raaj. It is smaller than a mule in size but is larger than a donkey. Refer to Bihar Al-Anwar, Volume 18, Page 311.

There will be a dome of light on top of Ali which will be transparent. Inside this dome will be Allah's Forgiveness, and outside of it will be Allah's Mercy.

Ali will be riding in front of me and there will be a crown of light on his head that has seventy corners. Every corner will be embedded with pearls and corundum, and it will shine like a bright star in the middle of the sky.

Ali will have the flag of praise in his hand and he will shout, "There is no god but Allah and Mohammad is the Messenger of Allah."

When he passes by the angels, they will think he is a messenger, and when he will pass by the messengers, they will think he is a high-ranked angel.

Then a caller will call from the Throne of Allah, "O People! He is not a high-ranked angel nor is he a messenger or a carrier of the Throne. He is Ali bin Abi Taleb."

Then his Shia will start following him.

So the caller will ask them, "Who are you?"

They will reply, "We are the followers of Ali."

The caller will reply, "O followers of Ali! You are safe. Enter Paradise with the one whom you followed in the world."¹³⁴

Hadith Number 46

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Amr Othman bin Ahmad Al-Daqqaq, from Jaafar bin Mohammad bin Malik, from Ahmad bin Yahya Al-Azdi, from Mokhawwal bin Ibrahim, from Rabee' bin Monthir, from his father, from Husain bin Ali^{عليه السلام}, who said:

The tears of those slaves who shed tears on us will be collected and kept in containers in Paradise for them.^{135 136}

¹³⁴ Amaali of Mufid 272. Amaali of Tousi 1:355. Sahifatol Redha 247. Bihar Al-Anwar 7:235.

¹³⁵ Ahmad bin Yahya Al-Azdi said, "I saw Husain bin Ali^{عليه السلام} in my dream and I said, 'Mokhawwal bin Ibrahim narrated for me, from Rabee' bin Monthir, from his father, from you, that you have said, 'The tears of those slaves who shed tears on us will be collected and kept in containers in Paradise for them.' Is this true?' Husain bin Ali^{عليه السلام} replied, "Yes." -

Hadith Number 47

The guardian scholar Abi Abdillah Mohammad bin Ahmad bin Shahryar Al-Khazen narrated from the scholar Abu Abdillah Mohammad bin Mohammad bin Husain Al-Qarashi, from Hasan bin Mohammad bin Abdullah Al-Tamimi Al-Moqari, from Ali bin Husain bin Sufyan, from Ali bin Abbas, from Abbad bin Yaqoub, from Yahya bin Yasar, from Amr bin Isma'eel Al-Hamdani, from Abi Is'haaq, from Asem and Hareth bin Zamra, from Ali bin Abi Taleb عليه السلام, from the Messenger of Allah ﷺ, who said:

Me and my family are like a tree: I am the root of the tree, Ali is the branches of the tree, Hasan and Husain are the fruits of the tree, and our Shia are the leaves of the tree, and only good can come from good.¹³⁷

Hadith Number 48

The honourable Abul Barakat Omar bin Ibrahim bin Mohammad bin Hamza Al-Alawy narrated from the honourable Abu Abdillah Mohammad bin Ali bin Husain bin Nahhas, from Ali bin Abbas Al-Bajali, from Jaafar bin Mohammad Al-Zohari Al-Rommani, from Othman bin Saeed Al-Qosari, from Abu Yaqoub Yunus Al-Jo'fi, from Jabir, from Abi Jaafar Mohammad bin Ali عليه السلام, who said:

No one except our Shia will be forgiven. Our Shia are the winners on the Day of Judgement.

Hadith Number 49

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from Shaykh Al-Mufid Abu Abdillah Mohammad bin Mohammad bin No'man Al-Harethi, from Abul Hasan Ahmad bin Mohammad bin Hasan, from his father, from Mohammad bin Yahya Al-Attar, from Hasan bin Musa Al-Khashab, from Ali bin No'man, from Basheer Al-Dahhan, who said:

I asked Abi Jaafar Mohammad bin Ali عليه السلام, "What kind of a stone should I use for my ring?"

- I said, "From now on, I will narrate this Hadith quoting you directly."

¹³⁶ Amaali of Mufid 175,340. Amaali of Tousi 1:116.

¹³⁷ Amaali of Tousi 1:363.

He replied:

Red Aqeeq, yellow Aqeeq, or white Aqeeq because these three mountains are in Paradise. The mountain of red Aqeeq overlooks the house of the Prophet ﷺ, the mountain of yellow Aqeeq overlooks the house of Fatemaؓ, and the mountain of white Aqeeq overlooks the house of Ali bin Abi Talebؓ, and these three houses are one house.

Three rivers run from under the three mountains of Aqeeq. Their water is colder than ice, sweeter than honey, and whiter than milk. No one except Mohammad ﷺ, his family, and their Shia can drink from these rivers.

All three rivers start from the river of Kawthar and run to the same estuary.¹³⁸

The three mountains of Aqeeq sanctify, glorify, and praise Allah, and seek forgiveness for those who love the family of the Prophet.

So those Shia who wear Aqeeq will see nothing but good and blessings in their sustenance and health, and they will be protected from all troubles.

Aqeeq protects Shia from unjust rulers and from everything else which causes fear.¹³⁹

Hadith Number 50

The pious Sayyid Abu Taleb Yahya bin Mohammad bin Mohammad bin Husain Al-Jowani Al-Husaini narrated from Sayyid Abu Abdillah Husain bin Ali bin Da'ee, from Sayyid Abu Ibrahim Jaafar bin Mohammad Al-Husaini, from the judge Abu Abdillah Mohammad bin Abdullah Al-Hafiz, from Monthir bin Mohammad bin Monthir Al-Qaboosi, from Ibn Thana Sulaymaan bin Qarm, from Ibn Al-Jahhaf, from Ibrahim bin Abdullah bin Sabih, from his father, from his grandfather, who said:

I went to Zaid bin Arqam and asked him to narrate a Hadith from the Prophet ﷺ for me, and he said that the Messenger of Allah ﷺ told Ali, Fatema, Hasan and Husainؓ, "I fight those who fight you, and I make peace with those who make peace with you."¹⁴⁰

¹³⁸ Estuary: a broad mouth of a river flowing into the sea, where its current meets the tide and is influenced by it, also causing water to mix.

¹³⁹ Amaali of Tousi 1:36

¹⁴⁰ Bihar Al-Anwar 37:43. Amaali of Tousi 1:345.

Hadith Number 51

The scholar Abu Najm Mohammad bin Abdul Wahhab bin Isa Al-Raazi narrated from Abu Saeed Mohammad bin Ahmad Al-Neishabouri, from Abu Hatam Ahmad bin Mohammad bin Hasan Al-Bazzaz, from Abu Ahmad Abdullah bin Mohammad bin Ahmad Al-Adl, from Mohammad bin Yahya Al-Sowali, from Mohammad bin Yunus Al-Qorashi, from Abdullah bin Dawud Al-Harbi, from Aamash, from Oday bin Thabet, from Zar bin Hubaish, from Ali bin Abi Taleb عليه السلام, who said:

I swear to Allah, the Glorious, who created the seed, that the Messenger of Allah ﷺ promised me that no one loves me except a believer, and no one hates me except a hypocrite.¹⁴¹

Hadith Number 52

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Abu Mohammad Abdullah bin Mohammad bin Saeed bin Ziyad, from Ahmad bin Isa bin Hasan Al-Jorami, from Nasr bin Hammad, from Amr bin Shimr, from Jabir Al-Jo'fi, from Abi Jaafar Mohammad bin Ali عليه السلام, from Jabir bin Abdullah Al-Ansari, from the Messenger of Allah ﷺ, who said:

Jibraeel came to me and said:

Allah has ordered you to give a speech about Ali bin Abi Taleb's virtues in front of your companions so that they can narrate it to others. Allah has ordered all of the angels to listen to your speech. Allah says that those who disobey you by not following Ali will go to Hell, and those who obey you will be rewarded with Paradise.

So the Prophet ﷺ called for Salaat and when people gathered, the Prophet ﷺ went on the Minbar and he started by saying:

AOUZO BILLAHE MIN AL-SHAYTAN AL-RAJIM BISMILLAHIR RAHMANIR RAHIM

O people! I am the bearer of glad tidings and I am the Warner. I am the Prophet from Makkah.

¹⁴¹ Arbaeen Shaykh Montajab Al-Deen 43. Amaali of Sadouq 116. Amaali of Tousi 1:264.

Allah has ordered me to tell you about a man whose flesh is from my flesh and whose blood is from my blood. He is the keeper of knowledge. He is the one whom Allah chose from this nation and appointed as the Wali.

Allah has created the two of us together. Allah elevated me above all people by honouring me with prophethood, and Allah elevated him above all people by appointing him as my successor.

Allah made me the city of knowledge and made him the door. Allah chose him as the keeper of knowledge with which he defines the rules.

Allah has chosen him as my successor and Allah has revealed his status to everyone.

Allah has warned his enemies and Allah has brought his followers closer to Himself.

Allah has forgiven his Shia and Allah has ordered all of the people to obey him.

Allah says that those who are against Ali are against Allah, and those who disobey Ali disobey Allah. Those who hurt Ali hurt Allah, and those who hate Ali hate Allah. Those who love Ali love Allah, and those who desire Ali desire Allah. Those who conspire against Ali conspire against Allah, and those who support Ali support Allah.

O people! Listen to my orders and obey me. I am warning you of Allah's punishment:

“(Remember) The day when every soul shall find present whatever it has done of good and whatever it has done of evil; it will wish there might be a wide interval between it and that (evil), Allah warns you to beware of Him; and Allah is affectionate to His faithful servants” (3:30).

Then the Prophet ﷺ took the hand of the Commander of the Believers, Ali bin Abi Taleb عليه السلام, and said:

O People! He is the Master of the Believers and he is Allah's decisive argument on His entire creation. Ali is the fighter of the Kafers.

O Allah! I have announced it! And these are Your slaves, and You have the power to reform them, so reform them with Your Mercy, for You are the most merciful.

I seek forgiveness for myself and for you, O people. ¹⁴²

Then the Prophet ﷺ descended the Minbar.

Jibraeel came to the Prophet ﷺ and said to him:

Allah conveys His Salaam to you and says, "I will reward you for what you have announced. You have fulfilled your duty of prophethood. You have advised your nation. You have pleased the believers, and you have constrained the Kafers. O Mohammad! Your cousin will be made to suffer, and people will suffer with him. O Mohammad! Say at all times, 'Praise be to Allah, Lord of the Worlds. *And soon those who deal unjustly shall know as to what an evil turning they shall be turned*' (26:227).¹⁴³

Hadith Number 53

The guardian scholar Abi Abdillah Mohammad bin Ahmad bin Shahryar Al-Khazen narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from Mohammad bin Mohammad bin Maymous Al-Mo'addel, from Hasan bin Isma'eel Al-Bazzaz, from Abul Mofazz'al Mohammad bin Abdullah bin Abdul Muttalib Al-Shaibani, from Abu Abdillah Jaafar bin Mohamamd bin Jaafar bin Hasan Al-Alawy Al-Husaini, from Abu Nasr Mohammad bin Abdul Mon'im bin Nasr Al-Seidawi, from Husain bin Shadad Al-Jo'fi, from his father, from Amr bin Abdullah bin Hind Al-Jamali, from Abi Abdillah Jaafar bin Mohammad Al-Sadiq ﷺ, who said:

¹⁴² The Commander of the Believers ﷺ, Fatema ﷺ, Master of All of the Worlds' Women, and their eleven sons, the Imams ﷺ, are infallible just like the Messenger of Allah ﷺ, according to the following verses in Qur'an:

AHZAB 33, ALI IMRAN 61, AN NISA 41, AN NISA 59, AT TAWBAH 119, MA-IDA 55, RA'D 43, HAJJ 77-78, NAHL 43, ANBIYA' 73, SAJDAH 24, NUR 55.

The explanation of the statement of the Messenger of Allah ﷺ when he says, "I seek forgiveness for myself..." can be understood from a Hadith about the following verse in Qur'an, "So that Allah may forgive your sins and that which is to come" (48:2).

Mofazz'al asked Imam Al-Sadiq ﷺ, "What were the sins of the Prophet ﷺ that Allah forgave?"

Imam ﷺ replied, "The Messenger of Allah ﷺ had no sins but he asked Allah to make him accountable for all of the sins of his Shia, Shia of Ali, and the Shia of the Imams from his sons until the Day of Judgement. The Prophet ﷺ asked that the sins of the Shia not be exposed in front of the other prophets. So Allah revealed this verse to him which means Allah forgave the sins of the Shia.

Anwar Al-No'maniyya V2 P92, Tafseer Al-Qummi V2 P314

¹⁴³ Amaali of Mufid 76,346. Amaali of Tousi 1:118.

When Fatema,¹⁴⁴ the daughter of Ali bin Abi Talebؓ, saw the way her nephew, Ali bin Husain Zainul Abedeenؓ, worshipped Allah, she went to Jabir bin Abdullah Al-Ansari and said:

O Companion of the Prophet! We have many rights on you people, and one of our rights is that if you see one of us overexerting ourselves in worshipping Allah, you should talk to us and remind us to take care of ourselves. Ali bin Husainؓ, the legacy of Husainؓ, is worshipping Allah so intensely that his nose is severely bruised, and his forehead, knees, and palms have become rough from his continuous Sujood.

So Jabir went to the house of Ali bin Husainؓ. Abu Jaafar Mohammad bin Aliؓ was standing by the door with a group of children from Bani Hashim.

When Jabir saw how Mohammad bin Aliؓ walked, he said to him, “This walk is the walk of the Prophetﷺ. Your walk has the same distinguished character as the Prophet’s walk. Tell me who you are.”

Mohammad bin Aliؓ replied, “I am Mohammad bin Ali bin Husain.”

Jabir started crying and said, “I swear to Allah that you truly rip open all the fields of knowledge. May I sacrifice my father for you! Come closer to me.”

Mohammad bin Aliؓ went close to Jabir, and Jabir unbuttoned his shirt and placed his hand on his chest.

Jabir kissed him, and then he placed his face on Mohammad bin Ali’s chest and said:

I convey your grandfather’s Salaam to you. He ordered me to do what I did and he (the Prophetﷺ) told me, ‘You will live long enough to see one of my sons who rips open all the fields of knowledge. His name is Mohammad bin Ali. You will also live so long that you will lose your eyesight but you will regain it.’

Then Jabir said to Mohammad bin Aliؓ, “Ask your father to grant me permission to come inside and visit him.”

¹⁴⁴ Fatema bint Ali is Um Kulthum. She was Imam Hasan and Imam Husainؓ’s sister.

Abu Jaafarؑ went inside and told his father of an old man at the door who had unbuttoned his shirt and kissed him.

Ali bin Husainؑ said, “He is Jabir bin Abdullah. Did he do all of this while the children were watching?”

“Yes,” Abu Jaafarؑ replied.

Ali bin Husainؑ said, “INNA LILLAH. He did not mean any harm to you.”

Then Ali bin Husainؑ granted Jabir permission to enter. When Jabir entered, he found Ali bin Husainؑ exhausted from worshipping Allah.

Then Ali bin Husainؑ asked Jabir in a soft voice about his health and asked him to sit down next to him.

Jabir said, “O son of the Prophet! You know that Allah has created Paradise for you and for those who love you, and that He has created Hell for those who hate you and those who are against you, so why do you do this to yourself?”

Ali bin Husainؑ replied:

Do you not know that even though my grandfather, the Messenger of Allahﷺ, was sinless, he never stopped overexerting himself with obedience. He was engaged in worship so deeply that his legs and feet would swell. And when people would ask him, “Why do you do this to yourself, despite being sinless?” The Prophetﷺ replied, “Should I not be a thankful slave?”

So when Jabir realized that he would not be able to change Ali bin Husain’s mind, he said, “O son of the Prophet! Protect yourself for us! You are from a family that removes troubles from people and showers blessings on them.”

Ali bin Husainؑ replied, “I will follow the path of my fathers until I meet them.”

Then Jabir left and told some of the people:

I have never heard of any of the sons of the prophets who is like Ali bin Husainؑ, except Yusuf bin Yaqoub. And I swear to Allah that Ali bin Husain’s progeny is higher in status than the progeny of Yusuf bin Yaqoub.

One of his sons will replace the injustice that prevails over the earth with justice.¹⁴⁵

Hadith Number 54

The scholar Abul Barakt Omar bin Mohammad bin Hamza Al-Alawy narrated from the honourable Abu Abdillah Mohammad bin Ali bin Husain bin Abdul Rahman Al-Alawy, from Mohammad bin Abdullah Al-Jo'fi, from Mohammad bin Ahmad bin Saeed, from Yaqoub bin Yusuf and Ahmad bin Hazim, from Yaqoub, from Abdullah bin Musa, from Khalid bin Tahman from Shajara, from Abi Jaafar Mohammad bin Ali عليه السلام, who said:

Your sins will be forgiven with our love.¹⁴⁶

Hadith Number 55

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Abdillah Husain bin Ahmad bin Moghirah, from Haidar bin Mohammad Al-Samarqandi, from Mohammad bin Omar Al-Kashi, from Mohammad bin Mas'oud Al-Ayyashi, from Jaafar bin Maaroofo, from Yaqoub bin Yazid, from Mohammad bin Adhaafer, from Omar bin Yazid, from Jaafar bin Mohammad عليه السلام, who said:

“O Ibn Yazid! I swear to Allah that you are from us.”

Omar bin Yazid said, “May I sacrifice my life for you! Do you mean one of you, as in the family of the Prophet?”

Jaafar bin Mohammad عليه السلام replied:

Yes, I swear to Allah that you are of the family of the Prophet. Have you not read Allah's words, *“Verily, the nearest of men to Ibrahim are surely those who followed him, and this Prophet (Mohammad), and those who believe; and Allah is the guardian of the faithful”* (3:68). Have you not read Allah's words, *“So whoever follows me, he is surely of me, and*

¹⁴⁵ Bihar Al-Anwar 71:185, 46:60. Amaali of Tousi 2:249.

¹⁴⁶ Amaali of Tousi 2:68.

whoever disobeys me, then verily You are the oft-forgiving, the merciful”
(14:36)?¹⁴⁷

Hadith Number 56

W.P.S: Abdullah bin Moghirah, from Haidar bin Mohammad bin Naeem, from Mohammad bin Omar, from Mohammad bin Mas’oud, from Mohammad bin Ahmad Al-Nohadi, from Muawiya bin Hakam Al-Dohani, from Sharif bin Sabeq Al-Tafisi, from Hammad Al-Samandari, who said:

I said to Jaafar bin Mohammad عليه السلام, “I travel to non-Muslim countries and some people tell me that if I die in those countries I will be resurrected with them.”

Jaafar bin Mohammad عليه السلام asked, “When you are in those countries, do you talk about us and invite people to us?”

“Yes,” I replied.

Jaafar bin Mohammad عليه السلام asked, “But if you were in Muslim countries would you have talked about us and invited people to us?”

“No,” I replied.

Jaafar bin Mohammad عليه السلام replied, “When you die you will be resurrected as an entire nation and there will be a light that leads your way on the Day of Judgement.”

Hadith Number 57

The scholar Abu Najm Mohammad bin Abdul Wahhab bin Isa Al-Raazi narrated from Abu Saeed Mohammad bin Ahmad Al-Neishabouri, from Abu Mohammad Abdul Malik bin Mohammad bin Ahmad bin Yusuf, from Abu Yaqoub Is’haaq bin Ahmad bin Imran Al-Khabbaz, from Abul Hasan Ahmad bin Mohammad bin Is’haaq, from Ubaid bin Musa Al-Rowiani, from Mohammad bin Ali bin Khalaf Al-Attar, from Husain Al-Ashqar, from Aamash, from Abi Wael, from Abdullah bin Mas’oud, from the Messenger of Allah ﷺ, who said:

When Allah created Adam and blew in him from His own soul, Adam sneezed.

¹⁴⁷ Tafseer Al-Qummi 1:105. Borhaan 1:291. Taawil Al-Ayaat 1:114.

Then Allah inspired Adam to say, “ALHAMDU LILLAHI RABBIL ALAMEEN.”

Then Allah said to Adam through revelation, “O Adam! You praise Me. O Adam! If it was not for two of My slaves whom I will create (their physical form) at the end of time, I would not have created you.”

Adam said, “O my Lord! Who are they? What are their names? When will you create them?”

Then Allah told Adam to look up.

So when Adam looked up, he saw the following written under the Throne of Allah:

There is no god but Allah;
Mohammad is the Messenger of Allah and the Prophet of Mercy;
Ali is the key of Paradise;
I swear to My Magnificence that I will have mercy on those who follow him
(Aliؑ), and I will torture those who are against him.

Hadith Number 58

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Qasem Jaafar bin Mohammad bin Qulaweyh, from his father, from Saad bin Abdullah, from Ahmad bin Mohammad bin Isa, from Hasan bin Mahboub, from Abi Hamza Al-Thomali, from Mohammad bin Ali Al-Baqirؑ, who said:

Islam is built on five pillars: Salaat, ZAKAAT (almsgiving), SIYAAM (fasting) in the month of Ramadhan, Hajj, and the Wilayat of the family of the Prophet.¹⁴⁸

Hadith Number 59

W.P.S: from the Messenger of Allahؐ, who said:

On the Day of Judgement every slave of Allah will have to answer the following four questions to Allah before being able to even move:

¹⁴⁸ Khisaal of Sadouq 1:278. Amaali of Sadouq 221. Amaali of Mufid 353. Amaali of Tousi 1:124.

How did you spend your life?
How did you use your body?
How did you earn your wealth and how did you spend it?
Did you love the family of the Prophet?

So someone asked the Prophet ﷺ, “What is the sign of loving you?”

The Prophet ﷺ placed his hands over Ali bin Abi Taleb’s head and replied, “Loving him.”¹⁴⁹

Hadith Number 60

The honourable Abul Barakt Amr bin Ibrahim bin Hamza Al-Alawy narrated from the honourable Abu Abdillah Mohammad bin Ali bin Abdul Rahman Al-Alawy, from Jaafar bin Mohammad Al-Hajib, from Ali bin Ahmad bin Amr, from Mohammad bin Mansour, from Harb bin Hasan Al-Sahhan, from Yahya bin Mosawer, from Abi Jarud, from Mohammad bin Ali عليه السلام, who said:

O Abi Jarud! Are you (Shia) not pleased that your prayers are accepted, your Siyaam is accepted, and your Hajj is accepted? I swear to Allah that others pray but it will not be accepted, they fast but it will not be accepted, and they go for Hajj but it will not be accepted.¹⁵⁰

Hadith Number 61

The pious Sayyid Abu Taleb Yahya bin Mohammad bin Mohammad bin Husain Al-Jowani Al-Husaini narrated from Sayyid Abu Abdillah Husain bin Ali bin Da’ee, from Sayyid Abu Ibrahim Jaafar bin Mohammad Al-Husaini, from the judge Abu Abdillah Mohammad bin Abdullah Al-Hafiz, from Ali bin Hammad Al-Adl, from Ahmad bin Ali bin Muslim, from Layth bin Dawud Al-Qabasi, from Mubarak bin Faz’allah, from Imran bin Hasin, who said:

The Messenger of Allah ﷺ said to Fatema عليها السلام, “Are you not pleased that you are the Master of All of the Worlds’ Women?”

Fatema عليها السلام replied, “What about Maryam, the daughter of Imran?”

¹⁴⁹ Amaali of Mufid 353. Amaali of Tousi 1:124.

¹⁵⁰ Bihar Al-Anwar 27:195.

The Prophet ﷺ replied:

O my daughter! She was the Master of Women of her time but you are the Master of All of the Worlds' Women. I swear to Allah that your husband is the master in this world and he is the master in the Hereafter. No one loves him but a believer, and no one hates him but a hypocrite.¹⁵¹

Hadith Number 62

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from the honourable Abu Mohammad Hasan bin Hamza Al-Tabari Al-Husaini, from Mohammad bin Abdullah bin Jaafar Al-Hemyari, from his father, from Ahmad bin Mohammad bin Isa, from Marwan bin Abi Ubaid Al-Kufi, from Mohammad bin Zaid Al-Tabari, who said:

I was with Ali bin Musa Al-Redha ؑ in Khorasan and a group from the Bani Hashim, including Is'haaq bin Abbas bin Musa, were sitting around him.

Imam Al-Redha ؑ said to Is'haaq:

O Is'haaq! I was informed that you have told people that we say that people are our slaves. I swear on my relationship with the Prophet ﷺ that I have never made such a statement, and that I have never heard it from any of my fathers, and I have not heard this from anyone else who narrates from my fathers.

What we say is, "People are our slaves in obeying us, that is, following us in their religious affairs." Those present should inform the others.¹⁵²

Hadith Number 63

W.P.S: Mohammad bin Mohammad, from Abul Hasan Ali bin Khalid Al-Maraghi, from Abul Qasem Hasan bin Ali Al-Kufi, from Jaafar bin Mohammad bin Marwan Al-Ghazzal, from his father, from Abdullah bin Hasan Al-Ahmasi, from Khalid bin Abdullah, from Yazid bin Abi

¹⁵¹ Bihar Al-Anwar 39:278. Amaali of Sadouq 109.

¹⁵² Amaali of Tousi 1:21. Amaali of Mufid 253.

Ziyad, from Abdullah bin Hareth bin Nowfel, from Saad ibn Abi Waqqas, from the Messenger of Allah ﷺ, who said:

Fatema is a piece of my flesh. Those who please her please me, and those who grieve her grieve me. Fatema is the dearest person in my eyes.¹⁵³

Hadith Number 64

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Abdullah bin Ahmad bin Mastour, from Abdullah bin Yahya, from Ali bin Aasim, from Abi Hamza Al-Thomali, who said:

Ali bin Husain ؑ asked us, "What is the best place in this world?"

We replied, "Allah, His Messenger, and the son of His Messenger know better."

Ali bin Husain ؑ said, "The best of the places is between RUKN¹⁵⁴ and MAQAAM¹⁵⁵. But if a person lives as long as Nuh, who preached for nine hundred and fifty years, fasts all of his days, and prays all of his nights in that place but dies without our Wilayat, he will not benefit from any of these (deeds)."¹⁵⁶

Hadith Number 65

W.P.S: Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Abul Abbas Ahmad bin Mohammad bin Saeed Al-Hamdaani, from Abu Hatam, from Mohammad bin Furaat, from Hanan bin Sadeer, from Abi Jaafar Mohammad bin Ali ؑ, who said:

When Allah places the love of Ali bin Abi Taleb in someone's heart, He will also stabilize his foot on the right path when it shakes.¹⁵⁷

¹⁵³ Amaali of Tousi 1:24. Amaali of Mufid 260.

¹⁵⁴ RUKN: the corner of Kaaba, known as the corner of Yemen.

¹⁵⁵ MAQAAM: the platform that contains the footprint of Prophet Ibrahim ؑ.

¹⁵⁶ Amaali of Tousi 1:131.

¹⁵⁷ Amaali of Tousi 1:132. Amaali of Sadouq 467.

Hadith Number 66

The guardian scholar Abi Abdillah Mohammad bin Ahmad bin Shahryar Al-Khazen narrated from Abu Abdillah Husain bin Ahmad bin Jiraan, from Abu Abdillah Ahmad bin Isa Al-Saadi, from Abu Abdillah Ahmad bin Mohammad Al-Basri, from Abu Taleb Abdullah bin Faz'l Al-Maleky, from Abdul Rahman Al-Azdi, from Abdul Wahid bin Zaid, who said:

I went to Makkah and while I was in the middle of my TAWAF (walking around the Kaaba), I saw two maids talking to each other and saying, “I swear to the chosen successor, the just judge, the one with pure intentions, and the husband of the pleasant Fatemaؑ that it was not like this...”

So I asked the maid, “To whom are you referring with these descriptions?”

She replied, “I swear to Allah that I am talking about the flag of the scholars, the door of judgement, the divider between Paradise and Hell, the pious of the nation, the master of creation, the Prophet’s brother, his heir, and his successor on his nation. I mean my master, the Commander of the Believers, Ali bin Abi Talebؑ.”

So I asked the maid, “What has he done for you to describe him in this way?”

She said:

My father was one of Ali’s followers and he was killed in the Battle of Siffeen. One day Ali bin Abi Talebؑ came to our house, and my brother and I were blind so when he saw us, he sighed and read this poem:

I have never sighed for anything as much as for children.

Their father was killed, and he was once responsible for them in difficult times, at times of travel, and at all times.

Then he held us close to himself and put his blessed hand over our eyes and said something. When he removed his hand, our eyesight returned, and now I can see a camel from kilometres away. This is because of Ali’s blessings, Allah’s blessings be on him.

So I took two gold coins out of my pocket and tried to give it to the maid.

However, she smiled and said, “Stop! The best from the past (the Commander of the Believersؑ) has assigned the best from those who remain to be responsible for us. Today we live with the blessings of Abi Mohammad Al-Hasan bin Aliؑ.”

Then she asked me, “Do you love Ali bin Abi Talebؓ?”

I replied, “Yes.”

She said, *“Then be happy because you have held ‘the strongest handhold which will not break off’ (2:256).*

Then she left reciting the following poem:

Allah’s blessings are on those who have the love of Aliؓ in their heart. If one of their legs starts to shake off the right path, the other leg will keep them steady. Nothing would please me except being from the Shia of Ali even if I had the entire world.¹⁵⁸

Hadith Number 67

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No’mān, from Abul Qasem Jaafar bin Mohammad bin Qolaweyh, from Mohammad bin Abdullah bin Jaafar Al-Hemyari, from his father, from Ahmad bin Abi Abdillah Al-Barqi, from Shareef bin Saabeq Al-Taflisi, from Abil Abbas Faz’l bin Abdul Malik, who said:

Abi Abdillah Jaafar bin Mohammadؓ narrated from his fathersؓ, from the Messenger of Allahﷺ, who said:

“The first thing written on the book of the believer after his death is what the other believers say about him. And the first gift that a believer is given after his death is that he and the believers in his funeral will be forgiven.”

Then Jaafar bin Mohammadؓ continued:

O Faz’l! Not everyone will be able to go to a mosque. Only the best of the nations and only the noble ones from each family will have this honour.

O Faz’l! The least that you get out of going to mosque is one of the following three things: your prayers for going to Paradise will be granted; your prayers for protection from the evil in this world will be granted; or you will get to know another brother who will guide you to Allah. The Messenger of Allahﷺ said,

¹⁵⁸ Bihar Al-Anwar 41:220-221. Kharaej of Rawandi 2:544.

“After believing in Islam, nothing is more beneficial than a brother who guides you to Allah.”

O Faz’l! Believers are called MO’MIN (believer) because they entrust Allah with all of their affairs and Allah obliges.

O Faz’l! Do not belittle the needy from among our Shia because on the Day of Judgement they will intercede for an entire nation. Have you not heard Allah’s words about your enemies when they will see you interceding on behalf of your friends? *“Now, we have no intercessors, nor any loving friends”* (26:100-101).¹⁵⁹

Hadith Number 68

W.P.S: Shaykh Al-Mufid, from Abul Hasan Ali bin Maraghi, from Abu Bakr Mohmmad bin Saleh Al-Saleeqi, from Abul Husain Saleh bin Ahmad bin Abi Moqatil, from Isa bin Abdul Rahman Al-Kufi Al-Haddad, from Hasan bin Husain Al-Aarani, from Yahya bin Ali Al-Hamdaani, from Abaan bin Taghlob, from Abi Dawud Al-Ansari, from Hareth Al-Hamdani, who said:

I went to visit the Commander of the Believers, Ali bin Abi Talebؓ.

Ali bin Abi Talebؓ asked me, “O Hareth! Do you love me?”

I replied, “I swear to Allah, yes, O Commander of the Believers.”

The Commander of the Believersؓ said:

You will see me in a way that pleases you immensely when you take your last breath. You will see me on the Day of Judgement in a way that pleases you immensely while I will be protecting the Pool from strangers, just like one protects his water from strange camels. You will see me in a way that pleases you immensely when I walk in front of the Messenger of Allahؐ on Siraat’ while carrying the flag of praise.^{160 161}

¹⁵⁹ Amaali of Tousi 1:46.

¹⁶⁰ For more information about the “flag of praise” refer to chapter 1 Hadith 36.

¹⁶¹ Amaali of Tousi 1:47.

Hadith Number 69

Omar bin Mohammad bin Hamza Al-Alawy Al-Zaidi narrated from Abu Abdillah Mohammad bin Ali bin Husain bin Abdul Rahman Al-Alawy, from Zaid bin Jaafar bin Mohammad bin Hajib, from Abul Abbas Mohammad bin Husain bin Harun, from Abu Jaafar Mohammad bin Ali Al-Hasani, from Mohammad bin Marwan Al-Ghazzal, from Aamer bin Katheer Al-Sarraj, from Abi Jaroud, who said:

I said to Jaafar bin Mohammad ﷺ in Makkah or Mina, “O son of the Prophet! There are many Hajjis here.”

Jaafar bin Mohammad ﷺ replied, “There are only a few Hajjis here. Allah will not forgive anyone, except for you and your friends (the Shia). Allah will not accept anything (from anyone), except from you and your friends.”¹⁶²

Hadith Number 70

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi, narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Hasan Mohammad bin Mozaffir, from Mohammad bin Abu Rabbih, from Is'aam bin Yusuf, from Abu Bakr Al-Ayyash, from Abdullah bin Saeed, from his father, from Abu Huraira, from the Messenger of Allah ﷺ, who said:

I will sustain those who love me with modesty and with the absolute essentials necessary to support life. But those who hate me will be given more wealth and more children.¹⁶³

Hadith Number 71

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi, narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Hasan Ali bin Khalid Al-Maraghi, from Abul Hasan Ali bin Abbas, from Jaafar bin Mohammad bin Husain, from Musa bin Ziyad, from Yahya bin Ya'la, from Abi Khalid Al-Waset'y, from Abi Hashim Al-Hawlani, from Zathan, from Salman, who said:

¹⁶² Bihar Al-Anwar 27:196.

¹⁶³ Amaali of Tousi 1:132.

I have always loved Ali bin Abi Talebؓ. I heard the Messenger of Allahﷺ tell Ali bin Abi Talebؓ, “Those who love you love me, and those who love me love Allah. Those who hate you hate me, and those who hate me hate Allah.”¹⁶⁴

Hadith Number 72

The guardian scholar Abi Abdillah Mohammad bin Ahmad bin Shahryar Al-Khazen, narrated from Abu Abdillah Mohammad bin Ali Al-Barasi, from Abu Taher Mohammad bin Husain Al-Qarashi, from Abu Abdillah Ahmad bin Mohammad bin Hamran Al-Asadi, from Abu Ahmad Is'haaq bin Mohammad bin Ali Al-Moqari, from Abdulla, from Ubaidullah bin Mohammad bin Al-Ayadi, from Omar bin Mudrik, from Yahya bin Ziyad Al-Maleki, from Jurayr bin Abdul Hameed, from Aamash, from Atiya Al-Awfi, who said:

Jabir bin Abdullah Al-Ansari and I went to the Ziyarat of the grave of Husain bin Ali bin Abi Talebؓ. When we entered Karbala, Jabir washed himself in the water of Euphrates, wrapped himself with cloth, put some perfume on himself, and then started walking toward the grave, while glorifying Allah with each step. When we approached the grave, he told me to take his hand and put it on the grave because he could not see. When I put his hand on the grave, Jabir bin Abdullah Al-Ansari fainted. So I put some water on him.

When he awoke he said, “O Husain! O Husain! O Husain!”

Then Jabir bin Abdullah Al-Ansari said:

My love does not answer his friend! And how can you answer when your jugular vein is separated from your neck and your head is separated from your body?

I testify that you are the son of the last Messenger of Allah, that you are the son of the Master of the Believers, that you are the son of the most pious, that you are the son of the path of guidance, and that you are the fifth of the AS'HAB AL-KISA.¹⁶⁵

You are the son of the master of all of the noble ones and you are the son of Fatemaؓ, the Master of All of the Worlds' Women. And how can one expect anything less from you (given that) you were fed by the hands of

¹⁶⁴ Amaali of Tousi 1:132.

¹⁶⁵ Referring to the Messenger of Allahﷺ, the Commander of the Believersؓ, Fatema, Master of All of the Worlds' Womenؓ, and Imam Hasan and Husainؓ.

the Master of the Messengers, you were raised by the Imam of the pious, and you were nursed from the source of faith?

You were blessed when you were alive and you are blessed when you are dead, but our hearts grieve from being separated from you.

Allah's blessings and His heavens are for you. I testify that you died just like your brother, Yahya, son of Zakariyya.

Then Jabir bin Abdullah Al-Ansari looked around the grave and said:

Salaam to the souls who were killed for Husain عليه السلام and followed him to the last minute. I testify that you established prayers, you gave charity, you ordered people to do that which is right and lawful, you stopped people from doing that which is wrong and unlawful, you fought against the disbelievers, and you worshipped Allah until you were killed. I swear to Allah, who sent Mohammad as a Prophet, that we share the reward with you.

I (Atiya) said to Jabir:

O Jabir! How can you say that we share the reward when we did not do anything? We did not leave our families and we did not even swing our swords? But they fought and were killed. Their heads were separated from their bodies, their children became orphans, and their wives became widows.

Jabir replied:

O Atiya! I heard my love, the Messenger of Allah صلى الله عليه وسلم say, 'Those who love a group will be resurrected with them, and those who love the deeds of a group will share their rewards.' I swear to Allah that my intention and the intention of my friends (the companions of Imam Husain) is the same in regards to following Husain bin Ali bin Abi Taleb عليه السلام.

Then Jabir said to me (Atiya), "Take me toward Kufa."

On the way to Kufa, Jabir said:

Let me give you some advice because I do not think I will see you again. Love those who love the family of the Prophet as long as they love them.

Hate those who hate the family of the Prophet as long as they hate them, even if they are extreme worshippers. Be kind to those who love the family of the Prophet, for even if their foot shakes from the right path because of their sins, Allah will keep them steady on it.

Those who love the family of the Prophet will eventually be taken to Paradise, and those who hate the family of the Prophet will go to Hell.¹⁶⁶

Hadith Number 73

The knowledgeable scholar Abu Najm Mohammad bin Abdul Wahhab bin Isa Al-Raazi, narrated from the scholar Abu Saeed Mohammad bin Ahmad bin Husain Al-Neishaabouri, from Abul Abbas Ahmad bin Mohammad bin Omar, from Abul Mofazz'al Mohammad bin Abdullah bin Mohammad Al-Shaibani, from Nasirul HAQQ Hasan bin Ali, from Mohammad bin Mansour, from Yahya bin T'alha Al-Yarboo'ee, from Abu Muawiya, from Layth bin Abi Saleem, from Tawoos, from Ibn Abbas, from the Messenger of Allah ﷺ, who said:

If everyone loved Ali bin Abi Taleb, Allah would not have created Hell.¹⁶⁷

Hadith Number 74

The scholar Abu Is'haaq Isma'eel bin Abi Qasem bin Ahmad Al-Deilami, narrated from Abu Mansour Nasr bin Abdul Jabbar bin Abdullah Al-Furati Al-Qazwini, from Abu Mohammad Al-Jowhari, from Abu Bakr Al-Qateefi, from Abu Abdillah Husain bin Omar bin Ibrahim, from Isma'eel Al-Thaqafi, from Asbaat' bin Mohammad bin Isma'eel Al-Zobaidi, from Aamash, from Oday bin Thabet, from Zar bin Hubaish, from Ali bin Abi Taleb ؑ, who said:

I swear to Allah, who created the seeds and the people, that the Messenger of Allah ﷺ promised me and said, "O Ali! No one loves you but a believer, and no one hates you but a hypocrite."

¹⁶⁶ Bihar Al-Anwar 101:7-195.

¹⁶⁷ Bihar Al-Anwar 39:249. Amaali of Sadouq 523. Kashf Al-Ghommah 1:99. Manaqeb Al-Khawarezmi 28. Taawil Al-Ayaat 2:497.

Hadith Number 75

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh, narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Abdillah Mohammad bin Imran Al-Mazibani, from Ubaidullah bin Husain, from Abu Saeed Mohammad bin Rashid, who said:

The following poem is the last poem that Sayyid bin Mohammad (Al-Hemiyari) wrote. He read this poem an hour before his death:

I love the person who receives those who love him with a smile when they die.

Those who like anyone else but him will go nowhere but Hell when they die.

O Aba Hasan! I will sacrifice everything that I own: my life, my wealth, my family, and my children for you, but Allah is the real owner of everything.

O Aba Hasan! I believe in your status and I hold on to your rope by loving you.

You are the successor of the Prophet and his cousin, and we hate those who are against you.

Your followers will be saved and they are truly guided. But those who belittle you have gone astray and they are polytheists.

They blame me for praising you and your group, but I say to them, "May Allah curse you because you are foolish."¹⁶⁸

Hadith Number 76

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi, narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Qasem Jaafar bin Mohammad bin Qulaweyh, from his father, from Saad bin Abdullah, from Ahmad bin Mohammad bin Isa, from Ahmad bin Is'haaq, from Bakr bin Mohammad, who said:

¹⁶⁸ Amaali of Tousi 1:48. Bihar Al-Anwar 47:312

I heard Jaafar bin Mohammadﷺ tell Khaithama:

O Khaithama! Convey my Salaam to our followers and advise them to live piously. Tell them to follow the funerals of the believers. Tell them to visit each other because when they meet, they mention us and our words.

Then he raised his hands and said, “Allah’s Mercy be on those who keep our affairs alive.”¹⁶⁹

Hadith Number 77

W.P.S: from the honourable Abu Mohammad Hasan bin Mohammad bin Yahya, from Ibrahim bin Ali and Hasan bin Yahya, from Nasr bin Muzahim, from Abi Khalid Al-Waset’y, from Zaid bin Ali bin Husain, from his father Ali bin Husain, from his father Husain bin Ali, from the Commander of the Believersﷺ, who said:

The Messenger of Allahﷺ made ten statements about me and did not make any of those statements about anyone else before me or after me.

He said to me:

O Ali! You are my brother in this world and you are my brother in the Hereafter.

You are the closest one standing next to me on the Day of Judgement.

My house and your house in Paradise are right in front of each other, just like two brothers.

You are my successor and you are the Wali.

You are the minister.

Your enemies are my enemies, and my enemies are the enemies of Allah.

Your friends are my friends, and my friends are the friends of Allah.¹⁷⁰

Hadith Number 78

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh, narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah

¹⁶⁹ Amaali of Tousi 1:135.

¹⁷⁰ Amaali of Tousi 1:136. Amaali of Sadouq 72.

Mohammad bin Mohammad bin No'man, from Abul Qasem Jaafar bin Mohammad, from Mohammad bin Abdullah bin Jaafar Al-Hemiyari, from his father, from Dawud Al-Reqqi, from Mohammad bin Ali Al-Baqir^{عليه السلام}, who said:

The sins of those who go to the Ziyarat of Husain on the night of the fifteenth of Sha'baan will be forgiven.¹⁷¹

Hadith Number 79

Mohammad bin Muslim narrated from Jaafar bin Mohammad Al-Sadiq^{عليه السلام} who said:

Husain bin Ali^{عليه السلام} is with Allah now and he looks at his grave and the place where he was killed. He looks at those who go to his Ziyarat and he knows them. He knows their names and the name of their fathers, and he knows their status and rank in Allah's eyes better than you know your (own) children.

He sees those who cry on him and he seeks forgiveness for them, and he asks his father to seek forgiveness for them and he says, "If my visitors knew what reward Allah has prepared for them, their happiness for themselves would be greater than their sorrow for me."

Imam Al-Sadiq^{عليه السلام} added:

"Those who go to the Ziyarat of Husain return with no sins."¹⁷²

Hadith Number 80

The guardian scholar Abi Abdillah Mohammad bin Ahmad bin Shahryar Al-Khazen, narrated from the scholar Abu Abdillah Jaafar bin Mohammad bin Abbas, from his father, from the scholar Abu Jaafar Mohammad bin Ali bin Husain bin Babeweyh, from his father, from Ali bin Ibrahim bin Hashim, from his father, who said:

I was sitting in the house of Ali bin Musa Al-Redha^{عليه السلام} and someone complained about his brother to him, so Imam Al-Redha^{عليه السلام} recited the following poem:

¹⁷¹ Amaali of Tousi 1:46. Bihar Al-Anwar 101:100.

¹⁷² Amaali of Tousi 1:54. Bihar Al-Anwar 101:64.

Excuse the sins of your brother, protect him, and cover his mistakes.
Be patient when dealing with the foolish, and be patient during difficult times.
Do not reply the foolish. Every unjust deed will be counted.

Hadith Number 81

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi, narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Ahmad bin Saeed Al-Hamdaani, from Abbas bin Bikt, from Mohammad bin Zakariya, from Katheer Ibn Tareq, who said:

I asked Zaid bin Ali bin Husain (son of the Fourth Imam عليه السلام) about this verse, *“(It shall be said to them) Do not call for one death but call for many deaths on this day”* (25:14).

Zaid bin Ali bin Husain عليه السلام replied:

O Katheer! You are a righteous man now and you are not of those described in this verse but I am worried about your future.

On the Day of Judgement, people will be ordered to follow the person whom they followed in this life. So if the person they followed goes to Hell they will follow him to Hell, and then they will start to weep about their destruction and doom.

They will tell the person whom they followed, “Get us out of here just like you led us here.”

And they will be told, *“Do not call for one death but call for many deaths on this day”* (25:14).

I heard my father, Ali bin Husain عليه السلام, narrate from his father, Husain bin Ali, from his father, the Commander of the Believers عليه السلام, from the Messenger of Allah ﷺ, who said, “O Ali! You and your companions will be in Paradise. O Ali! You and your followers will be in Paradise.”¹⁷³

¹⁷³ Amaali of Tousi 1:56,138. Bihar Al-Anwar 7:178,13:101,24:270.

Hadith Number 82

The knowledgeable scholar Abu Najm Mohammad bin Abdul Wahhab bin Isa Al-Raazi, narrated from the scholar Abu Saeed Mohammad bin Ahmad bin Husain Al-Neishaabouri, from Abu Ali Ahmad bin Husain Al-Hafez, from Abul Hasan Mohammad bin Ahmad, from his father, from Mohammad bin Husain, from Mohammad bin Hasan Al-Saffar, from Ahmad bin Mohammad, from his father, from Ali bin Moghirah and Mohammad bin Yahya Al-Khath'ami, from Mohammad bin Bohlul Al-Abdi, from Jaafar bin Mohammad, from his father Mohammad bin Ali, from his father Ali bin Husain, from his father Husain bin Ali^{عليه السلام}, from the Messenger of Allah^ﷺ, who said:

On the night of Me'raaj after I passed all the doors and layers of light, Allah spoke to me and said:

O Mohammad! Convey My Salaam to Ali bin Abi Taleb and tell him that he is My decisive argument on My creation after you. I pour down showers of blessings on people through him, and I protect them from the evils of this world through him. I will use Ali as My argument to people when they meet Me. So they should follow him, obey his orders, and abstain when he abstains. If they do, I will sit them next to Me and I will allow them to enter My Paradise. If they do not, I will put them with the worst of My enemies in Hell, and I will not care.¹⁷⁴

Hadith Number 83

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh, narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from the blessed scholar Abu Jaafar Mohammad bin Ali bin Husain bin Babewyeh, from his father, from Saad bin Abdullah, from Ahmad bin Mohammad bin Isa, from Mohammad bin Ali Al-Baqir^{عليه السلام}, from his fathers^{عليهم السلام}, who said:

The Messenger of Allah^ﷺ said to Ali bin Abi Taleb^{عليه السلام}, "Write what I dictate to you."

Ali^{عليه السلام} said, "O Messenger of Allah! Are you worried that I will forget?"

The Prophet^ﷺ replied, "No, I am not worried that you will forget. I have asked Allah to protect your memory and you will not forget anything. But write what I tell you for your partners."

¹⁷⁴ Bihar Al-Anwar 38:138.Meato Manqaba 55. Madinatol Maajiz 157 H430.

Aliؑ said, “Who are my partners?”

The Prophetﷺ replied:

They are the Imams from your sons.¹⁷⁵

Allah pours the rains of His Mercy on my nation through them;

Allah will answer the prayers of my nation through them;

Allah keeps the evil away from my nation through them;

And Allah will descend His Mercy on people through them.

Then the Prophetﷺ pointed to Hasanؑ and said, “He is the first Imam after you.”

Then he pointed to Husainؑ and said, “The Imams are from his sons.”¹⁷⁶

Hadith Number 84

The guardian scholar Abi Abdillah Mohammad bin Ahmad bin Shahryar Al-Khazen, narrated from Abu Abdillah Jaafar bin Mohammad bin Ahmad bin Abbas, from his father, from the blessed scholar Abu Jaafar Mohammad bin Ali bin Husain bin Babeweyh, from his father, from Ali bin Ibrahim, from Ibrahim bin Hashim, from Yasir Al-Khadem, who said:

When Ma'moun appointed Ali bin Musa Al-Redhaؑ as his Prime Minister, he ordered that Ali bin Musa Al-Redha's name be embossed on the currency of the time. He ordered the speakers to praise Ali bin Musa Al-Redhaؑ on the Minbars and he invited all of the poets to come and praise him.

All of the poets came, and Abu No'aas Al-Hasan bin Hani was amongst them. Every poet said something and praised Ali bin Musa Al-Redhaؑ except Abu No'aas.

Ma'moun complained and said to him, “O Abu No'aas! You are a Shia and you love this family. Why are you quiet? Why have you not recited a poem about Ali bin Musa?”

Abu No'aas replied with the following poem:

¹⁷⁵ This does not mean that the other Imamsؑ will forget. This is simply a written statement for the other Imamsؑ.

¹⁷⁶ Amaali of Sadouq 327.

They say that I am the most skillful poet and that my words are like a beautiful treasure.

And they ask me, ‘Why have you not recited a poem about Ali bin Musa عليه السلام and his virtues?’

And I reply, ‘Jibraeel was the servant of this Imam’s father. How can I praise such an Imam?’ No tongue can praise him and no one can give justice to his status.

So Ma’moun filled his mouth with pearls.

Yasir continued narrating in this same Hadith:

Ali bin Musa Al-Redha عليه السلام looked exactly like the Prophet ﷺ. Those who had seen the Prophet ﷺ in their dreams would say that they could see the face of the Prophet in Ali bin Musa’s face.

One day Ali bin Musa عليه السلام left the house of Ma’moun riding a very swift mule. He was wearing beautiful clothes. Abu No’aas stopped him along his way and read the following poem:

They are pure from any sin, and praise is due to them whenever they are mentioned.

If a person is not related to this family, he has nothing of which to be proud.

Allah has chosen you from amongst His creation and He has made you pure.

You are from the higher world and you have the knowledge of the Qur’an and its chapters.

So Ali bin Musa Al-Redha عليه السلام told Abu No’aas, “You have never recited a poem as beautiful as this. May Allah reward you for it.”

Then Ali bin Musa Al-Redha عليه السلام asked his servant, “How much money do we have?”

The servant replied, “Three hundred DINARS (gold coins).”

Ali bin Musa عليه السلام ordered the servant to take the money to Abu No’aas.

When the servant came back, Ali bin Musa عليه السلام said to him, “I am afraid that Abu No’aas may think that this reward was insufficient. So take this mule to him as well.”

Hadith Number 85

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi, narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Hasan Ali bin Khalid Al-Maraghi, from Hasan bin Ali bin Hasan Al-Kufi, from Isma'eel bin Mohammad Al-Mozani, from Salaam bin Abi Umrah Al-Khorasani, from Saad bin Saeed, from Yunus bin Habab, from Ali bin Husain^{عليه السلام}, from the Messenger of Allah^ﷺ, who said:

What is wrong with you people?! When you hear about the family of Ibrahim you become happy and excited, but when you hear about my family your hearts become disgusted. I swear to Allah, who has my life in His hand, that on the Day of Judgement, even if you come with the good deeds of seventy prophets, Allah will reject you if you do not accept my Wilayat and the Wilayat of my family.¹⁷⁷

Hadith Number 86

W.P.S: Abul Hasan Ahmad bin Mohammad bin Hasan bin Walid, from his father, from Mohammad bin Hasan Al-Saffar, from Ahmad bin Mohammad bin Isa, from Hasan bin Ali bin Abi Hamza, from Abdullah bin Walid, who said:

I went to visit Abu Abdillah Jaafar bin Mohammad^{عليه السلام}.

Abu Abdillah Jaafar bin Mohammad^{عليه السلام} asked me, "Where are you from?"

I replied, "Kufa."

Jaafar bin Mohammad^{عليه السلام} said:

The people of Kufa love us more than others, especially your group. Allah has guided you to our love which is ignored by others. So you love us and others hate us; you pay allegiance to us and others disobey us; you believe in us and others disbelieve in us. Therefore Allah will make you live with us and die with us.

I testify that my father, Mohammad bin Ali^{عليه السلام}, used to say, "All that it takes for you to see true happiness is to hold on to us until your soul reaches

¹⁷⁷ Amaali of Tousi 1:140. Amaali Al-Mufid 115.

here,” and he pointed to his throat. Allah describes us in this verse by saying, *“And indeed, We sent messengers before you, and We gave them wives and offspring” (13:38)*. We are the offspring of the Messenger of Allah ﷺ.¹⁷⁸

Hadith Number 87

The pious scholar Abu Mohammad Hasan bin Babeweyh, narrated from Abu Jaafar Mohammad bin Hasan, from his father Hasan bin Hasan bin Ali, from the blessed scholar Abu Jaafar Mohammad bin Ali bin Babeweyh Al-Qummi, from Mohammad bin Musa bin Mutawakkil, from Abdullah bin Jaafar Al-Hemiyari, from Ahmad bin Mohammad bin Isa, from Hasan bin Mahboub, from Moqatel bin Sulaymaan, from Jaafar bin Mohammad Al-Sadiq ﷺ, from the Messenger of Allah ﷺ, who said:

I am the master of the prophets; my successor is the master of the successors; and his successors are the masters of the successors.

Adam asked Allah to choose a righteous successor for him so Allah revealed to him, “I honoured the prophets with prophethood, and I chose the best of My creation as their successors. O Adam! Assign your son, Shieth, to be your successor.”

Shieth was Allah’s gift to Adam.

Allah sent a Houri to Adam and he married Shieth to her, and she gave birth to Shenan who was the successor of Shieth.

Then Shenan appointed Majthab as his successor.

Majthab appointed Mahraq as his successor.

Mahraq appointed Athmisha as his successor.

Athmisha appointed Akhnookh (Prophet Edris) as his successor.

Edris appointed Nahour as his successor.

Nahour appointed Nuh as his successor.

Nuh appointed Saam as his successor.

Saam appointed Eitham as his successor.

Eitham appointed Barghithasha as his successor.

Barghithasha appointed Yafeth as his successor.

Yafeth appointed Berah as his successor.

¹⁷⁸ Amaali of Tousi 1:143.

Berah appointed Hafisha as his successor.
Hafisha appointed Imran as his successor.
Imran appointed Ibrahim as his successor.
Ibrahim appointed his son, Isma'eel, as his successor.
Isma'eel appointed Is'haaq as his successor.
Is'haaq appointed Yaqoub as his successor.
Yaqoub appointed Yusuf as his successor.
Yusuf appointed Bathriya as his successor.
Bathriya appointed Shoeib as his successor.
Shoeib appointed Musa as his successor.
Musa appointed Yousha' Bin Noun as his successor.
Yousha' Bin Noun appointed Dawud as his successor.
Dawud appointed Sulaymaan as his successor.
Sulaymaan appointed Asif bin Barkhiya as his successor.
Asif bin Barkhiya appointed Zakariya as his successor.
Zakariya appointed Isa as his successor.
Isa appointed Shamoun bin Haffoun Al-Safaa as his successor.
Shamoun bin Haffoun Al-Safaa appointed Yahya bin Zakariyya as his successor.
Yahya bin Zakariyya appointed Monthir as his successor.
Monthir appointed Sulaimah as his successor.
Sulaimah appointed Barda as his successor.
Barda appointed me as his successor.
And I appoint you, O Ali, as my successor.

And you will appoint the successors after you from your sons, and they will appoint their sons one after another until it gets to the best creation after you on earth.

My nation will disbelieve in Allah by not accepting you, and there will be an intense controversy about you. Those who stay with you will stay with me in Paradise, and those who leave you will go to Hell, and Hell is the destination of the disbelievers.¹⁷⁹

Hadith Number 88

Hadith Number 88 is the exact same Hadith as Hadith Number 87 but with the following sources.

¹⁷⁹ Amaali of Sadouq 329. Elal Al-Sharae' 328.

The chief scholar Abu Mohammad Hasan bin Babewyeh, my teacher Abu Ali Hasan bin Mohammad Al-Tousi, and the scholar Abu Abdillah Mohammad bin Shahryar Al-Khazen, narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from Shaykh Al-Mufid Abi Abdillah Mohammad bin Mohammad bin No'man Al-Harethi, from Shaykh Al-Sadouq Abi Jaafar Mohammad bin Ali bin Babewyeh.

Hadith Number 89

The knowledgeable scholar Abu Najm Mohammad bin Abdul Wahhab bin Isa Al-Raazi, narrated from the scholar Abu Saeed Mohammad bin Ahmad bin Husain Al-Neishaabouri, from Abu Mohammad Hasan bin Ahmad bin Husain, from Abu Ali Hasan bin Mohammad bin Hasan Al-Ahwazi, from Abul Qasem Hasan bin Mohammad bin Sahl Al-Faresi, from Abu Zar'ah Ahmad bin Mohammad bin Musa Al-Faresi, from Abul Hasan Ahmad bin Yaqoub Al-Balkhi, from Mohammad bin Jurayr, from Haitham bin Husain bin Mohammad bin Omar, from Mohammad bin Harun bin Ammarah, from his father, from Anas bin Malik, who said:

I was walking with the Messenger of Allah ﷺ. When we got to Baqee', we saw a dead tree. The Messenger of Allah ﷺ sat under this tree and it became green and fruitful.

It offered shade to the Prophet ﷺ so he smiled and said to me, "Go and get Ali bin Abi Taleb for me."

I went to the house of Fatemaؓ and found Aliؓ eating.

I said to him, "The Messenger of Allah calls you, so answer his call."

Aliؓ came running until we got to the Prophet ﷺ. The Prophet ﷺ told Aliؓ to sit next to him. I watched them talk and laugh together, and I noticed that Ali's face was shining brightly.

Then I saw a dish made of gold that was decorated with corundum and other jewels. The dish was filled with grapes and dates, although it was not the season for such fruits.

This dish had four corners with a message inscribed on each corner:

"There is no god but Allah. Mohammad is the Messenger of Allah," was the message inscribed on the first corner of the plate.

“There is no god but Allah. Mohammad is the Messenger of Allah. Ali bin Abi Taleb is Allah’s Wali. And Ali is Allah’s sword on the disloyal ones, the perfidious, and the apostates,” was the message inscribed on the second corner of the plate.

“There is no god but Allah. Mohammad is the Messenger of Allah. I supported Mohammad by giving him Ali bin Abi Taleb,” was the message inscribed on the third corner of the plate.

“Those who believe in the religion of Allah and follow the family of the Prophet will be saved,” was the message inscribed on the fourth corner of the plate.

The Prophet ﷺ started eating from this dish and feeding Ali bin Abi Taleb ؑ until they were full, and then the dish disappeared.

Then the Messenger of Allah ﷺ asked me (Anas), “Do you know what this tree is?”

I replied, “Yes.”

The Prophet ﷺ said:

Three hundred and thirteen prophets have sat under this tree and three hundred and thirteen successors have sat under this tree. There is no prophet more honourable than myself and there is no successor more honourable than Ali bin Abi Taleb.

O Anas! Those who want to see Adam and his knowledge, Ibrahim and his reverence, Sulaymaan and his judgement, Yahya and his asceticism, Ayoub and his patience, and Isma’eel and his truthfulness, should look at Ali bin Abi Taleb.

O Anas! Allah has chosen one minister for every prophet but He has chosen four for me: two in the heavens and two on earth. My two ministers in the heavens are Jibraeel and Mikaeel, and my two ministers on earth are Ali bin Abi Taleb and my uncle, Hamza.¹⁸⁰

¹⁸⁰ Bihar Al-Anwar 39:128. Madinatol Maajiz 245.

Hadith Number 90

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi, narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Abul Abbas Ahmad bin Mohammad bin Saeed, from Ahmad bin Yahya Al-Ewadi, from Isma'eel bin Abaan, from Fuz'ail bin Zubair, from Abu Abdillah servant of Bani Hashim, from Abi Sukheila, who said:

I went to Hajj with Salman Al-Faresi, and on the way we stopped in Rabatha where Abu Dhar Al-Ghefaari was in exile (by the order of Othman bin Affan).

Abu Dhar said to us, "There will be a dark conspiracy after my death, so hold on to two things: the Qur'an and our master, Ali bin Abi Talebؑ. I swear that I heard the Messenger of Allahﷺ say:

Ali is the first one who believed in me and trusted me.

He is the first one who will shake my hand on the Day of Judgement.

He is SEDDIQ AL-AKBAR (the greatest truthful one), and he is the separator of right from wrong in this nation.

He is the leader of the believers, while wealth is the leader of the hypocrites.¹⁸¹

Hadith Number 91

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi, narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Jaafar bin Mohammad bin Qulaweyh, from his father, from Saad bin Abdullah, from Ahmad bin Mohammad bin Isa, from Mohammad bin Sanan, from Mofazz'al bin Amr, from Jaafar bin Mohammadؑ, who said:

Allah has four angels in the heavens that glorify Him by saying, "Praise be to the Lord who guided only a few from His creation to this honourable religion."¹⁸²

¹⁸¹ Bihar Al-Anwar 38:217. Amaali of Tousi 1:147,213.256. Amaali of Sadouq 172. Ibn Tawoos in Yaqeen 194-201.

¹⁸² Amaali of Tousi 1:143.

Hadith Number 92

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh, narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Abdillah Mohammad bin Riah Al-Qarashi, from his father, from Abu Ali Hasan bin Mohammad, from Hasan bin Mahboub, from Ali bin Reaab, from Abi Baseer, from Mohammad bin Aliؑ, who said:

Once Abu Dhar and Salman went looking for the Prophetﷺ. They were told that he had gone toward Quba. They went to look for him and found him in Sujood under a tree. They sat down waiting for him to come up but he took so long that they thought he might have fallen asleep. They moved to wake him up but he raised his head.

The Prophetﷺ said:

I could see and hear you, and I was not sleeping. Allah sent every prophet before me to his nation with his own language, but He sent me to all nations with Arabic. He has given me five virtues that He has never given to any prophet before me: He supports me with fear in the heart of the enemies; people believe in me by hearing about me even if they are at one month's traveling distance away from me; He has made plunder in wars permissible for me; He has made earth pure and clean and assigned it as a place for my Sujood, and I can use it for TAYAMMUM (ablution with dust) wherever I am and pray on it.

He has allowed every prophet to ask Him for one thing. They all asked Him and He granted their requests in this world. But I delayed asking until the Day of Judgement because I will ask Him to accept my intercession for the sinners from my nation and He will accept it.

Allah has given me the complete knowledge of everything, and He has not given this to any prophet before me. And He has given Ali the keys and power of speech.

So my request will wait until the Day of Judgement and my intercession will be for those who die believing in Allah and associate no one with Him, accept me, follow my successor, and love my family.¹⁸³

¹⁸³ Bihar Al-Anwar 16:317. Amaali of Tousi 1:56. Khisaal of Sadouq 1:292.

Hadith Number 93

The guardian scholar Abi Abdillah Mohammad bin Ahmad bin Shahryar Al-Khazen, narrated from the scholar Abu Abdillah Jaafar bin Mohammad bin Ahmad, from Abu Abdillah Ahmad bin Abdoon bin Ahmad Al-Bazzaz, from Abul Mofazz'al Mohammad bin Abdullah Al-Muttalib Al-Shaibani, from Ahmad bin Husain bin Adl Al-Anbari, who said:

When Abu Nu'aim Faz'l bin Dhakeen entered Rumailah in Baghdad, the scholars gathered and prepared a Minbar for him. He went on top of the Minbar and started preaching and narrating Ahadith for people. However, because of the political climate he had to observe TAQIYYA (exercise caution).

So someone stood up from the crowd and said, "O Aba Nu'aim! Are you a Shia?"

Abu Nu'aim did not like his question and turned his face away from him and read the following poem, "I am still confined, and it is as if I cannot even speak Arabic. You can never be safe from the spies for as long as you live."

But the person did not understand this answer and asked the same question again.

So Abu Nu'aim replied:

I do not know what brought you to me and troubled me with you. Yes, I am a Shia. I heard Hasan bin Saleh bin Hay narrate from Jaafar bin Mohammad^{عليه السلام} who said, "Loving Ali bin Abi Taleb^{عليه السلام} is worshipping Allah, and the best way of worshipping Allah is worshipping Him secretly."¹⁸⁴

Hadith Number 94

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi, narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Qasem Jaaafar bin Mohammad, from his father, from Saad bin Abdullah, from Ahmad bin Mohammad bin Isa, from Safwan bin Yahya, from Yaqoub bin Shoaib, from Saleh bin Maitham Al-Tammar, from Maitham Al-Tammar, who said:

¹⁸⁴ Bihar Al-Anwar 39:279.

We spent one night with the Commander of the Believers, Ali bin Abi Talebؓ, and he said:

Every slave of Allah who believes in Him finds our love in his heart, and every slave whom Allah resents (because of their disbelief) hates us. We are happy for those who love us, and we know those who hate us.

The days of those who love us are passing while waiting and expecting the Mercy of Allah. But the days of those who hate us are passing while they are building their houses on the brink of Hell. And it is as if the houses of those who hate us are collapsing into Hell, while the doors of mercy are open to those who love us.

So those of you who love us - enjoy mercy. And those of you who hate us - enjoy Hell.

If a slave does not neglect our love, it is because of the good that Allah has placed in his heart.

If you love those who hate us then you do not love us, because our love and the love for those who hate us cannot be placed in the same heart. Allah says, *"Allah has not made for any man two hearts in his breast"* (33:4).

Therefore, you do not have two hearts to love: one heart devoted to our love and another heart devoted to the love of our enemies. Therefore, those who love us are pure with our love just like pure gold.

We are the noble ones and our children are the children of the prophets. I am the successor of all the successors, and I am the party of Allah and His Messenger. The group of Shaytan are the oppressors.

Those of you who want to know if you love us should test your hearts. If you find the love of those who incite hatred toward us in your heart, know that Allah, Jibraeel, and Mikaeel are your enemies, and that Allah is the enemy of the disbelievers.¹⁸⁵

¹⁸⁵ Amaali of Tousi 1:147.

Hadith Number 95

W.P.S: Ahmad bin Mohammad bin Isa, from Mohammad bin Khalid, from Faz'alah, from Abi Baseer, from Mohammad bin Aliؑ, who said:

We and our Shia were created from the clay that is from the highest places in Paradise.

Our enemies were created from the clay of KHABAAL (the juice in the lowest place of Hell) and *“...from sounding clay, from black mud molded into shape”* (15:26).¹⁸⁶

Hadith Number 96

The honourable Abul Barakaat Omar bin Mohammad bin Hamza Al-Alawy narrated from Abu Ghalib Saeed bin Mohammad bin Ahmad bin Ahmad Al-Thaqafi, from the honourable Abu Abdillah Mohammad bin Abdul Rahman Al-Alawy, from Jaafar bin Mohammad Al-Jaafari, and Ziyad bin Jaafar bin Hajib, from Mohammad bin Qasem Al-Moharebi, from Hasan bin Mohammad bin Abdul Wahid, from Harb bin Hasan Al-T'adhan, from Yahya bin Mosaver, from Bashir Al-Nabbal, who said:

I bought an extremely weak camel. Some people told me I could not ride it, while others said that I could. I travelled toward Medina. I walked part of the way and I rode the camel part of the way. When I arrived in Medina, my face, my hands, and my legs were worn out. I went to the house of Mohammad bin Ali Al-Baqirؑ and told the servant to ask that I be granted permission to enter the house.

But Mohammad bin Aliؑ heard my voice and said, “Come in, O Bashir! Welcome, O Bashir. What has happened to you?”

I replied, “May I sacrifice my life for you. I bought an extremely weak camel so I had to walk part of the distance here.”

Mohammad bin Aliؑ asked, “And what made you do this?”

I replied, “May I sacrifice my life for you. Your love made me do this.”

Mohammad bin Aliؑ said:

¹⁸⁶ Amaali of Tousi 1:148. Bihar Al-Anwar 67:129.

On the Day of Judgement, the Messenger of Allah ﷺ will take refuge with Allah, and we will take refuge with the Messenger of Allah ﷺ, and you people will take refuge with us. So where do you think we will lead you? I swear to the Lord of the Kaaba that we will lead you to Paradise. I swear to the Lord of the Kaaba that we will lead you to Paradise.

Hadith Number 97

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Hasan Ali bin Mohammad Al-Katib, from Hasan bin Ali bin Abdul Karim, from Is'haaq bin Ibrahim bin Mohammad Al-Thaqafi, from Abbad bin Yaqoub, from Hakam bin Z'aheer, from Abi Is'haaq, from Rafi' servant of Abu Dhar, who said:

I saw Abu Dhar holding the door knob of the Kaaba, saying:

For those of you who know me, I am Jundab Al-Ghefaari. For those of you who do not know me, I am Abu Dhar Al-Ghefaari. I heard the Messenger of Allah ﷺ say, "Those who fight me during my time and fight me during the time of my family will be resurrected with Dajjal.¹⁸⁷ My family is like the ark of Nuh; those who board it will survive, and those who stay behind will drown. My family is like the door of Hetta;¹⁸⁸ those who enter from this door will be saved, and those who do not will perish."¹⁸⁹

Hadith Number 98

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Nasr Mohammad bin Husain Al-Moqari, from Omar bin Mohammad Al-Warraaq, from Ali bin Abbas Al-Bajali, from Hameed bin Ziyad, from Mohammad bin Tasnim, from Abu Nu'aim Faz'l bin Dhakeen, from Moqatel bin Sulaymaan, from Z'ahhak bin Muzahim, from Ibn Abbas, who said:

¹⁸⁷ Dajjal: leader of the army of evil before the reappearance of the 12th Imam ﷺ. For more information refer to the book of Kamal Al-Deen by Sadouq.

¹⁸⁸ For more information about the door of HETTA (sustenance) refer to Qur'an 2:58.

¹⁸⁹ Bihar Al-Anwar 23:105. Amaali of Tousi 1:59, 2:75,96,127,343.

I asked the Messenger of Allah ﷺ about the following verses, *“The foremost (in faith) will be foremost (in receiving rewards), those are they who will be brought nearest to (Allah), in gardens of bliss”* (56:10-12).

The Prophet ﷺ replied, “Jibraeel told me that Ali and his Shia are *“the foremost”* in Paradise and they will be honoured and brought nearest to Allah.” ¹⁹⁰

Hadith Number 99

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Hasan Zaid bin Mohammad bin Jaafar Al-Selmi, from Abu Abdillah Husain bin Hakam Al-Kendi, from Isma'eel bin Sabeeh Al-Sokkari, from Khalid bin Ali, from Minhal bin Amr, who said:

I was sitting with Mohammad bin Ali ؑ when a man came and said Salaam.

Mohammad bin Ali ؑ replied his Salaam.

The man asked, “How are you?”

Mohammad bin Ali ؑ replied:

Is it not time for you people to know how we are? Our sons are being slaughtered and our wives are being taken as slaves. Our plight is like the example of the Bani Israel who faced similar oppression.

Arabs claim that they have a higher status than others. When they are asked for the reasoning (behind their claim), they reply that Mohammad was an Arab. Quraysh claim that they have a higher status than other Arabs. When they are asked for the reasoning (behind their claim), they reply that Mohammad was from the Quraysh. If this reasoning is correct, then we have the highest status because we are the family of the Prophet and we are his progeny, and no one shares this status with us.

Then the man said, “I swear to Allah that I love you, O family of the Prophet.”

¹⁹⁰ Amaali of Tousi 1:70. Bihar Al-Anwar 35:332. Amaali Al-Mufid 298. Taawil Al-Ayaat 2:643.

Mohammad bin Ali^{عليه السلام} replied, “Then be prepared for difficulties. I swear to Allah that difficulties run toward us and our Shia faster than water that runs in a valley. We face the difficulties of life before you, just as we experience ease before you.”¹⁹¹

Hadith Number 100

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Abul Abbas Ahmad bin Mohammad bin Saeed Al-Hamdaani, from Mohammad bin Qasem Al-Moharebi, from Ahmad bin Sabeeh, from Mohammad bin Isma'eel Al-Hamdaani, from Husain bin Musaab, from Jaafar bin Mohammad^{عليه السلام}, who said:

Those who love us and love our lovers without any regard for their own personal benefit, and those who hate our enemies without any personal reasons, will be forgiven on the Day of Judgement, even if their sins are as great as the sand and foam in the sea.¹⁹²

Hadith Number 101

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Ahmad bin Mohammad bin Saeed, from Jaafar bin Mohammad bin Ubaid, from Hasan bin Mohammad, from his father, from Mohammad bin Mothanna Al-Azdi, from Jaafar bin Mohammad^{عليه السلام}, who said:

We are the medium between you and Allah.¹⁹³

¹⁹¹ Amaali of Tousi 1:154. Bihar Al-Anwar 67:238.

¹⁹² Amaali of Tousi 1:156. Bihar Al-Anwar 27:106.

¹⁹³ Amaali of Tousi 1:157.

Hadith Number 102

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Ali Hasan bin Ubaidullah Al-Qattan, from Abu Amr Othman bin Ahmad, from Ahmad bin Husain, from Ibrahim bin Mohammad bin Bassam, from Ali bin Hakam, from Layth bin Saad, from Abi Saeed Al-Khodri, from the Messenger of Allah ﷺ, who said:

Love Ali bin Abi Taleb. His flesh is my flesh and his blood is my blood. Allah's curse is on those people of my nation who ignored my orders about him and denied my will regarding him. They will not receive any (share) from Allah.¹⁹⁴

Hadith Number 103

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Ghalib Ahmad bin Mohammad Al-Zorari, from his uncle Abul Hasan, from Sulaymaan Al-Joham, from Abu Abdillah Mohammad bin Khaid Al-T'ayalisi, from Alaa bin Razin, from Mohammad bin Muslim Al-Thaqafi, who said:

I asked Aba Jaafar Mohammad bin Aliؑ about the verse, *"Allah will change their evil deeds to good deeds. Allah is oft-forgiving, merciful"* (25:70).

Aba Jaafar Mohammad bin Aliؑ replied:

On the Day of Judgement, believers with sins will be brought on the stand of judgement. Allah Himself will undertake the judgement (of the believer) so no one can see this process. Then Allah will show him (the believer) his sins, and he will admit to all of his sins.

Then Allah will say to the clerks, "Change his evil deeds to good deeds and show it to the people."

When people see his book they will say, "This slave did not even have one sin."

Then Allah will order that he be taken to Paradise.

¹⁹⁴ Amaali of Tousi 1:67.

This is the inner meaning of this verse, and it applies specifically to our Shia who have committed sins.¹⁹⁵

Hadith Number 104

The knowledgeable scholar Abu Najm Mohammad bin Abdul Wahhab bin Isa Al-Raazi narrated from the scholar Abu Saeed Mohammad bin Ahmad bin Husain Al-Neishaabouri, from the judge Abu Ali Hasan bin Ali Al-Saffar, from Abu Imran Al-Mahdi, from Abul Abbas bin Oqdah, from Mohammad bin Ahmad bin Hasan Al-Qotwani, from Ibrahim bin Anas Al-Ansari, from Ibrahim bin Jaafar, from Abdullah bin Muslim, from Abi Jubayr, from Jabir bin Abdullah Al-Ansari, who said:

We were standing with the Messenger of Allah ﷺ next to the Kaaba when we saw Ali bin Abi Taleb ؑ coming toward us.

The Messenger of Allah ﷺ said, “My brother is coming toward us”

Then the Prophet ﷺ faced the Kaaba and hit it with his hand and said:

I swear to the One who has my life in His hand that Ali and his Shia are the winners on the Day of Judgement. Ali was the first to believe in me. Ali is the most loyal to Allah. Ali is the most serious person in following the orders of Allah. Ali is the most just with his people. Ali is the fairest divider. Ali has the highest status in Allah’s eyes.

Then the following verse was revealed, “*Verily, those who believe and do good deeds are the best created beings*” (98:7).¹⁹⁶

Hadith Number 105

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No’mān, from Abu Bakr Mohammad bin Omar Al-Jo’aabi, from Ahamd bin Mohammad bin Saeed Al-Hamdaani, from Husain bin Utbah, from Ahmad bin Nasr, from Mohammad bin Samet Al-Jo’fi, who said:

¹⁹⁵ Amaali of Tousi 1:70.

¹⁹⁶ Amaali of Tousi 1:257. Manaqeb Al-Khawarezmi 62. Amaali Al-Mufid 62. Tafseer Al-Furaat 219. Bihar Al-Anwar 35:246.

We were sitting with Jaafar bin Mohammadﷺ when a group of people from Basra came. Jaafar bin Mohammadﷺ narrated the Hadith about Jabir when he was in Hajj (Hadith Number 104) for this group.

When the group from Basra left, Jaafar bin Mohammadﷺ said to us, “People have turned left and right, but you have held on to your leader. So where do you think we will lead you? I swear to Allah we will lead you to Paradise.” He repeated this three times.¹⁹⁷

Hadith Number 106

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Jaafar Mohammad bin Ali bin Husain bin Babeweyh, from Mohammad bin Musa bin Mutawakkil, from Mohammad bin Jaafar Al-Asadi, from Musa bin Imran Al-Nakha'ee, from his uncle Husain bin Yazid Al-Nowfali, from Mohammad bin Sinan, from Mofazz'al bin Amr Al-Jo'fi, from Abu Abdillah Jaafar bin Mohammadﷺ, who said:

Allah has guaranteed that if the believers testify that Allah is the Lord, Mohammad is the Prophet, and Ali is the Imam, as well as fulfill their expected duties, they will reside next to Allah.

I (Mofazz'al) said, “This is the greatest honour for mankind.”

Jaafar bin Mohammadﷺ replied, “Continue with these good deeds for a short period of time (in this life) and you will be rewarded for a long time (the Hereafter).”¹⁹⁸

Hadith Number 107

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Nasr Mohammad bin Husain Al-Baseer, from Ahmad bin Nasr bin Saeed Al-Baaheli, from Ibrahim bin Is'haaq Al-Nahawendi, from

¹⁹⁷ Amaali of Tousi 1:158.

¹⁹⁸ Amaali of Tousi 1:159.

Abdullah bin Hammad, from Amr bin Shimr, from Jabir, from Mohammad bin Ali, from Ali bin Husain, from the Commander of the Believersﷺ, who said:

When the Messenger of Allahﷺ completed his rituals of his last Hajj, he rode his camel and said, “Only the Muslims will enter Paradise.”

Abu Dhar Al-Ghefaari asked, “O Messenger of Allah, what is Islam?”

The Messenger of Allahﷺ replied, “Islam is naked but piety dresses it, modesty decorates it, veneration perfects it, reverence beautifies it, devoutness is its framework, and good deeds are the result of Islam. Everything has a foundation, and the foundation of Islam is love for my family.”¹⁹⁹

Hadith Number 108

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Qasem Jaafar bin Mohammad, from Abu Ali Mohammad bin Hammam, from Ali bin Mohammad bin Mos'idah, from his grandfather, from Abu Abdillah Jaafar bin Mohammadﷺ, who said:

I swear to Allah that those who love Ali bin Abi Talebﷺ do not die until they see Ali bin Abi Talebﷺ in their favourite places. And those who hate Ali bin Abi Talebﷺ do not die until they see him in their most detested places.²⁰⁰

Hadith Number 109

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Abul Abbas Ahmad bin Mohammad bin Saeed, from Mohamad bin Yusuf bin Ibrahim, Al-Wardaani, from his father, from Wuhaib bin Hafs, from Abi Hasan Al-Ejli, who said:

I met Amatullah bint Rasheed and I asked her to tell me about some of the things that she had heard from her father, Rasheed Al-Hejri. So she narrated what her father told her:

¹⁹⁹ Amaali of Tousi 1:82. Amaali of Sadouq 221.

²⁰⁰ Bihar Al-Anwar 39:280. Amaali of Tousi 1:166.

My Love, the Commander of the Believersﷺ, asked me (Rasheed Al-Hejri), “How patient will you be when the illegitimate child of Bani Ummaya captures you and cuts your tongue, hands, and legs?”

I replied, “O Commander of the Believers, will I end up in Paradise?”

The Commander of the Believersﷺ replied, “Yes Rasheed! You are with me in this life and in the Hereafter.”

Then Rasheed Al-Hejri’s daughter narrated that after some time, Ubaidullah bin Ziyad, may Allah’s curse be on him and on his father, sent for my father and ordered him to insult and curse the Commander of the Believers, Ali bin Abi Talebﷺ, but my father refused.

Ubaidullah bin Ziyad asked my father, “What kind of death did your friend, (the Commander of the Believersﷺ), predict for you?”

He replied, “My love told me that you would ask me to insult him but I would not. Then you would cut my tongue, hands, and legs.”

Ubaidullah replied, “I will make sure that he was wrong.”

Then Ubaidullah ordered his people to cut my father’s hands and legs but to leave his tongue, after which they brought him home.

So I asked my father, “Do you feel any pain?”

He replied, “I swear to Allah that I do not feel any pain.”

Then our relatives and neighbours came to offer their sympathies.

My father said to them, “Bring a pen and a piece of paper so I can tell you about some of the things that my master, the Commander of the Believersﷺ, taught me.”

Then my father started telling them about the future and some of the disasters that would take place in the future, sourcing everything from the Commander of the Believersﷺ.

Ubaidullah bin Ziyad, may Allah’s curse be on him, heard about this. So he sent Hajjam to cut my father’s tongue, and he died the same night.

The Commander of the Believers عليه السلام used to call my father Rasheed Al-Mobtala (the afflicted), and he taught my father the knowledge of “afflictions in the future.” So my father would meet someone and tell him how he would die, and the person would die exactly as my father had told him he would.²⁰¹

Hadith Number 110

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr bin Mohammad bin Omar Al-Jo'aabi, from Abul Abbas Ahmad bin Mohammad bin Saeed, from Jaafar bin Abdullah, from Saadaan bin Saeed, from the judge Sufyan bin Ibrahim Al-Ghamed, from Jaafar bin Mohammad عليه السلام, who said:

We face the difficulties of life before you, just as we experience ease before you. I swear to Allah that He achieves His victory using you (the Shia) just as He used the stones.^{202 203}

Hadith Number 111

The guardian scholar Abi Abdullah Mohammad bin Ahmad bin Shahryar Al-Khazen narrated from the scholar Abu Saleh Abdul Rahman bin Yaqoub Al-Hanafi, from his father Yaqoub bin Taher, from Ahmad bin Is'haaq Al-Qaz'i, from Ahmad bin Abdullah bin Saabour Al-Daqiqi, from Ubaid bin Hashim, from Isma'eel bin Jaafar, from Alaa bin Abdul Rahman, from his father, from Abdullah bin Mas'oud, from the Messenger of Allah صلى الله عليه وسلم, who said:

O Ali! If a slave worships Allah for as long as Nuh lived in his nation, spends his wealth and gold which is as high as the mountain of Ohud in the way of Allah, goes to Hajj one thousand times and is murdered between Safa and Marwa, but does not love you, he will not even smell Paradise and will not be able to enter it.

O Ali! Loving you is such a good deed that if people do it, no bad deed can harm them. And hating you is such a bad deed that if people do it, no obedience can benefit them. O Ali! A hypocrite will not love you even if you scatter jewels on

²⁰¹ Amaali of Tousi 1:167. Bihar Al-Anwar 42:121

²⁰² “Using stones” refers to the Year of the Elephant when Abraha was trying to destroy the Kaaba. Allah sent an army of birds who carried stones and destroyed Abraha and his army of elephants.

²⁰³ Amaali Al-Mufid 31.

him. O Ali! A believer will not hate you even if you cut his nose with your sword, because loving you is Iman and hating you is hypocrisy.

O Ali! No one loves you but a pious believer, and no one hates you but a wicked hypocrite.²⁰⁴

Hadith Number 112

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Abul Abbas Ahmad bin Mohammad bin Saeed, from Hasan bin Qasem, from Ali bin Ibrahim bin Ya'la Al-Tamimi, from Ali bin Saif bin Umairah, from his father, from Abaan bin Othman, from Abdul Rahman bin Siyaba, from Hemraan bin A'yun, from Abi Harb bin Abi Aswad Al-Douli, from his father, who said:

I heard the Commander of the Believers, Ali bin Abi Talebؓ, say, "I swear to Allah that on the Day of Judgement, I will keep our enemies away from the Pool with my hands, and I will bring those who loved us to the Pool with my hands."²⁰⁵

Hadith Number 113

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Abul Faz'l Jaafar bin Mohammad bin Sulaymaan, from Dawud bin Rashid, from Mohammad bin Is'haaq Al-Tha'labi Al-Mouseli, from Jaafar bin Mohammadؓ, who said:

We are Allah's choice from amongst the creation, and our Shia are Allah's choice from amongst the nation of the Prophet.²⁰⁶

²⁰⁴ Bihar Al-Anwar 39:208. Amaali of Tousi 1:209.

²⁰⁵ Amaali of Tousi 1:175.

²⁰⁶ Amaali of Tousi 1:76. Amaali Al-Mufid 308.

Hadith Number 114

W.P.S: Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Abu Abdillah Jaafar bin Mohammad bin Yahya, from Ahmad bin Abdul Mon'im, from Abdullah bin Mohammad Al-Foraazi, from Jaafar bin Mohammad, from his fatherﷺ, from Jabir bin Abdullah Al-Ansari, who said:

The Messenger of Allahﷺ said to Ali bin Abi Talebﷺ, "O Ali! Should I give you some glad tidings?"

Aliﷺ replied, "Yes, O Messenger of Allah."

The Prophetﷺ said, "Me and you were created from the same clay, and our Shia were created from the remainder of that clay. On the Day of Judgement, people will be called by the name of their mothers, except your Shia. They will be called by the name of their fathers because they were conceived legitimately."²⁰⁷

Hadith Number 115

The knowledgeable scholar Abu Najm Mohammad bin Abdul Wahhab bin Isa Al-Raazi narrated from the scholar Abu Saeed Mohammad bin Ahmad bin Husain Al-Neishaabouri, from Abu Ali Mohamad bin Mohammad Al-Moqari, from Sayyid Abu Taleb Yahya bin Husain bin Harun Al-Alawy Al-Husaini, from Abu Ahmad Mohammad bin Ali Al-Abdi, from Mohammd bin Jaafar Al-Qummi, from Ahmad bin Abi Abdillah Al-Barqi, from Hasan bin Mahboub, from Safwan bin Yahya, from Jaafar bin Mohammadﷺ, who said:

Those who take refuge with Allah will be guided. Those who entrust Allah will need no one else. Those who are satisfied with their sustenance will be enriched. Those who live piously and fear Allah will be saved.

O Slaves of Allah! Live as piously as you can and obey Allah. Leave the leadership to those who are qualified and you will achieve salvation. *"Be patient, verily Allah is with the patient" (8:46), "And be not like those who have forsaken Allah; and He made them forget themselves. Such are the transgressors. Not equal are the inmates of the fire and the dwellers of Paradise. The dwellers of Paradise are the achievers" (59:19-20),* and they are the Shia of Ali.

Then Jaafar bin Mohammadﷺ explained the above verse.

²⁰⁷ Bihar Al-Anwar 7:238-239. Amaali of Tousi 2:71, 77.

My father (Imam Mohammad bin Ali^{عليه السلام}) narrated from his father^{عليه السلام}, from Um Salamah, one of the wives of the Prophet, who said:

The Messenger of Allah^ﷺ read this verse, “*Not equal are the inmates of the fire and the dwellers of Paradise. The dwellers of Paradise are the achievers*” (59:20).

So I (Um Salamah) asked the Prophet^ﷺ, “Who are *the inmates of the fire*?”

The Messenger of Allah^ﷺ replied, “They are those who hate Ali and his progeny and reduce their true status.”

“Who are *the dwellers of Paradise*?” I asked.

“The Shia of Ali,” replied the Messenger of Allah^ﷺ.²⁰⁸

Hadith Number 116

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Abul Abbas Ahmad bin Yahya bin Zakariyya bin Shaibaan, from Husain bin Sufyan, from his father, from Mohammad bin Isma'eel, from Abu Hamza Al-Thomali, from Mohammad bin Ali bin Husain bin Ali^{عليه السلام}, who said:

Those who ask Allah through us will succeed, and those who do not will wear (themselves) out and will be destroyed.²⁰⁹

Hadith Number 117

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Abul Abbas Ahmad bin Mohammad bin Saeed, from Ahmad bin Abdul Hameed, from Mohammad bin Amr bin Utbah, from Hasan bin Mubarak, from Abbas bin Aamer, from Malik Al-Ahmasi, from Saad bin Tareef, from Asbagh bin Nobatah, who said:

²⁰⁸ Borhan 4:320.

²⁰⁹ Bihar Al-Anwar 23:102. Amaali of Tousi 1:175.

I was praying in Ruku' by the door of the Commander of the Believersﷺ.

The Commander of the Believersﷺ came out and said, "O Asbagh!"

"LABBAYK," I replied.

"What were you doing?" he asked.

"I was praying in Ruku'," I replied.

"Do you want me to teach you a DU'A (invocation to Allah) that the Messenger of Allahﷺ taught me?" he asked.

"Yes," I replied.

He said, "Say 'ALHAMDU LILLAH ALA MA KAN WALHAMDU LILLAH ALA KOLLE HAL' (Praise be to Allah for everything that has happened and praise be to Allah in every state).

Then he put his right hand on my left shoulder and said, "O Asbagh! If one stays steady on our path, completes his faith in our Wilayat, and is generous to others, Allah will be more merciful to him than he is to himself."²¹⁰

Hadith Number 118

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Qasem Jaafar bin Mohammad bin Qulaweyh, from Abu Ali Mohammad bin Homam Al-Eskaafi, from Abdullah bin Jaafar Al-Hemiyari, from Ahmad bin Mohammad bin Isa, from Husain bin Saeed Al-Ahwaazi, from Ali bin Hadid, from Saif bin Umaira, from Madrak bin Zuhair, from Abu Abdillah Jaafar bin Mohammadﷺ, who said:

O Madrak! Just accepting our Wilayat is not enough. You also have to protect it and hide it from strangers. Convey my Salaam and Allah's blessings to our followers. Tell them that Allah's Mercy is on those who direct peoples' love toward us, and on those who teach people that which their hearts can accept to

²¹⁰ Bihar Al-Anwar 95:361. Amaali of Tousi 1:176.

their capacity, and on those who put aside that which is too heavy for the hearts to bear.²¹¹

Hadith Number 119

The guardian scholar Abi Abdillah Mohammad bin Ahmad bin Shahryar Al-Khazen narrated from Abul Husain Mohammad bin Mohammad bin Maymun bin Is'haaq Al-Waset'y, from the honourable Ahmad bin Qasem bin Ali Al-Mohammadi, from Abul Qasem Isma'eel bin Ali Al-Khoza'ee, from his father, from his brother De'bel, from Abdullah bin Saeed Al-Zohari, from Z'umrah, from Abi Showthab, from Mut'ar Al-Warraaq, from Shahr bin Howshab, from Abi Huraira, who said:

The Messenger of Allah ﷺ said, "Allah will register the reward of fasting sixty months for those who fast on the eighteenth day of Dhul Hajja."

Abi Huraira continued, "That is the day of Ghadeer, the day on which the Messenger of Allah ﷺ held the hand of Ali bin Abi Taleb ؑ and said, 'Of whomsoever I am his master, this Ali is his master.' Then Omar bin Khattab told Ali, 'Well done, O Ali! You have become my master and the master of every believer.'²¹²

Hadith Number 120

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Abul Abbas Ahmad bin Mohammad bin Saeed, from Abu U'wanah Musa bin Yusuf bin Rashid, from Ali bin Hakam Al-Azdi, from Amr bin Thabet, from Fuz'ail bin Ghazwaan, from Al-Shaabi, from Hareth Al-Hamdani, from the Commander of the Believers ؑ, who said:

On the Day of Judgement, those who love me will see me where they wish to see me, and those who hate me will see me where they hate to see me.²¹³

²¹¹ Amaali of Tousi 1:84. Amaali of Sadouq 88.

²¹² Bihar Al-Anwar 98:321. Amaali of Sadouq 12. T'araef 147. Manaqeb ibn Al-Moghazeli 19.

²¹³ Amaali of Tousi 1:183.

Hadith Number 121

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Hasan Ali bin Khalid Al-Maraghi, from Abu Bakr Mohammad bin Saleh, from Abdul Aalaa bin Wasel Al-Asadi, from Mokhawwal bin Ibrahim, from Ali bin Hazour, from Asbagh bin Nobatah, from Ammar bin Yasir, who said:

The Messenger of Allah ﷺ said to Ali bin Abi Taleb ؓ:

O Ali! Allah has adorned you with a virtue that He loves the most for His slave to have.

He has adorned you with asceticism in this world so you never lower yourself to this world and it never reaches your level. Allah has given you the gift of love for the needy; you are pleased with them as followers and they are pleased with you as an Imam.

Blessed are those who love you and believe you, and woe unto those who hate you and do not believe you.

Those who love you will join you and be your neighbours in Paradise. And verily Allah will keep those who hate you and do not believe you amongst the disbelievers.²¹⁴

Hadith Number 122

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, Abul Qasem Jaafar bin Mohammad bin Qulaweyh, from Mohammad bin Yaqoub Al-Kulaini, from Sahl bin Ziyad, from Mohammad bin Sanan, from Hammad bin Abi T'alha, from Maadh bin Katheer, who said:

I looked at the number of people in Hajj and I said to Jaafar bin Mohammad ؓ, "There are lots of Hajjis here."

Jaafar bin Mohammad ؓ turned his face, looked at the people, and said to me, "Come closer to me."

²¹⁴ Amaali of Tousi 1:184.

When I went close to him, Jaafar bin Mohammad عليه السلام said, “This is the scum that waves bring from everywhere. Hajj is for no one but you (Shia), and I swear to Allah that it will not be accepted from anyone but you (Shia).”²¹⁵

Hadith Number 123

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Qasem Jaafar bin Mohammad bin Qulaweyh, from his father, from Saad bin Abdullah, from Ahmad bin Mohammad bin Isa, from Abbas bin Maarooof, from Mohammad bin Sanan, from T'alha bin Zaid, from Jaafar bin Mohammad, from his father, from his grandfather عليه السلام, from the Messenger of Allah صلى الله عليه وآله وسلم, who said:

Allah has never taken back the life of any of his prophets without first ordering him to appoint the best man from his family as his successor, and now Allah has ordered me to appoint a successor.

I asked Allah, “Whom should I appoint to be my successor?”

Allah replied, “Appoint your cousin, Ali bin Abi Taleb. I have mentioned his name in the previous books. I wrote in the books that Ali is your successor and I took the covenant based on this. The covenant that I took from My creation and My prophets entailed accepting Me as Allah, accepting you as the Messenger, and accepting Ali bin Abi Taleb as Wali.”²¹⁶

Hadith Number 124

The guardian scholar Abi Abdillah Mohammad bin Ahmad bin Shahryar Al-Khazen narrated from the scholar Abu Mansour Mohammad bin Mohammad bin Abdul Aziz Al-A'kbari, from Abul Hasan Mohammad bin Ahmad bin Mohammad bin Zarquweyh, from Abu Omar Othman bin Ahmad Al-Sammak Al-Daqqaq, from Shareek, from Mansour, from Ibrahim, from Alqama, from Abdullah, who said:

²¹⁵ Amaali of Tousi 1:188.

²¹⁶ Amaali of Tousi 1:102. Bihar Al-Anwar 15:18, 26:271, 38:111. Taawil Al-Ayaat 2:566.

When the Messenger of Allah ﷺ became ill with his illness (before his death), Ali bin Abi Taleb ؑ went to him. He did not like anyone to go to the Prophet ﷺ before him.

When Ali ؑ entered the house, he found Dehya Al-Kalbi²¹⁷ in the house. The Messenger of Allah ﷺ was asleep, with his head on Dehya's lap.

Ali ؑ said, "ASSALAAMO ALAIK."

Dehya replied, "WA ALAIKUM ASSALAAM WA RAHMATULLAH WA BARAKATUH. I love you and I want to praise you."

Ali ؑ replied, "Speak."

Dehya said:

You are the Commander of the Believers and you are the leader of the companions of Paradise. You are the master of mankind, (beginning) from Adam until the Day of Judgement, with the only exception being the Messenger of Allah ﷺ.

You and your Shia will be escorted to Paradise while you will be carrying the flag of praise. Those who follow you will be saved, and those who do not follow you will be the losers and will be disappointed. Those who love you, love you for the love of Mohammad, and those who hate you, hate you because of the hate of Mohammad, and they will not receive his intercession.

Come and hold the chosen creation of Allah, your brother, and your cousin because you are the closest to him.

So Ali bin Abi Taleb ؑ came close to the Prophet ﷺ and took the head of the Prophet ﷺ gently and placed it on his lap.

However, the Messenger of Allah ﷺ woke up and asked, "What is this noise about?"

So Ali ؑ told him about his conversation with Dehya.

²¹⁷ For more information about Dehya, refer to footnote of Virtue 26 in the translation of [One Hundred Incredible Virtues of Ali bin Abi Taleb](#).

The Messenger of Allah ﷺ said, “He was not Dehya. He was Jibrael. He called you by the names that Allah has given you. He (Jibrael) is the one who places your love in the hearts of believers and your awe and fear in the hearts of disbelievers, and your status in Allah’s eyes is much greater than this.”²¹⁸

Hadith Number 125

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No’mān, from Abu Bakr bin Mohammad bin Omar Al-Jo’aabi, from Abul Abbas Ahmad bin Mohammad bin Saeed, from Abu U’wanah Musa bin Yusuf bin Rashid Al-Kufi, from Mohammad bin Sulaymaan bin Bazee’, from Husain Al-Ashqar, from Qays, from Layth, from Abi Leyla, from Husain bin Aliؑ, from the Messenger of Allah ﷺ, who said:

Adhere to our love, the Ahlul Bayt. Those who meet Allah on the Day of Judgement with our love will enter Paradise with our intercession. I swear to Allah that those who do not know our true status will not benefit from their deeds.²¹⁹

Hadith Number 126

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No’mān, from Abu Nasr Mohammad bin Husain Al-Maqari, from Abu Abdillah Husain bin Ali Al-Marzabani, from Jaafar bin Mohammad Al-Hanafi, from Yahya bin Hashim Al-Sammak, from Amr bin Shimir, from Hammad, from Abi Zuair, from Jabir bin Abdullah bin Hozam, who said:

I went to the Messenger of Allah ﷺ and asked him, “Who is your successor?” But he did not reply for ten days.

Then the Prophet ﷺ said, “O Jabir! Should I answer your question?”

I replied, “May I sacrifice my father and mother for you. When you did not answer me, I thought you were angry with me.”

²¹⁸ Bihar Al-Anwar 37:296. Amaali of Tousi 1:21.

²¹⁹ Amaali of Tousi 1:190. Amaali Al-Mufid 13,44,140.

The Prophet ﷺ replied, “I was not angry with you, I was waiting to see what message would come from the heavens. Jibraeel came down to me and said, ‘O Mohammad! Your Lord tells you, ‘Ali bin Abi Taleb is your successor and your caliph on your family and on your nation. On the Day of Judgement, Ali is the protector of your Pool. He carries your flag and walks in front of you toward Paradise.”

I asked, “O Messenger of Allah, should I kill those who do not believe in this?”

The Prophet ﷺ replied, “Yes, O Jabir! This was not said except for it to be followed. Those who follow it will be with me at the Pool, and those who do not follow it will never be able to come to the Pool on the Day of Judgement.”²²⁰

Hadith Number 127

My father the knowledgeable scholar Abul Qasem Al-Tabari, Abul Taqz’aan Ammar bin Yasi, Abul Qasem Saad bin Ammar, and the pious scholar Ibrahim bin Nasr Al-Jorjani, narrated from Sayyid Saleh Mohammad bin Hamza Al-Alawy, from Mohammad bin Hasan, from Mohammad bin Jaafar, from Hamza bin Isma’eel, from Ahmad bin Khaleel, from Yahya bin Abdul Hameed, from Shareek bin Layth Al-Muraadi, from Mojahid, from Ibn Abbas, who said:²²¹

When the Messenger of Allah ﷺ achieved victory in the Battle of Khaibar, Jaafar bin Abi Taleb (Jaafar Al-Tayyar) returned from Habasha.

The Messenger of Allah ﷺ said, “I do not know what makes me happier: victory in Khaibar or the news of Jaafar returning home.”

Ibn Abbas continued to narrate.

Jaafar had a maid that he gave to Ali bin Abi Taleb ؑ as a gift. Ali ؑ freed her to please Fatema ؑ. Ali ؑ also had five hundred DIRHAMS (silver coins) that he gave as charity to the needy from amongst the MUHAJERIN (immigrants of Makkah) and Ansar to please Fatema ؑ.

So Jibraeel came down to the Prophet ﷺ and said:

²²⁰ Amaali of Tousi 1:193.

²²¹ This is part of a longer Hadith. For the complete Hadith refer to the references in footnote 221.

O Mohammad! Allah sends His Salaam to you and says, ‘Give Ali the glad tidings that I have given Paradise completely to him for freeing the maid to please Fatema. On the Day of Judgement, Ali will stand at the door of Paradise and with My Mercy, he will take whomever he wants to Paradise, and will forbid whomever he wants from entering it with My Wrath.

And I have given Hell completely to Ali also for giving the five hundred Dirhams as charity to please Fatema. Therefore, on the Day of Judgement, Ali will stand at the door of Hell and will take whomever he wants (to Hell) with My Wrath, and he will forbid whomever he wants from entering it with My Mercy.’

Then the Messenger of Allah ﷺ said, “Well done, O Ali! Who can be like you? You are the divider of Paradise and Hell.”²²²

Hadith Number 128

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Abul Abbas Ahmad bin Mohammad bin Saeed Al-Hamdaani, from Omar bin Aslam, from Saeed bin Yusuf Al-Basri, from Khalid bin Abdul Rahman Al-Madayeni, from Abdul Rahman bin Abi Leyla, from Abi Dhar Al-Ghefaari, who said:

I saw the Messenger of Allah ﷺ put his hand on the shoulder of Ali bin Abi Taleb ؑ and say:

O Ali! Whoever loves us is an Arab,²²³ and whoever hates us is a disbeliever. Our Shia are the people of honour and respect, and they are conceived legitimately. No one is in the nation of Ibrahim²²⁴ except for us and our Shia, and the rest of mankind are excluded from it. Allah and His angels destroy the sins of our Shia, just like people destroy a building.²²⁵

²²² Bihar Al-Anwar 39:208.

²²³ Arab in this Hadith does not mean an Arab man. It means a master, as opposed to a servant.

²²⁴ For more information about the nation of Ibrahim, refer to the following verses in the Qur'an (please read all of them) 2:130-135, 3:95, 4:125, 6:161, 12:38, 16:123, and 22:78.

²²⁵ Amaali of Tousi 1:194. Amaali Al-Mufid 169. Irshaad Al-Qoloub 254.

Hadith Number 129

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Ahmad bin Mohammad bin Hasan bin Walid, from his father, from Saad bin Abdullah, from Ahmad bin Mohammad bin Isa, from Bikt bin Saleh, from Hasan bin Ali, from Abdullah bin Ibrahim, from Husain bin Yazid, from Jaafar bin Mohammad ﷺ, from his father ﷺ, from his grandfather (Imam Husain ﷺ), from the Messenger of Allah ﷺ, who said:

On the night of Me'raaj when I reached Sidratul Montaha, I was told:

O Mohammad! Appoint Ali, who is the best (one to be) your successor. Ali is the master of the Muslims, Imam of the pious, and the leader of the companions of Paradise on the Day of Judgement.”²²⁶

Hadith Number 130

The knowledgeable scholar Abu Najm Mohammad bin Abdul Wahhab bin Isa Al-Raazi narrated from the scholar Abu Saeed Mohammad bin Ahmad bin Husain Al-Neishaabouri, from Abdul Razzaq bin Ahmad bin Mudrek, from Abu Abdillah Mohammad bin Jaafar bin Mofazz'al Al-Moqari, from Ibn Rasheeq Al-Adl, from Mohammad bin Zuraiq bin Jami' Al-Madani, from Abul Husain Sufyan bin Bishr Al-Asadi Al-Kufi, from Ali bin Hashim, from Mohammad bin Ubaidullah bin Abi Rafi', from Abi Rafi', from Abi Dhar, who said:

I heard the Messenger of Allah ﷺ say to Ali bin Abi Taleb ﷺ:

You were the first who believed in me and you will be the first to shake my hand on the Day of Judgement. You are Seddiq Al-Akbar and you are the separator of right from wrong. You are the leader of the believers and wealth is the leader of the hypocrites.²²⁷

²²⁶ Amaali of Tousi 1:196. Amaali Al-Mufid 173.

²²⁷ Bihar Al-Anwar 38:228.

Hadith Number 131

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Ahmad bin Mohammad bin Saeed, from Abu U'wanah Musa bin Yusuf Al-Qattan, from Ahmad bin Yahya Al-Awadi, from Isma'eel bin Abaan, from Ali bin Hashim bin Buraid, from his father, from Abdul Rahman bin Qays Al-Arhabi, who said:

I was sitting with Ali bin Abi Talebؓ by the door of the palace in Hamdan.

When the sun rose, Ali bin Abi Talebؓ stood up to enter the palace but a man held Ali's dress and said, "O Commander of the Believers! Teach me a perfect and complete Hadith from which I may benefit."

Ali bin Abi Talebؓ said, "Do you not already know many Ahadith?"

The man replied, "Yes, O Commander of the Believers! But I want to hear a complete Hadith from you so that I can benefit from it."

Then Ali bin Abi Talebؓ said:

My Love, the Messenger of Allahﷺ, told me that on the Day of Judgement, Me and my Shia will come to the Pool of Kawthar without feeling thirsty and our faces will be shining brightly. Our enemies will enter feeling extremely thirsty and their faces will be dark.

Here is a short but deep Hadith for you. You will be (resurrected) with those whom you loved (in life) and you will be rewarded according to your deeds.²²⁸

Hadith Number 132

The guardian scholar Abi Abdillah Mohammad bin Ahmad bin Shahryar Al-Khazen narrated from Abu Ali Mohammad bin Mohammad bin Yaqoub Al-Kufi, from Mohammad bin Abdul Rahman Al-Alawy, from Abul Mofazz'al Mohammad bin Abdullah Al-Shaibani, from Abdullah bin Ahmad bin Aamer, from his father, from Ali bin Musa Al-Redha, from Musa bin Jaafar, from Jaafar bin Mohammad, from Mohammad bin Ali, from Ali bin Husain, from Husain bin Ali, from Ali bin Abi Talebؓ, from the Messenger of Allahﷺ, who said:

²²⁸ Amaali of Tousi 1:115. Amaali Al-Mufid 339.

Of whomsoever I am his master, this Ali is his master. O Allah! Befriend those who befriend him, and antagonize those who antagonize him. Disappoint those who abandon him, and support those who support him.²²⁹

Hadith Number 133

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Hasan Ali bin Mohammad Al-Kateb, from Hasan bin Ali Al-Za'faraani, from Ibrahim bin Mohammad Al-Thaqafi, from Ammar bin Abi Shaibah, from Amr bin Maymoun, from Jaafar bin Mohammad, from his father Mohammad bin Ali, from his grandfather Husain bin Ali^{عليه السلام}, who said:

The Commander of the Believers, Ali bin Abi Taleb^{عليه السلام}, said on the Minbar of Kufa:

O People! The Messenger of Allah^ﷺ made ten statements about me that I love more than everything (else) in the world.

The Messenger of Allah^ﷺ said:

You are my brother in this world and in the Hereafter.

On the Day of Judgement, you are the closest person standing next to me in front of Allah.

Your house in Paradise is in front of my house, just like the house of two brothers.

You are my heir.

You are my successor in all of my affairs.

You are the protector of my family in my absence.

You are the Imam of my nation.

You are the just leader in my nation.

You are my friend, and my friend is Allah's friend.

Your enemies are my enemies, and my enemies are Allah's enemies.²³⁰

²²⁹ Bihar Al-Anwar 37:222. Sahifatol Redha 172. Amaali of Tousi 1:260,353.

²³⁰ Amaali of Tousi 1:196. Amaali Al-Mufid 174.

Hadith Number 134

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Abul Abbas Ahmad bin Mohammad bin Saeed Al-Hamdaani, from Ahmad bin Abdul Hameed bin Khalid, from Mohammad bin Amr bin U'tbah, from Husain Al-Ashqar, from Mohammad bin Abi Emara Al-Kufi, from Jaafar bin Mohammad عليه السلام, who said:

Allah will save the tears of whosoever sheds tears for us, whether it be for the spilling of our blood, the usurpation of our rights, or the violation of our honour or the honour of our Shia. These tears will be saved in containers in Paradise.²³¹

Hadith Number 135

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Qasem Jaafar bin Mohammad bin Qulaweyh, from his father, from Saad bin Abdullah, from Ahmad bin Abu Abdillah Al-Barqi, from Sulaymaan bin Salaamah Al-Kendi, from Mohammad bin Saeed Al-Ghazwan, from Isa bin Abi Mansour, from Abaan bin Taghlab, from Jaafar bin Mohammad عليه السلام, who said:

Every breath of the person who grieves over the oppression inflicted upon us is glorification of Allah. Worrying about us is worshipping Allah, and keeping our secrets is Jihad in the way of Allah.

Then Jaffar bin Mohammad continued, "This Hadith must be written in gold."²³²

Hadith Number 136

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from the honourable Abu Abdillah Mohammad bin Mohammad bin T'aher, from Abul Abbas Ahmad bin Mohammad bin Saeed, from his father, from Z'areef bin Nasih, from Mohammad bin Abdul Asam Al-Aalam, from Jaafar bin Mohammad عليه السلام, who said:

²³¹ Amaali of Tousi 1:116,197.

²³² Amaali of Tousi 1:115. Amaali Al-Mufid 338.

I heard my father tell some of his companions:

I swear if your mouth had locks, I would tell each one of you things that would make you need nothing else. But unfortunately, you have announced some of the secrets.”

Then Mohammad bin Aliؑ said, “Allah’s command prevails.” ²³³ ²³⁴

Hadith Number 137

The guardian scholar Abi Abdillah Mohammad bin Ahmad bin Shahryar Al-Khazen narrated from, Mofazz’al bin Mohammad Al-Mohallabi, who read the following poem for me:

O Lord! Increase my love for the family of the Prophet every day and every night.

They are my Imams from amongst all of the worlds. Their peace is my peace and their war is my war.

Hadith Number 138

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi, narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No’mān, from Abul Hasan Ali bin Hilal Al-Mahlabi, from Mohammad bin Husain bin Hameed bin Rabee’ Al-Balkhi, from Sulaymaan bin Rabee’ Al-Nahdi, from Nasr bin Muzahim Al-Munqiri, from Abul Hasan Ali bin Bilal, and Ali bin Ubaidullah bin Asad bin Mansour Al-Asfahani, from Ibrahim bin Mohammad bin Hilal Al-Thaqafi, from Mohammad bin Ali, from Nasr bin Muzahim, from Yahya bin Ya’laa Al-Aslami, from Aki bin Hazour, from Asbagh bin Nobatah, who said:

A man came to Ali bin Abi Talebؑ and said, “O Commander of the Believers! What should we call these people against whom we are in war? Their religion is the same as ours, their messenger is the same, their prayers are the same, and their Hajj is the same as ours.”

The Commander of the Believersؑ replied:

²³³ For more information, refer to the Tafseer of the following verse in Qur’an 65:3.

²³⁴ Amaali of Tousi 1:200

Call them by the name with which Allah calls them in the Qur'an: *"Of these messengers, We have exalted some over others; of them are some to whom Allah spoke, and some of them He exalted in rank; and We gave to Isa, son of Maryam, clear evidences, and aided him with the holy spirit. And if Allah had so willed, those who came after them would not have fought one another after the clear proofs had come to them; but they differed, and there were some of them who believed, and others who disbelieved. And if Allah so willed, they would not have fought one another, but Allah does what He wills"* (2:253).

At the time of **difference**, we were the closest to Allah, the Prophet ﷺ, the Qur'an, and HAQQ. Therefore, we are the ones who believed and they are the ones who disbelieved, and Allah wants us to fight them with His will.²³⁵
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Hadith Number 139

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Qasem Isma'eel bin Mohammad Al-Anbaari, from Abu Abdillah Ibrahim bin Mohammad Al-Azdi, from Shuaib bin Ayyub, from Muawiya bin Hisham, from Sufyan, from Hisham bin Hasan, who said:

I heard Aba Mohammad Hasan bin Aliؑ address the people after they paid allegiance to him and say:

We are the victorious party of Allah. We are the family of the Prophet; (we are) the closest to Allah.

We are the pleasant and pure family of the Prophet, and we are one of the two weights that the Prophet ﷺ left for his nation. The second weight is the book of Allah, the book that contains the details of everything and does not contain any falsehood.

We are the only reliable explainers of the Qur'an. We do not guess its meaning. We are certain in our interpretation of it. Therefore, obey us because obeying us is

²³⁵ Pay attention to keywords like "differed" in the verse from the Qur'an and "difference" in the body of the Hadith.

²³⁶ Amaali of Tousi 1:201.

mandatory, and it is equal to obeying Allah and His messenger, *“O you who believe! Obey Allah, and obey the messenger and those vested with authority from among you; and then if you quarrel concerning any matter, refer it to Allah and the messenger”* (4:59) *“And if they had referred it to the messenger, and (to) those vested with authority amongst them, then they, who could discover the truth, would have known it”* (4:83).

I am warning you to refrain from listening to the call of Shaytan, *“Verily he is your open enemy”* (2:168). If you listen to his call, you will be like those to whom Shaytan said, *“None, among men, shall prevail over you today, while I am your protector. But when the two parties came in sight of one another, he (Shaytan) turned on his heels, and said: Verily I am not with you; certainly I see what you do not see”* (8:48). And then you will be thrown on spears with force, you will be slaughtered with swords, you will be crushed under iron rods, and you will be the target of arrows, and at this point, *“Belief will not profit any soul who did not believe before, or did not earn any good by its belief”* (6:159).²³⁷

Hadith Number 140

The knowledgeable scholar Abu Najm Mohammad bin Abdul Wahhab bin Isa Al-Raazi narrated from the scholar Abu Saeed Mohammad bin Ahmad bin Husain Al-Neishaabouri, from Abul Walid Hasan bin Mohammad Al-Balkhi Al-Hafez, from Hasan bin Muneer, from Abul Abbas Ahmad bin Aamer, from Abu Hatam Mohammad bin Edris Al-Hanz’ali Al-Raazi, from Abdul Aziz bin Khattab, from Ali bin Qasem, from Ali bin Abdullah, from Abi Rafi’, from Abi Ubaida bin Mohammad bin Ammar bin Yasir, from his father, from Ammar bin Yasir, from the Messenger of Allah ﷺ, who said:

I advise those who believe in me and accept the Wilayat of Ali bin Abi Taleb to understand that those who accept Ali’s Wilayat accept my Wilayat, and those who accept my Wilayat accept the Wilayat of Allah. Those who love Ali love me, and those who love me love Allah. Those who hate Ali hate me, and those who hate me hate Allah.²³⁸

²³⁷ Amaali of Tousi 2:303.

²³⁸ Bihar Al-Anwar 38:139, 39:281. Amaali of Tousi 1:253. Manaqeb Ibn Al-Moghazeli 231.

Hadith Number 141

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Ali bin Abbas bin Walid, from Ibrahim bin Bishr bin Khalid, from Mansour bin Yaqoub, from Amr bin Maymoun, from Ibrahim bin Abul 'Olaa, from Sowaid bin Ghafila, from the Commander of the Believers, Ali bin Abi Taleb عليه السلام, who said:

I swear to Allah that even if I give the entire world to a hypocrite, he will not love me. And even if I hit the nose of a believer with my sword, he will not hate me. The Messenger of Allah ﷺ has said, "O Ali, no one loves you but a believer, and no one hates you but a hypocrite."²³⁹

Hadith Number 142

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Ali Mohammad bin Jaafar Al-Sowali, from Yahya bin Zakariyya Al-Saaji, from Isma'eel bin Musa Al-Saadi, from Mohammad bin Saeed, from Fuz'ail bin Ghazwaan, from Abi Sokhailah, from Abi Thar and Salman, who said:

The Messenger of Allah ﷺ held the hand of Ali bin Abi Taleb عليه السلام and said:

Ali was the first to believe in me and he will be the first one to shake my hand on the Day of Judgement. He is Seddiq Al-Akbar (the greatest truthful one). He is the separator of right from wrong in my nation and he is the leader of the believers.²⁴⁰

Hadith Number 143

The guardian scholar Abi Abdillah Mohammad bin Ahmad bin Shahryar Al-Khazen narrated from Abul Faraj Mohammad bin Ahmad bin Mohammad bin Aamer bin Allan Al-Adl, from Abul Hasan Mohammad bin Jaafar bin Mohammad bin Harun Al-Tamimi Al-Ashnaani, from Abu Jaafar Mohammad bin Husain Al-Ashnaani, from Abbad bin Yaqoub Al-Asadi, from Husain bin Zaid, from Jaafar bin Mohammad, from his father, from Ali bin Husain عليه السلام, who said:

²³⁹ Amaali of Tousi 1:209.

²⁴⁰ Amaali of Tousi 1:147.

Allah has made five religious duties mandatory, and everything that Allah makes mandatory is beautiful: Salaat, Zakaat, Hajj, Siyaam, and our Wilayat.

People obeyed Allah in the first four and ignored the fifth one. I swear to Allah that the first four are not complete without the fifth.²⁴¹

Hadith Number 144

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, Abul Qasem Jaafar bin Mohammad bin Qulaweyh, from his father, from Saad bin Abdullah, from Ahmad bin Mohammad bin Isa, from Hasan bin Mahboub, from Ali bin Reaab, from Mohammad bin Muslim, from Abi Abdillah Jaafar bin Mohammad عليه السلام, who said:

Allah has not created any creation greater in number than the angels. Everyday seventy thousand different angels come down to do Tawaf around Bayt Al-Maamoor.²⁴² Then they come down and do Tawaf around the Kaaba, after which they go to the grave of the Prophet ﷺ and say Salaam to him. Then they go to the grave of the Commander of the Believers, Ali bin Abi Taleb عليه السلام, to say Salaam to him, after which they go to the grave of Husain عليه السلام and say Salaam to him, and then they ascend back to the heavens. This will continue until the Day of Judgement.

He, who willingly and humbly goes to the Ziyarat of the Commander of the Believers عليه السلام, while knowing his status, will receive the THAWAB (reward) of one hundred thousand martyrs, his past and future sins will be forgiven, he will be resurrected while feeling safe, and he will have an easy judgement process. Angels will receive him (when he comes to do the Ziyarat) and when he returns home, angels will escort him to his house.

If he gets sick, angels will come and visit him, and if he dies they will follow him to his grave while seeking forgiveness for him.

²⁴¹ Bihar Al-Anwar 23:105.

²⁴² Bayt Al-Maamoor: the Qiblah of the inhabitants of the skies. It is in the fourth sky, exactly on top of the Kaaba. For more information, refer to Bihar Al-Anwar Volume 18 Pages 285-350.

Those who go to the Ziyarat of Husainؑ, while knowing his status, will receive the Thawab of one thousand accepted Hajj and one thousand accepted Umrah, and Allah will forgive all of their past and future sins.²⁴³

Hadith Number 145

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi, narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, Abu Abdillah Husain bin Ahmad bin Moghirah, from Abu Ahmad Haidar bin Mohammad, from Abu Amr Mohammad bin Omar Al-Kashi, from Jaafar bin Ahmad, from Ayyoub bin Nuh bin Darraj, from Ibrahim Al-Mokhareqi, who said:

I described my faith to Jaafar bin Mohammadؑ and said, “I testify that there is no god but Allah and He has no partners. I testify that Mohammadؐ is Allah’s slave and His messenger. I testify that Aliؑ is the just Imam after him, and after Ali, Hasanؑ, and after him, Husainؑ, and after him, Ali bin Husainؑ, and after him, Mohammad bin Aliؑ, and after him, you are the just Imam.”

Jaafar bin Mohammadؑ said, “May Allah have mercy on you.”

Then Jaafar bin Mohammadؑ said, “Live piously. I advise you to have piety, to be truthful, to be loyal, and to be trustworthy. Protect your stomach and your wombs.²⁴⁴ If you follow these instructions you will be with us in the highest levels of Paradise.”²⁴⁵

Hadith Number 146

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Abul Hasan Ali bin Saeed Al-Moqari, from Abdul Rahman bin Mohammad bin Abi Hashim, from Yahya bin Husain, from Saad bin T'areef, from Asbagh bin Nobatah, from Salman Al-Faresi, who said:

²⁴³ Bihar Al-Anwar 100:122. Amaali of Tousi 1:218. Kaamil Al-Ziyaraat 114. Thawab Al-Amaal 87. Kashf Al-Yaqeen 67. Mazaar Al-Kabeer 109.

²⁴⁴ This is not limited to women. Protecting the wombs means refraining from the act of adultery.

²⁴⁵ Amaali of Tousi 1:226.

I heard the Messenger of Allah ﷺ tell Muhajerin and Ansar, “O Muhajerin and Ansar, should I guide you to someone? If you follow this person you will never get lost after me.”

They replied, “Yes, O Messenger of Allah.”

The Prophet ﷺ said, “This is Ali, my brother, my successor, my minister, my heir, my caliph, and your Imam. Love him because of your love for me, and honour him because of your honour for me. Jibraeel ordered me to tell you what I just said to you.”²⁴⁶

Hadith Number 147

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, Abul Qasem Jaafar bin Mohammad bin Qulaweyh, from Qasem bin Mohammad, from Ali bin Ibrahim, from his father, from his father, from his grandfather, from Abdullah bin Hammad Al-Ansari, from Jameel Al-Darraj, from Maatab, from Dawud bin Sarhan, from Jaafar bin Mohammad ﷺ, who said to him:

Convey my Salaam to my followers and tell them that I said:

May Allah have mercy on any two slaves who meet and mention our affairs. When any two slaves mention our affairs, the third person in their gathering will be an angel who seeks forgiveness for them.

When you meet, mention us in your gatherings and keep our affairs alive. The best of people after us are those who mention our affairs and invite others toward us.²⁴⁷

Hadith Number 148

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Abu Mohammad Abdullah bin Mohammad bin Saeed bin Ziyad, from Ahmad bin Isa

²⁴⁶ Amaali of Sadouq 386. Amaali of Tousi 1:226.

²⁴⁷ Amaali of Tousi 1:228.

bin Hasan Al-Jorami, from Nasr bin Hammad, from Amr bin Shimr, from Jabir Al-Jo'fi, from Abi Jaafar Mohammad bin Ali عليه السلام, from Jabir bin Abdullah Al-Ansari, from the Messenger of Allah ﷺ, who said:

Jibraeel came to me and said:

Allah has ordered you to give a speech about Ali bin Abi Taleb's virtues in front of your companions so that they can narrate it to others. Allah has ordered all of the angels to listen to your speech. Allah says that those who disobey you by not following Ali will go to Hell, and those who obey you will be rewarded with Paradise.

So the Prophet ﷺ called for Salaat. When the people gathered, the Prophet ﷺ went on the Minbar and he started by saying:

AOUZO BILLAHE MIN AL-SHAYTAN AL-RAJIM BISMILLAHIR RAHMANIR RAHIM

O people! I am the bearer of glad tidings and I am the Warner. I am the Prophet from Makkah.

Allah has ordered me to tell you about a man whose flesh is from my flesh and whose blood is from my blood. He is the keeper of knowledge, and he is the one whom Allah chose from this nation and appointed as the Wali.

Allah has created the two of us together. Allah elevated me above all people by honouring me with prophethood, and Allah elevated him above all people by appointing him as my successor.

Allah made me the city of knowledge and made him the door, and chose him as the keeper of knowledge with which he defines the rules.

Allah has chosen him as my successor and Allah has revealed his status to everyone.

Allah has warned his enemies, and Allah has brought his followers closer to Himself.

Allah has forgiven his Shia, and Allah has ordered all of the people to obey him.

Allah says that those who are against Ali are against Allah, and those who disobey Ali disobey Allah. Those who hurt Ali hurt Allah, and those who hate Ali hate Allah. Those who love Ali love Allah, and those who desire Ali desire Allah. Those

who conspire against Ali conspire against Allah, and those who support Ali support Allah.

O people! Listen to my orders and obey me. I am warning you of Allah's punishment, *"(Remember) The day when every soul shall find present whatever it has done of good and whatever it has done of evil; it will wish there might be a wide interval between it and that (evil), Allah warns you to beware of Him; and Allah is affectionate to His faithful servants"* (3:30).

Then the Prophet ﷺ took the hand of the Commander of the Believers, Ali bin Abi Taleb ؓ, and said:

O People! He (Ali) is the Master of the Believers and he is Allah's decisive argument on His entire creation. Ali is the fighter of the Kafers.

O Allah! I have announced it! And these are Your slaves, and You have the power to reform them, so reform them with Your Mercy, for You are the most merciful.

I seek forgiveness for myself and for you people.²⁴⁸

Then the Prophet ﷺ descended the Minbar.

Jibraeel came to the Prophet ﷺ and said to him:

Allah conveys His Salaam to you and says, "I will reward you for what you have announced. You have fulfilled your duty of prophethood. You have advised your nation. You have pleased the believers, and you have constrained the Kafers. O Mohammad! Your cousin will be made to suffer and people will suffer with him. O Mohammad! Say at all times, "Praise be to Allah, Lord of the Worlds. *And soon those who deal unjustly shall know as to what an evil turning they shall be turned"* (26:227).²⁴⁹

Hadith Number 149

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Qasem Jaafar bin Mohammad bin Qulaweyh, from

²⁴⁸ Refer to Footnote Number 142.

²⁴⁹ Amaali of Tousi 1:118. Amaali Al-Mufid 76,346.

his father, from Saad bin Abdullah, from Ahmad bin Mohammad bin Isa, from Husain bin Saeed, from Mohammad bin Umair, from Kulaib bin Muawiya Al-Saidawi, from Jaafar bin Mohammadﷺ, who said:

What stops you (Shia) from telling people that you believe in that which Allah has ordered you to believe? Tell people that Allah has chosen Mohammadﷺ and we have chosen to follow the family of Mohammad. Therefore, we are following the chosen creation of Allah.²⁵⁰

Hadith Number 150

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Hasan Ali bin Mohammad Al-Kateb, from Hasan bin Ali Al-Zaafaraani, from Ibrahim bin Mohamad Al-Thaqafi, from Abu Jaafar Al-Saadi, from Yahya bin Abdul Hameed Al-Jamaani, from Qays bin Rabee', from Saad bin Z'areef, from Asbagh bin Nobatah, from Abu Ayyoub Al-Ansari, who said:

People asked the Messenger of Allahﷺ about the Pool (of Kawthar).

The Prophetﷺ replied:

Now that you have asked me I will tell you. Allah honoured me with the Pool and exalted me above all of the prophets before me. The Pool is as large as the distance between Aila and Sanaa'.²⁵¹ The number of jugs in the Pool is equal to the number of stars in the sky. Two bays of water flow into the Pool. The water in it is whiter than milk and sweeter than honey. The pebbles in it are emeralds and rubies and the riverbed is made of musk.

Allah has placed a strict condition that only those from my nation with pure hearts and good intentions, those who submit to my successor after me, and those who pay their religious dues willingly, without force, will be able to come to the Pool.

Those who are not from the Shia of Ali will be kept away from the Pool, just like you keep a strange camel away from a herd of camels.

²⁵⁰ Amaali of Tousi 1:231.

²⁵¹ From more information about these two cities, refer to Footnote Number 11.

Those who drink from it will never feel thirsty again.²⁵²

Hadith Number 151

The knowledgeable scholar Abu Najm Mohammad bin Abdul Wahhab bin Isa Al-Raazi narrated from the scholar Abu Saeed Mohammad bin Ahmad bin Husain Al-Neishaabouri, from Hasan bin Ahmad bin Husain, from the honourable Abu Abdillah Husain bin Hasan Al-Husaini Al-Jorjaani, from the honourable Abu Mohammad Hasan bin Ahmad Al-Mohammadi, from Ahmad bin Mohammad bin Abbas Al-Jowhari, from Ahmad bin Ziyad Al-Hamdaani, who said:

I saw a young boy who was about seven or eight years old reciting the following poem:

We will be distributing water by the Pool and we will be keeping strangers away from it. Those who come to the Pool will be pleased. No one will achieve victory except through us, and those who love us will not be disappointed.

We will please those who please us, and those who upset us are conceived illegitimately. Those who are unjust to us will see the consequences on the Day of Judgement.

So I (Ahmad bin Ziyad Al-Hamdaani) asked the boy, “Who wrote this poem?”

He replied, “The person who is reciting it.”

I asked, “Who are you?”

He replied, “I am from the sons of Ali and Fatemaﷺ. Let me be.”²⁵³

²⁵² Amaali of Tousi 1:232.

²⁵³ Bihar Al-Anwar 46:92. Manaqeb Aal Abi Taleb 3:294.

Chapter 3

Hadith Number 1

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi, the guardian scholar Abi Abdillah Mohammad bin Ahmad bin Shahryar Al-Khazen, and the scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Qasem Jaafar bin Mohammad bin Qulaweyh, from Mohammad bin Yaqoub, from Ali bin Ibrahim bin Hashim, from his father, from Mohammad bin Isa, from Yunus bin Abdul Rahman, from Amr bin Shimr, from Jabir, who said:

“After performing the rituals of Hajj, we went to Mohammad bin Aliؑ to bid farewell to him. We asked him to give us some advice.”

Mohammad bin Aliؑ said:

Those of you who are stronger should help those who are weaker. Those of you who are wealthy should be generous to the needy. Every one of you should advise your brothers just like you advise yourselves. Conceal our secrets and do not raise the people against us. When you hear a Hadith from us, study it against the Qur'an. If it matches the Qur'an, accept it; if it does not match the Qur'an, ignore it. If you are confused about it, bring it back to us and let us explain it to you.

If you follow these instructions and do not disobey us and die before our Qaem rises, you will be considered a martyr. If you die after our Qaem rises, while

fighting under his command, you will receive the reward of two martyrs. If you kill one of our enemies under his command you will receive the reward of twenty martyrs.²⁵⁴

Hadith Number 2

I (the author Mohammad bin Abi Qasem) found the following Hadith handwritten by my father the knowledgeable scholar Abil Qasem Al-Tabari, who narrated from Abu Mohammad Abdullah bin Oday, from Abi Yaqoub Al-Soufi, from Ibn Abdul Rahman Al-Ansari, from Aamash Sulaymaan, who said:

Once Mansour Al-Dawaniqi, (the king who killed Imam Al-Sadiq عليه السلام) sent for me in the middle of the night. I (Aamash Sulaymaan) thought to myself that the only reason he had sent for me at that time was to ask me about the virtues of Ali bin Abi Taleb عليه السلام, and (therefore) he wanted to kill me.

So I wrote my will, wore my KAFAN (shroud), and went to him.

When I entered I said Salaam to him.

Mansour replied and asked, “What is this smell (of embalment), O Sulaymaan?”

I replied, “When your messenger came and said that you wanted to see me, I thought to myself that the only reason you wanted to see me was to ask me about the virtues of Ali bin Abi Taleb عليه السلام. And if I tell you about his virtues you will kill me.”

Mansour sat up and said, “There is no will nor power except with Allah.”

Then he asked me, “O Sulaymaan, how many of his virtues have you narrated?”

I replied, “Several.”

Mansour said, “I will narrate two of his virtues which I swear to Allah you have not heard before.”

Mansour continued:

²⁵⁴ Amaali of Tousi 1:237.

I was running and hiding from the government of Bani Marwan. I had nothing except the shabby clothes I was wearing. I used to get close to people by pretending that I loved Ali bin Abi Taleb (عليه السلام) and they used to feed me.

One night I arrived at a mosque at the time of Salaat Al-Maghrib. I thought to myself that I would enter the mosque, pray, and then ask for some dinner from the people.

After the prayer, I saw two young boys enter the mosque.

When the Shaykh (scholar) of the mosque looked at them he said, "Welcome to both of you and welcome to both of the people after whom you were named."

I asked someone next to me, "How are these two children related to the Shaykh?"

He replied, "They are his grandsons and there is no one in this city who loves Ali bin Abi Taleb (عليه السلام) more than he does. That is why he has named his grandsons Hasan and Husain."

I (Mansour) went to the Shaykh of the mosque and said to him, "Should I narrate a Hadith that will please you?"

The Shaykh replied, "If you please me with your Hadith, I will please you with rewards."

I (Mansour) said, "My father narrated from my grandfather, from Ibn Abbas, who said:

We were sitting with the Messenger of Allah (ﷺ) when Fatema (عليها السلام) entered, crying.

The Prophet (ﷺ) asked her, "Why are you crying?"

She replied, "O Prophet of Allah! Hasan and Husain disappeared yesterday and I do not know where they spent the night."

The Prophet (ﷺ) said, "O Fatema, do not cry! They have Allah protecting them."

Then the Prophet (ﷺ) raised his hands toward the sky and said, "O Allah! Protect them and keep them safe wherever they are, in desert or in sea!"

Then Jibraeel came down to the Prophet ﷺ and said, “O Messenger of Allah! Do not be saddened! Hasan and Husain are in the farms of Bani Najjaar and there is an angel that is guarding them. The angel has placed one of his wings under them as a carpet and his other wing over them to give them shade.”

So the Prophet ﷺ and some of his companions moved toward the farms of Bani Najjaar. When they entered, they saw Hasan and Husain رضي الله عنهما hugging each other. They also saw an angel who had placed one of his wings under them and his other wing over them to offer them shade.

The Prophet ﷺ went to them, hugged them, and started to cry. Then he carried Hasan رضي الله عنه on his right shoulder and Husain رضي الله عنه on his left shoulder.

When they left the farm, Abu Bakr said to the Prophet ﷺ, “O Messenger of Allah, let me help you by carrying one of them.”

The Prophet ﷺ replied, “O Abu Bakr, I am the best person to carry them and they are the best ones to be carried, and their father is even better than they are.”

Then Omar said to the Prophet ﷺ, “O Messenger of Allah, let me help you by carrying one of them.”

The Prophet ﷺ replied with the same answer (he gave to Abu Bakr).

Then the Messenger of Allah ﷺ said to Hasan and Husain رضي الله عنهما, “I swear to Allah that I am honouring you just like Allah has honoured you on top of His Throne.”

When they arrived at the mosque, the Prophet ﷺ ordered Bilal to gather the people.

When the people had gathered, the Prophet ﷺ went on the Minbar and said, “O people, should I tell you about the people who have the best grandfather and grandmother?”

The people replied, “Yes, O Messenger of Allah!”

The Prophet ﷺ said, “Hasan and Husain. Their grandfather is the Messenger of Allah and their grandmother is Khadija Al-Kubra, daughter of Khuwailed, Master of the Women of Paradise. O people, should I tell you about the people who have the best father and mother?”

The people replied, “Yes, O Messenger of Allah!”

The Prophet ﷺ said, “Hasan and Husain. Their father is the man who loves Allah and His Messenger, and Allah and His Messenger love him. Their mother is Fatema, daughter of the Messenger of Allah and the Master of All of the Worlds’ Women. O people, should I tell you about the people who have the best paternal uncle and aunt?”

The people replied, “Yes, O Messenger of Allah!”

The Prophet ﷺ said, “Hasan and Husain. Their uncle is Jaafar Al-Tayyar, who has two wings in Paradise, and their aunt is Um Hani, daughter of Abu Taleb. O people, should I tell you about the people who have the best maternal uncle and aunt?”

The people replied, “Yes, O Messenger of Allah!”

The Prophet ﷺ said, “Hasan and Husain. Their uncle is Qasem, son of the Messenger of Allah, and their aunt is Zainab, (adopted) daughter of the Messenger of Allah.”

Then the Prophet ﷺ looked at the people and said:

O Allah! You know that Hasan will be in Paradise, Husain will be in Paradise, their grandfather will be in Paradise, their grandmother is in Paradise, their father will be in Paradise, their mother will be in Paradise, their paternal uncle is in Paradise, their paternal aunt will be in Paradise, their maternal uncle is in Paradise, their maternal aunt will be in Paradise, and those who love Hasan and Husain will be in Paradise, and those who hate them will be in Hell.

(After narrating this hadith to the Shaykh of the mosque) the Shaykh asked me (Mansour), “Who are you?”

I replied, “I am from Iraq.”

He asked, “Are you an Arab or a slave?”

I replied, “I am an Arab.”

He said, "You narrate these Ahadith for people and you do not have anything?" So he gave me his aba and his mule. I later sold the mule for three hundred Dinars.

Then the Shaykh of the mosque thanked me and said, "I have a request."

I asked, "What do you want?"

He replied, "We have two brothers here. One of them is the Shaykh of another mosque and the other one is a muezzin. The Shaykh has loved Ali bin Abi Taleb عليه السلام ever since he was born but the muezzin has always hated Ali عليه السلام. I want you to go to the Shaykh and narrate a Hadith for him."

I (Mansour) went to the other Shaykh's house. When I knocked on the door, a young man opened it. When he saw me, he recognized the aba and the mule that the Shaykh had given me.

The (other) Shaykh said, "I am sure that the Shaykh has given you his aba and his mule because you love Ali bin Abi Taleb عليه السلام, so narrate a Hadith for me."

I said, "My father narrated from my grandfather, from Ibn Abbas, who said:

Once we were sitting with the Messenger of Allah ﷺ, when Fatema عليها السلام came crying.

The Prophet ﷺ asked her, "O Fatema, why are you crying?"

Fatema عليها السلام replied, "The women of Quraysh blame me and think that you have married me to a poor man who has no money."

The Prophet ﷺ said:

Do not cry, O Fatema! I swear to Allah that I did not marry you to him before Allah married you to him on top of His Throne, and Jibraeel and Mikaeel witnessed it.

Verily, Allah looked from the top of His Throne and chose me from among all of His creation and sent me as a prophet. Then He looked again and He chose Ali as my heir and my successor. Ali is the bravest, the most knowledgeable, the most just on his people, and the best divider. Hasan and Husain are the Masters of the Youth of Paradise, and Allah has honoured them and mentions their names in the Torah of Musa as Shabir and Shabour.

O Fatema, do not cry! On the Day of Judgement, Ali will be resurrected with me and he will be honoured with me.

O Fatema, on the Day of Judgement, I will be holding the flag of praise and people will be under the flag. Then I will give the flag to Ali because of how honourable he is in Allah's eyes.

O Fatema, Ali will help me with the keys of Paradise.

O Fatema, Ali and his Shia are the winners on the Day of Judgement.

When I (Mansour) finished this Hadith, the young man asked me, "Who are you?"

I replied, "I am from Iraq."

"Are you a slave or an Arab?" the young man asked.

"I am an Arab," I replied.

Then he gave me thirty dresses and ten thousand Dirhams.

Then he said, "You pleased me by narrating this Hadith so I want you to come to our mosque tomorrow and see my brother who hates Ali bin Abi Taleb عليه السلام."

So I went to the mosque (the next day). While I was praying, I saw a young man next to me. While he was praying, his turban fell from his head. I looked at his head and it was like the head of a pig. I did not even know how to finish my prayers.

When he was leaving I said to him, "Why is your head like this?"

He said, "You must be the friend of my brother."

I said, "Yes."

So he took me to his house where he started crying profusely.

Then he said:

I was a muezzin and I used to curse Aliؑ one thousand times a day. One day, I cursed him ten thousand times. When I came home, I saw the Prophetﷺ in my dream with his companions, with Hasanؑ to his right and Husainؑ to his left.

The Prophetﷺ and his companions sat down, but Hasan and Husainؑ were still standing. Hasanؑ had a glass in his hand and Husainؑ had a jug (of water) in his hand.

Then the Prophetﷺ said, “O Hasan, give me some water.”

Hasanؑ raised the glass and said, “O Husain, pour some water.”

Husainؑ poured some water in the glass and gave it to the Prophetﷺ.

The Prophetﷺ drank the water and said, “Give water to my companions.”

So they gave water to them.

Then the Prophetﷺ said, “Give some water to that man who is sleeping over there.” Hasan and Husainؑ started to cry.

“Why are you crying?” the Prophetﷺ asked them.

They replied, “How can we give water to a man who curses our father one thousand times a day and he has cursed him ten thousand times today?”

Then the Prophetﷺ stood up, extremely angry.

He walked toward me and said, “You curse Ali while you know his status and closeness to me?!” Then he hit me.

Then the Prophetﷺ said, “Get away! May Allah change your creation!”

I woke up and my head has looked like this ever since.

Then Mansour said to me (Sulaymaan), “Have you ever heard any Ahadith like these?”

“No,” I replied.

Then I said, “O King, give me permission to speak.”

“You are safe. Speak,” he replied.

I (Sulaymaan) asked, “What is your opinion of those who killed Hasan and Husainؓ?”

“They will be in Hell,” replied Mansour.

I asked, “What is your opinion of those who kill the sons of Husainؓ?”

Mansour was silent for quite some time. Then he said, “Kingdom does not know father nor sons. You can go now and narrate as many Ahadith about the virtues of Ali as you please.”

Hadith Number 3

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man Al-Harethi Al-Baghdadi, from Abul Qasem Jaafar bin Mohammad bin Qulaweyh, from Jaafar bin Mohammad bin Mas'oud, from his father Abi Naz'r Mohammad bin Mas'oud Al-Ayyashi, from Qasem bin Mohammad, from Mohammad bin Isma'eel, from Ali bin Saleh, from Sufyan Al-Hariri, from Abdul Mo'men Al-Ansari, from his father, who said:

I asked Anas bin Malik,²⁵⁵ “Who was the Messenger of Allahﷺ’s favourite person?”

Anas replied:

I have never seen anyone who had a higher status than Ali bin Abi Talebؓ in the Prophetﷺ’s eyes. The Prophetﷺ used to send for Aliؓ in the middle of the night and Aliؓ would stay with him until morning.

Once the Prophetﷺ asked me, “O Anas, do you love Ali?”

I replied, “I love him because of your love for him.”

²⁵⁵ Anas bin Malik was the servant of the Prophet who betrayed the Commander of the Believersؓ after the death of the Prophetﷺ. For more information, refer to the footnote of Virtue 19 in the translation of One Hundred Incredible Virtues of Ali bin Abi Taleb.

The Prophet ﷺ said, “If you love Ali, Allah loves you. But if you hate Ali, Allah will hate you. And if Allah hates you, He will burn you in Hell.”²⁵⁶

Hadith Number 4

The pious Yahya bin Mohammad bin Husain Al-Jowani Al-Husaini narrated from the pious Sayyid Abu Abdillah Husain bin Ali bin Daa’ee Al-Husaini, from Sayyid Abu Ibrahim Jaafar bin Mohammad Al-Husaini, from the judge Abu Abdillah Mohammad bin Abdullah Al-Hafez, from Ahmad bin Mohammad bin Sari bin Yahya Al-Tamimi, from Monthir bin Mohammad Al-Lokhami, from his father, from his uncle, from his father, from Abaan bin Thaghlob, from Abi Is’haaq, from Zaid bin Arqam, who said:

I heard the Messenger of Allah ﷺ say to Ali, Hasan, and Husain عليه السلام, “I fight those who fight you, and I make peace with those who make peace with you.”²⁵⁷

Hadith Number 5

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No’mān Al-Harethi Al-Baghdadi, from Moz’affar bin Mohammad, from Abu Bakr Mohammad bin Ahmad bin Abi Thalj, from Ahmad bin Mohammad bin Musa Al-Hashimi, from Mohammad bin Abdullah Al-Raazi, from his father, from Hasan bin Mahboub, from Abi Zakariyya Al-Mouseli, from Jabir, from Mohammad bin Ali, from Ali bin Husain, from Husain bin Ali عليه السلام, who said:

The Messenger of Allah ﷺ said to Ali bin Abi Taleb عليه السلام:

You are the person whom Allah used as an argument in the beginning of creation when people were shadows, when He asked them, “Am I not your Lord?”

“Yes,” they replied.

Allah asked them, “Is Mohammad not the Messenger of Allah?”

“Yes,” they replied.

²⁵⁶ Amaali of Tousi 1:237.

²⁵⁷ Bihar Al-Anwar 37:43,82. Amaali of Tousi 345.

Allah asked them, “Is Ali not the Commander of the Believers?”

All of the creation, except for a few, refused to answer that question. They were even less than a few. They are, *“those of the right hand”* (56:8).²⁵⁸

Hadith Number 6

The chief scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from his uncle Abu Jaafar Mohammad bin Hasan, from his father Hasan bin Husain, from his uncle the blessed scholar Abi Jaafar Mohammad bin Ali bin Husain bin Babewyh, from his father, from Mohammad bin Yahya, from Ahmad bin Mohammad, from Mohammad bin Abdul Hameed Al-Attar Al-Kufi, from Mansour bin Yunus, from Basheer Al-Dahhan, from Kamel Al-Tammar, from Abu Jaafar Mohammad bin Ali Al-Baqir^{عليه السلام}, who asked me:

“Do you know who the believers are in the verse, *‘Successful indeed are the believers’* (23:1)?”

Kamel replied, “You know better.”

Mohammad bin Ali Al-Baqir^{عليه السلام} said, *“Successful indeed are the Muslims. Muslims are the noble ones. But the believers are expatriates,²⁵⁹ and blessed are the expatriates.”*²⁶⁰

Hadith Number 7

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man Al-Harethi Al-Baghdadi, from Moz'affar bin Mohammad Al-Balkhi, from Mohammad bin Jurayr, from Isa, from Mohawwal bin Ibrahim, from Abdul Rahman bin Aswad, from Mohammad bin Abdullah, from Omar bin Ali, from Abi Jaafar Mohammad bin Ali^{عليه السلام}, from his fathers^{عليهم السلام}, from the Messenger of Allah^ﷺ, who said:

Allah gave me a covenant and said, “Listen.”

I said, “I am listening.”

²⁵⁸ Bihar Al-Anwar 67:126, 26:272, 24.2. Amaali of Tousi 1:237.

²⁵⁹ Expatriate: someone who is away from his/her homeland.

²⁶⁰ Borhaan 3:107.

Allah said:

O Mohammad! Verily Ali is the flag of guidance after you. He is the Imam of My friends. He is the light of those who obey Me and he is My word to whom I have obliged the pious ones to be committed. Those who love him love Me, and those who hate him hate Me. Give these glad tidings to Ali.²⁶¹

Hadith Number 8

My father Abul Qasem Ali bin Mohammad bin Ali Ammar bin Yasir and his son Abul Qasem bin Ammar narrated from the pious scholar Ibrahim bin Nasr Al-Jorjaani, from the pious Sayyid Mohammad bin Hamza Al-Husaini, from the scholar Abu Abdillah Husain bin Ali bin Babeweyh, from his brother the blessed scholar Abi Jaafar Mohammad bin Ali bin Babeweyh, from Abul Hasan Ali bin Isa, from Isma'eel bin Ali bin Razin nephew of De'bel bin Ali Al-Khoza'ee, from his father, from Ali bin Musa Al-Redha, from Musa bin Jaafar, from Jaafar bin Mohammad, from Mohammad bin Ali, from Ali bin Husain, from Husain bin Ali, from the Commander of the Believers, Ali bin Abi Taleb^{عليه السلام}, who said:

The Messenger of Allah^ﷺ recited the verse, *“Not equal are the inmates of the fire and the dwellers of Paradise. The dwellers of Paradise are the achievers”* (59:20).

Then the Prophet^ﷺ said, *“The dwellers of Paradise are those who obey me and submit to Ali bin Abi Taleb after me and accept his Wilayat. The inmates of the fire are those who deny the Wilayat, breach the covenant, and fight against Ali after me.”*²⁶²

Hadith Number 9

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from Abu Omar Abdul Wahid bin Mohammad bin Abdullah bin Mohammad bin Mahdi, from Abul Abbas Ahmad bin Mohammad bin Saeed bin Oqdah, from Yahya bin Zakariyya bin Shaibaan Al-Kendi, from Ibrahim bin Hakam bin Z'aheer, from his father, from Mansour bin Muslim bin Saaboer,

²⁶¹ Amaali of Tousi 1:251. Amaali of Sadouq 386. Arbaeen Montajab Al-Deen 58. Hilyatul Awliyyaa 1:66. Tareekh Baghdad 14:98.

²⁶² Amaali of Tousi 1:374.

from Abdullah bin At'aa, from Abdullah bin Buraidah, from his father, from the Messenger of Allah ﷺ, who said:

“Ali bin Abi Taleb is the master of every believer. He is the authority on you, assigned by Allah, after me.”²⁶³

Hadith Number 10

W.P.S: Abil Abbas Saeed bin Oqdah, from Hasan bin Utbah Al-Kendi, from Mohammad bin Abdullah, from Abi Ubaida bin Mohammad bin Ammar bin Yasir, from his father, from Ammar bin Yasir, from the Messenger of Allah ﷺ, who said:

I advise those who believe in me and accept the Wilayat of Ali bin Abi Taleb that those who accept his Wilayat accept my Wilayat, and those who accept my Wilayat accept the Wilayat of Allah. Those who love Ali love me, and those who love me love Allah. Those who hate Ali hate me, and those who hate me hate Allah.²⁶⁴

Hadith Number 11

The chief scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from his uncle Abu Jaafar Mohammad bin Hasan, from his father Hasan bin Husain, from his uncle the blessed scholar Abi Jaafar Mohammad bin Ali bin Husain bin Babewyh, from Mohammad bin Ali Majilweyh, from Mohammad bin Yahya Al-Attar, from Ahmad bin Mohammad, from Mohammad bin Husain, from Nafar bin Suwaid, from Khalid bin Maad, from Noqadi, from Jabir, from Mohammad bin Aliؑ, from his fathersؑ, who said:

A man came to the Messenger of Allah ﷺ and asked, “If one testifies that there is no god but Allah, is he considered a believer?”

The Messenger of Allah ﷺ replied, “Our enemies²⁶⁵ will join the Jews and the Christians (on the Day of Judgement). No one can enter Paradise without loving me, and those who think they love me but hate Ali bin Abi Taleb are liars.”²⁶⁶

²⁶³ Amaali of Tousi 1:253.

²⁶⁴ Amaali of Tousi 1:254. Bihar Al-Anwar 39:281.

²⁶⁵ One of the possible meanings that can be derived from this valuable Hadith is that those who testify that there is no god but Allah but do not complete it with the second and third statement of the testimony are the enemies to whom the Prophet ﷺ refers in this Hadith.

²⁶⁶ Amaali of Sadouq 222.

Hadith Number 12

The great scholar Abu Ali Hasan bin Mohammad bin Hasan Al-Tousi narrated from his father, from Abu Omar Abdul Wahid bin Mohammad bin Mahdi, from Abul Abbas Ahmad bin Mohammad bin Saeed bin Oqdah, from Hasan bin Ali bin Affan, from Hasan bin Al-'Atiyyah, from Soaad, from Abdullah bin Ataa', from Abdullah bin Buraidah, from his father, who said:

The Messenger of Allah ﷺ sent Ali bin Abi Taleb ؑ and Khalid bin Waleed on a mission (in one of the battles). He sent each of them separately, telling them that if they met, the commands of Ali ؑ were to be followed.

So we went our separate ways. Ali ؑ was far away from us but we saw Ali ؑ capture a female prisoner.

I (Buraidah) was one of the people who hated Ali bin Abi Taleb ؑ the most.

Khalid knew how much I hated him so he said to me, "O Buraidah, you have seen what Ali ؑ has done, so take my letter to the Prophet ﷺ and tell him."

So I brought Khalid's letter to the Messenger of Allah ﷺ. I told him what Ali ؑ had done and I insulted Ali bin Abi Taleb ؑ, looking down while I spoke.

When I raised my head and looked at the Messenger of Allah ﷺ, I saw that he was enraged. I do not remember seeing him that angry except on the day of Qariz'ah²⁶⁷ and Naz'eer²⁶⁸.

The Messenger of Allah ﷺ looked at me extremely angrily and said, "O Buraidah! Have you become a hypocrite? O Buraidah! Ali is the authority assigned by Allah on you after me. Love Ali because he does what he is ordered to do."

After that day, Ali was the most beloved person in my heart.²⁶⁹

²⁶⁷ The Battle of Bani Qariz'ah took place in the fifth year after the migration of the Prophet ﷺ. It was the first battle after the Battle of Ahzaab. The Bani Qareez'ah were the Jews of Medina who broke their allegiance with the Prophet ﷺ after the Battle of Ahzaab.

²⁶⁸ The Battle of Bani Naz'eer took place thirty-seven months after the migration of the Prophet ﷺ.

²⁶⁹ Amaali of Tousi 1:256.

Hadith Number 13

The pious Yahya bin Mohammad bin Husain Al-Jowani Al-Husaini narrated from Abu Ali Jami' bin Ahmad Al-Dahestani, from the scholar Abul Hasan Ali bin Husain bin Abbas, from the scholar Abu Is'haaq Ahmad bin Ibrahim Al-Thaalebi, from Abul Qasem Yaqoub bin Ahmad, from Mohammad bin Abdullah bin Mohammad bin Oqdah bin Abbas, from Abu Saeed Ubaid bin Katheer Al-Aameri Al-Kufi, from Isma'eel bin Musa Al-Fuzaari, from Mohammad bin Faz'eel, from Yazid bin Abi Ziyad, from Mujahid, from Ibn Abbas, who said:

On the Day of Judgement, Allah will place Jibraeel and the Messenger of Allah ﷺ on Siraat', and they will not allow anyone to cross it without a pass from Ali bin Abi Taleb عليه السلام.²⁷⁰

Hadith Number 14

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from Abu Omar Abdul Wahid bin Mohammad bin Mahdi, from Abul Abbas Ahmad bin Mohammad bin Saeed, from Yahya bin Zakariyya bin Shaiban, from Arta'ah bin Habib, from Ayyoub bin Waqid, from Yunus bin Hobab, from Abi Hazim, from Abi Huraira, from the Messenger of Allah ﷺ, who said:

Those who love Hasan and Husain love me, and those who hate Hasan and Husain hate me.²⁷¹

Hadith Number 15

W.P.S: Ahmad bin Mohammad bin Saeed, from Mohammad bin Ahmad Al-Hasan Al-Qat'wani, from Ibrahim bin Anas Al-Ansari, from Ibrahim bin Jaafar, from Abdullah bin Mohammad bin Salaamah, from Abi Zubair, from Jabir bin Abdullah Al-Ansari, who said:

We were standing with the Messenger of Allah ﷺ next to the Kaaba when we saw Ali bin Abi Taleb عليه السلام coming toward us.

The Messenger of Allah ﷺ said, "My brother is coming toward us."

The Prophet ﷺ faced the Kaaba and hit it with his hand and said:

²⁷⁰ Bihar Al-Anwar 39:208. Irshaad Al-Quloob 2:257.

²⁷¹ Amaali of Tousi 1:256.

I swear to the one who has my life in His hand that Ali and his Shia are the winners on the Day of Judgement. Ali was the first to believe in me; Ali is the most loyal to Allah; Ali is the most committed to following the orders of Allah; Ali is the most just with his people; Ali is the fairest divider; and Ali has the highest status in Allah's eyes.

Then the following verse was revealed, *“Verily, those who believe and do good deeds are the best created beings”* (98:7).

Jabir bin Abdullah Al-Ansari continued, “After this incident, every time the companions of the Prophet ﷺ would see Ali bin Abi Taleb ؑ coming toward them, they would say, ‘The best created being is coming.’”²⁷²

Hadith Number 16

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Moz'affar bin Mohammad Al-Warraq, from Abu Ali Mohammad bin Homam, from Abu Saeed Hasan bin Zakariyya Al-Basri, from Omar bin Mokhtar, from Abu Mohammad Al-Barasi, from Naz'r bin Suwaid, from Abdullah bin Meskaan, from Abi Baseer, from Mohammad bin Ali Al-Baqir, from his father ؑ, who said:

The Messenger of Allah ﷺ said to Ali bin Abi Taleb ؑ, “O Ali, you will stand on the bridge on top of Hell, and then people will be ordered to move. You will tell Hell, ‘This one is for you and that one is for me.’”

Ali ؑ asked, “Who will I choose?”

The Prophet ﷺ replied, “Your Shia. They will be with you wherever you are.”²⁷³

Hadith Number 17

²⁷² Amaali of Tousi 1:257.

²⁷³ Amaali of Tousi 1:93. Amaali Al-Mufid 328.

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from Abu Omar Abdul Wahid bin Mohammad bin Mahdi, from Ahmad bin Mohammad bin Saeed, from Hasan bin O'tbah Al-Kendi, from Bakkar bin Bishr, from Hamza Al-Zayyat, from Abdullah bin Shareek, from Bishr bin Ghaleb, from Husain bin Aliؑ, who said:

There are those who love us for Allah. They will be like this with us (he put his two fingers together) when we go to the Pool and join the Prophetﷺ. There are those who love us for this world. This world has both pious and immoral people in it.²⁷⁴

Hadith Number 18

The pious Yahya bin Mohammad bin Husain Al-Jowani Al-Husaini narrated from the pious Sayyid Abu Abdillah Husain bin Ali bin Daa'ee Al-Husaini, from the knowledgeable Sayyid Abu Ibrahim Jaafar bin Mohammad Al-Husaini, from the judge Abu Abdillah Mohammad bin Abdullah Al-Hafez, from Abdul Baqi bin Nafi' Al-Hafez and Hasan bin Mohammad Al-Azhari, from Mohammad bin Zakariyya bin Dinar, from Abu Zaid Yahya bin Katheer, from his father, from Abu Huraira, from the Messenger of Allahﷺ, who said:

Fatema was named Fatema (someone who weans) because Allah has weaned those who love her from Hell.²⁷⁵

Hadith Number 19

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from Abu Omar Abdul Wahid bin Mohammad bin Mahdi, from Abul Abbas Ahmad bin Mohammad bin Saeed, from Mohammad bin Jaafar bin Medraar, from T'aher bin Medraar, from Muawiya bin Maysarah bin Shuraih, from Hakam bin O'Tabah and Salmah bin Kuhail, from Habib, from Zaid bin Arqam, who said:

The Messenger of Allahﷺ gave a speech on the Day of Ghadeer and said, "Of whomsoever I am his master, this Ali is his master. O Allah! Befriend his friends, and be the enemy of his enemies."²⁷⁶

²⁷⁴ Amaali of Tousi 1:259.

²⁷⁵ Bihar Al-Anwar 68:133.

²⁷⁶ Amaali of Tousi 1:260.

Hadith Number 20

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Jaafar bin Mohammad bin Qulaweyh, from his father, from Saad bin Abdullah, from Ahmad bin Mohammad bin Isa, from Hasan bin Mahboob, from Abi Hamza Al-Thomali, from Mohammad bin Ali Al-Baqir^{عليه السلام}, who said:

The Messenger of Allah^ﷺ said:

On the Day of Judgement, every slave of Allah will have to answer the following four questions to Allah before being able to move: How did you spend your life? How did you use your body? How did you earn your wealth and how did you spend it? Did you love the family of the Prophet^ﷺ?

So someone asked the Prophet^ﷺ, “What is the sign of loving you?”

The Prophet^ﷺ placed his hands over Ali bin Abi Taleb^{عليه السلام}'s head and replied, “Loving him.”²⁷⁷

Hadith Number 21

W.P.S: Mohammad bin Mohammad, from Abul Hasan Ali bin Khalid Al-Maraghi, from Qasem bin Mohammad Al-Dallal, from Isma'eel bin Mohammad Al-Mazani, from Othman bin Saeed, from Ali bin Ghoraab, from Musa bin Qays Al-Hadhrami, from Salaamah bin Kuhail, from Ayyaaz bin Ayyaaz, from his father, who said:

Ali bin Abi Taleb^{عليه السلام} passed by a group of people, including Salman.

Salman said to the people, “Stand up and hold on to Ali bin Abi Taleb^{عليه السلام}. I swear to Allah that no one can tell you about the secrets of the Prophet^ﷺ except Ali^{عليه السلام}.”²⁷⁸

²⁷⁷ Amaali Al-Mufid 353. Amaali of Tousi 1:124.

²⁷⁸ Amaali Al-Mufid 138,354. Amaali of Tousi 1:124. Amaali of Sadouq 440.

Hadith Number 22

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from Abu Omar Abdul Wahid bin Mohammad bin Mahdi, from Ahmad bin Mohammad bin Saeed, from Hasan bin Ali bin Affan, from Abdullah, from Fit'r, from Abi l'shaaq, from Amr Thi Marw Saeed bin Wahab and Yazid bin Naqee', who all said:

We heard Ali bin Abi Taleb عليه السلام in Rohbah²⁷⁹ say, "I ask those of you who heard the speech of the Prophet ﷺ on the Day of Ghadeer to stand up for the sake of Allah."

Thirteen people stood up and testified the following:

The Messenger of Allah ﷺ said, "Do I not have more authority on the believers than they have on themselves?"

The people replied, "Yes, O Messenger of Allah!"

Then the Prophet ﷺ took the hand of Ali bin Abi Taleb عليه السلام and said,

Of whomsoever I am his master, this Ali is his master. O Allah! Befriend his friends and be the enemy of his enemies. O Allah! Love those who love him, and hate those who hate him. O Allah! Support those who support him, and disappoint those who disappoint him.²⁸⁰

Hadith Number 23

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh, narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Ahmad bin Mohammad bin Saeed, from Abu Hatam, from Mohammad bin Furaat, from Hanan bin Sadeer, from Abi Jaafar Mohammad bin Ali عليه السلام, who said:

When Allah places the love of Ali bin Abi Taleb عليه السلام in someone's heart, He will also keep his foot steady on the right path when it shakes.²⁸¹

²⁷⁹ Rohbah: a city on the side of the river of Khaaboor which is north of Syria.

²⁸⁰ Amaali of Tousi 1:261.

²⁸¹ Amaali of Tousi 1:132. Amaali of Sadouq 467.

Hadith Number 24

My father Abul Qasem Al-Tabari Ammar bin Yasir and his son Abul Qasem Saad bin Ammar all narrated from Ibrahim bin Nas'r Al-Jorjani, from the pious Sayyid Mohammad bin Hamza Al-Husaini, from Abi Abdillah Husain bin Ali bin Babeweyh, from his father Shaykh Al-Sadouq Abu Jaafar bin Babeweyh, from Abul Hasan Ali bin Isa, from Isma'eel bin Razin, from his father, from Ali bin Musa Al-Redha, from his father Musa bin Jaafar, from Jaafar bin Mohammad, from Mohammad bin Ali, from Ali bin Husain, from Husain bin Ali^(عليه السلام), from the Messenger of Allah^(صلى الله عليه وآله), who said:

O Ali! You will be wronged after me. Woe unto those who fight against you, and blessed are those who fight for you.

O Ali! You speak my words and you speak with my tongue after me. Woe unto those who object to you, and blessed are those who accept your words.

O Ali! You are the master of this nation after me. You are the Imam of this nation and you are my caliph on my nation.

O Ali! Those who abandon you in this world have abandoned me on the Day of Judgement, and those who are with you in this world will be with me on the Day of Judgement.

O Ali! You were the first to believe in me and trust me. You were the first person who helped me with all of my affairs and you were the first person who fought against my enemies with me.

O Ali! You were the first person who prayed with me at a time when others were in the slumber of ignorance.

O Ali! You will be the first one who rises from his grave with me. You are the first person who will be resurrected with me, and you are the first person who will cross the Siraat' with me.

Allah has sworn to His own Glory that He will not allow any slave to cross the Siraat' except for those who carry a pass from you (that indicates) that they believe in your Wilayat and the Wilayat of the Imams from your sons.

O Ali! You will be the first person who comes to my Pool on the Day of Judgement.

You will distribute water to your friends from the Pool and you will keep your enemies away from the Pool.

O Ali! You will be accompanying me when I stand at MAQAAM AL-MAHMOUD (the praised status)²⁸² in front of Allah.

O Ali! You will intercede for those who love us and your intercession will be accepted.

O Ali! You will be the first one to enter Paradise carrying my flag. This flag of praise has seventy sides, and each side is wider than the sun and the moon.

O Ali! You are the owner of the tree of Toubah in Paradise. Its roots are in your house, and its branches are in the houses of your Shia and of those who love you.²⁸³

Hadith Number 25

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi and the guardian scholar Abu Abdillah Mohammad bin Ahmad bin Shahryar both narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from Abu Omar Abdul Wahid bin Mohammad bin Mahdi, from Ahmad bin Mohammad bin Saeed, from Ahmad bin Mohammad bin Yahya Al-Jo'fi Al-Hazemi, from his father, from Ziyad bin Khaithama and Zuhair bin Muawiya, from Aamash, from Oday bin Thabet, from Zar bin Hubaish, from the Commander of the Believers عليه السلام, who said:

The Messenger of Allah ﷺ promised me, “No one loves you but a believer and no one hates you but a hypocrite.”²⁸⁴

Hadith Number 26

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man Al-Harethi Al-Baghdadi, from Abul Hasan Ali bin Khalid Al-Maraghi, from Abul Hasan Ali bin Abbas, from Jaafar bin Mohammad bin Husain,

²⁸² For more information about “Maqaam Al-Mahmoud” refer to Chapter 5 Hadith 31.

²⁸³ Bihar Al-Anwar 38:140. 'Oyoun Akhbar Al-Redha 2:6

²⁸⁴ Amaali of Tousi 1:264.

from Musa bin Ziyad, from Yahya bin Ya'laa, from Abi Khalid Al-Waset'y, from Abi Hashim Al-Jowlaani, from Zazan, from Salman Al-Faresi, who said:

I have always loved Ali bin Abi Talebؓ.

I saw the Messenger of Allahﷺ put his hands on Ali's thighs and say, "Those who love you love me, and those who love me love Allah. Those who hate you hate me, and those who hate me hate Allah."²⁸⁵

Hadith Number 27

The pious Yahya bin Mohammad bin Husain Al-Jowani Al-Husaini narrated from the pious Sayyid Abu Ibrahim Jaafar bin Mohammad Al-Husaini, from Abu Abdillah Al-Hakem Mohammad bin Abdullah Al-Hafez, from Husain bin Mohammad bin Ahmad bin Husain Al-Hafez, from Abu Hafs Omar bin Ibrahim Al-Kailaani, from Hamdoun bin Isa, from Yahya bin Sulaymaan Al-Jo'fi, from Aabbad bin Abdul Samad, from Hasan, from Anas, who said:

Fatemaؓ went to visit the Prophetﷺ with Hasan and Husainؓ when he was ill with the illness that led to his death.

She started crying and fell over the Prophet's chest, holding him tightly.

The Messenger of Allahﷺ said, "O Fatema, do not cry!"

After Fatemaؓ returned to her home, the Messenger of Allahﷺ started crying.

He said, "O Allah, I am entrusting my family with every believer." He repeated this three times.²⁸⁶

Hadith Number 28

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from Abu Omar Abdul Wahid bin Mohammad bin Mahdi, from Ahmad bin Mohammad bin Saeed, from Ibrahim bin Is'haaq bin Yazid, from Is'haaq bin Yazid, from Saeed bin Hazem, from Husain bin Omar, from Rasheed, from Habbah Al-Aarani, from the Commander of the Believersؓ, who said:

²⁸⁵ Amaali of Tousi 1:132.

²⁸⁶ Bihar Al-Anwar 22:46.

We are the noble ones and our children are the children of the prophets. Our party is the party of Allah. The unjust party is the party of Shaytan, and those who compare us to them (the unjust party) are not from us.²⁸⁷

Hadith Number 29

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from the honourable Abu Mohammad Hasan bin Mohammad bin Yahya, from his grandfather from Ibrahim bin Ali and Hasan bin Yahya, from Nas'r bin Muzaham, from Abi Khalid Al-Waset'y, from Zaid bin Ali bin Husain, from his father Ali bin Husain, from his father Husain bin Ali, from the Commander of the Believersﷺ, who said:

The Messenger of Allahﷺ made ten statements about me. He did not make any of these statements about anyone else before or after me.

The Prophetﷺ said:

O Ali! You are my brother in this world and you are my brother in the Hereafter.

You are the closest one standing next to me on the Day of Judgement. My house and your house in Paradise are right in front of each other, just like two brothers.

You are my successor and you are the Wali. You are the minister. Your enemies are my enemies, and my enemies are the enemies of Allah. Your friends are my friends, and my friends are the friends of Allah.²⁸⁸

Hadith Number 30

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from Abu Omar Abdul Wahid bin Mohammad bin Mahdi, from Ahmad bin Mohammad bin Saeed, from Abdullah bin Musa, from Hani bin Ayyoub, from T'alha bin Musref, from Umairah bin Saad, who said:

²⁸⁷ Bihar Al-Anwar 23:106.

²⁸⁸ Amaali of Tousi 1:136.

I heard Ali bin Abi Talebؓ ask people in Rohbah, “Which one of you heard the Messenger of Allahﷺ say, ‘Of whomsoever I am his master, Ali is his master. O Allah! Befriend his friends, and be the enemy of his enemies.’”

Umairah continued:

Over ten people stood up and testified (to having heard the above statement).²⁸⁹

Hadith Number 31

The chief scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from his uncle Abu Jaafar Mohammad bin Hasan, from his father Hasan bin Husain, from his uncle the blessed scholar Abi Jaafar Mohammad bin Ali bin Husain bin Babewyh, from Mohammad bin Ali bin Majilweyh, from Ali bin Ibrahim, from his father, from Mohammad bin Abi Umair, from Jameel bin Darraj, from Hakam bin Ayman, from Mohammad Al-Halabi, from Abu Abdillah Jaafar bin Mohammadؓ, who said:

Those whose beliefs are based on the Qur’an will be more stable than mountains. However, if you enter a field of study without knowledge (try to use your own judgement instead of using the Qur’an), you will come out of it without knowledge.

I (Mohammad Al-Halabi) asked, “To which verses in the Qur’an are you referring?”

Jaafar bin Mohammadؓ replied:

The following verses:

“Accept what the messenger gives you, and refrain from what he forbids” (59:7).

“He who obeys the messenger, then, surely, he obeys Allah” (4:80).

“O you who believe! Obey Allah, and obey the messenger and those vested with authority (from) among you” (4:59).

“Verily, verily, your guardian is Allah and His messenger (Mohammad) and those who believe and establish the prayer, and give the poor-rate while they are (in the state of Ruku’) bowing down” (5:55).

²⁸⁹ Bihar Al-Anwar 37:125. Amaali of Tousi 1:278,343.

“But no, by your Lord, they will not be (true) believers until they make you a judge in what they dispute amongst themselves, and then do not find any vexation (at all) within themselves against what you decide, and submit with the fullest submission” (4:65).

“(O Mohammad) Deliver what has been sent down to you from your Lord; and if you do not do it, then (it will be as if) you have not delivered His message (at all); and surely Allah will protect you from (the mischief) of men” (5:67).

Jaafar bin Mohammad عليه السلام continued:

This (last verse was revealed) when the Messenger of Allah ﷺ said, “Of whomsoever I am his master, this Ali is his master. O Allah! Befriend his friends and be the enemy of his enemies. Support those who support him and disappoint those who disappoint him. Love those who love him and hate those who hate him.”²⁹⁰

Hadith Number 32

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from Abu Mohammad Hasan bin Mohammad bin Yahya Al-Fahham, from Abul Hasan Mohammad bin Ahmad bin Ubaidullah Al-Mansouri, from Abu Serri Sahl bin Yaqoub bin I'shaaq known as Abi No'aas, who said:

I (Abi No'aas) said to Ali bin Mohammad عليه السلام (10th Imam عليه السلام), “O my master, I have heard a Hadith from Hasan bin Abdullah Al-Motahhar, from Mohammad bin Sulaymaan Al-Dailami, from his father, from our master, Imam Al-Sadiq عليه السلام, about choosing the days of the month for traveling. Can I read it to you, and can you correct me accordingly?”

Ali bin Mohammad عليه السلام replied, “Read.” So I read the Hadith for him and he corrected some of my mistakes.

Then I said, “O my master, we are refrained from travelling on most of these days (according to the Hadith of Imam Al-Sadiq عليه السلام). Can you teach me how to prevent the evil if I do have to travel on one of these days?”

Ali bin Mohammad عليه السلام replied:

²⁹⁰ Bihar Al-Anwar 23:103

Our Wilayat protects our Shia even if they are caught in the waves of the sea or in the darkness of the desert or if they are surrounded by lions, wolves, and the enemies from amongst the men and the Jinn. Our Shia will be safe with our Wilayat. So entrust Allah and be loyal in your Wilayat of your pure Imams, and travel whenever you want and wherever you want.

Every morning recite this Du'a three times:

O Allah! I start my day by taking refuge in your invincible protection, that cannot be postponed nor changed, from the evil of every oppressor, disaster, and anyone You have created or anything that is created from Your creation (that speaks or is quiet).²⁹¹ I start my day protected from anything that is feared because I believe in the Wilayat of the family of the Prophet ﷺ.

I start my day protected from anyone who intends to harm me with the invincible wall that has been created around me for my loyalty and my acknowledgement of the rights of the family of the Prophet ﷺ and for holding on to their rope.

O Allah! I am certain that HAQQ is for them, it is with them, it is in them, and it is to them.

I befriend their friends and I stay away from those whom they abandon.

O Allah! Send Your blessings to Mohammad and the family of Mohammad, and protect me from the evil of that which I fear through the family of the Prophet ﷺ.

O Mighty! Keep the enemies away from me! O Creator of the heavens and the earth! *"We have set a barrier in front of them and a barrier behind them, and covered them over so that they do not see"* (36:9).

Imam Ali bin Mohammad ﷺ continued:

Recite this Du'a three times in the evening also,²⁹² and you will be protected from whatever you fear and you will be safe from danger.

²⁹¹ 'Speaks' refers to things that have life, like human beings or animals, whereas 'quiet' refers to inanimate objects, like iron or fire.

²⁹² Change the first words to "I end my day" for the evening prayer.

If you have to travel on one of the warned days, do the following before you travel:

Say, “ALHAMDU LILLAHI RABBIL AALAMEEN,” Praise is to Allah, the Lord of the Worlds.

Then recite Sura Al-FALAQ, Sura Al-NAS, AYATOL KURSI, Sura Al-QADR, and the last verse from Sura ALE-IMRAN.

Then say:

O Allah! Those who seek purification find it with You and receive their strength from Your Mighty Power. There is no strength except that which is from You and there is no power except that which is from You.

I ask You through Your chosen creation and the best of the creation, Mohammad, Your Prophet, and his family, to send Your blessings on them and to protect me from any evil or harm on this day, and to sustain me with blessings, a good ending, and the granting of my desires.

O Allah! Protect me from the evil of the deviating oppressors and anyone else with power who might want to harm me.

O Allah! Protect me from any evil or disaster. Change my fear to safety and change my difficulties to ease.

O Allah! Protect me from the harm of Your slaves so they do not prevent me from achieving my goals.

Verily, You have power over all things and all affairs return to You.

You are the Lord and there is nothing whatsoever like unto You. You are All-Hearing, All-Seeing.²⁹³

Hadith Number 33

The pious Yahya bin Mohammad bin Husain Al-Jowani Al-Husaini narrated from the scholar Abu Ali Jami' bin Ahmad Al-Dahestani, from the scholar Abul Hasan Ali bin Husain bin

²⁹³ Amaali of Tousi 282.

Abbas, from Abu Is'haaq Ibrahim bin Mohammad bin Ibrahim Al-Thaalebi, from Abul Qasem Yaqoub bin Ahmad Al-Seri Al-Forouz'i, from Abu Bakr Mohammad bin Abdullah bin Mohammad, from Abul Wassem Abdullah bin Ahmad bin Aamer Al-T'ae, from his father, from Ali bin Musa, from his father Musa bin Jaafar, from Jaafar bin Mohammad, from Mohammad bin Ali, from Ali bin Husain, from Husain bin Ali, from the Commander of the Believers, Ali bin Abi Talebؑ, from the Messenger of Allahﷺ, who said:

Verily my daughter was named Fatema (someone who weans) because Allah has weaned her and those who love her from Hell.

Hadith Number 34

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi, narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from Abu Mohammad Hasan bin Mohammad bin Yahya Al-Fahham, from Abul Hasan Mohammad bin Ahmad bin Ubaidullah Al-Mansouri, from Abu Musa Isa bin Ahmad bin Isa bin Mansour, from Imam Ali bin Mohammad, from his father Mohammad bin Ali, from Ali bin Musa Al-Redha, from Musa bin Jaafar, from Jaafar bin Mohammad, from Mohammad bin Ali, from Ali bin Husain, from Husain bin Ali, from the Commander of the Believers, Ali bin Abi Talebؑ, from the Messenger of Allahﷺ, who said:

O Ali! Those who love you love me, and those who hate you hate me.²⁹⁴

Hadith Number 35

The chief scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from his uncle Abu Jaafar Mohammad bin Hasan, from his father Hasan bin Husain, from his uncle the blessed scholar Abi Jaafar Mohammad bin Ali bin Husain bin Babewyh, from Saad bin Abdullah, from Yaqoub bin Yazid, from Mohammad bin Abi Umair, from Safwan, from Khaithama Al-Jo'fi, who said:

Jaafar bin Mohammadؑ said to me:

Convey my Salaam to my followers and tell them that I advise them to live piously. I advise the wealthy among them to help the needy, and the powerful ones to help those who are weak. Those of you who are healthy should visit the ill, and those of you who are alive should attend the funerals of your dead ones. You must

²⁹⁴ 1:285. Yaqeen by Sayyid Ibn Tawoos 74.

gather in each others' houses because you keep our affairs alive in your gatherings. May Allah have mercy on those who keep our affairs alive.

O Khaithama, pay attention to your deeds because one will not be able to achieve (believe in) our Wilayat without piety. On the Day of Judgement, the people who will be the most regretful will be those who knew the truth but left it for others to follow.²⁹⁵

Hadith Number 36

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from Abu Mohammad Hasan bin Mohammad bin Yahya Al-Fahham, from Abul Hasan Mohammad bin Ahmad bin Ubaidullah Al-Mansouri, from Abu Musa Isa bin Ahmad bin Isa bin Mansour, from Imam Ali bin Mohammad, from his father Mohammad bin Ali, from Ali bin Musa Al-Redha, from Musa bin Jaafar, from Jaafar bin Mohammad, from Mohammad bin Ali, from Ali bin Husain, from Husain bin Ali, from the Commander of the Believers, Ali bin Abi Taleb عليه السلام, from the Messenger of Allah ﷺ, who said:

Love Allah for that with which He has blessed you. Love me for Allah and love my family for me.²⁹⁶

Hadith Number 37

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Hasan Ali bin Khalid Al-Maraghi, from Hasan bin Ali bin Hasan Al-Kufi, from Isma'eel bin Hasan Al-Mozani, from Salaam bin Abi Umairah Al-Khorasani, from Saad bin Saeed, from Yunus bin Hobaab, from Ali bin Husain عليه السلام, from the Messenger of Allah ﷺ, who said:

What is wrong with you people?! When you hear about the family of Ibrahim you become happy and excited but when you hear about my family your hearts become disgusted. I swear to Allah, who has my life in His hand, that on the Day of

²⁹⁵ Bihar Al-Anwar 71:187.

²⁹⁶ Amaali of Tousi 1:285.

Judgement even if you come with the good deeds of seventy prophets, Allah will reject you if you do not accept my Wilayat and the Wilayat of my family.²⁹⁷

Hadith Number 38

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from Abu Mohammad Hasan bin Mohammad bin Yahya Al-Fahham, from Abul Hasan Mohammad bin Ahmad bin Ubaidullah Al-Mansouri, from Abu Musa Isa bin Ahmad bin Isa Al-Mansouri, from Imam Ali bin Mohammad, from his father Mohammad bin Ali, from Ali bin Musa, from Musa bin Jaafar, from Jaafar bin Mohammad, from Mohammad bin Ali^{عليه السلام}, from Jabir bin Abdullah Al-Ansari, who said:

Ali bin Abi Taleb^{عليه السلام} and I were with the Messenger of Allah^ﷺ when we saw Omar bin Al-Khattab dragging a man whom he had seized by the neck.

The Prophet^ﷺ asked, “What is wrong?”

Omar replied, “This man narrated to people that you said, ‘Those who testify that there is no god but Allah and Mohammad is the Messenger of Allah will go to Paradise.’ And if people hear this Hadith they will commit sins. So did you make this statement or not?”

The Prophet^ﷺ replied, “Yes, I did, as long as they love Ali and accept his Wilayat.”²⁹⁸

Hadith Number 39

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from the blessed scholar Abu Jaafar Mohammad bin Hasan Al-Tousi, from the great scholar Abu Abdillah Mohammad bin Mohammad bin No'man, from Abul Hasan Ahmad bin Mohammad bin Walid, from his father, from Mohammad bin Hasan Al-Saffar, from Ahmad bin Mohammad bin Isa, from Hasan bin Ali bin Abi Hamza, from Abdullah bin Waleed, who said:

I went to visit Abu Abdillah Jaafar bin Mohammad^{عليه السلام}.

²⁹⁷ Amaali of Tousi 1:140.

²⁹⁸ Amaali of Tousi 1:288.

Abu Abdillah Jaafar عليه السلام asked me, “Where are you from?”

I replied, “Kufa.”

Jaafar bin Mohammad عليه السلام said:

The people of Kufa love us more than others, especially your group. Allah has guided you to our love which is ignored by others. So you love us and others hate us; you pay allegiance to us and others disobey us; you believe in us and others disbelieve in us. Therefore, Allah will make you live and die with us.

I testify that my father, Mohammad bin Ali عليه السلام, used to say, “All that it takes for you to see true happiness is to hold on to us until your soul reaches here,” and he pointed to his throat.

Allah describes us in this verse by saying, “*And indeed We sent messengers before you, and We gave them wives and offspring*” (13:38). We are the offspring of the Messenger of Allah ﷺ.²⁹⁹

Hadith Number 40

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from Abu Mohammad Hasan bin Mohammad bin Yahya Al-Fahham, from Omar bin Yahya, from Abu Bakr Mohammad bin Sulaymaan bin Aasim, from Abu Bakr Ahmad bin Mohammad Al-Abdi, from Ali bin Hasan bin Jaafar Al-Amawy, from Abbas bin Ubaidullah, from Saad bin T'areef, from Asbagh bin Nobatah, from Abi Maryam, from Salman, who said:

We were sitting with the Messenger of Allah ﷺ when Ali bin Abi Taleb عليه السلام entered. The Prophet ﷺ gave Ali عليه السلام a small stone.

When Ali عليه السلام held the stone in his palm, the stone said, “There is no god but Allah and Mohammad is the Messenger of Allah. I am pleased with Allah as a Lord, with Mohammad as a Prophet, and with Ali as a Wali.”

Then the Prophet ﷺ said, “Those of you who are pleased with Allah as your Lord and with the Wilayat of Ali bin Abi Taleb are safe from Allah’s punishment.”³⁰⁰

²⁹⁹ Amaali of Tousi 1:143.

³⁰⁰ Amaali of Tousi 1:289.

Hadith Number 41

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi, narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from Abu Mohammad Hasan bin Mohammad bin Yahya Al-Fahham, from Abul Hasan Mohammad bin Ahmad bin Ubaidullah Al-Mansouri, from Abu Musa Isa bin Ahmad bin Isa, who said:

One day I went to Imam Ali bin Mohammad﷑ and said to him, “Motawakkil (the King who killed the 10th Imam﷑) has stopped my salary and keeps bothering me. He does this only because he knows that I am one of your followers. But if you ask him to resume my salary, he will accept it from you for political reasons. So do me the favour of asking him on my behalf.”

Imam﷑ replied, “Your request will be fulfilled, Inshallah.”

The same night someone knocked at my door. It was the messenger of Motawakkil, informing me that Motawakkil wanted to see me immediately, so I went to see him.

When I entered the palace Motawakkil said, “O Aba Musa, I was so busy that I forgot about you. But why did you not remind me that we owe you some money? Tell me now, how much money do we owe you?”

I replied with the amount. Motawakkil ordered his servants to give me much more than the original amount.

When I was about to leave, I asked Fat`h,³⁰¹ “Has Ali bin Mohammad﷑ been here today?”

“No,” Fat`h replied.

“Has he sent a letter about me?” I asked.

“No,” he replied.

Then Fat`h said to me, “I have no doubt that the reason Motawakkil treated you this way is because you have asked Imam Ali bin Mohammad﷑ to pray for you. So when you see him, tell him that I asked for his prayers.”

³⁰¹ Fat`h was Motawakkil's prime minister.

When I went to Imam Ali bin Mohammad^{عليه} he looked at me and he said, “Your face tells me that you are pleased!”

I replied, “Yes, with your blessings. But they told me that you did not go there, neither did you write to Motawakkil!”

Imam^{عليه} replied, “Allah knows that we do not turn to anyone except Him in important matters and we do not rely on anyone but Him in disasters. Allah answers us when we call Him. We fear that if we turn to anyone else, He will turn away from us.”

I said, “Fat’h asked me to ask you to pray for him.”

Imam^{عليه} replied, “Fat’h pretends that he is among our followers but inside he avoids us. Prayers are accepted only from those who are loyal in obeying Allah, who acknowledge the Messenger of Allah, and who acknowledge our rights and status. Allah will not refuse their prayers.”

I said, “O my master, teach me a special Du’a.”

Imam^{عليه} replied, “I will teach you a Du’a that I recite often, and I have asked Allah not to disappoint those who recite this Du’a next to my grave after I die.

The Du’a is:

O my tool against the enemy!
O my hope and my dependable (Lord)!
O my cave (refuge) and my support!
O One! O alone! O Say, He is Allah, the One!
I ask you through those whom You created, and did not create anyone else like them, to send Your blessings on them and do this (ask for your desires here) for me.³⁰²

Hadith Number 42

The pious Yahya bin Mohammad bin Husain Al-Jowani Al-Husaini narrated from the scholar Abu Ali Jami’ bin Ahmad Al-Dahestani, from the scholar Abul Hasan Ali bin Husain bin Abbas, from Abu Is’haaq Ahmad bin Mohammad bin Ibrahim Al-Thaalebi, from Abul Qasem

³⁰² Amaali of Tousi 1:291. Mustadrak Al-Wasael 10:363. Bihar Al-Anwar 95:156,102:59.

Yaqoub bin Ahmad Al-Seri, from Abu Bakr Mohammad bin Abdullah bin Mohammad, from Abul Qasem Abdullah bin Ahmad bin Aamer Al-T'aee, from his father, from Ali bin Musa Al-Redha, from Musa bin Jaafar, from Jaafar bin Mohammad, from Mohammad bin Ali, from Ali bin Husain, from Husain bin Ali, from the Commander of the Believers, Ali bin Abi Taleb عليه السلام, from the Messenger of Allah ﷺ, who said:

Oh Ali! On the Day of Judgement, I will hold the rope of Allah and you will hold me. Your sons will hold you and your Shia will hold them (your sons). So where do you think Allah will lead us? ³⁰³

Hadith Number 43

The scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated for me from the pious Sayyid Abu Abdillah Husain bin Hasan bin Zaid Al-Husaini Al-Jorjani, from his father, from Zaid bin Mohammad, from Abul Tayyeb Hasan bin Ahmad Al-Sabi'ee, from Mohammad bin Abdul Aziz, from Ibrahim bin Maymoun, from Musa bin Othman Al-Haz'rami, from Abi Is'haaq Al-Sabi'ee, from Barra' bin Azib and Zaid bin Arqam, who said:

We were with the Messenger of Allah ﷺ on the Day of Ghadeer when he said:

May Allah's curse be on those who associate themselves with anyone other than their father.³⁰⁴ May Allah's curse be on those who follow anyone other than their master.

Those who have been married legitimately are the only ones who can claim parenthood.³⁰⁵ An heir does not need a will to receive inheritance.³⁰⁶

Verily you have seen my actions and (you) have heard my words. Those of you who intentionally lie about my words and actions should be prepared for your place in Hell.

Your blood and your wealth is Haraam on you just like this day in this country in this month is Haraam on you.³⁰⁷

³⁰³ Sadouq in Sahifatol Redha 92. Bihar Al-Anwar 68:104. 'Oyoun Akhbar Al-Redha 1:126. Maani Al-Akhbar 16.

³⁰⁴ In order to understand this Hadith thoroughly, refer to Chapter 9 Hadith 15.

³⁰⁵ This means that those who have been vested with authority from Allah (Ahlul Bayt عليه السلام) are the only ones who can claim the leadership.

³⁰⁶ Referring to Fadak and the fact that it was the inheritance of the Master of All of the Worlds' Women, Fatema عليها السلام, daughter of the Messenger of Allah.

³⁰⁷ Haraam here means sacred. The day was the Day of Ghadeer and the month was Dhul-Hajj (one of the four sacred months) and by 'country' the Prophet ﷺ refers to Bayt Al-Haraam.

I will be standing by the Pool on the Day of Judgement and I want to boast about the size of my nation on that Day, so do not disappoint me.

I will be saving some people from Hell and some will slip from my hands. Then I will say, “O Allah, these are my companions!”

Allah will reply, “Do you not know what they did after you?”

Verily Allah is my master and I am the master of every believer. Of whomsoever I am his master, this Ali is his master. O Allah! Befriend his friends, and be the enemy of his enemies! I leave behind two weights for you: the book of Allah (Qur'an) and my family. (Holding them is like holding a rope), one side (of the rope) is in my hands and the other side is in yours. Hold on to them and refer to them. Ask them and do not ask anyone else because you will be led astray.³⁰⁸

Hadith Number 44

The scholar Abu Ali Hasan bin Mohammad bin Hasan Al-Tousi narrated for me in the year five hundred and eleven in the city of the Commander of the Believersﷺ, from Abul Hasan Mohammad bin Husain known as Ibn Al-Saqqal, from Abul Mofazz'al Mohammad bin Mi'qal Al-Ajali Al-Qarmisini, from Mohammad bin Abi Sahbaan Al-Baaheli, from Hasan bin Ali bin Fazz'al, from Hamza bin Hamraan, from Jaafar bin Mohammad, from Mohammad bin Aliﷺ, from Jabir bin Abdullah Al-Ansari, who said:

One day after the Prophetﷺ finished leading Salaat Al-Asr, people were sitting around him when an old man with shabby clothes, who could hardly stand straight from hunger, came toward us.

The Prophetﷺ looked at him and greeted him kindly, asking him about his condition.

The old man said, “O Prophet of Allah! I am hungry, so feed me. I have no clothes, so give me something to wear. And I am poor, so give me some money.”

The Prophetﷺ replied, “I do not have anything, but those who guide (one) to blessings are like those who give them. Go to the house of someone who loves

³⁰⁸ Bihar Al-Anwar 37:168.

Allah and His messenger, and Allah and His messenger love him. Go to the house of the one who gives preference to Allah over himself. Go to the house of Fatema!”

Jabir added, “And her house was attached to the house of the Prophet ﷺ.”

Then the Prophet ﷺ said to Bilal, “O Bilal, take him to the house of Fatema.” So the old man followed Bilal to the house of Fatema.

When the old man arrived there, he raised his voice and said, “Assallamo Alaikum, O family of the house of prophethood, the house that is frequently visited by angels, the house that is the place of descent for Jibraeel with the orders of the Lord of the Worlds.”

Fatemaؓ replied, “WA AALAIKAS SALAAM. Who are you?”

The old man said, “I am an old Arab man who went to your father, the Master of Creation. I am hungry and I do not have anything to wear, so help me.”

Jabir added, “It was the third day that the Messenger of Allah ﷺ, Aliؓ, and Fatemaؓ had no food, and the Prophet ﷺ knew that Fatemaؓ had no food to give.”

Fatemaؓ had a blanket made of the skin of a male sheep on which Hasan and Husainؓ used to sleep.

She gave it to the old man and said, “Take this and may Allah give you something better than this.”

The old man said, “O daughter of Mohammad, I also complained about hunger, (but) you only gave me a blanket. What will this blanket do for me?”

When Fatemaؓ heard this, she gave him the necklace which was around her neck and which her cousin (the daughter of Hamza) had given to her, and she said, “Sell this and Allah will replace it with something better.”

The old man took the necklace and came back to the Prophet ﷺ who was sitting with his companions in the mosque and said, “Fatema gave me this necklace and told me to sell it, telling me that Allah will replace it with something better.”

The Prophet ﷺ started crying and said, “How can Allah not do this when Fatema, the daughter of the Master of Creation, gave this to you?”

Then Ammar bin Yasir stood up and said, “O Messenger of Allah, do you give me permission to buy this necklace from this old man?”

The Prophet ﷺ replied, “Yes Ammar, buy it. And if the entire creation of Allah would take part in this, Allah would save them all from Hell.”

Ammar asked the old man, “For how much will you sell this necklace?”

The old man replied, “I want enough to buy a piece of bread, some meat, and a gown to wear so I can cover myself and pray to Allah. I also need some money to travel back to my family.”

Ammar said, “I will give you twenty Dinars, two hundred Dirhams, a gown made in Yemen, my horse - so you can return to your family, and enough bread and meat to satisfy your hunger.”

The old man replied, “You are very generous.” Ammar asked the old man to follow him to give him his payment.

When the old man came back to the Prophet ﷺ, the Prophet ﷺ asked, “Did you eat? Did you buy some clothes?”

The old man replied, “Yes and I am rich too. May I sacrifice my father and mother for you.”

The Prophet ﷺ said, “Then pray for Fatema for what she did for you.”

The old man said, “O Allah! You are a Lord who was not fabricated. We have no god but You and we worship only You. You are our Sustainer. O Allah, give Fatema a reward that no eyes have ever seen and of which no ears have ever heard.”

The Prophet ﷺ said, “Ameen”

Then the Prophet ﷺ looked at his companions and said:

Allah has already given Fatema what he (this man) asked for in this life. Allah has given her me as a father, and there is no one like me in all of the

worlds. Allah has given her Ali as a husband, and if it was not for Ali, there would be no equal for Fatema. And Allah has given her Hasan and Husain, and there is no one like them in the worlds - they are the masters of the sons of the prophets and they are the Masters of the Youth in Paradise.

Then he looked at Meqdad, Salman, and Ammar, who were sitting very close to him, and said, "Should I tell you more?"

They replied, "Yes, O Messenger of Allah!"

The Prophet ﷺ said:

Jibraeel came to me and said, 'When Fatema dies and is buried, the two angels, Munkar and Nakeer, will ask her, "Who is your Lord?"

"Allah," she will reply.

"Who is your Prophet?" they will ask.

"My father," she will reply.

"Who is your Wali?" they will ask.

She will reply, "The man who is standing on top of my grave, Ali bin Abi Taleb."

The Prophet ﷺ continued:

I will tell you even more. Allah has appointed a cavalry of angels to protect Fatema from all sides: her front, her back, her right side, and her left side. They will accompany her throughout her life. After she dies, they will be next to her grave and they will continuously send Salaawat to her, her father, her husband, and her two sons. Those who come to my Ziyarat after my death are just like those who visit me when I am alive, and those who go to the Ziyarat of Fatema are like those who come to my Ziyarat. Those who go to the Ziyarat of Ali bin Abi Taleb are like those who go to the Ziyarat of Fatema. Those who go to the Ziyarat of Hasan and Husain are like those who go to the Ziyarat of Ali bin Abi Taleb. Those who go to the Ziyarat of their sons are like those who go to the Ziyarat of Hasan and Husain.

Then Jabir continued:

Ammar went back to his house, cleaned the necklace, put some musk on it, covered it in a garment, and gave it to a slave of his, named Sahm, and said to him, “Go and give this necklace to the Messenger of Allah ﷺ, and I also offer you as a gift to him.”

Sahm went to the Prophet ﷺ and conveyed Ammar’s message.

The Prophet ﷺ said to him, “Go to the house of Fatema and give her the necklace, and I also offer you as a gift to Fatema.”

Sahm went to the house of Fatemaؓ and conveyed the message of the Prophet ﷺ to her.

Fatemaؓ took the necklace and freed Sahm (slave of Ammar) for Allah. Sahm started to laugh.

Fatemaؓ asked, “Why are you laughing?”

Sahm replied, “The great blessings of this necklace make me laugh. This necklace provided for a hungry man, dressed a naked man, enriched a poor man, freed a slave, and returned (the necklace) to its owner.”³⁰⁹

Hadith Number 45

The knowledgeable scholar Abu Is’haaq Isma’eel bin Abi Qasem bin Ahmad Al-Deilami narrated from Abu Is’haaq Ibrahim bin Bandar Al-Sairafi, from the judge Abu Jaafar Mohammad bin Ali Al-Jabali, from Sayyid Abu Taleb Al-Husaini, from Abu Mansour Mohammad bin Al-Dainouri, from Ali bin Shakir Al-Bakhtari, from Abdullah bin Mohammad bin Abbas Al-Z’abi, from Yahya bin Saeed Al-Qattan, from Ubaidullah bin Waseem, from Abi Rafi’, who said:

I was playing with Hasan bin Aliؓ when he was very young. When I would win, I would ask him to carry me on his back.

And he would say, “Woe unto you. Do you want to climb on the back of someone whom the Prophet ﷺ used to carry on his back?”

When he would win, he would ask me to carry him on my back.

³⁰⁹ Bihar Al-Anwar 43:56-58.

And I would tell him, “I will not carry you because you did not carry me.”

He would reply, “Are you not pleased to carry the body that the Prophet ﷺ used to carry?”

And then I would carry him.

Hadith Number 46

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from Abu Mohammad Hasan bin Mohammad bin Yahya Al-Fahham, from Omar bin Yahya Al-Fahham, from Abdullah bin Ahmad bin Aamer, from Abi Ahmad bin Aamer Al-T’ae, from Ali bin Musa Al-Redha, from Musa bin Jaafar, from Jaafar bin Mohammad, from Mohammad bin Ali, from Ali bin Husain, from Husain bin Ali, from the Commander of the Believers, Ali bin Abi Taleb ؑ, from the Messenger of Allah ﷺ, who said:

On the Day of Judgement, I will intercede for four categories of people: those who love my family, those who follow them and antagonize their enemies, those who fulfill their needs, and those who try hard to look after their affairs.³¹⁰

Hadith Number 47

The chief scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from his uncle Abu Jaafar Mohammad bin Hasan, from his father Hasan bin Husain, from his uncle the blessed scholar Abi Jaafar Mohammad bin Ali bin Husain bin Babewyh, from Ali bin Ibrahim, from his father, from Saleh, from Al-Seri, from Yunus bin Abdul Rahman, from Yahya Al-Halabi, from Abdul Hameed bin Awwaz’ Al-T’ae, from Omar bin Yahya bin Bassam, from Jaafar bin Mohammad ؑ, who said:

The family of the Prophet ﷺ, and after them, their Shia, are the most pious people. Others follow their examples.

³¹⁰ Amaali of Tousi 1:286.

Hadith Number 48

The scholar Abul Baqaa' Ibrahim bin Hasan Al-Basri narrated from the scholar Abu Taleb Mohammad bin Husain bin Utbah, from Abul Husain Mohammad bin Ahmad bin Mohammad bin Khalid, from Abul Mofazz'al Mohammad bin Abdullah bin Muttalib Al-Shaibaani, from Mohammad bin Mohammad bin Mo'qil Al-Qarmisini, from Mohammad bin Abi Sahbaan Al-Baheli, from Ahmad bin Mohammad bin Abi Nas'r, from Abaan bin Othman Al-Ahmar, from Abaan bin Taghlob, from 'Ikrama servant of Ibn Abbas, from Abdullah bin Abbas, who said:

I swear to Allah that I have never seen a knight and a speaker who is comparable to Ali bin Abi Talebؓ. I remember seeing him in the Battle of Siffeen. He had a black turban on his head and his eyes were like two shining lights.

He would come to each troop and lecture them. When he came to my troop, we saw a large battalion of twenty thousand men from Muawiya's army (may Allah's curse be on him) coming toward us. People became very scared and some of them started running.

The Commander of the Believersؓ said:

O people of Iraq! What is this fear and this cowardly behavior? They are nothing but men with hearts, and if the swords of the people of HAQQ touch them they will be like locusts on a very windy day.

Fear Allah and be calm. Have patience, lower your voice, unleash your swords, look fiercely at them, strike them hard, and meet them with your swords and spears. Be ashamed of running, because if you run you will be disgraced in this world and will be punished in the Hereafter.

Cleanse your souls by walking eagerly toward death. Allah and my brother, the Messenger of Allahﷺ, are watching you.

Attack this dark pavilion and destroy it. Shaytan is resting under this pavilion. Shaytan has opened his arms to receive you and he is ready to jump toward you. So stay steady with HAQQ and *"you shall have the upper hand, Allah is with you, and never will He put you in loss for your deeds"* (47:35).

Here I go to attack so follow me.

'BISMILLAHIR RAHMANIR RAHIM, HAAMMEEM, LA YONSAROON.'

Then the Commander of the Believers ﷺ attacked and less than one hundred men followed him. He led them and they attacked the battalion of Muawiya and I could see nothing but dust.

When the scene cleared, we looked and all we could see were hands and heads on the ground, while the rest of the battalion ran for their lives.

Then the Commander of the Believers ﷺ came back toward us. His sword was still dripping (with blood) but his face was shining like a full moon.

He said, “Fight the leaders of Kufr. They have no faith. Kill them and finish them.”

Hadith Number 49

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from Abu Mohammad Al-Hasan bin Mohammad bin Yahya Al-Fahham, from Abu Al-Tayyeb Ahmad bin Mohammad bin Buwaitah,³¹¹ who said:

Once I went to Karbala for Ziyarat on the day of Ashoura. I arrived in the middle of the day. The sun was extremely hot that day and all the roads were empty. I was scared of the spies and the people of the city.

When I arrived at the Haraam, I went behind the window to recite my Ziyarat. I saw a man inside who was looking into a book with his back to me.

He said, “Where are you going, O Aba Tayyeb?”

I thought to myself that his voice was very similar to the voice of Husain bin Ali bin Mohammad bin Ali bin Musa Al-Redha ﷺ (one of the 10th Imam’s sons).

I said, “O my master! I do my Ziyarat from outside from behind the windows because I believe this house has an owner, and I do not like to enter it without the permission of the owner.”

³¹¹ He used to go to Ziyarat of Karbala but would not enter the Haraam. He would recite the Ziyarat from behind the windows.

He said, “O Aba Tayyeb, you love us and you are one of our true followers, so how can we not grant you permission to enter our house? Come in, O Aba Tayyeb.”

So I went to the door. I did not see anyone and I approached the Haraam.

The doorman said, “Why do you want to enter? You usually come and do the Ziyarat from behind the window.”

I replied, “The owner of the house granted me permission to enter.”

Note from Mohammad bin Abi Al-Qasem Al-Tabari, the author: Without any doubt, the person who gave him the permission to enter was the owner of the house and of the time, Imam Al-Qaem, Allah’s blessings be on him and his fathers. When he saw Abu Al-Tayyeb’s respect for this Haraam by not entering it without permission, he personally granted him the permission.³¹²

Hadith Number 50

The chief scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from his uncle Abu Jaafar Mohammad bin Hasan, from his father Hasan bin Husain, from his uncle the blessed scholar Abi Jaafar Mohammad bin Ali bin Husain bin Babewyh, from Mohammad bin Musa, from Abdullah bin Jaafar, from Ibrahim bin Hashim, from Isma’eel bin Muraad, from Yunus bin Abdul Rahman, from Kulaib bin Muawiya Al-Asadi, from Jaafar bin Mohammadﷺ, who said:

O Shia! I swear to Allah that you are following the religion of Allah and His angels. Help us by living piously and trying hard (in obedience). I advise you to establish prayers and to worship. I advise you to live piously.³¹³

Hadith Number 51

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from Abu Mohammad Hasan bin Mohammad bin Yahya Al-Fahham, from Omar bin Yahya, from Is’haaq bin Abdous, from Mohammad bin Bahar bin Ammar, from Zakariyya bin Yahya, from Is’haaq bin Abdullah bin Hareth, from his father, from the Commander of the Believers Ali bin Abi Talebﷺ, who said:

³¹² Amaali of Tousi 1:294.

³¹³ Amaali of Tousi 1:31. Amaali Al-Mufid 270.

I went to the Messenger of Allah ﷺ and I saw Abu Bakr and Omar with him. (The Prophet was sitting with Ayesha). I went and sat between the Messenger of Allah ﷺ and Ayesha.

Ayesha said to me, “Did you not find any room anywhere else except between the Prophet ﷺ and I?”

The Messenger of Allah ﷺ said, “Be quiet! O Ayesha! Do not hurt me by hurting Ali! He is my brother in this life and he is my brother in the Hereafter. Ali is the Commander of the Believers. On the Day of Judgement, Allah will place Ali on Siraat’, and Ali will take his followers to Paradise and his enemies to Hell.”³¹⁴

Hadith Number 52

The chief scholar Abu Mohammad Hasan bin Husain bin Babeweyh narrated from his uncle Abu Jaafar Mohammad bin Hasan, from his father Hasan bin Husain, from his uncle the blessed scholar Abi Jaafar Mohammad bin Ali bin Husain bin Babewyh, from Ahmad bin Ali bin Ibrahim, from his father, from Isma’eel bin Marar, from Yunus bin Abdul Rahman, from Yahya Al-Halabi, from Abi Al-Meazaa, from Yazid bin Khailifa, from Jaafar bin Mohammad ﷺ, who said:

You (Shia) have looked where Allah ordered you to look and you have picked those whom Allah ordered you to pick. People have gone right and left (astray) but you (Shia) have gone to Mohammad ﷺ! You are on the right shining path but help us by living piously.

When Allah honours one of you by giving you our knowledge, you should not keep it to yourself. You should teach it to others.

Those who work for people will receive their rewards from people, and those who work for Allah will receive their reward from Allah.³¹⁵

³¹⁴ Amaali of Tousi 1:296.

³¹⁵ Sadouq in ‘Oyoun Akhbar Al-Redha 2:122. Bahaasen 148. Bihar Al-Anwar 68:89. Mustat’refaat Al-Saraaer 163.

Hadith Number 53

The knowledgeable scholar Abu Ali Hasan bin Abi Jaafar Al-Tousi narrated from his blessed father Abu Jaafar Mohammad bin Hasan Al-Tousi, from Abu Mohammad Hasan bin Mohammad bin Yahya Al-Fahham, from Abul Tayyeb Mohammad bin Farhaan Al-Dowari, from Mohammad bin Ali bin Furaat Al-Dahhan, from Sufyan bin Wakee', from his father, from Aamash, from Ibn Mutawakkil Al-Naaji, from Abi Saeed Al-Khodri, from the Messenger of Allah ﷺ, who said:

On the Day of Judgement, Allah will say to me and Ali bin Abi Taleb, "Take those who loved you to Paradise and take those who hated you to Hell."

This is the meaning of the verse, *"Cast you two every ingrate rebel into Hell"* (50:24).³¹⁶

Hadith Number 54

W.P.S: Abi Mohammad Al-Fahham, from Abul Faz'l Mohammad bin Hashim Al-Hashimi from Abi Hashim Al-Hashimi, from Mohammad bin Zakariyya bin Abdullah Al-Jowhari Al-Basri, from Abdullah bin Muthanna, from Tomamah bin Abdullah bin Anas bin Malik, from Abdullah bin Anas bin Malik, from Anas bin Malik, from the Messenger of Allah ﷺ, who said:

On the Day of Judgement, Allah will place Siraat' over Hell and will not allow anyone to cross the bridge except those who carry a pass that states that they accept the Wilayat of Ali bin Abi Taleb.

This is the meaning of the following verse, *"And stop them, for verily they must be questioned"* (37:24), which means they will be questioned about the Wilayat of the Commander of the Believers, Ali bin Abi Taleb.³¹⁷

³¹⁶ Amaali of Tousi 1:296.

³¹⁷ Amaali of Tousi 1:296. Bihar Al-Anwar 39:202. Mana'iq Aal Abi Taleb 2:346.

Chapter 4

Hadith Number 1

The knowledgeable scholar Mohammad bin Ali bin Abdul Samad Al-Tamimi narrated from his father Ali bin Abdul Samad, from his father Abdul Samad bin Mohammad Al-Tamimi, from Abul Hasan Mohammad bin Qasem Al-Faresi, from Abul Qasem Abdullah bin Ahmad bin Mohammad bin Omar bin Hafs Al-Zaahed, from Ibrahim bin Mohammad Al-Maroozi, from Mohammad bin Umair, from Omar bin Harun Al-Tostari, from Haitham bin Ahmad Al-Mesri, from Thon-Noun, from Malik bin Anas, from Jaafar bin Mohammad عليه السلام, from his father, from his grandfather, from Ali bin Abi Taleb عليه السلام, from the Messenger of Allah ﷺ, who said:

On the Day of Judgement, the bridge will be placed over Hell. No one will be allowed to cross Siraat' without a certificate that certifies the acceptance of the Wilayat of Ali bin Abi Taleb.³¹⁸

Hadith Number 2

The scholar Mohammad bin Ali narrated from his father, from his grandfather Abdul Samad, from Mohammad bin Qasem Al-Faresi, from Mohammad bin Isma'eel Al-Alawy, from Mohammad bin Abdullah Al-Ansari and Mohammad bin Husain Al-Nahawandy, from Sadaqa bin Musa, from Musa bin Jaafar عليه السلام, from his father Jaafar bin Mohammad, from Mohammad bin Ali عليه السلام, from Jabir bin Abdullah Al-Ansari, from the Messenger of Allah ﷺ, who said:

³¹⁸ Bihar Al-Anwar 39:208.

I expect my nation to love Ali the same way that I expect them to testify that there is no god but Allah.³¹⁹

Hadith Number 3

The scholar Mohammad bin Ali narrated from his father, from his grandfather Abdul Samad, from Mohammad bin Qasem Al-Faresi, from Mohammad bin Abi Bakr Yahya bin Zakariyya, from Ahmad bin Yaqoub bin Abdul Jabbar, from Yaqoub bin Yusuf bin Aasim, from Abdullah bin Hasan bin Hakam, from Husain bin Hasan Al-Ansari, from Ali bin Hasan, from Aamash, from Ibrahim, from Alqama and Aswad, who said:

We went to Abu Ayyub Al-Ansari and said to him, “O Abu Ayyub, Allah honoured you by making His Messenger your guest. This is a virtue for you from Allah. So why did you join Ali and fight the Muslims who testified there is no god but Allah?”

Abu Ayyub replied:

I swear to Allah that the Messenger of Allah ﷺ was in this house with me, just like you are right now. Ali ؑ was sitting to his right, I was sitting to his left, and Anas bin Malik was standing in front of him.

Someone knocked at the door and the Prophet ﷺ told Anas to see who it was. Anas came back and told the Prophet ﷺ that Ammar bin Yasir was at the door, at which point the Prophet ﷺ told Anas to allow him to enter.

When Ammar came in, he said Salaam to the Prophet ﷺ and the Prophet ﷺ welcomed Ammar.

Then the Prophet ﷺ said:

O Ammar! There will be a disaster in my nation after me and people will fight, kill, and disown each other. When you see that, hold on firmly to the man to my right (referring to Ali bin Abi Taleb ؑ). If all of the people go one way but Ali goes another way, stay with him and follow him.

³¹⁹ Bihar Al-Anwar 39:249.

O Ammar! Ali will not allow you to deviate from the path of guidance and he will not lead you to destruction.

O Ammar! Obeying Ali is obeying me, and obeying me is obeying Allah.³²⁰

Hadith Number 4

W.P.S: Mohammad bin Qasem Al-Faresi, from Abu Omar Mohammad bin Hasan Al-Asadi Al-Qaazi Al-Asfahani, from Mohammad bin Ahmad bin Ali Al-Asfarayeni, from Mohammad bin Yusuf bin Rashid Al-Kufi, from his father, from Ali bin Qadem, from Ataa' bin Muslim, from Yahya bin Katheer, who said:

I saw Zaid (Zubaid) Al-Ayaami³²¹ in my dream and I asked him, “Where did you go (now that you are dead)?”

“To the Mercy of Allah,” Zaid replied.

“What did you find to be the best deed?” I asked.

“Salaat and the love of Ali bin Abi Talebؑ,” Zaid replied.³²²

Hadith Number 5

W.P.S: Mohammad Al-Faresi, from Abu Zakariyya Yahya bin Zakariyya Al-Dobairi, from Abu Turaab, from Abul Azhar Ahmad bin Al-Azhar, from Abdul Razzaq, from Al-Barbari, from Ubaidullah bin Abdullah, from Ibn Abbas, from the Messenger of Allahﷺ, who said to Ali bin Abi Talebؑ:

O Ali! You are a master in this life and you a master in the Hereafter.

Blessed are those who love you, and woe unto those who hate you after me.³²³

³²⁰ Bihar Al-Anwar 38:37. Arbaeen Shaykh Montajab Al-Deen 60. Manaqeb Al-Khawarezmi 124.

³²¹ Zubaid bin Harath was one of the narrators of Hadith. Refer to footnote 5 in Bihar Al-Anwar 39:285.

³²² Bihar Al-Anwar 39:282.

³²³ Bihar Al-Anwar 39:283.

Hadith Number 6

W.P.S: Abu Jaafar Mohammad bin Ali bin Husain bin Musa, from Mohammad bin Ali, from his uncle Mohammad bin Abi Qasem, from Ahmad bin Abi Abdillah Al-Barqi, from his father, from Khalid bin Hammad Al-Asadi, from Abi Hasan Al-Abdi, from Aamash, from Aabaya bin Rab'ee, from Ibn Abbas, from the Messenger of Allah ﷺ, who said:

Allah has given preference to me by honouring me with Prophethood. Allah has given preference to Ali by honouring him with Imamate.

Allah ordered me to marry Ali to my daughter. Therefore, Ali is the father of my sons. Ali will perform the ritual of ablution on me after my death and he will repay my debts. Ali's friends are my friends, and Ali's enemies are my enemies.³²⁴

Hadith Number 7

W.P.S: Abi Jaafar Mohammad bin Ali bin Babeweyh, from Ahmad bin Mohammad, from Mohammad bin Ali bin Yahya, from Abu Bakr bin Nafi', from Umayya bin Khalid, from Hammad bin Salaamah, from Ali bin Zaid, from Ali bin Husain, from Husain bin Ali ؑ, from his father Ali bin Abi Taleb ؑ, from the Messenger of Allah ﷺ, who said:

O Ali! I swear to Allah, who split the grain and created living beings, that you are the best caliph after me.³²⁵

O Ali! You are my successor and the Imam of my nation. Those who obey you obey me, and those who disobey you disobey me.³²⁶

Hadith Number 8

W.P.S: Mohammad bin Qasem Al-Faresi, from Abu Saeed Mohammad bin Faz'l bin Mathkour, from Abdul Aziz bin Abdullah Al-Baghdadi, from Abu Saeed Al-Adwy, from Salaamah bin Shabib, from Abdul Razzaq, from Mo'amar, from Al-Zohari, from Ibn Abbas, who said:

³²⁴ Bihar Al-Anwar 38:140.

³²⁵ Best caliph here means the best caliph from among the Caliphs appointed by Allah. Refer to Chapter 1 Hadith 1.

³²⁶ Amaali of Sadouq 20.

I saw the Messenger of Allah ﷺ and his companions in Mina. Hassaan bin Thabet (the Prophet's poet) was amongst them.

The Messenger of Allah ﷺ said, "O Muslim crowd! This is Ali bin Abi Taleb. He is the master of Arabs and he is the greatest successor. He is to me like Harun was to Musa, except that there is no prophet after me. Repentance will not be accepted from anyone except through the love for Ali bin Abi Taleb."

Then the Prophet ﷺ turned to Hassaan and said, "O Hassaan, recite a poem about Ali."

Hassaan said:

Repentance will not be accepted from anyone except through the love for the son of Abi Taleb. He is the brother of the Messenger of Allah ﷺ and his son-in-law, and a son-in-law is not like any other companion. Who can be like Ali? The sun returned for him after sunset, and it was so bright, it was as if the sun had never set.^{327 328}

Hadith Number 9

W.P.S: from his father Ali, from his father Abdul Samad, from Mohammad Al-Faresi, from Ahmad bin Mohammad bin Ahmad bin Abi Sumaida', from Ali bin Salaamah, from Husain bin Hasan Al-Qorashi, from Ma'aath Al-Hamaani, from Jabir Al-Jo'fi, from Is'haaq bin Abdullah Harath bin Nofel, from his father, from Ali bin Abi Taleb ؓ, who said:

I went to visit the Messenger of Allah ﷺ and I saw (Ayesha), Abu Bakr, and Omar with him. I went and sat between the Messenger of Allah ﷺ and Ayesha.

Ayesha said to me, "Did you not find room anywhere else except between the Prophet and I?"

The Messenger of Allah ﷺ tapped the thigh of Ayesha and said:

O Ayesha! Do not hurt me by hurting my brother, Ali! He is the Master of Muslims; he is the Imam of the pious; and he is the glorified leader of the believers.

³²⁷ For more information about the incident of the sun, refer to Chapter 10 Hadith 7.

³²⁸ Bihar Al-Anwar 37:260.

On the Day of Judgement, Allah will place Ali on the bridge and Ali will lead his followers to Paradise and his enemies to Hell.³²⁹

Hadith Number 10

W.P.S: Mohammad Al-Faresi, from Abu Bakr Mohammad bin Yusuf Al-Doyourazni, from Abul Abbas Mohammad bin Ahmad bin Hammad, from Mohammad bin Mohammad bin Sulaymaan Al-Wasety, from Ahmad bin Yazid bin Sulaim, from Isma'eel bin Abaan, from Abu Maryam, from Ataa', from Ibn Abbas, from the Messenger of Allah ﷺ, who said:

Of whomsoever I am his master, Ali is his master. Ali is the master of whomsoever I am the master.³³⁰

Hadith Number 11

W.P.S: Mohammad Al-Faresi, from Abul Abbas Mohammad bin Ahmad bin Hammad, from Qasem bin Jaafar bin Ahmad bin Imran Al-Shaibaani, from Husain bin Hakam, from Abu Ghassan, from Jaafar Al-Ahmar, from Aamash, from Oday bin Thabet, from Dhar bin Hobaish, from the Commander of the Believers, Ali bin Abi Taleb ؑ, who said:

The Messenger of Allah ﷺ swore that no one loves me but a believer, and no one hates me but a hypocrite.³³¹

Hadith Number 12

W.P.S: Abul Husain bin Abi Tayyeb bin Shuaib, from Ahmad bin Qasem Al-Hashimi, from Isa, from Farroukh bin Farwah, from Mos'edah bin Sadaqa, from Saleh bin Maitham, from his father Maitham Al-Tammar, who said:

I was in the marketplace and Asbagh bin Nobatah came to me and said, "O Maitham, I heard a very difficult Hadith from the Commander of the Believers ؑ today. How can that be?"

³²⁹ Amaali of Tousi 1:296.

³³⁰ For further references, refer to Chapter 2 Hadith 132, Chapter 3 Hadith 19, and Chapter 4 Hadith 63.

³³¹ Bihar Al-Anwar 39:283.

“What did you hear?” I asked.

Asbagh replied, “I heard the Commander of the Believers عليه السلام say, ‘Our Ahadith are very difficult and complex. Only the high-ranked angels, the messengers, and those slaves whose hearts have been tested can handle them.’”

So I (Maitham) immediately left the marketplace and went to the Commander of the Believers عليه السلام.

“O Commander of the Believers! Asbagh narrated a Hadith from you today that was very difficult for me,” I said.

“Which (Hadith) was it?” he asked.

I narrated the Hadith that I had heard from Asbagh. The Commander of the Believers عليه السلام smiled and asked me to sit down.

Then he said:

Can all knowledge be handled by everyone? *“When your Lord said to the angels: ‘Verily, I am going to appoint a caliph in the earth’, they said: ‘Will you (O our Lord) place one in it who will make mischief and shed blood, while we celebrate Your praise and extol Your holiness?’ He said: ‘Verily, I know what you do not know’”* (2:30). So could the angels handle the knowledge?

I (Maitham) said, “This is even greater than what I heard from Asbagh.”

The Commander of the Believers عليه السلام said, “Allah sent the Torah to Musa. Therefore, Musa thought that there was no one more knowledgeable than him.”

To ensure that pride does not enter the heart of Musa, Allah said to him, “There is someone in My creation who is more knowledgeable than you are.”

So Musa asked Allah to guide him to the most knowledgeable person, and Allah led him to Khiz'r. When Khiz'r destroyed the ship, Musa could not handle it; when Khiz'r killed the boy, Musa could not handle it; when Khiz'r built the wall, Musa could not handle it.³³²

³³² For more information, refer to Qur'an 18:65-82

As for the believers, the Messenger of Allah ﷺ held my hand on the Day of Ghadeer and said, “O Allah! Of whomsoever I am his master, Ali is his master.”

Do you think everyone could handle that? Only those whom Allah has protected (could handle it).

Therefore rejoice and be delighted because Allah has chosen you to handle the matters and the knowledge of the Messenger of Allah ﷺ, and this was not entrusted to all of the angels, nor was it given to every prophet or messenger.³³³

Hadith Number 13

W.P.S: Mohammad Al-Faresi, from Abul Husain Ahmad bin Mohammad Al-Habrami, from Ateeq bin Mohammad Al-Madani, from Is'haaq bin Bishr, from Abdul Rahman bin Qasabah bin Thoaib, from his father, from Ibn Abbas, from the Messenger of Allah ﷺ, who said:

Ali is the most knowledgeable of the book of Allah (Qur'an) from among my nation.

Those who love me should surely love Ali, because only those who love Ali bin Abi Taleb believe in my Wilayat.³³⁴

Hadith Number 14

W.P.S: Abul Husain Ahmad bin Mohammad Al-Ghat'rifi, from Husain bin Mohammad bin Harun, from Mohammad bin Hamdan bin Mahran, from Aydaan, from Habin bin Moghirah Jandal bin Wathiq, from Mohammad bin Omar Al-Mazeni, from Abbad Al-Kalbi, from Jaafar bin Mohammad, from his father, from Ali bin Husain ﷺ, from Fatema Al-Soghraa, from Husain bin Ali ﷺ, from his mother Fatema ﷺ, who said:

The Messenger of Allah ﷺ came out on the evening of 'Arafa day and said:

Allah has boasted about you (his followers) to His angels, and He has forgiven your sins as a whole, particularly (the sins of the Shia of) Ali.

³³³ Tafseer Furat Al-Kufi 6. Bihar Al-Anwar 37:233. Khisaal Al-Sadouq 208. Maani Al-Akhbar 189.

³³⁴ Bihar Al-Anwar 39:281.

Verily I am the Messenger of Allah and I do not love people just because they are from my nation or because they are my companions or because they are from my family.

This is Jibraeel and he is telling me that those who love Ali in my life and after my death are surely blessed and truly blissful. And those who hate Ali in his life and after his death are verily wretched and villainous.³³⁵

Hadith Number 15

W.P.S: Abu Jaafar Mohammad bin Ali bin Husain bin Musa, from Mohammad bin Saeed, from Mohammad bin Abi Abdillah Al-Kufi, from Musa bin Imran Al-Nakha'ee, from his Uncle Husain bin Yazid Al-Nowfeli, from Ali bin Salim, from his father, from Thabet bin Abi Safiyyah, from Saeed bin Jubayr, from Ibn Abbas, from the Messenger of Allah ﷺ, who said:

Those who want Allah to bestow on them everything that is good should follow Ali after me, love his friends, and be the enemy of his enemies.³³⁶

Hadith Number 16

W.P.S: Abu Abdillah Husain bin Ali bin Jaafar Al-Raazi, from Abdullah bin Mohammad bin Hayyan, from Bashar bin Ahmad bin Qattan, from Abdullah bin Omar bin Abaan, from Shuaib bin Ibrahim Al-Tamimi, from Saif bin Umairah, from Abaan bin Is'haaq Al-Asadi, from Sabah bin Mohammad, from Abi Hazim, from Abi Saeed Al-Khodri, from the Messenger of Allah ﷺ:

The Messenger of Allah ﷺ, pointing to Abbas (his uncle) and Ali bin Abi Talebؓ, said:

I order you to be good to these two (people). Those who protect these two and do not bother them will have a light (leading their way) on the Day of Judgement.

³³⁵ Bihar Al-Anwar 39:284. Amaali of Sadouq 153. Amaali of Mufid 161. Manaqeb Al-Khawarezmi 37.

³³⁶ Amaali of Sadouq 382.

Hadith Number 17

W.P.S: Abu Sahl Mohammad bin Mohammad, from Ali bin Ahmad bin Mansour, from Mohammad bin Dinar, from Hameed bin Hilal Al-Khallal Al-Kufi, from Husain bin Ali bin Abdullah, from Abdul Razzaq, from his father, from Mina slave of Abdul Rahman bin Awf, from the Messenger of Allah ﷺ, who said:

I am a tree, and Ali and Fatema are its branches; Hasan and Husain are the fruits of this tree, and those who love them from my nation are the leaves of this tree.

The branches of the tree grow where the root is, and I swear to Allah, who sent me as a messenger, that this tree will be in everlasting blissful Paradise.³³⁷

Hadith Number 18

W.P.S: Abu Jaafar Mohammad bin Ali bin Husain bin Musa, from Husain bin Ibrahim bin Natanah, from Ali bin Ibrahim bin Hashim, from his father, from Mohammad bin Abi Umair, from Ibn Ziyad, from Ubaidullah bin Salih, from Zaid bin Ali, from Ali bin Husain, from Husain bin Ali, from Ali bin Abi Taleb ؑ, from the Messenger of Allah ﷺ, who said:

O Ali! Those who love me, love you, and love the Imams from your sons, should thank Allah for the legitimacy of their birth, because no one loves us but those who are conceived legitimately, and no one hates us but those who are conceived illegitimately.³³⁸

Hadith Number 19

W.P.S: Abu Jaafar Mohammad bin Ali bin Husain bin Musa, from Ali bin Abdullah Al-Warraaq, from Saad bin Abdullah bin Abi Khalaf, from Haitham bin Abi Masrouq, from Husain bin Alwan, from Amr bin Khalid, from Saad bin T'areef, from Asbagh bin Nobatah, from the Commander of the Believers ؑ, from the Messenger of Allah ﷺ, who said:

O Ali! I am the master of mankind and you and your sons after me are the masters of my nation.

³³⁷ Bihar Al-Anwar 27:107. Amaali of Tousi 1:18.

³³⁸ Amaali of Sadouq 384. Elal Al-Sharaae' 141

Those who love us love Allah, and those who hate us hate Allah. Those who follow us follow Allah, and those who antagonize us antagonize Allah. Those who obey us obey Allah, and those who disobey us disobey Allah.³³⁹

Hadith Number 20

W.P.S: Abu Saeed Mohammad bin Faz'l Al-Wa'iz, from Abu Jaafar Al-Hashimi, from Mohammad bin Yunus Al-Kareemi, from Abdul Aziz bin Khattab, from Ali bin Hashim, from Mohammad bin Rafi', from Abi Ubaida bin Mohammad bin Ammar bin Yasir, from his father, from Ammar bin Yasir, from the Messenger of Allah ﷺ, who said:

I advise those who believe in me by accepting the Wilayat of Ali bin Abi Taleb that those who accept his Wilayat accept my Wilayat, and those who accept my Wilayat accept the Wilayat of Allah.

Those who love Ali love me, and those who love me love Allah. Those who hate Ali hate me, and those who hate me hate Allah.³⁴⁰

Hadith Number 21

W.P.S: the knowledgeable scholar Abu Jaafar Mohammad bin Ali bin Husain bin Babeweyh, from Mohammad bin Omar Al-Hafiz', from Mohammad bin Qasem bin Zakariyya, from Husain bin Ali Al-Salooli, from Mohammad bin Hasan Al-Salooli, from Salih bin Abi Aswad, from Abil Mutahhar, from Salaam Al-Jo'fi, from Amr bin Ali, from Abi Jaafar Mohammad bin Ali ﷺ, from his fathers ﷺ, from the Messenger of Allah ﷺ, who said:

Allah gave me a covenant and said, "Listen."

I said, "I am listening."

Allah said:

O Mohammad! Verily Ali is the flag of guidance after you. He is the Imam of My friends. He is the light of those who obey Me, and he is My word to

³³⁹ Amaali of Sadouq 384. Amaali of Mufid 44.

³⁴⁰ Bihar Al-Anwar 38:31.

whom I have obliged the pious ones to be committed. Those who love him love Me, and those who hate him hate Me.³⁴¹

Hadith Number 22

W.P.S: Abu Jaafar Mohammad bin Ali bin Husain bin Musa, from Mohammad bin Hasan bin Ahmad bin Waleed, from Mohammad bin Hasan Al-Saffar, from Ahmad bin Mohammad bin Isa, from Mohammad bin Sanaan, from Abi Malik Al-Haz'rami, from Isma'eel bin Jabir, from Mohammad bin Ali Al-Baqirؑ, who said:

On the night of Me'raaj, Allah said to the Prophetؐ, "O Mohammad! Your prophethood is coming to an end and your death is approaching. So who will lead your nation after you?"

The Prophetؐ replied, "O My Lord! I have tested all of Your creation and I have not found anyone who loves me more than Ali bin Abi Taleb."

Allah replied, "O Mohammad! Then tell Ali that he is the flag of guidance and the Imam of My friends. Ali is the light of those who obey Me."³⁴²

Hadith Number 23

W.P.S: Mohammad Al-Faresi, from Abul Abbas Mohammad bin Ahmad Al-Daqqaq, from Ahmad bin Mohammad bin Saeed, from Husain bin Abdul Malik, from Is'haaq bin Yazid, from Hashim bin Buraid, from Isma'eel bin Raja, from his father, from the Commander of the Believersؑ, who said:

I swear to Allah, who split the grain and created living beings, that the Messenger of Allahؐ swore that no one loves me but a believer, and no one hates me but a hypocrite.

If I hit the nose of a believer with my sword he will not hate me, and even if I give everything to the hypocrites they will not love me.³⁴³

³⁴¹ Amaali of Sadouq 386.

³⁴² Amaali of Sadouq 386.

³⁴³ Bihar Al-Anwar 39:284.

Hadith Number 24

W.P.S: Saeed bin Mohammad bin Faz'l bin Wa'iz, from Ali bin Ahmad Al-Jorjaani, from Mohammad bin Yaqoub Al-Me'qali, from Ibrahim bin Sulaymaan Al-Kufi, from Is'haaq bin Bishr Al-Asadi, from Khalid bin Hareth, from Awf, from Hasan, from Abi Leyla Al-Ghefaari, from the Messenger of Allah ﷺ, who said:

There will be a conspiracy after me. When that happens, hold on to Ali bin Abi Taleb because (on the Day of Judgement) Ali will be the first one to see me and shake my hand.

Ali is the greatest Seddiq (truthful one) and he is the FAROUQ (separator), the one who separates HAQQ (right) from BAAT'IL (wrong). Ali is the leader of the believers, and wealth is the leader of the hypocrites.³⁴⁴

Hadith Number 25

W.P.S: Abu Sahl Saeed bin Abi Saeed, from Mohammad bin Ahmad bin Ramah, from Mohammad bin Ahmad bin Rashid, from Imran bin Abdul Rahim Al-Baaheli, from Is'haaq bin Bishr, from Yaqoub bin Musa Al-Hashimi, from Ibn Abi Rawed, from Isma'eel bin Umayyah, from 'Ikramah, from Ibn Abbas, from the Messenger of Allah ﷺ, who said:

Those who want to live like me, die like me, and dwell in the ever-blissful Paradise that my Lord has prepared, should follow Ali and my family after me.

They are my progeny and they were created from my clay; they are sustained with my knowledge and my understanding.

Woe unto those of my nation who deny the merits of my progeny, and woe unto those who try to separate my progeny from me. May Allah never accept any intercession for them.³⁴⁵

Hadith Number 26

W.P.S: Abul Hasan Ali bin Hasan bin Ahmad Al-Qattan Al-Balkhi, from Mohammad bin Rumaih, from Ahmad bin Yaqoub Al-Ghaazi, from Mohammad bin Khalid bin Sulaymaan,

³⁴⁴ Bihar Al-Anwar 38:217.

³⁴⁵ Amaali of Tousi 2:191. Amaali of Sadouq 39.

from Abdul Razzaq, from his father, from Ibn Tawus, from his father, from Ibn Abbas, from the Messenger of Allah ﷺ, who said:

Allah has a pillar made of ruby that is connected to one of the corners of His Throne. Only Ali and his Shia will be able to reach it.

Hadith Number 27

W.P.S: Abu Mohammad Abdullah bin Ahmad bin Hasan Al-Saffar Al-Bokhari, from Abdullah bin Mohammad bin Yaqoub, from Mohammad bin Husain bin Hafs, from Ahmad bin Othman bin Hakeem, from Qasabah, from Sowaar Al-A'ma, from Dawud bin Abi Awf bin Abi Johaaf, from Mohammad bin Umair, from Fatemaؓ, from Um Salamah, who said:

The Messenger of Allah ﷺ was in my house when Fatemaؓ entered with Ali bin Abi Talebؓ behind her.

The Prophet ﷺ said to Ali bin Abi Talebؓ, "O Ali! Rejoice because you and your companions will be in Paradise. O Ali! Rejoice because you and your Shia will be in Paradise."

Hadith Number 28

W.P.S: Abu Jaafar Mohammad bin Ali bin Husain bin Musa, from Mohammad bin Ali, from his uncle Mohammad bin Abi Qasem, from Mohammad bin Ali Al-Kufi, from Mohammad bin Sanaan, from Mofazz'al bin Amr, from Thabet bin Abi Sufayya, from Saeed bin Jubayr, from Abdullah bin Abbas, from the Messenger of Allah ﷺ, who said:

O people! Who can be a better speaker and more truthful in speaking than Allah?

O people! Your Lord, Allah, has ordered me to appoint Ali as the flag, Imam, successor, and caliph for you. He ordered me to choose Ali as my minister and my brother.

O people! Ali is the door of guidance after me. Ali is the caller to Allah after me; he is the most righteous one of the believers, *"and who is better in speech than he who calls to Allah and does good and says: 'Verily I am (one) of the Muslims'"* (41:33).

O people! Ali is from me. His sons are my sons and he is the husband of my love.

Ali's orders are my orders, and his prohibition is my prohibition.

O people! Obey Ali and abstain from disobeying him, because obeying Ali is obeying me, and disobeying Ali is disobeying me.

O people! Ali is the most truthful one in this nation. Ali is the separator of right from wrong and Ali is the narrator of Ahadith in this nation.

Ali is the Harun of this nation, Ali is the Yusha' of this nation, Ali is the Asif of this nation, and he is Shamo'un of this nation.³⁴⁶

Ali is the door of sustenance for this nation. Ali is the ark of survival for this nation. Ali is the Talut³⁴⁷ of this nation and he is the Dhul Qarnain³⁴⁸ of this nation.

O people! Ali is the trial of the creatures. He is the greatest decisive argument, the greatest sign of Allah, the Imam of the inhabitants of the world, and the strongest handhold.

O people! Verily, Ali is with HAQQ and HAQQ is with Ali and (HAQQ is) on his tongue.

O people! Ali is the divider of Hell. His friends will not enter it, and his enemies will not survive.

O people! Ali is the divider of Paradise. His enemies will not enter it, and his friends will not be prevented from entering it.

O my companions! I have advised you and I have conveyed the message of my Lord to you, but you do not like the advisors.

I said all of this, and I seek forgiveness for myself and for you.^{349 350}

³⁴⁶ Harun was the brother and minister of Musa. Yusha' was the successor of Musa. Asif was the successor of Sulaymaan. Shamo'un was the successor of Isa.

³⁴⁷ Talut here means the commander. For more information, refer to the Qur'an: 2:247-249.

³⁴⁸ Dhul Qarnain: the owner of two branches, that is, Imam Hasan and Imam Husain عليهما السلام.

³⁴⁹ Refer to Footnote number 142.

³⁵⁰ Amaali of Sadouq 33.

Hadith Number 29

W.P.S: Abu Jaafar Mohammad bin Ali bin Husain bin Musa, from Husain bin Ahmad bin Edris, from his father, from Abu Hashim, from Mohammad bin Sanaan, from Abu Jarud Ziyad bin Monthir, from Saeed bin Jubayr, from Abdullah bin Abbas, from the Messenger of Allah ﷺ, who said:

The Wilayat of Ali is the Wilayat of Allah. Loving Ali is worshipping Allah, and following Ali is obligatory.

Ali's friends are Allah's friends, Ali's enemies are Allah's enemies, Ali's war is Allah's war, and Ali's peace is Allah's peace.³⁵¹

Hadith Number 30

W.P.S: Abu Bakr Mohammad bin Abdullah, from Hasan bin Sufyan, from Hameed bin Qutaibah, from Khalid bin Mokhallad, from Umair bin 'Arfajah, from No'man Al-Azdi, from Salman, from the Messenger of Allah ﷺ, who said:

“No one is considered a believer until he loves my family and avoids an argument (with disbelievers) even if he is right.”

Omar bin Al-Khattab asked, “What is the sign of loving your family?”

The Prophet ﷺ, placing his hand on Ali bin Abi Taleb ؑ, replied, “He is.”³⁵²

Hadith Number 31

W.P.S: Abu Jaafar Mohammad bin Ali bin Husain bin Musa, from Husain bin Ahmad bin Edris, from his father, from Ahmad bin Mohammad bin Khalid, from Abbas bin Maarroof, from Mohammad bin Yahya Al-Khazzaz, from T'alha bin Yazid, from Jaafar bin Mohammad, from Mohammad bin Ali, from Husain bin Ali ؑ, from the Commander of the Believers ؑ, from the Messenger of Allah ﷺ, who said:

³⁵¹ Bihar Al-Anwar 27:107.

³⁵² Bihar Al-Anwar 38:31.

Jibraeel came to me from my Lord and said, “O Mohammad! Allah sends His Salaam to you and says, ‘Give these glad tidings to Ali: I will not punish his friends, and I will not have mercy on his enemies.’”³⁵³

Hadith Number 32

Abul Husain bin Abi Tayyeb bin Shuaib narrated from Ahmad bin Abi Qasem Al-Faresi, from Isa bin Mahraan, from Mokhawwal bin Ibrahim, from Jabir Al-Jo’fi, from Abdullah bin Shoraik, from Hareth, who said:

I went to the Commander of the Believers^{عليه السلام} in the middle of the night.

The Commander of the Believers^{عليه السلام} asked me, “What has brought you here?”

“Your love,” I replied.

The Commander of the Believers^{عليه السلام} said:

Allah! There is no god but He. Allah! There is no god but He. Allah! There is no god but He. You (Hareth) will see me at three moments: by the Pool, when your life reaches here - and he pointed to his throat - and on the bridge.

Hadith Number 33

W.S: Abu Ali Ahmad bin Abi Jaafar Al-Beyhaqi narrated from Abul Faraj Ahmad bin Mohammad Al-Askari, from Ibrahim bin Mohammad bin Abdullah bin Mahraan, from Abu No’mān bin Faz’l bin Qudamah bin No’mān, from Mohammad bin Shahab Al-Zohari, from Anas, from the Messenger of Allah^ﷺ, who said:

The title of the book (of deeds) of the believer is “Love of Ali bin Abi Taleb.”

³⁵³ Amaali of Sadouq 42.

Hadith Number 34

W.S: Abu Ali Ahmad bin Abi Jaafar Al-Beyhaqi narrated from Mohammad bin Ibrahim bin Husnaweyh, from Abdullah bin Ali, from Mohammad bin Salih, from Musa bin Imran, from Abu Amr Al-Faraa, from Dawud bin Abi Sabeek, from Abi Harun Al-Abdi, from Abi Saeed Al-Khodri, who said:

The Messenger of Allah ﷺ sent out a caller to announce, “Those who testify that there is no god but Allah will enter Paradise.”

When the caller announced this, Omar bin Al-Khattab asked the caller, “Does this statement apply to the general public or is it directed to a specific group of people?”

So the caller went to the Messenger of Allah ﷺ and said, “You ordered me to announce this message, but when I did Omar asked me if this statement was general or specific.”

The Messenger of Allah ﷺ put his hand on Ali bin Abi Taleb’s shoulder and said, “This is for Ali and his Shia.”

Hadith Number 35

W.S: Abu Jaafar Mohammad bin Ali bin Husain bin Musa, from Mohammad bin Omar bin Husain Al-Hafiz’, from Abdullah bin Yazid, from Mohammad bin Thawab, from Is’haaq bin Mansour, from Abi Jaafar Al-Bajali, from Abdullah bin Lahee’ah, from Abdul Rahman bin Ziyad, from Salim bin Yasar, from Jabir bin Abdullah Al-Ansari, who said:

When Ali ﷺ came back to the Prophet ﷺ after achieving victory in (the Battle of) Khaibar, the Messenger of Allah ﷺ said to him:

I swear to Allah that if I was not worried that some people would speak about you the way Christians speak about Isa, I would say things about you that would make people take the dust from under your feet and the water from the remainder of your WUDHU (ablution) in order to be cured.

But it is enough to say that you are from me and I am from you. You inherit from me and I inherit from you.

You are to me like Harun was to Musa, except that there is no prophet after me. You will fulfill my promises and you will fight based on my traditions.

On the Day of Judgement, you will be my caliph at the Pool and you will be the first who joins me by the Pool. You will be the first to be dressed (after resurrection) with me.

You will be the first to enter Paradise from my nation.³⁵⁴

Your Shia will be sitting on pulpits made of light around me with their faces shining. I will intercede for them and they will be my neighbours in Paradise.

Your war is my war and your peace is my peace. That which is hidden within you is hidden within me, and that which is apparent in you is apparent in me. Your intentions are my intentions. Your children are my children. You will accomplish my goals.

HAQQ is with you. It is in your tongue, it is in your heart, and it is between your eyes. Faith is mixed in your flesh and blood, just as it is mixed in my flesh and blood.

(On the Day of Judgement) those who hate you will not be able to come to the Pool, and those who love you will not be separated from you next to the Pool.

Then Aliؓ fell on the ground to prostrate for Allah and said:

Praise be to Allah who honoured me with Islam and taught me the Qur'an. And praise be to Allah who, with His Beneficence and Generosity, placed my love in the heart of the best of the creation, the last of the prophets and the Master of the Messengers.

Then the Messenger of Allahؐ said, "(O Ali!) If it had not been for you, the believers would not have been known after me."³⁵⁵

³⁵⁴ The Prophetؐ has said, "Paradise is Haraam on all of the nations until my nation enters it." Therefore, when the Prophetؐ says, "You will be the first from my nation," he is saying Imam Aliؓ will be first.

³⁵⁵ Amaali of Sadouq 86.

Hadith Number 36

W.S: Abu Jaafar Mohammad bin Ali bin Husain bin Musa, from his father, from Saad bin Abdullah, from Haitham bin Abi Masrouq, from Husain bin Alwan, from Amr bin Thabet, from his father, from Saad bin T'areef, from Asbagh bin Nobatah, who said:

The Commander of the Believers ﷺ gave a speech on the Minbar of Kufa and said:

I am the Master of the Successors and I am the Successor of the Master of the Prophets. I am the Imam of Muslims, leader of the pious ones, and the Master of the Believers. I am the husband of the Master of All of the Worlds' Women.

I am the one who puts his ring on his right hand and I am the one whose forehead is covered with dust (from Sujood on earth).

I am the one who immigrated both times. I paid allegiance twice.³⁵⁶ I am the man of Badr and Hunain. I am the fighter with two swords³⁵⁷ and I am the rider of the two horses.³⁵⁸

I have inherited the knowledge of the first to the last (of all of the prophets).

I am Allah's decisive argument on His entire creation after His prophets, the messengers, and after Mohammad, son of Abdullah, the last Prophet.

Allah has mercy on those who love me and Allah curses my enemies.

My love, the Messenger of Allah ﷺ, used to tell me repeatedly, "Loving you is piety and faith, and hating you is hypocrisy and disbelief. I am the house of wisdom and you are the key to this house. Those who think they love me but hate you are liars."³⁵⁹

³⁵⁶ The first incident refers to YAWM AL-INTHAR (the day on which the Prophet ﷺ invited his close relatives to Islam) and the second incident is during the public announcement of Islam.

³⁵⁷ In the Battle of Badr, the sword of the Commander of the Believers ﷺ broke. Jibraeel came down and gave the sword, Zulfiqar, to the Prophet ﷺ, who then gave it to the Commander of the Believers ﷺ.

³⁵⁸ After the horse of the Commander of the Believers ﷺ was injured in the Battle of Badr, the Prophet ﷺ gave him his own horse.

³⁵⁹ Amaali of Sadouq 31.

Hadith Number 37

W.S: Abu Nasr Ahmad bin Mohammad bin Hasan Al-Karmini, from Ahmad bin Khaleel bin Khalid bin Harb, from Mohammad bin Isma'eel Al-Bokhari, from Abdullah bin Salih, from Muawiya bin Salih, from Raashid bin Sa'ad, from Yaala bin Murra, who said:

We were invited to a meal with the Messenger of Allah ﷺ. On the way there, we saw Hasan عليه السلام playing on the road. So the Messenger of Allah ﷺ ran ahead of us toward Hasan عليه السلام and started playing with him, running after him, and making him laugh until the Prophet ﷺ caught Hasan عليه السلام.

The Prophet ﷺ placed one of his hands under Hasan's chin and the other hand on Hasan's head and then hugged him and kissed him and said, "Hasan is from me and I am from Hasan. Allah loves those who love Hasan. Hasan and Husain are the two grandsons from **the tribes**." ^{360 361}

Hadith Number 38

W.S: Abul Hasan Mohammad bin Mohammad bin Is'haaq Al-Harbi narrated from Abul Qasem Ubaidullah bin Ahmad bin Abdullah Al-Bajali, from Hasan bin Mohammad bin Nasr, from Qurrah bin Alaa, from Othman bin Abdullah bin Amr, from Musa bin Jaafar عليه السلام, from his father (6th Imam عليه السلام), from his grandfather (5th Imam عليه السلام), who said:

Jibraeel came to the Messenger of Allah ﷺ and said, "O Mohammad! Allah orders you to love Ali bin Abi Taleb since Allah Himself loves Ali bin Abi Taleb and He loves those who love Ali bin Abi Taleb."

Jibraeel then asked, "O Messenger of Allah! Who hates Ali bin Abi Taleb?"

"Those who incite people against Ali," the Prophet ﷺ replied. ³⁶²

³⁶⁰ "The tribes" refers to the verse, "*Verily, We have revealed to you (O Mohammad) as We revealed to Nuh and the messengers after him; and We revealed to Ibrahim, and Isma'eel and Is'haaq and Yaqub, and **the tribes**, and Isa, and Ayyub, and Yunus, and Harun, and Sulaymaan, and We gave to Dawud the book of Psalms*" (4:163).

³⁶¹ Bihar Al-Anwar 42:306.

³⁶² Bihar Al-Anwar 39:285.

Hadith Number 39

W.P.S: Abu Nasr Ahmad bin Husain bin Marwan Al-Z'abi, from Musa bin Abbas Al-Jowaini, from Abdullah bin Ahmad Al-Doorqi, from Abdul Aziz bin Khattab, from Ali bin Hashim bin Buraid, from Mohammad bin Abdullah bin Abi Rafi', from Abi Ubaida bin Mohammad bin Ammar bin Yasir, from his father, from Ammar bin Yasir, from the Messenger of Allah ﷺ, who said:

I advise those who believe in me by accepting the Wilayat of Ali bin Abi Taleb that those who accept his Wilayat accept my Wilayat, and those who accept my Wilayat accept the Wilayat of Allah.

Those who love Ali love me, and those who love me love Allah. Those who hate Ali hate me, and those who hate me hate Allah.

Hadith Number 40

W.S: Abul Mofazz'al Mohammad bin Ali bin Abdullah Al-Sajestani, from Ahmad bin Abdullah bin Dawud, from Isma'eel bin Bishr Al-Balkhi, from Ahmad bin Yaqoub, from Mohammad bin Khalid bin Sulaymaan Al-Jowani, from Abdul Razzaq, from his father, from Ibn Tawus, from his father, from Ibn Abbas, from the Messenger of Allah ﷺ, who said:

Allah has a pillar made of ruby that is connected to one of the corners of the Throne. Only Ali and his Shia can reach it.

Hadith Number 41

W.S: Abul Husain Ahmad bin Mohammad bin Abbad Al-Raazi, from Ali bin Mohammad Al-Basri, from Ali bin Mohammad Al-Qazwini, from Ali bin Husain Al-Astarabaadi, from Ahmad bin Abi Abdillah Al-Barqi, from Abdul Az'eem Al-Hasani, from Mohammad bin Ali bin Musa Al-Redha (9th Imam), from his father, from his grandfathers, from the Commander of the Believers, from the Messenger of Allah ﷺ, who said:

Allah created Islam and made a courtyard, a light, a fortress, and a supporter for it.

Islam's courtyard is the Qur'an. Its light is wisdom. Its fortress is good deeds and its supporters are me, my family, and our Shia. So love and support my family and their Shia.

On the night of Me'raaj, Jibraeel introduced me to the inhabitants of the skies and Allah entrusted my love, the love of my family, and the love of their Shia in the hearts of angels, and this love is entrusted in their hearts until the Day of Judgement.

Then Jibraeel descended with me to earth and introduced me to the inhabitants of earth, and Allah entrusted my love, the love of my family, and the love of their Shia in the hearts of the inhabitants of the earth, so the believers from among my nation will protect this trust by loving my family until the Day of Judgement.

If a man from my nation worships Allah every single day in this world, but dies hating my family and their Shia, then Allah will not give him anything. He will only add hypocrisy to his heart.

Hadith Number 42

W.S: Abul Husain Ahmad bin Mohammad bin Abbad Al-Raazi, from Mohammad bin Ahmad Al-Madaeni, from Jabir bin Abdullah Al-Ansari, who said:

A man came to Mohammad bin Ali Zainul Abedeenؑ and said:

“Narrate a Hadith about your virtues for me that is specific to you (Ahlul Baytؑ).”
Mohammad bin Aliؑ replied:

We are the keepers of the knowledge of Allah. We are the heirs of the revelation of Allah. We are the ones who carry the book of Allah.

Obedying us is obligatory, loving us is faith, and hating us is hypocrisy. Those who love us will go to Paradise, and those who hate us will go to Hell.

I swear to the Lord of the Kaaba that we were created from a pure clay that was not used for the creation of any other being. And those who love us were created from a clay that is inferior (in quality) to our clay. So on the Day of Judgement, the inferior clay will join the superior clay.

(On that day) where do you think Allah will lead the Prophetﷺ? And where do you think the Prophetﷺ will lead his sons? And where do you think the Prophet's sons will lead their Shia and their lovers? They will all go to the Paradise of the Lord of the Worlds.

Hadith Number 43

W.S: Abu Sahl Bishr bin Ahmad narrated from Mohammad bin Abdullah bin Aamer, from I'saam bin Yusuf, from Mohammad bin Ayyub Al-Kelabi, from Amr bin Sulaymaan, and Abu Rabee' Al-A'raji, from Abdullah bin Imran, from Ali bin Ziyad, from Saeed bin Mussayib, from Zaid bin Thabet, from the Messenger of Allah ﷺ, who said:

Allah will register the highest levels of faith for those who love Ali in his life and after his death. But those who hate Ali in his life or after his death will die as pagans and they will be judged for their deeds.³⁶³

Hadith Number 44

W.S: Abul Hasan Ahmad bin Mohammad bin Abbad Al-Raazi narrated from Abu Jaafar Mohammad bin Ahmad Al-Raazi, from Mohammad bin Ali Al-Khatib, from Aqeel, from Mohammad bin Bandar, from Hasan bin 'Arafa, from Wakee', from Shaqeeq, from Abil Yaqz'aan, from Zathan, from the son of Omar, from the Messenger of Allah ﷺ, who said:

On the Day of Judgement, Allah will gather everyone from the first to the last.

Then a caller, with a voice that will be heard from far just as easily as it will be heard from nearby, will say, "Where is Ali bin Abi Taleb? Where is Ali, the one with whom Allah is pleased?"

So Ali bin Abi Taleb will be brought and he will have a very quick and easy judgement.³⁶⁴ Then Ali will be dressed with two green garments and he will be given a staff from the tree of Toubah.

Then he will be told, "Stand by the Pool and give water to whomever you choose and forbid it to whomever you choose."

³⁶³ Bihar Al-Anwar 39:285. Amaali of Sadouq 467. Elal Al-Sharaae' 144.

³⁶⁴ Judgement for the Commander of the Believers ﷺ is the process in which he kneels in front of Allah and asks Allah to be the judge between him and those who usurped his rights. For more information, refer to chapter 9 Hadith 23.

Hadith Number 45

W.P.S: Ibrahim bin Ahmad Al-Rohami, from Abu Bakr bin Abi Dawud, from Hilal bin Bishr, from Abdul Malik bin Musa, from Abi Hashim Saahib Al-Rommani, from Zathan, from Salman Al-Faresi, from the Messenger of Allah ﷺ, who said:

“O Ali! Those who love you love me, and those who hate you hate me.”³⁶⁵

Hadith Number 46

W.S: Abu Bakr Mohammad bin Ahmad bin Yahya Al-Faresi, from Abu Bakr Mohammad bin Abdullah bin Yazdaad Al-Raazi, from Abu Salih Al-Bazzaz, from Abu Hatam, from Yahya Al-Hammani, from Yahya bin Ya'la, from Ammar bin Razeeq, from Is'haaq bin Ziyad, from Motref, from Zaid bin Arqam, from the Messenger of Allah ﷺ, who said:

Those who want to live like me, die like me, and dwell in the ever-blissful Paradise that my Lord has prepared should follow Ali bin Abi Taleb.³⁶⁶

Hadith Number 47

W.S: Abu Ali bin Aqabah, from Ahmad bin Mohammad Al-Moaddab, from Hasan bin Ali bin Zakariyya Al-Adwy, from Kharrash bin Abdullah, from Anas bin Malik, who said:

A man came to the Messenger of Allah ﷺ and asked about the status of Ali bin Abi Taleb ؑ.

The Prophet ﷺ replied:

You asked me about Ali bin Abi Taleb. On the Day of Judgement, he will enter on a camel from the camels of Paradise. The legs of the camel are made of green aquamarine, the eyes are made of ruby, and the humps of the camel are made of musk that is mixed with water.

Ali will have two garments made of light on him: one to cover the lower part of his body and one to cover the top part of his body.

³⁶⁵ Bihar Al-Anwar 39:285.

³⁶⁶ Bihar Al-Anwar 39:285.

He will be carrying the flag of praise which has forty stripes (on it). Each stripe is as large as the distance between the earth and the sky.

Hamza, son of Abdul Muttalib, will be to his right, Jaafar Al-Tayyar will be to his left, Fatema will be behind him, and Hasan and Husain will be between them.

Then a caller will call and say, “Where are the lovers? And where are the haters? This is Ali bin Abi Taleb carrying his book in his right hand and going to Paradise.”

Hadith Number 48

W.S: Abu Ali Ahmad bin Abi Jaafar Al-Beyhaqi narrated from Ali bin Jaafar Al-Madani, from Abdullah bin Mohammad Al-Maroozi, from Luweez Al-Masisi, from Sufyan bin A’yyinah, from Layth, from Mojahid, from Ibn Abbas, who said:

There will be a time that the inhabitants of Paradise will see the light of the sun and the moon, so they will say, “Did our Lord not promise us that we will not see the light of the sun or the moon in Paradise?”³⁶⁷

A caller will reply to them, “Allah has fulfilled His promise and you will not see the light of the sun nor the light of the moon, but one of the Shia of Ali moved from one of his rooms to another room, and the light that you saw was from his face.”³⁶⁸

Hadith Number 49

W.S: Abu Sahl Saeed bin Abi Saeed narrated from Mohammad bin Ahmad bin Battah, from Walid bin Abaan Al-Asbahaani, from Mohammad bin Dawud, from Yaqoub bin Is’haaq, from Hareth bin Mohammad, from Abu Bakr bin Ayyash, from Maaroo bin Kharbooth, from Abi Tufayl, from Abi Burza, from the Messenger of Allah ﷺ, who said:

On the Day of Judgement, no slave will be able to move even one step before he is asked about his love for us, the Ahlul Bayt.

Someone asked, “O Messenger of Allah! What is the sign of loving you?”

³⁶⁷ This is referring to the verse, “Where they shall recline on exalted couches (and) shall find therein neither (heat of the) sun nor (bitter) cold” (76:13).

³⁶⁸ Bihar Al-Anwar 8:149.

The Prophet ﷺ, tapping the shoulder of Ali bin Abi Talebؓ, replied, “Him.”³⁶⁹

Hadith Number 50

W.S: Abu Saeed Ahmad bin Mohammad bin Saeed Al-Moaddab narrated from Abu Ahmad Mohammad bin Sulaymaan bin Fares, from Abul Azhar Ahmad bin Al-Azhar, from Abdul Razzaq bin Homam, from Moammad bin Raashid, from Al-Zohari, from Ubaidullah bin Abdullah bin Mas’oud, from Ibn Abbas, who said:

The Prophet ﷺ looked at Aliؓ and said:

O Ali! You are a master in this life and you are a master in the Hereafter. Those who love you love me, and those who hate you hate me. Those loved by you are loved by me, and Allah loves those whom I love. Those hated by you are hated by me, and Allah hates those whom I hate. Blessed are those who love you after me.³⁷⁰

Hadith Number 51

W.S: Abul Mansour Asbahaan bin Asbouzan Al-Dailami Al-Shiraazi narrated from Mohammad bin Isa Al-Kaabi, from Al-Qo’bani, from Musa bin Wardan, from Thabet, from Anas, from the Messenger of Allah ﷺ, who said:

When I reached the fourth sky on the night of Me’raaj, I saw the image of Ali bin Abi Taleb, so I asked Jibraeel, “O Jibraeel! Is this Ali?”

Then I received a revelation that this was an angel that Allah created in the shape of Ali bin Abi Taleb. Everyday seventy thousand angels come to visit this angel and praise and sanctify Allah. And the reward for their praise and sanctification is written for those who love Ali bin Abi Taleb.³⁷¹

³⁶⁹ Bihar Al-Anwar 7:267.

³⁷⁰ Bihar Al-Anwar 39:286.

³⁷¹ Bihar Al-Anwar 39:110. Kharaej 2:812. ‘Oyoun Akhbar Al-Redha 2:130.

Hadith Number 52

W.S: Abu Jaafar Mohammad bin Ali bin Husain bin Musa, from Mohammad bin Ali Al-Alawy, from his uncle Mohammad bin Abi Qasem, from Mohammad bin Ali Al-Kufi, from Aamer bin Katheer Al-Sarraj, from Abi Jarud, from Thabet bin Abi Safiyyah, from Ali bin Husain, from Husain bin Ali, from Ali bin Abi Talebؑ, from the Messenger of Allahﷺ, who said:

Allah has made it obligatory to obey me and He has forbidden you from disobeying me. Allah has ordered you to follow my commands.

Allah has made it obligatory to obey Ali after me, just as he enjoined you to obey me. And Allah has forbidden you from disobeying Ali, just as he has forbidden you from disobeying me.

Allah has assigned Ali, the Commander of the Believers, as my brother, my minister, my successor, and my heir.

Ali is from me and I am from him. Loving Ali is Iman and hating Ali is Kufr.

Loving Ali is loving me, and hating him is hating me.

Ali is the master of whomsoever I am the master, and I am the master of every Muslim.

Ali and I are the fathers of this nation.³⁷²

Hadith Number 53

W.S: Abu Mohammad Abdullah bin Mohammad bin Abdullah bin Dinar, from Isma'eel bin Mohammad Al-Saffar, from Hasan bin 'Arafa, from Saeed bin Mohammad Al-Warraaq, from Ali bin Hazour, from Aba Maryam Al-Thaqafi, from Ammar bin Yasir, who said:

I heard the Messenger of Allahﷺ say to Ali bin Abi Talebؑ:

O Ali! Bliss be on those who love you, and woe unto those who do not believe you and lie about you.³⁷³

³⁷² Amaali of Sadouq 22. Bihar Al-Anwar 38:91.

³⁷³ Bihar Al-Anwar 39:286.

Hadith Number 54

W.S: Abu Jaafar Mohammad bin Ali bin Husain bin Musa narrated from Mohammad bin Ali Al-Alawy, from his Uncle Mohammad bin Abi Qasem, from Mohammad bin Ali Al-Kufi, from Mohammad bin Sanan, from Ziyad bin Monthir, from Saeed bin Jubayr, from Ibn Abbas, from the Messenger of Allah ﷺ, who said:

Those who go against Ali after me are Kafers and those who believe that Ali has partners are polytheists.

Those who love Ali are believers and those who hate Ali are hypocrites.

Those who follow Ali will join him (on the Day of Judgement). Those who fight Ali are apostates, and those who oppose Ali will be destroyed.

Ali is the light of Allah in His land and Ali is Allah's decisive argument on His creation.

Ali is Allah's sword on His enemies. Ali is the heir of the knowledge of Allah's prophets. Ali is Allah's Most Exalted word, and Ali is the most hated word of his enemies.

Ali is the master of the successors, and he is the successor of the Master of the Prophets.

Ali is the Commander of the Believers, Imam of the Muslims, and he is the glorified leader of the companions of Paradise.

Allah will not accept the belief of anyone who does not believe in the Wilayat of Ali and who does not obey him.³⁷⁴

Hadith Number 55

W.S: Ibrahim bin Ahmad narrated from Mohammad bin 'Ays Al-Ghassani, from Hisham bin Ammar, from Khalid bin Abdullah Al-T'ahhan, from Ayyoub Al-Sajestani, from Abi Qulabah Al-Hawbi, who said:

³⁷⁴ Amaali of Sadouq 19.

I asked Um Salamah (may Allah have mercy on her) about the Shia of Ali and she said:

I heard the Messenger of Allah ﷺ say, “The Shia of Ali are the winners on the Day of Judgement.”³⁷⁵

Hadith Number 56

W.S: Abu Mohammad Abdullah bin Ahmad Al-Sha’raani, from Abul Hasan Ali bin Husain bin Ya’qoub bin Harath Al-Kufi, from Jaafar bin Ahmad bin Yusuf, from Husain bin Nasr bin Muzahim, from Ibrahim bin Hakam bin Z’aheer, from Abi Hakeem, from Jabir bin Yazid, from Abu Jaafar Mohammad bin Aliؑ, who said:

O people! Allah, in His generosity, has honoured the family of your Prophet and He has entrusted them with His secret and His knowledge.

They are the pillars of Allah’s religion and they are the witnesses of His knowledge.

Allah created them before He created the creation and He kept them under the shade of His Throne.

Allah has selected them and assigned them as the flags for His slaves and the guides to His path.

They are the Imams who are on the right path; they are the righteous leaders and they are the justly balanced group.³⁷⁶

They protect those who seek refuge with them and they save those who rely on them.

Those who follow them will be envied (on the Day of Judgement) and those who antagonize them will be destroyed.

Those who hold on to them will be the winners.

³⁷⁵ Amaali of Sadouq 295. ‘Oyoun Akhbar Al-Redha 2:52.

³⁷⁶ This is referring to the verse, “*And thus We have made you a justly balanced group, so that you may be witnesses over mankind*” (2:143).

Prophethood is about them. The angels descend to them and the RUHUL AMEEN (the guardian spirit) is sent to them.

Allah has given them that which He has not given to anyone in the whole universe.

They are the graceful branches and they are the blessed tree.

They are the sources of knowledge; they are the house of prophethood; they are the place of descent for the angels; and they are the family of the house of mercy and blessings.

They are the ones from whom Allah kept off every kind of impurity and whom Allah purified with a thorough purification.³⁷⁷

Hadith Number 57

W.P.S: Abul Husain bin Abi Tayyeb bin Shuaib narrated from Ahmad bin Abi Qasem Al-Qorashi, from Isa bin Mahraan, from Isma'eel bin Umayyah, from 'Anbasah Al-'Abdi, from Jabir bin Abdullah Al-Ansari, who said:

We were sitting with Abu Jaafar Mohammad bin Ali bin Husain^{عليه السلام}, when he recited this verse, *“Every soul is a pledge for what it has earned, except the people of the right hand”* (74:38-39).

So someone asked, *“Who are the people of the right hand?”*

Mohammad bin Ali^{عليه السلام} replied, *“They are Shia of Ali bin Abi Taleb^{عليه السلام}.”*³⁷⁸

Hadith Number 58

W.S: Mohammad bin Abdullah Al-Wa'iz narrated from Hasan bin Abdullah bin Shazaan Al-'Omani, from Mohammad bin Forsad Al-Abbad, from Haitham bin Ahmad, from Abbad bin Saheeb Al-Halabi, from Ali bin Husain, from Zar bin Hubaish, from Ali bin Abi Taleb^{عليه السلام}, who said:

³⁷⁷ Bihar Al-Anwar 26:253.

³⁷⁸ Taawil Al-Ayaat 2:737. Bihar Al-Anwar 7:192, 24:8. Majma' Al-Bayan 10. Tafseer Al-Qummi 702.

On the Day of Judgement, people will be called by the name of their mothers, except my Shia and those who love me. They will be called by the name of their fathers because they were conceived legitimately.³⁷⁹

Hadith Number 59

W.S: Abu Jaafar Ahmad bin Isa Al-'Ajali, from Mohammad bin Ahmad bin Abdullah bin Ziyad Al-'Abram, from Ali bin Hatam Al-Moqari, from Shoraik ,from Salim Al-Aftas, from Saeed bin Jubayr, from Ibn Abbas, from the Messenger of Allah ﷺ, who said to Ali bin Abi Taleb ؑ:

O Ali! Your Shia are the winners on the Day of Judgement. Therefore, those who insult one of them have insulted you, and those who insult you have insulted me, and Allah will take those who insult me to Hell, the worst destination for all eternity.

O Ali! You are from me and I am from you. Your soul is from my soul, your clay is from my clay, and your Shia were created from the remainder of our clay. Those who love them love us, those who hate them hate us, those who antagonize them antagonize us, and those who befriend them befriend us.

O Ali! The sins and mistakes of your Shia will be forgiven. O Ali! I will intercede for your Shia on the Day of Judgement when I stand in my praised status, so give them these glad tidings.

O Ali! Your Shia are the Shia of Allah; your supporters are the supporters of Allah; your friends are the friends of Allah; and your party is the party of Allah.

O Ali! Blessed are those who follow you, and distressed are those who antagonize you.

O Ali! You have a treasure in Paradise and you are its Dhul Qarnain (the owner of two branches).^{380 381}

³⁷⁹ Bihar Al-Anwar 7:241.

³⁸⁰ The treasure here means Mohsen ؑ, Imam Ali ؑ's son, who was murdered between the wall and the door of the house of Fatema ؑ when she was kicked in her stomach while she was pregnant with him. The two branches are Hasan and Husain ؑ. *Maani Al-Akhbar page 206*

³⁸¹ Amaali of Sadouq 23.

Hadith Number 60

W.S: Abul Husain Mohammad bin Abdullah bin Mohammad bin Hamran Al-Farrar, from Abu Naeem Abdul Malik bin Mohammad bin Oday, from Ahmad bin Yahya Al-Ewady, from Isma'eel bin Abaan, from Amr bin Hareeth, from Dawud bin Saleel, from Anas bin Malik, from the Messenger of Allah ﷺ, who said:

Seventy thousand people from my nation will enter Paradise without judgement.

Then the Prophet ﷺ looked at Ali and said, "They are your Shia, and you will be walking in front of them."

Hadith Number 61

W.S: Abu Mohammad Abdullah bin Mohammad bin Abdullah bin Dinar narrated from his father, from Ahmad bin Mohammad bin Salim bin Mohammad bin Yahya bin Z'arees, from Mohammad bin Jaafar, from Nasr bin Mozahim, and Ibn Abi Hammad, from Abi Dawud, from Abdullah bin Shoraik, from Abi Jaafar Mohammad bin Aliؑ, who said:

Abu Bakr, Omar, Zubair, and Abdul Rahman bin Awf went to visit the Messenger of Allah ﷺ. The Prophet ﷺ entered and sat with them. He gave his shoes to Ali bin Abi Talebؑ (to fix them) because his boot straps were ripped.

Then the Prophet ﷺ said:

There will be some people sitting on pulpits made of light to the right of Allah and His Throne. Their faces and their clothes will be made of light, a light (that is so bright) that it blinds those who look at it.

"O Messenger of Allah, who are those people?" Abu Bakr asked. But the Prophet ﷺ did not reply.

"O Messenger of Allah! Who are those people?" Zubair asked. But the Prophet ﷺ did not reply.

"O Messenger of Allah! Who are those people?" Abdul Rahman asked. But the Prophet ﷺ did not reply.

"O Messenger of Allah! Who are those people?" Ali bin Abi Talebؑ asked.

The Prophet ﷺ replied, “They are the people who loved (in the way of Allah) with the light of Allah, regardless of family ties or wealth. They are your Shia, O Ali! And you are their Imam.”³⁸²

Hadith Number 62

W.S: Mohammad bin Isma’eel Al-Alawy, from Ahmad bin Ali bin Mahdi bin Sadaqa Al-Reqqi, from his father, from Ali bin Musa Al-Redha, from Musa bin Jaafar, from Jaafar bin Mohammad, from Mohammad bin Ali, from Ali bin Husain, from Husain bin Ali^{عليه السلام}, from the Commander of the Believers, Ali bin Abi Taleb^{عليه السلام}, who said:

The Messenger of Allah ﷺ said to me:

Allah looked at earth and chose me, and then He looked again and He chose you. You are the father of my sons. You repay my debts and fulfill my promises. On the Day of Judgement, you will be (next to me) by the Pool.

Blessed are those who love you, and woe unto those who hate you.³⁸³

Hadith Number 63

W.S: Abdullah bin Mohammad bin Abdullah bin Ahmad bin Harb narrated from Abdullah bin Ahmad bin Husain, from Abdullah bin Hashim, from Wakee’, from Aamash, from Saad bin Ubaidah, from Abdullah bin Buraida Al-Aslami, from his father, from the Messenger of Allah ﷺ, who said:

Of whomsoever I am his master, Ali is his master.

Hadith Number 64

W.S: Abul Husain bin Abi Tayyeb bin Shuaib, from Mohammad bin Faz’eel, from Ali bin Aasim, from Moghirah, from Ibrahim, from Aswad, from Abdullah bin Mas’oud, from the Messenger of Allah ﷺ who said:

³⁸² Bihar Al-Anwar 39:216.

³⁸³ Bihar Al-Anwar 37:222.

O Ali! You divide between (those who go to) Paradise and Hell, and you are the leader of the believers.³⁸⁴

Hadith Number 65

W.S: the scholar Abu Jaafar Mohammad bin Ali bin Husain bin Babeweyh narrated from Abdullah bin Jaafar Al-Hemyari, from Ahmad bin Mohammad bin Isa, from his father, from Yunus bin Abdul Rahman, from Mansour Al-Sailaq, from Jaafar bin Mohammad Al-Sadiq^{عليه السلام}, from his father, from his grandfather^{عليه السلام}, from the Commander of the Believers^{عليه السلام}, from the Messenger of Allah^ﷺ, who said:

On the night of Me'raaj, Allah entrusted three statements to me.

Allah said, "O Mohammad!"

"I am at your service, O my Lord," I replied.

Allah said, "Ali is the Imam of the pious, the glorified leader of the companions of Paradise, and the leader of the believers."³⁸⁵

Hadith Number 66

W.S: the scholar Abu Jaafar narrated from his father, from Abdullah bin Is'haaq Al-Moassab, from Ahmad bin Ali Al-Asbahani, from Ibrahim bin Mohammad Al-Thaqafi, from Abdul Rahman bin Abi Hashim, from Yahya bin Husain, from Saad bin T'areef, from Asbagh bin Nobatah, from Salman, from the Messenger of Allah^ﷺ, who said:

O people of Muhajerin and Ansar! Should I guide you to someone who will never lead you astray if you hold on to him?

The people replied, "Yes, O Messenger of Allah!"

The Prophet^ﷺ said, "This is Ali, my brother, my successor, my minister, my heir, my caliph, and he is your Imam. Love him for your love for me, and honour him the way you honour me. Jibraeel ordered me to tell you what I just said."³⁸⁶

³⁸⁴ Bihar Al-Anwar 39:209.

³⁸⁵ Amaali of Sadouq 385.

³⁸⁶ Amaali of Tousi 1:227.

Hadith Number 67

W.S: Marz'iyah narrated from Abbas bin Mohammad, from Salaam bin Salim, from Jabir Al-Jo'fi, from Jaafar bin Mohammadﷺ, who said:

One day while the Commander of the Believers, Ali bin Abi Talebﷺ, was giving a speech in the mosque of Kufa, a snake entered the mosque. People started hitting it with their shoes.

Ali bin Abi Talebﷺ said to them, "Wait! May Allah have mercy on you! This snake is a commissioner."

So people stopped hitting the snake. The snake came close to Ali bin Abi Talebﷺ and started whispering in his ears.

Then the snake came down from the Minbar and Aliﷺ followed it.

The people asked, "O Commander of the Believers! Will you not tell us what the snake said to you?"

He replied, "I will. The snake said, 'I am the messenger of Jinn. They (wanted me to) tell you: 'If people loved and obeyed you the way we do, Allah would not punish mankind in Hell.'"³⁸⁷

Hadith Number 68

Dawud bin Ali bin Abdullah bin Abbas narrated from his father, from Abdullah bin Abbas, who said:

Someone brought a grilled bird for the Prophetﷺ (to eat).

The Prophetﷺ said, "O Allah! Bring your most beloved one from Your creation (to eat with me)." So Ali bin Abi Talebﷺ came.

The Messenger of Allahﷺ said, "O Allah! Befriend his friends, and antagonize those who antagonize him."³⁸⁸

³⁸⁷ Bihar Al-Anwar 39:249. Madinatul Maajiz Chapter 21 Hadith 82.

³⁸⁸ Bihar Al-Anwar 38:355. Amaali of Tousi 1:231.

Hadith Number 69

W.S: Nasr bin Abdullah bin Hafs bin Abdullah Al-Qorashi, from Isa, from Hammad bin Salaamah, from Ziyad bin Mikhraq, from Shahar bin Hawshab, from A'qaba bin Amir, from the Messenger of Allah ﷺ, who said to Ali ؑ:

(O Ali!) Do not blame people about your love because your love is stored under the Throne of Allah, and not everyone can have it. It comes down from the sky based on fate.^{389 390}

Hadith Number 70

The scholar Abu Jaafar Mohammad bin Ali bin Abdul Samad, narrated from his father, from his grandfather Abdul Samad bin Mohammad Al-Tamimi, from Abul Hasan Mohammad bin Qasem Al-Faresi, from Ahmad bin Abi Tayyeb bin Shuaib, from Ibrahim bin Abdullah bin Ahmad bin Hafs Al-Bakhtari, from Zakariyya bin Yahya bin Marwan, from Abdul Rahman bin Salih, from Musa bin Othman Al-Haz'rami, from Abi Is'haaq, from Barra' bin Aazib and Zaid bin Arqam, who said:

We were with the Messenger of Allah ﷺ on the Day of Ghadeer when he said:

SADAQA (charity) is not permissible for me or for my family.

Beware! You have heard my words and you have seen my actions! Those of you who intentionally lie about my words or actions should be prepared for your place in Hell.

I will be standing by the Pool on the Day of Judgement and I want to boast about the size of my nation on that day, so do not disappoint me.

Verily, Allah is my Master and I am the master of every believer. Of whomsoever I am his master, Ali is his master.³⁹¹

³⁸⁹ The choice of loving the Commander of the Believers ؑ was given to all of Allah's creation in 'Aalam Al-Dhar. Refer to chapter 3 Hadith 5.

³⁹⁰ Bihar Al-Anwar 39:286.

³⁹¹ Bihar Al-Anwar 37:223.

Hadith Number 71

Abu Jaafar Mohammad bin Abil Hasan bin Abdussamad Al-Tameemi, from his grandfather, from Abul Hasan Al-Faresi, from Abu Mohammad Abdullah bin Abi Hameed bin Jaafar, from Zaid bin Mohammad bin Jaafar bin Mobarak Al-Kufi, from Mohammad bin Jaafar Al-'Abbab, from Hasan bin Sulaymaan, from Mohammad bin Katheer, from Isma'eel Al-Bazzaz, from Abu Idris, from Nafi' servant of Ayesha, who said:

I was a young boy serving Ayesha. When the Prophetﷺ was with her I used to serve them.

One day while the Prophetﷺ was with her, someone knocked on the door. I opened the door and it was a maid with a covered dish. So I went back and I told Ayesha, who told me to bring her in. She came in and put the dish in front of Ayesha, and Ayesha put it in front of the Prophetﷺ. So the Prophetﷺ started eating from the dish and the maid left.

Then the Prophetﷺ said, "I wish the Commander of the Believers, the Master of Muslims, and the Imam of the pious was here eating with me."

Ayesha asked, "To whom are you referring?"

The Prophetﷺ did not answer. Then he repeated what he said.

Ayesha asked again, "To whom are you referring?" But the Prophetﷺ did not answer.

Then someone knocked on the door and I opened it. It was Ali bin Abi Talebؓ. I went back and told the Prophetﷺ, and he said to call him to enter.

The Prophetﷺ said, "O Abal Hasan! Welcome! I wished for you twice but then when you did not come, I asked Allah to bring you for me. So sit down and eat with me."

Then Ali sat down and ate with the Prophetﷺ.

Then the Prophetﷺ said, "O Ali! May Allah fight those who fight you, and may Allah be the enemy of your enemies."

The Prophetﷺ repeated this two or three times.³⁹²

³⁹² Bihar Al-Anwar 38:351. Yaqeen 13. Ghayatul Maram 18,45,620. Manaqeb Al-Meah 76.

Hadith Number 72

W.P.S: Ahmad bin Mohammad bin Hamad, from Ahmad bin Mohammad bin Saeed Al-Hamdani, from Jaafar bin Mohammad bin Hisham, from Ali bin Husain bin Abi Bordah Al-Bejelli, from Omar bin Qasem bin Yaman, from Abu Is'haaq Al-Sobai'ee, from Harith, from Ali bin Abi Talebؑ, who said:

The Messenger of Allahؐ took my hand on the Day of Ghadeer and said, “O Allah! Befriend his friends, and antagonize those who antagonize him. Love those who love him, and hate those who hate him. Support those who support him, and disappoint those who disappoint him.”³⁹³

Hadith Number 73

Abu Jaafar Mohammad bin Abil Hasan bin Abdul Samad Al-Tameemi, from his father, from his grandfather, from Abul Hasan Mohammad bin Qasem Al-Faresi, from Ahmad bin Marwan Al-Z'obbi, from Mohammad bin Ahmad, from Abil Balkhi, from Mohammad bin Ali bin Khalaf, from Nasr bin Mozahim, from Jaafar Al-Ahmar, from Hilal bin Miqlas, from Abdullah bin As'ad bin Zorarah Al-Ansari, from his father, from the Messenger of Allahؐ, who said:

When I went to the heavens on the night of Me'raaj, I reached a palace made of pearls. The carpets in the palace were made of shining gold.

Allah revealed three of Ali bin Abi Taleb's virtues for me.

Allah said, “Ali is the Master of the Successors and the Master of Muslims; Ali is the Imam of the pious; and Ali is the glorified leader of the companions of Paradise.”³⁹⁴

Hadith Number 74

W.P.S: Abul Hasan Al-Faresi from Abu Abdillah Mohammad bin Yazeed bin Ibrahim Al-Faresi, from Abu Yusuf Yaqoub bin Sufyan Al-Faresi, from Mohammad bin Tasnim Al-Haz'rami, from Hasan bin Husain Al-Qorbi, from Yahya bin Isa, from Al-Aamash, from Habbab bin Abi Thabit, from Saeed bin Jobair, from Ibn Abbas, who said:

³⁹³ Bihar Al-Anwar 37:168.

³⁹⁴ Bihar Al-Anwar 18:402. Yaqeen 177,179.

The Messenger of Allah ﷺ said to Um Salamah:

This is Ali bin Abi Taleb. His flesh is my flesh and his blood is my blood. Ali is to me like Harun was to Musa, except that there is no prophet after me.

O Um Salamah! This is Ali: the Commander of the Believers, the Master of the Muslims. Ali is the keeper of my knowledge and he is the door that opens to me.

Ali is my brother in this life and in the Hereafter, and he will be with me at the highest levels of Paradise.

Ali will kill the disloyal ones, the perfidious, and the apostates.^{395 396}

Hadith Number 75

W.P.S: Abu Ali Ahmad bin Abi Jaafar Al-Baigaqi, from Ali bin Modayni, from Abu Khalifah Faz'l bin Habab, from Mosaddad, from Abu Muawiya, from Abu Aamash, from Abu Salih, from Abu Huraira, who said:

One day Abu Dhar, Bilal, and I were walking with Ali bin Abi Taleb ؑ.

Ali bin Abi Taleb ؑ saw a watermelon, so he gave one Dirham to Bilal and said, “O Bilal! Buy a watermelon with this Dirham and bring it to me.”

We followed Ali ؑ to his home and soon Bilal joined us with a watermelon. Ali ؑ cut the watermelon but it was bitter.

Ali ؑ said:

O Bilal, move this watermelon away from me and come back, and I will tell you about a Hadith that I heard from the Messenger of Allah ﷺ.

The Messenger of Allah ﷺ, with his hand on my shoulder, said to me, “Allah offered your love to the stones, mud, seas, and trees. Those who accepted loving you became pleasant and sweet, and those who refused it became malicious and bitter.”

³⁹⁵ For more information, refer to Chapter 2 Hadith 40.

³⁹⁶ Bihar Al-Anwar 37:337.

So this watermelon is from among those who refused my love.³⁹⁷

Hadith Number 76

Abdul Rahman bin Abi Layla, from his father, from the Messenger of Allah ﷺ, who said:

No slave of Allah is considered to be a believer unless he loves me more than he loves himself, loves my family more than he loves his own family, loves my progeny more than he loves his own progeny, and loves my identical counterpart (the Commander of the Believers ﷺ) more than he loves himself.³⁹⁸

Hadith Number 77

W.S: Ibn Abbas said:

Once the Messenger of Allah ﷺ came out while carrying Hasan and Husain ﷺ on each of his shoulders. He kept kissing Hasan ﷺ and then kissing Husain ﷺ.

So Jibraeel asked the Prophet ﷺ, “Do you love them?”

The Prophet ﷺ replied, “I love them and I love those who love them. Those who love them love me, and those who hate them hate me.”

Hadith Number 78

Abu Abdillah Jaafar bin Mohammad Al-Sadiq ﷺ narrated from his fathers ﷺ, from the Messenger of Allah ﷺ, who said:

On the Day of Judgement, I will repay those who supported my family with even as little as a carat,³⁹⁹ with (as much as) a quintal.^{400 401}

³⁹⁷ Bihar Al-Anwar 27:282. Ikhtisaas of Mufid 249. Riyaz' Al-Naz'erah by Tabari 2:215. Madinatul Ma'ajiz 263.

³⁹⁸ Amaali of Sadouq 274. Elal Al-Sharae' 140.

³⁹⁹ This means very little. A carat is equal to 200 milligrams.

⁴⁰⁰ This means plenty. A quintal is equal to 100 kilograms.

⁴⁰¹ Bihar Al-Anwar 26:228. Amaali of Tousi 2:55.

Hadith Number 79

W.P.S: Husain bin Ibrahim bin Ahmad bin Hisham Al-Moaddab, from Abul Abbas Ahmad bin Yahya bin Zakariya Al-Qattan, from Bakr bin Abdullah bin Habeeb, from Tameem bin Bohulul, from Jaafar bin Othman Al-Ahwal, from Solayman bin Mahran, who said:

I went to Jaafar bin Mohammad عليه السلام and I found a group of Shia with him.

I heard him say:

O Shia! You should beautify us (in the eyes of people) and not disgrace us (with your actions). Speak kindly to people, hold your tongues, and keep it (your tongues) from meddling and saying offensive words.⁴⁰²

Hadith Number 80

W.P.S: Ahmad bin Hasan Al-Qattan and Ali bin Ahmad bin Musa Al-Daqqaq and Mohammad bin Ahmad Al-Sinai and Abdullah bin Mohammad Al-Saying, from Ahmad bin Zakariya Al-Qattan, from Abu Mohammad Bakr bin Abdullah bin Habeeb, from Ali bin Mohammad, from Faz'l bin Abbas, from Abdul Qoddous Al-Warraq, from Mohammad bin Katheer, from Al-Aamash, from Sulaymaan bin Ahmad bin Ayoub Al-Lokhmi, from Ahmad bin Qasem bin Mismar Al-Jawhari, from Waleed bin Faz'l Al-'Anzi, from Monthir bin Ali Al-Anzi, from Al-Aamash and from Mohammad bin Ibrahim bin Is'haaq Al-Taleqani, from Abu Saeed Hasan bin Ali Al-'Adwi, from Ali bin Isa Al-Kufi, from Jorayr bin Abdil Hameed, from Al-Aamash, who said:

Once Mansour Al-Dawaniqi (the Abbasi King who killed Imam Al-Sadiq عليه السلام), sent for me in the middle of the night. I (Sulaymaan) thought to myself that the only reason he had sent for me at this time was to ask me about the virtues of Ali bin Abi Taleb عليه السلام, and he (therefore) wanted to kill me.

So I wrote my will, I embalmed myself, I wore my Kafan, and I went to him.

When I entered, I found Amr bin Ubaid with him. Mansour asked me to sit close to him. I sat so close to him that our knees almost touched each other.

Mansour said, "I want to tell you something. You will either believe me or I will crucify you."

⁴⁰² Amaali of Sadouq 327. Amaali of Tousi 2:55.

I asked, "What is it that you want to tell me?"

Mansour asked, "What is this smell, O Sulaymaan?"

I replied, "When your messenger came and said that you wanted to see me, I thought to myself that the only reason you wanted to see me was to ask me about the virtues of Ali bin Abi Talebؓ. And if I tell you about his virtues you will kill me. So I wrote my will, I embalmed myself, wore my Kafan, and came to you."

Mansour sat up and said, "There is no will nor power except with Allah. O Sulaymaan, how many of his virtues have you narrated?"

I replied, "Several."

He asked again, "How many?"

I replied, "More than ten thousand."

Mansour said, "I will narrate two of his virtues which I swear to Allah you have not heard before."

Mansour continued:

I was running and hiding from the government of Bani Umayyad. I had nothing except the shabby clothes I was wearing. I used to get close to people by pretending that I loved Ali bin Abi Talebؓ and they used to feed me.

One night, I arrived at a mosque at the time of Salaat Al-Maghrib. I thought to myself that I would enter the mosque, pray, and then ask for some food from the people. After the prayer, I saw two young boys enter the mosque.

When the Shaykh (scholar) of the mosque looked at them he said, "Welcome to both of you and welcome to both of the people after whom you were named."

I asked someone next to me, "How are these two children related to the Shaykh?"

He replied, "They are his grandsons and there is no one in this city who loves Ali bin Abi Talebؓ more than he does. That is why he has named his grandsons Hasan and Husainؓ."

I (Mansour) went to the Shaykh of the mosque and said to him, “Should I tell you a Hadith that will please you?”

The Shaykh replied, “If you please me with your Hadith, I will please you with rewards.”

I (Mansour) said, “My father narrated from my grandfather, from Ibn Abbas, who said:

We were sitting with the Messenger of Allah ﷺ when Fatemaؓ entered. She was crying.

The Prophet ﷺ asked her, “Why are you crying?”

She replied, “O Prophet of Allah! Hasan and Husain disappeared yesterday and I do not know where they spent the night.”

The Prophet ﷺ said, “O Fatema! Do not cry! Allah is protecting them.”

Then the Prophet ﷺ raised his hands toward the sky and said, “O Allah! Protect them and keep them safe wherever they are, in desert or in sea.”

Then Jibraeel came down to the Prophet ﷺ and said:

O Messenger of Allah! Do not be saddened! Hasan and Husain are honoured in this life and they will be honoured in the Hereafter, and their father is even better than they are. Hasan and Husain are sleeping in the farms of Bani Najjaar and there is an angel that is guarding them. The angel has placed one of his wings under them as a carpet and his other wing over them to offer them shade.

So the Prophet ﷺ and some of his companions went toward the farms of Bani Najjaar. When they entered, they saw Hasan and Husain hugging each other. They also saw an angel who had placed one of his wings under them and his other wing over them to offer them shade.

The Prophet ﷺ went to them and started to kiss them until they awoke. Then he carried Hasanؓ on his right shoulder and Husainؓ on his left shoulder.

When they left the farm, Abu Bakr said to the Prophet ﷺ, “O Messenger of Allah, let me help you by carrying one of them.”

The Prophet ﷺ replied, “O Abu Bakr, I am the best person to carry them, and they are the best ones to be carried, and their father is even better than they are.”

When they arrived at the mosque, the Prophet ﷺ ordered Bilal to gather the people. When the people had gathered, the Prophet ﷺ went on the Minbar and said, “O people, should I tell you about the people who have the best grandfather and grandmother?”

The people replied, “Yes, O Messenger of Allah!”

The Prophet ﷺ said, “Hasan and Husain. Their grandfather is the Messenger of Allah ﷺ and their grandmother is Khadija Al-Kubra, daughter of Khuwailed, Master of the Women of Paradise. O people, should I tell you about the people who have the best father and mother?”

The people replied, “Yes, O Messenger of Allah!”

The Prophet ﷺ said, “Hasan and Husain. Their father is the man who loves Allah and His Messenger, and Allah and His Messenger love him. Their mother is Fatema, daughter of the Messenger of Allah and the Master of All of the Worlds’ Women. O people, should I tell you about the people who have the best paternal uncle and aunt?”

The people replied, “Yes, O Messenger of Allah!”

The Prophet ﷺ said, “Hasan and Husain. Their uncle is Jaafar Al-Tayyar, who has two wings in Paradise, and their aunt is Um Hani, daughter of Abu Taleb. O people, should I tell you about the people who have the best maternal uncle and aunt?”

The people replied, “Yes, O Messenger of Allah!”

The Prophet ﷺ said, “Hasan and Husain. Their uncle is Qasem, son of the Messenger of Allah ﷺ, and their aunt is Zainab, daughter of the Messenger of Allah ﷺ.”

Then the Prophet ﷺ looked at the people and said:

O Allah! You know that Hasan will be in Paradise, Husain will be in Paradise, their grandfather will be in Paradise, their grandmother is in Paradise, their father will be in Paradise, their mother will be in Paradise,

their paternal uncle is in Paradise, their paternal aunt will be in Paradise, their maternal uncle is in Paradise, their maternal aunt will be in Paradise, and those who love Hasan and Husain will be in Paradise, and those who hate them will be in Hell.

(After narrating this Hadith to the Shaykh of the mosque) the Shaykh asked me (Mansour), "Who are you?"

I replied, "I am from Iraq."

He asked, "Are you an Arab or a slave?"

I replied, "I am an Arab."

He said, "You narrate these Ahadith for people and you do not have anything?!" So he gave me his aba and his mule. I later sold the mule for three hundred Dinars.

Then the Shaykh of the mosque thanked me and said, "I have a request."

I asked, "What do you want?"

He replied, "We have two brothers here. One of them is the Shaykh of another mosque and the other one is a muezzin. The Shaykh has loved Ali bin Abi Taleb عليه السلام ever since he was born but the muezzin has always hated Ali. I want you to go to the Shaykh and narrate a Hadith for him."

I (Mansour) went to the other Shaykh's house. When I knocked on the door, a young man opened it.

When he saw me, he recognized the aba and the mule that the Shaykh had given me and said, "I am sure that the Shaykh has given you his aba and his mule because you love Ali bin Abi Taleb عليه السلام, so narrate a Hadith for me."

I said, "My father narrated from my grandfather, from Ibn Abbas, who said:

Once we were sitting with the Messenger of Allah ﷺ when Fatema عليها السلام came crying.

The Prophet ﷺ asked her, "O Fatema! Why are you crying?"

Fatemaؓ replied, “The women of Quraysh blame me and think that you have married me to a poor man who has no money.”

The Prophetﷺ said:

Do not cry, O Fatema! I swear to Allah that I did not marry you to him before Allah married you to him on top of His Throne, and Jibraeel and Mikaeel witnessed it.

Verily, Allah looked from the top of His Throne and chose me from among all of His creation and sent me as a Prophet. Then He looked again and He chose Ali as my heir and my successor. Ali is the bravest, the most knowledgeable, and the most patient one. He is the most just on his people and he is the best divider. Hasan and Husain are the Masters of the Youth of Paradise, and Allah has honoured them and mentions their names in the Torah of Musa as Shobbar and Shubair.

O Fatema! Do not cry! On the Day of Judgement, Ali will be resurrected with me and he will be honoured with two dresses like me.

O Fatema! On the Day of Judgement, I will ask Allah to bring Ali for me, and then I will intercede and Ali will intercede with me.

O Fatema! Do not cry! On the Day of Judgement, a caller will call, “O Mohammad! Your grandfather, Ibrahim, is an excellent grandfather, he is Allah’s friend. And your brother, Ali, is the best brother.”

O Fatema! Ali will help me with the keys of Paradise.

O Fatema! Ali and his Shia are the winners on the Day of Judgement.

When I (Mansour) finished this Hadith, the young man asked me, “Who are you?”

I replied, “I am from Iraq.”

“Are you a slave or an Arab?” the young man asked.

“I am an Arab,” I replied. Then he gave me thirty dresses and ten thousand Dirhams.

He said, “You pleased me by narrating this Hadith so I want you to come to our mosque tomorrow and see my brother who hates Ali bin Abi Talebؓ.

So I went to the mosque (the next day). While I was praying, I saw a young man next to me. While he was praying, his turban fell from his head. I looked at his head and it was like the head of a pig and his face looked like (that of) a pig. I did not even know how to finish my prayers.

When he was leaving, I said to him, “Why is your head like this?”

He took me to a store where he started crying profusely.

Then he said:

I was a muezzin and every morning I used to curse Ali one thousand times in the Adhan. One day I cursed him four thousand times. When I left my home and came to this store, where we are now, I fell asleep. I saw the Prophet ﷺ in my dream with his companions, with Hasan عليه السلام to his right and Husain عليه السلام to his left.

The Prophet ﷺ and his companions sat down, but Hasan and Husain عليه السلام were still standing. Hasan عليه السلام had a glass in his hand and Husain عليه السلام had a jug (of water) in his hand.

Then the Prophet ﷺ said, “O Hasan, give me some water.”

Hasan عليه السلام raised the glass and said, “O Husain, pour some water.”

Husain عليه السلام poured some water in the glass and gave it to the Prophet ﷺ.

The Prophet ﷺ drank the water and said, “Give water to my companions.”

So they gave water to them.

Then the Prophet ﷺ said, “Give some water to that man who is sleeping over there.”

Hasan and Husain عليه السلام started to cry.

“Why are you crying?” the Prophet ﷺ asked them.

They replied, “How can we give water to a man who curses our father one thousand times a day, and he has cursed him four thousand times today?”

Then the Prophet ﷺ stood up, extremely angry. He walked toward me and said, “May Allah curse you! You curse Ali when you know he is from me?! And you insult Ali, knowing he is from me?!”

Then the Prophet ﷺ spat on my face, and kicked me with his leg and said, “Get away! May Allah change your creation!”

I woke up and my head has looked like this ever since.

Then Mansour said to me (Sulaymaan), “Have you ever heard any Ahadith like these?”

“No,” I replied.

Mansour said, “Loving Ali is believing and hating Ali is hypocrisy. I swear to Allah that no one loves Ali but a believer, and no one hates Ali but a hypocrite.”

Then I said, “O King, give me permission to speak.”

“You are safe. Speak,” he replied.

I (Sulaymaan) asked, “What is your opinion of those who killed Hasan and Husain? ﷺ”

“They will be in Hell,” replied Mansour.

I asked, “What is your opinion of those who kill the sons of Husain? ﷺ”

Mansour was silent for quite some time. Then he said, “Kingdom does not know father nor sons. You can go now and narrate as many Hadith about the virtues of Ali as you please.”⁴⁰³

Hadith Number 81

W.P.S: Mohammad bin Musa bin Motawakkil, from Mohammad bin Abi Abdillah Al-Kufi, from Musa bin Imran Al-Nakha'ee, from his uncle, Husain bin Yazid Al-Nowfali, from Ali bin Salim, from his father, from Thabit bin Abi Safiyah, from Saeed bin Jobair, from Ibn Abbas, from the Messenger of Allah ﷺ, who said:

⁴⁰³ Amaali of Sadouq 8,354. Manaqeb Al-Khawarezmi 200. Ihqaq Al-HAQQ 15:12.

Those who want Allah to bestow on them everything that is good should follow Ali after me, love his friends, and be the enemy of his enemies.⁴⁰⁴

Hadith Number 82

W.P.S: Abbas bin Faz'l, from Abu Zar'ah, from Othman bin Mohammad, from Abu Shaibah Al-Abasi, from Abdullah bin Nomair, from Harith bin Hosairah, from Abu Salman Zaid bin Wahab, from Abdullah bin Abbas, from the Messenger of Allah ﷺ, who said:

My Wilayat and the Wilayat of my family is a pass of safety from Hell.⁴⁰⁵

Hadith Number 83

W.P.S: Ahmad bin Mohammad bin Yahya Al-Attar, from his father, from Jaafar bin Mohammad Al-Fazari, from Abbad bin Ya'quob, from Mansuor bin Abi Nowayrah, from Abu Bakr bin Ayyash, from Abi Qudamah Al-Fidaee, from the Messenger of Allah ﷺ, who said:

Those whom Allah has honoured with the knowledge of my family and the acceptance of the Wilayat should know that Allah has bestowed on them everything that is good.⁴⁰⁶

Hadith Number 84

W.P.S: Mohammad bin Musa bin Motawakil, from Mohammad bin Abi Abdillah Al-Kufi, from Musa bin Imran Al-Nakha'ee, from his uncle Husain bin Yazid Al-Nowfali, from Hasan bin Ali bin Abi Hamzah, from Abi Baseer, from Jaafar bin Mohammad Al-Sadiq ﷺ, who said:

Those who are committed to their obligatory religious duties, who prevent themselves from committing unlawful acts, who do well in accepting the Wilayat of the family of the Prophet ﷺ, and who disown the enemies of Allah, will enter Paradise from any one of the eight doors that they choose.⁴⁰⁷

⁴⁰⁴ Amaali of Sadouq 382.

⁴⁰⁵ Amaali of Sadouq 382.

⁴⁰⁶ Amaali of Sadouq 383.

⁴⁰⁷ Amaali of Sadouq 383.

Hadith Number 85

W.P.S: My father and Mohammad bin Hasan, from Sa'ad bin Abdullah, from Ahmad bin Mohammad bin Khalid, from Abul Qasem Abdulrahman Al-Kufi, and Abu Yusuf Yaqoub bin Yazid Al-Anbari Al-Katib, from Abu Mohammad Abdullah bin Mohammad Al-Ghefaari, from Husain bin Yazid, from Jaafar bin Mohammad Al-Sadiq^{عليه السلام}, from his father, from his fathers^{عليهم السلام}, from the Messenger of Allah^{صلى الله عليه وسلم}, who said:

“Those who love us should thank Allah for the first blessing.”

People asked, “What is the first blessing?”

The Prophet^{صلى الله عليه وسلم} replied, “Legitimacy of birth. No one loves us except those who were conceived legitimately.”⁴⁰⁸

Hadith Number 86

W.P.S: Ali bin Ahmad bin Abi Abdillah bin Ahmad bin Abi Abdillah Al-Barqi, from his father, from Ahmad bin Abi Abdillah, from Mohammad bin Isa bin Abdullah, from Abi Mohammad Al-Ansari, from a group of our companions, from Mohammad bin Ali Al-Baqir^{عليه السلام}, who said:

Those who wake up and find the coolness of our love in their heart should thank Allah for the first blessing.

People asked, “What is the first blessing?”

Mohammad bin Ali^{عليه السلام} replied, “Legitimacy of birth.”⁴⁰⁹

Hadith Number 87

W.P.S: Husain bin Ibrahim bin Natanah, from Ali bin Ibrahim, from his father Ibrahim bin Hashim, from Mohammad bin Abi Umair, from Abu Ziyad Al-Nohadi, from Obaidullah bin Salih, from Zaid bin Ali, from his father Ali bin Husain^{عليه السلام}, from his father Husain bin Ali^{عليه السلام}, from his father the Commander of the Believers, Ali bin Abi Taleb^{عليه السلام}, from the Messenger of Allah^{صلى الله عليه وسلم}, who said:

⁴⁰⁸ Amaali of Sadouq 383. Elal Al-Sharae' 141. Amaali of Tousei 2:71.

⁴⁰⁹ Amaali of Sadouq 384. Elal Al-Sharae' 141.

O Ali! Those who love me, you, and the Imams from your sons should thank Allah for the legitimacy of their birth because verily, no one loves us except those who are conceived legitimately, and no one hates us except those who are conceived illegitimately.⁴¹⁰

Hadith Number 88

W.P.S: Mohammad bin Hasan bin Ahmad bin Waleed, from Ahmad bin Alawiyah, from Ibrahim bin Mohammad, from Mas'udi, from Ali bin Qasem Al-Kendi, from Sa'ad bin Abi Taleb, from Othman bin Qasem Al-Ansari, from Zaid bin Arqam, from the Messenger of Allah ﷺ, who said:

“Should I guide you to someone who will not lead you astray and who will prevent you from being destroyed if you follow him?”

People said, “Yes, O Messenger of Allah!”

The Prophet ﷺ said, “Your Imam and your Wali is Ali bin Abi Taleb. So support him, follow his advice, and believe in him. Jibraeel ordered me to tell you this.”⁴¹¹

Hadith Number 89

W.P.S: Ahmad bin Ziyad bin Jaafar Al-Hamdani, from Ali bin Ibrahim bin Hashim, from Jaafar bin Salmah, from Ibrahim bin Mohammad Al-Thaqafi, from Ibrahim bin Musa, from Abu Qotadah Al-Harrani, from Abdul Rahman bin Ala Al-Hazrami, from Saeed bin Musayeb, from Ibn Abbas, who said:

The Messenger of Allah ﷺ was with Ali, Fatema, Hasan, and Husain ﷺ one day when he said:

O Allah! You know that they are my family and they are the most honourable people in my eyes. O Allah! Love those who love them, and hate those who hate them. Befriend their friends, antagonize those who antagonize them, and support those who support them. O Allah! Purify them from any uncleanness; make them infallible and support them with the Holy Spirit.

⁴¹⁰ Amaali of Sadouq 384. Elal Al-Sharae' 141.

⁴¹¹ Amaali of Sadouq 386.

Then the Prophet ﷺ said:

O Ali! You are the Imam of my nation, you are my caliph on my nation after me, and you will lead the believers to Paradise.

It is as if I can see my daughter, Fatema, on the Day of Judgement. She will be brought on a platform made of light. There will be seventy thousand angels to her right, seventy thousand angels to her left, seventy thousand angels in front of her, and seventy thousand angels behind her, and she will be leading the (female) believers of my nation to Paradise.

Every woman who prays five times a day, fasts in the month of Ramadhan, goes to Hajj, pays Zakaat, obeys her husband, and accepts the Wilayat of Ali after me will enter Paradise with the intercession of my daughter.

Fatema is the Master of All of the Worlds' Women.

People asked, "Is she the master of the women of her time?"

The Prophet ﷺ replied:

Maryam was the master of the women of her time. My daughter, Fatema, is the Master of All of the Worlds' Women from the first to the last. Every time she stands in her mihrab for prayers, seventy thousand high-ranked angels come and say Salaam to her.

The angels call out to her, 'O Fatema! *"Verily, Allah has chosen you, and purified you, and chosen you above all the women of the worlds"* (3:42), which is the same way the angels used to call Maryam.

Then the Prophet ﷺ looked at Ali ﷺ and said:

O Ali! Fatema is a piece of my flesh, she is the light of my eyes, and she is the apple of my heart. That which saddens her saddens me, and that which pleases her pleases me.

She is the first one (from my family) who will join me, so treat her with kindness after me.⁴¹²

⁴¹² This means she will be the first one who will be killed after the Prophet ﷺ's death.

As for Hasan and Husain, they are my sons and my flowers. They are the Masters of the Youth of Paradise, so treat them like you would treat your eyes and ears.

Then the Prophet ﷺ raised his hands toward the sky and said:

O Allah! I testify that I love those who love them. I hate those who hate them. I am at peace with those who are at peace with them. I fight those who fight them. I am the enemy of their enemies, and I am the friend of their friends.⁴¹³

Hadith Number 90

W.P.S: Ali bin Ahmad bin Musa Al-Daqqaq, from Abul Abbas Ahmad bin Yahya bin Zakariya Al-Qattan, from Bakr bin Abdullah bin Habib, from Omar bin Abdullah, from Hasan bin Husain bin Asem, from Isa bin Abdullah bin Mohammad bin Omar bin Ali, from his father, from his grandfather, from Ali bin Abi Taleb ؑ, from Salman Al-Faresi, who said:

O Abal Hasan! Almost every time I was with the Messenger of Allah ﷺ and we would see you coming toward us, the Messenger of Allah ﷺ would say to me, “O Salman! Ali and his party are the successful ones on the Day of Judgement.”⁴¹⁴

Hadith Number 91

W.P.S: Ali bin Ahmad bin Abi Abdillah bin Ahmad bin Abi Abdillah Al-Barqi, from his father, from his grandfather Ahmad bin Abi Abdillah Al-Barqi, from his father Mohammad bin Khalid, from Sahl bin Marzaban Al-Faresi, from Mohammad bin Mansoor, from Abdullah bin Jaafar, from Mohammad bin Faiz bin Mukhtar, from his father, from Mohammad bin Ali Al-Baqir ؑ, from his father (4th Imam ؑ), from his grandfather (3rd Imam ؑ), who said:

The Messenger of Allah ﷺ was riding (a horse/mule) and Ali bin Abi Taleb ؑ was walking beside him.

The Prophet ﷺ said to him, “O Ali! Either ride or go back because Allah has ordered that you should ride when I ride, walk when I walk, and sit when I sit,

⁴¹³ Bihar Al-Anwar 37:85.

⁴¹⁴ Amaali of Sadouq 397. Bihar Al-Anwar 40:7.

except when there is a rule from among the rules of Allah that needs to be obeyed.”⁴¹⁵

Allah has not honoured me with anything without honouring you with something similar.

He chose prophethood for me and He assigned you as my successor, so you will carry out the rules of the prophethood and accomplish its most difficult tasks.

I swear to the One who truly sent me as a prophet that those who deny you do not believe in me. And those who reject you have not testified in me, and those who disbelieve in you do not believe in Allah.

Your grace is from my grace, and my grace is a grace for you. And that is why Allah says, *“Say: ‘in the grace of Allah and in His mercy-in that let them rejoice; it is better than all that they amass”* (10:58).

“Grace of Allah” (in this verse) is my prophethood. *“His mercy”* is the Wilayat of Ali bin Abi Taleb. *“In that”* refers to my prophethood and Ali’s Wilayat. *“Let them rejoice”* refers to (the rejoicing of) the Shia. *“It is better than all that they amass”* refers to the enemies of the Shia, and *“all that they amass”* refers to wealth, children, and (the pleasures of) this life.

O Ali! I swear to Allah that you were not created except to worship Allah, to make the religion of Allah known, and to make the path of guidance clear for those who seek it.

Those who deviate from you have gone astray, and those who are not guided to you and to your Wilayat cannot be guided to Allah.

That is why Allah says, *“Verily, I forgive, again and again, whosoever repents, believes, and does good, and then he is guided”* (20:82). *“Guided”* refers to your Wilayat.

O Ali! Allah has ordered me to announce your rights as religious obligations on people just like my rights.

(Honouring) your rights is a religious obligation on everyone who believes in me. If it had not been for you, the party of Allah would not have been known. It is

⁴¹⁵ For example, when the Commander of the Believers ﷺ stepped on the Prophet’s shoulders to break the idols in the Kaaba.

through you that the enemies of Allah are known. Those who meet Allah without your Wilayat meet Allah without anything.

Allah revealed to me, *“(O Mohammad) Deliver what has been sent down to you from your Lord” (5:67)*. O Ali! This refers to your Wilayat. *“And if you do not do it, then, (it will be as if) you have not delivered His message (at all)” (5:67)*. If I had not announced the order of Allah about your Wilayat, the value of all of my deeds would have been nullified.

The value of the deeds of those who meet Allah without your Wilayat will be nullified.

I do not say anything except Allah’s words, and what I said about you was sent down from Allah.⁴¹⁶

Hadith Number 92

W.P.S: Mohammad bin Ali Majilaweyh, from his father, from Ahmad bin Mohammad bin Khalid Al-Barqi, from his father, from Khalaf bin Hammad Al-Asadi, from Abul Hasan Al-Abdi, from Sulaymaan Al-Aamash, from Salim Abul Ja’d, who said:

Jabir bin Abdullah Al-Ansari was asked about (the status of) Ali bin Abi Taleb عليه السلام.

He replied:

Ali عليه السلام is the best creation of Allah after the prophets and the messengers, and Allah has not created anyone who is more honourable than Ali and the Imams from his sons عليهم السلام after the prophets and the messengers.⁴¹⁷

I (Abi Ja’d) asked, “What is your opinion of those who hate Ali عليه السلام and belittle him?”

Jabir replied, “Those who hate him are Kafers and those who belittle him are hypocrites.”

I asked, “What is your opinion of those who love Ali عليه السلام and the Imams عليهم السلام after him?”

⁴¹⁶ Amaali of Sadouq 400. Bihar Al-Anwar 38:105.

⁴¹⁷ The Commander of the Believers عليه السلام and his sons, the Imams عليهم السلام, are superior to all of the prophets and messengers except the last Messenger of Allah ﷺ.

Jabir replied, “The Shia of Ali and the Shia of the Imams from his sons are safe and are the winners on the Day of Judgement.”

Then Jabir continued, “Who are the closest people to a leader who misleads people?”

We replied, “The followers and the supporters of that leader.”

Jabir asked, “Who are the closest people to a leader who leads them to the right path?”

We replied, “The Shia (followers) and the supporters of that leader.”

Then Jabir said, “On the Day of Judgement, Ali bin Abi Talebؓ will be carrying the flag of praise and the closest people to him will be his Shia and his supporters.”⁴¹⁸

Hadith Number 93

W.P.S: My father, from Sa'ad bin Abdullah, from Ahmad bin Mohammad bin Khalid, from Qasem bin Yahya, from his grandfather Hasan bin Rashid, from Jaafar bin Mohammad Al-Sadiqؓ, from his fathersؓ, from the Commander of the Believersؓ, from the Messenger of Allahؐ, who said the following on his Minbar:

O Ali! Allah has bestowed in your heart the love of the needy and of the oppressed in the land. So you are pleased with them as brothers and they are pleased with you as an Imam.

Blessed are those who love you and believe in you, and woe unto those who hate you and disbelieve in you.

O Ali! You are the flag of this nation. Those who love you will win, and those who hate you will be destroyed.

O Ali! I am the city of knowledge and you are the door of the city. And how can anyone enter the city except through its door?

⁴¹⁸ Amaali of Sadouq 401.

O Ali! Those who love you are the repentant slaves, and even though they (might be needy or) wear shabby clothes, if they swear by Allah, He will give them anything they want.

O Ali! Your brothers are all pure, honest, and diligent. They love for you and they hate for you. They are despised in the eyes of the creation but they have a great status in the eyes of Allah.

O Ali! Those who love you are Allah's neighbours in FERDOUS⁴¹⁹ and they do not regret what they have missed in this world.

O Ali! I am the friend of your friends, and I am the enemy of your enemies.

O Ali! Those who love you love me, and those who hate you hate me.

O Ali! Your brothers are the ones with withered lips and monasticism shows on their faces.⁴²⁰

O Ali! Your brothers will be pleased at three different moments: when their souls leave their bodies while me and you will be watching them, when they are questioned in their graves, and on the day of the greatest display, when others are asked at the Siraat' about their faith but cannot answer.

O Ali! Your war is my war and your peace is my peace. My war is the war of Allah and my peace is the peace of Allah, so those who make peace with you have made peace with me, and those who make peace with me have made peace with Allah.

⁴¹⁹ For more information about Ferdous, refer to the book: One Hundred Incredible Virtues of Ali bin Abi Taleb and his Sons by Ibn Shazan Al-Qummi, Virtue Number 52.

⁴²⁰ Shaykh Al-Taefah Al-Tousi in Amaali and Shaykh Al-Mufid in Irshad both narrated the following:

One night the Commander of the Believers[ؑ] left the mosque and the moon was shining very brightly.

A group of people were following him, so he stopped and asked them, "Who are you?"

They replied, "We are from your Shia, O Commander of the Believers."

Ali[ؑ] looked at their faces and said, "Then why do you not look like Shia?"

They asked, "What do Shia look like?"

The Commander of the Believers[ؑ] replied, "The colour of their faces has turned yellow from lack of sleep, their eyes have become deep from crying, their backs are bent from their numerous Salaat, their stomachs are almost attached to their backs from fasting, their lips are withered from their constant praying, and they look humble." Bihar Al-Anwar volume 15 page 142.

O Ali! Give these glad tidings to your brothers: if they are pleased with you as a leader and you are pleased with them as followers, Allah will be pleased with them.

O Ali! You are the Commander of the Believers and you are the glorified leader of the Companions of Paradise.

O Ali! Your Shia are the chosen ones. If it had not been for you and your Shia there would not have been any sign of Allah's religion. And if it was not for one of you being on earth, the skies would not have rained on earth.

O Ali! You have a treasure in Paradise and you are its Dhul Qarnain (the owner of two branches)⁴²¹

O Ali! Your Shia are known as the party of Allah.

O Ali! You and your Shia are the *"maintainers of equity"* (3:18), and you and your Shia are Allah's chosen ones.

O Ali! I will be the first to remove the dust from my head (be resurrected) and you will be with me. Then the rest of creation will be resurrected.

O Ali! You and your Shia will be by my Pool and you will distribute water to whomever you love and forbid the water to whomever you hate.

You and your Shia will be safe under the shade of the Throne of Allah on the day of the greatest terror. People will be frightened but you will not. And people will be grieved but you will not.

These verses were revealed to me about you and your Shia:

"Verily, those for whom goodness has gone forth from us, they shall be kept away from it" (21:101); *"The great terror shall not grieve them, and the angels shall meet them (saying): 'this is your day which you were promised'"* (21:103).

O Ali! On the Day of Judgement, you and your Shia will be sought out and will be blessed in the heavens.

O Ali! Angels and the keepers of heaven miss you and your Shia.

⁴²¹ Refer to footnote number 380.

The carriers of the Throne and the high-ranked angels specifically pray for you and your Shia, and they ask Allah (for the needs of) those who love you and your Shia.

The carriers of the Throne and the high-ranked angels feel happy when one of you goes to them (by dying), just like a family feels happy when a loved one, who has been away, comes back to them.

O Ali! Your Shia are those who fear Allah when they are alone and invite people to Allah when they are with others.

O Ali! Your Shia are those who compete in status because they will meet Allah with no sins.

O Ali! The deeds of your Shia are reported to me every week. I feel happy when I see their good deeds and I seek forgiveness for their sins.

O Ali! You are mentioned in the Torah and your Shia were favourably mentioned before they were even created, and you are also mentioned in the Bible.

So ask the people of the Bible and the people of the book about ILIA and they will tell you, although you already know the Bible, the Torah, and the book (the Qur'an).

The people of the Bible praise ILIA but they do not know the Shia (of the Commander of the Believers) by name, although they know them through the description in their books.

O Ali! Your companions are mentioned in the Great Names and they are mentioned more than anyone else from among the inhabitants of earth, so they should rejoice and be more diligent.

O Ali! The souls of your Shia rise to the skies when they sleep or when they die, and the angels look at them the way that people look at the crescent because of how much they miss them and because they know the status that Allah has prepared for them.

O Ali! Tell those of your companions who (truly) know you to refrain themselves from the actions that their enemies would commit. A day or night does not pass without the Mercy of Allah coming down to them, so tell them to keep away from uncleanness.

O Ali! Allah is extremely angry with those who hate your Shia, with those who disown you and your Shia, with those who replace you and your Shia by following your enemies, with those who abandon you and your Shia, with those who choose to go astray and incite people against you and your Shia, with those who hate us, the Ahlul Bayt, and with those who hate those who follow you, support you, choose you, and give their life and wealth for you.

O Ali! Convey my Salaam to your followers and your supporters. Convey my Salaam to those who have seen me and to those who have not seen me, and tell them that they are my brothers and I miss them.

They should convey my knowledge for centuries after me. They should hold on to the rope of Allah, seek refuge with Him, and be diligent in their deeds.

We do not mislead them from the path of guidance; we do not lead them astray.

O Ali! Tell them that Allah is pleased with them and that He boasts about them to His angels. He looks at them every Friday and orders His angels to seek forgiveness for them.

O Ali! There are people who love you when they learn of my love for you. Do not stop supporting these people (because these people) attain nearness to Allah by loving you and dedicating their hearts to you.

They choose you over their father, brother, and children. They follow your path despite the difficulties they are forced to face. They choose nothing over supporting us, being mistreated for us, and dying for us. They do not perceive the difficulties they face in our way to be difficult.

Therefore, be merciful to them and be satisfied with them because Allah, in His knowledge, has chosen them as our Shia from among His creation. He has created them from the remainder of our clay. He has entrusted them with our secret. He has placed the knowledge of our rights in their hearts. He has expanded their chests and He has made them committed to holding on to our rope.

They (the Shia) do not elevate those who are against us above us, even if they lose (wealth in this) life.

Allah supports them and guides them to the right path. They hold on to it while others are in the darkness of ignorance, confused with their own desires, and blinded from seeing the proof that is brought down from Allah.

Their days (those who are not Shia or supporters) pass while Allah is angry with them.

Your Shia are on the right path. They do not feel comfortable with those who are against them. This world is not from them (Shia) and they are not from this world.

They are the light in darkness, they are the light in darkness, they are the light in darkness.⁴²²

⁴²² Bihar Al-Anwar 68:46. Amaali of Sadouq 2-450. Faz'aael Al-Shia 14-17.

Chapter 5

Hadith Number 1

W.S: Abi Mohammad Al-Fahham narrated from his uncle Abul Abbas Ahmad bin Abdullah bin Ali Al-Rawwas, from Abu Abdillah Abdul Rahman bin Abdullah Al-Amry, from Abu Salamah Yahya bin Moghirah, from his brother Mohammad bin Moghaira, from Mohammad bin Sanan, from our master Abi Abdillah Jaafar bin Mohammad^{عليه السلام}, who said:

One day my father (Imam Mohammad bin Ali Al-Baqir^{عليه السلام}) said to Jabir bin Abdullah, “I need to see you privately.”

So when my father was alone with Jabir he said, “Tell me about the tablet that my mother, Fatema^{عليها السلام}, had.”

Jabir said:

Allah is my witness that I went to Fatema^{عليها السلام}, daughter of the Messenger of Allah^{صلى الله عليه وآله}, to congratulate her on the birth of Husain^{عليه السلام}. I saw a green tablet in her hand made of green aquamarine. There was some writing on it with a light that was brighter than the sun and (the tablet) smelled better than musk.

I asked Fatema^{عليها السلام}, “What is this tablet, O daughter of the Messenger of Allah?”

She replied, “This tablet is a gift from Allah to my father. It contains the names of my father, my husband, and the names of his successors from my sons after him.”

I asked her to give it to me so I could write a copy of its contents, and she accepted.

Then my father (Mohammad bin Aliؑ) asked Jabir, “Can you show me the copy you made?”

Jabir replied, “Yes.”

Then Jabir went to his house and brought back a piece of paper with him.

My fatherؑ said to him:

Look at your copy to see (if) what I say (matches your copy). This is what was written on that tablet:

In the name of Allah, most Gracious, most Merciful.

This is a letter from Allah, the most Honourable, the most Knowledgeable, which was sent with the guardian spirit to Mohammad, the last of the messengers.

O Mohammad! Glorify My names, be thankful for My grace, and do not deny My blessings.

Do not desire anyone but Me and do not fear anyone but Me, because those who desire anyone but Me or fear anyone but Me will be punished in a way that I have never punished anyone else from all of the worlds.

O Mohammad! I have chosen you from amongst all of the prophets and I have given preference to your successor above all of the successors.

I have made Hasan the container of My Knowledge after the time of his father, and (I have made) Husain the best of the sons from the first to the last, and through Husain the Imamate will continue.

Ali, the beauty of the worshippers, will remain from Husain, and then (it will be) Mohammad, the one who rips open My Knowledge, the one who will invite (people) to My path through the right methods.

Then (it will be) Jaafar, the truthful in his speech and his actions, after whom there will be a deafening conspiracy.

Woe and more woe unto those who deny My slave and the best of My creation, Musa!

Then Ali, the pleasant, will be killed by a Kafer daemon, and he will be buried in the city that was built by the righteous slave, next to the worst of Allah's creation.⁴²³

Then Mohammad (will come), the guide to My path, the one who safeguards My sanctity, and the one who will leave Ali behind.

Ali will be the one with two names (Ali and Naqi).

After him, Hasan, the honourable, will lead his people.

And after him his son, Mohammad, will rise at the end of time. There will be a white cloud over him to offer him shade from the sun. He will speak with an eloquent language and his voice will reach everyone and everywhere. He is the Mahdi of the family of Mohammad and he will fill the earth with justice, just as it is will be filled with injustice.⁴²⁴

Hadith Number 2

Hammad narrated from Ali bin Zaid, from Adi bin Thabit, from Barra', who said:

We were with the Messenger of Allah ﷺ in the farewell pilgrimage and we stopped in Ghadeer of Khum.

The Messenger of Allah ﷺ called for prayers and he sat down under two trees.

Holding the hand of Ali bin Abi Talebؓ, he said, "Do I not have more authority on the believers than they have on themselves?"

The people replied, "Yes, O Messenger of Allah."

The Prophet ﷺ asked again, "Do I not have more authority on every believer than he has on himself?"

⁴²³ "The worst of Allah's creation" refers to Harun Al-Rasheed, the killer of Imam Musa bin Jaafarؓ

⁴²⁴ Amaali of Tousi 1:298. Ikmaal Al-Deen of Sadouq 1:308.'Oyoun Akhbar Al-Redha 25.

The people replied, “Yes, O Messenger of Allah.”

The Prophet ﷺ said, “This (Aliؑ) is the master of whomsoever I am his master. O Allah! Befriend his friends and antagonize those who antagonize him.”

Then Omar bin Al-Khattab saw Aliؑ and said, “Congratulations, O Ali! You have become my master and the master of every believer!”⁴²⁵

Hadith Number 3

Abu Mohammad Al-Fahham narrated from Al-Mansouri, from his father's uncle Abu Musa bin Isa bin Ahmad, from Omar bin Musa bin Isa bin Ahmad, from Imam Ali bin Mohammad Al-Naqiؑ, from his father Mohammad bin Ali Al-Taqiؑ, from his father Ali bin Musa Al-Redhaؑ, from his father Musa bin Jaafar Al-Kaz'imؑ, who said:

The Messenger of Allah ﷺ said:

O Ali! Allah has forgiven you, your Shia, and those who love your Shia. Rejoice because you are the emptied and the filled: you are emptied from SHIRK (polytheism) and filled with knowledge.⁴²⁶

Hadith Number 4

W.S: The Messenger of Allah ﷺ said:

My daughter, Fatema was named Fatema (someone who weans) because Allah has weaned her and those who love her from Hell.⁴²⁷

Hadith Number 5

Saeed bin Othman narrated from Fuz'ayl bin Zubair, from Dawud, who said:

⁴²⁵ Al-T'araef 147. Bihar Al-Anwar 37:179.

⁴²⁶ Amaali of Tousi 1:300. Bihar Al-Anwar 68:101.

⁴²⁷ Amaali of Tousi 1:300.

I said to Omar bin Al-Khattab's son, "Should I narrate a Hadith for you that I heard from Zaid bin Arqam?"

"Yes," he replied.

I said, "Zaid bin Arqam informed me that on the Day of Ghadeer he heard the Messenger of Allah ﷺ say, 'Of whomsoever I am his master, Ali is his master. O Allah! Befriend his friends and antagonize those who antagonize him.'"

Omar bin Al-Khattab's son replied, "I saw the Prophet ﷺ myself. He took the hand of Ali ﷺ and raised his hand so high that I could even see their armpits, and he said, 'Of whomsoever I am his master, Ali is his master. O Allah! Befriend his friends and antagonize those who antagonize him.'"

I (Dawud) asked, "Did Abu Bakr and Omar hear this?"

Omar bin Al-Khattab's son replied, "I swear to Allah they heard it."

Hadith Number 6

Husain bin Hakam narrated from Isma'eel bin Sabih, from Yahya bin Mosawer, from Abi Jarood, from Boraida Al-Aslami, who said:

When we used to travel with the Messenger of Allah ﷺ, Ali ﷺ was always responsible for the belongings of the Prophet. If the Prophet ﷺ had something that needed to be repaired it was Ali ﷺ who was responsible for it.

Once we were on a trip and we stopped to rest somewhere. Ali ﷺ took the shoes of the Prophet (to repair them).

When Abu Bakr came to the Prophet ﷺ, the Prophet ﷺ said to Abu Bakr, "O Abu Bakr! Say Salaam to the Commander of the Believers."

"(Is there a Commander of the Believers other than you) while you are alive?" Abu Bakr asked.

"Yes, while I am alive," replied the Prophet ﷺ.

"Who is it?" asked Abu Bakr.

“The one who is repairing my shoes,” the Prophet ﷺ replied. Then Omar bin Al-Khattab entered.

The Prophet ﷺ said to him, “Go and say Salaam to the Commander of the Believers.”

“(Is there a commander of the Believers other than you) while you are alive?” asked Omar bin Al-Khattab.

“Yes, while I am alive,” replied the Prophet ﷺ.

“Who is it?” asked Omar bin Al-Khattab.

“The one who is repairing my shoes,” replied the Prophet ﷺ.

Boraida continued:

I was also among those who entered, and the Prophet ﷺ told me to say Salaam to the Commander of the Believers ﷺ. And I said Salaam to him the same way they did (by calling Ali the Commander of the Believers ﷺ).

Hadith Number 7

Isma'eel bin Ghazali narrated from Mohammad bin Fuz'ayl bin Ghazwan, from At'a bin Sayeb, from Saeed bin Jubayr, from Ibn Abbas, from the Messenger of Allah ﷺ, who said:

On the Day of Judgement, Ali bin Abi Taleb and I will stand on the Siraat' and we will each have a sword in our hands.

We will ask each creation of Allah who passes the Siraat' about the Wilayat of Ali.

Those who believe in it will survive, but we will cut off the heads of those who do not and we will throw them in Hell, and that (is the meaning of) Allah's words, *“And stop them, for verily they must be questioned. What is the matter with you that you do not help each other? Nay, but that day they shall be (entirely) submissive”* (37:24-26).⁴²⁸

⁴²⁸ Ta'weel Al-Ayat 2:494. Bihar Al-Anwar 24:273.

Hadith Number 8

Abu Mohammad Al-Fahham narrated from Al-Mansouri, from his father's uncle Abu Musa Isa bin Ahmad bin Isa Al-Mansouri, from Imam Ali bin Mohammad Al-Naqi^{عليه السلام}, from his father Mohammad bin Ali Al-Taqi^{عليه السلام}, from his father Ali bin Musa Al-Redha^{عليه السلام}, from his fathers^{عليهم السلام}, from the Commander of the Believers, Ali bin Abi Taleb^{عليه السلام}, from the Messenger of Allah^ﷺ, who said:

O Ali! Allah created me and you from His own light, and when He created Adam, He placed this light in Adam's backbone. Then we were separated after Abdul Muttalib: I went to the backbone of Abdullah and you went to the backbone of Abu Taleb.

No one qualifies for the prophethood except me, and no one qualifies to be the successor except you.

Those who deny your status as a successor deny my prophethood, and Allah will throw those who deny my prophethood in Hell on their faces.⁴²⁹

Hadith Number 9

W.P.S: The Messenger of Allah^ﷺ said:

On the night of Me'raaj, I was as close to my Lord as the distance of two bows or nearer still, and He revealed to me what He revealed, and then He said to me:

O Mohammad! Convey My Salaam to Ali bin Abi Taleb, the Commander of the Believers. I have never named anyone before Ali with this title, and I will never name anyone after Ali with this title.⁴³⁰

Hadith Number 10

Isma'eel bin Mohammad bin Abdullah bin Hasan narrated from Abdullah bin Ubaidullah bin Abi Rafi', from Abi Rafi' who said:

⁴²⁹ Amaali of Tousi 1:301.

⁴³⁰ Amaali of Tousi 1:301.

On the Day (of the Battle) of Uhud, the flag of the Prophet ﷺ was with Ali bin Abi Taleb ؑ; the flag of the Ansar was with Saad bin Abbadah; and the flag of the enemies was with T'alha Ibn Abi T'alha Al-Johani, who was from Bani Abdul Daar.

Ali ؑ challenged T'alha, attacked him, and killed him, so the flag (of the enemies) fell on the ground. Then Abu Saeed bin Abi T'alha Al-Johani took the flag and challenged Ali ؑ. Ali ؑ accepted his challenge, attacked him, and killed him, and their flag fell again.

Then Othman bin Abdullah Al-Johani took the flag. Ali ؑ attacked him and killed him, and their flag fell again. Then Kalda bin T'alha picked up the flag. Ali ؑ attacked him and killed him, and their flag fell again. Then Mohalis bin T'alha picked up the flag. Ali ؑ attacked him and killed him, and their flag fell again. Then their slave, Z'irar, picked up the flag. Ali ؑ attacked him and cut off his right hand. He held the flag in his left hand but Ali ؑ cut his left hand also. Z'irar held the flag with his arms on his chest and then Ali ؑ killed him, and their flag fell again.

Then 'Amra, daughter of Hareth bin 'Alqama from Bani Abdul Daar, picked up the flag and she gave it to the Quraysh.

Hassaan bin Thabet (the Prophet's poet) wrote a poem about this and said:

You boast about your flag, and it is the worst way of boasting. You boast about a flag that Z'irar, the slave, had carried. And if it was not for a girl from the daughters of Hareth, you would have been sold as slaves in the markets.

So Ali ؑ killed every other flag bearer, and they were all from Bani Abdul Daar bin Qusay.

Then the Messenger of Allah ﷺ saw a group of enemies and said to Ali ؑ, "O Ali! Attack them!"

Ali ؑ attacked them, scattered them, and killed Hisham bin Umayya Al-Makhzumi.

The Messenger of Allah ﷺ saw another group of enemies and said to Ali ؑ, "O Ali! Attack them!"

Ali ؑ attacked them, scattered them, and killed Shaybah bin Malik from Bani A'amer bin Loay.

The Messenger of Allah ﷺ saw another group of enemies and said to Aliؑ, “O Ali! Attack them!”

Aliؑ attacked them, scattered them, and killed Amrah bin Abdullah.⁴³¹

So Jibrael came down to the Prophet ﷺ and said, “O Mohammad! This is sacrificing.”

The Prophet ﷺ replied, “Ali is from me and I am from him.”

Jibrael said, “And I am from both of you.”

Then Jibrael yelled in the sky, “There is no sword except Zulfikar and there is no man except Ali.”

When they went back to Medina, Aliؑ went back to his home with his sword stained with the blood of the disbelievers and read this poem:

O Fatema, take my sword, the sword that is not disgraced. I am not frightened nor am I a villain.

I swear that I worked hard to support Ahmad and to obey the Lord who knows about His slaves. And all I want is to please Allah and to be rewarded with His Paradise, and I do not want anything else.

Hadith Number 11

Imam Ali bin Mohammadؑ narrated from his father Mohammad bin Ali, from Ali bin Musa Al-Redha, from Musa bin Jaafar, from Jaafar bin Mohammad, from Mohammad bin Aliؑ, from Jabir bin Abdullah Al-Ansari, from the Messenger of Allah ﷺ, who said:

Those who want to be neighbours with Ibrahim and to be safe from the fire (like Ibrahim)⁴³² should follow Ali bin Abi Taleb.⁴³³

⁴³¹ Each of the warriors Imam Aliؑ fought against were well-known, highly-regarded, and brave knights in the Arab world.

⁴³² Referring to the incident when Namrood threw Prophet Ibrahimؑ into the fire but it turned into a garden. For more information, refer to the following verses in the Qur'an 21:66-69.

⁴³³ Amaali of Tousi 1:301.

Hadith Number 12

W.P.S: Abi Mohammad Al-Fahham narrated:

Jaafar bin Mohammad ﷺ asked Sama'aa bin Mihran, "O Sama'aa! Who are the worst of people?"

Sama'aa replied, "We are, O son of the Messenger of Allah."

Jaafar bin Mohammad ﷺ was so enraged that his cheeks became red.

He sat up straight and asked again, "O Sama'aa, who are the worst of people (in the eyes of people)?"

Sama'aa replied, "I swear to Allah that I am not lying to you. We are the worst in the eyes of people because they call us Kafer and RAAFIZ'I (those who refuse Allah)."

Jaafar bin Mohammad ﷺ said:

How will you feel when (on the Day of Judgement) you will be led to Paradise and they will be dragged to Hell? They will look at you and say, "Why do we not see the people whom we considered to be the worst?"

O Sama'aa bin Mihran! I swear to Allah that on the Day of Judgement, we will walk to Allah and intercede for those of you who have been insulted, and Allah will accept our intercession.

I swear to Allah that not even ten of you will enter Hell. I swear to Allah that not even five of you will enter Hell. I swear to Allah that not even three of you will enter Hell. I swear to Allah that not even one of you will enter Hell.

So compete in achieving the highest status and grieve your enemies by living piously.⁴³⁴

⁴³⁴ Amaali of Tousi 1:301.

Hadith Number 13

Abul Qasim Isa bin Azhar narrated from Mosnah bin Abde Rabbah, from his father, from Ali bin Musa Al-Redhaؑ, from his father Musa bin Jaafar Al-Kaz'imؑ, and from Salman Al-Qummi, from Masrooq servant of Ayesha, who said:

A group of women from Iraq and Shaam came to Ayesha and asked her about Ali bin Abi Talebؑ.

Ayesha said:

Who can be like Ali bin Abi Talebؑ? He always used to recite Qur'an, fast during the day, pray at night, and he was the keeper of the secrets. He used to prevent people from committing objectionable acts. He was the supporter of the religion. I swear to Allah that it is Aliؑ who has granted you safety in your homes and he is the reason that you are called the believers.

Then she (Ayesha) sighed heavily and said:

I heard the Messenger of Allahﷺ say to Aliؑ:

O Abal Hasan! Loving you is a good deed that cannot be destroyed with any bad deed, and hating you is such a bad deed that (if one does it), no good deed will benefit him. Those who love you will enter Paradise being proud of themselves.

Hadith Number 14

Zaid bin Arqam narrated from the Messenger of Allahﷺ who said:

Those who want to live like me, die like me, and dwell in the forever green gardens that my Lord has promised me - the gardens in which Allah has planted the trees with His own hands - should follow Ali bin Abi Taleb.

Verily, Ali will not deviate you from the path of guidance and he will not lead you astray.⁴³⁵

⁴³⁵ Bihar Al-Anwar 27:106.

Hadith Number 15

Husain bin Ali bin Umrah narrated from Zurarah bin Awfa, from Abdullah bin Abbas, who said:

I was with the Messenger of Allah ﷺ with a group of his companions in his mosque after the Salaat of 'Ishaa. We saw a star swooping down.

The Messenger of Allah ﷺ said, "This star will swoop down to the house of my successor."

So the people all went to their houses (waiting for the star to descend on their house), but the star swooped down to Ali's house.

The people said, "Mohammad has gone astray in his love for Ali."

So Allah revealed the following verses, *"By the star when it goes down, your companion (the Prophet ﷺ) does not err, nor does he go astray. Nor does he speak out of (his own) desire, it is but revelation revealed"* (53:1-4).⁴³⁶

Hadith Number 16

Abu Saeed Al-Khodri said:

The Messenger of Allah ﷺ went to (the house of) Fatemaؓ. Hasan and Husainؓ were sitting next to her and Aliؓ was sleeping.

Hasanؓ was thirsty so the Prophet ﷺ milked a female camel and brought some of the milk for Hasanؓ. But Husainؓ wanted to drink before Hasanؓ so he started to cry.

The Prophet ﷺ said to Hasanؓ, "Let your brother drink first."

Then Fatemaؓ said, "It looks like you are favouring him."

⁴³⁶ Amaali of Sadouq 453. Bihar Al-Anwar 35:272. Ta'weel Al-Ayat 2:622. Tafseer Furaat Al-Kufi 174.

The Prophet ﷺ replied, “No, I am not favouring him; they both have the same status in my eyes. On the Day of Judgement, you, Hasan, Husain, and the man who is sleeping here will all be together with me.”

Hadith Number 17

Abu Ali Hasan bin Mohammad bin Hasan Al-Tousi narrated from his father Abu Jaafar Al-Tousi, from Abu Mohammad Hasan bin Mohammad bin Yahya Al-Fahham, from his uncle Mohammad bin Jaafar, from Mohammad bin Muthanna, from his father, from Othman bin Zaid, from Jabir bin Yazid Al-Jo'fi, who said:

I served our master, Imam Abu Jaafar Mohammad bin Aliؑ, for eighteen years. When I wanted to leave him I asked him for some advice.

He (Imam Mohammad bin Aliؑ) said, “Are you asking me for (more) advice after being with us for eighteen years?”

I replied, “Yes. You are a sea of endless water whose depth cannot be measured.”

He replied:

O Jabir! Convey my Salaam to my Shia. Tell them that we are not Allah’s relatives and that no one can attain nearness to Allah except through obedience.

O Jabir! Those who obey Allah and love us are considered our followers but those who disobey Allah will not find our love helpful.

O Jabir! Has there been anyone who has asked Allah and not found an answer, or has depended on Allah and has been disappointed, or has trusted Allah and has not been saved?

O Jabir! Think about this life as a short, temporary stop. This life is nothing but a horse on which you ride in a dream, and when you wake up you find yourself in your bed, not riding anything and not holding on to a bridle. This life is nothing but a dream in which you are wearing beautiful clothes or are having intimate relations with a woman.

O Jabir! In the eyes of the intelligent, this world is the reward for those who have gone astray.

O Jabir! The statement of “LA ILAHA ILLALLAH” is the support for those who invite people toward Allah. Salaat is the confirmation of (one’s) loyalty and the reliever from arrogance. Zakaat increases sustenance. Siyaam and Hajj calm the hearts. QISAAS (retribution) protects peoples’ safety, and (believing in) the rights of the family of the Prophet is the core root of the religion.

May Allah make us and you among *“those who fear their Lord unseen, and who are fearful of the hour (of judgement)”* (21:49).⁴³⁷

Hadith Number 18

Abu Ahmad Is’haaq bin Mohammad Al-Mansouri narrated from Ubaid bin Katheer, from Ibrahim bin Is’haaq Al-Ammi, from Jurayr bin Abdil Hameed, from Aamash, from Ibrahim Al-Tameemi, from his father, from Abu Dhar, from the Messenger of Allah ﷺ, who said:

Those who have doubts about Ali are Kafers.

Hadith Number 19

Mohammad bin Ahmad bin Dawud narrated from Husain bin Ahmad bin Ali Al-Riyahi, who said:

We were sitting with Motawakkil when they brought some of the progeny of Ali bin Abi Taleb including Hasan bin Ali ؑ (11th Imam), his brother, Jaafar, Mohammad bin Jaafar, and Ubaidullah bin Qasem.

Motawakkil asked Hasan bin Ali ؑ, “O son of the Messenger of Allah! It has been narrated that your father had six virtues that even the Messenger of Allah ﷺ did not have. What were those six virtues?”

Hasan bin Ali ؑ replied:

⁴³⁷ Amaali of Tousi 1:302.

I heard my father, Ali bin Mohammadﷺ, narrate from his father, Mohammad bin Ali, from Ali bin Musa, from Musa bin Jaafar, from Jaafar bin Mohammad, from Mohammad bin Ali, from Ali bin Husain, from Husain bin Ali, from Hasan bin Aliﷺ, from Abdullah bin Abbas - and my fathers were more knowledgeable and more wise than Abdullah bin Abbas⁴³⁸ - but I mentioned him in the source to convince you and the people - from the Messenger of Allahﷺ, who said:

Ali was given six virtues (from Allah) that I do not have and none of the prophets before me had either:

Ali has a father-in-law like me and I do not have that.

Ali has a mother-in-law like Khadija and I do not have that.

Ali has a wife like Fatema and I do not have that.

Ali has sons like Hasan and Husain and I do not have that.

Ali was born in the house of Allah and I was born in the house of my grandfather, Abdul Muttalib.

Hadith Number 20

Al-'Amraki Al-Khurasani narrated from Ali bin Jaafar, from Musa bin Jaafar Al-Kaz'imﷺ, from Jaafar bin Mohammad Al-Sadiqﷺ, from the Messenger of Allahﷺ, who said:

Those who do their Wudhu in the most excellent form, establish their Salaat perfectly, pay almsgiving of their money, restrain their anger, imprison their tongues, seek forgiveness, and invite others toward the family of the Prophet have completely accepted the faith, and the doors of Paradise will be open wide for them.

Hadith Number 21

Ibrahim bin Z'arif Al-Salaami narrated from Yusuf, from Saqar, from Awza'ee, from Mohammad bin Monthir, from Jabir bin Abdullah, who said:

The Prophetﷺ said:

⁴³⁸ Motawakkil Al-Abbasi, the king who killed the 10th Imamﷺ, was from the progeny of Abbas, uncle of the Prophet. Therefore, Ibn Abbas, the cousin of the Prophetﷺ, was highly-respected by Motawakkil. That is why Imam Hasan Al-Askariﷺ made the comment about Ibn Abbas in this Hadith.

O Jabir! Me and Ali were created from one light two thousand years before Allah created Adam. Allah placed us in Adam's backbone. We kept moving from the purified backbones to the purified wombs until we were separated after Abdul Muttalib. Allah placed the Prophethood in me and the Caliphate and the command in Ali. Ali has never worshipped an idol, he has never drunk wine, and he has never committed a sin. He has never made any mistakes and he does not bear any guilt.

Those who want to stay clear from hypocrisy should love my family; they are my roots and they are the heirs of my knowledge.

Their example in Paradise is like Ferdous compared to the other gardens of Paradise.

O Jabir, Jibraeel told me to tell you this.

Hadith Number 22

Abul Hasan Mohammad bin Ahmad bin Ubaidullah Al-Mansouri narrated from his father's uncle Abu Musa Isa bin Ahmad, from Imam Ali bin Mohammad Al-Naqi^{عليه السلام}, from his father Mohammad bin Ali Al-Taqi^{عليه السلام}, from his father Ali bin Musa Al-Redha^{عليه السلام}, from his father Musa bin Jaafar^{عليه السلام}, who said:

Someone came to our master (Imam) Al-Sadiq^{عليه السلام} and complained to him about his financial status.

So (Imam Al-Sadiq^{عليه السلام}) replied, "It is not as you say and I do not consider you poor."

The man said, "O my master, I swear to Allah that I did not lie." And he continued to speak about how needy he was, but Imam Al-Sadiq^{عليه السلام} continued saying that he was not poor.

Then (Imam) Al-Sadiq^{عليه السلام} asked him, "Tell me, will you disown us if you are given one hundred Dinars?"

The man replied, "No."

Then Imam^{عليه السلام} kept on increasing (the number) to thousands of Dinars and asking the same question, and the man kept swearing to Allah that he would not.

Then Imam ﷺ said, “Someone who has something that he is not willing to sell for thousands of Dinars is not poor.”

Hadith Number 23

Abdul Malek bin Abi Sufyan Al-'Azrami narrated from Abdul Raheem, from Zathan, who said:

I heard the Commander of the Believers ﷺ in Rohbah say:

By Allah, I ask those who heard the Messenger of Allah ﷺ say what he said on the Day of Ghadeer to stand up now.

Thirteen men stood up and said, “We testify that we heard the Messenger of Allah ﷺ say on the Day of Ghadeer, ‘Of whomsoever I am his master, Ali is his master. O Allah! Befriend his friends and antagonize those who antagonize him.’”⁴³⁹

Hadith Number 24

Asbagh bin Nobatah narrated that he heard the Commander of the Believers ﷺ say in one of his speeches:

O people! Listen to me and understand what I say to you, for soon we will be separated.

I am the best of the creation, I am the successor of the best of the creation, I am the husband of the Master of the Women of this Nation, I am the father of the pure progeny, I am the father of the guiding Imams.

I am the brother of the Messenger of Allah; I am his successor, his Wali, his companion, his choice, his love, and his friend.

I am the Commander of the Believers. I am the leader of the Companions of Paradise. I am the master of the successors.

⁴³⁹ Amaali of Tousi 1:160. Bihar Al-Anwar 37:125.

My war is Allah's war; my peace is Allah's peace; obeying me is obeying Allah; my Wilayat is the Wilayat of Allah; my Shia are the followers of Allah; and my supporters are the supporters of Allah.

I swear to the One who created me when I was nothing, those who heard the Prophet ﷺ know that the disloyal ones, the perfidious, and the apostates⁴⁴⁰ are cursed from the mouth of the Prophet of Makkah, and *"he who forges a lie fails miserably"* (20:61).⁴⁴¹

Hadith Number 25

Part of the letter of the Commander of the Believers ﷺ to Sahl bin Hunaif was:

I swear to Allah that when I tore out the door of Khaibar and then threw it at a distance of forty ells,⁴⁴² my body did not feel the weight, and the strength I used to perform this act was not a result of my dietary consumption. I was supported by the supreme power and by (my) soul, which shines from the light of his Lord.

I am to Ahmad (the Prophet ﷺ) like (one) light is to (another) light.

I swear to Allah that even if all of the Arabs unite to fight me, I will not run away, even if I have the chance to do so.

He who does not care when his death meets him has linked his death with (entrance to) Paradise.⁴⁴³

Hadith Number 26

Zaid bin Arqam narrated from the Messenger of Allah ﷺ, who said:

Those who want to hold on to the red branch (of the tree) which Allah has implanted with His own hand in the ever-blissful Paradise should hold on to the love of Ali bin Abi Taleb.⁴⁴⁴

⁴⁴⁰ For more information about the disloyal ones, the perfidious, and the apostates, refer to Chapter Two Hadith 39.

⁴⁴¹ Amaali of Tousi 1:485.

⁴⁴² Former unit of measure used for cloth. One ell is equal to 37.0598 inches.

⁴⁴³ 'Oyoun Al-Mo'jizaat 12. Madinatol M'aajiz 101.

Hadith Number 27

‘Ikramah narrated from Ibn Abbas, from the Messenger of Allah ﷺ, who said:

Those who want to live like me, die like me, and dwell in the ever-blissful Paradise which my Lord has prepared should follow Ali and my family after me.

They are my progeny and they were created from my clay.

I complain to Allah about their enemies from my nation, about those who deny their virtues, and about those who dissociate them from me.

I swear to Allah that you people will kill my son, Husain, after me. May Allah exclude those who kill Husain from my intercession.⁴⁴⁵

Hadith Number 28

Jabir bin Abdullah Al-Ansari narrated that Ali bin Abi Taleb ؑ came to the Messenger of Allah ﷺ. The Prophet ﷺ said to him:

“O Ali, go and visit Imran bin Hassin because he is ill.”

So Ali went to visit Imran bin Hassin and found Ma’aath bin Jabal and Abu Huraira sitting with Imran.

When Ali entered, Imran started staring at the face of Ali bin Abi Taleb ؑ so Ma’aath asked him, “Why are you staring at Ali’s face like that?”

Imran replied, “Because I heard the Messenger of Allah ﷺ say, ‘Looking at Ali is worshipping Allah.’”

Ma’aath replied, “I also heard the Messenger of Allah ﷺ say this.”

Then Abu Huraira said, “I also heard the Messenger of Allah ﷺ say this.”⁴⁴⁶

⁴⁴⁴ Amaali of Tousi 1:467.

⁴⁴⁵ Bihar Al-Anwar 36:227.

⁴⁴⁶ Amaali of Tousi 1:360.

Hadith Number 29

Ali bin Jaafar narrated from his father Jaafar bin Mohammadؑ, from the Messenger of Allahﷺ, who said:

It is the right of those who say (testify), “I am pleased with Allah as the Lord, Islam as the religion, Mohammad as the Messenger, and his family as the leaders,” to be pleased on the Day of Judgement.

Hadith Number 30

Imam Ali bin Mohammad Al-Naqiؑ narrated from his father Mohammad bin Ali Al-Taqiؑ, from his father Ali bin Musa Al-Redhaؑ, from his father Musa bin Jaafar Al-Kaz'imؑ, from his father Jaafar bin Mohammad Al-Sadiqؑ, from his father Mohammad bin Ali Al-Baqirؑ, from Jabir bin Abdullah Al-Ansari, who said:

I was walking with the Commander of the Believersؑ on the shore of the Euphrates River when a huge wave came out of the river and engulfed the Commander of the Believersؑ, and I could not see him.

When the wave receded, I could see the Commander of the Believersؑ (again) but he was not even wet. I was astonished so I asked him about the wave.

Imam Aliؑ replied, “This wave was the angel (that is responsible for) water. He came out to say Salaam to me and to embrace me.”⁴⁴⁷

Hadith Number 31

W.S: The Commander of the Believers Ali bin Abi Talebؑ narrated from the Messenger of Allahﷺ, who said:

On the Day of Judgement, when (all the) people are resurrected, a caller will call:

O Messenger of Allah! Allah, whose name is Exalted, has allowed you to reward those who loved you and loved your family, those who followed

⁴⁴⁷ Amaali of Tousi 1:304.

your family, and those who antagonized the enemies of your family for you.
So reward them with whatever you please.

I will reply, “O Lord! (I want to reward them with) Paradise.”

The caller will call, “Take them in Paradise wherever you choose.”

The Prophet ﷺ continued, “This is the Maqaam Al-Mahmoud that I was promised.”⁴⁴⁸

Hadith Number 32

Jabir bin Samara Al-Aameri narrated from the Messenger of Allah ﷺ, who said:

This religion will not harm those who follow it as long as the twelve Imams, who are all from Quraysh, lead it.⁴⁴⁹

Hadith Number 33

Abi Zubair narrated from Jabir bin Abdullah Al-Ansari who said:

We were standing with the Messenger of Allah ﷺ next to the Kaaba when we saw Ali bin Abi Taleb ؑ coming toward us.

The Messenger of Allah ﷺ said, “My brother is coming toward us.”

The Prophet ﷺ faced the Kaaba and hit it with his hand and said:

I swear to the one who has my life in His hand, that Ali and his Shia are the winners on the Day of Judgement. Ali was the first to believe in me; Ali is the most loyal to Allah; Ali is the most committed to following the orders of Allah; Ali is the most just with his people; Ali is the fairest divider; and Ali has the highest status in Allah’s eyes.

⁴⁴⁸ Amaali of Tousi 1:304. Bihar Al-Anwar 8:39, 68:117. Borhan 2:438. Ta’weel Al-Ayat 1:286.

⁴⁴⁹ Amaali of Tousi 1:255.

Then the following verse was revealed, *“Verily, those who believe and do good deeds are the best created beings”* (98:7).

Jabir bin Abdullah Al-Ansari continued, “After this incident, every time the companions of the Prophet would see Ali bin Abi Talebؓ coming toward them, they would say, ‘The best created being is approaching.’”⁴⁵⁰

Hadith Number 34

W.S: Jabir Al-Jo'fi narrated from Abi Jaafar Mohammad bin Ali Al-Baqirؓ, from his father (4th Imamؓ), from his grandfatherؓ (3rd Imam), from the Messenger of Allahؐ, who told Ali bin Abi Talebؓ:

O Ali! There are some pulpits and cushions made of light to the right of the Throne. On the Day of Judgement, you and your Shia will be sitting on those pulpits, eating and drinking while people are being judged.

Hadith Number 35

W.S: Yahya bin Sabiq narrated from Abi Hazim, from Sahl, from the Messenger of Allahؐ, who said on the Day of Khaibar,

“Tomorrow I will give the flag to a man through whose hands Allah will achieve victory.”

So that night everyone went to sleep wondering who would be given the flag. The next morning, they all went to the Prophetؐ hoping that he would give the flag to them.

But the Messenger of Allahؐ said, “Where is Ali bin Abi Taleb?”

The people replied, “Ali is suffering from a pain in his eyes. He is not here.”

The Prophetؐ sent some people to bring Aliؓ to him. When they brought him, the Messenger of Allahؐ put his saliva in Ali’s eyes, prayed for him, and the pain disappeared. Then the Prophetؐ gave the flag to Ali bin Abi Talebؓ.

⁴⁵⁰ Amaali of Tousi 1:257.

Ali^{عليه السلام} asked, “O Messenger of Allah, should I start killing them until they become Muslims?”

The Prophet^ﷺ replied, “Start slowly with them. First invite them toward Islam and tell them about its benefits. I swear to Allah that even if you guide one man to the right path, (the reward for this) is more than the entire world.”⁴⁵¹

Hadith Number 36

W.S: Mohammad bin Abi Hamza narrated from his father, from Abu Jaafar Mohammad bin Ali^{عليه السلام}, who said:

Those who say, “O Allah! Send Your blessings on Mohammad and the family of Mohammad” in their Ruku’, Sujood, and their QIYAM (standing at attention) will receive the reward of an additional Ruku’, Sujood, and Qiyam.⁴⁵²

Hadith Number 37

Abu Mohammad Yahya bin Yahya Al-Maqari narrated from his uncle Faz'l, from Abi Mansour Ahmad bin Abbas, from his father Faz'l bin Yahya, who said:

Abu Jaafar Mohammad bin Ali^{عليه السلام} was asked about (the explanation of) this verse, *“Obey Allah, and obey the Messenger, and those vested with authority (from) among you”* (4:59).

Abu Jaafar^{عليه السلام} replied:

“Have you not seen those to whom a portion of the scripture has been given? They believe in “jibt and t’aghut” - which refers to Abu Bakr and Omar - “and they say about the disbelievers, ‘these are the better guided (in the path) than those who believe (in Allah) (4:51).”

“Those are they whom Allah has cursed; and he whom Allah curses, for him you shall not find any helper” (4:52).

⁴⁵¹ Al-T’araef 151. Mosnad Ahmad bin Hanbal 1:84. Bihar Al-Anwar 37:188. Amaali of Tousi 1:415.

⁴⁵² Thawab Al-A’mal 32. Kafi 3:324. Bihar Al-Anwar 85:108.

“Or have they a share in the kingdom?”(4:53). *The kingdom* refers to Imamate and Caliphate.

“But then they would not give to the people even the speck on a date-stone” (4:53).⁴⁵³

“Or do they envy the people for what Allah has given them of His grace?” (4:54). We are the envied ones for that which Allah has given us, because He has given us the Imamate and no one else.

“But indeed, We gave to Ibrahim’s children the book and wisdom and We gave them a great kingdom” (4:54). This means that Allah made prophets, messengers, and Imams from the children of Ibrahim. So why do people believe in this for the family of Imran but deny it for the family of Mohammad?⁴⁵⁴

“Then amongst them is he who believes in him (Mohammad), and amongst them is he who goes against him (obstructively); and Hell is sufficient as a blazing fire. Verily, those who disbelieve Our signs, We shall soon cast them into fire. As often as their skins are burnt up, We shall change them for fresh skins, that they may taste the torment. Verily Allah is mighty, wise! And (as for) those who believe and do good deeds, We shall admit them into gardens in which rivers flow, to abide therein forever; therein they shall have pure spouses; We shall make them enter a dense shade” (4:55-57).

“Verily Allah commands you to render back your trusts to their owners; and when you judge between men, judge with justice” (4:58). This verse (4:58) is directed to us and it refers to the time when we will come back and achieve victory. (After all of these verses, 4:51-58) then Allah says to the people, *“Obey Allah, and obey the Messenger, and those vested with authority (from) among you”* (4:59).

I (Faz’l bin Yahya) asked, *“What is meant in this verse? ‘Verily, verily, your guardian is Allah and His Messenger (Mohammad) and those who believe and establish prayer, and give the poor-rate while they are (in the state of Ruku’) bowing down’* (5:55).”

Abu Jaafar^{عليه السلام} replied, “I swear to Allah that He meant us in this verse.”

⁴⁵³ Speck on a date-stone refers to the least valuable thing.

⁴⁵⁴ Imran was the father of Maryam and he appointed Ibrahim as his successor. The Ahlul Bayt^{عليه السلام} are the progeny of Ibrahim. The following is the link of the progeny of Ibrahim all the way to the Ahlul Bayt^{عليه السلام}: Ibrahim>Isma’eel>Qithar>Nabt>Ham>Salaamaan>Humaisa’>Yasa’>Adod>Ed>Adnan>Mo’ad>Nazar>Maz’ar>Ilyas>T’abikha>M udrakah>Khuzaimah>Naz’ar>Malik>Fahr>Ghalib>Loay>Kaab>Murrah>Kilaab>Qusay>Abdul Manaf> Hashim>Abdul Muttalib>Abdullah> Mohammad, the Messenger of Allah^ﷺ> Ahlul Bayt^{عليه السلام}.

I asked, "How about this verse? *'Say to them: 'Act (as you will). Allah (watches) your deeds, and (so does) the Messenger and the believers' (9:105).'*"

Abu Jaafar عليه السلام replied, "I swear to Allah that He meant us in this verse."

I asked, "How about this verse? *'And thus We have made you a justly balanced group, so that you may be witnesses over mankind, and so that the Messenger may be a witness over you' (2:143).'*"

Abu Jaafar عليه السلام replied, "We are the justly balanced group, we are Allah's witnesses on His creation, and we are His decisive arguments on His creation."

I asked, "How about this verse? *'But indeed We gave to Ibrahim's children the book and wisdom and We gave them a great kingdom' (4:54)?*"

Abu Jaafar عليه السلام replied, "Giving us (Ibrahim's children) the *great kingdom* means making us the Imams. This is the great kingdom because those who obey the Imams have obeyed Allah, and those who disobey the Imams have disobeyed Allah."

I asked:

How about this verse? *O you who believe! Bow down and prostrate yourselves, and worship your Lord, and do good, that haply you may succeed. Strive (fight) in (the way of) Allah as you ought to strive (fight). He has chosen you and has not laid upon you any hardship in religion, the faith of your father, Ibrahim. He named you Muslim before and in this (book), that the Messenger may be witness over you, and that you may be witnesses over mankind (22:77-78).*

Abu Jaafar عليه السلام replied:

He meant us. We are the "*chosen*" ones. He has not laid upon us any hardship. "*Faith of our father Ibrahim*" refers specifically to us. Ibrahim is the one who named us Muslims in the previous books. The Messenger of Allah ﷺ is witness over us in what he informed us from Allah, and we are the witnesses of the people. We will save those who believe in us (in this life) on the Day of Judgement, and we will deny those who deny us (in this life) on the Day of Judgement.

I asked, "How about this verse? *'Say (O Mohammad): 'Allah and he who has the knowledge of the book are sufficient as witnesses between me and you' (13:43)?'*"⁴⁵⁵

Abu Jaafar^{عليه السلام} replied, "*(He who has the knowledge of the book)* refers to us, and Ali^{عليه السلام} is our most complete one. He is the first of us and the best of us after the Prophet^ﷺ."

I asked, "How about this verse? *'Verily, it is a reminder to you and your people; and you shall soon be questioned about it' (43:44)?'*"

Abu Jaafar^{عليه السلام} replied, "He meant us. *We are the people of the reminder and we are those who will be questioned*" (who will be asked to report back).

I asked, "How about this verse? *'Verily you are a Warner, and to every people there is a guide' (13:7)?'*"

Abu Jaafar^{عليه السلام} replied, "The Warner is the Messenger of Allah^ﷺ, and for every era there is an Imam from us who guides people to the message of the Prophet^ﷺ. So the guides after the Prophet^ﷺ were Ali bin Abi Taleb^{عليه السلام} and his successors^{عليهم السلام}."

I asked, "How about this verse? *'None knows its (hidden) interpretation except Allah and those (who are) firmly rooted in knowledge' (3:7)?'*"

Abu Jaafar^{عليه السلام} replied:

The Messenger of Allah^ﷺ is the best of *"those who are firmly rooted in knowledge."* The Prophet^ﷺ understood everything that was sent down to him, and there was nothing that he received that he did not understand. And also we, as his successors, know everything that he knew. The Qur'an contains specific (information) and general (information), temporary rules and permanent rules, and simple verses and complicated verses. Only *those who are firmly rooted in knowledge* know all of this.

I asked, "How about this verse? *'Then We gave the book as inheritance to those whom We chose from among Our servants; and of them is he who is unjust to himself, and of them is he who follows the middle course, and of them is he who, by Allah's leave, is foremost in goodness - this is the greatest excellence' (35:32)?'*"

⁴⁵⁵ "Me" in this verse is the Prophet^ﷺ; "you" refers to the disbelievers; and "he who has the knowledge of the book" refers to the Imams^{عليهم السلام}.

Abu Jaafar^{عليه السلام} replied, “He meant us; the *foremost* are the Imams. Those who follow the middle course are those who follow us, and those who are unjust are those who have stopped following us.”^{456 457}

Hadith Number 38

Ubaid bin Yahya bin Mahran narrated from Mohammad, from Husain bin Ali bin Husain bin Ali bin Abi Taleb, from his fathers^{عليه السلام}, from his grandfather^{عليه السلام}, from Ali bin Abi Taleb^{عليه السلام}, who said:

The Messenger of Allah^ﷺ came to visit us and we prepared some food for him.

The Prophet^ﷺ did his Wudhu, stood up facing the Qiblah, and started praying. Then he fell to the ground, crying (with tears falling) like the rain.

So Hasan^{عليه السلام} went to him and said, “O Father! I have never seen you do this!”

The Prophet^ﷺ replied, “O my son, I have never been as happy as I was today to see all of you. But my love, Jibraeel, came to me and said that you will all be killed and your graves will be far away from each other.”

Then Husain^{عليه السلام} asked, “O Messenger of Allah, who will come to visit our graves?”

The Prophet^ﷺ replied, “A group of my nation who wants to please me (will come and visit your graves). And on the Day of Judgement, I will visit them and save them from the terrors and the difficulties of that day.”

⁴⁵⁶ “Those who are unjust” refers to all of those who call themselves Shia except the Ithna ‘Asharies (twelvers).

⁴⁵⁷ Kafi (with some differences) 1:205. ‘Ayyashi 1:246. Al-Imamah wal Tabsirah 40. Bihar Al-Anwar 23:289. Irshad Al-Qolub 2:298.

Chapter 6

Hadith Number 1

Abu Mohammad Hasan bin Mohammad bin Yahya Al-Fahham narrated from his uncle Omar bin Yahya, from Ibrahim bin Ubaidullah Al-Kunaikhi, from Abu 'Asim, from Jaafar bin Mohammad Al-Sadiq عليه السلام, who said:

Our Shia are part of us. They were created from the remainder of our clay. That which grieves us grieves them, and that which pleases us pleases them.

Those who desire nearness to us should turn to them because they are the door that opens to us.⁴⁵⁸

Hadith Number 2

Ahmad bin Abul Tayeb bin Shu'ayb narrated from Abul Faz'l, from Ahmad bin Hashim and Malik bin Sulaymaan, from his father, from 'Amr bin Shimr, from Ahlaj, from Sha'bi, who said:

Hasan bin Ali عليه السلام was asked whether the following verse was general or if it referred to a specific group, *“O you who believe! Safeguard yourselves with full awareness*

⁴⁵⁸ Amaali of Tousi 1:305. Irshad Al-Qolub of Dailami 2:256.

of Allah's laws with reverence due to Him, and do not die but as those who have surrendered to Him" (3:102).

Hasan bin Ali عليه السلام replied, "This verse was revealed about a specific group of people but it is also a general remark, which was then scaled down in the following verse, *'So safeguard yourselves as much as you can'* (64:16).

The people asked, "O son of the Messenger of Allah, who are those specific people?"

Abi Mohammad عليه السلام scratched the ground for a while. Then he looked up and then he lowered his head.

Then he raised his head and said:

When this verse came down, *"Say (O Mohammad): 'I do not ask of you any recompense for it (the toils of the prophethood) except love of my relatives'* (42:23), people said that this was not revealed from Allah, and the Prophet ﷺ had just said this to elevate the status of his cousin. And they said this out of their hatred and jealousy for the family of the Prophet. So Allah said, *"Or do they say: 'He has forged a lie against Allah?' Had Allah willed, He would have sealed your heart. Allah blots out falsehood and proves the truth by His words. Verily, He knows whatsoever is inside the breasts"* (42:24).

The Messenger of Allah ﷺ was grieved by peoples' words and he knew that their hatred and jealousy toward his family would continue. As a result, this verse was revealed, *"Indeed We know that certainly that which they say grieves you, but verily it is not you they belie, it is the signs of Allah the wrong-doers deny"* (6:33).

And when this verse came down, *"O Mohammad! Deliver what has been sent down to you from your Lord"* (5:67), the Prophet ﷺ said on the Day of Ghadeer, 'Of whomsoever I am his master, this Ali is his master. O Allah! Befriend his friends and antagonize those who antagonize him."

When they heard that, hatred and jealousy filled their hearts, and one of them told his friend, "We need to decide who will be in charge after the Prophet and we need to make sure this (Caliphate) will never be given to the family of the Prophet."

So Allah revealed to the Messenger, *"Whoever changes the bounty of Allah after it has come to him, then, Allah is severe in requiting evil"* (2:211). And then this

verse was revealed, *“O you who believe! Safeguard yourselves with full awareness of Allah’s laws with reverence due to Him, and do not die but as those who have surrendered to Him. And hold fast, all of you together, to the cord of Allah, and do not become disunited”* (3:102-103) *“and do not be like those who became disunited, and disagreed among themselves after clear evidence had come to them; and these! For them is a great torment”* (3:105).

After the Prophet’s death, they followed their own desires about the family of the Prophet and fulfilled their promise to each other (to take the Caliphate away from the family of the Prophet). They breached Allah’s verses in His book and His signs; they violated the successor of His Messenger and the family of the Prophet and ignored them, as if they did not know otherwise.

Hadith Number 3

Ali bin Ubaidullah narrated from Isma’eel bin Abi Khalid, from Qays bin Abi Hazim, from Jurayr bin Abdullah Al-Bajli, from the Messenger of Allah ﷺ, who said:

Beware! Those who die with the love of the family of Mohammad die as martyrs.

Beware! Those who die with the love of the family of Mohammad die with their sins forgiven.

Beware! Those who die with the love of the family of Mohammad die as repenters.

Beware! Those who die with the love of the family of Mohammad die as believers who are complete in their faith.

Beware! The angel of death, Munkar and Nakeer, will bear glad tidings of Paradise for those who die with the love of the family of Mohammad.

Beware! Those who die with the love of the family of Mohammad will be escorted to Paradise just as brides are escorted to the houses of their husbands.

Beware! Allah will open two doors (in their graves) to Paradise for those who die with the love of the family of Mohammad.

Beware! Allah will order the angels of mercy to (constantly) come to do Ziyarat (visit) of the graves of those who die with the love of the family of Mohammad.

Beware! Those who die with the love of the family of Mohammad have died following the tradition of the Prophet.

Beware! Those who die hating the family of Mohammad will have the following written between their eyes on the Day of Judgement, “Excluded from the Mercy of Allah.”

Beware! Those who die hating the family of Mohammad die as Kafers.

Beware! Those who die hating the family of Mohammad will not even smell the fragrance of Paradise.⁴⁵⁹

Hadith Number 4

Mohammad bin Isa bin Harun narrated from Abu Abdul Samad Ibrahim, from his father, from his grandfather Mohammad bin Ibrahim, who said:

Jaafar bin Mohammad^{عليه السلام} explained the verse, “*Enter into submission one and all and do not follow the footsteps of Shaytan*” (2:208) by saying:

“*Entering into submission*” means accepting the Wilayat of Ali bin Abi Taleb^{عليه السلام} and “*do not follow the footsteps of Shaytan*” means do not follow any one other than Ali^{عليه السلام}.⁴⁶⁰

Hadith Number 5

W.S: Mohammad bin Isa bin Harun, narrated from Abu Abdul Samad Ibrahim, from his father, from his grandfather Mohammad bin Ibrahim, who said:

Jaafar bin Mohammad^{عليه السلام} used to recite this verse in this way, “*Verily, Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran and the descendants of Mohammad above all His creatures*” (3:33).^{461 462}

⁴⁵⁹ Meato Manqaba of Ibn Shazan 171. Bihar Al-Anwar 27:120. Manaqeb Al-Khawarezmi 32.

⁴⁶⁰ Amaali of Tousi 1:306. Borhan 1:207.

⁴⁶¹ The last part of the verse that refers to the descendents of Mohammad^{عليه السلام} is not present in the Qur'an that is in our hands today.

⁴⁶² Amaali of Tousi 1:306. Borhan 1:277.

Hadith Number 6

Mohammad bin Abi Abdillah Al-Kufi narrated from Musa bin Imran Al-Nakhaee, from his uncle Husain bin Yazid Al-Noufeli, from Husain bin Ali bin Abi Hamza, from his father, from Saeed bin Jubayr, from Ibn Abbas, who said:

The Messenger of Allah ﷺ was sitting one day when Hasanؓ approached him.

When the Prophet ﷺ saw Hasanؓ, he started crying and said to Hasanؓ, “Come to me, O my son!” And he put Hasanؓ on his right thigh.

Then Husainؓ came. When the Messenger of Allah ﷺ saw him, he started crying.

He said to Husainؓ, “Come to me, O my son!” And he put Husainؓ on his left thigh.

Then Fatemaؓ came to the Prophet ﷺ and when he saw her, he started to cry.

He said to her, “Come to me, O my daughter!” And he asked her to sit right in front of him.

And then Aliؓ came.

When the Prophet ﷺ saw him, he started to cry and said, “Come to me, O my brother!” And the Prophet ﷺ asked Aliؓ to sit to his right.

Some of the companions asked the Prophet ﷺ, “O Messenger of Allah! You cried when you saw each one of them. Is there not even one of them who pleases you?”

The Prophet ﷺ replied:

I swear to the One who sent me with the prophethood and who raised me above all His creatures, that they and I are the most honourable creatures of Allah in His eyes, and that there is no one on the face of existence whom I love more than them.

As for Ali, he is my brother and my caliph after me. Ali is the carrier of my flag in this life and in the Hereafter. He is the owner of my Pool, and he has my (right of) intercession. Ali is the master of every Muslim, the Imam of every believer, and the leader of the pious. Ali is my successor and my caliph on my family and on my nation, during my life and after my death. Those who love him love me, and

those who hate him hate me. Through his Wilayat, Allah will have mercy on my nation. And by antagonizing Ali, Allah will curse (his enemies from) my nation.

The reason I cried when I saw him was that I remembered this nation's betrayal of Ali after my death. He will be moved away from my position, the position that was given to him by Allah. And then he will be hit on his head in such a way that his beard will be stained from the blood of his head. He will be killed in the best of the months, *"the month of Ramad'an is that which the Qur'an was sent down, a guidance for mankind, and in clear proofs of guidance, and the criterion of right and wrong"* (2:185).

As for my daughter, Fatema, she is the Master of All of the Worlds' Women from the first to the last. She is a piece of my flesh, the light of my eye, and the fruit of my heart. She is my soul that is between my two sides. She is a nymph in human form. When she stands in her mihrab to pray to Allah, she shines brightly for the angels, just as the stars shine for the inhabitants of earth.

And Allah says to His angels, "O My angels! Look at My slave, Fatema, the Master of the Women, standing in front of Me to pray to Me and shaking from My fear. She has come with her heart to Me to worship Me. I take you as witnesses that I will save her Shia from Hell."

The reason I cried when I saw her was that I remembered what would be done to her after me. Humiliation will enter her house and her sanctity will be violated. Her rights will be usurped, her inheritance will be denied, her ribs will be broken, and her fetus will be killed while she is screaming, "O Mohammad!" But she will not be answered, nor will she find any helper when she calls out for help.

After that, she will remain grieved, agonized, and constantly crying. She will keep remembering the discontinuation of revelation (of Qur'an) from her house and she will keep thinking about being separated from me.

At night, she will feel lonely because she will not hear my voice reciting Qur'an anymore and she will find herself being humiliated after having been honoured at the time of her father. But Allah will keep her company by sending the angels to her.

And they will talk to her the way they used to talk to Maryam, the daughter of Imran, by saying, "O Fatema! Verily, Allah has chosen you, and purified you, and chosen you above all the women of the worlds. O Fatema! Be devout to your Lord. Prostrate yourself and bow with those who bow in prayer."

Then her pain will start increasing and she will become ill. So Allah will send Maryam, daughter of Imran, to her as a nurse and to keep her company.

But Fatema will say to Allah, “O Lord! I am weary of this life and tired of the people of this world. So take me to my father.”

So Allah will join her with me and she will be the first one from my family who joins me. She will come to me grieved, depressed, harmed, extorted, and murdered.

Then I will say to Allah, “O Allah! Curse those who were unjust to her, torment those who constrained her, and humiliate those who humiliated her. And make the one who kept kicking her ribs until he killed her fetus dwell in Hell.”

And the angels will say “Ameen.”

As for Hasan, he is my son and a piece of my flesh. He is the delight of my eye, and the light and apple of my heart. He is the Master of the Youth in Paradise and he is Allah’s decisive argument on the nation. His orders are my orders and his words are my words. Those who follow him are from me, and those who disobey him are not from me.

When I looked at him, I remembered the humiliation that he would face after me. They will kill him unjustly by poisoning him out of animosity. And the strong angels of the seven skies will cry for him and everything, even the birds in the skies and the whales in the seas, will cry over his death. Those who cry on Hasan will not be blinded on the day on which the eyes will be blinded. And those who grieve for Hasan will not be grieved on the day on which the hearts will be grieved. And the legs of those who visit his grave in Baqee’ will be steady while passing Siraat’ on the day when peoples’ legs will slip on the bridge.

As for Husain, he is from me. He is my son and he is the best of the creation after his father and his brother.

He is the Imam of Muslims, the Master of the Believers, Allah’s Caliph, the succour of those who ask for help, and the cave (place of protection) for those who seek refuge. He is Allah’s decisive argument on His entire creation; he is the Master of the Youth in Paradise and the door of survival for the nation. His orders are my orders and obeying him is obeying me. Those who follow him are from me, and those who disobey him are not from me.

When I saw him, I remembered what would be done to him. It is as if I can see him coming to my grave seeking refuge but he will not be protected. (He will sleep next to my grave and see me in his dream). I will hug him in his dream and order him to leave my city, and I will bear glad tidings of martyrdom for him. So he will leave my city toward the land in which he will be killed, the land of agony and affliction, the land of murder and extinction.

A group of Muslims, who are the masters of the martyrs on the Day of Judgement, will support him. It is as if I can see him when he is hit by the arrows and is falling from his horse, and then he is slaughtered like a sheep while being wronged.

Ibn Abbas continued:

Then the Prophet ﷺ started to cry and everyone around him started to cry and their voices rose with crying and weeping.

Then the Prophet ﷺ said, "O Allah! I complain to you about what my family will go through after my death." And then he entered his house.⁴⁶³

Hadith Number 7

Darst narrated from Ajlan, from Omar bin Abdul Salaam, from Abi Abdillah Jaafar bin Mohammad ؑ, who said:

Allah has never ordered a prophet from among (the prophets who had books) to fight in a battle without also honouring them by having people join their religion, whether they liked it or not. But when the prophets died, those who entered the religion by force rose against the true followers, killed them, and humiliated them.

(This happened) to prophet after prophet, and they could not find anyone who truly believed in them or who believed them.

The same thing happened in this nation except that there was no prophet after Mohammad. But Allah will send someone from me - and he pointed to his chest - who will return the religion to that which the Messenger of Allah ﷺ brought with him.

⁴⁶³ Amaali of Tousi 1:100. Irshad Al-Qolub of Dailami 2:295.

Hadith Number 8

The Commander of the Believers عليه السلام said:

I heard the Messenger of Allah ﷺ tell Abi Barza Al-Aslami, “O Abi Barza! The Lord of the Worlds confided in me and said, ‘Ali is the flag of guidance and he is the lighthouse of faith. Ali is the Imam of My followers and he is the light of all of those who obey Me.”

Then the Prophet ﷺ continued:

O Abi Barza! Ali bin Abi Taleb is my guardian and he will be (standing) by my Pool on the Day of Judgement. Ali is the owner of my flag. On the Day of Judgement, he will help me with the keys of the treasures of my Lord’s Paradise.⁴⁶⁴

Hadith Number 9

Malik bin Anas narrated from Jaafar bin Mohammad عليه السلام, from his father عليه السلام, from his grandfather عليه السلام, from the Messenger of Allah ﷺ, who said:

On the Day of Judgement, Siraat’ will be placed on top of Hell and no one will be able to pass it without a pass from Ali bin Abi Taleb.⁴⁶⁵

Hadith Number 10

Abi Meqdam narrated from Jaafar bin Mohammad Al-Sadiq عليه السلام, who said:

The following two verses came down about our followers and our enemies:

“Then if he is one of those who are drawn near to Allah, there is for him rest, satisfaction,” -this is in his grave- *“and a garden of delight”* (56:88) -this will be in the Hereafter.

⁴⁶⁴ Amaali of Tousei 1:251. Amaali of Sadouq 386.

⁴⁶⁵ Ta’weel Al-Ayat 2:494. Misbah Al-Anwar 106. Amaali of Tousei 1:296. Bihar Al-Anwar 8:67.

*“If he is one of those who have belied, and gone astray, (for him) the ‘board and lodging will be boiling water,” -this is in his grave- “and roasting fire” (56:92-94) - this will be in the Hereafter.*⁴⁶⁶

Hadith Number 11

Abu Abdillah Mohammad bin Khalid Al-Barqi narrated from Abi Qotada, from Abu Abdillah Jaafar bin Mohammad^{عليه السلام}, who said:

“The rights of our Shia on us are greater than our rights on them.”

People asked, “How is that possible?”

Abu Abdillah^{عليه السلام} replied, “Because they face afflictions for us but we do not face afflictions for them.”^{467 468}

Hadith Number 12

Abi Jaafar Mohammad bin Ali Al-Baqir^{عليه السلام} said:

Those who meet Allah while they are wronged, but rely only on Allah and love the family of the Prophet, will meet Allah without having to undergo the judgement process.

Hadith Number 13

Abi Tufayl narrated from the Messenger of Allah^ﷺ, who said:

Victory, contentment, rest, satisfaction, winning, survival, nearness to Allah, support and love from Allah is for those who love Ali, follow him, and follow the Imams from his sons after him, because their followers are my followers, and those who follow me are from me.

⁴⁶⁶ Amaali of Sadouq 383. Bihar Al-Anwar 68:9. Ta'weel Al-Ayat 2:653.

⁴⁶⁷ This refers to the specific meaning of the title “Shia,” for example, those who were killed on the day of Ashoura, protecting the life of Imam Husain^{عليه السلام}.

⁴⁶⁸ Amaali of Tousi 1:310.

Hadith Number 14

Anas bin Malik narrated from the Messenger of Allah ﷺ, who said:

On the Day of Judgement, a pulpit that is thirty miles high will be set up for me.

A caller from inside the Throne will call, “O Mohammad!” and I will answer him. And then I will be asked to go and sit on top of this pulpit.

Then the caller will call again and will ask Ali to come up and sit one step under me. And all of creation will realize that I am the Master of the Messengers and Ali is the Master of the Successors.

Anas continued:

Then one of the Ansar asked, “O Messenger of Allah! Who can hate Ali ﷺ after hearing this?”

The Prophet ﷺ replied, “O brother from Ansar! No one hates Ali from amongst the Quraysh except fornicators; no one hates Ali from amongst the Ansar except the Jews; no one hates Ali from amongst the Arabs except bastards; and no one hates Ali from amongst the rest of the people except the evildoers.”

Hadith Number 15

Amr bin Hisham narrated from Muslim, from Khaithama, from Saad, who said:

The son of Abi Taleb ؓ has three virtues that no one else has. The first is that on the Day of Ghadeer the Messenger of Allah ﷺ said, “Do I not have more authority on the believers than they have on themselves?”

The people replied, “Yes.”

The Prophet ﷺ said, “Of whomsoever I am his master, Ali is his master.”

Ali’s second virtue is that on the Day of Khaibar the Messenger of Allah ﷺ said, “(Tomorrow) I will give the flag to the best of people. I will give the flag to the one who does not run away.”

The next morning, we were all begging him to give us the flag but he called for Aliؑ. And when the Prophetﷺ was told that Aliؑ was suffering from a pain in his eyes, the Prophetﷺ prayed for him and asked Allah to achieve victory through Aliؑ.

And Ali's third virtue is that his house was in the mosque of the Prophetﷺ, and (when people objected) the Prophetﷺ replied, "It was not me who kept Ali's house in the mosque, it was Allah."

Hadith Number 16

Huthaifa Al-Yamani narrated from the leader of Bani Sulaym who said:

When we were in battle against the Romans, we found the following poem written on one of the churches, "Does the group who killed Husain expect to be included in the intercession of his grandfather?"

So we asked the Romans, "How long has this been written here?"

They replied, "Three hundred years before your Prophet was sent."⁴⁶⁹

Hadith Number 17

Abdullah bin Mas'oud narrated from the Messenger of Allahﷺ, who said:

On the night of Me'raaj, an angel came to me from Allah and said, "O Mohammad! Ask the previous messengers about their message."

So I asked the messengers, "What was your message?"

They replied, "Our message was to invite people to your Wilayat and the Wilayat of Ali bin Abi Taleb."⁴⁷⁰

⁴⁶⁹ Amaali of Sadouq (with some differences) 112.

⁴⁷⁰ Meato Manqaba of Ibn Shazan with some differences 150. Bihar Al-Anwar 26:307. Ghayatol Maram 207. Irshad Al-Qolub of Dailami 210.

Hadith Number 18

Mujahid narrated from Ibn Abbas, from the Messenger of Allah ﷺ, who said:

On the Day of Judgement, Allah will order me and Jibraeel to stand on Siraat' and we will not allow anyone to pass it except those who carry a pass from Ali bin Abi Taleb.

Hadith Number 19

The judge Abu Al-Hasan Mohammad bin Othman bin Abdullah Al-Nasibi narrated from Jaafar bin Mohammad Al-Aalawy, from Abdullah bin Ahmad, from Mohammad bin Ziyad, from Mofazz'al bin Amr, from Jaafar bin Mohammad, from his father, from Ali bin Husain, from his father, from the Commander of the Believers ﷺ, who said:

I was sitting in Rohbah and people were sitting around me.

Then someone stood up and said, "O Commander of the Believers! It is Allah that has made your status so low, and your father will be tortured in Hell."

I replied:

Be quiet! May Allah shut your mouth! I swear to Allah, who sent Mohammad ﷺ as a prophet, that if my father intercedes for all of the sinners on earth Allah will accept it. How can my father be in Hell, while I, his son, am the one who divides between Paradise and Hell? I swear to Allah, who sent Mohammad ﷺ as the prophet, my father's light on the Day of Judgement exceeds the light of all creatures except the light of five lights: the light of Mohammad ﷺ, my (Imam Ali's) light, the light of Fatema, the light of Hasan and Husain, and the light of the Imams from the sons of Husain. Beware that the light of Abu Taleb is from our lights. Allah created his light two thousand years before He created Adam.⁴⁷¹

⁴⁷¹ Amaali of Tousi 1:311, 2:312. Borhan 3:231. Bihar Al-Anwar 35:69. Ihtijaj 1:340. Ta'weel Al-Ayat 1:397.

Hadith Number 20

Abi Jaafar Mohammad bin Mansour narrated from Abu T'aher, from his father, from his grandfather, who said:

Ali bin Abi Talebؑ gathered all of his eleven sons, who were Hasan bin Aliؑ, Husain bin Aliؑ, Mohammad bin Ali Al-Akbar, Omar bin Ali, Mohammad bin Ali Al-Asghar, Abbas bin Aliؑ, Abdullah bin Ali, Jaafar bin Ali, Othman bin Ali, Abdullah bin Ali, and Abu Bakr bin Ali and said:

O my sons! Do not be like the people who talk excessively but do not have knowledge, who have not understood the religion because their certainty in Allah is as stable as an egg on very soft sand.⁴⁷²

The children of the family of the Prophet will suffer affliction from a self-indulging daemon caliph who has given himself this title (Muawiya), who will kill my successor, the successor of the successor.⁴⁷³

I swear to Allah that I know the message of all of the messengers, and I have the knowledge of all of the words (of Allah) and of all of the covenants.

May Allah complete His bounties on you, O family of the Prophet.

Hadith Number 21

Hammad narrated from Al-Monqeri, who said:

One day Ibn Abbas and his guide were passing by a group from among the group of Quraysh who were cursing Ali bin Abi Talebؑ. So Ibn Abbas asked the man leading his mule to stop and turn him back toward the people.

When they got to the people, Ibn Abbas said, "Which one of you was cursing Allah?"

They replied, "Praise be to Allah. Those who curse Allah are polytheists."

⁴⁷² This means they do not truly believe in Allah.

⁴⁷³ Successor of the successor means Imam Hasanؑ who was the successor of the successor of the Prophet ﷺ.

Ibn Abbas said, “And those who curse Mohammadﷺ are Kafers.” Then he asked, “So who was cursing Aliﷺ?”

The people replied, “We were cursing Ali.”

Ibn Abbas said, “I swear to Allah that I heard the Messenger of Allahﷺ say, ‘Those who curse Ali have cursed me, and those who curse me have cursed Allah.’”

Then Ibn Abbas continued on his path and left them.

Then Ibn Abbas asked his guide, “Do you hear them saying anything?”

His guide replied, “They are not saying anything.”

Ibn Abbas asked him, “What is the impression on their faces?”

His guide replied, reading this poem:

They are looking at you with red angry eyes, just like a goat that is looking at the blade of its slaughterer.

They are looking at you with hatred while their heads are lowered; their look is the look of one who is disgraced in front of the powerful winner.

Those who are alive are a disgrace to the dead ones, and their dead ones are a disgrace to those who have died before them.⁴⁷⁴

Hadith Number 22

Aamer bin Saad narrated from his father, Saad bin Abi Waqqas, who said:

I heard the Messenger of Allahﷺ say three things about Aliﷺ. I would have given the entire world if he had said them about me.

In one of the battles (Battle of Tabouk), the Prophetﷺ left Aliﷺ behind as the Caliph in Medina.

⁴⁷⁴ Amaali of Sadouq 87. Manaqeb Ibn Al-Moghazeli 394. Kifayatol Taleb of Kanji Al-Shafei'ee 82. Faraed Al-Semt'ayn of Jowaini 1:302.

So Aliؓ said to the Prophetﷺ, “O Messenger of Allah! Are you leaving me here with the women and children?”

The Prophetﷺ replied, “O Ali, are you not pleased that you are to me like Harun was to Musa, except that there is no prophet after me?”⁴⁷⁵

And I also heard the Messenger of Allahﷺ say on the Day of Khaibar, “I will give the flag to a man who loves Allah and His Messenger, and Allah and His Messenger love him.” Each one of us was expecting the flag. The Prophetﷺ asked for Aliؓ, but Aliؓ was suffering from a pain in his eyes. So the Prophetﷺ put his saliva in Ali’s eyes and when Aliؓ opened them, the pain had disappeared. Then the Prophetﷺ gave him the flag.

And when this verse came down, “*Come, let us summon our sons, and your sons, and our women and your women and ourselves and yourselves*” (3:61) the Messenger of Allahﷺ gathered Ali, Fatema, Hasan, and Husainؑ and said, “O Allah! This is my family” (Day of Mubahila).⁴⁷⁶

Hadith Number 23

Sahl bin Ahmad narrated from Ali bin Abdullah, from Al-Zubair Is’haaq bin Ibrahim, from Abdul Razzaq bin Hamam, from his father, from Mina slave of Abdul Rahman bin Awf, from Abdullah bin Mas’oud, who said:

I was with the Messenger of Allahﷺ when he sighed heavily.

“O Messenger of Allah, why are you so sad?” I (Abdullah) asked.

“O Ibn Mas’oud, my death is approaching,” replied the Prophetﷺ.

“Appoint a successor, O Messenger of Allah,” I said.

“Who?” asked the Prophetﷺ.

“Abu Bakr,” I replied.

⁴⁷⁵ For more information about Prophet Harun’s relationship to Prophet Musa refer to the following verses in the Qur’an: 19:53. 20:29. 25:35. 28:34. 7:142. 20:31.

⁴⁷⁶ Amaali of Tousi 1:313.

The Prophet ﷺ fell silent and sighed heavily again.

“Why you are so sad? O Messenger of Allah, I will sacrifice myself for you,” I said.

“My death is approaching,” replied the Prophet ﷺ.

“Appoint a successor,” I said.

“Who will it be?” asked the Prophet ﷺ.

“Omar bin Khattab,” I replied.

The Prophet ﷺ fell silent and sighed heavily again for the third time.

“I will ransom my mother and father for you. Why are you so sad, O Messenger of Allah?” I asked.

“My death is approaching,” replied the Prophet ﷺ.

“Appoint a successor,” I said.

“Who will it be?” asked the Prophet ﷺ.

“Ali bin Abi Taleb,” I said.

The Prophet ﷺ said, “Verily, if they obey him they will all enter Paradise.”⁴⁷⁷

Hadith Number 24

Hameed Al-Shami narrated from Sulaymaan Al-Monbehi, from Thowban servant of the Messenger of Allah ﷺ, who said:

Whenever the Messenger of Allah ﷺ wanted to travel he would bid farewell to Fatemaؓ last, and when he would return he would go and visit her before going to his own house.

⁴⁷⁷ Amaali of Tousei 1:313. Bihar Al-Anwar 38:117. Amaali of Mufid 35. Manaqeb Ibn Shar Ashoub 2:262. Manaqeb Al-Khawarezmi 64. Faraed Al-Semt'ain 1:267.

One time when he returned from one of his battles, he came to her house and found a beautiful curtain hanging over her door. He also saw Hasan and Husain عليه السلام wearing silver necklaces. So he went back to his own house and did not visit Fatema عليها السلام.

When Fatema عليها السلام saw this, she thought that maybe the Prophet ﷺ did not come to visit her because of the decoration on her door and the silver necklaces. So she removed the curtain and the necklaces and gave them to Hasan and Husain عليه السلام to give to the Prophet ﷺ.

The Messenger of Allah ﷺ said, "They are my family and I do not like them to enjoy the pleasures of this world."⁴⁷⁸

Hadith Number 25

Dawud bin Salil narrated from Anas bin Malik, from the Messenger of Allah ﷺ, who said:

Seventy thousand people from my nation will enter Paradise without judgement.

Then the Prophet ﷺ looked at Ali عليه السلام, and said, "They are your Shia and you will be walking in front of them."

Hadith Number 26

The son of Omar bin Al-Khattab narrated:

(Shortly after the Prophet's migration to Medina) the Messenger of Allah ﷺ appointed a brother for every one of his companions.

Ali عليه السلام went to the Prophet ﷺ asking, "Why have you not appointed a brother for me?"

The Messenger of Allah ﷺ replied, "O Ali! You are my brother in this life and in the Hereafter."⁴⁷⁹

⁴⁷⁸ Amaali of Sadouq 194 (with some differences). Bihar Al-Anwar 43:89.

⁴⁷⁹ Arbaeen Shaykh Montajab Al-Deen 72. Manaqeb Ibn Shar Ashoub 2:185. Al-T'araef of Ibn T'awus 1:64. Sahih Termethi 5:636. Manaqeb Ibn Al-Moghazeli 37-38.

Hadith Number 27

Haitham bin Hammad narrated from Yazid Al-Raqqashi, from Anas bin Malik, who said:

We were with the Messenger of Allah ﷺ returning from the Battle of Tabouk when he said, "Create a platform for me."

So we prepared a platform for him which he ascended. He gave a speech by first praising Allah and then saying:

What is wrong with you people?! When you hear about the family of Ibrahim you become happy and excited but when you hear about my family your hearts become disgusted. I swear to Allah, who has my life in His hand, that on the Day of Judgement, even if you come with good deeds that are as strong as the mountains, Allah will throw you in Hell if you do not accept the Wilayat of Ali bin Abi Taleb.⁴⁸⁰

Hadith Number 28

Harath bin Malik narrated from Saad bin Malik who said:

I witnessed five of the virtues of Ali bin Abi Taleb ؑ. I would have loved it more than the entire world to have had even one of those virtues, even if it meant living as long as Nuh.

The first one was when the Messenger of Allah ﷺ sent Abu Bakr to recite Sura Al-Bara-at (9) for the polytheists of Quraysh.

But when Abu Bakr was on his way to Makkah, the Prophet ﷺ said to Ali ؑ, "Follow Abu Bakr, and (make sure) you recite Sura Al-Bara-at (9) for the Quraysh, and tell Abu Bakr to return."

So when Abu Bakr returned, he asked the Prophet ﷺ, "O Messenger of Allah! Did anything come down (from Allah) about me?"

The Messenger of Allah ﷺ replied, "No, but no one can announce my message except me or a man from me."

⁴⁸⁰ Amaali of Tousi 1:314.

The second virtue was that all of the doors (to our houses) used to open to the mosque of the Prophet ﷺ. But one day he ordered us to seal those doors, thereby disconnecting all of the houses from the mosque, except the house of Ali ﷺ.

The next morning his uncle Abbas said to him, “O Messenger of Allah! You sent your uncles and your companions outside the mosque but you kept this boy (meaning Ali ﷺ).”

The Messenger of Allah ﷺ replied, “It was not me who ordered you to leave the mosque and it was not me who allowed him to stay connected to the mosque. It was the order of Allah.”

The third virtue was that on the Day of Khaibar, the Prophet ﷺ sent Omar, Saad, and others to open Khaibar but they all failed and returned.

So the Prophet ﷺ said, “Tomorrow I will give the flag to someone who loves Allah and His Messenger, and Allah and His Messenger love him. He (always) achieves victory and he is the one who never runs away.”

The next day, they brought Ali ﷺ but his eyes were sore. So the Messenger of Allah ﷺ spat in his eyes, rubbed them with his thumb, and then gave him the flag.

The fourth virtue was on the Day of Ghadeer.

The Messenger of Allah ﷺ ascended the platform and asked, “O people! Do I not have more authority on the believers than they have on themselves?”

The people replied, “Yes, you do.”

The Prophet ﷺ repeated this question three times, and each time the people replied, “Yes, you do.” Then the Prophet ﷺ asked Ali ﷺ to come close to him. He held Ali’s hand and raised it so high that I could see their armpits.

Then the Prophet ﷺ said, “Of whomsoever I am his master, this Ali is his master.” And he repeated this three times.

And the fifth virtue was that the Messenger of Allah ﷺ left Ali ﷺ behind as his caliph in Medina when he was going to one of his battles. So some of the Quraysh said that the reason he had left Ali ﷺ behind was because he hated Ali’s company.

Ali^{عليه السلام} went to the Prophet^ﷺ and said, “O Messenger of Allah! The Quraysh think that the reason you are leaving me behind is that you hate my company.”

So the Prophet^ﷺ gathered the people and said “Each one of you has someone in whom you confide.” And then he looked at Ali^{عليه السلام} and said, “O Ali! Are you not pleased that you are to me like Harun was to Musa, except that there is no prophet after me?”

Ali^{عليه السلام} replied, “I am pleased with Allah and His Messenger.”⁴⁸¹

Hadith Number 29

Ali bin Musa Al-Redha^{عليه السلام} narrated from his father Musa bin Jaafar^{عليه السلام}, from his father Jaafar bin Mohammad^{عليه السلام}, from his grandfather Ali bin Husain^{عليه السلام}, from Husain bin Ali^{عليه السلام}, from the Commander of the Believers^{عليه السلام}, who said:

One day Fatema said to me, “The Messenger of Allah loves me more than all of you.”

I replied, “No, he loves me more.”

Then Hasan said, “No, he loves me more.”

Then Husain said, “No, he loves me more.”

Then the Messenger of Allah^ﷺ entered and asked, “What were you talking about?”

So we told him and he hugged Fatema^{عليها السلام} and kissed her mouth. Then he embraced me and kissed my forehead, after which he put Hasan on his right thigh and Husain on his left thigh and kissed them and said:

You are the closest people to me in this life and in the Hereafter. Those who follow you follow Allah, and those who antagonize you antagonize Allah. You are from me and I am from you. I swear to the one who has

⁴⁸¹ ‘Elal Al-Sharae’ 190. Bihar Al-Anwar 36:285.

my life in His hand, that Allah is the friend of those who follow you, in this life and in the Hereafter.⁴⁸²

Hadith Number 30

Hammad bin Isa Al-Johani narrated from Jaafar bin Mohammad عليه السلام, from his father Mohammad bin Ali عليه السلام, who said:

When Muawiya heard that Ali عليه السلام was in Kufa and was preparing the people to rise against the army of Shaam, he started thinking of assassinating Ali عليه السلام. So he sent a letter with his messenger to Amr bin Hareeth Al-Makhzoomi in Kufa.

The Commander of the Believers عليه السلام used to sit in the great mosque of Kufa. He would judge, rule, and oversee the affairs of the Muslims in the mosque of Kufa. At the time of Salaat, he used to wipe his feet in Wudhu because he did not believe in wiping his feet over his shoes, and when he wanted to leave the mosque he would put his shoes back on.

Muawiya's messenger (who was carrying the letter for Amr bin Hareeth Al-Makhzoomi) was waiting for Ali عليه السلام. He brought a poisonous snake, which he put in the shoe of the Commander of the Believers. When the Commander of the Believers عليه السلام came to put his shoes on, an eagle entered the mosque, took the shoe, killed the snake in it, and returned the shoe.

When the Commander of the Believers عليه السلام saw this he said, "Close the doors of the mosque."

The people looked around and noticed this stranger. They brought him to stand before the Commander of the Believers عليه السلام. He confessed to being Muawiya's spy and to carrying the letter of assassination, which he was to deliver to Amr bin Hareeth Al-Makhzoomi.

The Commander of the Believers عليه السلام ordered the people to bring Amr bin Hareeth Al-Makhzoomi without harming him. When they brought him to the Commander of the Believers عليه السلام, he was shaking with fear.

⁴⁸² Amaali of Sadouq 21.

The Commander of the Believers عليه السلام said, “Leave him. Neither he nor Muawiya can kill me. The one who will kill me is from the family of Muraad. He is a left-handed coward who looks through the eyes of Shaytan.”

And the Commander of the Believers عليه السلام continued describing his killer until he said, “and he will kill me in one of the Haraam months,⁴⁸³ specifically Ramadhan. This is what the Messenger of Allah ﷺ promised me. *‘And he who forges a lie, fails miserably’* (20:61).”

Then he (Imam Ali عليه السلام) released Amr bin Hareeth and recited the following poem:

The Quraysh are fighting me and they want to kill me, but I swear by Allah, they will not succeed.

I am alive but my followers are betraying me.

They paid allegiance to me but were not loyal to me for even one day, and they moved toward the disbelievers, Abu Bakr and Omar. And they waged wars against me.

When I die, this nation’s suffering will begin. And in thirty years from now, you will hear about the news of a battle which will take place in the month of Muharram or Safar that will make your hair turn white.

But Allah will send Mahdi to rejuvenate His traditions, publish the revelation, and publish the religion of the purified ones.⁴⁸⁴

Hadith Number 31

Layth Ibn Tawoos said:

Mahdi is extremely generous; he is merciful with the poor and harsh on the rulers.⁴⁸⁵

⁴⁸³ Out of the 12 months in the year, four have a special value in Allah’s eyes and are referred to as Haraam (sacred) months. They are Muharram, Rajab, Ramadhan, and Dhul Hajj. For more information, refer to the following verse in the Qur’an 9:36.

⁴⁸⁴ Qorb Al-Asnad 81. Madinatol M’ajiz 204. A’lam Al-Wara 181.

⁴⁸⁵ Montakhab Al-Athar 311. ‘Eqd Al-Dorar in eighth chapter.

Hadith Number 32

Yahya bin Abdullah bin Hasan narrated from his father, from Jaafar bin Mohammad عليه السلام, from his father Mohammad bin Ali عليه السلام, from his grandfather عليه السلام, from the Messenger of Allah ﷺ, who said:

Ferdous is a wellspring that is sweeter than honey, softer than butter, colder than ice, and its fragrance is more pleasant than musk. We were created from the clay inside this wellspring, as were our Shia. Those who are not created from that clay are not from us and they are not from our Shia. This is based on the covenant that Allah took regarding the Wilayat of Ali bin Abi Taleb.⁴⁸⁶

Hadith Number 33

Mohammad bin Hasan Al-Saffar narrated from Mansour bin Abbas, from Mohammad bin Fadl Al-Hamdani, from Mosahhar, who said:

Abul Hasan, Ali bin Musa Al-Redha عليه السلام was passing by the grave of one of his family members. He stopped, came down from his mule, put his face on the grave, started crying, and said:

O my Lord, (although) Your power is visible, (people) do not stand in awe of You. They have ignored You, and out of ignorance, they have tried to measure You. They liken You with Your creation, and by not knowing who You are, they are not worshipping You.

O my Lord! I disown those who liken You to Your creation and those who try to measure and describe You.

There is nothing like You, O my Lord, and they will not realize this.

Even Your visible blessings could have guided them back to You, if they had any understanding of who You are.

They could have learned who You are but instead they put You at the same level as Your creation. And by not knowing You, they are worshipping some of Your signs instead of You, and through Your signs they describe You.

⁴⁸⁶ Amaali of Tousi 2:270 with some differences.

You are the Most Exalted, O Lord! You are more sanctified than the way in which these doubtful people describe You.⁴⁸⁷

⁴⁸⁷ Amaali of Sadouq 487. Towheed of Sadouq 124. 'Oyoun Akhbar Al-Redha 1:117.

Chapter 7

Hadith Number 1

Asbagh bin Nobatah narrated from the Commander of the Believersﷺ, from the Messenger of Allahﷺ, who said:

I am the city of wisdom, and you, O Ali, are its door. Those who think they can enter the city through any way other than its door are liars.⁴⁸⁸

Hadith Number 2

Abdul Rahman bin Abi Leyla narrated from his father, from the Messenger of Allahﷺ, who said:

There are three people who are the Seddiqun (the truthful ones):

Habib bin Musa Al-Najjar,⁴⁸⁹ the believer of the nation of Yasin Hazqeel,⁴⁹⁰ the believer of the nation of Fir'awn, and Ali bin Abi Taleb, who is the best of them.⁴⁹¹

⁴⁸⁸ Amaali of Tousi 2:190.

⁴⁸⁹ For more information about Habib bin Musa Al-Najjar, refer to the Tafseer (explanation) of the following verse in the Qur'an 36:20.

⁴⁹⁰ For more information about Hazqeel, refer to the Tafseer of the following verse in the Qur'an 40:28.

⁴⁹¹ Amaali of Sadouq 385. Bihar Al-Anwar 35:414, 38:212. Al-Khisaal 1:184.

Hadith Number 3

Othman bin Qasim Al-Ansari narrated from Zaid bin Arqam, from the Messenger of Allah ﷺ, who said:

“Should I guide you to someone who will not lead you astray and who will ensure that you will not be destroyed if you follow him?”

The people said, “Yes, O Messenger of Allah!”

The Prophet ﷺ said, “Your Imam and your Wali is Ali bin Abi Taleb. So support him, follow his advice, and believe in him. Jibraeel has ordered me to tell you this.”⁴⁹²

Hadith Number 4

Abdullah bin Faz'l Al-Hashimi narrated from Abu Abdillah Jaafar bin Mohammad ﷺ, who said:

Allah will build a house for those who write one verse of a poem about us in Paradise.⁴⁹³

Hadith Number 5

Ibn Abbas narrated from the Messenger of Allah ﷺ, who said:

O Ali! You are a master in this life and a master in the Hereafter. Those who love you love me, and those who love me love Allah. Those who hate you hate me, and those who hate me hate Allah.⁴⁹⁴

⁴⁹² Amaali of Sadouq 386 (with some differences).

⁴⁹³ ‘Oyoun Akhbar Al-Redha 5. Al-MaHajjatul Bayz’aa’ 5:229.

⁴⁹⁴ Amaali of Tousi 1:316. Bihar Al-Anwar 39:272.

Hadith Number 6

Abu Bakr Mohammad bin Abdullah bin Mohammad the grandson of Abbas narrated in the year three hundred and thirty seven, from Abul Qasem Abdullah bin Ahmad bin Aamer Al-T'ae, from his father, from Ali bin Musa Al-Redha, from Musa bin Jaafar, from Jaafar bin Mohammad, from Mohammad bin Ali, from Ali bin Husain, from Husain bin Ali bin Abi Talebؑ, from the Messenger of Allahﷺ, who said:

Allah is angry when Fatema is angry, and He is pleased when Fatema is pleased.⁴⁹⁵

Hadith Number 7

'Ikramah narrated from Ibn Abbas, who said:

When the Messenger of Allahﷺ was still alive, Aliؑ used to say:

"Allah says in his book, 'Will you turn back to your heels if he (the Prophet) dies or is slain?'" (3:144).

I swear to Allah that we will not (turn back on our heels) after Allah has guided us. If he (the Prophetﷺ) dies or is slain, I will fight (in the way of Allah) the way he used to fight (for Allah) until I die.

I swear to Allah that I am his brother, his cousin, and his heir. And who can be closer to him than I am?!⁴⁹⁶

Hadith Number 8

Husain bin Nasr bin Mozahim narrated from his father, from Ammar bin Abi Yaqz'an, from Abi Huraira Al-Abdi, from Rabi'a Al-Saadi, who said:

I went to Huthaifa Al-Yamani in the mosque of the Prophetﷺ. Huthaifa Al-Yamani asked me who I was.

I replied, "I am Rabi'a Al-Saadi."

⁴⁹⁵ Ma'ani Al-Akhbar 303. 'Oyoun Akhbar Al-Redha 2:46. Amaali of Sadouq 313. Amaali of Tousi 2:41. Bihar Al-Anwar 43:19-20. Amaali of Mufid 94. Ihtijaaj of Tabarsi 2:103.

⁴⁹⁶ Amaali of Tousi 2:116.

Huthaifa replied, “Welcome to a brother whose name I have heard but whom I have never seen. What do you need?”

I replied, “I have not come to you to ask you for money. I have come from Iraq, from the people who are divided into five groups.”

Huthaifa said, “Praise be to Allah. What has led to this (division amongst them)? The matter is clear for those who reflect.”

I replied:

The first group says that Abu Bakr was the one who had more authority on the believers than they had themselves because the Messenger of Allah ﷺ used to call him “the truthful one” and because he was with the Prophet ﷺ in the cave.

The second group disagrees and says it was Omar because the Messenger of Allah ﷺ said that Allah has honoured Islam and the religion by either Abu Jahl or Omar.

Huthaifa said, “Allah has honoured Islam and the religion by Mohammad and no one else.”

I continued, “The third group says that it should have been Abu Dhar because the Messenger of Allah ﷺ used to say, ‘The sun has never risen over anyone who is more truthful than Abu Dhar.’”

Huthaifa said, “The sun had risen over the Prophet ﷺ, and he was more truthful than Abu Dhar.”

I continued, “The fourth group claims that it should have been Salman Al-Faresi because the Messenger of Allah ﷺ had said, ‘Salman has learnt the knowledge of the first to the last, he is a never-ending sea, and he is one of us, the Ahlul Bayt.’”

After this I did not say anything.

So Huthaifa asked, “What prevents you from mentioning the fifth group?! The group who will drink from Salsabil and Zanjabil?!⁴⁹⁷ Aliؑ and his Shia have such a high status in Allah’s eyes that the entire creation of Allah envies them.”

⁴⁹⁷ Salsabil is the name of a river in Paradise. The water in it tastes of Zanjabil (ginger). For more information about Salsabil and Zanjabil, refer to the Tafseer of the following verses in the Qur’an 76:17-18.

Hadith Number 9

Hasan bin Ali bin Fazz'al narrated from Abul Hasan Ali bin Musa Al-Redha^{عليه السلام}, from his fathers,^{عليه السلام} from the Messenger of Allah^ﷺ, who said:

Ali is from me and I am from Ali, and may Allah fight those who fight Ali. May Allah curse those who disobey Ali.

Ali is the Imam and the Caliph after me. Those who precede Ali, precede me. Those who abandon Ali, abandon me. Those who prefer others to Ali, prefer others to me.

I make peace with those who make peace with Ali, and I wage war with those who wage war against Ali. I am the friend of his friends, and I am the enemy of his enemies.⁴⁹⁸

Hadith Number 10

Jaafar bin Mohammad Al-Sadiq narrated from his father Mohammad bin Ali, from Ali bin Husain, from Husain bin Ali, from the Commander of the Believers^{عليه السلام}, from the Messenger of Allah^ﷺ, who said:

O Ali! On the Day of Judgement, you will be brought on a partridge made of light. There will be a crown on your head that has four corners. The following three lines are written on each corner:

LA ILAHA ILLALLAH
MOHAMMADUN RASULULLAH
ALIYYUN WALIYULLAH

You will be given the keys to Paradise, and then a chair, which is known as the "Chair of Honour," will be placed for you.

You will sit on this chair and then the entire creation will be gathered in one desert before you. You will order your Shia to enter Paradise and your enemies to enter Hell. Therefore, you are the divider between Paradise and Hell.

⁴⁹⁸ Amaali of Sadouq 525.

Those who follow you are the winners and those who antagonize you will be disappointed, for they are the losers.

O Ali! On the Day of Judgement, you are Allah's guardian and His clear and decisive argument.⁴⁹⁹

Hadith Number 11

Mohammad bin Yahya Al-Attar narrated from Mohammad bin Ahmad bin Yahya bin Imran Al-Ash'ari, from Hasan bin Ali Al-Kufi, from Abbas bin Amer, from Ahmad bin Rizq, from Yahya bin Aala, from Jabir, from Abi Jaafar Mohammad bin Ali Al-Baqir^{عليه السلام}, who said:

(After the Day of Judgement) one of the slaves of Allah will go to Hell and will be in Hell for seventy autumns. Every autumn is seventy years long.

Then he will say, "O Allah! I ask you through the right of Mohammad and his family to have mercy on me."

Then Allah will say to Jibrael, "Go and bring this slave of mine."

Jibrael will ask, "How can I descend to Hell?"

"I have ordered it to be cold for you," Allah will reply.

"How will I find him in Hell?" Jibrael will ask.

"He is next to Sijjin⁵⁰⁰ in the burning fires," Allah will reply.

Then Jibrael will descend to Hell and will find this slave chained by his head. He will take him out of Hell.

Then Allah will say to this slave, "O my slave! How long have you been calling Me in the fire?"

He will reply, "O my Lord! I could not count."

⁴⁹⁹ Amaali of Sadouq 533.

⁵⁰⁰ "Sijjin" is the name of an area in Hell. For more information, refer to the Tafseer of the following verses in the Qur'an 83:7-8.

Allah will say, “I swear to My own glory that if you had not asked Me through Mohammad and his family, I would have kept you in torment much longer. But I have promised Myself that I will answer any slave who asks Me through the right of Mohammad and his family by forgiving him. And today I have forgiven you.”

Hadith Number 12

Hakam bin Salt narrated from Abi Jaafar Mohammad bin Ali^{عليه السلام}, from his fathers^{عليه السلام}, from the Messenger of Allah^ﷺ, who said:

(O people!) Hold on to Ali because he is the greatest Seddiq (truthful one) and he is the separator of right from wrong.

Those who love Ali will be guided by Allah, and those who fall behind by not following Ali will be despised by Allah.

The masters of this nation, Hasan and Husain, are sons of Ali. They are my children, and the Imams of guidance are from the sons of Husain.

Allah has given them my knowledge and my understanding. So follow them and do not follow any soul other than them because if you do, Allah’s wrath will fall on you. On whomsoever Allah’s wrath falls, he surely perishes. *“As for the life of this world, it is nothing but a merchandise of vanity”* (3:185).⁵⁰¹

Hadith Number 13

Isma’eel bin Jabir narrated from Abi Jaafar Mohammad bin Ali^{عليه السلام}, from the Messenger of Allah^ﷺ, who said:

On the night of Me’raaj Allah said to me, “O Mohammad! The time for your prophethood and your life has come to an end. So who will lead your nation after you?”

I replied, “O Lord! I have tested all of Your creation and I have not found anyone who obeys me more than Ali bin Abi Taleb.”

⁵⁰¹ Amaali of Sadouq 180,536.

Allah said, “And I have not found anyone who obeys Me more than he does.”

I said, “O Lord! I have tested all of Your creation and I have not found anyone who loves me more than Ali bin Abi Taleb.”

Allah said, “And I have not found anyone who loves Me more than he does. So inform him that he is the flag of guidance, the Imam of My friends, and the light of those who obey Me.”⁵⁰²

Hadith Number 14

Karram bin Amr Al-Khathaami narrated from Mohammad bin Muslim, who narrated from both Abu Jaafar Mohammad bin Ali^{عليه السلام} and Abu Abdillah Jaafar bin Mohammad^{عليه السلام}, who said:

Allah has rewarded Husain^{عليه السلام} for the way he was killed by placing the Imamate in his progeny, by giving the dust of his grave the power of healing, and by fulfilling all of the prayers next to his grave.

The days spent in going to the Ziyarat of Husain^{عليه السلام} or coming back from it will not be counted as part of one's life.⁵⁰³

I (Mohammad bin Muslim) said to Abi Abdillah^{عليه السلام}, “These are the rewards that Allah has given to others through the blessings of Husain^{عليه السلام}. But what has Allah given to Husain^{عليه السلام}?”

Abu Abdillah^{عليه السلام} replied, “Allah has united Husain^{عليه السلام} with the Prophet^ﷺ. So Husain^{عليه السلام} is with the Prophet^ﷺ and shares his status. *‘Those who believe and whose progeny follow them in faith, we will unite their offspring with them’* (52:21).”⁵⁰⁴

Hadith Number 15

Qays bin Rabee' narrated from Abi Harun, from Abi Saeed, who said:

⁵⁰² Amaali of Saduq 386.

⁵⁰³ This means that if someone is supposed to live for seventy years and he spends one month in the Ziyarat of Imam Husain^{عليه السلام}, his life will be extended to seventy years and one month.

⁵⁰⁴ Amaali of Tousi 1:325.

On the day of Ghadeer, which was a Thursday, the Messenger of Allah ﷺ gathered all of the people and ascended the platform that was prepared for him. He held the hand of Ali bin Abi Taleb ؑ so high that I could see their armpits. The people did not disperse before this verse was revealed, *“This day I have perfected for you your religion, and have completed My favour on you, and have chosen for you Islam (as your) religion”* (5:3).

Then the Messenger of Allah ﷺ said, “Allah is the Greatest, for He has perfected the religion and completed His blessing. He is pleased with my Prophethood and the Wilayat of Ali after me.”⁵⁰⁵

Hadith Number 16

Anas bin Malik narrated from the Messenger of Allah ﷺ, who said:

We, the sons of Abdul Muttalib, are the Masters of the Companions of Paradise: Me, Ali, Jaafar (Al-Tayyar), Hasan, Husain, and Fatema (are the masters).⁵⁰⁶

Hadith Number 17

Yusuf bin Mohammad bin Ziyad and Ali bin Mohammad bin Sayyar narrated from their fathers, from Hasan bin Ali ؑ (11th Imam), from his father ؑ (10th Imam), from his father ؑ (the 9th Imam), who said:

Someone came to Ali bin Musa Al-Redha ؑ and said, “O son of the Messenger of Allah! Explain this verse, *‘Praise be to Allah, the Lord of the Worlds’* (1:2).”

Ali bin Musa Al-Redha ؑ replied, “My father narrated from my grandfather ؑ, from Mohammad bin Ali-Al-Baqir ؑ, from Zainul Abedeen ؑ, from Husain bin Ali ؑ, who said:

A man came to the Commander of the Believers ؑ and asked, “What is the explanation of this verse, *‘Praise be to Allah, the Lord of the Worlds’* (1:2)?”

⁵⁰⁵ Bihar Al-Anwar 37:179. Book of Sulaym bin Qays Al-Hilali 159. Al-T'araef of Sayyid bin T'awoos 146. Al-Ghadeer 2:35. Ehqaaq Al-HAQQ 6:275.

⁵⁰⁶ Amaali of Saduq (with some differences) 384.

The Commander of the Believers ﷺ replied:

“Praise be to Allah,” because Allah has made some of His blessings known to them but it is impossible for them to know all of His uncountable blessings. By *“them,”* I am referring to the entire creation, including the inanimate beings and animals.

As for animals, He gives them their strength, He feeds them with His sustenance, He protects them in His custody, and He controls them based on what is most advantageous to them.

As for inanimate beings, He holds them (together) with His power. He prevents connected objects from disintegrating, He prevents separate objects from connecting, He prevents the skies from falling on earth, except through His permission, and He prevents the earth from collapsing, except through His order. He is kind and merciful to His slaves.

“Lord of the worlds” is the owner (of everything; He is the Creator and the Sustainer).

He sustains His creatures through channels of which they are aware and through channels of which they are unaware.

Sustenance is predetermined. It will come to man no matter how he lives in this life. The piety of the pious ones will not increase it, and the immorality of the immoral ones does not decrease it. Although there is a shield between you and your sustenance, even if you run away from it, it will find you and come to you just as death does.

Allah, the Most Exalted, has ordered (the Shia) to say, “Praise be to Allah for that with which He has blessed us and for mentioning us (the Shia) in the previous books, even before we existed. It is mandatory for Mohammad, his family, and their Shia to thank Allah for this merit because the Messenger of Allah ﷺ said:

When Allah sent Musa bin Imran as a messenger, chose him as the saviour, opened the sea for him, saved the Bani Israel, gave him the Torah and the tablets, Musa realized his status in Allah’s eyes and said, “O Lord! You have never honoured anyone before me the way you have honoured me.”

Allah replied, “O Musa! Do you not know that Mohammad is more honourable than all of My angels and all of My creation?!”

Musa asked, “O Lord! Since Mohammad is the most honourable one of Your creation, is there any family of any prophet who is more honourable than my family?”

Allah replied, “O Musa! Do you not know that the honour of the family of Mohammad compared to the families of other prophets is just like the honour of Mohammad compared to other messengers?!”

Musa asked, “O Lord! In that case, is there any nation from among the nations of the prophets which is more honourable in Your eyes than my nation since You have shaded my nation with clouds, you descended manna and quail for them, and You opened the sea for them?”

Allah replied, “O Musa! Do you not know that the status of Mohammad’s nation compared to the rest of the nations is like the status of Mohammad compared to the rest of creation?!”

Then Musa said, “O Lord! I wish I could see them.”

Allah replied, “O Musa! You will not see them, for it is not their time to rise. But you will see them in the gardens of Paradise, the gardens that are ever-blissful and you will see them in Ferdous, next to Mohammad while they will be enjoying the grace and the blessings of that place. O Musa! Would you like to hear their voices?”

Musa replied, “Yes, my Lord!”

Allah said, “Then stand in front of Me and tighten your belt,⁵⁰⁷ like a humiliated slave in front of the Powerful King.” Musa did as Allah asked.

Then Allah called, “O nation of Mohammad!”

They all replied while they were in the backs of their fathers and the wombs of their mothers:

LABBAYK ALLAHUMMA LABBAYK
LABBAYK LA SHAREEKA LAKA LABBAYK
INNAL HAMDA WAN NI’MATA LAKA WAL MOLK
LA SHAREEKA LAK.

⁵⁰⁷ This means Allah is telling him to prepare for an important matter.

Here I am at Your service! O Allah! Here I am at Your service.
Here I am at Your service! There is no partner for You. Here I am at Your service.
Praise, blessings, and the kingdom are all Yours.
There is no partner for You.

So Allah assigned this reply to be the slogan for Hajj.

Then our Lord called:

O nation of Mohammad! I have decided that My Mercy will precede My wrath, and My forgiveness will precede My torment for you.

I have answered your prayers even before you pray to Me and I have granted (your wishes) before you ask Me.

Those of you who meet me testifying:

There is no god but Allah and He has no partners; Mohammad is His slave and His Messenger; he is truthful in (his) words and he is correct in his actions; Ali bin Abi Taleb is his brother, successor, and he is the Wali of Allah after Mohammad; and Ali's chosen and pure successors are the callers to Allah; and they are His great signs and His decisive arguments.

And (in addition to testifying the above), commit to obeying Ali, just as you should commit to obeying Mohammad.

I will take you to Paradise even if your sins are as great as the (number of) foams (to be found) in the seas.

The Commander of the Believers ﷺ then continued:

When Allah sent our Prophet, Mohammad, as the Messenger, He said to him:

O Mohammad! You were by the side of T'OUR⁵⁰⁸ when We said (the above testimony) to your nation. So say, O Mohammad, 'Praise be to Allah, the Lord of the Worlds, for choosing me for this merit.' And your nation should

⁵⁰⁸ "T'our" is the name of the place where Allah spoke to Musa and descended his blessings on Bani-Israel. There is a complete chapter in the Qur'an called "T'our." For more information about T'our, refer to the following verses in the Qur'an: 2:63, 2:93, 4:154, 19:52, 20:80, 28:29, 28:46, 52:1.

say, ‘Praise be to Allah, the Lord of the Worlds, for choosing us for this merit.’⁵⁰⁹

Hadith Number 18

Abi Baseer narrated from Abu Abdillah Jaafar bin Mohammad عليه السلام, who said:

One day Husain عليه السلام was with the Messenger of Allah ﷺ.

Jibraeel came down to the Prophet ﷺ and said, “O Mohammad! Do you love him?”

“Yes,” the Prophet ﷺ replied.

“But your nation will kill him,” Jibraeel said. The Messenger of Allah ﷺ became extremely grieved upon hearing this.

Jibraeel said, “O Mohammad! Would you like me to show you the land on which he will be killed?”

Then Jibraeel attached the earth between the place where the Prophet ﷺ was sitting (in Medina) and Karbala by sinking the land (between Karbala and Medina) within the ground.

At this point in Imam Sadiq’s عليه السلام narration, Imam Sadiq عليه السلام put his two index fingers together to show Abu Baseer how Medina and Karbala were attached by Jibraeel.

Jibraeel then picked some of the dust of Karbala with his wing and gave it to the Prophet ﷺ. Jibraeel then returned the earth back to the way it was (with the earth between Medina and Karbala) in less than a blink of an eye.

The Prophet ﷺ (while holding the dust of Karbala in his hand) said to it, “O dust! You are blissful, and blissful is he who is killed on you.”⁵¹⁰

⁵⁰⁹ ‘Oyoun Akhbar Al-Redha 1:283.

⁵¹⁰ Kaamil Al-Ziyaraat of Ibn Qulaweyh 60. Bihar Al-Anwar 44:228.

Hadith Number 19

Hasan bin Ali bin Abi Moghira narrated from Harath bin Moghira Al-Nasri, who said:

I said to Abu Abdillah, Jaafar bin Mohammadؑ, “I am very ill. I am suffering from several diseases. I have used every kind of medicine but have not seen any result.”

He replied:

Why have you not used the clay of the grave of Husain bin Aliؑ. It is the cure for every disease and it is the safety from every fear. Take the clay of his grave and say:

O Allah, I ask you through this clay, and through the right of the angel who took from it, and through the right of the Prophet who held it, and through the successor who is laying in it, to send your blessings to Mohammad and his family and to... - *ask for your needs.*

Abu Abdillahؑ added:

The angel who took from it was Jibraeel who showed the land of Karbala to the Prophetﷺ, saying, “This is the dust (from the grave) of Husainؑ who will be killed by your nation.”

And the prophet who held it is Mohammad, the Messenger of Allahﷺ. And the successor who is laying in it is Husainؑ, along with the rest of the martyrs.

I (Harath bin Moghira) asked, “I understood (that the dust is) a cure from disease but what do you mean by ‘safety from every fear’?”

Abu Abdillahؑ replied:

If you fear a ruler or anyone else, do not leave your house unless you are carrying some of the clay of the grave of Husainؑ and say, ‘O Allah! I have taken this clay from the grave of Your Wali and son of Your Wali, so make it (a guarantee of) safety and protection from that which I fear and that which I do not fear.’ And you will be protected.

So I did what Abu Abdillahؑ ordered me to do. I said what he ordered me to say and my diseases were all cured. And just as he said, (the dust) was (a guarantee)

of protection and safety for me from that which I feared and that which I did not fear. And I have not seen any misfortune ever since.⁵¹¹

Hadith Number 20

Abdul Razzaq narrated from Mo'ammār, from Zohārī, from 'Orwah, from Ayesha, who said:

I went to the Messenger of Allah ﷺ and saw a silver ring in his hand that had an Aqeeq stone on it.

So I asked him, "O Messenger of Allah! What is this stone?"

He replied, "This stone is from the mountain that testified to Allah as the Lord, and testified to (the acceptance) of the Wilayat of Ali and the Imamate of his sons. (This stone is from the mountain that testified) that Shia will go to Paradise."

Hadith Number 21

Saad bin Abdullah narrated from Ahmad bin Mohammad bin Isa, from Hasan bin Mahboub, from Yaqoub bin Is'haaq, from Abi Zakariyya Al-Waset'i, from Hisham bin Ahmar, who said:

Abi Hasan, Musa bin Jaafar ﷺ asked me, "Have you heard anything about someone who has come from Northwest Africa?"

"No," I replied.

He said, "Someone has come from there. Let's go see him."

We followed Abi Hasan ﷺ until we met the man from Northwest Africa, who was selling some slaves. Abi Hasan ﷺ asked him to show him the slaves. The man showed us nine bondmaids but Imam ﷺ kept refusing. Imam ﷺ asked him to show the remainder (of the slaves he had) but the man claimed that he did not have any other bondmaids. Imam ﷺ asked him again.

The man replied, "I swear to Allah that I only have one more (maid) but she is sick."

⁵¹¹ Amaali of Tousi 1:325. Al-Tahtheeb 6:74. Kaamil Al-Ziyaraat of Ibn Qulaweyh 282. Bihar Al-Anwar 101:118.

Imam ﷺ asked him to present her but the man refused, so we left.

The next day Imam ﷺ said to me, “Go to the man again and ask him at what price he is willing to sell her. He will tell you an amount, accept it, (and buy her).” So I went and bought her.

However, the man asked me, “Who was the man who was with you yesterday?”

I replied, “He is from Bani Hashim.”

“From which Bani Hashim?” asked the man.

“I will not tell you anything further,” I replied.

The man said:

Let me tell you about this maid.

After I bought her in Northwest Africa, a woman from the people of the Book came to me and asked, “Who is the maid?”

I replied, “I bought her for myself.”

She said, “She is not supposed to be with someone like you. She should be with the best man on earth and she will give birth to someone who will lead the entire world.”

Hisham bin Ahmar continued:

I took the maid to Imam Musa bin Jaafar ﷺ and shortly thereafter she gave birth to Ali bin Musa Al-Redha ﷺ.

Hadith Number 22

Al-Mojashe'i narrated from Ali bin Musa Al-Redha ﷺ, from his father Musa bin Jaafar ﷺ, from Jaafar bin Mohammad, from his father ﷺ, who said:

The Commander of the Believers ﷺ asked the leader of the Jews, “Into how many groups are the Jews divided?”

The leader of the Jews replied with a number.

Ali^{عليه السلام} responded by saying (to the leader of the Jews), “You are lying.”

Then the Commander of the Believers^{عليه السلام} looked at the people and said:

I swear to Allah that if I was the ruler I would have judged between the Jews using the Torah and between the Christians using the Bible and between the people of the Qur'an using the Qur'an.

Jews are divided into seventy-one groups, out of which seventy will go to Hell. Only one will go to Paradise, and that is the group who followed Yousha' bin Noun, the successor of Musa.

Christians are divided into seventy-two groups, out of which seventy-one will go to Hell. Only one (group) will go to Paradise, and that is the group who followed Shamoun, the successor of Isa.

And this nation will be divided into seventy-three groups, out of which seventy-two groups will go to Hell. Only one (group) will go to Paradise, and that is the group who follows the successor of Mohammad - and he pointed to his own chest.

Out of the seventy-three groups, thirteen groups ascribe themselves to following me and loving me. However, only one group will go to Paradise, and that is the justly balanced group; the rest will be in Hell!⁵¹²

Hadith Number 23

Aswad bin Aamer narrated from Shareek, from Mansour, from Rabe'i, from Ali the Commander of the Believers^{عليه السلام}, from the Messenger of Allah^ﷺ, who said:

“O Quraysh! Allah will raise a man above you whose heart He has tested for faith and who will (either) hurt you or kill you.”

Abu Bakr asked, “Is it me?”

“No,” the Prophet^ﷺ replied.

⁵¹² Amaali of Tousi 42,138.

Omar asked, “Is it me?”

The Prophet ﷺ replied, “No. He is the man who is repairing my shoes.”

Aswad bin Aamer continued:

“Ali was sitting there repairing the shoes of the Prophet.”⁵¹³

Hadith Number 24

Zaid bin Ali narrated from his father Ali bin Husain, from Husain bin Ali, from the Commander of the Believers ﷺ, from the Messenger of Allah ﷺ, who said:

(O Ali!) I have ten virtues, each of which I love more than the entire world:

O Ali! I am your brother in this life and in the Hereafter.

On the Day of Judgement, you will be the closest one to me.

My house in Paradise faces your house just like the house of two brothers.

You are my minister.

You are my successor.

You are my caliph on my family.

You are my caliph on the Muslims.

You are the owner of my flag in this life and in the Hereafter.

Your friends are my friends, and my friends are the friends of Allah.

Your enemies are my enemies, and my enemies are the enemies of Allah.⁵¹⁴

Hadith Number 25

Abi Jaafar Mohammad bin Ali ﷺ narrated from the Messenger of Allah ﷺ, who said:

Allah, the Most Exalted, said, “I will torment every Muslim who obeys an unjust Imam who is not assigned by Me, even if he is pious in his deeds. And I will forgive every Muslim who follows the guiding Imam who is assigned by Me, even if he has (committed) evil and unjust deeds.”

⁵¹³ Ahmad bin Hanbal in Faz’ael Al-Sahabah 2:649,571,593,367. Al-’Omdah 224-226. Saheeh Al-Termethi 5:634.

⁵¹⁴ Amaali of Tousei 1:196. Amaali of Mufid 173.

Hadith Number 26

Abdullah bin Hammad Al-Ansari narrated from Zaid bin Osamah, who said:

I was sitting with a group of our people (Shia) with Imam Jaafar bin Mohammad Al-Sadiq عليه السلام when he said:

Allah, the Most Exalted, has made the dust of the grave of my grandfather, Husain عليه السلام, the cure for every disease and protection from every fear and misfortune.

When you hold the dust of his grave, kiss it, place it over your eyes, and then rub it over the rest of your body and say:

O Allah! (I ask You) by the status of this dust, by the status of the one who is lying in it, by the status of his father, his mother, and his brother, by the status of the Imams from his sons, and by the status of the angels who have surrounded his grave, to make this dust the cure for every disease, recovery from any illness, salvation from any evil, and protection from that which I fear.

Zaid bin Osamah continued:

I have been using it ever since and praise be to Allah for I have not seen any misfortune.⁵¹⁵

Hadith Number 27

Mohammad bin Jaafar narrated from his grandfather, who said:

The Messenger of Allah ﷺ had not seen Ali عليه السلام for some time, and this saddened him greatly. When Khadija saw how upset the Prophet ﷺ was, she went to look for Ali عليه السلام.

When Khadija found him she said, “O Ali! Come to the Messenger of Allah because he is sad that he has not seen you (lately).”

Ali عليه السلام replied, “I did not want to interrupt his time with his wife.”

So Khadija went back and conveyed the message of Ali عليه السلام to the Prophet ﷺ.

⁵¹⁵ Amaali of Tusi 2:326.

When the Prophet ﷺ heard this he said, “O Allah! Dispel my grief by (bringing) my brother, Ali (for me).”

Suddenly Ali ؑ entered and the Prophet ﷺ hugged him.

Khadija continued:

I never used to sit down before the Prophet ﷺ sat so I waited for them to sit down, but they hugged each other so long that my legs could no longer bear my weight and I fell.

Hadith Number 28

Abu Abdillah Mohammad bin Khailan narrated from Khailan, from his father, from his grandfather, from I'taab bin Aseed, who said:

I heard the people of Medina say:

Ali bin Musa Al-Redha ؑ was born in Medina on Thursday, the eleventh of Rabee' Al-Awwal, in the year one hundred and fifty-three, five years after Abu Abdillah, Jaafar bin Mohammad ؑ had died.

Ali bin Musa Al-Redha ؑ died in Tous in a village called Sanabad, in the house of Hameed bin Qoht'aba Al-T'ae, close to the grave of Harun Al-Rashid. He died on Friday, the twenty first of the month of Ramadhan⁵¹⁶ in the year two hundred and three at the age of forty-nine and a half, out of which he spent twenty-nine years and two months with his father, Musa bin Jaafar ؑ. He succeeded his father when he was twenty-nine years and two months old.

The governors of his time were Rashid, and after him, his son - Mohammad, known as Ameen, who was the king for three years and twenty-five days. Then he was dethroned and imprisoned by his uncle, Ibrahim bin Shakla, for only fourteen days. Thereafter, Mohammad Al-Ameen was released from prison and was back on the throne for another year, six months, and thirteen days. After him, Abdullah Al-Ma'moon (the killer of Imam Al-Redha ؑ), Ameen's brother, took over for twenty years and twenty-three days.

⁵¹⁶ There are other narrations that indicate that Imam Al-Redha ؑ died in the month of Safar.

Ma'moon was the one who forcefully appointed Imam Ali bin Musa Al-Redha^{عليه السلام} as his Prime Minister, against the Imam's will, after threatening to kill him.

Imam Ali bin Musa Al-Redha^{عليه السلام} used to say:

O Allah! You have forbidden me from causing my own death and Abdullah Al-Ma'moon has threatened to kill me if I do not accept being his Prime Minister. Therefore, I am forced to accept just like Yusuf and Daniyal were forced by the oppressive governors of their time. O Allah! I am no one's minister but Yours and no one has given me authority over others except You. So help me raise Your religion and bring back to life the traditions of Your Prophet, because only You are the Master and the Supporter, and You are the Best Master and the Best Supporter.

So Imam Ali bin Musa Al-Redha^{عليه السلام} finally agreed to be the Prime Minister of Ma'moon, although this upset him terribly. (He accepted this appointment under) the condition that he would not appoint or dismiss anyone and he would not be involved in the political affairs (of the time). Instead Ma'moon could consult him when he needed him.

So Ma'moon forced the people to pay allegiance to Imam Ali bin Musa Al-Redha^{عليه السلام}.

However, Ma'moon kept seeing the virtues, the knowledge, and the wisdom of Ali bin Musa Al-Redha^{عليه السلام}, all of which increased his jealousy and hatred toward the Imam^{عليه السلام}, until he finally betrayed the Imam^{عليه السلام}, killing him with poison.⁵¹⁷

Hadith Number 29

Al-Mojashe'i narrated from Ali bin Musa Al-Redha^{عليه السلام}, from his father Musa bin Jaafar, from Jaafar bin Mohammad, from his fathers^{عليهم السلام}, from the Commander of the Believers Ali^{عليه السلام}, who said:

Ask me about the Book of Allah. I swear to Allah that no verse was revealed (to the Prophet^ﷺ) at night or (during the) day, or on the road, or when (the Prophet^ﷺ) was at his house, without him reading it to me and teaching me the Ta'weel of that verse.

⁵¹⁷ 'Oyoun Akhbar Al-Redha 1:19. Bihar Al-Anwar 49:131.

Ibn Al-Kawwa stood up and asked, “How about the verses which were revealed to the Prophet ﷺ when you were not with him?”

The Commander of the Believers رضي الله عنه replied:

The Prophet ﷺ would memorize those verses. When he would meet me, he would recite them for me and explain them to me. He would say to me, ‘O Ali! While you were away, Allah revealed this verse to me. This is what it means.’ And by doing so, he (the Prophet ﷺ) would teach me both the inner and outer meaning of the verse.

Hadith Number 30

Abdullah bin Hisham narrated from Abul Hasan Ali bin Musa Al-Redha, from his father, from his grandfather, from his father رضي الله عنه, from the Messenger of Allah ﷺ, who said:

Fut’rus was one of the high-ranked angels. Allah had sent him on a mission somewhere but he procrastinated, so Allah broke (one of) his wings and threw him on an island.

When Husain was born, Allah sent Jibraeel with one thousand angels to congratulate the Messenger of Allah on the birth of Husain and to inform him of the status of Husain.

When Jibraeel passed by Fut’rus, Fut’rus asked him, “Where are you going?”

Jibraeel replied, “Allah has bestowed a son on His Prophet. All of the inhabitants of the world are overjoyed about this news. So Allah has sent me to congratulate him and tell him about the status of his son in Allah’s eyes.”

Fut’rus asked, “Would you take me with you to the Prophet ﷺ so I can ask him to intercede on my behalf because he is generous.”

So Jibraeel brought the angel to the Messenger of Allah ﷺ and said:

Fut’rus was one of the high-ranked angels. Allah had sent him on a mission somewhere but he procrastinated, so Allah broke (one of) his wings and threw him on an island. He has come to you to ask that you intercede on his behalf.

The Messenger of Allah ﷺ prayed two Rakaats of Salaat, after which he said:

O Allah! I ask You by the right of anyone who has any rights on You, and I ask You by the right of Mohammad and his family to give Fut'rus his wing back and answer the prayers of Your Prophet, and make it (this incident) a proof for all of the worlds.

Allah accepted the prayer of the Prophet ﷺ, and told him through revelation to order Fut'rus to touch Husain with his broken wing.

The Prophet ﷺ told Fut'rus, "Rub your broken wing on Husain." Fut'rus did as he was told and his wing was fixed.

Fut'rus said, "Praise be to the Lord who bestowed His favour on me through you, O Messenger of Allah."

The Prophet ﷺ asked Fut'rus, "Where will you go now?"

Fut'rus replied, "Jibraeel told me about the land on which this new born baby will be killed, so I have asked my Lord to appoint me as Husain's caliph on that land."

The Prophet ﷺ continued:

Fut'rus is delegated to the grave of Husain and whenever any slave of Allah mentions Husain or whenever anyone shows his love or support for his father with his sword or his tongue, Fut'rus comes to my grave (the Prophet's grave) and says, "O Purified soul! This slave - and he will mention the (person's) name - loves Husain and loves his father with his heart, tongue, and sword."

Then the angel who is responsible for Salawat will reply to Fut'rus, "Convey the Salaam of Mohammad to this slave and tell him that if he dies with this belief, you (Fut'rus) will take him to Paradise."⁵¹⁸

Hadith Number 31

Jaafar bin Abdullah bin Jaafar Al-Mohammadi narrated from Omar bin Ali bin Husain bin Ali bin Abi Taleb عليه السلام, from Ali bin Husain عليه السلام, from Abi Rafi, who said:

⁵¹⁸ Al-Kharaej 1:253. Bihar Al-Anwar 44:182.

I was sitting (in the mosque) after people had paid allegiance to Abu Bakr.

I heard Abu Bakr ask Abbas (uncle of the Prophet):

I ask you by Allah, is it true that the Messenger of Allah ﷺ gathered all of the descendants of Abdul Muttalib and said:

O sons of Abdul Muttalib! Allah has never sent a prophet without appointing a brother, a minister, a successor, and a caliph for him. Whoever pays allegiance to me today will be my brother, minister, successor, and my caliph on my nation.

But none of you stood up so the Prophet ﷺ continued, 'O sons of Abdul Muttalib! Be the leaders in Islam instead of the followers. I swear to Allah that others will take the leadership of this nation and then you will be deeply sorry.'

And then Aliؓ stood up and paid allegiance to the Prophet ﷺ.

Abu Bakr continued, "O Abbas! Is all of this true?"

Abbas replied, "Yes."

Hadith Number 32

Hasan bin Ahmad Al-Maleki narrated from his father, from Ibrahim bin Abi Mahmoud, from Ali bin Musa Al-Redha, from his father Musa bin Jaafar, from Jaafar bin Mohammad, from Mohammad bin Ali, from his father from Husain bin Aliؓ, from the Messenger of Allah ﷺ, who said:

O Ali! You will be wronged after me. Woe unto those who wrong you and oppress you. Blessed are those who follow you and do not choose (to follow) anyone other than you. Woe unto those who fight against you, and blessed are those who fight for you.

O Ali! You speak my words and you speak with my tongue after me. Woe unto those who object to you, and blessed are those who accept your words.

O Ali! You are the master of this nation after me. You are the Imam of this nation and you are my caliph on my nation.

O Ali! Those who abandon you in this world have abandoned me on the Day of Judgement, and those who are with you in this world will be with me on the Day of Judgement.

O Ali! You were the first to believe in me and trust me; you were the first person who helped me with all of my affairs; and you were the first person who fought against my enemies with me.

O Ali! You were the first person who prayed with me at a time when others were in the slumber of ignorance.

O Ali! You will be the first who will rise from his grave with me; you are the first person who will be resurrected with me; and you are the first person who will cross the Siraat' with me.

Allah has sworn to His own Glory that He will not allow any slave to cross the Siraat' except for those who carry a pass from you (that indicates) that they believe in your Wilayat and the Wilayat of the Imams from your sons.

O Ali! You will be the first person who comes to my Pool on the Day of Judgement. You will distribute water to your friends from the Pool and you will keep your enemies away from the Pool.

O Ali! You will be accompanying me when I stand (Maqaam Al-Mahmoud)⁵¹⁹ in front of Allah.

O Ali! You will intercede for those who love us and your intercession will be accepted.

O Ali! You will be the first one to enter Paradise while carrying my flag. The flag of praise has seventy sides, and each side is wider than the sun and the moon.

O Ali! You are the owner of the tree of Toubah in Paradise. Its roots are in your house and its branches are in the houses of your Shia and of those who love you.⁵²⁰

⁵¹⁹ For more information about Maqaam Al-Mahmoud, refer to chapter 5 Hadith 31.

⁵²⁰ Bihar Al-Anwar 38:140. 'Oyoun Akhbar Al-Redha 2:6.

Hadith Number 33

Ibrahim bin Abi Mahmoud said:

I asked Imam Ali bin Musa Al-Redha^{عليه السلام}, “O Son of the Messenger of Allah! We hear Ahadith about the virtues of the Commander of the Believers^{عليه السلام} and about your virtues, the (virtues of the) Ahlul Bayt^{عليهم السلام}, through the sources of your enemies, but we have not heard these things from you. Should we believe in them?”

Imam Ali bin Musa Al-Redha^{عليه السلام} replied:

O son of Abi Mahmoud! My father narrated from his father, from his grandfather^{عليه السلام}, from the Messenger of Allah^{صلى الله عليه وسلم}, who said:

Those who listen to a speaker have worshipped (the owner of the words). Therefore, if the speaker preaches the words of Allah, then the listeners have worshipped Allah. However, if the speaker says the words of Shaytan, then the listeners have worshipped Shaytan.

O son of Abi Mahmoud! Our enemies have fabricated three kinds of Ahadith about us.

The first kind are the exaggerated virtues; the second kind are those Ahadith that reduce us from our status; and the third kind are the Ahadith that are about the defects of our enemies.

So when people hear the exaggerated virtues, they call our Shia Kafers and they charge them with believing that we are gods.

When they hear about the virtues that reduce us from our status, they believe in them.

And when they hear (the Ahadith) about the defects of our enemies, they insult us. Allah has said in His book, *“Do not abuse those whom they invoke besides Allah, lest they, out of ignorance, exceed the limits and abuse Allah”* (6:109).

O son of Abi Mahmoud! (Even) If the people go right and left, you hold on to our path because we will hold those who hold on to us, and we will abandon those who abandon us.

One is nearest to disbelief when he calls the pebble a pip,⁵²¹ and he believes in this and disowns those who do not share his false beliefs.

O son of Abi Mahmoud! Memorize what I said to you because I gathered the good of this life and of the Hereafter for you in what I just said.⁵²²

Hadith Number 34

Abdullah bin Raja narrated from Israel, from Abi Is'haaq, from Hubaish bin Junadah, who said:

I was sitting with Abu Bakr when a man came to him and said, “O Caliph of the Prophet! The Messenger of Allah ﷺ promised to give me Hathyas⁵²³ of dates.”

Abu Bakr asked the man to call Ali bin Abi Taleb ؑ.

When Ali ؑ came, Abu Bakr said, “O Abal Hasan! This man says that the Messenger of Allah ﷺ promised him three Hathyas of dates.”

Ali bin Abi Taleb ؑ picked three Hathyas of dates and gave it to the man. Abu Bakr asked the people to count them. They found that each Hathyah contained sixty dates.⁵²⁴

Then Abu Bakr said, “The Messenger of Allah ﷺ was truthful. On the night that we migrated to Medina he said to me, ‘O Abu Bakr! My hand in justice is equal to the hand of Ali in justice.’”⁵²⁵

Hadith Number 35

Abul Hasan Ahmad bin Mohammad bin Walid, from his father, from Saad bin Abdullah, from Ahmad bin Mohammad bin Isa, from Yunus bin Abdul Rahman, from Katheer bin Alqama, who said:

⁵²¹ Pebble and pip might look very similar but they are two very different things. This indicates the importance of having clarity in matters related to worshipping Allah.

⁵²² ‘Oyoun Akhbar Al-Redha 1:304.

⁵²³ “Hathyah” is the amount of everything that you can gather with both of your hands together.

⁵²⁴ The Prophet’s Hathyah was also equal to sixty dates. For more information, refer to Tarikh Baghdad 5:37. Tarikh Ibn Asakir 2:438.

⁵²⁵ Amaali of Tousi 1:67.

I said to Abu Abdillah, Jaafar bin Mohammadﷺ, “May I sacrifice my life for you, give me some advice.”

He replied:

I advise you to fear Allah and to act piously. I advise you to worship (Allah) and increase the length of your prostration.

I advise you to be trustworthy, truthful, and to be pleasant in company. Visit your tribes, visit the ill, and be present at the time of the burial of (the believers).

Live in a way that adorns us in the eyes of the people instead of defames us.

Make people love us and do not incite their hatred toward us. Pull their love toward us and push away everything that is evil from us.

Whatever good is said about us is true, and I swear to Allah that we are not like anything negative that is said about us.

The book of Allah mentions that we have rights over people, that we are the closest to the Messenger of Allahﷺ, and that we are the ones who are conceived legitimately. So tell these things to the people.

I swear to Allah that you (Shia) are on the right and shining path, so help us by living piously and striving hard in learning our affairs. You will be known, for Allah will reward you with special rooms in palaces in Paradise.

Those who work for the people will be rewarded by the people, and those who work for Allah will be rewarded by Allah.

Do not strive (for sustenance) thinking that you have the upper-hand, and do not abandon working (for your sustenance) because you count on destiny. Know that desiring blessings is from the traditions (of the Prophet) but seek only that which you require.

Abstinence will not push any sustenance away from you, and greed will not bring any blessings closer to you because sustenance is predetermined and death is timed. Greed will lead you to inherit all of the other sins.

Make sure that Allah does not find you absent from where He has ordered you to be and make sure He does not find you where he has forbidden you to be.⁵²⁶

If a slave is thankful in his heart for a blessing that Allah has bestowed, he will earn more blessings even before he thanks (Allah) with his tongue.

If you cannot thank Allah for His blessings with your actions, make sure (at least) you thank Allah increasingly with your tongue - and having the ability to thank Allah with your tongue deserves thanking Allah.⁵²⁷

Hadith Number 36

Salman Al-Faresi said:

My love, Abul Qasem, the Messenger of Allah ﷺ, advised me to do seven things which I will not ignore in any state until I die.

He advised me to:

Look at those below me and not look at those above me.

Love the needy and live close to them.

Say the truth even if there is harm in saying it.

Stay in touch with my family even if they abandon me.

Do not ask for anything from the people.

Increasingly say, "There is no will nor power except with Allah" because this statement is a treasure from the treasures of Paradise.⁵²⁸

Hadith Number 37

The Messenger of Allah ﷺ said:

Three things are the saviours and three things are the destroyers.

⁵²⁶ This is not limited to physical places. This means abstaining from disobeying Allah in all affairs.

⁵²⁷ Mustat'refat Al-Saraer of Ibn Edris 163-164. Al-'Oyoun wal Mahasin 2:121-122. Bihar Al-Anwar (partially) 78:106, 68:89, 103:27.

⁵²⁸ Mustat'refat Al-Saraer of Ibn Edris 165. Al-Wasael 6:309. Jami' Al-Ahaadith 8:405. Al-'Oyoun wal Mahasin 2:123.

The saviours are fearing Allah in public and fearing Him when you are alone, being just (fair) at the time of anger, and being pleased and moderate at times of poverty and prosperity.

The destroyers are being stingy, following your desires, and becoming conceited.

Hadith Number 38

'Ikramah narrated from Ibn Abbas, who said:

Ali bin Abi Taleb عليه السلام said to the Prophet ﷺ, "O Messenger of Allah! On the day of (the Battle of) Uhud when the martyrs were martyred, you told me that my end will also be martyrdom."

The Prophet ﷺ replied, "O Ali! How patient will you be when this" - and he pointed to his (own) beard - "will be stained with the blood from that" - and he pointed to his head.

Ali عليه السلام replied, "That is an incredible ending, and that time does not need patience; that is the time of honour and bliss."

Hadith Number 39

Husain Al-Ashqar narrated from Qays bin Ammar Al-Dahani, from Salim bin Abi Ja'd, who said:

People asked Omar, "Why do we see you treat Ali with much more respect than the rest of the companions of the Prophet?"

He replied, "Ali is my master."⁵²⁹

⁵²⁹ Bihar Al-Anwar 37:160. Manaqib Aal Abi Taleb 1:527.

Hadith Number 40

Abu Abdillah Mohammad bin Musa Al-Rabee Al-Kateb narrated from Abi Musa bin Abdul Aziz, who said:

Youhanna bin Saraqioun, who was a Christian, saw me once and said, “I ask you by the right of your Prophet and your religion, whose grave is this grave that you people visit? Is he one of the companions of your Prophet?”

I replied, “He is not a companion of the Prophet. He is his grandson. Why are you asking?”

He replied, “I witnessed something amazing about his grave.”

“Tell me about it,” I said.

Youhanna said, “Saaboor Al-Kabeer, the servant of Harun Al-Rashid, came to me one night and asked me to join him. I followed him to the house of Musa bin Isa Al-Hashimi and we found him in a strange state. He had lost his mind and there was a dish filled with his guts in front of him.”

Saaboor asked the servant of Musa, “Woe unto you! What has happened to Musa?”

He replied:

He was sitting about an hour ago with his friends and he was as healthy as one (could) be. They were talking and someone mentioned the name of Husain bin Aliؓ.

So Musa said, “The Refusers (Shia) have exaggerated about him to a level where they believe that the dust of his grave is medicine and that they are cured by it.”

A man from Bani Hashim who was present said, “I had a very bad disease and I tried everything but nothing worked until someone suggested that I use some of the dust of the grave of Husainؓ. I used it and I was cured.”

Musa asked, “Do you have any of that dust with you?”

The man from Bani Hashim said yes and gave some of the dust to Musa. Musa took the dust and put it in his anus to mock those who use this dust as a remedy and to disrespect Husain bin Ali^{عليه السلام}.

The moment he did that, he started screaming, “Fire! Fire! Dish! Dish!” And we brought a dish for him and he threw up his guts, and the gathering turned into a disaster.

Youhanna continued:

Saaboore told me to see if I could help him. I looked in the dish and I saw Musa’s liver, spleen, lungs, and heart in the dish.

I said, “The only one who can help him is Prophet Isa, the one who could bring the dead alive.”

We stayed the night there and he died shortly thereafter.^{530 531}

Hadith Number 41

Abdo Rabbih bin Alqama narrated from Hammad bin Salaamah, from Yahya bin Saeed, from Saeed bin Musayyib, from Omar bin Al-Khattab, who said:

Love the honourable ones and protect your women from the depraved ones, and know that honour can only be achieved by the Wilayat of Ali bin Abi Taleb^{عليه السلام}.

Hadith Number 42

Yahya bin Abdul Hameed Al-Hammani said:

One day, during the rule of Musa bin Isa Al-Hashimi, I was walking when I met Abu Bakr bin Ayyash. He asked me to go with him to the palace of Musa. I did not know why he wanted me to come but I respected him greatly, so I followed him until we arrived at the place that was known as the house of Abdullah bin Haazim.

⁵³⁰ Mohammad bin Musa said that Youhanna used to go to the Ziyarat of the grave of Husain^{عليه السلام} and after some time he became a very good Muslim.

⁵³¹ Al-Kharaaj of Ravandi 2:874. Amaali of Tousi 1:327. Bihar Al-Anwar 45:399.

When we arrived there, Abu Bakr said to me, “O Yahya! I brought you with me so that you can hear what I will say to this oppressor.”

“Who do you mean?” I asked.

Abu Bakr replied, “I mean this immoral disbeliever, Musa bin Isa.”

I did not say anything and followed him until we reached the gates, which is where people would usually descend from their mules. But Abu Bakr continued riding his donkey inside. When the guards saw him, they let him through because they knew him, but they stopped me. However Abu Bakr yelled at them, so they let me come inside.

We continued until we reached Musa’s hall. We found Musa on his throne with armed soldiers who were guarding him.

When Musa saw Abu Bakr, he welcomed him and made him sit him close to him, but the soldiers stopped me from getting any closer.

So Abu Bakr called me and said, “Woe unto you! Why are you so far? Come closer.” I went and sat in front of them.

Musa looked at Abu Bakr and said, “Is this the man about whom we spoke?”

“No. But I have brought him as a witness,” replied Abu Bakr.

“Why?” asked Musa.

“I have seen what you have done to this grave,” said Abu Bakr.

“What grave?” asked Musa.

“The grave of Husain bin Aliؓ, son of Fatemaؓ, daughter of the Prophet,” replied Abu Bakr.

Yahya continued:

Musa had destroyed the entire land of Karbala. He had cultivated the land and planted some plants to hide the grave of Husain bin Aliؓ to prevent people from visiting it.

Musa's face inflated with anger. He looked like he was about to explode.

"What does this have to do with you?" he asked.

Abu Bakr replied:

I will tell you. So listen to me. In my dream, I saw myself going to Bani Ghazirah.⁵³² When I reached Kufa, ten pigs attacked me but Allah saved me through a man whom I knew was from Bani Asad. I continued toward Ghaziriyya, but when I reached around Shahi (a small village close to Ghaziriyya), I lost the way and I saw an old woman.

The old woman asked me, "O Shaykh! Where are you going?"

"Ghaziriyya," I replied.

She showed me the way. I continued and found my way. When I reached Naynava (another name for the desert of Karbala), I met a very old man. I asked him who he was. He said that he was from that village.

I asked him, "How old are you?"

The old man replied, "I do not remember how old I am but the first thing I remember is seeing Husain bin Ali^{عليه السلام} and those with him from his family and his companions being stopped from drinking water, while everyone else, including dogs and wild animals, could freely drink water."

I was astonished so I asked again, "Did you really witness that?"

The old man replied, "I swear to Allah that I did. Now you and your friends are supporting that act. Muslims should be extremely grieved, that is, if there is a Muslim left in the world."

"What have we done?" I asked.

"You have not disapproved of the act of your king," replied the old man.

"Which act are you talking about?" I asked.

⁵³² Bani Ghazirah is the name of a tribe that lived in Ghaziriyya. Ghaziriyya is one of the names of Karbala.

“Destroying the grave of the grandson of the Prophet and cultivating his land,” said the old man.

“Where is the grave?” I asked.

“You are walking on its land but they have hidden the location of the grave,” replied the old man.

I had never gone to the grave of Husain عليه السلام so I asked the old man to guide me to it. I followed him until we arrived at a designated area that had a gate and several guards. There were lots of people there.

“I want to enter and see the son of the daughter of the Messenger of Allah,” I said to the guard.

“This is not a good time,” he replied.

“Why?” I asked.

“Because Ibrahim Al-Khaleel, Mohammad, the Messenger of Allah ﷺ, Jibraeel, Mikaeel and a large number of angels are inside doing Ziyarat,” he replied.

Then I woke up from my dream. I was extremely frightened and grieved but after some time I forgot about this dream.

However, one day, some time later, I had to go to Bani Ghazirah to settle my debts with someone. When I reached Kufa, ten thieves stopped me. When I saw them, I remembered my dream and the ten pigs. The thieves asked me to give them everything that I had to save my life.

I yelled at them, “Woe unto you! I am Abu Bakr bin Ayyash, and I am going to Bani Ghazirah to settle my debt, so leave me alone.”

Then one of them recognized me, so they released me. They escorted me to a safe road. As I continued toward Bani Ghazirah, I kept thinking about my dream until I reached Naynava (desert of Karbala), and I swear to the Lord, who there is no god but Him, that I saw the same old man that I had seen in my dream. I talked to him and he talked to me exactly as in my dream. I followed him to the grave and everything was the same, except that I did not see the designated area with gates and guards.

O Musa! Fear Allah and stop destroying the grave of Husainؓ! I swear to Allah that I will continue narrating this Hadith and I will continue glorifying that grave and visiting it because that is a grave which is visited by Ibrahim Al-Khaleel, the Messenger of Allahﷺ, Jibraeel, and Mikaeel.

Abu Bakr bin Ayyash continued:

And Aba Haseen narrated for me, from the Messenger of Allahﷺ, who said, "Those who have seen me in their dreams have seen me, and no one but I, because Shaytan cannot take my form."

Musa said, "I did not interrupt you until you completed your foolishness. I swear to Allah that if I hear that you have narrated this for anyone, I will cut off your head and the head of this witness whom you have brought here."

Abu Bakr replied, "Allah will protect me from you and I seek refuge with Him. I came here to tell you all of this for Allah."

Musa replied, "Are you challenging me?" - and he insulted Abu Bakr with a very rude insult.

Abu Bakr replied, "Quiet! May Allah disgrace you and cut off your tongue."

Musa ordered the guards to take Abu Bakr and I away. They dragged us and started beating us so hard that I thought I would not survive the day. They continued torturing us. Some of the worst things that they did to me were that they dragged my face on rocks and plucked out my beard, while Musa kept on insulting us with offensive remarks.

In his reply, Abu Bakr kept saying, "Be quiet! May Allah cut off your tongue and take revenge! O Allah! We desire You and it is for the son of Your Prophet that we are angry, and we rely on You." Then they imprisoned us.

When Abu Bakr looked at me drenched in blood, with my clothes shredded, he said to me, "O Hammani! Our anger is truly for Allah. We have achieved a great reward today. Allah and His Messenger will not forget this day."

After a day, the guard came and took us back to Musa. They had taken Abu Bakr's donkey away from him so we had to walk to Musa. It was a long walk and we got very tired.

When we arrived at Musa's hall he saw us and said, "You foolish, ignorant people are not welcome here. Woe unto you, O bastards! Why do you interfere in my affairs?"

Abu Bakr replied, "I heard your words and Allah is the judge between us."

Musa replied, "Get lost! May Allah disfigure you! I swear to Allah that if I hear this Hadith is being narrated, I will cut off your head."

Then he looked at me (Yahya bin Abdul Hameed Al-Hammani) and said, "Hey dog! - and he insulted me more - never ever mention any of this to anyone. Shaytan is playing with this foolish, old man. Get out! May Allah curse both of you and may His anger fall onto you."

So we left and started walking because they had taken the donkey of Abu Bakr.

When we reached Abu Bakr's house, he said to me, "Memorize this incident and do not talk about it to the general public. Speak about this only with intelligent and righteous people."⁵³³

Hadith Number 43

Mohammad bin Abdullah bin Jaafar Al-Hemyari narrated from his father, from Rayyan bin Salt, who said:

Imam Ali bin Musa Al-Redha عليه السلام attended the gathering of Ma'moon in Marw (old name for Mash'had). A large number of the scholars from Iraq and Khurasaan were present in that gathering.

Ma'moon said to them, "Tell me about the meaning of this verse, *'Then we gave the book as inheritance to those whom We chose from among Our servants'* (35:32)."

The scholars replied, "Allah meant the entire nation by this verse."

Ma'moon asked Imam Al-Redha عليه السلام, "What is your opinion, O Abal Hasan?"

⁵³³ Amaali of Tousi 1:329. Bihar Al-Anwar 45:390.

Imam Al-Redha عليه السلام replied, “I disagree with their view. Allah meant the purified family in this verse.”

Ma'moon asked, “What is the reason that this is specific to the purified family and not the entire nation?”

Imam Al-Redha عليه السلام replied:

If the entire nation was meant by this verse then it would mean that the entire nation will go to Paradise because the next statement in the verse says, *“And of them is he who causes his soul to suffer loss, and of them is he who follows the middle course, and of them is he who, by Allah’s leave, is foremost in goodness- this is the greatest excellence”* (35:32). And then Allah continues and defines their destination as Paradise by saying, *“Gardens of eternity shall they enter, where they will be adorned with bracelets of gold and pearls”* (35:33). So those who inherit are only the purified family and no one else.

Ma'moon asked, “Who are the purified family?”

Imam Al-Redha عليه السلام replied:

They are those whom Allah describes in His book by saying, *“Verily, verily Allah intends but to keep off from you (every kind of) uncleanness, O you the people of the house, and purify you (with) a thorough purification”* (33:33).

They are the ones to whom the Messenger of Allah ﷺ referred (in Hadith Al-Thaqalain), “I leave behind two weights for you; the Book of Allah and my progeny, the people of the house. Verily they will never leave each other until they join me by the Pool. So pay attention to how you treat them after me. O people! Do not try to teach them anything because they are more knowledgeable than you.”

Then the scholars asked, “O Abal Hasan! Tell us about the progeny. Are they the family of the Prophet or not?”

Imam Al-Redha عليه السلام replied, “They are the family of the Prophet.”

The scholars said, “It is said that the Messenger of Allah ﷺ said, ‘My nation is my family.’ And this means that the progeny is like the rest of the nation.”

Imam Al-Redha عليه السلام replied, “Tell me, is Sadaqa unlawful for the family (of the Prophet)?”

“Yes,” the scholars replied.

“Is it unlawful for the nation?” Imam Al-Redha عليه السلام asked.

“No,” they replied.

Imam Al-Redha عليه السلام said, “Then there is a difference between the nation and the family. Woe unto you! Where are you being led to?! Have you ignored the book of Allah completely or are you an immoderate nation?! Do you not know that the “*inheritance*” and “*purification*” are specifically for the chosen ones who are rightly guided?!”

“Based on what?” asked the scholars.

Imam Al-Redha عليه السلام replied:

Based on the words of Allah. “*We sent Nuh and Ibrahim, and We founded prophethood and the book in their progeny; so some of them are rightly guided, but many of them are transgressors*” (57:26). So the “*inheritance*” of the prophethood and the book are specific to the rightly guided ones and not to the transgressors.

Do you not know that when Nuh said to Allah, “*My Lord! Verily my son is of my family, and verily Your promise is true, and You are the most just of all judges*” (11:45), Allah promised to save him and his family, but He replied to Nuh by saying, “*O Nuh, verily he is not of your family; verily his conduct is other than righteous, therefore ask not of Me that of which you have no knowledge; verily I admonish you lest you may be among the ignorant*” (11:46).

Then Ma'moon asked, “Has Allah given preference to the progeny of the Prophet over the people in His book?”

Imam Al-Redha عليه السلام replied, “Yes, Allah has given them preference over the people in His book.”

Ma'moon asked, “To which verse are you referring?”

Imam Al-Redha عليه السلام replied:

“Verily Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above (all His) creatures” (3:33).

And in another place Allah says, *“Or do they envy the people for what Allah has given them of His grace? But indeed, We gave to Ibrahim’s children the book and wisdom and We gave them a great kingdom” (4:54).*

And after this verse Allah addresses the rest of the believers and says, *“O you who believe! Obey Allah and obey the Messenger and those vested with authority (from) among you” (4:59).* So *“those vested with authority”* are those who are envied because they were given the book and the wisdom. And in this verse, *“Or do they envy the people for what Allah has given them of His grace? But indeed, We gave to Ibrahim’s children the book and wisdom and We gave them a great kingdom” (4:54),* Allah refers to obedience of the purified ones, so the *“great kingdom”* refers to obeying them.

The scholars asked, “Has Allah explained the “choosing” (of the chosen ones) in His Book?”

Imam Al-Redha^{عليه السلام} replied, “It is explained in the surface of twelve verses, not to mention the verses that explain it in their inner meaning.”

First: *“And inform your nearest kinsmen” (26:214)* - and in the recitation of Abi Kaab and Abdullah bin Mas’oud⁵³⁴ - this verse has an additional statement which is, “and your loyal family.” Allah refers to the family of the Prophet in this verse (26:214) and this is a lofty status, an amazing excellence, and a great honour.

Second: *“Allah intends but to keep off from you (every kind of) uncleanness, O you the people of the house, and purify you (with) a thorough purification” (33:33),* and this is an excellence that no one denies except the ignorant enemies who have gone astray.

Third: Allah elected the pure chosen ones from His creation and ordered His Prophet to take them to invoke the curse of Allah on the liars. *“And say to him who disputes with you therein after the knowledge has come to you (O Mohammad): ‘Come, let us summon our sons, and your sons, and our women and your women, and ourselves and yourselves, and then let us humbly pray and invoke the curse of Allah on the liars!’” (3:61).*

⁵³⁴ Abi Kaab and Abdullah bin Mas’oud are considered two of the most respected companions of the Prophet^ﷺ according to the general population of Muslims. Imam^{عليه السلام} has used the additional statement based on their recitation here because this is a debate and not a normal teaching session.

So the Messenger of Allah ﷺ took Ali, Fatema, Hasan, and Husain^{عليه السلام} with him (Day of Mubahala) and he united them with himself. Do you know the meaning of *“and ourselves and yourselves”* (in this verse)?

The scholars replied, “Ourselves refers to the Prophet ﷺ himself.”

Imam Al-Redha^{عليه السلام} replied:

You are wrong. It refers to Ali bin Abi Taleb^{عليه السلام}, and one of the reasons for that is that the Messenger of Allah ﷺ has said, “If Banu Wali’ah⁵³⁵ do not stop, I will send a man who is just like myself to them.” The Prophet ﷺ meant Ali bin Abi Taleb^{عليه السلام} by *ourselves* (3:61), and by *sons* he meant Hasan and Husain^{عليه السلام}, and by *women* he meant Fatema^{عليها السلام}. This is a virtue that no one else can claim, an excellence that no one can attain, and an honour that no one else has.

Fourth: The Prophet ﷺ sent the people out of the mosque and kept his family in it, despite people, including Abbas, complaining by saying, “O Messenger of Allah! Why did you evict all of us from the mosque except Ali?”

The Prophet ﷺ replied, “It was not me who evicted you from the mosque and kept Ali inside. It was Allah who did it.” And this is the explanation for the statement of the Prophet ﷺ about Ali^{عليه السلام} when he said, “O Ali! You are to me like Harun was to Musa.”

The scholars replied, “So what does this have to do with the Qur’an?”

Imam Al-Redha^{عليه السلام} replied, “*And We revealed to Musa and his brother, ‘Provide houses for your people in Egypt, and make your houses places of worship’*” (10:87). This verse describes the relationship of Harun to Musa as well as the relationship of Ali bin Abi Taleb^{عليه السلام} to the Prophet ﷺ, because the Prophet ﷺ had said, “O Ali! You are to me like Harun was to Musa.” And in addition to this, the Messenger of Allah ﷺ said, “It is not allowed for an impure person to enter my mosque except for Mohammad and his family.”⁵³⁶

The scholars said, “O Abal Hasan! No one can explain the Qur’an like you, the family of the Prophet.”

⁵³⁵ Banu Wali’ah was a tribe who accepted Islam after the immigration of the Prophet ﷺ to Medina but they got into an argument with the governor of the Prophet in Hadhramaut (east-central Yemen) which almost led to a battle. For more information, refer to Sharh Nahjul Balagha by Ibn Abil Hadid volume 1 page 293.

⁵³⁶ Just as the doors of the mosque were open to only Harun and Musa, the doors of the mosque were only open for Imam Ali^{عليه السلام} and the Prophet ﷺ.

Imam Al-Redha عليه السلام replied:

And who can deny this, for the Messenger of Allah ﷺ said, “I am the city of wisdom and Ali is its door. So if anyone wants to enter this city, he should come through the door.” Praise be to Allah for this explanation of the excellence, honour, and the purification of the chosen ones which cannot be denied, except by the stubborn enemies.

Fifth: *“Give to the near of kin his (her) dues”* (17:26). Allah has specifically mentioned the purified ones in this verse and has elevated them above the nation. When this verse was revealed to the Prophet ﷺ he said, “Bring Fatema to me.”

And when she came, the Messenger of Allah ﷺ said to her, “Fadak is a property that was not taken in a battle and it is my private property. It has nothing to do with the rest of the Muslims and I am giving it to you, as Allah has ordered me to do so. Fadak belongs to you and your children.”

Sixth: *“Say (O Mohammad): ‘I do not ask of you any recompense for it (the toils of the prophethood) save love of (my) relatives’* (42:23).

This verse is a virtue for the Prophet ﷺ until the Day of Judgement. It is also a virtue that is specific only to the family of the Prophet, because Allah mentions Nuh in the Qur’an when Nuh said to his nation, *“O my people! I do not ask you for any wealth in return. My reward is with Allah alone, and I will not drive away those who believe; verily they shall meet their Lord, but I see you are an ignorant people”* (11:29).

And Allah mentions in the Qur’an that Hud said, *“O my people! I do not ask you any recompense for it; my recompense is only with Him who created me. Will you then not understand?”* (11:51).

But Allah ordered the Prophet ﷺ to say, *“I do not ask of you any recompense for it (the toils of the prophethood) save love of (my) relatives”* (42:23), so Allah made the love of the family of the Prophet obligatory on all people. Allah only did this because He knew that the family of the Prophet would never deviate from the religion or go astray.

The other point is that Allah wanted to ensure that the Prophet ﷺ did not have anything in his heart against the believers. So He made loving the family of the Prophet obligatory on the believers, and the Prophet ﷺ cannot hate anyone who loves him and his family. But it is obligatory on the Messenger of Allah ﷺ to hate

those who hate his family because they have ignored one of the obligatory religious duties. There is no honour and no merit that is comparable to this.

When this verse was revealed to the Prophet ﷺ, he gave a speech.

After praising Allah, he said, “O People! Allah has assigned an obligatory duty on you. Will you commit to it?” No one answered the Prophet ﷺ.

Then he continued, “It has nothing to do with your gold, silver, food or drink.”

At this point people said, “Then tell us.”

The Messenger of Allah ﷺ recited the verse for them and they all agreed to stay committed to it but most of them did not.

All of the previous messengers were ordered not to ask for any recompense from their nation except Mohammad. Mohammad was ordered to ask people to love his family as his recompense, and Allah showed their status to people in this way.

The amount of love that people have for the family of the Prophet is equal to their knowledge of the status of the family of the Prophet.

When Allah appointed this weight (the family of the Prophet) and made loving them obligatory on the believers, some people found this weight unbearable.

Those from whom Allah had taken the covenant committed to the love of the family of the Prophet. However, the evildoers, the hypocrites, and the envious people refused to love the family of the Prophet. And by doing so, they disbelieved in Allah. They also tried to make others deviate from the actual meaning of this verse by saying that “relatives” in this verse means all of the Arabs and all of the Muslims.

In either case, it is clear that loving the relatives is obligatory. And those who are closer to the Prophet ﷺ are more worthy of the love than others. And also the amount of love for the relatives should be based on one’s nearness⁵³⁷ to the Prophet ﷺ.

⁵³⁷ Here “nearness” refers to blood relationship; remember this is an argument that is used in a debate.

The people were not just to the Prophet ﷺ in their love for his relatives nor did they thank Allah for His indescribable grace, a grace for which it is impossible to thank with words.

They did not stay loyal to their promise to refrain from hurting the Prophet ﷺ by hurting his family and his progeny. (Nor did they stay loyal to their promise) to treat them like they treat their own eyes, because loving them in reality is to love the Prophet ﷺ.

How did they ignore all of this? The Qur'an talks about it and orders them to love the family of the Prophet. The narrations from the Messenger of Allah ﷺ are undeniable about the fact that his family, specifically are the "relatives" and that loving them is obligatory by Allah in His book and He has promised the reward for loving them. (But) people did not stay loyal to this.

Entering Paradise is obligatory on those believers who stay loyal in their love for the family of the Prophet, for Allah says, *"Those who believe and do good deeds shall be in meadows of the gardens. They shall have whatsoever they wish with their Lord. That is the greatest grace. Those are the glad tidings which Allah gives to His servants who believe and do good. Say (O Mohammad): 'I do not ask of you any recompense for it (the toils of the prophethood) save love of (my) relatives' (42:22-23).* This is a clear explanation.

Then Imam Al-Redha عليه السلام continued:

My father عليه السلام narrated for me, from my grandfather عليه السلام, from his fathers عليهم السلام, from Husain bin Ali عليه السلام, who said:

Muhajerin and Ansar all came to the Messenger of Allah ﷺ and said:

O Messenger of Allah! You have several expenses and it is difficult for you to pay all of them. So we are willing to give you our wealth and our lives. You can decide whatever you want to do with them. If you want to keep them they are yours to keep, and if you want to spend them they are yours to spend.

Then Jibraeel came down from Allah to the Prophet ﷺ and said, *"Say (O Mohammad): 'I do not ask of you any recompense for it (the toils of the prophethood) save love of (my) relatives' (42:23).*

When people heard this, they left and the hypocrites said, “He refused to accept our offer in order to force us to love his family. He forged this and this was not from Allah.”

So Allah sent Jibraeel with this verse to the Prophet ﷺ, *“Or do they say: ‘He has forged it?’ say O Mohammad! ‘If I have forged it, then you cannot avail me in anything against (the wrath of) Allah. He knows best what you utter thereof (in ridicule). He is sufficient as a witness between you and me; and He is oft-forgiving, most merciful”* (46:8).

So the Messenger of Allah ﷺ gathered the people and asked them, “Did anything happen (since we last met)?”

They replied, “Yes, O Messenger of Allah! Some people from among our group have said something very rude and we hated their words.”

The Messenger of Allah ﷺ recited the verse (46:8) for them and they started to cry profusely.

Then Allah revealed this verse to the Prophet ﷺ, *“He is who accepts repentance from His servants and forgives sins, and He knows what you do”* (42:25).

Seventh: Allah says in His book, *“Verily Allah and His angels send blessings on the Prophet. O you who believe, send blessings on him and greet him with a worthy greeting”* (33:56).

And even the enemies know that when this verse was revealed, people asked the Prophet ﷺ, “O Messenger of Allah! We know how to greet you but how do we send blessings on you?”

The Prophet ﷺ replied, “Say: ‘O Allah! Send your blessings on Mohammad and the family of Mohammad’ as you did for Ibrahim and the family of Ibrahim. You are the Praised and the Glorified Lord.”

Can any of the Muslims deny this?

“No,” replied the scholars.

Ma’moon added, “This is undeniable and the entire nation agrees about this. Do you know of any verse that is even more powerful than this verse?”

Imam Al-Redha عليه السلام replied, “Yes. Tell me about these verses, *“Ya Sin. By the Qur’an, the book of wisdom, verily you are one of the messengers, on the straight path”* (36:1-4). Tell me who is “Ya Sin”?

The scholars replied, “No one has any doubt that “Ya Sin” is Mohammad.”

Imam Al-Redha عليه السلام continued:

Then Allah has given a virtue to Mohammad and his family that is impossible to be measured, for Allah never says Salaam to anyone except to the prophets. For example, He says, *“Salaam be on Nuh among the worlds”* (37:79) or *“Salaam be on Ibrahim”* (37:109) or *“Salaam be on Musa and Harun”* (37:120).

But He did not say Salaam be on the family of Nuh or the family of Ibrahim or the family of Musa or Harun, but He did say, *“Salaam on the family of Ya Sin”* (37:130) and this means the family of Mohammad.

Ma’moon said, “I knew that only the source of prophethood could explain this verse the way you did.”

Eighth: *“And know you (O believers) that whatever you acquire, a fifth of it is for Allah, and for His Messenger, and for his near relatives”* (8:41). Allah in this verse unites the share of the near relatives with the share of the Messenger with His own share. And this is another difference between the family and the rest of the nation, because Allah has separated the family from the rest of the nation. He wants them (the family) to have what He wants for Himself.

Therefore, they are the chosen ones because He starts with Himself (in verse 8:41), then He mentions His Messenger, and then the “near relatives.” So whatever the believers acquire in battles or in any other way, if Allah is pleased with it for Himself, He is pleased with it for the near relatives as well. This verse affirms an already confirmed concept and this virtue will stay with them in the wise and speaking Book of Allah until the Day of Judgement, the book that says, *“Falsehood cannot come at it, from before it, or from behind it. It is a revelation from the All-Wise, the Owner of Praise”* (41:42).

As for “the orphans and the needy” (who are mentioned after the “near relatives” in the same verse), understand that the orphans will be excluded from this verse when they reach the legal age. And the needy will be excluded from this verse when their needs end and they receive some wealth. However, the share of the “near relatives” will continue until the Day of Judgement, and it applies to both the

needy and the wealthy from among them because there is no one wealthier than Allah and His Messenger. And although they are wealthy, the share still applies to them. Allah assigns a share for Himself and His Messenger, and He has assigned the same share for the “near relatives” - and this is not only limited to that which is gained from battles.

The same order applies to obedience. Just as Allah assigns the share first to Himself, then to the Messenger of Allah ﷺ, and then to his family, He says, *“O you who believe! Obey Allah, and obey the Messenger and those vested with authority (from) among you”* (4:59).

The same applies to the verse of Wilayat in which Allah says, *“Verily, verily, your Wali (the one with authority) is Allah and His Messenger and those who believe and establish the prayer, and give the poor-rate while they are (in the state of Ruku’) bowing down”* (5:55). Just like with the shares, in these two verses Allah unites obeying the family with obeying Him, and He unites their Wilayat with His Own Wilayat and the Wilayat of the Messenger.

But when it comes to Sadaqa, Allah excludes the Prophet ﷺ and his family from it by saying, *“Verily alms are only for the poor and the needy, and those employed to administer (the funds); and those whose hearts are to be won over, and for ransoming the captives, and those who are in debt, and in the cause of Allah, and for wayfarer a duty ordained by Allah”* (9:60). So do you see any share being mentioned for Allah or his Messenger or the family? You do not because Allah has excluded Himself and His Messenger and the family of the Prophet from alms.

Not only are they excluded from it, it is unlawful for them to use it because it is the dirt and the remainder of peoples’ properties. And the family of the Prophet are purified from any uncleanness. And when Allah purified them with a thorough purification, He allowed them to have that which He allows Himself to have, and He forbade them to have that which He forbids Himself to have.

Ninth: We are the family of “DHIKR” to whom Allah refers in His Book by saying, *“So ask the family of DHIKR if you do not know”* (16:43). So ask us if you do not know.

The scholars said, “Allah meant the Jews and the Christians in this verse.”

Imam Al-Redha عليه السلام replied, “SUBHANALLAH! Is it possible for Allah to order the people to ask the Jews and the Christians when they have questions although they claim that their religion is better than Islam?”

Ma'moon asked, "Can you prove them wrong from the verses in the Qur'an?"

Imam Al-Redha عليه السلام replied, "Yes. 'DHIKR' is the Messenger of Allah ﷺ and we are his family because Allah says in His book, *"You men of understanding who have believed, fear the wrath of Allah. Allah has indeed sent down 'DHIKR', a Messenger to you who recites to you the clear signs of Allah"* (65:10-11). So then 'DHIKR' is the Messenger of Allah ﷺ and we are his family."

Tenth: Allah says in the "forbidding" verse, *"Forbidden to you are: your mothers, and your daughters, and your sisters, and..."* (4:23). So tell me, if the Messenger of Allah ﷺ was alive, could he marry my daughter or my granddaughter?"

"No," they all replied.

"What about your daughters?" asked Imam عليه السلام.

"Yes," they replied.

Imam Al-Redha عليه السلام said, "Then this tells you again that I am from his family and you are not. And this is another difference between the nation and the family, because if the nation was the same as family then your daughters would also be forbidden to the Prophet ﷺ."

Eleventh: Allah refers to the believers from the people of Fir'awn by saying, *"A believer, a man from among the people of Fir'awn, who was concealing his faith said: 'Will you kill a man because he says: 'My Lord is Allah, when he has brought clear proofs to you....'"* (40:28). That man was Fir'awn's maternal cousin and Allah refers to him as a man from the people of Fir'awn. So the *"people of Fir'awn"* is not defined based on the religion; it is based on family relations. We are from the blood of the Prophet ﷺ and we are his close relatives. And this is another difference between the nation and the family.

Twelfth: *"Enjoin prayer (Salaat) on your family and adhere steadily to it"* (20:132). Allah has specifically chosen us in this verse. From the day this verse was revealed, the Messenger of Allah ﷺ used to come to the door of the house of Ali عليه السلام and Fatema عليها السلام five times a day for nine months and say, "May Allah have mercy on you. Establish prayers."

Then Imam Al-Redha^{عليه السلام} added, “Allah has never honoured the family of any prophet the way He has honoured us.”

Ma'moon and the scholars said, “May Allah reward you, O family of the Prophet. We cannot find the explanation of Qur'an anywhere but with you.”⁵³⁸

Hadith Number 44

Abi Qasem Al-Tabari narrated from Hameed, from Anas, from Abi Dhar, who said:

I swear to Allah that I heard the Messenger of Allah^ﷺ, with my own ears, say - and may Allah make me deaf if I lie about this - :

Ali and I were created from the same light. We were to the right of the Throne sanctifying Allah two thousand years before Allah created our father, Adam. And when Adam was created, Allah placed us in his backbone and kept moving us from the honourable backbones to the purified wombs until we reached the backbone of my grandfather, Abdul Muttalib.

Then Allah divided us into two halves and sent me to the backbone of Abdullah and sent Ali to the backbone of Abu Taleb. Allah chose me for the prophethood as a mercy and a blessing, and He chose Ali for courage, knowledge, and eloquence.

Allah derived two names for us from His own names. The owner of the Throne is Mahmoud and I am Mohammad; Allah is Aala and this is Ali.⁵³⁹

Hadith Number 45

Ibrahim bin Abi Is'haaq narrated from Abdul Jabbar bin Abbas Al-Shabami, from Ammar Al-Dahani, from Abi Fakhitah, who said:

⁵³⁸ *Oyoun Akhbar Al-Redha 228-240. Amaali of Sadouq 121. Bihar Al-Anwar 16:87, 25:229, 23:167, 94:51. Ta'weel Al-Ayat 2:501.

⁵³⁹ Amaali of Tousi 1:186. Rawz'atul Wa'ez'een 128.

Omar bin Al-Khattab was sitting with a group of people around him when Ali bin Abi Talebؓ came toward them. When Omar saw Ali bin Abi Talebؓ, he sat up politely and humbly and made room for Ali bin Abi Talebؓ to sit.

After Aliؓ left, people asked him, “Why do you treat Ali bin Abi Talebؓ differently than the rest of the companions of the Prophet?”

Omar replied, “I swear to Allah that he is my master and the master of all of the believers.”⁵⁴⁰

Hadith Number 46

Yusuf bin Kulaib narrated from Harun bin Hasan, from Abi Salaam servant of Qays, from Saad bin Huthaifa, from Abi Huthaifa, from the Messenger of Allahﷺ, who said:

Verily Allah will take any slave who dies with the smallest bit of love for Ali bin Abi Taleb to Paradise.⁵⁴¹

Hadith Number 47

Hasan bin ‘Arafa narrated from Waleed bin Bakeer Abu Hubab, from Salaam Al-Khoza’ee, from Abi Is’haaq Al-Sabi’ee, from Harath, from Ali bin Abi Talebؓ, from the Messenger of Allahﷺ, who said:

There is a screen between your Du’a and the heavens. This screen will not be removed unless you send blessings on the Prophet and the family of Mohammad. If you do so, the Du’a will penetrate through the screen, and if you do not the Du’a will bounce back.

Hadith Number 48

Ali bin Hashim bin Buraid narrated from Ibrahim bin Hayyan, from Abi Jaafar Mohammad bin Aliؓ, who said:

⁵⁴⁰ Bihar Al-Anwar 37:198.

⁵⁴¹ Amaali of Tousi 1:339.

The Commander of the Believers ﷺ was asked to judge between two people.

One of (the two people) said, referring to Ali bin Abi Taleb ﷺ disrespectfully, “Are you making him the judge between us?”

Omar (Al-Khattab) seized the man by his collar and said, “Woe unto you! Do you know who he is?! This is Ali bin Abi Taleb ﷺ. He is my master and the master of every believer, and if there is a person who (does not believe in) Ali as his master, then that person is not a believer.”

Hadith Number 49

Mohammad bin Isa bin Ubaid narrated from Qasem bin Urwah, from Aasim bin Hameed, from Muawiyah bin Ammar, from Abi Zubair, from Jabir bin Abdullah Al-Ansari, who said:

When the Messenger of Allah ﷺ and his army had besieged the city of T’aef, the Prophet ﷺ called Ali ﷺ and spoke to him in confidence.

Abu Bakr and Omar complained to him and said, “Why do you only speak in confidence with Ali?”

The Messenger of Allah ﷺ said, “It was not me who was speaking in confidence with Ali. It was Allah.”⁵⁴²

Hadith Number 50

Ibn Abbas narrated from the Messenger of Allah ﷺ who said:

Love Allah for He sustains you with His blessings; love me for the love of Allah; and love my family for your love for me.⁵⁴³

⁵⁴² Saheeh Al-Termethi 5:639. Manaqeb Ibn Moghazeli 24. Manaqeb Al-Shafe’ee 164. Arba’een Al-Khoza’ee H26. Shawahid Al-Tanzeel of Hasakaani 2:230. Manaqeb Al-Khawarezmi 82. Tareekh Al-Baghdad 7:402. Tathkiratul Khawaas of Ibn Jowzi 42.

⁵⁴³ Amaali of Sadouq 298. ‘Elal Al-Sharae’ 1:139. Amaali of Tousi 1:285.

Hadith Number 51

Yahya bin Aala' Al-Raazi narrated from Saeed bin Khalid, from Abi Is'haaq, from Hubairah bin Buraym, who said:

On the morning of the day on which Ali bin Abi Talebؓ died, Hasan bin Aliؓ gave a speech and said:

No one from among those who has passed away and no one from among those yet to come are comparable in knowledge to the person who left you last night. His soul was taken on the same night that the soul of Yahya, son of Zakariyya, was taken.

The Messenger of Allahﷺ used to send him forward in battles, while Jibraeel was to his right and Mikaeel was to his left, and he would not return without having achieved victory.

He left nothing behind except seven hundred Dirhams from his own salary and he was planning to buy a servant for his children with it.⁵⁴⁴

Hadith Number 52

Muttalib bin Ziyad narrated from Al-Saadi, from Abdul Khair, who said:

The Commander of the Believersؓ explained the verse, *“Verily you are a Warner and for every people there is a guide”* (13:7) by saying that the warner is the Messenger of Allahﷺ and the guide is a man from Bani Hashim.

Abdul Khair added, “The Commander of the Believersؓ was referring to himself when he said “a man from Bani Hashim.”⁵⁴⁵

Hadith Number 53

Ubaidullah Al-Mas'oudi who is Ubaidullah bin Zobair narrated from Amr bin Shimr, from Jabir, from Abi Jaafarؓ, from Ibn Abbas, who said:

⁵⁴⁴ Bihar Al-Anwar 43:361.

⁵⁴⁵ Manaqeb Ibn Shahr Ashoub 1:567. Bihar Al-Anwar 35:399.

I was listening through the door on the day of election⁵⁴⁶ and I heard Ali bin Abi Talebؓ say, “I ask you by Allah, is there anyone in here, other than me, about whom the Messenger of Allahﷺ said, ‘O Allah! Support those who support him and antagonize those who antagonize him?’”

They all replied, “No.”

Hadith Number 54

Abdullah bin Jaafar Al-Hemyari narrated from Abdullah bin Mohammad bin Isa, from his father, from Abdullah bin Moghirah, from Ibn Maskaana, from Ammar bin Yazid, from Abi Abdillah Jaafar bin Mohammadؓ, who said:

The Messenger of Allahﷺ said to Ali bin Abi Talebؓ, “O Ali! I asked Allah to make me and you love each other, and He did. I asked Allah to reveal to both of us, and He did. And I asked Allah to appoint you as my successor, and He did.”

Then a man from the nation said, “I swear to Allah that a handful of dry dates is better than what Mohammad asked his Lord. He should have asked for an angel to help him fight against his enemies or he should have asked for some treasures.”

So Allah revealed this verse, *“So, perchance you may (incline) to give up a part of what is revealed to you, and your breast is strained lest they say: ‘Why has not a treasure been sent down unto him, or an angel come with him?’ Verily you are a warner and Allah is custodian over all things”* (11:12).⁵⁴⁷

Hadith Number 55

Ibrahim bin Hashim narrated from Qasem bin Yahya, from Hasan bin Rashid, who said:

I asked Abi Abdillah, Jaafar bin Mohammadؓ, “May I sacrifice myself for you! Is there a feast other than the two feasts (Eids)⁵⁴⁸ for the Muslims?”

⁵⁴⁶ This is the day when based on the will of Omar bin Khattab, six men were appointed to choose one person as his successor and Abdul Rahman bin ‘Awf chose Othman bin Affan.

⁵⁴⁷ Amaali of Tusi 1:106.

⁵⁴⁸ Referring to EID AL-FIT’R (1st of Shawwal) and EID AL-ADH’HAA (10th of Dhul Hajj).

Abu Abdillahؓ replied, “Yes, O Hasan! The greatest and the most honourable Eid.”

I asked, “Which day is that?”

Abu Abdillahؓ replied, “The day that the Commander of the Believersؓ was appointed and raised as a flag for people.”

I asked, “Which day was that?”

Abu Abdillahؓ replied, “It is the eighteenth day of the month of Dhul Hajjah.”

I asked, “May I sacrifice myself for you! What should we do on that day?”

Abu Abdillahؓ replied, “O Hasan! You should fast on that day and increasingly send blessings on the Prophetﷺ and his family and curse those who oppressed them and denied their rights. The prophets used to order the people to declare the days on which their successors were appointed as Eid.”

I asked, “What is the reward for those who fast on this day?”

Abu Abdillahؓ replied, “The reward for fasting on this day is equal to the reward of fasting for sixty months. Do not forget to fast on the twenty-seventh day of Rajab (also) because that is the day on which the prophethood was sent to Mohammad. The reward for fasting on this day is also equal to the reward of fasting for sixty months.”⁵⁴⁹

Hadith Number 56

My brother Abu Hasan narrated from Naft’uwaih, from Abi Abdillah Husain bin Ahmad, from Abi Bakr Mohammad bin Hasan bin Duraïd Al-Azdi, from Mohammad bin Yazid Al-Mobrid, from Yunus, from Ibn Al-Aarabi, from Al-Shaabi, who said:

One day during the time of the Bani Umayyad reign, I was sitting in a gathering and I overheard a man say to his friend, “No, I swear to the right of the one whom the Prophetﷺ chose as his successor.”

⁵⁴⁹ Thawab Al-A'maal of Sadouq 67. Bihar Al-Anwar 97:111.

I called him and asked him, “O brother! I heard you say something strange, and you would be punished in these days for making such a statement. Are you not afraid of the swords of Bani Umayyad?”

The man replied, “Allah’s sword is sharper than their swords and His hand is more powerful than their hands.”

I asked him, “In your opinion, who was the best man after the Prophet ﷺ?”

The man replied:

The best man is the branch of the tree of the Prophet ﷺ, the one who was created from the same clay as the Prophet ﷺ, the one who is the sword of the prophethood of the Messenger of Allah ﷺ, the one who carried the flag of the Prophet, the one who married the daughter of the Prophet, the one whom the Prophet ﷺ chose as his successor and appointed him as the master on his nation, the one for whom all the heads are lowered, the one who defeated every knight, the one with whose sword the Prophet ﷺ achieved victory and announced the message of Allah - by this, I mean Ali bin Abi Taleb ؑ.

I said, “No, Abu Bakr, who was named Seddiq (the truthful), is the best of men.”

The man replied:

I swear to the Lord of the Kaaba that you are lying. Abu Bakr was not truthful. He used to run away in battles and this proves his evil soul and his cowardliness. A man who runs away and abandons the Prophet ﷺ is a rebel Shaytan.

You are wrong. The best of the people is the one who protected the Prophet ﷺ by sleeping in his bed, the one who always removed the grief of the Prophet ﷺ, the one who paid the debt of the Prophet ﷺ, the heir of his knowledge and his caliph on the nation, the one who paid allegiance both times, the man of the day of Badr and Hunain, the lion of Allah and the lion of his Messenger - (that is), Ali bin Abi Taleb ؑ.

I asked, “Have you memorized the entire Qur’an?”

The man replied, “I swear to Allah, yes. And I have learned from the Qur’an that which illuminates the darkness.”

I asked, “What is your opinion of wiping your feet in Wudhu over your shoes?”

The man replied, “SUBHANALLAH! Does it make sense from the wisdom and justice of Allah to give preference to dead things like shoes, given that He has not placed any duties on the dead, over body parts which are alive?”

I asked him, “Who are you?”

The man said, “Leave me alone. I will not invite death to me by telling you my name.”

Al-Shaabi added:

Then he disappeared and I could not see him.

Hadith Number 57

Hasan bin Ali Al-Basri narrated from Mohammad bin Yahya, from his father, from Hakam bin Dhaheer, from Al-Saadi, from Abi Saleh, who said:

When Abdullah bin Abbas was dying he said, “O Allah! I seek nearness to You through the Wilayat of Ali bin Abi Talebؓ.”

Chapter 8

Hadith Number 1

Yaqoub bin Yusuf bin Z'abi narrated from Ubaidullah bin Musa, from Jaafar Al-Ahmar, from Al-Shaibani, from Jamee' bin Umair, who said:

My aunt asked Ayesha, “By Allah, how are you going to explain why you went to war against Ali bin Abi Talebؓ?”

Ayesha replied, “Leave me alone! The Messenger of Allahﷺ did not love any man as much as he loved Ali and he did not love any woman as much as he loved Fatema.”⁵⁵⁰

Hadith Number 2

Mohammad bin Omar narrated from Al-Ahlaj, from Abi Is'haaq, from Hubairah bin Buraym, who said:

On the morning of the day on which Ali bin Abi Talebؓ was killed, Hasan bin Aliؓ gave a speech and said:

⁵⁵⁰ Amaali of Tousi 1:211. Bihar Al-Anwar 43:23.

No one from among those who has passed away and no one from among those yet to come are comparable in knowledge to the person who left you last night. His soul was taken to the sky on the same night that Isa bin Maryam was taken up to the sky.

The Messenger of Allah ﷺ used to send him forward in battles while Jibraeel was to his right and Mikaeel was to his left, and he would not return without having achieved victory.

Hadith Number 3

Isma'eel bin Abban Al-Azdi Al-Warraaq narrated from Salaam bin Abi Umrah, from Maarooof, from Abi T'ufail Aamer bin Waelah, who said:

Hasan bin Aliؓ gave a speech after the death of the Commander of the Believers, Ali bin Abi Talebؓ. He started by praising Allah and then he spoke of the Commander of the Believersؓ by saying:

He is the last successor and the successor of the last Messenger. He was the Commander of the truthful ones, the martyrs, and the righteous people.

O People! No one from among those who has passed away and no one from among those yet to come are comparable in knowledge to the person who left you last night. The Messenger of Allah ﷺ used to send him forward in battles while Jibraeel was to his right and Mikaeel was to his left, and he would not return without having achieved victory.

His soul was taken to the sky on the same night that the soul of the successor of Musa was taken, the same night that Isa bin Maryam was taken up to the sky, and the same night that the Qur'an was sent (to the Prophet ﷺ).

I swear to Allah that he left nothing behind except seven hundred and fifty Dirhams from his own salary with which he was planning to buy a servant for his daughter, Um Kulthum.

Then he added:

O People! Those of you who know me, know who I am. But for those of you who do not know me, I am Hasan, son of Mohammad, the Prophet ﷺ. *“And I follow the religion of my fathers Ibrahim, Is’haq, and Yaqoub”* (12:38).

Then he held the Qur’an in his hand and added:

I am the son of the Bearer of Glad Tidings, I am the son of the Warner, I am the son of the caller to Allah with His permission, I am the son of the shining light, I am the son of the pure one who was sent as the (Prophet of) Mercy to the worlds, I am from the people of the house from whom Allah kept away any uncleanness and whom Allah purified with a thorough purification, I am from the people of the house - following and loving whom Allah made obligatory on all of His creation by saying, *“Say (O Mohammad) ‘I do not ask of you any recompense for it (the toils of prophethood) save your love of (my) relatives;’ And whosoever earns good, We increase for him (more and more) good therein”* (42:23). And *“earning good”* (in this verse) means loving us.⁵⁵¹

Hadith Number 4

Ibrahim bin Hashim narrated from Qasem bin Yahya, from Hasan bin Rashid, who said:

I asked Aba Abdillah, Jaafar bin Mohammad ﷺ, “May I sacrifice myself for you! Is there an Eid (feast) other than the two Eids and Fridays for the Muslims?”

Abu Abdillah ﷺ replied, “Yes, there is an Eid that is more important than any other Eid. It is the day on which the Messenger of Allah ﷺ announced Ali bin Abi Taleb ﷺ as his successor and ordered the people to pay allegiance to Ali ﷺ in the Ghadeer (brook) of Khum.”

I asked, “Which day is that?”

Abu Abdillah ﷺ replied, “It is the eighteenth day of the month of Dhul Hijjah. And the reward for any good deed on this day is equal to the reward of all good deeds for eighty months. On that day, (people) should increasingly send blessings on the Prophet ﷺ and the family of the Prophet ﷺ and be more generous with their families.”⁵⁵²

⁵⁵¹ Bihar Al-Anwar 43:361-362.

⁵⁵² Thawab Al-A'maal of Sadouq 68. Bihar Al-Anwar 97:112.

Hadith Number 5

Al-Shaabi narrated from Masrouq, who said:

Ayesha asked me, “O Masrouq! Do you have any news about “Khawarej” (apostates)?”

I replied, “Yes, Ali bin Abi Taleb عليه السلام killed them.”

Ayesha said, “I heard the Messenger of Allah ﷺ say, ‘They are the worst creation of Allah and the best creation of Allah will kill them, the one who is closest to Allah on the Day of Judgement.’”

Hadith Number 6

Ibn Buraidah narrated from his father, from the Messenger of Allah ﷺ, who said:

“Allah has ordered me to love four people and He informed me that He loves them. O Ali! They are you, Salman, Abu Dhar, and Miqdad.”⁵⁵³

Hadith Number 7

Ibn Abbas explained the verse, “*Allah strengthens those who believe with the confirmed word*” (14:27) by saying that “*the confirmed word*” is the Wilayat of Ali bin Abi Taleb عليه السلام.⁵⁵⁴

Hadith Number 8

Ahmad bin Abi Abdillah Al-Barqi narrated from Mohammad bin Khalid, from Khalaf bin Hammad Al-Asadi, from Abil Hasan Al-Abdi, from Aamash, from ‘Abaya bin Rab’ee, from Abdullah bin Abbas, who said:

⁵⁵³ ‘Oyoun Akhbar Al-Redha 2:32. Bihar Al-Anwar 22:322.

⁵⁵⁴ Al-Borhan 2:315.

One day Ali bin Abi Talebؓ went to the Prophetﷺ crying, “Verily we are Allah’s, and verily to Him we shall return.”

The Prophetﷺ calmed Aliؓ down.

Aliؓ said, “O Messenger of Allah! My mother, Fatema bint Asadؓ, passed away.”

The Prophetﷺ cried and then said, “Allah has mercy on your mother. Verily she was my mother as much as she was your mother. O Ali! Take my turban and my shirt and use them as a shroud for her, and tell the women to perform GHUSL (the ritual of ablution) perfectly. And do not move her after that until I come.”

After an hour, the Prophetﷺ came and prayed on her in a way that he had never prayed on anyone else before. The Prophetﷺ said forty “Takbeers” to start the prayer on her.

After the prayer, the Prophetﷺ entered her grave and slept in it, and we could not hear a sound from him. After some time, the Prophetﷺ asked Ali and Hasanؓ to enter the grave and they both did so. Then the Prophetﷺ asked them to exit the grave and they did.

Then the Prophetﷺ started crawling on his knees until he reached Fatema Bint Asadؓ and said, “O Fatema! I am Mohammad, the Master of Mankind. When Munkar and Nakeer come to you and ask you about your Lord, say, ‘Allah is my Lord, Mohammad is my Prophet, Islam is my religion, Qur’an is my book, and my son is my Imam and my Wali.’”

Then the Prophetﷺ added, “O Allah! Strengthen Fatema with the *confirmed word*.”⁵⁵⁵ And then he came out of her grave and poured some dust on her with his hands.

He clapped his hands and said, “I swear to He who has my life in His hands that Fatema heard this clap.”

Ammar bin Yasir asked the Prophetﷺ, “May I sacrifice my father and mother for you, O Messenger of Allah! You prayed on her in a way that you have never prayed on anyone else.”

The Prophetﷺ replied:

⁵⁵⁵ Refer to chapter 8 Hadith 7.

She is worthy of this respect from me. She had several sons from Abu Talebؓ and they were wealthier than we were but she used to feed me and keep her other sons hungry. She used to clothe me but had nothing with which to clothe her own sons. She used to wash me and put perfume on me and keep her own sons dusty.

Ammar asked, “Why did you say forty ‘Takbeer’ on her?”

The Prophetﷺ replied, “I will tell you, O Ammar! When I wanted to start the Salaat, I looked to my right and I saw forty lines of angels lined up to say Salaat on her. So I said a Takbeer for each line.”

Ammar asked, “Why did you sleep in her grave?”

The Prophetﷺ replied:

People will be resurrected on the Day of Judgement nude. I slept in her grave to ask Allah that she be resurrected clothed. I swear to He who has my life in His hands that I did not leave her grave until I saw two lamps made of light next to her head, two lamps next to her hands, and two lamps next to her feet. There are two angels that are responsible for staying with her and seeking forgiveness for her until the Day of Judgement.⁵⁵⁶

Hadith Number 9

Abdullah bin Muslim Al-Malaei narrated from his father, from Ibrahim bin Alqamah, from Al-Aswad, from Ayesha, who said:

When the Messenger of Allahﷺ was dying he said, “Call my love for me.”

So I said, “Find the son of Abi Taleb because he does not mean anyone but him.”

When Aliؓ arrived, the Prophetﷺ removed the blanket that was on him and asked Aliؓ to join him under the blanket. The Prophetﷺ hugged Ali and they remained in this state, with the Prophet’s hands embracing Aliؓ, until he died.⁵⁵⁷

⁵⁵⁶ Amaali of Sadouq 189. Rowz’atul Wa’ez’een 123. Bihar Al-Anwar 35:70.

⁵⁵⁷ Amaali of Tousi 1:211. Bihar Al-Anwar 22:455.

Hadith Number 10

Naseh narrated from Zakariyya, from Anas bin Malik, who said:

The Messenger of Allah ﷺ leaned on Aliؓ and said:

O Ali! Are you not pleased that you are my brother and that I am your brother? Are you not pleased to be my Wali, my successor, and my heir? Are you not pleased to be amongst the first four in Paradise, who are myself, yourself, Hasan, and Husain, and that our progeny will be following us, and that those who followed us from our nation will be to their right and left.

Aliؓ replied, “Yes, O Messenger of Allah.”

Hadith Number 11

Hasan bin Husain narrated from Abu A'ylaan Saad bin Taleb Al-Shaibani, from Abi Is'haaq, from Abi T'ufail, who said:

I was in the house on the day of election (following the death of Omar), and I heard (the following):

Ali bin Abi Talebؓ asked, “I ask you by Allah, is there anyone other than myself who has prayed with the Messenger of Allah ﷺ toward both of the Qiblahs?”

They all replied, “By Allah, no.”

Aliؓ asked, “I ask you by Allah, did anyone believe in Allah before me?”

They all replied, “By Allah, no.”

Aliؓ asked, “I ask you by Allah, is there anyone other than myself who is the brother of the Messenger of Allah ﷺ?”

They all replied, “By Allah, no.”

Aliؓ asked, “I ask you by Allah, does anyone other than myself have a brother like Jaafar?”

They all replied, “By Allah, no.”

Ali^{عليه السلام} asked, “I ask you by Allah, does anyone other than myself have a wife who is Fatema^{عليها السلام}, the Master of the Women of Paradise?”

They all replied, “By Allah, no.”

Ali^{عليه السلام} asked, “I ask you by Allah, does anyone have sons like my sons, Hasan and Husain^{عليهما السلام}, who are the sons of the Messenger of Allah^ﷺ and who are the Masters of the Youth in Paradise?”

They all replied, “By Allah, no.”

Ali^{عليه السلام} asked, “I ask you by Allah, is there anyone other than myself who offered alms before conferring with the Prophet^ﷺ in private?”⁵⁵⁸

They all replied, “By Allah, no.”

Ali^{عليه السلام} asked, “I ask you by Allah, is there anyone other than myself about whom the Prophet^ﷺ said, ‘Of whomsoever I am his master, Ali is his master. O Allah! Befriend his friends and antagonize those who antagonize him?’”

They all replied, “By Allah, no.”

Ali^{عليه السلام} asked, “I ask you by Allah, is there anyone other than myself to whom the Prophet^ﷺ said, ‘You are to me like Harun was to Musa?’”

They all replied, “By Allah, no.”

Ali^{عليه السلام} asked, “When that man brought a grilled bird for the Prophet^ﷺ and the Prophet^ﷺ said, ‘O Allah! Bring me the man whom you love the most to eat this bird with me,’ I ask you by Allah, did anyone other than myself enter and eat the bird with the Prophet^ﷺ?”

They all replied, “By Allah, no.”

“O Allah, be the witness on them,” said Ali^{عليه السلام}.⁵⁵⁹

⁵⁵⁸ For more information, refer to the Tafseer of the following verse in the Qur’an 58:12.

⁵⁵⁹ Amaali of Tousi 1:342. Amaali of Sadouq 521.

Hadith Number 12

Al-Shaabi narrated that Ibn Abbas explained the verse:

“And stop them, for verily they must be questioned” (37:24) by saying that “questioning” (in this verse) is about the Wilayat of Ali bin Abi Taleb عليه السلام.⁵⁶⁰

Hadith Number 13

Abi Saleh narrated from Ibn Abbas who said:

The verse, *“(O Mohammad) Deliver what has been sent down to you from your Lord; and if you do not do it, then (it will be as if) you have not delivered His message (at all); and surely Allah will protect you from (the mischief) of men. Verily, Allah does not guide a disbelieving people” (5:67)* was sent down to the Prophet ﷺ about Ali عليه السلام.

Allah ordered the Prophet ﷺ to announce Ali عليه السلام (as his successor), so the Prophet ﷺ took the hand of Ali عليه السلام and said, “Of whomsoever I am his master, Ali is his master. O Allah! Befriend his friends and antagonize those who antagonize him.”⁵⁶¹

Hadith Number 14

Mubarak bin Faz’alah narrated from Ali bin Zaid , who said:

A man from Ansar had a baby boy during the time of the Prophet ﷺ. The Prophet ﷺ prayed for the success of this baby. He placed his thumb between the eyes of the baby and some hair grew on the area that was touched by the Prophet ﷺ.

This baby was brought up on the right path. He was educated with the Qur’an and he became a righteous man.

⁵⁶⁰ Ta’weel Al-Ayat 2:493. Bihar Al-Anwar 4:270. Borhan 4:17. Tafseer Al-Furat 130. Shawahid Al-Tanzeel 2:108.

⁵⁶¹ Borhan 1:490.

(However) when the army of the apostates (Khawarej) was preparing to fight against the Commander of the Believersﷺ, this young man visited their camp, and immediately the hair that had grown between his eyes disappeared.

When his father saw him he said, “I swear to the Lord of the Kaaba that this is a disaster. The sign that the Messenger of Allahﷺ had placed on your face has disappeared. This can only mean you have done something evil.” The father imprisoned his son in the house to ensure that he would not join the army of the apostates.

After the battle took place and people saw how far astray the apostates were from the truth, the young man started to ask for repentance from Allah.

He said to his father, “May Allah reward you for imprisoning me and not letting me join the apostates. You can release me now.”

The father said, “I will not release you and I will keep you here until you die unless the sign that the Prophetﷺ had placed on your face returns.”

The young man kept seeking forgiveness from Allah until the hair grew back, (after which) his father released him.

Hadith Number 15

Mohammad bin Zakariyya bin Dinar Al-Ghallani Al-Jowhari narrated from Ubaidullah bin Mohammad, from his father on the nineteenth night of Rajab in the year fifty-four, who said:

Hisham bin Abdul Malik went to Hajj during the time of Abdul Malik bin Marwaan.

During T'awaf he tried to touch HAJAR AL-ASWAD (the black stone of the Kaaba) but it was very crowded so he could not.

A pulpit was set up for him. A group of people from Shaam sat around him and they started watching the people.

Then Ali bin Husain bin Ali bin Abi Talebﷺ entered the mosque. He was the best-looking and most respected man. He circulated around the Kaaba and when he (almost) reached the Hajar, people moved away so he could touch it.

One of the people of Shaam, who was with Hisham asked, “Everyone is in awe of this man. Who is he?”

Hisham replied, “I do not know.” Fearing the people of Shaam, Hisham claimed that he did know who Ali bin Husain عليه السلام was, despite knowing him.

Farazdaq was present at the time, so he said, “But I know who he is.”

“Then tell us,” they said.

Farazdaq started reciting (the following) poem:

Makkah knows the footsteps of this man, and the mosque and Kaaba know who he is. He is son of the best creation of Allah. He is the pious, the pure, the virtuous, and the flag.

When the people of Quraysh see him they say, “He is the source of all good virtues.”

He is at the highest levels of glory, at a lofty status which no one from amongst the Arabs or non-Arabs can reach.

If he had not gone to touch Hajar, it would have come to touch him.

He is quiet for he is modest, and the people who see him are quiet in their awe of him. And he never speaks without a smile.

The status of his grandfather is so high that it has lowered the status of all of the prophets, and the status of his nation is higher than all of the other nations.

The light of guidance shines from his face and like the sun, it illuminates all darkness.

He is a branch from the Messenger of Allah ﷺ and his traits and his character are beautiful.

When Hisham heard this, he was enraged. He ordered his soldiers to capture Farazdaq and imprison him in Aasfan (an area between Makkah and Medina).

When Ali bin Husain عليه السلام heard this, he sent twelve thousand Dirhams to Farazdaq with a message that said, “Excuse us, O Farazdaq! If I had any more money I would have sent it to you.”

Farazdaq returned the money and said, “O son of the Messenger of Allah! I did not say what I said except to please Allah and His Messenger and I do not want any reward.”

Ali bin Husain عليه السلام sent the money again and wrote to him, “Praise be to Allah, but we are a family that does not take back what we give.”

Farazdaq accepted the money and kept on reciting poems in prison until Hisham decided to release him.⁵⁶²

Hadith Number 16a

Othman bin Isa narrated from Aala' bin Musayyib, from Abi Abdillah Jaafar bin Mohammad عليه السلام, from his father Mohammad bin Ali عليه السلام, from his father عليه السلام, who said:

Hasan bin Ali عليه السلام asked the Messenger of Allah ﷺ, “O Father! What is the reward for those who come to your Ziyarat?”

The Messenger of Allah ﷺ replied, “Those who come to my Ziyarat, the Ziyarat of your father, your Ziyarat, or the Ziyarat of your brother have a right on me to go to their Ziyarat on the Day of Judgement and save them from their sins.”⁵⁶³

Hadith Number 16b

Abi Abdillah Jaafar bin Mohammad عليه السلام said,

“Fasting on the day of Ghadeer is equal to penance for sixty years.”⁵⁶⁴

⁵⁶² Diwaal Al-Farazdaq 2:848.

⁵⁶³ ‘Elal Al-Sharae’ 49. Kaamil Al-Ziyarat 11. Bihar Al-Anwar 100:140.

⁵⁶⁴ Thawab Al-A'maal 68. Bihar Al-Anwar 97:112.

Hadith Number 17

Ibn Abbas said:

When this verse was revealed, *“Verily you are a Warner and for every people there is a guide”* (13:7), the Messenger of Allah ﷺ said to Ali bin Abi Taleb ؑ, “O Ali! I am the Warner and you are the Guide. O Ali! Those who are guided are guided through you.”⁵⁶⁵

Hadith Number 18

Isa bin Abdullah bin Mohammad bin Omar bin Ali bin Abi Taleb ؑ narrated from Omar bin Marw, who said:

I was in Shaam and Omar bin Abdul Aziz was distributing money to people. I went to him.

“Who are you?” he asked me.

“I am from Quraysh,” I replied.

“What part of Quraysh?” he asked.

“Bani Hashim,” I replied.

“What part of Bani Hashim?” he asked.

I did not answer him so he repeated his question.

“I am from the followers of Ali bin Abi Taleb ؑ,” I said.

“People have narrated for me from the Messenger of Allah ﷺ who said, ‘Of whomsoever I am his master, Ali is his master,’ he (Omar bin Abdul Aziz) said.

Then he turned to ask his treasurer, “How much have you been paying people like him?”

⁵⁶⁵ Manaqeb Ibn Shahr Ashoub 1:566. Kashf Al-Ghommah 92. Tafseer Al-Ayyashi. Bihar Al-Anwar 35:403. Mafateeh Al-Ghayb 5:190.

“One to two hundred Dirhams,” he (the treasurer) replied.

Omar bin Abdul Aziz said, “Give him fifty Dinars for following Ali bin Abi Talebؓ.”

Hadith Number 19

Shareek bin Abdullah narrated from Abi Is’haaq, from Abi Wael, from Huthaifa, from the Messenger of Allahﷺ, who said:

Ali is the best of mankind; those who deny this are Kafers.⁵⁶⁶

Hadith Number 20

Ahmad bin Mohammad bin Othman bin Saeed Al-Ahwal narrated from the book of Othman bin Saeed, from Ziyad bin Rostam, from Amr bin Khalid, from Zaid bin Ali bin Husain (son of the fourth Imam), from his fathersؓ, who said:

Fatemaؓ, daughter of the Prophetﷺ, became ill during the time of the Prophetﷺ. So the Prophetﷺ and some of his companions went to visit her.

When the Prophetﷺ came to the door, he asked for permission to enter.

Fatemaؓ said, “O Father! You cannot come in because I have an aba that is short. If I cover my head with it my feet will be exposed, and if I cover my feet with it my head will be exposed.”

The Messenger of Allahﷺ took off his aba and gave it to Fatemaؓ to cover herself with it, after which they all entered.

“O my daughter, how do you feel?” asked the Prophetﷺ.

“O Messenger of Allah! The pain is not leaving me and it keeps increasing,” replied Fatemaؓ.

The Prophetﷺ responded:

⁵⁶⁶ Amaali of Sadouq 72. ‘Oyoun Akhbar Al-Redha 2:59. Bihar Al-Anwar 38:4, 38:12. Amaali of Tousi 213. Kashf Al-Ghommah 1:156.

Allah is not pleased with this world as a reward for His prophets or His friends. O Fatema, are you not pleased that your husband is the first one who believed in Islam, he is the most knowledgeable person, and he is the most patient person?

Allah looked at His entire creation and picked your father and sent him as a mercy for the worlds. Then He looked again and chose your husband and elevated him above all of His creation. Then He looked for the third time and raised you above all of the women of the worlds, after which He ordered me to marry Ali to you. When He looked again for the fourth time, He picked your children and raised them above the youth of the worlds. Then the Throne of Allah started shaking and asked Him to be decorated. So Hasan and Husain will be the decorations of the Throne just like two gold earrings.

Fatemaؓ replied, “I am pleased with Allah and His Messenger.”

Then the Prophetﷺ placed his hands on her shoulders and said, “O Allah! O Chooser of the successor! O guarantor of the oppressed ones! Remove this illness from Fatema, daughter of your Prophet.”

Zaid bin Ali added:

“Fatemaؓ used to say, ‘After the Du’a of the Prophetﷺ, I never got ill again.’”⁵⁶⁷

Hadith Number 21

Omar bin Qays narrated from Maisara bin Habib, from Minhal bin Amr, from a man from Bani Tamim, who said:

We were in the camp of the army of Ali bin Abi Talebؓ in “Dhi Qaar” (an area close to Basra) in the Battle of Jamal. We were sure that we would all be killed in this battle.

But I heard Aliؓ say, “I swear to Allah that we will win this battle. We will kill these two - T’alha and Zubair - and we will destroy their army.”

I went to Abdullah bin Abbas and said, “Are you listening to what your cousin is saying?”

⁵⁶⁷ Al-Kharaej 1:52. Bihar Al-Anwar 81:12, 43:62, 43:77. Khasaes Al-Kubra 3:74.

Ibn Abbas replied, “Calm down. Wait and you will see.”

After having achieved victory in the battle, I went back to Ibn Abbas and said, “Your cousin did not say anything but the truth.”

Ibn Abbas replied, “Woe unto you! We narrate that the Messenger of Allah ﷺ promised Ali ؑ eighty things, so maybe this was one of them.”⁵⁶⁸

Hadith Number 22

Abul Hasan Ali bin Mohammad Al-Kateb narrated from Hasan bin Ali Al-Za’farani, from Abu Is’haaq Ibrahim bin Mohammad Al-Thaqafi, from Ibrahim bin Omar, from his father, from his brother, from Bakr bin Isa, who said:

When the two armies were lined up (in the Battle of Jamal) and ready to fight, T’alha and Zubair were standing in the army of Ayesha.

The Commander of the Believers, Ali bin Abi Taleb ؑ, called Zubair bin Awwam and said, “O Aba Abdillah! Come close to me. I want to tell you a secret.”

So Zubair came forward until he reached a point where the neck of his horse was aligned with the neck of the horse of the Commander of the Believers ؑ.

The Commander of the Believers ؑ said to Zubair, “I ask you by Allah, if I remind you of a day, will you admit that you remember it?”

“I will,” replied Zubair.

The Commander of the Believers ؑ said:

Do you remember once back in Medina you were talking to me when the Messenger of Allah ﷺ saw us and he saw you smiling at me?

He asked you, “O Zubair! Do you love Ali?”

You replied, “How can I not love him when loving him is (attaining) nearness to Allah.”

⁵⁶⁸ Amaali of Tousi 1:112.

The Prophet ﷺ replied, “You will go to war against him and you will be unjust to him.”

You said, “I seek refuge with Allah from doing this.”

When Zubair heard this, he lowered his head and said, “I had forgotten that day.”

The Commander of the Believers رضي الله عنه said, “Is it not true that you paid allegiance to me by your own will, without being forced?”

“That is true,” Zubair replied.

The Commander of the Believers رضي الله عنه asked, “Then did you see me do anything wrong (that would lead you) to abandon me?”

Zubair did not answer and then said, “I swear to Allah that I will not fight you.” And he turned to go back to Basrah.

T’alha said to him, “What is wrong with you, O Zubair? Are you going to leave us? This is the spell that the son of Abi Taleb has placed on you.”

Zubair replied, “It is not a spell. He reminded me of a day that I had forgotten and he reminded me of willingly paying allegiance to him.”

T’alha said, “This is not true! You are frightened and this is the effect of his spell.”

Zubair replied, “I am not frightened. I was reminded and I remembered.”

Then Abdullah, son of Zubair, said, “You have brought this entire army and they are looking up to you. And now you want to leave them?! What will the Quraysh say?! O father, do not disgrace us in front of the Quraysh and our enemies by leaving without fighting.”

Zubair said, “But what should I do? I swore that I would not fight him.”

Abdullah said, “Pay the penance for breaking your covenant.”

Zubair said, “My slave, Makhool, is free in the way of Allah as a penance for breaking my covenant.”

Then he joined them and fought against the Commander of the Believers ﷺ.⁵⁶⁹

Hadith Number 23

Abi Hamza narrated from Abi Baseer, from Abi Abdillah Jaafar bin Mohammad ﷺ, who said:

“Allah made it unlawful for the Commander of the Believers ﷺ to marry any other woman for as long as Fatemaؓ was alive.”

I (Abu Baseer) asked, “Why?”

Abu Abdillah ﷺ replied, “Because she was always pure and was never in the state of menses.”⁵⁷⁰

Hadith Number 24

Hisham bin Hakam said:

I asked Abu Abdillah, Jaafar bin Mohammad ﷺ about the meaning of fifty of the letters in the Qur'an and he answered my questions.

Then I said, “You are the most knowledgeable about Qur'an.”

Abu Abdillah ﷺ said, “How can Allah use someone as an argument on the Day of Judgement who does not know everything that His creation needs.”

Hadith Number 25

Hasan bin Ali bin Abi Taleb ؓ narrated from the Messenger of Allah ﷺ, who said:

One family from my nation will continue fighting for HAQQ until the Day of Judgement. And when Isa will be sent back to earth, they will ask him to lead the

⁵⁶⁹ Amaali of Tousi 1:137.

⁵⁷⁰ Amaali of Tousi 1:42.

prayers but he will say, “The Imam from you should lead the prayers; Allah has made one of you the Imam over all of us.”⁵⁷¹

Hadith Number 26

Minhal bin Amr narrated from Abdullah bin Harath bin Nowfel, from the Commander of the Believers عليه السلام, from the Messenger of Allah ﷺ, who said:

O Ali! Are you not pleased that on the Day of Judgement, all of the people will be gathered nude in one desert, their thirst will be unbearable, and Ibrahim Al-Khaleel will be resurrected, dressed with two white gowns? He will stand to the right of the Throne and then he will be sent to a branch from the branches of Paradise.

Then I will be called, (I will be) dressed with two white gowns and I will stand by the Throne, after which you will be called and (you will be) dressed with two white gowns. We will drink and do Wudhu from the water of my Pool that has as many jugs in it as there are stars (in the sky).

On that day, I will not be called for anything without you being with me.⁵⁷²

Hadith Number 27

Hammad bin Salaam narrated from Ali bin Zaid, from Saeed bin Musayyib, from Omar bin Khattab, who said:

Love the honourable ones and protect your women from the depraved ones. And know that honour can only be achieved by accepting the Wilayat of Ali bin Abi Taleb عليه السلام and loving him.

⁵⁷¹ Bihar Al-Anwar (quoting Saheeh AL-Bokhari and Saheeh Al-Muslim) 5:88.

⁵⁷² Amaali of Tousi 1:65.

Hadith Number 28

Shaykh Abu Jaafar Mohammad bin Ali bin Babeweyh narrated from his father, from Mohammad bin Abi Qasem, from Ahmad bin Abi Abdillah Al-Barqi, from his father, from Hannan bin Sadeer, from Abi Sadeer Al-Sayrafi, who said:

I saw the Messenger of Allah ﷺ in my dream. I saw a covered dish in front of him. I went closer and I said Salaam. He replied to my Salaam and uncovered the dish which was full of dates. The Prophet ﷺ started eating the dates.

I went closer to the Prophet ﷺ and said, “O Messenger of Allah! Give me a date.”

The Prophet ﷺ gave me one (date) and I ate it. Then I asked for another one and he gave it to me and I kept asking until he gave me eight dates. Then I asked for another one.

But the Prophet ﷺ said, “That is enough for you.”

When I woke up from my dream I went to the truthful Jaafar bin Mohammad ؓ and I saw a covered dish in front of him, just like the one that I had seen in my dream.

I went closer and I said Salaam. He replied to my Salaam and uncovered the dish which was full of dates. I was surprised because the dish was exactly as it was in my dream. Imam ؓ started eating the dates.

I went closer and said, “May I sacrifice my life for you! Give me a date.”

He gave me one and I ate it. Then I asked for another one and he gave it to me, and I kept asking until he gave me eight dates. Then I asked for another one.

But Imam ؓ said, “If my grandfather would have given you more, I would give you more.”

Then I told him about my dream, and he smiled as if he already knew.⁵⁷³

Hadith Number 29

Abi Saeed Al-Khodri narrated from the Messenger of Allah ﷺ, who said:

⁵⁷³ Amaali of Tousi 1:112.

There will be a very difficult time for my nation when they will be under extreme pressure. Their rulers will oppress them in a way that has never been heard of before and to such an extreme that the entire earth will be filled with oppression and transgression.

At this point, Allah will send a man who will fill the earth with justice and equity. Both the inhabitants of the skies and the inhabitants of the earth will be pleased with him.

Earth will not hide any of its treasures and the skies will not hold back a drop of rain. He will live with them for seven, eight, or nine years. The people will be surrounded by blessings in such a way that they will wish that all the dead could come back to life to see the blessings.⁵⁷⁴

Hadith Number 30

Isma'eel bin Abban narrated from Abi Dawud, from Abdullah bin Shareek Al-Amery, from Habbah Al-Aarani, from the Commander of the Believers^{عليه السلام}, who said:

If a man worships Allah between Rukn and Maqaam (of Ibrahim) and fasts every single day of the entire existence without believing in our Wilayat, he will not benefit in any way.

Hadith Number 31

Abdullah bin Yahya Al-Askari narrated from Ahmad bin Zaid bin Ahmad, from Mohammad bin Yahya bin Aktham, from the judge Abi Yahya bin Aktham, who said:

Ma'moon brought De'bel Al-Khoza'ee to his palace forcefully and asked him to read his great poem. De'bel denied having a poem but Ma'moon guaranteed him safety. Ma'moon insisted that De'bel read his poem for him.

So De'bel started reading:

⁵⁷⁴ Al-T'araef 177. Bihar Al-Anwar 51:104. Yanabee' Al-Mawaddah 431. Sawa'eq Al-Mohreqah 97.

When I think about those who have passed away from among the family of the Messenger of Allah ﷺ, I cannot control myself.

How many arms from their arms have been cut in Karbala and how many of them are lying in the dust of Karbala?

They killed Husain ؑ and on the same night, they went to Kufa and said, "We killed the master of mankind."

O evil nation! You were not fair to the Prophet ﷺ and did not pay him his recompense for his prophethood!

And you are like wolves that have been placed in charge of protecting the sheep.

I do not know of any family from the famous tribes who has not been involved in murdering the family of the Prophet ﷺ.

You people killed the family of the Prophet ﷺ, captured them as captives, and treated them the way slaves are treated.

At least the Bani Umayyad had an excuse to kill them (revenge from the Prophet ﷺ) but I see no excuse for Bani Abbas to kill the family of the Prophet ﷺ.⁵⁷⁵

You killed the people who were the foremost in Islam, replacing them with the family of Marwan and the family of Harb who are filled with hatred (for the Ahlul Bayt ؑ).

If you need anything from religion, come to the grave of the pure Imam in T'ous (old name of Mash'had).

Beware that every soul is responsible for what it does, so watch what you do.

Ma'moon threw his turban on the floor and said, "I swear to Allah that you are right, O De'bel."⁵⁷⁶

⁵⁷⁵ This is not to suggest that De'bel condoned the brutality of the Bani Umayyad clan.

⁵⁷⁶ Amaali of Tousi.

Chapter 9

Hadith Number 1

Abul Abbas Mohammad bin Yaqoub narrated from Mohammad bin Is'haaq Al-Saqani, from Othman bin Omar, from Israel, from Maisarah bin Habib, from Minhal bin Amr, from Ayesha bint T'alha, from Ayesha, who said:

Fatema's speeches and words were just like those of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ used to welcome her and stand up when she would enter (the room). He used to take her hand, kiss it, and make her sit in his own place. And whenever he would go visit her, she would welcome him, stand up, take his hand, and kiss it.

When the Messenger of Allah ﷺ was ill before his death, Fatema came to visit him. He welcomed her, kissed her, and then started whispering some secrets in her ears. First she started to cry but then she started to laugh.

So I thought to myself, "I used to think that this woman was virtuous compared to other women. But it appears that she is like other women - she cries and then all of a sudden she laughs."

I asked her, "What did the Messenger of Allah ﷺ secretly tell you that made you cry and laugh?"

She replied, "If I tell you I will be revealing a secret."

After the death of the Prophet ﷺ I asked her again.

She said, “The Messenger of Allah ﷺ first told me that he would die soon, so I cried. Then he told me that I would be the first one from his family to join him, so I laughed.”^{577 578}

Hadith Number 2

Abu Soad al-Kharraz narrated from Yunus bin Abdul Warrath, from his father, who said:

One day when Ibn Abbas was giving a speech on the Minbar of Basra, he looked at the people and said:

O you confused nation! I swear to Allah that if you had preferred the one whom Allah had preferred for you, if you had abandoned those whom Allah abandoned, if you had left the inheritance (succession of the Prophet ﷺ) where Allah had placed it, none of the rules of Allah would have been ignored and the Wali of Allah would have ruled you in a way that no two people would have ever disagreed about the rules of Allah. So now taste the results of ignoring the Wali of Allah! *“And soon those who deal unjustly shall know to what an (evil) turning they shall be turned”* (26:227).⁵⁷⁹

Hadith Number 3

Mohammad bin Mohammad narrated from Abu Bakr Mohammad bin Omar Al-Jo’aabi, from Abul Abbas Ahmad bin Mohammad bin Saeed, from Ubaid bin Hamdoun Al-Rowasi, from Hasan bin Z’areef, from Abu Abdillah, Jaafar bin Mohammad ﷺ, who said:

⁵⁷⁷ Note from the Author: Haakim Al-Neishabouri (one of the most prominent Sunni Scholars, the author of Mustadrak Ala Al-Saheehain) commented, “This Hadith is authentic based on the authorization of both Muslim and Bukhari, and the sources of this Hadith are all reliable narrators of Hadith. This Hadith is the clear proof that Fatema عليها السلام was more knowledgeable and more intelligent than Ayesha because she did not reveal the secrets of the Prophet ﷺ until after his death. Ayesha did not understand the meaning of this Hadith but Imam Abu Bakr Mohammad bin Is’haaq (a prominent Sunni scholar) explained that this Hadith and other authentic Ahadith indicate that Fatema عليها السلام is the Master of All of the Women of the Worlds just as she is the Master of the Women of Paradise, and this is enough for those who reflect.”

⁵⁷⁸ Bihar Al-Anwar 37:71.

⁵⁷⁹ Amaali of Tousi 1:62, 1:98. Amaali of Mufid 47.

You will never find any judgement from among the judgements of the Commander of the Believers ﷺ that was not based on the traditions of the Prophet ﷺ.

The Commander of the Believers ﷺ used to say:

If I judge between two people and then they come back to me to judge between them about the same matter, some time later, after having experienced several changes, I will not change anything about my judgement, because judgement does not vanish or change.⁵⁸⁰

Hadith Number 4

My father and the judge Abi Ahmad bin Ibrahim bin Mut'ref bin Hasan Al-Mut'refi, narrated from the scholar Saeed bin Abdul Rahman bin Mohammad bin Abdullah bin Idris Al-Estarabadi, from Abu Ahmad Mohammad bin Ibrahim Al-Estarabadi, from Abdul Rahim Al-Baghdadi, from T'awoos bin Kisaan Al-Yamani, who said:

I was going to Hajj with a group. Hajjaj bin Yusuf Al-Thaqafi was with us.

As we were traveling, we saw an Arab who was saying:

O Allah! Here I am at Your service, here I am. I have answered Your call as one who believes You do not have any partners. Praise, blessings, and the kingdom belongs only to You, and You have no partners. O Allah! You are the creator of Hell and of those who will burn in it. You are the creator of the seas and the ships which move on it. O Allah! We follow Your Messengers and we come from You to You.

When Hajjaj heard this he said, "These are the words of an infidel. Bring him to me." The guard brought the Arab.

Hajjaj asked the Arab, "Where are you coming from and where are you going?"

"From the deep valley to the Kaaba," replied the Arab.

"Where is the deep valley?" asked Hajjaj.

"Iraq," replied the Arab.

⁵⁸⁰ Amaali of Tousi 1:62.

“Which part of Iraq?” asked Hajjaj.

“Waasit’,” replied the Arab.

“Is Waasit’ under the ruling of any king?” asked Hajjaj.

“Yes, a villainous person named Hajjaj,” replied the Arab.

“Has this king appointed a governor for your city?” asked Hajjaj.

“Yes. He has appointed someone even worse than himself named Mohammad bin Yusuf,” the Arab replied.

“How is he?” asked Hajjaj.

“He is fat,” replied the Arab.

“I did not mean his appearance,” said Hajjaj.

“Then what do you want to know?” asked the Arab.

“How does he treat the people?” asked Hajjaj.

“He is an oppressor. He takes unjustly and he gives unjustly,” replied the Arab.

“Woe unto you! I am Hajjaj and your governor is my brother! Can you not see my glory?” asked Hajjaj.

“Can you not see my glory in the eyes of Allah?” asked the Arab.

“You are a disbeliever,” said Hajjaj.

“I am a true believer,” said the Arab.

“In whom do you believe?” asked Hajjaj.

“In Allah, who created the heavens and the earth,” replied the Arab.

“Do you know who Allah is?” asked Hajjaj.

The Arab replied:

He cannot be seen by any means. He does not have a physical shape and He is not composed of any parts. He does not have an end. He is not covered so it is impossible to uncover Him. He is not limited to time. He is higher in status than being limited to anything. He is the Creator and He is the Designer, and He is the best Creator and Designer. He is extremely high and powerful. With His glory, He controls everything. He cannot be described by a movement because every movement has a start and an end. He cannot be described by quiescence because it is one of the virtues of those who are describable. Nothing is unknown to Him, and He is the Great, the Exalted.

Hajjaj said, “O Arab! You truly know Allah. But tell me, what is your opinion about this man, Mohammed, who was sent to people?”

The Arab replied, “He is the Prophet ﷺ of Mercy and Allah sent him when people were in the slumber of ignorance. Allah sent him to the people who did not believe in Allah and who used to worship idols and stones.”

Hajjaj said, “O Arab! You know the Prophet ﷺ very well too. So tell me your opinion of Ali bin Abi Taleb.”

The Arab replied:

This life is temporary and the Hereafter is permanent. Ali bin Abi Taleb ؑ is the caller to Allah and he is the Prophet’s son-in-law. He is the ark of rescue, the sea of knowledge, the killer of the polytheists, the destroyer of the oppressors, and the Commander of the Believers.

Ali ؑ is the Prophet’s cousin, husband of Fatema Al-Zahraa’ ؑ, and he is the father of Hasan and Husain ؑ: the flowers of the Messenger of Allah, the fruits of his heart, the masters of the masters, those who were given birth by Fatema ؑ, who were named by the Prophet ﷺ, who were given their title by Allah, who were rocked by Jibraeel, and who were groomed by Mikaeel.

Hajjaj asked angrily, “O Arab! What is your opinion of me?”

“You know yourself better,” replied the Arab.

“Say something about your king!” ordered Hajjaj.

The Arab replied, "If you insist on me saying something about you, then know that I will not say anything to please you. And instead, I will insult you."

"Say what you have (to say)," said Hajjaj.

The Arab said, "I consider you an unjust oppressor. You killed many of Allah's friends."

"I will kill you too in the worst way possible," said Hajjaj.

"All affairs go back to Allah" (42:53), replied the Arab.

Hajjaj asked the soldiers to unsheathe their swords to kill this man.

The soldiers were ready to kill the Arab. At that moment, the Arab sneezed three times.

Hajjaj said, "No one sneezes three times consecutively unless he was conceived illegitimately." All of a sudden, Hajjaj sneezed seven times in a row.

The Arab responded by reciting the following poem:

Do not make a statement that allows others to blame you. It is better to remain silent, for those who say too much reveal their shortcomings. If you are worried about being criticized, then hold back your tongue, because afflictions befall those who speak excessively.

"Cut off his head for he loves Ali, Hasan, and Husain," ordered Hujjaj. The swordsman raised his sword to cut off the head of the Arab. The Arab said a few words (silently). Suddenly the hands of the swordsman froze and he could not move.

Hajjaj said, "O Arab, whatever you said was something great. Ask your Lord to release the hand of this swordsman and I will release you."

The Arab said:

O my Lord at the time of affliction! O my Owner at the time of difficulties!
O my Master at the time of blessings! O My Lord and the Lord of my
fathers: Ibrahim, Isma'eel, Is'haaq, Yaqoub, and Asbaat'! I ask you through
Kaf, Ha', Ya', A'yn, S'ad, and through T'aha, Ya'sin, and the wise Qur'an, to

send Your blessings on Mohammad and the family of Mohammad and to release this swordsman.

The swordsman was released. Hajjaj released the Arab and offered him some money but the man did not accept the money and left.

Hadith Number 5

Isma'eel bin Towbah narrated from Abi Is'haaq, from Rabrah Al-Saadi, who said:

I went to Huthaifa Al-Yamaani and said, "O Huthaifa! Narrate a Hadith from what you saw or heard from the Messenger of Allah ﷺ for me."

Huthaifa said, "Stay committed to the Qur'an."

I said, "I have read the Qur'an but I have come to you to hear a Hadith. O Allah! Be my witness that I came to Huthaifa to ask him about what I have not seen or heard from the Prophet ﷺ but he refused to narrate (a Hadith) for me."

Huthaifa said, "You are over-reacting. I will make it short but complete: 'Mohammad and his family are the signs of HAQQ, guidance, and Paradise, and others are the signs of disbelief, deceit, and Hell.'"

Hadith Number 6

Sulaymaan bin Salamah Al-Kendi narrated from Mohammad bin Saeed Al-Ghazwan, from Isa bin Abi Mansour, from Abban bin Toghlab, from Abi Abdillah, Jaafar bin Mohammad ؑ, who said:

Every breath of those who grieve over the oppression that we endured is glorification of Allah. Worrying about us is worshipping Allah and not revealing our secrets is fighting in the way of Allah.

Then Abu Abdillah ؑ added, "This Hadith should be written in gold."⁵⁸¹

⁵⁸¹ Amaali of Tousi 1:115.

Hadith Number 7

Muawiyah bin Hisham narrated from Sabah bin Yahya Al-Mozani, from Harath bin Husairah, from the Commander of the Believers رضي الله عنه, who said:

Call on the tribe of “Ghanya”⁵⁸² to come and collect their goods. I swear to Allah, who split the grain and created living beings, they have nothing to do with Islam. I will be watching them from my house by the Pool and by Maqaam Al-Mahmoud (in Paradise). They are my enemies in this life, and in the Hereafter and I will take revenge. If I get the opportunity, I will banish these tribes one after another, and I will show the falsehood of sixty of these tribes who have nothing to do with Islam.⁵⁸³

Hadith Number 8

Abdullah bin Mas’oud narrated from the Messenger of Allah ﷺ, who said:

This life and time will not come to an end before a man from my family, whose name is like my name, rises and rules the world.

Hadith Number 9

Sufyan bin Ayyenah narrated from Al-Zohari, from Abi Saeed, from Abi Huraira, from the Messenger of Allah ﷺ, who said:

The son of Maryam will come down to the earth and he will justly and wisely destroy all of the crosses, kill all of the pigs, and assign taxes. There will be so much wealth (at that time) that no one will accept money.

⁵⁸² “Ghanya” was one of the tribes that was empowered during the time of Omar.

⁵⁸³ Amaali of Tousi 1:115.

Hadith Number 10

Abu Abdul Rahman Abdullah bin Mohammad bin Ahmad bin Hanbal narrated from his father, from Wakee', from Yunus bin Is'haaq, from Yazid bin Abi Maryam Al-Solouli, from Abi Jawza', from Hasan bin Aliؑ, who said:

The Messenger of Allah ﷺ taught me these words to recite in the Qunoot of Salaat Al-Witr:

O Allah! Guide me through those whom You have guided. Keep me healthy through those whom You have kept healthy. Support me with those whom You have supported. Increase Your blessings on that which You have given me. Protect me from the wickedness of that which You have decided for me. Verily You rule others but You are not ruled. Those who are supported by You will not be disgraced. You are raised far above all and You are the Most Exalted.⁵⁸⁴

Hadith Number 11

Musa bin Jaafar bin Mohammad bin Ali bin Husain bin Ali bin Abi Talebؑ (7th Imam) narrated from his father (6th Imamؑ), from Mohammad bin Aliؑ, from his grandfather Husain bin Aliؑ, who said:

Whenever the Messenger of Allah ﷺ would sneeze, Aliؑ would say to him, "May Allah elevate your name." And whenever Aliؑ would sneeze, the Prophet ﷺ would say to him, "May Allah increase your honour."⁵⁸⁵

Hadith Number 12

Abu Jaafar Mohammad bin Ali bin Husain Babeweyh narrated from his father, from Ahmad bin Edris, from Mohammad bin Abdul Ghaffar, from Qasem bin Mohammad Al-Raazi, from Ali bin Mohammad Al-Haramzodari, from Ali bin Husainؑ, from his father Husain bin Aliؑ, who said:

⁵⁸⁴ Bihar Al-Anwar 85:209, 87:205. Tathkiratul Khawaas 1:128. Mustadrak 4:400, 4:416. Kashf Al-Ghommah 1:535. Ghawali Al-La'aali 1:105.

⁵⁸⁵ Manaqeb Al-Khawarezmi 233.

When Fatemaؓ, the daughter of the Prophetﷺ, became ill, she asked Aliؓ to keep it a secret and not to allow anyone to come and visit her. So Aliؓ used to take care of her and Asmaa' bint Umais used to help him secretly, just as Fatemaؓ had ordered.

When her death approached she asked Aliؓ to prepare her for burial, to bury her at night, and to hide her grave. The Commander of the Believersؓ did as she said. After burying her, he shook off the dust on his hands from the dust of her grave. He was extremely grief-stricken. His tears started to run down his cheeks.

Aliؓ turned toward the grave of the Prophetﷺ and said:

O Messenger of Allah! My Salaam and the Salaam of your daughter be on you - the Salaam of your love and the light of your eyes, the one who is coming to you to visit you tonight, the one who is lying in your vicinity, and the one whom Allah chose to be the first one to join you.

O Messenger of Allah! My patience has reduced in losing your daughter and my strength has decreased in losing the Master of All of the Worlds' Women but I console myself by following your traditions and remembering the pain of being separated from you.

(O Prophet), I placed you into your grave after your soul left your body by going through my chest.⁵⁸⁶ I prepared you for burial and I buried you. And I willingly accept (the contents of) the book of Allah, *"We are Allah's and verily to Him we shall return"* (2:156).

The trust has been returned and the pledge has been taken back (by burying Fatemaؓ). Everything looks ugly in my eyes for the rights of Zahra' have been usurped.

O Messenger of Allah! My sadness is eternal and the nights of my sleep are brief. The pain will not leave my heart and I await the day that Allah allows me to join you where you are dwelling. This grief is painful and the sorrow is extremely burdensome.

I complain to Allah about how soon we were separated from one another.

⁵⁸⁶ The soul of the Prophetﷺ departed from him (through his face) and then the Prophetﷺ's soul went through Imam Aliؓ's chest.

Your daughter will tell you how your nation rose against me and how they unjustly usurped her rights. So ask her about the situation because her heart is filled with the burning horror of (what she had to face) but could not express. She will tell you about it, and Allah will judge, and verily He is the Best Judge.

Salaam upon you, O Messenger of Allah, from someone who is bidding farewell but who is not leaving you out of boredom.

So if I leave you, it is not because I am bored and it is not because I do not believe in that which Allah has promised for those who are patient, because patience is (more) prosperous and beautiful.

If it was not for the tyranny of these oppressors, I would have stayed next to your grave forever and I would raise my voice, lamenting about this great tragedy.

In front of Allah's eyes, your daughter is being buried secretly! Her rights have been usurped! She has been denied her inheritance publicly! And all of this (happened) such a short time after your death and our memories (of you) are still fresh.

O Messenger of Allah! I complain to Allah and I console myself by remembering the pain of your loss. Allah's blessings and mercy be on you and on her.⁵⁸⁷

Hadith Number 13

Muawiyah bin Hisham narrated from Sufyan, from Hisham bin Hasan, who said:

I heard Aba Mohammad Hasan bin Ali^{عليه السلام} address the people after they paid allegiance to him, saying:

We are the victorious party of Allah. We are the family of the Prophet, the closest to Allah.

We are the pleasant and pure family of the Prophet, and we are one of the two weights that the Prophet^ﷺ left for his nation. And the second weight is the book of Allah, the book that contains the details of everything and does not contain any falsehood.

⁵⁸⁷ Amaali of Tousi 1:108. Bihar Al-Anwar 43:211. Al-Kafi 1:458. Nahjul Balaghah Sermon 202. Dalaal Al-Emamah 47. Al-Irshad of Mufid 165. Kashf Al-Ghommah 2:147. Tathkiratul Khawaas 318.

We are the only reliable explainers of the Qur'an. We do not guess its meaning. We are certain of our interpretation of the Qur'an. Therefore, obey us because obeying us is mandatory and it is equal to obeying Allah and His messenger, *"O you who believe! Obey Allah, and obey the messenger and those vested with authority from among you; and then if you quarrel concerning any matter, refer it to Allah and the messenger" (4:59) "And if they had referred it to the messenger, and (to) those vested with authority amongst them, then they, who could discover the truth, would have known it" (4:83).*

I am warning you to refrain from listening to the call of Shaytan, *"Verily he is your open enemy" (2:168).* If you listen to his call you will be like those to whom Shaytan said, *"None, among men, shall prevail over you today, while I am your protector. But when the two parties came in sight of one another, he (Shaytan) turned on his heels, and said: 'Verily I am not with you; certainly I see what you do not see'" (8:48).*

And then you will be thrown on spears with force, you will be slaughtered with swords, you will be crushed under iron rods, you will be the target of arrows, and at this point, *"belief will not profit any soul who did not believe before, or did not earn any good by its belief" (6:159).*

Hadith Number 14

Ataa' narrated from Ibn Abbas, from the Messenger of Allah ﷺ, who said to Bani Hasham:

O sons of Abdul Muttalib! I have asked Allah to give knowledge to those of you who do not have it, to keep you steady on His path, to guide those of you who are lost, and to make you noble, merciful, and generous.

Surely if a man worships Allah between Rukn and Maqaam but meets Allah while hating the Ahlul Bayt, he will go to Hell.⁵⁸⁸

Hadith Number 15

Mohammad bin Mohammad narrated from Abu Bakr Mohammad bin Omar Al-Jo'aabi, from Abul Abbas Ahmad bin Mohammad bin Saeed Al-Hamdani, from Abu O'wana Musa bin

⁵⁸⁸ Amaali of Tousi 1:21, 1:117.

Yusuf Al-Qattan Al-Kufi, from Mohammad bin Sulaymaan Al-Moqari Al-Kendi, from Abdul Samad bin Ali Al-Nowfeli, from Abi Is'haaq Al-Sabi'ee, from Asbagh bin Nobatah Al-A'bdi, who said:

When Ibn Muljam – May Allah's curse be on him - hit the Commander of the Believersؓ, a group of us, including Hareth, Sowaid bin Ghofla, and I, captured him.

We were sitting outside the house of the Commander of the Believersؓ. We heard a voice crying from inside the house so we also started to cry.

Hasan bin Aliؓ came out and said, "The Commander of the Believersؓ is asking you to leave." So everyone left except me. After some time the crying got louder from inside the house, so I started to cry again.

Hasanؓ came out and said, "Did I not tell you to leave?"

I replied, "I swear to Allah, O son of the Messenger of Allahﷺ that I cannot go and my legs cannot carry me until I see the Commander of the Believersؓ." And I continued to cry.

Hasanؓ went inside and shortly thereafter he came out and told me to enter.

When I entered, I found the Commander of the Believersؓ lying down and his head was wrapped with a yellow turban. He had lost so much blood that I could not tell what was more yellow: his turban or the colour of his face. So I threw myself on him, kissed him, and started to cry.

The Commander of the Believersؓ said to me, "Do not cry, O Asbagh. I swear to Allah that I am going to Paradise."

I said, "May I sacrifice myself for you. I swear to Allah that I know you are going to Paradise but I am crying about being separated from you, O Commander of the Believers. May I sacrifice myself for you. Narrate a Hadith that you heard from the Messenger of Allahﷺ because I do not see myself hearing a Hadith from you after today."

The Commander of the Believersؓ said:

Yes, O Asbagh!

The Messenger of Allah ﷺ called me one day and said to me, “O Ali! Go to my mosque, ascend my pulpit, invite the people to come and listen to you, then start by praising Allah and then send lots of blessings on me, and then say:

O People! I am the messenger of the Messenger of Allah ﷺ to you, and he has asked me to tell you that the curse of Allah, the curse of His high-ranked angels, the curse of all of the messengers, and my curse is on those who associate themselves with anyone other than their father, or invite people to anyone other than their master, or do not pay fees to those who render them a service.”

I did as the Messenger of Allah ﷺ told me and no one spoke except Omar bin Al-Khattab who said, “O Abal Hasan! You delivered the message but these words are unexplained.”

I replied, “I will inform the Messenger of Allah ﷺ.” I went to the Prophet ﷺ and told him what had happened.

The Prophet ﷺ said, “Go back to the mosque, ascend my pulpit, praise Allah, compliment me, send blessings on me, and then say:

O people! We do not say anything without knowing its meaning and explanation. O people! Verily I (Imam Ali ؑ) am your father, I am your master, and I am the one who has rendered you a service.”⁵⁸⁹

Hadith Number 16

Ibrahim bin Abdul Hameed narrated from Zaid bin Osama Al-Shahham, from Abi Abdillah Jaafar bin Mohammad ؑ, who said:

You will not achieve (the belief) in our Wilayat without being pious, striving in the way of Allah, being truthful, being trustworthy, having excellent manners, being loyal in contracts, and maintaining contact with relatives.

Help us by increasing the length of your prostration.

⁵⁸⁹ Amaali of Tousi 1:123.

(Know that) even if the killer of the Commander of the Believersؓ entrusts me with his goods, I will keep them safe for him.

Hadith Number 17

Jabir narrated from Abi Abdillah Jaafar bin Mohammadؑ:

The explanation of the verse, *“Give glad tidings to those who believe that there is a sure footing for them with their Lord”* (10:2), is that this (verse) refers to those who believe in the Wilayat of Ali bin Abi Talebؑ.⁵⁹⁰

Hadith Number 18

Harun bin Is'haaq Al-Hamdani narrated from Abdoh, from Abdul Malek bin Abi Sulaymaan, who said:

I asked Ataa', “Were any of the companions of the Prophetﷺ more knowledgeable about the Qur'an than Aliؑ?”

He replied, “No, by Allah.”

Hadith Number 19

Abu Abdillah Jaafar bin Abdullah bin Jaafar Al-A'lawy narrated from Yahya bin Hashim Al-Ghassani, from Mohammad bin Marwan, from Jowaiber bin Saeed, from Dhahhak bin Mozahim, from the Commander of the Believersؑ, who said:

I went to the Messenger of Allahﷺ to propose to Fatemaؑ.

When he saw me, he smiled and then said, “O Abal Hasan! What has brought you to me? What do you need?”

So I spoke to him of my relationship to him and the fact that I was the first one to believe in him and that I had supported him.

⁵⁹⁰ Al-Kafi 1:422. Bihar Al-Anwar 24:40, 36:58. Ta'weel Al-Ayat 1:213.

The Prophet ﷺ said, “O Ali! You are right and you are even better than what you have said.”

I said, “O Messenger of Allah! Marry me to Fatemaؓ.”

The Prophet ﷺ replied, “O Ali! Many have proposed to her before you but when I mention them to Fatema, I see the disapproval in her face. But stay here until I return.”

The Prophet ﷺ went to Fatemaؓ. She removed his shoes and brought some water for him. She did Wudhu for the Prophet ﷺ with her own hands, she washed his feet, and then she sat down.

The Prophet ﷺ said to her, “O Fatema!”

She replied, “I am at your service, O Messenger of Allah!”

The Prophet ﷺ said, “I know the status and the virtues of Ali bin Abi Taleb, and I have asked Allah to marry you to the best of His creation, the one whom He loves the most, and now Ali has proposed to you. So what do you think?”

Fatemaؓ did not reply but she did not turn her face away nor did she show any sign of disapproval.

So the Prophet ﷺ came out (of his house) saying, “ALLAHU AKBAR! Her silence is her approval.”

Then Jibraeel came to the Prophet ﷺ and said, “O Mohammad! Marry her to Ali bin Abi Taleb. Allah is pleased with Ali for Fatema and Fatema for Ali.” So the Prophet ﷺ married me to Fatemaؓ.

Then the Prophet ﷺ came to me (Imam Aliؓ), held my hand, and said, “Stand up with the name of Allah and say ‘With the blessings of Allah, that which Allah wants happens. There is no strength except with Allah and I rely on Allah.’”

Then he took me to Fatemaؓ and said, “O Allah! These two are my most beloved from Your creation. So love them and bless their progeny. O Allah! Be their protector. O Allah! I seek refuge with You from the cursed Shaytan for them and for their progeny.”⁵⁹¹

⁵⁹¹ Amaali of Tousi 1:37. Bihar Al-Anwar 43:93.

Hadith Number 20

Abi Huraira narrated from the Messenger of Allah ﷺ, who said:

“Allah will register the reward of fasting sixty months for those who fast on the eighteenth day of Dhul Hajja.”

Abi Huraira continued, “That is the day of Ghadeer, the day on which the Messenger of Allah ﷺ held the hand of Ali bin Abi Taleb ؑ and said, ‘Of whomsoever I am his master, this Ali is his master.’ Then Omar bin Khattab said to Ali ؑ, ‘Well done, O Ali! You have become my master and the master of every believer.’⁵⁹²

Hadith Number 21

‘Ikramah narrated from Ibn Abbas from the Messenger of Allah ﷺ, who said:

Those who want to live like me, die like me, and dwell in the ever-blissful Paradise that my Lord has prepared, should follow Ali and my family after me.

They are my progeny, they were created from my clay, and they are sustained by my knowledge and understanding.

Woe unto their enemies from my nation. May Allah exclude from my intercession those who deny their virtues and those who dissociate them from me.⁵⁹³

Hadith Number 22

Mohammad bin Sireen narrated from more than one of the scholars of Basra, who said:

After the Battle of Jamal Ali bin Abi Taleb ؑ became ill, so he sent his son, Hasan ؑ, to lead the Friday prayers.

⁵⁹² Al-T'araef 147. Manaqeb Ibn Al-Moghazeli 19. Bihar Al-Anwar 37:108.

⁵⁹³ Amaali of Tousi 2:191. Amaali of Sadouq 39.

So Hasan^{عليه} went to the mosque, ascended the pulpit, praised Allah and testified that there is no god but Allah. He sent blessings on the Messenger of Allah^ﷺ, and then said:

O people! Allah has chosen us for the prophethood and he has raised us above all of His creation. He has sent His Book and His revelation to us. I swear to Allah that those who belittle us will be humiliated by Allah in this life first and then in the Hereafter.

In the end, we will prevail over every government who has risen against us, *“And you will come to know its truth after a time”* (38:88).

The people gathered for prayer. Later some of them went to the Commander of the Believers^{عليه} and narrated what they had heard from Hasan^{عليه}.

When Hasan^{عليه} returned to his father, (he noticed) tears falling on the cheeks of the Commander of the Believers^{عليه}.

The Commander of the Believers^{عليه} kissed Hasan's forehead and said, “May I sacrifice my father and mother for you. *‘Offspring, one from the other; and Allah is hearing, knowing’* (3:34).⁵⁹⁴

Hadith Number 23

Qays bin Saad bin Aabadah narrated from the Commander of the Believers, Ali bin Abi Taleb^{عليه}, who said:

On the Day of Judgement I will be the first one to kneel in front of Allah and ask for prosecution.^{595 596}

Hadith Number 24

Hakim bin Hasan narrated from Aqabah Al-Hijri, from his uncle, from the Commander of the Believers^{عليه}, who said on the pulpit of Kufa:

⁵⁹⁴ Amaali of Tousi 1:81.

⁵⁹⁵ The Commander of the Believers^{عليه} will ask for prosecution of the usurpation of the rights of the family of the Prophet and oppression and tyranny inflicted upon them after the death of the Prophet^ﷺ.

⁵⁹⁶ Amaali of Tousi 1:83.

I will make a statement today that no one has ever made before me, and anyone who makes this statement after me is a liar: “I am the slave of Allah and the brother of the Messenger of Allah ﷺ, and I married the Master of the Women of this nation.” ⁵⁹⁷

Hadith Number 25

Amr bin Thabet narrated from Jablah bin Soham, from his father, who said:

Muawiya did not pay allegiance when people paid allegiance to the Commander of the Believers, Ali bin Abi Taleb عليه السلام.

Muawiya said, “If Ali allows me to continue as the governor of Shaam like Othman did, I will pay allegiance.”

So Moghira came to the Commander of the Believers عليه السلام and said, “O Commander of the Believers! Muawiya is from among those whom you know. Those before you appointed him as the governor of Shaam. So why do you not keep him as the governor of Shaam until everything is completely under your control, and then you can replace him?”

The Commander of the Believers عليه السلام asked, “Will you guarantee that I will live long enough to replace him?”

“No,” Moghira replied.

The Commander of the Believers عليه السلام said:

I will not put myself in a situation about which I will be questioned by Allah, (that is) about keeping Muawiya in charge of even two people for even one night. *“I will not take those who lead people astray as helpers”* (18:51).

I will invite him to pay allegiance to me and accept HAQQ that I have with me. If he accepts it, he will be just like any other Muslim. He will receive what any Muslim would receive from me. And he has to pay his dues just

⁵⁹⁷ Amaali of Tousi 1:83.

like any other Muslim. If he refuses to pay allegiance, I will ask Allah to judge between us.”⁵⁹⁸

Hadith Number 26

Abi Is’haaq narrated from Hareth, from the Commander of the Believersؓ, who said:

The Messenger of Allahؐ used to come to our house and say, “Establish prayers. May Allah have mercy on you. Establish prayers. *‘Verily, verily Allah intends but to keep off from you (every kind of) uncleanness, O you, the people of the house, and purify you (with) a thorough purification’* (33:33).⁵⁹⁹

Hadith Number 27

Abu Nu’aim⁶⁰⁰ said:

“I asked Qatr, ‘How long was it between the day that the Prophetؐ said: ‘Of whomsoever I am his master, Ali is his master’ and the day he died?’”

“One hundred days,” Qatr replied.

Hadith Number 28

Husain bin Ibrahim known as Abi E’lyah narrated from Abdul Salaam bin Saleh, who said:

I asked Wakee’ bin Jarrah, “What is the meaning of the Prophet’s words, ‘Of whomsoever I am his master, Ali is his master?’”

He replied, “It means, ‘Of whomsoever I am his Prophet, Ali is his Wali.’”

⁵⁹⁸ Amaali of Tousi 1:85.

⁵⁹⁹ Amaali of Tousi 1:88.

⁶⁰⁰ Abu Nu’aim Ahmad bin Abdullah bin Ahmad Al-Hafez Al-Asfahaani was one of the most prominent Sunni scholars. He is the author of many books including the famous book of Helyatul Awliyaa’ 10 volumes.

Hadith Number 29

Abu Ali bin Abi Yasir narrated from Isa bin Faashi, who said:

I travelled from Madaen to Baghdad. I entered an alley and saw several narrators of Ahadith gathered. They were speaking so I descended my mule and sat at the back of the crowd.

After the gathering dispersed, people started to leave. I went forward to the speaker, Ahmad bin Hanbal (the leader of one of the Sunni sects). He was standing with Ahmad bin Nasr bin Malik.

So I said to him, “I am a believer in the Ahlul Bayt^{عليه السلام} and I love them. We hear several Ahadith about them and I want to verify the authenticity of a Hadith with you.”

“Ask,” Ahmad bin Hanbal said.

I said, “It has been narrated that Ali^{عليه السلام} is the divider of Hell (and Paradise).”

Ahmad bin Nasr started to deny this Hadith, but Ahmad bin Hanbal asked him to be quiet.

Then Ahmad bin Hanbal said:

This Hadith is authentic. And in another authentic Hadith, the Messenger of Allah^ﷺ said, ‘O Allah! Befriend his friends and be the enemy of his enemies.’

And those whom Allah befriends will be in Paradise, and the enemies of Allah will be in Hell. So this Hadith explains why Ali is the divider of Hell (and Paradise).

Hadith Number 30

Sho'bah narrated from the Master of Bani Hashim Zainul Abedeen Ali bin Husain^{عليه السلام}, from his uncle Mohammad bin Ali, from Jabir bin Abdullah Al-Ansari, who said:

The Messenger of Allah ﷺ said, “Close all of the doors to the mosque except the door of Ali.”⁶⁰¹

Hadith Number 31

Amr bin Abil Miqdad narrated from Abi Hamza Al-Thomali, from Abi Hamraa servant of the Prophet ﷺ, from the Messenger of Allah ﷺ, who said:

On the night of Me’raaj, I saw the following written on the right pillar of the Throne:

There is no god but Allah
Mohammad is the Messenger of Allah
I stand by Mohammad and I support him with Ali.⁶⁰²

Hadith Number 32

Mousa bin Qays Al-Hadhrami narrated from Salaamah bin Kuhail, from Ayyaaz bin Ayyaaz, from his father, who said:

Ali bin Abi Taleb ؑ passed by a group of people, including Salman (e-Faresi)

Salman said to the people, “Stand up and hold on to Ali bin Abi Taleb ؑ. I swear to Allah that no one can tell you about the secrets of the Prophet ﷺ except Ali ؑ.”⁶⁰³

Hadith Number 33

Ali bin ‘Oqaba narrated from Salim bin Abi Hafsa, who said:

When Abu Jaafar Mohammad bin Ali ؑ died, I said to my friends, “Wait for me here so I can go to Abu Abdillah Jaafar bin Mohammad ؑ to console him.”

⁶⁰¹ Amaali of Sadouq 274.

⁶⁰² Amaali of Sadouq 179. Manaqeb Al-Khawarezmi 229. Manaqeb Ibn Al-Moghazeli 39. Arba’een Shaykh Montajab Al-Deen 66. Ehqaaq Al-HAQQ 6:139-151.

⁶⁰³ Amaali of Tousi 1:125.

I entered and consoled Abu Abdillah عليه السلام and said:

We are Allah's and verily to Him we shall return (2:156). I swear to Allah that the one who left us was the one who used to (always) say, "The Messenger of Allah ﷺ said." And no one would ask him about the sources between him and the Prophet ﷺ. And I swear to Allah that we will never see anyone like him.

Abu Abdillah عليه السلام was quiet for some time and then he said, "Allah said, 'Some of my slaves pay alms as much as half a date. And I raise it for them just like one of you raises a mule until it becomes as big as the mountain of Ohud.'"

After I left, I went to my friends and said:

I have never seen anything more surprising than this. We used to be shocked when Mohammad bin Ali عليه السلام used to narrate a Hadith directly from the Messenger of Allah ﷺ without any references, but Abu Abdillah narrated a Hadith for me directly from Allah without any references.⁶⁰⁴

⁶⁰⁴ Amaali of Tousi 1:125.

Chapter 10

Hadith Number 1

Abu Mohammad Qasem bin Abdullah bin Moghira Al-Jowhari narrated from Abu Ghassan Malik bin Isma'eel Al-Nahdi, from Mottalib bin Ziyad, from Layth, from Hakam, from Ayesha bint Saad, from Sa'daan, who said:

In the battle of Tabouk, the Messenger of Allah ﷺ said to Ali رضي الله عنه, "You are to me like Harun was to Musa, except that there is no prophet after me."⁶⁰⁵

Hadith Number 2

Mohammad bin Aswad narrated from Mohammad bin Marwan, from Mohammad bin Sayeb, from Abi Saleh, from Ibn Abbas, who said:

Abdullah bin Salaam and a group from his tribe, from among those who believed in the Messenger of Allah ﷺ, came to the Prophet ﷺ and said:

O Messenger of Allah! Our houses are too far (from you). Aside from the people in your mosque, no one sits and talks to us. The other members of

⁶⁰⁵ Amaali of Tousi 2:211. Bihar Al-Anwar 37:255. Meato Manqabah of Ibn Shazan 91. Ghayatul Maraam 119. Kanz Al-Fawaed 282. Boghyatul Wo'at 452. Tareekh Al-Baghdad 3:288. Tareekh Al-Dameshq 1:346.

our tribe have become our enemies since we started believing in you, and they have taken an oath to never mingle with us. And this is bothering us.

While they were complaining to the Prophet ﷺ, this verse was revealed, *“Verily, verily your guardian is Allah and His Messenger and those who believe and establish prayer, and give the poor-rate while they are (in the state of Ruku’) bowing down”* (5:55).

Then the Messenger of Allah ﷺ went to the mosque and people were praying. Some people were in Ruku’, some were in Sujood, some were standing, and others were sitting.

The Messenger of Allah ﷺ saw a needy person and asked him, “Has anyone given you anything?”

The man replied, “Yes, O Messenger of Allah! The man who is praying there.”

“In what state was he when he gave you (the poor-rate)?” the Prophet ﷺ asked.

“He was in Ruku’,” the man replied.

The Prophet ﷺ said:

The man who gave the poor-rate while he was in Ruku’ was Ali bin Abi Taleb. ALLAHU AKBAR. *“He who takes Allah and His Messenger and those who believe as his guardian, verily (has joined) Allah’s party. (They are those) who shall (always) be victorious”* (5:56).⁶⁰⁶

Hadith Number 3

Yunus bin Dhabyan narrated from Abu Abdillah Jaafar bin Mohammad ﷺ, who said:

If Allah had not created the Commander of the Believers ﷺ for Fatema ﷺ she would not have had any equal.⁶⁰⁷

⁶⁰⁶ Al-Borhan 1:482. Tafseer Al-Furat 39.

⁶⁰⁷ Amaali of Tousi 1:42. Bihar Al-Anwar 43:97, 43:141.

Hadith Number 4

The Commander of the Believers عليه السلام married Fatema عليها السلام sixteen days after he came back from (the Battle of) Badr, in the last days of Shawwal. It is also narrated that he married Fatema عليها السلام on Tuesday, sixth of Dhil-Hajjah.⁶⁰⁸

Hadith Number 5

Ali bin Hashim narrated from his father, from Bakeer bin Abdullah Al-T'aweel and Ammar bin Abi Muawiya, from Abu Othman Al-Bajli, who said:

I heard the Commander of the Believers عليه السلام recite this verse on the day of the Battle of Jamal, *“And if they violate their oaths after their covenant, and revile your religion, then fight the leaders of infidelity -verily their oaths are nothing to them- in order that they may desist”* (9:12).

Then the Commander of the Believers عليه السلام swore by Allah and said, “The people to whom this verse refers (the Army of Jamal) have not been fought until this day.”

Bakeer added:

I asked Abu Jaafar Mohammad bin Ali عليه السلام about this Hadith and he said, “Abu Othman said the truth. This is exactly what happened and this is what the Commander of the Believers عليه السلام said.”⁶⁰⁹

Hadith Number 6

Mohammad bin Yusuf narrated from Mansour bin Borzaj who said:

I said to Abu Abdillah, Jaafar bin Mohammad عليه السلام, “O my master, you mention Salman Al-Faresi frequently.”

Abu Abdillah عليه السلام said, “Do not call him Salman Al-Faresi. Call him Salman Al-Mohammadi. Do you know why I mention him frequently?”

⁶⁰⁸ Amaali of Tousi 1:42.

⁶⁰⁹ Amaali of Tousi 1:131.

“No,” I replied.

Abu Abdillah عليه السلام said:

For three reasons; first: he always used to give preference to the desires of the Commander of the Believers عليه السلام over his own desires; second: he used to love the needy and choose them as his friends instead of the wealthy and powerful ones; third: he used to love knowledge and the knowledgeable ones.

Verily Salman was a righteous slave. He was an upright Muslim and he was not among the polytheists.⁶¹⁰

Hadith Number 7

Ibrahim bin Hayyan narrated from Um Jaafar, Mohammad Al-Hanafiyyah's wife, from Asma' bint Umais, who said:

“I used to go with the Messenger of Allah ﷺ to the battles.”

I (Um Jaafar) said, “What was your responsibility?”

She replied, “I used to distribute water and take care of the wounded. In one of the battles, the Prophet ﷺ received a revelation, so Ali عليه السلام placed the head of the Prophet ﷺ on his lap.”⁶¹¹

When the Prophet ﷺ woke up, the sun had already set.

So the Prophet ﷺ asked Ali عليه السلام, “O Ali! Have you prayed Asr?”

Ali عليه السلام replied, “No, I did not want to remove your head and place it on the ground.”

So the Prophet ﷺ said, “O Allah! Make the sun return for Ali.” The sun came back again until Ali عليه السلام had finished praying.⁶¹²

⁶¹⁰ Amaali of Tusi 1:133.

⁶¹¹ The process of receiving revelation was physically very taxing on the Prophet ﷺ. Sometimes during this process he would sweat profusely.

⁶¹² Al-Kafi 4:561. Bihar Al-Anwar 41:182, 100:216. Ghayatul Maraam 629. Manaqeb Ibn Al-Moghazeli 96. Manaqeb Al-Khawarezmi 217. Tathkiratul Khawaas 53. Kifayatul Taleb 385. Ehqaaq Al-HAQQ 5:522-536, 16:315-331. Faz'ael Al-Khamsah 2:119-122.

Hadith Number 8

The judge Abu Abdillah Husain bin Harun bin Mohammad, read this poem for me in the year three hundred and thirty-one.

May I sacrifice my father and my mother for the five whom I love in the way of Allah without expecting any reward.

May I sacrifice my father for the Prophet ﷺ and his successor, the purified ones, and for his daughter, and her two sons.

May I sacrifice my father for those whom I love. I hope to be rescued from that which I fear the most.

If you befriend them, the purified ones, Allah will take you as a friend.

Hadith Number 9

Husain bin Abi Qasem Al-Tamimi narrated from Abu Saeed Al-Sajestani, from the judge Abul Qasem Ali bin Mohsen Al-Tanoukhi, from Abu Ali Al-Mohsen, from Abul Qasem Ali bin Mohammad bin Abil Fahm, who recited the following poem:

On the day of Ghadeer, the Prophet ﷺ was worried about the betrayal of the enemies.

The Prophet ﷺ asked, “Do I not have more authority on the believers than they have on themselves?”

The people replied doubtfully, “Yes.”

Then the Prophet ﷺ said to them, “Those on whom I have authority, my brother has authority and he is their master. Obey his orders since he is to me like Harun was to Musa.”⁶¹³

⁶¹³ Al-Ghadeer 3:379.

Hadith Number 10

Thabet bin Ammarah narrated from Rabeeah bin Shayban, from Hasan bin Ali[ؓ], who said:

The Prophet^ﷺ took me to the alms room (where Sadaqa was stored). I took a date and put it in my mouth. The Messenger of Allah^ﷺ told me to throw it out because charity is not allowed for the Messenger of Allah^ﷺ or for anyone from his family.

Hadith Number 11

Abi Saeed Al-Khodri said:

The Messenger of Allah^ﷺ was sitting with a group of his companions including Ali bin Abi Taleb[ؓ] when he said, “Those who testify that there is no god but Allah will enter Paradise.”

Two people from among his companions said, “We testify that there is no god but Allah.”

The Prophet^ﷺ said, “Testifying that there is no god but Allah is only accepted from Ali and his Shia, those from whom Allah took the covenant.”

The people said, “But we also testify that there is no god but Allah.”

The Prophet^ﷺ placed his hand on Ali’s head and said, “The proof of your testimony lies in not violating your oath to Ali. Do not take his position and do not call him a liar.”

Hadith Number 12

Is’haaq bin Raheerah said:

When Ali bin Musa Al-Redha[ؓ] was leaving Neishabour to go to Ma’moon, the narrators of Ahadith all gathered around him and asked him to narrate a Hadith for them.

As he was on his camel, ready to go, he said:

I heard my father, Musa bin Jaafar^{عليه}, narrate from his father, Jaafar bin Mohammad^{عليه}, from his father, Mohammad bin Ali^{عليه}, from his father, Ali bin Husain^{عليه}, from his father, Husain bin Ali^{عليه}, from his father, the Commander of the Believers, Ali bin Abi Taleb^{عليه}, from the Messenger of Allah^ﷺ, from Jibraeel, from Allah, who said: (the statement of) “LA ILAHA ILLALLAH” is My castle; those who enter it are safe from My torment.”

Then Ali bin Musa Al-Redha^{عليه} started to leave but after a few steps he stopped the camel, turned back, and said, “But (the above is true) only with its conditions... and I am the condition.”⁶¹⁴

Hadith Number 13

Faz’l bin Yassar narrated from Abi Jaafar Mohammad bin Ali^{عليه}, who said:

Those who meet Allah with these ten virtues will enter Paradise:

Testifying that there is no god but Allah, testifying that Mohammad is the Messenger of Allah, believing in everything that is sent from Allah, establishing prayers, giving alms, fasting in the month of Ramadhan, going to Hajj, accepting the Wilayat of those assigned by Allah, disowning the enemies of Allah, and refraining from all intoxicants.

Hadith Number 14

Isa bin Abdullah narrated from his father, from his grandfather, from his father, from the Commander of the Believers, Ali bin Abi Taleb^{عليه}, from the Messenger of Allah^ﷺ, who said:

The right of Ali on the Muslims is like the right of a father on his son.

⁶¹⁴ ‘Oyoun Akhbar Al-Redha 2:134. Amaali of Sadouq 195. Sahifatul Redha 79. Bihar Al-Anwar 3:13. Rabee’ Al-Abrar 2:249. Kanz Al-‘Ommal 1:52. Tadween Al-Rafe’ee 2:214.

Hadith Number 15

Abi Is'haaq narrated from Saeed bin Wahab, who said:

We were in Rohbah when Ali bin Abi Talebؓ said, “By Allah, I ask every Muslim who heard the Messenger of Allahﷺ on the Day of Ghadeer say, ‘Of whomsoever I am his master, Ali is his master. O Allah! Befriend his friends and antagonize those who antagonize him’ to stand up now.”

Thirteen men stood up. Seven of them were standing on one side of him and six men stood on the other side of him.

They all testified that they had heard the Messenger of Allahﷺ say, “Of whomsoever I am his master, Ali is his master. O Allah! Befriend his friends, antagonize those who antagonize him, love those who love him, hate those who hate him, and support those who support him.”⁶¹⁵

Hadith Number 16

Ali bin Aabes narrated from his father, from Abi Jaafar Mohammad bin Aliؓ, who said:

When the Commander of the Believersؓ opened the castle of Khaibar, he yanked the door off, carried the door with his hands, and lay it down as a bridge for the army to pass over it. The door was so heavy that no less than forty men could move it.

Hadith Number 17

Abi Hamza Al-Dhabi'ee narrated from Ibn Abbas, who said:

On the night that Fatemaؓ married Ali bin Abi Talebؓ, she was escorted to his house. The Messenger of Allahﷺ was walking in front of her, Jibraeel was to her right, Mikaeel was to her left, and seventy thousand angels were following her, sanctifying and glorifying Allah until dawn.⁶¹⁶

⁶¹⁵ Kashf Al-HAQQ 254. Bihar Al-Anwar 43:92, 43:115.

⁶¹⁶ Irshaad Al-Qolob.

Hadith Number 18

Abi Is'haaq narrated from Hareth, from the Commander of the Believersؓ, from the Messenger of Allah ﷺ, who said:

“There is a ladder in Paradise called ‘WASILAH’ (medium) which belongs to me. So ask Allah through the Wasilah.”

People asked, “Who else shares this ladder with you?”

The Prophet ﷺ replied, “Fatema, her husband, Hasan, and Husain.”

Hadith Number 19

Um Sharahbil narrated from Um At'iyah, who said:

The Messenger of Allah ﷺ had sent Aliؓ on a mission with a brigade.

I heard the Prophet ﷺ say, with his hands raised to the sky, “O Allah! Do not take my life until You allow me to see Ali again.”⁶¹⁷

Hadith Number 20

Amr bin 'Aas went to Muawiya once. When Muawiya saw him he started laughing.

Amr asked, “Why are you laughing, O Commander of the Believers (referring to Muawiya). May Allah keep you happy!”

Muawiya replied, “I remembered how you started running away when Ali bin Abi Talebؓ attacked you in battle.”

Amr said:

Are you mocking me?! What was stranger than me running from Aliؓ was when Aliؓ challenged you to fight him and your colour faded (you became pale) and your body started shaking.

⁶¹⁷ Irshaad Al-Qolob 1:234.

I swear to Allah that if you would have gone out to fight him, he would have killed you and made your children orphans. And he would have destroyed your kingdom.

Then Amr started reading the following poem:

Muawiya! Do not mock one who ran away from the undisputed knight.

Muawiya! If you had seen Aba Hasan[ؑ] in battle attacking you would have lost your mind. You would have been certain that you were about to meet death unless you ran away from him.

He challenged you to fight him but there was no reply from you, and your soul was filled with evil.

Are you mocking me while Ali's spear was about to touch me and cut my flesh?!

And who has ever met him in battle without turning to a piece of flesh?!

I swear to Allah that Ali[ؑ] is the lion who scares all of the lions and he is the father of the lions.

If you do not believe me then you are either foolish or a man of falsehood.

Then Muawiya said, "Enough, O Aba Abdillah (Amr bin 'Aas)."

Amr replied, "You asked for it."⁶¹⁸

Hadith Number 21

Bakr bin Mohammad Al-Azdi narrated from Abu Abdillah[ؑ], who said,

Loving us, the Ahlul Bayt, blows off the sins of the slaves just like an intense wind that blows off the leaves from the trees.⁶¹⁹

⁶¹⁸ Amaali of Tousi 1:135.

⁶¹⁹ Amaali of Tousi 1:166.

Hadith Number 22

Abdul Wahhab bin Mujahid narrated from his father, who said:

Once Ali bin Abi Talebؓ had four Dirhams. He gave one Dirham (to the needy) at night, one Dirham during the day, one Dirham secretly, and one Dirham openly.

Then this verse was revealed, *“Those who spend their wealth by night and by day, secretly and openly, they shall have their reward from their Lord. They shall have no fear, nor shall they grieve”* (2:274).⁶²⁰

Hadith Number 23

Yasin bin Mohammad bin A'yun narrated from Abi Hazem, servant of Ibn Abbas, from Omar bin Al-Khattab, who said:

Stop insulting Ali bin Abi Talebؓ! I have heard the Messenger of Allahﷺ narrate several virtues of Ali bin Abi Talebؓ. I would have loved more than the whole world if my entire family had one of those virtues.

One day Abu Bakr, Abdul Rahman bin Awf, Othman bin Affan, Abi Ubaidah Al-Jarrah, and I were walking. We stopped by the house of Um Salamah, and we saw Aliؓ standing by the door.

We said to him, “We are here to see the Messenger of Allahﷺ.”

Aliؓ replied, “The Prophetﷺ is inside the house. He will come out (just) now.”

When the Prophetﷺ came out, we all sat down around him.

The Prophetﷺ tapped Aliؓ on his shoulder and said:

O Ali! You will be oppressed. So defend yourself against your enemies by saying you are the first believer, the most knowledgeable of affairs in the affairs of Allah, the most loyal to the covenant of Allah, the most kind to

⁶²⁰ Al-Majma' of Tabarsi 2:388. Borhan 1:258. Bihar Al-Anwar 36:61, 64:174. Kashf Al-Ghommah 1:310. Tafseer Al-Furat 2. Al-'Omdah 183. Al-T'araef 99. Manaqeb Ibn Al-Moghazeli 280. Manaqeb Al-Khawarezmi 198. Ta'weel Al-Ayat 1:98.

the people, the most equitable divider, and you have the highest status in Allah's eyes.⁶²¹

Hadith Number 24

Hasan bin Ali bin Amr bin Ali bin Husain bin Ali bin Abi Taleb^{عليه السلام} narrated from Mohammad bin Salaam Al-Kufi, from Ahmad bin Mohammad Al-Waset'y, from Mohammad bin Saleh and Mohammad bin Salt, from Omar bin Yunus Al-Yamani, from Al-Kalabi, from Abi Saleh, from Ibn Abbas, who said:

When Hasan bin Ali^{عليه السلام} was suffering from the illness that led to his death, Husain bin Ali^{عليه السلام} went to him and said, "How do you feel, O my brother?"

Hasan^{عليه السلام} replied:

I find myself in the last day of this life and the first day of the Hereafter. I know that my death has come, and soon I will join my grandfather and my father^{عليه السلام}. Although I hate to be separated from you, our brothers, and the loved ones, I love meeting the Messenger of Allah and the Commander of the Believers, Ali bin Abi Taleb - Allah's blessings be on them - and my mother, Fatema^{عليها السلام}, and Hamza and Jaafar^{عليه السلام}.

Condolence is with Allah in every tragedy.

O my brother! You can see my liver in this dish in front of me and I know who did this to me. So what are you going to do with my killer (if I tell you who it is)?

"I swear to Allah that I will kill the one who did this to you," Husain^{عليه السلام} replied.

Imam Hasan^{عليه السلام} said:

Then I swear to Allah that I will not mention the name of my killer until I meet the Messenger of Allah^ﷺ. But write the following, O my brother!

This is the will of Hasan bin Ali bin Abi Taleb to his brother, Husain bin Ali:

⁶²¹ Al-Khisaal 2:130. Bihar Al-Anwar 41:107.

I testify that there is no god but Allah and He has no partners. And I worship Allah the way He deserves to be worshipped for He has no partner in the kingdom, nor is He disgraced by having any need for a helper.

He created everything and determined a fixed measure for it. He has more authority on the slaves than they have on themselves, and He deserves to be praised the most. Those who obey Him are on the right path; those who disobey Him have deviated (from the right path), and those who repent to Him are guided.

O Husain! Regarding my family, my sons, and your family, I advise you to be forgiving of their wrongdoings and to accept from those who do good from among them, and to be my replacement and a father to them.

O Husain! Bury me next to the Messenger of Allah ﷺ, for I deserve to be buried next to him and in his house more than those who entered his house without his permission. Allah has not sent any book to them after the (book revealed to the) Prophet ﷺ, and he says in His book, *“O you who believe! Do not enter the houses of the Prophet without asking for permission”* (33:53).

I swear to Allah that the Prophet ﷺ never gave permission to them to enter his house in his life nor did they receive any permission in that regard after his death.

But we have permission to act independently in our inheritance. So if the woman (Ayesha) stands in your way, I ask you though the nearness that Allah has given us and through our relation to the Messenger of Allah ﷺ, not to fight her and those with her, and not to spill any blood over this issue until we meet the Messenger of Allah ﷺ and complain to him about how people treated us after his death.

Ibn Abbas added:

Then Hasan عليه السلام died and Husain bin Ali عليه السلام called Abdullah bin Jaafar, Ali bin Abdullah bin Abbas and I to (help) perform Ghusl.

We performed Ghusl, embalmed him, and shrouded him. Then we prayed on him in the mosque of the Prophet ﷺ. Husain عليه السلام ordered us to open the door of the house of the Prophet ﷺ so we could bury Hasan عليه السلام.

But Marwan bin Hakam, the family of Abu Sufyan, and the sons of Othman bin Affan stopped us on our way and said:

The Commander of the Believers, Othman bin Affan, the martyr, was buried unjustly far away in the worst place, and you want to bury Hasan with the Messenger of Allah?! We swear to Allah that we will not let you do this and we will fight you with our swords and spears.

Husain bin Ali^{عليه السلام} replied:

I swear to Allah that Hasan^{عليه السلام}, son of Ali and Fatema^{عليها السلام}, is more worthy of being buried next to the Prophet^ﷺ in his house than those who were buried in his house without his permission.

Hasan bin Ali^{عليه السلام} is more worthy than the sinner (Othman) who exiled Abu Dhar, who did what he did to Ammar,⁶²² who did what he did to Abdullah (Ibn Mas'oud),⁶²³ who brought back those whom the Messenger of Allah^ﷺ had banished (Marwan bin Hakam), and who made you kings after him. And (as a result) now our enemies and the sons of our enemies are following you.

Then we moved Hasan^{عليه السلام} to Baqee' and buried him next to his (grand) mother, Fatema^{عليها السلام} (bint Asad).

Then I heard the noise of some horses. When (I looked up) I saw a person whose evilness I knew only too well. When I went closer, I saw Ayesha on a mule with forty horsemen, and she was ordering them to fight and kill us.

When she saw me she said, "O Ibn Abbas! You people do not have any respect for me! You keep bothering me! Now you want to bring someone whom I do not like to my house!"

I replied:

⁶²² One Day Othman gave a sermon on the pulpit of the Prophet^ﷺ and said, "I will use the treasury of the Muslims for my personal use as I see fit. The money in the treasury belongs to me against the will of those who do not like it." So Ammar stood up and objected. Othman descended the pulpit of the Prophet^ﷺ and started kicking Ammar in his stomach until he passed out. People had to carry him to the house of Um Salaamah. For more information, refer to Bihar Al-Anwar Volume 31 Page 193.

⁶²³ When Abdullah Ibn Mas'oud entered Medina, Othman insulted him and hit him, breaking his ribs. When Othman learned that Abdullah Ibn Mas'oud had assisted in the burial of Abu Dhar, he whipped him forty lashes. For more information, refer to Bihar Al-Anwar volume 31 page 187-192.

What a disaster!! One day on a camel (Battle of Jamal) and one day on a mule!! All you want to do is extinguish the light of Allah, kill the friends of Allah, and stand between the Messenger of Allah ﷺ and his love, Hasan ﷺ! Go back because Hasan ﷺ is already buried next to his grandmother - and by not being buried next to the Messenger of Allah ﷺ, he only got closer to Allah, and you people only moved further away from Allah. Go back because you got what you wanted.

Ayesha glared at me and screamed, “Have you not forgotten the Day of Jamal, O Ibn Abbas?! You people are spiteful.”

I replied, “I swear to Allah that the inhabitants of the skies have not forgotten that day. So how can the people on earth forget it?”⁶²⁴

Hadith Number 25

Qutaibah bin Saeed narrated from Yaqoub bin Abdul Rahman, from Abi Hazem, from Sahl bin Saad, who said:

I swear to Allah that I know who was washing the body of the Messenger of Allah ﷺ and who was pouring water on him after his death. It was Fatema ﷺ who was washing the body and it was Ali ﷺ who was pouring water.

Hadith Number 26

Ibn Abbas narrated:

When Zainab, (adopted) daughter of the Messenger of Allah ﷺ died, the Messenger of Allah ﷺ was standing at the edge of her grave. Fatema ﷺ was crying so the Prophet ﷺ wiped her tears with his own clothes. Then the rest of the women started crying. When Omar bin Khattab saw the women crying he started hitting them with his whip.

The Messenger of Allah ﷺ stopped him and said, “O Omar! Leave them alone! Their eyes are filled with tears and their hearts are filled with grief. “

⁶²⁴ Amaali of Tousi 1:2,160.

Then the Prophet ﷺ told the women, “Cry but do not follow Shaytan, for that which is in the eyes and in the heart⁶²⁵ is from Allah, but that which is in the hands and the tongue⁶²⁶ is from Shaytan.”

Hadith Number 27

Dhon Noun Al-Mes’ri narrated from Malik bin Anas, from Jaafar bin Mohammad ؓ, from his father, from his fathers ؓ, from the Messenger of Allah ﷺ, who said:

On the Day of Judgement, Siraat’ will be placed over Hell. No one will be able to cross it without a pass that testifies one’s belief in the Wilayat of Ali bin Abi Taleb.⁶²⁷

Hadith Number 28

Omar bin Abdullah bin Ya’la bin Morra Al-Thaqafi narrated from his father, from his grandfather Ya’la bin Morrah Al-Thaqafi, from the Messenger of Allah ﷺ, who said:

O Ali! You are the best person after me and you have the highest status.

Those who obey you obey me, and those who obey me obey Allah. Those who disobey you disobey me, and those who disobey me disobey Allah.

Those who love you love me, and those who love me love Allah. Those who hate you hate me, and those who hate me hate Allah.

O Ali! No one loves you but a believer, and no one hates you but a hypocrite or a Kafer.

⁶²⁵ This is referring to crying or feeling sad when losing loved ones.

⁶²⁶ This is referring to acting impatiently like hurting yourself. Note that the incident of ‘Ashoura is an exception to this rule according to the Hadith narrated from Imam Al-Sadiq ؓ, who said, “Acting impatiently in anyway is not recommended over any disaster except the disaster of Husain ؓ.” Wasaael Al-Shia Volume 3 page 282.

⁶²⁷ Ta’weel Al-Ayat 1:494. Misbaah Al-Anwar 106. Amaali of Tousi 1:296. Bihar Al-Anwar 8:67.

Hadith Number 29

Mohammad bin Dawud and Al-Rafali narrated from Hawthah, from Sulaymaan Al-Taimi, from Abi Mukhled, from Ibn Mas'oud, who said:

I saw the Messenger of Allah ﷺ holding the hand of Ali رضي الله عنه and smiling at him.

So I asked him, "O Messenger of Allah! What is the status of Ali رضي الله عنه in your eyes?"

The Prophet ﷺ replied, "It is like my status in Allah's eyes."⁶²⁸

Hadith Number 30

Yahya bin Qays Al-Kendi narrated from Abi Jarud, from Habib bin Bishara, from Zadhaan, from Jurayr, who said:

When the Messenger of Allah ﷺ was on his way back from Makkah, he arrived at a place named Khum which had a Ghadeer (a small brook).

He stood up and gave a speech in which he held the hand of Ali رضي الله عنه and said, "Of whomsoever I am his master, Ali is his master. Verily, I have announced it (the message of Allah)."

Zadhaan asked Jurayr, "Who was there when the Messenger of Allah ﷺ said this?"

Jurayr replied, "A group of the companions of the Prophet including Abu Bakr and Omar, and they all heard what I heard."

⁶²⁸ Amaali of Tousi 1:203 (with some differences).

Chapter 11

Hadith Number 1

Mohammad bin Hasan Al-Saffar narrated from Ahmad bin Is'haaq bin Saad, from Bakr bin Mohammad Al-Azdi, from Abi Abdillah Jaafar bin Mohammad عليه السلام, who said:

“Do you (Shia) sit together and speak (about us)?”

I said, “Yes, my master!”

Abu Abdillah عليه السلام said:

I love your gatherings. Keep our affairs alive. May Allah have mercy on those who keep our affairs alive.

Allah will forgive the sins of those who talk about us, hear about us, and cry for us even as little as the (width of the) wings of a fly, even if their sins are greater than the foam in the seas.⁶²⁹

⁶²⁹ Qorb Al-Asnad 26. Bihar Al-Anwar 44:278, 282. Tafseer Al-Qummi 616. Kaamil Al-Ziyaraat 103. Mahasin Al-Barqi 64.

Hadith Number 2

Abul Qasem Jaafar bin Mohammad bin Qulawayh narrated from his father, from Saad bin Abdullah, from Ahmad bin Mohammad bin Isa, from Hasan bin Mahboub Al-Zarrad, from Abi Mohammad Al-Ansari, from Muawiya bin Wahab, who said:

I was sitting with Abu Abdillah, Jaafar bin Mohammadؓ, when a very old man came to him. He was so old that his back was bent.

The old man said, “ASSALAAMO ALAIKA WA RAHMATULLAHI WA BARAKATUH.”

Abu Abdillahؓ replied his greeting and asked him to come forward. The old man came forward and kissed the hand of the Imamؓ and started to cry.

Abu Abdillahؓ asked, “Why are you crying?”

The old man replied:

O son of the Messenger of Allah! I have been waiting to see you (Ahlul Baytؑ) for about one hundred years. I keep saying that this is the year, this is the month, or this is the day that I will see you. But now that I have finally seen you, do not blame me for crying.

Abu Abdillahؓ started to cry and then said, “You will be with us regardless of when you die. On the Day of Judgement, you will be with the weight that the Messenger of Allahؐ left behind.”

The old man said, “Then after today I will not be grieved about what I have missed in the past.”

Abu Abdillahؓ said:

O Shaykh (old man)! The Messenger of Allahؐ said, ‘I am leaving behind two weights. If you hold on to them you will never go astray. They are the revealed book of Allah and my family.’

O Shaykh! On the Day of Judgement, you will be with us, the family of the Prophet.

Then Abu Abdillahؓ said, “I do not think that you are from Kufa?!”

“No, I am not,” replied the old man.

“Then where are you from?” asked Abu Abdillahؓ.

“May I sacrifice my life for you! I am from the suburbs (of Kufa),” replied the old man.

“How far are you from the grave of my oppressed grandfather, Husainؓ?” asked Abu Abdillahؓ.

“I am close to it,” replied the old man.

“How frequently do you go visit him?” asked Abu Abdillahؓ.

“Very frequently,” replied the old man.

Then Abu Abdillahؓ said:

O Shaykh! Allah wants to avenge the blood of Husainؓ. None of the sons of Fatemaؓ has seen a tragedy like the tragedy of Husainؓ, and no one will ever see a tragedy like it.

Husainؓ and seventeen of his family members, who patiently strove in the way of Allah, were killed. And Allah has rewarded them with the best reward for the patient ones.

On the Day of Judgement, the Messenger of Allahﷺ will come forward with Husainؓ. Husain’s hand will be on his head, which will still have blood dripping from it.

Then the Messenger of Allahﷺ will say, “O Allah! Ask my nation why they killed my son!”⁶³⁰

Hadith Number 3

Mohammad bin Sulaymaan narrated from his uncle, who said:

During the time of Hajjaj, a group of us (Shia) were worried about our lives so we ran away from Kufa. When we arrived in Karbala, there were no houses in which to stay. So we built a shack by the Euphrates River and decided to stay in it.

⁶³⁰ Amaali of Tousi 1:163.

We were in the shack when a stranger came to us. He asked us to allow him to spend the night with us in the shack because he was traveling. We allowed him to spend the night because we thought that he was far from his home.

When the sun set, we lit a lantern. We were sitting and talking about Husainؓ, his tragedy, those who died with him and those who killed him. We were saying that Allah had afflicted a disaster on every one of those who had participated in the killing of Husainؓ.

Then the stranger said, “I am one of those who killed Husain, and I swear to Allah that nothing bad has happened to me and you people are nothing but liars.”

We did not say anything to him. While we were sitting, the lantern started to lose its fire. The stranger stood up to fix the wick (of the lantern) with his finger. Suddenly the fire caught his hand. He ran out (of the shack) and started to scream until he threw himself into the Euphrates River.

I swear to Allah that when he would go under the water, the fire would stay on top of the water. When he would come up (from the water), the fire would burn him again, so he kept going under the water and coming back up. And each time we saw that the fire kept burning him until he died.⁶³¹

Hadith Number 4

Abul Faz'l Mohammad bin Mohammad bin Husain Al-A'lawy narrated from Abul Khair Al-Faresi, from Kamel bin Ahmad, from Ibn Bakran, from Ibn Hallaj, from Abul Abbas Al-Mesri, from Mansour Al-Faqih, who recited the following poem:

If I love the five then my deeds are purified.
And if hating their enemies is considered ‘rejecting,’ then I am a ‘rejecter.’

Hadith Number 5

Minhal bin Amr narrated from Zar bin Hubaish, from Huthaifa, who said:

“Have you seen the Prophetﷺ?” my mother asked me.

⁶³¹ Amaali of Tousi 1:164.

“No,” I said.

So she started to insult me.

I said, “Leave me alone! I will go to the Prophet ﷺ! May he ask for forgiveness for me!”

So I went to the Messenger of Allah ﷺ and prayed Maghrib Salaat with him. After Salaat Al-Maghrib he prayed the Salaat that is prayed between Maghrib and I’shaa, and then he left. I followed him. I saw someone stop him on his way and speak to him. Then the Prophet ﷺ continued and I followed him.

So the Prophet ﷺ turned back and asked, “Who is this?”

“Huthaifa,” I replied.

“What brings you here?” asked the Prophet ﷺ.

So I told him about my conversation with my mother.

The Prophet ﷺ said, “May Allah forgive you and your mother.”

Then the Prophet ﷺ asked me, “O Huthaifa! Did you see the one who stopped me?”

“Yes, may I sacrifice my father and mother for you,” I replied.

The Prophet ﷺ said, “That was an angel who has never come down to me before tonight. He asked his Lord for permission to come and greet me. He gave me the glad tidings that Hasan and Husain are the Masters of the Youth of Paradise and Fatema is the Master of the Women of Paradise.”⁶³²

Hadith Number 6

Ma’ath bin Ammar narrated from his father, from his grandfather, who said:

⁶³² Manaqeb Ibn Shahr Ashoub 3:394. Helyatul Awliya. Bihar Al-Anwar 43:292.

On the pulpit of Kufa, I heard the Commander of the Believers عليه السلام say, “I have not earned anything for myself since I have become the governor except for a small dish that a farmer gave to me as a gift.”

Then he entered the treasury and distributed everything among the people while reading the following poem, “Successful is he who has a small dish and eats from that dish once everyday.”

Hadith Number 7

Abbas bin Bakkar, Faz'l bin Abdul Wahhab, Hakam bin Aslam, and Bishr bin Mahran, narrated from Shareek bin Salamah bin Kuhail, from Al-S'anayejee, from the Commander of the Believers, Ali bin Abi Taleb عليه السلام, from the Messenger of Allah ﷺ, who said:

O Ali! You are like the Kaaba. People should come to you and you should not go to them. So if these people come to you and ask you to govern them, accept their request. But if they do not, do not go to them until they go to Allah.⁶³³

Hadith Number 8

Abdullah bin Abbas said, we were sitting with the Messenger of Allah ﷺ, when he said:

“Those who want to see Adam and his knowledge, Nuh and his submission, Ibrahim and his patience, Musa and his insight, and Dawud and his asceticism, should look at the man who is entering now.”

Then Ali bin Abi Taleb عليه السلام entered.⁶³⁴

Hadith Number 9

Abu A'wanah narrated from Husain bin Ali, from Abdul Razzaq, from his father, from Mina servant of Abdul Rahman bin Awf, from Abdullah bin Mas'oud, who said:

⁶³³ Bihar Al-Anwar 40:78.

⁶³⁴ Bihar Al-Anwar 39:36. Ikmaal Al-Deen 16. Amaali of Mufid 14.

I asked the Prophet ﷺ, “O Messenger of Allah! Who will perform the ritual of ablution on you after your death?”

The Prophet ﷺ replied, “The successor of every prophet performs the ritual of ablution for that prophet.”

“O Messenger of Allah! Who is your successor?” I asked.

“Ali bin Abi Taleb,” replied the Prophet ﷺ.

“How long will he live after you?” I asked.

“Thirty years,” replied the Prophet ﷺ.

Then the Prophet ﷺ added:

Yousha’ bin Noun, the successor of Musa, lived thirty years after Musa died. Safoura’, who was Shu’aib’s daughter and Musa’s wife, fought him after Musa died and claimed that she was more worthy than Yousha’ in the affairs of the people. So Yousha’ fought back and killed those with her. He captured her as a captive but treated her kindly.

And the same will happen to the daughter of Abi Bakr. She will rise with thousands of men and she will fight Ali. Ali will fight back and kill those with her. He will capture her as a captive and he will treat her kindly as well. And this verse was revealed referring to her, *“Stay in your houses, and do not display yourselves after the manner of the days of ignorance”* (33:33).⁶³⁵

Hadith Number 10

Hamdan bin Sulaymaan narrated from Mohammad bin Isma’eel bin Bazee’, from Hayyan Al-Sarraj, from Al-Sayyid Isma’eel bin Mohammad Al-Hemyari, who said:

I used to exaggerate. I believed in the occultation of Mohammad bin Ali bin Hanafiyya. I had gone astray at that time until Allah bestowed His blessings on me by showing me the truthful one, Jaafar bin Mohammad ؑ, who saved me from Hell and guided me to the right path.

⁶³⁵ Borhan 3:308.

Then I saw the proof that Jaafar bin Mohammadﷺ is Allah's decisive argument on me and on all of creation. He is the Imam, and obeying and following him is made obligatory by Allah.

I asked him, "O son of the Messenger of Allah! We have heard some narrations from your fathers about the occultation. So tell me who these narrations are about?"

Imam Jaafar bin Mohammadﷺ replied:

Occultation is true! It applies to my sixth son and the twelfth Imam of guidance after the Messenger of Allahﷺ. The first one (Imam of guidance) was the Commander of the Believers, Ali bin Abi Talebﷺ, and the last one is the one who will rise with HAQQ (truth). He is the remainder of Allah on His land and he is the owner of the time.

I swear to Allah that even if he stays in occultation for as long as Nuh lived, he will not leave this world before rising and appearing. He will fill the land with equity and justice, just as it will be filled with tyranny and injustice.⁶³⁶

Hadith Number 11

Mohammad bin Fulaih narrated from Musa bin A'qaba from Mohammad bin Shahaab Al-Zohari, who said:

When Jaafar bin Abi Taleb returned from Habasha, the Messenger of Allahﷺ sent him to Mo'tah to be in charge of the army. The Prophetﷺ also sent Zaid bin Haretha and Abdullah bin Rawahah with him.

When the army arrived in Balqaa', the army of the Romans intercepted them. So the Muslims went back and camped in a village called "Mo'tah".

So the battle took place in Mo'tah. It was a very intense battle. The flag of the Muslims was with Zaid bin Haretha and he fought until he was scorched with the spears of the enemies.

Then Jaafar bin Abi Taleb took the flag. He fought furiously but his horse was hurt. Jaafar bin Abi Taleb fell off his horse. His horse was slaughtered but he

⁶³⁶ Bihar Al-Anwar 47:318. Majalis Al-Mo'mineen 2:506.

continued to fight until he was killed - Jaafar's horse was the first horse that was slaughtered in Islam.

Then Abdullah bin Rawahah took the flag and fought the enemies until he was killed. So then the Muslims took the flag and gave it to Khalid bin Waleed. Khalid tried to divert the Romans but lost the battle. The Muslims returned defeated. Khalid sent Abdul Rahman bin Samarah ahead to inform the Prophet ﷺ about the battle.

When Abdul Rahman reached the mosque, the Messenger of Allah ﷺ said to him, "Hold on, O Abdul Rahman!"

The Prophet ﷺ continued, "Zaid took the flag and he fought until he was killed. May Allah have mercy on Zaid. Then Jaafar took the flag and he fought until he was killed. May Allah have mercy on Jaafar. Then Abdullah bin Rawaha took the flag and fought until he was killed. May Allah have mercy on Abdullah."

The companions of the Prophet started to cry.

So the Prophet ﷺ asked them, "Why are you crying?"

The companions replied, "How can we not cry when the best of us, the most honourable ones, and the most virtuous ones from among us were killed."

The Prophet ﷺ said:

Do not cry because the example of my nation is like a garden cultivated by its owner until it is fruitful. Each year the harvest is more and more fruitful, and the last harvest is the best harvest of all. I swear to Allah, who has sent me as a prophet, that Isa bin Maryam will find some of his apostles in my nation.^{637 638}

Hadith Number 12

Abu Saeed Al-Khodri said:

⁶³⁷ Referring to the 313 companions of the 12th Imam ؑ, who are going to be the captains of his army.

⁶³⁸ Amaali of Tousi 1:141.

On the day of Ohud, the face of the Prophet ﷺ was wounded and his teeth were broken.

The Prophet ﷺ raised his hands and said:

Allah is extremely wrathful with the Jews for they believe Uzair is the son of Allah. Allah is extremely wrathful with the Christians for they believe Isa is the son of Allah. And Allah is extremely wrathful with those who spill my blood and hurt me by hurting my family.⁶³⁹

Hadith Number 13

Ahmad bin Abdul Jabbar narrated from Bishr bin Bakr, from Mohammad bin Is'haaq, from his scholars, who said:

On the Day of Ohud - when it was very windy - people heard a voice that recited this poem:

There is no sword except Zulfiqar, and there is no man except Ali.
When you need help, cry out the name of the loyal one, and the (name of the) brother of the loyal one.

When Ali bin Abi Taleb ؑ returned from Ohud, he gave his sword to Fatema ؑ and read this poem:

O Fatema! Take my sword, the sword that is not disgraced. I am not frightened nor am I a villain. I swear that I worked hard to support Ahmad and to please the Merciful Lord of the slaves.⁶⁴⁰

Hadith Number 14

Mohammad bin Othman narrated from Abi Abdillah Al-Aslami, from Musa bin Abdullah Al-Asadi, who said:

⁶³⁹ Amaali of Tousi 1:142.

⁶⁴⁰ Amaali of Tousi 1:142.

When the army of Ayesha lost the battle (of Jamal), Ali bin Abi Talebؓ ordered Ayesha to be taken to the palace of Ibn Abi Khalaf.

While she was there, Ammar bin Yasir went to her and said, “How did it make you feel to see your people fight because of you?”

Ayesha replied, “You are only asking me this because you won.”

Ammar said, “I am very aware of my position. I swear to Allah that even if you had won and had cut us into pieces, we would have still been certain that we were on the right path and that you were the one on the wrong path.”

Ayesha said, “This is only what you think! O Ammar, you have become old and weak, and you have given up your faith for the son of Abi Taleb.”

Ammar said:

I swear to Allah that I wanted to choose someone from among the companions of the Prophetﷺ (to follow). I found that Aliؓ recites the Book of Allah better than anyone else, he understands it better than anyone else, and he respects the Book of Allah more than anyone else.

He is the most knowledgeable about the traditions of the Prophetﷺ, he is the closest to the Messenger of Allahﷺ, and he strives greatly in the way of Islam.

Then Ayesha kept quiet.⁶⁴¹

Hadith Number 15

Abdullah bin Mas'oud narrated from the Messenger of Allahﷺ, who said:

The days of this world will not end until a man from my family, whose name is like my name, rules the Arabs.⁶⁴²

⁶⁴¹ Amaali of Tousi 1:143.

⁶⁴² Akhbar Saahib Al-Zaman by Kanji Al-Shafe'ee 481. Mishkaat Al-Masabeeh 1123. Helyatul Awliya' 5:75. Saheeh Al-Termethi 2:36. Musnad Ahmad bin Hanbal 1:376. Tareekh Al-Baghdad 4:388. Yanabee' Al-Mawaddah 520. Sunan Abi Dawud 2:207.

Appendix

Sayyid bin Tawoos narrated the sermon of the Prophet ﷺ on the last day of Sha'baan in his book, Al-Miz'maar, quoting from the book, Bisharatol Mustafa le Shiaatol Murtaz'a.

Because this sermon could not be found in the current available versions of this book, the sermon has been included in the appendix.

Sayyid bin Tawoos said:

Mohammad bin Abil Qasem Al-Tabari narrated in his book Bisharatol Mustafa le Shiaatol Murtaz'a with references from Hasan bin Ali bin Fazzaal, from Ali bin Musa Al-Redha, from Musa bin Jaafar, from Jaafar bin Mohammad, from Mohammad bin Ali, from Ali bin Husain, from his martyred father, Husain bin Ali, from his father, the Master of the Successors, the Commander of the Believers, Ali bin Abi Taleb ؑ, from the Messenger of Allah ﷺ, who said:

O People! The month of Allah is upon you with the blessings, mercy, and forgiveness of Allah. In the eyes of Allah, this month is the best of months, its days are the best of days, its nights are the best of nights, and its hours are the best of hours.

In this month, you are invited as a guest of Allah and you are honoured by Allah.

Every breath you take in this month is registered as sanctification of Allah. Your sleep in this month is considered worship of Allah. Your good deeds in this month are accepted and your prayers are answered.

Ask Allah, your Lord, with true intentions and pure hearts, to give you success to fast in this month and to recite His Book.

Verily distressed are those whose requests for forgiveness are not accepted in this great month.

Through your hunger and thirst in this month, remember the hunger and thirst of the Day of Judgement.

In this month, give alms to the needy, revere the elderly, have mercy on children, visit your relatives, hold your tongues, close your eyes to that which you are not allowed to see, close your ears to that which you are not allowed to hear, be compassionate to the orphans of others so others will be compassionate to your orphans, and repent to Allah for your sins.

Raise your hands to Allah at the time of prayer because these are the best of times. Allah looks at His slaves with mercy (at the time of prayer), He answers them if they speak to Him, and He fulfils their demands if they ask Him.

O people! Your souls are bound to your deeds. So save them (your souls) by seeking forgiveness. Your backs are heavy from the weight of your mistakes, so lighten your load by lengthening your prostration for Allah. And know that Allah has sworn by His own Glory not to torment those who establish prayers nor those who prostrate themselves for Him. And He has sworn that He will not frighten them with fire on the Day of Resurrection.

O people! Those who feed the believers in this month (provide food for Ift'ar) will receive the reward of freeing a slave, and all of their past sins will be forgiven.

The people said, "O Messenger of Allah ﷺ! Not all of us can afford to do this."

The Prophet ﷺ said:

Fear Hell by offering even one date or a glass of water.

O people! Those of you who improve your AKHLAQ (moral conduct) in this month will receive a pass for the bridge on the day when peoples' feet will shake.

Allah will ease the judgement (process) of those who make the life of their servants easier in this month.

Those who refrain from troubling others will be safe from the wrath of Allah on the Day of Judgement.

Those of you who are generous to orphans and honour them in this month will be honoured by Allah on the day that you meet Him.

Allah will have mercy on those who maintain relations with their relatives in this month by visiting them, and Allah will cut off His Mercy from those who sever relations with their family in this month.

Those who voluntarily establish prayers in this month will receive protection from Hell. Those who perform any of their obligatory duties in this month will receive the reward of performing seventy obligatory duties in other months.

Allah will increase the weight of the scale of those who increasingly send blessings on me with good deeds on the day when scales are light.

Those who recite one verse from the Qur'an in this month will receive the reward of reciting the entire Qur'an in other months.

O people! The doors of Paradise are open in this month, so ask your Lord not to close them on you. And the doors of Hell are closed, so ask your Lord not to open them for you. And the Shaytans are chained in this month, so ask your Lord not to allow them to sway you.

I (the Commander of the Believers ﷺ) stood up and asked, "O Messenger of Allah! What is the best deed in this month?"

The Prophet ﷺ replied, "O Abal Hasan! The best deed in this month is to fear Allah by not committing any unlawful action." Then the Prophet ﷺ started to cry.

I asked, "O Messenger of Allah! Why are you crying?"

The Prophet ﷺ replied:

O Ali! I am crying about the tragedy that will befall you in this month. It is as if I can see you praying to your Lord when the most villainous person from the beginning to the end (of creation), the brother of the one who slaughtered the she-camel of Thamud, hits you so hard on your head that your beard will be stained with your blood.

I asked, "O Messenger of Allah! Will this happen while I am on the right path?"

The Prophet ﷺ replied:

Yes, O Ali! You will be on the right path.

O Ali! He who kills you kills me, he who hates you hates me, he who insults you insults me, because you are to me like my soul is to me.

Your soul is from my soul and your clay is from my clay. Allah created me and you together and selected me and you together. He chose me for the Prophethood and chose you for the Imamate. Verily those who deny your Imamate deny my Prophethood.

O Ali! You are my successor, you are the father of my children, you are the husband of my daughter, and you are my caliph on my nation, while I am alive and after my death.

Your orders are my orders, and your prohibition is my prohibition. I swear to the One who sent me with the Prophethood and made me the best of His creation that you are God's decisive argument on His creation, you are the guardian of His secret, and you are His caliph on His creation.⁶⁴³

⁶⁴³ Iqbal Al-A'maal 1:1. Amaali of Sadouq 84. Faz'ael Al-Ash'hor Al-Thalatha 77. O'youn Akhbar Al-Redha 1:295. Al-Wasaal 10:313. Al-Kafi 4:67. Al-Tahtheeb 3:57,152. Al-Faqeeh 2:58.

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