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FADHAIL USH-SHIA

THE MERITS OF THE SHIA - by Sheikh Sadooq

Chapter 1

(1) ALI'S RANK IS AS SAME AS THE PROPHET'S

My father (d) related to us from Abdullah bin al-Hussein al-Mueddib from Ahmed bin Ali al-Isfahani from Mohammed bin Aslam at-Tusi from Abu Rajaa from Hammad bin Zaid from Abdirrahman as-Sarraj from Nafii that Ibn Omar said: When we asked him about Ali bin Abi Talib, the Prophet (s) was angry and said:

Why do some people mention that one whose rank in the sight of Allah is as same as mine?[1]He who loves Ali loves me, and Allah will accept him who loves me, and whomever Allah accepts will be rewarded with Paradise.

Whoever loves Ali will not depart this world before he drinks from the Divine River of Kawthar, eats from the Divine Tree of Tuba, and sees his place in Paradise.

Whoever loves Ali will have his prayers, fasting, and worship accepted and will have his supplications responded.

Whoever loves Ali, the angels will seek Allah's forgiveness for him and the eight portals of Paradise will all be opened before him so that he can choose the one which takes him to Paradise with being maintained to the Judgment.

Whoever loves Ali, Allah will give him his record (of deeds) in his right hand[2] and will call him to account in the same way as He calls His prophets.

Whoever loves Ali; Allah will alleviate for him the agonies of death and will change his grave into a garden of Paradise.

Whoever loves Ali, Allah will give him in marriage women of Paradise as many as the arteries of his body, will grant him the right to intercede for eighty individuals from his family members, and will give him women and cities of Paradise as many as the hairs of his body.[3]

Whoever loves Ali, Allah will send the Angel of Death to him in the same way as He sends him to the prophets, will save him from the horrible interrogation of Munkar and Nakeer, will lighten his heart, will

whiten his face, and will join him with Hamza; the master of the shahids.[4]

Whoever loves Ali, Allah will save him from the fire (of Hell.)

Whoever loves Ali, Allah will place wisdom in his heart firmly, will make the truth slide on his tongue, and will open before him the doors to His mercy.

Whoever loves Ali will be called 'the prisoner of Allah' in the heavens and the earth.[5]

Whoever loves Ali, an angel from beneath the Divine Throne will call at him: O servant of Allah, make a new start, for Allah has forgiven all of your sins.

Whoever loves Ali will attend on the Day of Resurrection with a face as bright as the full moon.

Whoever loves Ali will be crowned and will be dressed the garment of honor.

Whoever loves Ali will pass the Path like the swift lightning.

Whoever loves Ali will be granted an acquittance from Hell, a permit to pass the Path, and a security against the punishment. Besides, no record of judgment will be opened for him, no balance (for weighing his good acts and evil acts for identifying which one is more) will be maintained for him, and it will be said to him, 'Enter Paradise without judgment.'

Whoever loves Ali, the angels will shake hands with him, the prophets will visit him, and Allah will settle all of his needs.

Whoever loves the family of Mohammed will be saved from the Judgment, the Balance, and the Path.

Whoever dies on the love for the family of Mohammed, I guarantee for him a place in Paradise with the prophets.[6]

Whoever dies on the hatred for the family of Mohammed will never smell the essence of Paradise.

((Abu Rajaa commented: Hemmad bin Zaid used to take pride in this, for he considered it as the only hope.))[7]

Chapter 2

(2)THE MERIT OF THE LOVE FOR THE FAMILY OF MOHAMMED

Al-Hasan bin Abdullah bin Saeed narrated to us from Mohammed bin Ahmed bin Hamdan al-Qushairi from al-Mugheera bin Mohammed bin al-Muhallab al-Azdi from Abdul-Ghaffar bin Mohammed al-Kelabi from Amir bin Thabit from Jabir that Abu Ja'far related on the authority of Ali bin al-Hussein from his father (a) that the Prophet (s) said:

The love for my household and me will help in seven situations whose horrors are enormous: at death, in the grave, in the Resurrection, in the Recorded Account, in the Judgment, in the Balance, and on the Pat.[8]

Chapter 3

(3) THE SHIA WILL BE THE MOST SURE-FOOTED ON THE PATH

Ja'far bin Ali bin al-Hasan bin Ali bin Abdullah bin al-Mugheera narrated to us from his grandfather from his grandfather from Ismaeel bin Muslim ash-Shuairi from Ja'far bin Mohammed as-Sadiq (a) that the Prophet (s) said:

The most sure-footed of you on the Path will be the most loving for my household.[9]

Chapter 4

(4) THE LOVE FOR ALI IS IN THE BELIEVER'S HEART

Al-Hussein bin Ibrahim (r) narrated from Ahmed bin Yahya from Bakr bin Abdullah from Mohammed bin Ubaidullah from Ali bin al-Hakam from Husham from Abu Hamza ath-Themali that Abu Ja'far Mohammed bin Ali relates on the authority of his fathers (a) that the Prophet (s) said to Ali: For any believer who has the love for you fixed in his heart, if one of his feet slips on the Path, the other will be firm so that Allah will take him to Paradise for his love to you.[10]

Chapter 5

(5) THE SHIA WILL HAVE SECURITY AND FAITH

Ali bin Mohammed bin al-Hasan al-Qizwini (Abu al-Hasan Ibn Maqbara) narrated to us from Mohammed bin Abdullah bin Aamir from Essam bin Yousuf...

...from Mohammed bin Ayyoub al-Kelabi from Amr bin Sulaiman from Abdullah bin Imran from Ali bin Zaid from Saeed bin al-Musayyab from Zaid bin Thabit that the Prophet (s) said: For anyone who loves Ali in his lifetime and after his death, Allah will grant him security and faith as long as the sun rises and sets. Anyone who hates Ali in his lifetime and after his death will die as if he has never been Muslim and will be called to account for his deeds.[11]

Chapter 6

(6) ALL PEOPLE WILL BE ASKED ABOUT THE LOVE FOR THE PROPHET'S FAMILY

Mohammed bin Ahmed bin Ali al-Asadi (Ibn Jurada al-Barda'i) narrated to us from Ruqayya bint Ishaq bin Musa bin Ja'far bin Mohammed bin Ali bin al-Hussein bin Ali bin Abi Talib related on the authority of her fathers that the Prophet said:

On the Day of Resurrection, a servant's feet will not move before he is asked about four matters:

He will be asked how he had spent the age of his youth, how he had finished his age, what earnings he had got and where from he had got them and how he had spent them, and he will be also asked about his affection to us; the Prophet's family.[12]

(7) THE SHIA ENJOY RANKS HIGHER THAN THE ANGELS'

Abdullah bin Mohammed bin Abdul-Wahab narrated to us from Abu al-Hasan Mohammed bin Ahmed al-Qawariri from Abu al-Hussein Mohammed bin Ammar from Ismaeel bin Tawba from Ziyad bin Abdullah al-Bukaai from Sulaiman bin al-Amish that Abu Saeed al-Khidri related:

We were sitting with the Prophet (s) when a man came and asked him:

"O Allah's Messenger, Allah says: 'Eblis, what prevented you from prostrating before what I have created with My own hands? Was it because of your pride or are you one of those who are exalted?' (38:75) Who are those exalted ones whose ranks are higher than the angels'?"

The Prophet (s) answered: Those are Ali, Fatima, al-Hasan, al-Hussein, and I. We were in the pavilion of the Divine Throne praising Allah. The angels were imitating us. That was two thousand years before the creation of Adam. When He created Adam, Allah, Powerful and Exalted is He, ordered the angels to prostrate themselves before him. Allah did not include us in this order. All of the angels therefore prostrated except Eblis who rejected to prostrate. Referring to the five individuals whose names are recorded on the pavilion of the Divine Throne, Allah said to Eblis, 'Was it because of your pride or are you one of those who are exalted?'

Thus, we are the doors that take to Allah. We guide the followers of the right path. For him whoever loves us, Allah will love him and house him in His Paradise. For him who hates us, Allah will hate him and house him in Hell. Only do the legitimate sons love us.[13]

(8) THE SHIA'S RANKS IN THE SIGHT OF THE IMAMS

Abdullah bin Mohammed bin Abdul-Wahab narrated to us from... Mohammed bin Hamran from his father that Abu Abdullah Ja'far bin Mohammed as-Sadiq (a) related: One day, my father and I went out to the mosque. We met some people who were taking the place between the tomb and the mimbar. My father approached and greeted them. He then said: I, by Allah, love you as well as your smells and souls. Hence, help us keep on so by means of your piety and diligence. You should know that the loyalty to us cannot be obtained except by means of piety and diligence.

He who follows someone should imitate his deeds. You are the Shia of Allah, you are the supporters of Allah, and you are the foremost forerunners, the last forerunners, the foremost to the love for us in this world, and the foremost to win Paradise on the Last Day.

I have guaranteed Paradise for you, for the guarantee that is granted by Allah, Powerful and Majestic is He, and the Prophet (s). You are the highborn and your women are the highborn. Each believing female will be woman of Paradise, and each believing male will be veracious.

More than once, Amir ul-Mu'minin (a) said to Qanbar,[14] 'Be happy and announce this good news. When the Prophet (s) died, he was discontent with all of the individuals of his umma except the Shia.

Everything has a handle. The handle of the religion is the Shia.

Everything has its honor. The honor of the religion is the Shia.

Everything has a master. The master of the sessions is the sessions of the Shia.

Everything has a leader. The leader of this earth is the land on which the Shia live.

Everything has desire. The desire of this world is our Shia' living in it. By Allah I swear, had it not been for your existence on this earth, your dissidents would not have enjoyed the pleasures of their fortunes.

Nevertheless, they will not have anything in the world to come. Any Nasibi, no matter how diligently he worships and works, is included in this Verse: "On that day, the faces of some people will be humbly cast down, troubled and tired as a result of their deeds in the past. They will suffer the heat of the blazing fire." (26:2-3) The response of the prayer of your dissidents is yours.

Anyone of you who asks one request from Allah will have one hundred requests settled. Anyone of you who asks one question will have one hundred questions answered. Anyone of you who supplicates to Allah once will have the reward of one hundred supplications. Anyone of you who acts one good deed will have it doubled many times. As for anyone of you who commits an evil act, Mohammed (s) will be his advocate.

By Allah I swear, the fasting ones among you will luxuriate in the gardens of Paradise and the angels keep on praying for them to win (Paradise) until they break their fasting. You all are surely the people of the advocacy and the loyalty to Allah. You will not have fear and will not be grieved. You all will be in Paradise; hence, compete with each other in doing good acts. After us, no one will be nearer to the Divine Throne of Allah than you will on the Day of Resurrection. Allah's reward to you will be excellently great.

Were it not for that you might fail, suffer your enemies' gloating over you, and people might not accept it for you, the angels would greet you in groups.

Amir ul-Mu'minin (a) said: On the Day of Resurrection, the people of our divine leadership will leave their graves with bright faces and delighted eyes. They will be granted security. While all people will be fearful, they -the Shia- will not be fearful. While all people will be grieved, they will not be grieved.

O Mohammed bin al-Hasan bin al-Waleed (r) reported to me this narration after he had related it to al-Hussein bin al-Hasan bin Eban, al-Hussein bin Saeed, Mohammed bin Abi Umair, Ali bin Abi Hamza, and Abu Bassir respectively. Although the contents are nearly the same, this narration includes some paragraphs, which were not in the other one.[15]

Chapter 9

(9) OUR SHIA ARE THE MASTERS AND THE HIGHBORN

Abu Tharr (d) related: I saw the Prophet (s) strike on the shoulder of Ali bin Abi Talib (a) and say: O Ali, he who loves us is the true Arab and he who hates us is the infidel. Our Shia are the masters, the highborn, the honorable, and the legitimate. Only are our Shia and we following the religion of Abraham (a). The remaining people are all out of it -i.e. the religion of Abraham-. Allah and His angels are surely destroying the evil deeds of our Shia in the same way as an axe destroys the building.[16]

The love for Ali bin Abi Talib consumes the evil deeds in the same way as fire consumes wood.[17]

Chapter 10

(10) THE LOVE FOR ALI CONSUMES THE EVIL DEEDS

Abdullah bin Mohammed bin Abdul-Wahab narrated to us from Hemmad bin Yazid from Ayyoub from Attaa from Ibn Abbas that the Prophet (s) said:

Chapter 11

(11) THE SHIA WILL BE ON LUMINOUS STAGES

(The same previous series of relaters) ... from Mustafad bin Yahya from Zakariyya from Yahya bin Eban al-Qammat from Mohammed bin Ziyad that Aamir al-Juhani related: The Prophet (s) entered the mosque while we, including Abu Bakr, Omar, Othman, and Ali, were sitting there. He sat next to Ali (a) and looked to the right and left. He (s) then spoke: There will be some men standing to the right and left of the Divine Throne on luminous stages. Their faces will be glittering.

Abu Bakr stood up and said: I sacrifice my father and mother for you, Allah's Messenger. Will I be one of them? He (s) said: Sit down.

Omar, then, repeated the same question of Abu Bakr, and the Prophet (s) to these two men, Ibn Mas'oud stood up and said: O Allah's Messenger, describe them for us so that we will recognize them.

The Prophet (s) stroke the shoulder of Ali and said: They will be this man and his Shia. They will be the winners.[18]

Chapter 12

(12) THE SHIA ARE NOT PUNISHED FOR THEIR LOYALTY TO THE IMAMS

Mohamed bin Musa bin al-Mutawakkil (r) narrated to us from Abdullah bin Ja'far al-Hiyari from Ahmed bin Mohammed from al-Hasan bin Mahboub from Husham bin Salem from Habib as-Sejistani from Abu Ja'far Imam al-Baqir that the Prophet (s) said: Allah said:

I will punish every Muslim group who recognized the leadership of any unjust ruler whom I do not select, even if the individuals of such a group are pious and God-fearing. I, likewise, will forgive every Muslim group that recognized (only) the leadership of the just imams whom I appointed, even if the individuals of such a group wrong (themselves) and commit bad deeds.[19]

Chapter 13

(13) THE SHIA ARE THE PEOPLE OF THE PREFERENCE AND MERCY OF ALLAH

Mohammed bin al-Hasan bin Ahmed bin al-Waleed (r) narrated to us from ... al-Mufaddhal from Abu Hamza that Abu Abdullah (a) said: You are the people of Allah's greeting and salutation. You are the people of Allah's preference and mercy, Allah's success and guard, and the advocacy and the obedience to Allah. No judgement will be maintained for you. No fear and no sadness will affect you.[20]

Chapter 14

(14) THE SHIA ARE NOT SUBJECT TO THE RECORD

Abu Hamza narrated that he heard Ja'far bin Mohammed (a) saying: By way of Allah's guard and protection, the Shia are not subject to the record (of the good and evil deeds).[21]

Chapter 15

(15) THE SHIA OF ALI ARE THE PIOUS

Abu Hamza narrated that he heard Abu Abdullah (a) saying: "I know some people whom Allah has forgiven, accepted, guarded, compassioned, protected against any evil, supported, guided to every right matter, and taken them to the highest places."

Some asked: "Who are they, Abu Abdullah?" He (a) said: "These are our pious Shia: the adherents of Ali (a)."[22]

Chapter 16

(16) THE SHIA ARE WITNESSES ON PEOPLE

Abu Abdullah (a) said: We are witnesses on our Shia, and our Shia are witnesses on people. Due to the testimony of our Shia, people will be rewarded or punished.[23]

Chapter 17

(17) THE RANK OF ALI'S ADORERS IN THE SIGHT OF ALLAH

My father (r) narrated from Sa'd bin Abdullah from Ahmed bin Mohammed bin Khalid from al-Qasim bin Yahya from his grandfather al-Hasan bin Rashid from Abu Bassir from Abu Abdullah (a) that the Prophet (s) said: O Ali, Allah has bestowed upon you with the love of the poor and the oppressed on this earth. You have accepted them as brothers and they have accepted you as their imam.

Blessed are they who loved and believed you. Woe to them who hated and belied you.

O Ali, you are the most knowledgeable in this umma. He who loves you will win. Whoever hates you will perish.

O Ali, I am the city (of knowledge) and you are its door. How can a city be entered from anything other than its door?

O Ali, the people who love you are every repentant and keeper (of his promises) as well as every wearer of shabby clothes[24] whose supplications are utterly answered by Allah.

O Ali, your brothers are the pure, chaste, and diligent ones who love and hate for your sake. They are humiliated in the sight of people, but they are high-ranking in the sight of Allah.

O Ali, the people who love you will be the neighbors of Allah in the Abode of High Paradise. They do not feel sorry for what they had left in the world.

O Ali, I am the support of him whoever you support and the enemy of him whoever you antagonize.

O Ali, he who loves you loves me and whoever hates you hates me.

O Ali, your brothers are the dry-lipped ones. Reverence is identified in their faces.

O Ali, your brothers will be happy in three situations: When they go out of their graves while you and I will be their witnesses, when they encounter the tomb interrogation, and when they encounter the

Presentation and the Path when the other people will not find answers as they will be asked about their faith.

O Ali, to fight you is to fight against me and to make peace with you is to make peace with me. To fight against me is to fight against Allah and to make peace with me is to make peace with Allah. He who makes peace with you is making peace with Allah.

O Ali, bear the good tidings to your brothers; Allah has been satisfied with them so long as He accepted you as their leader and they accepted you as their master.

O Ali, you are the commander of the faithful believers and the leader of the white-forheaded honorables.

O Ali, your Shia are the choice. Without you as well as your Shia, the religion of Allah would not have risen. If the earth is empty of you, the heavens will not cause its drops of rain to descend.

O Ali, you will have a treasure in Paradise. You are the two-horned[25] of this nation. Your Shia are known as Hezbollah (the Party of Allah).

O Ali, your Shia and you are the administrators of justice and the best creatures of Allah.

O Ali, I will be the first one who shakes off the dust from the head[26] and you will be with me. Then the other creatures will do.

O Ali, your Shia and you will be the guardians of the Divine Pool. You will water whomever you like and prevent whomever you dislike. You are the saved on the Day of the Grand Horror. You will be under the shadow of the Divine Throne.

People will panic, but you will not panic. People will be sad, but you will not be sad. You are the only intendeds in Allah's saying: "But those to whom We have already promised blessings will be far away from Hell. They will not even hear the slightest sound from it while enjoying the best that they can wish for in their everlasting life. They will not be affected by the great terror. The angels will come to them with this glad news: 'This is your day which was promised to you.' (21:101-3)"

O Ali, your Shia and you will ask in the Situation (of the Judgment) and you will bask in the gardens (of Paradise).

O Ali, the angels and the doorkeepers (of Paradise) long for meeting you. The bearers of the Divine Throne and the intimate angels pray for you exclusively, implore to Allah by their love for you and become happy for the coming of anyone of you to them the same way as family members become happy for the return of the absent after a long period of being away.

O Ali, your Shia fear Allah secretly and advise people for His cause openly.

O Ali, your Shia compete with each other for gaining the ranks, because they will meet Allah without being burdened with any sin.

O Ali, the deeds of your Shia are presented before me every Friday. I become happy for their good deeds and implore to Allah to forgive their sins.

O Ali, in the Torah and the Gospel, your Shia and you are mentioned in a good reference before they were created. Ask the people of the Torah and the people of the Kitab[27] to tell you about 'Eli'; yet, you are well versed in the Torah and the Gospel. The scripturalists honor Eli, but they do not know his Shia. They know him as much as that which is recorded in their books.

O Ali, the good reference to your companions in the heavens is greater than it is on the earth. Thus, they should be happy for so and should be more diligent.

O Ali, the spirits of your Shia ascend to the heavens during their sleep. There, the angels, out of their longing for them and the ranks that Allah has decided for them, look at the spirits of the Shia in the same way as people look at the crescent.

O Ali, ask your companions who acknowledge you to be too great for committing the acts that their enemies commit. No single day and no single night pass without having the mercy of Allah overshadowed over them. Hence, they should avoid impurity.

O Ali, the wrath of Allah is intense on anyone who hates the Shia, disavows them and you, chooses anyone else other than them and you, inclines to your enemy, leaves your Shia and you, opts for deviation, wages war against your Shia and you, hates us-the Prophet's family, and hates him who follows, supports, chooses, and offers his soul and wealth for your sake.

O Ali, send my greetings to them whom I will not see and they will not see me and tell them that they are my true brothers that I long for meeting. They should deliver my knowledge to the coming generations, hold fast and cling to the tie of Allah, and work diligently.

We will not take them out of the right guidance and will not lead them to deviation. Tell them that Allah is pleased with them, takes pride in them before the angels, looks at them every Friday with mercy, and orders the angels to seek forgiveness to them.

O Ali, do not turn away from supporting them who loved you because they had heard that I love you and took their love for you as a belief that

takes them nearer to Allah, gave you their pure affection of their hearts, preferred you to their fathers, brothers, and sons, pursued your path, stood all the misfortunes for our sake, rejected everything for backing us, sacrificed their souls for us, and endured harm, insult, and bitterness for our sake. Therefore, be merciful to them and satisfy yourself with them, for Allah has chosen them for us out of His knowledge from among the creatures, created them from the same clay from which He created us, deposited with them our secret, bound their hearts to acknowledge our right, comforted their hearts, and made them cling to our tie.

They never prefer the dissidents to us even if this takes the worldly pleasures away from them and causes the Shaitan to inflict them with misfortunes. As Allah supported and led them to the right way, they have held fast to Him while people are plunging in the floods of deviation and perplexed in the midst of passions. They could not see the right path and that which has come from Allah; therefore, they begin and end their day with the wrath of Allah. On the other side, your Shia are on the course of right and straightforwardness. They do not like the company of those who dissented them. The world is not their concern and they are not its concern.

Those are surely the lanterns of gloom. Those are surely the lanterns of gloom. Those are surely the lanterns of gloom.[28]

Chapter 18

(18) ALLAH HONORS THE YOUNG SHIITES AND REVERENCES THEIR OLD MEN

Mohammed bin al-Hasan bin Ahmed bin al-Waleed (r) related to us from Mohammed bin al-Hasan as-Saffar from Ebbad bin Sulaiman from Mohammed bin Sulaiman that his father Sulaiman ad-Dailami (of Daylam) said: I was with Abu Abdullah (a) when Abu Bassir, who was out of breath, came in. When he took his seat, Abu Abdullah (a) asked him: "O Abu Mohammed, what for was your breathlessness?" He answered: "May Allah make me your sacrifice, son of Allah's Messenger. I grew old, my bones grew thin, and time of my death is about to fall. Still, I do not know what I will face in my life to come."

Abu Abdullah (a) said: "O Abu Mohammed, is it you who says such a thing?"

He answered: "May Allah make me your sacrifice, why should I not say it?" The Imam (a) said: "O Abu Mohammed, have you not known that Allah, Blessed and Exalted is He, honors the youth among you and reverences the old ones?" He said: "May Allah make me your sacrifice, how does Allah honor the youth and reverence the old ones?" The Imam (a) said: "Allah will not punish the youth out of His honoring them and will not settle an account with the old men out of His reverencing them." He said: "May Allah make me your sacrifice. Is this peculiarity granted (to us) exclusively or is it general for the community of Tawhid -believing in Allah's oneness-?" The Imam said: "No, by Allah. It is peculiar for you, not the general (Muslims)."[29] He said: "May Allah make me your sacrifice. We have been called with a name due to which our backs have been broken, our hearts have been dead, and the governors have deemed lawful to kill us-all for a narration that their scholars have related." The Imam (a) said: "Do you mean Rafidah?"[30]

He answered: "Yes, I do." The Imam (a) said: "No, by Allah. It was not they who named you so. It was, in fact, Allah Who chose this name for you. O Abu Mohammed, have you not known that there were seventy

men among the Israelites who rejected the Pharaoh and his people when their deviation had been proved to them? Accordingly, they joined Moses (a) when they knew his having been the right party. Because they rejected the Pharaoh, the party of Moses called them the Rafidah -the rejecters-. They were the best worshippers among the individuals of the party of Moses. Besides, they were the most affectionate of Moses, Aaron, and their descendants. Then, Allah, Powerful and Majestic is He, ordered Moses, by way of revelation, to record this name for those people in the Torah, for He has chosen it for them. Moses (a) did. Allah then saved this name so as to use it for you. O Abu Mohammed, the others rejected the good and you have rejected the evil and held fast on the good.

As people went in various directions and separated into different sects, you went in with the household of your Prophet Mohammed (s). You thus opted for what Allah has opted, chosen what Allah has chosen, and wanted what Allah has wanted. Enjoy the good tidings. Surely, enjoy the good tidings. You are, by Allah, the compassionate ones whose righteous deeds will be accepted and wrongdoings will be overlooked. For him whoever does not come to Allah, on the Day of Resurrection, with the same beliefs that you have, his good deeds will not be accepted and his wrongdoings will not be overlooked. O Abu Mohammed, have I made you happy?" He said: "May Allah make me your sacrifice. I seek more from you." The Imam (a) said: "O Abu Mohammed, there are definite angels of Allah, Powerful and Majestic is He, whose mission is to unload the sins that our Shia carry on their backs in the same way as wind causes the leaves of trees to fall down in the season of fall.

This is the meaning of Allah's saying: 'The angels glorify their Lord with His praise and seek forgiveness... (42:5)' for the believers. The angels, by Allah, seek forgiveness for you exclusively. O Abu Mohammed, have I made you happy?" He said: "May Allah make me your sacrifice. I seek more from you." The Imam (a) said: "O Abu Mohammed, Allah has referred to you in His Book. He says: 'Among the believers, there are people who are true in their promise to Allah. Some of them have already passed away and some of them are waiting. They never yield to any change. (33:23)' You have fulfilled the pledge under which Allah put you concerning the loyalty to us. You have not substituted anything for us. If you had not done it, Allah would have rebuked you in the same way as He rebuked the others. He, Glorified is His mention, says:

'We did not find many among them keeping their promises. However, We did find many evildoers among them. (7:102)' O Abu Mohammed,

have I made you happy?" He said: "May Allah make me your sacrifice. I seek more from you."

The Imam (a) said: "O Abu Mohammed, Allah has referred to you in His Book. He says: 'We shall remove all hatred from their breasts and make them as brothers reclining on thrones facing one another. (15:47)' By Allah I swear, no one other than you is intended in this Verse. O Abu Mohammed, have I made you happy?" He said: "May Allah make me your sacrifice. I seek more from you."

The Imam (a) said: "O Abu Mohammed, Allah has referred to you in His Book. He says: 'All intimate friends on that day will become each other's enemies except for the pious. (43:67)' By Allah, you are the 'pious' that are intended in this Verse. O Abu Mohammed, have I made you happy?" He said: "May Allah make me your sacrifice. I seek more from you."

The Imam (a) said: "O Abu Mohammed, in one the Verses of His Book, Allah refers to our enemies and us. He says: 'Are those who know equal to those who do not know? Only the people of reason take heed? (39:9)' We are 'those who know', our enemies are 'those who do not know', and our Shia are 'the people of reason.' O Abu Mohammed, have I made you happy?" He said: "May Allah make me your sacrifice. I seek more from you."

The Imam (a) said: "O Abu Mohammed, Allah has not excluded any one among the successors of the prophets and their followers except Amir ul-Mu'minin (a) and his Shia. Allah Whose word is the right says in His Book: 'On this day, masters will be of no benefit to their followers, nor will they receive any help except for those to whom Allah grants mercy. (44:41-2)' This means Ali and his Shia. Have I made you happy?" He said: "May Allah make me your sacrifice. I seek more from you."

The Imam (a) said: "O Abu Mohammed, Allah has referred to you in His Book. He says: 'Tell My servants who have committed injustice to themselves: Do not despair of the mercy of Allah. Allah certainly forgives all sins. He is All-forgiving and All-merciful. (39:53)' This is, by Allah, an indication to you. Have I made you happy?" He said: "May Allah make me your sacrifice. I seek more from you."

The Imam (a) said: "O Abu Mohammed, Allah has referred to you in His Book. He says: 'And you -the Shaitan- have no authority over My servants. (15:42)' By Allah I swear, except the Imams (a) and their Shia, no one is intended in the previous Verse. Have I made you happy?" He said: "May Allah make me your sacrifice. I seek more from you."

The Imam (a) said: "O Abu Mohammed, Allah has referred to you in His Book. He says:

(One who obeys Allah and the Messenger is) the friend of the prophets, saints, shahids, and the righteous ones to whom Allah has granted His favors. They are the best friends that one can have. (4:69)' The Prophet Mohammed (s) is one of the prophets, we -the Imams- are the saints and the shahids, and you are the righteous ones. Hence, you should be true righteous so as to meet the quality that Allah has ascribed to you. Have I made you happy?" He said: "May Allah make me your sacrifice. I seek more from you."

The Imam (a) said: "O Abu Mohammed, as He tells about your enemies while they are in Hell, Allah refers to you. He says: 'But why is it that we cannot see men whom we had considered as wicked and whom we mocked? Have they been rescued or can our eyes not find them? (38:62-3)' By Him I swear, Allah has only referred to you, not anyone else.

In the sight of the people of this world, you are regarded as the evilest ones. You, by Allah, will enjoy Paradise. You will be saved if you will be decided to be in Hell. Have I made you happy, Abu Mohammed?" He said: "May Allah make me your sacrifice. I seek more from you."

The Imam (a) said: "O Abu Mohammed, every single Verse that refers to Paradise and mentions its people is only speaking of us as well as our Shia. Likewise, every single Verse that censures some people and leads to Hell is only referring to our enemies as well as those who disagree with us. Have I made you happy?" He said: "May Allah make me your sacrifice. I seek more from you."

The Imam (a) said: "O Abu Mohammed, no one is following the religion of Abraham (a) except us and our Shia. All the others are away from it. Have I made you happy, Abu Mohammed?"[31]

Chapter 19

(19) THE SHIA WILL ENTER INTO AQABA FOR THEIR LOYALTY

My father (r) narrated to me from Sa'd bin Abdullah from Ebbad bin Sulaiman from Mohammed bin Sulaiman from his father from Eban bin Taghlib that he asked Abu Abdullah (a): "May Allah make me your sacrifice. What is the meaning of 'Yet, he has not entered into Aqaba - obstacle-? (90:11)'" The Imam (a) answered: "Only he whom Allah grants favor through the loyalty to us will pass that Aqaba. We are that Aqaba. He who enters into that Aqaba will be saved." The Imam kept silent for a while, then said: May I tell you about another piece of knowledge that is better for you than the world along with all that which is in it? I said: "Yes, you may. Allah may make me your sacrifice." He said: "It is the setting free of a slave. (90:13)" All people are the slaves of this world except your acquaintances and you. Allah, Powerful and Majestic is He, will set you free from Hell because of your loyalty to us-the Prophet's household.[32]

Chapter 20

(20) THE SHIA ARE PALE-FACED BECAUSE OF THE MENTION OF ALLAH

(The same previous series of relaters)... from Sulaiman ad-Dailami related from Abu Bassir from Abu Abdullah (a) that Amir ul-Mu'minin (a) said: "I am the shepherd-the shepherd of people. Is it acceptable that a shepherd does not identify his sheep?" Juwairiya stood up and asked: "O Amir ul-Mu'minin, who are your sheep?" He (a) answered: "My sheep are pale-faced and dry-lipped because of the mention of Allah." [33]

Chapter 21

(21) ALLAH CREATED THE BELIEVERS FROM HIS LIGHT

(The same previous series of relaters)... from Sulaiman from Othman bin Aslam that Muawiya ad-Duhani said: I asked Abu Abdullah (a): "Allah may make me your sacrifice. What is the meaning of the saying that I have heard from you?" The Imam (a) asked: "Which one?"

I said: "(It is your saying) the believer sees through the light of Allah." He said: "O Muawiya, Allah created the believers from His light, made them in His mercy, and put them under the obligation of being loyal to us when He introduced Himself to them and they acknowledged Him. Hence, the believers are the brothers of each other. Their father is the light and their mother is the mercy. They thus see through that light from which they were created."

Chapter 22

(22) THE SHIA'S ACKNOWLEDGEMENT OF THE IMMACULATE IMAMS

(The same previous series of relaters)... from Sulaiman that Dawoud bin Kuthair ar-Raqqi said: When I was before Abu Abdullah (a), I said to him: Allah may make me your sacrifice. Regarding the Holy saying of Allah, "I am All-forgiving to him who repented, believed, and did righteous acts then followed the right guidance, (20:82)" what is that right guidance, which comes after repentance, faith, and the righteous acts?

He (a) said: (This right guidance is) the acknowledgement of the Imams-one after the other.

Chapter 23

(23) THE SHIITE WORSHIPS ALLAH WHILE STANDING OR SITTING

My father (r) narrated from Sa'd bin Abdullah from Ebbad bin Sulaiman that Sadir as-Sayrafi said:

Abu Bassir, Maysara, and other individuals were with Abu Abdullah (a) when I visited him. As soon as I sat, he turned to me and said: O Sadir, our disciple worships Allah while he is standing, sitting, sleeping, alive, and dead.

I said: Allah may make me your sacrifice. We can understand how he worships Allah while he is standing, sitting, and alive. But how is it when he is asleep and dead?

He (a) said: When the time of the prayer comes while our disciple is asleep, two angels whom were created in the earth and had never ascended to the heavens or seen the kingdom there will offer prayers next to him so as to awaken him. Allah will record the reward of the prayers of these two angels for that disciple. A single rak'a that is offered by these angels is equal to one thousand prayers that are offered by people. When Allah seizes the soul of our disciple, his two angels ascend to the heavens and say: 'O our Lord, Your servant (so-and-so) has withdrawn from worship and taken in full his life. You, however, are more knowledgeable with this matter than we are. Allow us to worship you in the horizons of Your heavens and the extremes of Your lands.'

Allah, then, says to them -in a form of revelation-, 'In My heavens, there are many who worship Me while I am not in need for their worship. In fact, it is they who are in need for worshipping Me.

On My lands, likewise, there are many who worship me so properly; yet, I have not created anything that is needier for Me than they are. Hence, descend to the grave of my disciple.' They will say, 'O our Lord, who is that one who is enjoying Your love for him?' Allah will answer them -in a form of revelation-, 'That one is he who has put himself under the pledge of being loyal to Mohammed; My servant, his successor, and

their descendants. Descend to the grave of My disciple (so-and-so) and offer prayers there until I resurrect him for the Day of Resurrection.' The angels then descend to offer prayers at the grave until Allah resurrects him. Allah will record the reward of the prayers of these two angels for that disciple. A single rak'a that is offered by these angels is equal to one thousand prayers that are offered by people.

I said: "Allah may make me your sacrifice, son of Allah's Messenger. In his sleep and death, your disciple worships Allah in a way better than it is in his life and waking."

He (a) said: No, Sadir. This is too far (from the truth). On the Day of Resurrection, our disciple will seek security -for others, probably- from Allah and Allah will grant him (that security)."[34]

Chapter 24

(24) THE ANGEL OF DEATH PITIES FOR THE SHIITE

(The same previous series of relaters) Sadir said: I asked Abu Abdullah (a) whether the believer is coerced to be had his soul seized?

He said: No, by Allah. When the angel of death attends for seizing his soul, the believer shows impatience. There, the angel of death says to him: "O disciple of Allah, do not be worry. I swear by Him Who sent Mohammed (a) with the truth, I am more compassionate and kinder to you than a merciful father to his son. Open your eyes and look."

In these moments, the believer will see the Messenger of Allah, Amir ul-Mu'minin, Fatima, al-Hasan, al-Hussein, and the Imams (a) in front of him. The angel will say to him: "Those are your companions." Then, a caller from the direction of the Divine Throne will call at his soul: "O soul that is serene -to Mohammed and his household-, return to your Lord well pleased -with the loyalty to the Prophet's household- and He will please you -by means of the reward-. Enter among My servants -who are Mohammed and his household- into My Paradise." (89:27-30) Then, nothing will be more preferable for that believer than the sneaking of his soul and joining the caller.[35]

Chapter 25

(25) THE SHIA ON THE DAY OF RESURRECTION

My father (r) narrated to me from Sa'd bin Abdullah... from Muawiya bin Ammar from Ja'far bin Mohammed from his father from his grandfather that the Prophet (s) said:

"On the Day of Resurrection, some people will come on stages of light with their faces glittering like the full moon. They will be envied by the past and the last generations."

The Prophet (s) kept silent for a while then added the statement three times.

Omar bin al-Khattab asked: "My father and mother be sacrificed for you. Are they the shahids?"

The Prophet (s) said: "They are shahids, but not the shahids that you know." Omar asked: "Are they the prophets?" The Prophet (s) said: "They are prophets, but not the prophets that you know." Omar asked: "Are they the successors of the prophets?" The Prophet (s) said: "They are successors of the prophets, but not the successors that you know." Omar asked: "Are they from the heavens or the earth?" The Prophet (s) said: "They are from the earth?"

Omar said: "Tell me, who are they?" The Prophet (s) pointed to Ali (a) and said: "They are this one and his Shia. No one from Koreish hates him except the bastard, no one of Ansar hates him except the Jew, no one from the Arabs hates him except the whoreson, and no one from the human beings hates him except the scoundrel. O Omar, he who claims he loves me while he hates Ali is surely lying." [36]

Chapter 26

(26) THE PROPHETS, ANGELS, AND SHAHIDS WILL ENVY THE SHIA

Mohammed bin al-Hasan bin Ahmed bin al-Waleed (r) related to me from Mohammed bin al-Hasan as-Saffar... from Mohammed bin Qays and Aamir bin as-Simt that Abu Ja'far (a) related that the Prophet (s) said: "On the Day of Resurrection, some people dressing clothes of light with luminous faces whom will be identified by the signs of prostration will come.

They will overstep the rows until they stand in front of the Lord of the worlds. The prophets, angels, shahids, and righteous people will envy them." Omar bin al-Khattab asked: "O Allah's Messenger, who are they whom the prophets, angels, shahids, and righteous men will envy?" The Prophet (s) answered: "They will be our Shia, and Ali will be their im-am." [37]

Chapter 27

(27) WHEN HE COMES OUT OF THE GRAVE, THE SHIITE'S FACE IS LIKE FULL MOON

Mohammed bin al-Hasan bin Ahmed bin al-Waleed (r) narrated to me that Mohammed bin al-Hasan as-Saffar narrated to him from Mohammed bin al-Hussein from Abdullah bin Jibilla from Muawiya bin Ammar from Abu Abdullah (a) from his father from his grandfather that the Prophet (s) said to Ali (a):

"O Ali, all the souls of my people, including the children and the old, were shown before me before the creation of their bodies. I passed by you and your Shia, and sought Allah's forgiveness for you." Ali said: "O Allah's Prophet, tell me more about them." The Prophet (s) said: "Yes, Ali. When your Shia and you will come out from your graves, your faces will be as bright as the full moon, your hardships will be alleviated, your griefs will be taken away from you, and you will be in the shadow of the Divine Throne. People will be fearful, but you will not, and will be sad, but you will not. A dining table will be installed for you while people will be called to the judgment." [38]

Chapter 28

(28) THE RELIEF, CONTENTMENT, AND GLAD TIDINGS ARE FOR THE SHIA OF ALI

My father (r) said that Ahmed bin Idris narrated to them that Ya'qoub bin Yazid narrated to them...

...from Mohammed bin Abi Umair that Mohammed al-Qibtti said that he heard Abu Abdullah (a) saying: People disregarded the Prophet's saying about Ali on that day in Ghadir Khumm and disregarded his saying on that day in the chamber of Ummu Ibrahim. The Prophet (s) felt pain in his leg and people came to visit him. Ali (a) as well, came to see him, but people did not give him an opportunity to see the Prophet (s) due to their crowds. When the Prophet (s) noticed this thing, he said:

O people, these are my household. You are disregarding them while I am alive among you. By Allah I swear, if I am no longer present among you, Allah shall never be absent. It is certainly that relief, rest, content, and glad tidings will be for him who follows, abide by, and submit to Ali as well as the successors who will come after him.

It is incumbent upon me to include such individuals with my (right of) intercession, because they are my followers. "He who follows me will belong to me." I repeat this statement of Abraham because I belong to Abraham and Abraham belongs to me. My religion is the same as Abraham's, my Sunna is the same as Abraham's, and Abraham's virtue is the same as mine. I, however, am preferable to him. This preference comes to support the saying of my Lord: "They were the offspring of one another. Allah is All-hearing and All-seeing. (3:34)"[39]

Chapter 29

(29) THE LOVE FOR THE PROPHET'S HOUSEHOLD IS GOOD DEED

My father (r) said that Sa'd bin Abdullah narrated to them... from Abu Dawoud al-Aama (the blind) that Abu Abdullah al-Jadali said that Ali (a) said to him:

"O Abu Abdullah, may I tell you about the good deed whose doer will be saved from the terror of the Day of Resurrection?" I said: "Yes, you may." He (a) said: "This good deed is the love for us. The evil deed is to hate us." [40]

Chapter 30

(30) THE IMAMS LOVE THEIR SHIA

(The same previous series of relaters) ...from al-Hasan bin Ali from Aassim bin Hamid that Abu Ishaq an-Nahawi (the grammarian) said that he heard Abu Abdullah (a) saying: Allah educated His Prophet (s) as He liked for him. He says: "You have attained a high moral standard (68:4)." Allah then authorized him to represent Him. He says: "Take only what the Messenger gives to you and desist from what he forbids you (59:7)." "One who obeys the Messenger has certainly obeyed Allah (4:80)."

In the same manner, the Prophet (s) authorized Ali (a) to represent him and deposited with him (all the religious affairs). You submitted (to this authority) while the others denied. By Allah I swear, we do love you to say when we say and keep silent when we keep silent. We are the mediators between Allah and you. Allah has never made any goodness lie in the contradiction to His commandments.[41]

Chapter 31

(31) THE SINS OF THE BELIEVERS ARE FORGIVEN

(The same previous series of relaters)... from al-Hasan in Mahboub from al-Alaa from Mohammed bin Muslim that Abu Ja'far (a) said:
The sins of the believers are already forgiven. Hence, a believer should put a new start. This is surely granted for the people of faith exclusively.[42]

Chapter 32

(32) ALLAH WILL GRANT THE BELIEVER WHATEVER HE ASKS

(The same previous series of relaters)... that Abu Ja'far (a) said: Allah, Powerful and Majestic is He, gives (the pleasures of) this world to anyone, whether He likes or dislikes, while He gives the world to come only to those whom He likes. It happens that Allah does not answer the believer who asks for a location that is as small as a place of a lash, and gives the world to the disbeliever before he asks for anything. But, if that disbeliever asks Allah for a location that is as small as a place of a lash in the world to come, Allah will not answer him.[43]

Chapter 33

(33) THE SHIA ARE FOR PARADISE AND PARADISE IS THEIRS

(The same previous series of relaters)... from al-Hasan bin Ali bin Faddhal from Mohammed bin al-Fadhl from Abu Hamza that he heard Abu Abdullah (a) saying:

You are for Paradise and Paradise is yours. To us, you are called the virtuous and the reformers. You are the people of the contentment with Allah, for He is pleased with you. The angels are your brothers in virtue if they work diligentl.[44]

Chapter 34

(34) THE SHIA'S HOUSES AND GRAVES ARE PARADISES

(The same previous series of relaters)... that Abu Abdullah (a) said: Your houses are your paradises. Your graves are your paradises. You were created for Paradise and you will be in Paradise.[45]

Chapter 35

(35) THE WOMEN OF PARADISE LOOK AT THE BELIEVER IN PRAYERS

(The same previous series of relaters)... that Abu Abdullah (a) said: When a believer stands up for offering a prayer, Allah allows the women of Paradise to look at him. If he finishes his prayer without asking Allah to give him women of Paradise in marriage, they go back with astonishment.[46]

Chapter 36

(36) THE HIGHEST RANKS OF PARADISE ARE THE SHIA'S

Mohammed bin al-Hasan bin Ahmed bin al-Waleed narrated to me from Mohammed bin al-Hasan as-Saffar from Mohammed bin al-Hussein bin Abi al-Khattab from al-Hasan bin Ali bin an-Nu'man from al-Harith bin Mohammed al-Ahwal from Abu Abdullah (a) that he heard his father Abu Ja'far (a) saying:

After the Night Ascension, the Prophet (s) related to Ali (a): O Ali, in Paradise, I saw a river that was whiter than milk, sweeter than honey, and straighter than arrow. There were pitchers as many as the stars in it. On its shore, there stand the domes of ruby and white pearls. As Gabriel stroke the bank of that river with his wing, it was pure musk.

(He then added) I swear by Him Who prevails Mohammed's soul, there are trees in Paradise clapping with the praise (of Allah) and making sounds that no one among the early and the late generations has ever heard like them. They bear fruits like pomegranates. The one on whom such fruits are thrown cuts it into ninety garments. There, the believer will be sitting on chairs of light. They are the white-forheaded honorables. On the Day of Resurrection, you will be their leader. Each one of them will put slippers whose laces are luminous to cast light upon the way he wants to take in Paradise. Meanwhile, a woman will look down upon him and say, 'All Glory be to Allah. O Allah's servant, do you not have anything with me?' He will ask her who she is. She will answer, 'I am one of those about whom Allah said: So, no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did.'

(The Prophet (s) then added) I swear by Him Who prevails Mohammed's soul, seventy thousand angels will visit that believer every day in Paradise and will call him by his name and his father's.[47]

(37) THE DEAD SHIITE IS AS THE SHAHID

Mohammed bin Musa bin al-Mutawakkil[48] narrated to me... from Malik al-Juhani that Abu Abdullah (a) said: O Malik, do you not accept to offer the (obligatory) prayers, defray the zakat, and stop your aggressions so as to be in Paradise? (He then added) O Malik, as for any people who follow a leader in this world, that leader will curse them and they will curse him on the Day of Resurrection. Only your likes and you are excluded from this rule. (He then added) O Malik, anyone of you who dies while he keeps up these beliefs will enjoy the same rank of the shahids whose swords are engaged in fighting for the sake of Allah.

(Malik said) One day, I was sitting before him -i.e. Imam Abu Abdullah as-Sadiq (a) - and talking to myself about some of the Imams' credits. He (a) said to me:

You are, by Allah, our Shia. Do not think that you are negligent in regard with our rights.

O Malik, no one can describe Allah exactly. In the same manner, no one can describe the Messenger (s) exactly, no one can describe us exactly, and no one can describe the believer exactly.

O Malik, as the believer shakes hands with his brother when they meet, Allah looks at them making their sins fall out until they leave. It is impossible to describe the bearers of such qualities.

My father (a) used to say: The fire (of Hell) will not consume him who describes this matter.[49]

Chapter 38

(38) FOR THE SHIA, THEIR DEEDS ARE ACCEPTED AND THEIR SINS ARE FORGIVEN

Mohammed bin Ali bin Majilwayh narrated to me from his uncle Mohammed bin al-Qasim... from Omar bin Eban al-Kelbi that Abu Abdullah (a) said to him: "How numerous the human beings are!"

I said: "Yes, son of Allah's Messenger. How numerous the human beings are!"

He said: "By Allah I swear, no one performs the hajj for the sake of Allah, Powerful and Majestic is He, except you, no one offers the two prayers[50] except you, and no one will be rewarded two-fold except you. You are certainly the guardians of the sun, the moon, and the stars. Your sins will be forgiven and your deeds will be accepted."[51]

Chapter 39

(39) THE SHIITE AND THEIR HATERS

Ja'far bin Mohammed bin Masrour (r) narrated to us that al-Hussein bin Aamir narrated to him from his uncle Abdullah bin Aamir from al-Hasan bin Ali bin Faddhal from Thaalaba bin Omar from Omar bin Eban ar-Rifaae from as-Sabah bin Sayyaba that Abu Abdullah (a) said:

It happens that a man loves you -the Shia- but he does not know what you say. Accordingly, Allah will allow him to enter Paradise. It also happens that a man hates you but he does not know what you say. Accordingly, Allah will send him to Hell. Hence, a man may fill in his record with good deeds without being doing any of them. (I asked how, and the Imam answered:-) This occurs when he passes by some people while they are reviling at us. As they see him, some of them tell that he is one of the Shia. They then go on railing and reviling at him. Hence, Allah records for him good deeds because of so until his record of good deeds is filled.[52]

Chapter 40

(40) THE SHIA EAT AND DRESS THE LEGAL

My father (r) said that Sa'd bin Abdullah narrated to him... that Mansour as-Sayqal said: I was with Abu Abdullah (a) in his pavilion in Mina (during the season of the hajj) when he looked at people and said:

They eat, dress, and marry illegally. But you eat, dress, and marry legally. By Allah, it is only you whose hajj is valid and whose deeds are accepted.[53]

Chapter 41

(41) THE SHIA ARE FOLLOWING THE RELIGION OF PROPHET MOHAMMED AND HIS FOREFATHERS

(The same previous series of relaters)... from al-Hasan bin Ali from Aassim bin Hamid from Omar bin Hanzhala that Abu Abdullah (a) said:

O Omar, Allah surely grants the pleasures of this world to everyone whether He likes or dislikes, but He does not grant this matter except for His choice.

You, by Allah, are following my religion as well as the religion of my forefathers Abraham and Ishmael, not Ali bin al-Hussein or al-Baqir (a) although these are following the religion of those.[54]

Chapter 42

(42) THE SHIA ARE ADDED TO THOSE WHOM THEY LIKE

(The same previous series of relaters)... from al-Hasan bin Ali from Ali bin Aqaba from Musa an-Numayri that Abu Abdullah (a) said: A man came to the Prophet (s) and said: "O Allah's Messenger, I do like you." He (s) asked: "Do you really like me?" The man said: "By Allah I swear, I love you." The Prophet (s) said: "You will be with whomever you like." [55]

Chapter 43

(43) THE SHIITE WILL NOT SEE HELL

Mohammed bin Ali bin Majilwayh (r) said to us that Mohammed bin Yahya narrated to him... from Hanzhala that Maisar said that Abu al-Hasan ar-Ridha said: "No two of you will be seen in Hell. Furthermore, no single one of you will be seen in Hell." I said: "How can this be proved through the Book of Allah?" The Imam did not answer me for a whole year. On the Circumambulating day of the next year, he said to me: "O Maisar, only today I am permitted to answer your last question." I said: "Well, how can it be proved through the Book of Allah?" He (a) said: This is in sura of Arrahman. It is: "On that day, no mankind -among you- or jinn will be asked about his sin (55:39)." I said: "This Verse does not include 'among you' that you have said."

He (a) answered: "The first one who distorted the Verse[56] was son of Arwa,[57] because it was evidence against his acquaintances and him. Without the existence of 'among you' in the Verse, the sentence of the punishment of Allah, Powerful and Majestic is He, will cease to be valid for all the creatures. If Allah will not ask any man or jinn about his sin, whom will he punish on the Day of Resurrection, then?"[58]

Chapter 44

(44) HONORING THE SHIA IN PARADISE

Mohammed bin al-Hasan bin al-Waleed (r) narrated to us that Mohammed bin al-Hasan as-Saffar related to him... that al-Abbas bin Yazid said:

One day, I said to Abu Abdullah (a): Allah may make me your sacrifice. What is the meaning of: "If you were to see it, you would find it to be a great kingdom with great bounty (76:20)"?

He said to me: "After Allah allows the people of Paradise to enter there, he sends a messenger to one of His disciples. The messenger will find on the door of that disciple some doorkeepers who will ask him to wait until they obtain permission for him. Hence, even the messenger of Allah cannot attend before the disciples before they are permitted. This is the meaning of Allah's saying: "If you were to see it, you would find it to be a great kingdom with great bounty (67:20)"[59]

Chapter 45

(45) THE IMAMS ARE THE INTERCESSORS OF PARADISE

Mohammed bin Musa bin al-Mutawakkil (r) narrated to us that Mohammed bin Yahya al-Attar narrated to him from Ahmed bin al-Ayes... that Ja'far bin Mohammed (a) said: "On the Day of Resurrection, we will intercede for the sinful individuals among our Shia. Allah will save the righteous ones." [60]

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Chapter 50

ISLAMIC TERMS

Allah: Almighty God.

Ansar: The supporters. The people of Medina who received, welcomed, and protected the Prophet (s) and the Muhajirs.

Azan: Announcement. The Muslim call to ritual prayer.

Caliph: The chief civil and religious ruler of the Muslim community.

Eblis: The Devil.

Eid ul-Adha: Feast of sacrifice. A festival marking the culmination of the annual pilgrimage (Hajj) to Mecca.

Eid ul-Fitr: Feast of breaking fast. A festival marking the end of Ramadan.

Esha' Prayer: The obligatory four-rak'a prayer of evening.

Fajr Prayer: The obligatory two-rak'a prayer of dawn.

Ghaybah: The stage of invisibility of Imam Al-Mahdi (a).

Hadith: The body of traditions concerning the sayings, doings, and confirmations of the Prophet Muhammad, peace be upon him and his family.

Hajj: The pilgrimage to the Sacred Mosque at Mecca undertaken in the twelfth month of the Muslim year and constituting one of the religious duties of Islam.

Halal: The allowable according to the Islamic Sharia.

Haram: The forbidden according to the Islamic Sharia.

Imam: 1. One of the twelve immaculate Imams namely Ali bin Abi Talib, Al-Hasan bin Ali, Al-Hussein bin Ali, Ali bin Al-Hussein (As-Sejjad), Mohammed bin Ali (Al-Baqir), Ja'far bin Mohammed (As-Sadiq), Musa bin Ja'far (Al-Kadhim), Ali bin Musa (Ar-Ridha), Mohammed bin Ali (Al-Jawad), Ali bin Mohammed (Al-Hadi), Al-Hasan bin Ali (Al-Askari), and Mohammed bin Al-Hasan (Al-Mahdi) peace be upon them all. 2. A leader generally or of a collective prayer.

Iqama: The prefatory statements of the ritual prayers.

Jihad: Religious warfare or a war for the propagation or defense of Islam.

Kaaba: The square-shaped building in the center of the Great Mosque in Mecca, in the direction of which Muslims must face in doing the obligatory prayer.

Koreish: The tribe that inhabited Mecca in the time of The Prophet Muhammad (s) and to which he belonged. (Koreishite: one who belongs to Koreish)

Maghrib Prayer: The obligatory three-rak'a prayer of sunset.

Mahdi: For Shia, the twelfth Imam Mohammed bin Al-Hasan Al-Mahdi (a); the restorer of religion and justice who will rule before the end of the world.

Masjid: Mosque.

Mihrab: A niche in a mosque directing to the kiblah.

Mimbar: The stage in a mosque from which sermons are delivered.

Mosque: A place of worship.

Muhajirs: The emigrants. The early Muslims of Mecca who had to flee

their homeland to Medina.

Mujahid: The performer of jihad.

Munkar and Nakeer: The two angels whose mission is interrogating the dead in their graves.

Quran (Koran): The Divine Book that was revealed to the Prophet Mohammed (s).

Rak'a: The unit of a prayer.

Ramadan: The ninth month of the year in the Islamic calendar, during which Muslims observe strict fasting between dawn and sunset.

Shahada: The Muslim profession of faith, La ilaha illa (A)llah, Muhammadun rasul Allah (There is no God but Allah, [and] Muhammad is the messenger of Allah).

Shahid: The martyr in Islam.

Shaitan: The Devil.

Sharia: The Islamic code of religious law, based on the teachings of the Koran and the traditional sayings of the Prophet Muhammad (peace be upon him and his family).

Sunna: The body of the Prophet Mohammed's words, deeds, and confirmations.

Sura: Any of the sections of the Koran.

Tahlil: Saying La ilaha illa (A)llah - There is no God but Allah:

Taqiyah: (pious dissimulation). The belief of the concealment of the true beliefs in situations where harm or death will definitely be encountered if the true beliefs are declared.

Tasbih: The saying of 'subhaanallah'-extolment of God.

Umma: The Islamic community.

Ummi: The inhabitant of Umm ul-Qura: Mecca.

Umrah: A lesser pilgrimage to Mecca made independently of or at the same time as the hajj, and consisting of a number of devotional rituals performed within the city.

Zakat: The obligatory payment made annually under Islamic law on certain kinds of property and used for charitable and religious objects.

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Chapter 52

END NOTE

1. Ibn Hagar, in his book titled as-Sawaa'iq ul-Muhriqa; 108, records a similar narration, but there is an addition in its beginning and distortion in its middle. Refer also to ar-Riyadh un-Nadhira; 2:162

2. This is an indication to Allah's saying in the Quran: "On the day when We call every nation with their leaders, those whose record of deeds are given to their right hands will read the book and the least wrong will not be done to them." 17:71)

3. The previous statements are recorded in al-Khawarizmi's al-Manaqib; 43.

4. Hamza (bin Abdul-Muttalib) is the Prophet's uncle and one of the most celebrated personalities of Islam. He was martyred during the battle of Uhud.

5. In Bihar ul-Anwar, this statement is recorded in the following form: "Whoever loves Ali, the inhabitants of the heavens will call him 'the prisoner of Allah on the earth.'

6. Refer to al-Khawarizmi's al-Manaqib; 43

7. Refer to Mietu Manqaba; Ibn Shathan 55 M.37 and 95, Taawil ul-Aayat; 824, Bisharat ul-Mustafa; 36-8, Keshf ul-Ghumma; 1:104, Irshad ul-Quloub; 225, A'lam ud-Din; 464, Nahj ul-Haqq; 260, Keshf ul-Yaqin; 227, Bihar ul-Anwar; 7:221 H.133, 39:277-8 H.55, and 68:126

8. Refer to al-Amali; as-Saduq 18 H.3, al-Khissal; 2:360 H.49, Rawdhat ul-Wa'idheen; 271, Bihar ul-Anwar; 7:248 H.2, and 27:158 H.3. With little difference, the same narration is recorded in Rashfat us-Sadi; 44.

9. Refer to Bihar ul-Anwar; 8:669 H.16 and 27:158 H.5. As-Suyoutti, in his Ihyaa ul-Mait Bi-Fadhaa'il ahl ul-Bait; which is printed in the margins of the book titled al-It'haf fi Hubb il-Ashraf; 264 H.47, records this narration and relates it to Amir ul-Mu'minin, peace be upon him. As well, Ibn Hagar records the same narration in his as-Sawaa'iq ul-Muhriqa; 185, and al-Mannawi in his Kunouz ul-Haqaaiq; 5.

10. Refer to al-Amali; as-Saduq 348 s.85, al-Manaqib; Ibn Shahrashoub 3:198, Bisharat ul-Mustafa; 71 & 125, Keshf ul-Ghumma; 1:388, Taawil ul-Aayat; 827, Bihar ul-Anwar; 8:69 H.17, 27:158 H.66, 39:305 H.119. In his Kenz ul-Ummal; al-Muttaqi al-Hindi records a similar narration with little difference from this one.

11. Refer to al-Amali; as-Saduq 467 H.27, Ilal ush-Sharaayi; 1:144 H.11, Bisharat ul-Mustafa; 158, Bihar ul-Anwar; 27:766 H.7 and 27:89 H.40. In Kenz ul-Ummal; 11:619, another narration that contains the meanings that are mentioned in this narration is recorded. Another narration, whose relaters are trustful (as al-Boussiri declared), of the same contents is recorded on page 404 of the same book.

12. Refer to al-Amali; as-Saduq 42 H.9, al-Khissal; 1:253 H.125, Tuhaf ul-Uqoul; 56 H.163, al-Manaqib; Ibn Shahrashoub 2:153, (He relates it to Ibn Abbas and Abu Saeed al-Khidri) Tanbih ul-Khawattir; 2:75, al-Umda; 57, Bisharat ul-Mustafa; 69 & 124, A'lam ud-Din; 124 (He relates it to Abu Burda al-Aslami), Keshf ul-Ghumma; 1:105, Mishkat ul-Anwar; 17, Mutashabah ul-Qur'aan; 2:43, Bihar ul-Anwar; 7:258 H.1, 27:311 H.1, 71:180 H.33 and 77:162 H.126. As-Suyoutti, in his Ihyaa ul-Mait Bi-Fadhaa'il ahl ul-Bait; which is printed in the margins of the book titled al-It'haf fi Hubb il-Ashraf; 261 H.44, records this narration and relates it to Ibn Abbas. As well, the same narration is recorded by al-Qadhi at-Tustari in his Ihqaq ul-Haqq; 9:409, al-Hafiz Nuruddin in his Majmaa uz-Zawaa'id; 10:346, and al-Kenji (the Shafiite) in his Kifayat ul-Talib; 183 and relates it to Abu Tharr.

13. Refer to Kenz ul-Fawa'id; 2:508-9, Taawil ul-Aayat iz-Zhahira; 182 H.1, al-Burhan; 4:64 H.3, Bihar ul-Anwar; 11:142 H.9, 15:21 H.34, 25:2 H.2, 29:306 H.121, 266:346 H.19

14. Qanbar is the servant of Amir ul-Mu'minin Ali, peace be upon him.

15. Refer to al-Kafi; 8:213 H.259, Furat's Tafsir; 208-9, Rawdhat ul-Wa'idheen; 347, Bisharat ush-Shia; 16, Mishkat ul-Anwar; 93, al-Burhan; 2:347 & 4:453, Bihar ul-Anwar; 7:203 H.90 and 68:80 H.141

16. Refer to al-Amali; al-Mufid 169 H.4, al-Amali; at-Tusi 1:193-4, Keshf ul-Ghumma; 1:390, Bisharat ul-Mustafa; 102, Ghayat ul-Maram; 588 H.1, Bihar ul-Anwar; 68:23 H.41

17. Refer to al-Manaqib; Ibn Shahrashoub 3:198, Maqssad ur-Raghib; 3 (manuscript), as-Sirat ul-Mustaqeem; 1:198, Taawil ul-Aayat; 827. In his kenz ul-Ummal; al-Muttaqi al-Hindi records a similar narration, which is also recorded in Thakhaair ul-Uqba; 91, Kifayat ul-Talib; 184-5. They all related the narration to Ibn Abbas and Meaath.

18. Refer to Ithbat ul-Hudat; 3:442 H.345, Bihar ul-Anwar; 7:178 H.15 & 68:66 H.120. Similar narration is recorded in Kifayat ul-Talib; 119, Kenz ul-Haqaaiq (in the margins of al-Jami ul-Saghir; 2:21), al-Manaqib; al-Khawarizmi 66, and ad-Durr ul-Manthour; 6:379. Al-Khawarizmi, in his al-Manaqib; 199, records the following narration: We were sitting with the Prophet, peace be upon him and his family, when Fatima (a) came with al-Hasan and al-Hussein on her shoulders. She was weeping sobbingly. The Prophet, peace be upon him and his family, asked her, " O Fatima, what for are you weeping? Allah may never cause your eyes to weep." She said, " O Allah's Messenger, the Koreishite women are gibing at me. They said that my father has given me in marriage to a fourtuneless poor man. " " Do not weep, Fatima. " said the Prophet, peace be upon him and his family, " It was not I who gave you in marriage. In fact, it was Allah. He gave you in marriage from above His seven heavens and called upon Gabriel, Michael and Israfeel (the angels) as witnesses on that marriage. As He looked at the earth, Allah (Powerful and Majestic is He) selected your father among all the creatures for the prophecy. As He looked another look at the earth, Allah selected Ali to whom He married you and took as the successor. Thus, Ali is from me and I am from him. O Fatima, your husband is the most courageous, the most knowledgeable, the most clement, the foremost Muslim, the most openhanded, and the most well-mannered. O Fatima, I will raise the pennon of Hamd and will have the keys of Paradise in my hand. I will then hand the pennon to Ali. Adam, as well as all his descendants, will be behind that pennon. O Fatima, I will-on the Day of Resurrection- appoint Ali as the guradian of my Divine pool. He will water only those whom he knows among the individuals of my umma. Al-Hasan and al-Hussein; his sons, will be the masters of the early and the late youth of Paradise. Their names are mentioned in the Torah of Moses (the Prophet). They were written as Shubar and Shubair. Allah gave them the names Hasan and Hussein for the special rank that Mohammed, as well as they, enjoys in the sight of Allah. O Fatima, your father will dress two garments of Paradise and Ali, too, will dress two garments of Paradise and will have the pennon of Hamd in his hand. While my umma are gathering under my pennon, I will hand it to Ali for the special favor that he enjoys in the sight of Allah. Then, someone will call; O Mohammed, your grandfather Abraham is the best grandfather and your brother Ali is the best brother. When the Lord of the worlds will summon me, He summons Ali with me. When I will be resurrected, Ali will be resurrected with me. When I will be granted the right of intercession, Ali will be granted the same right. When my

intercession will be accepted, Ali's intercession will be accepted with mine. He will be in the praiseworthy standing with me. He will help me hold the keys of Paradise. O Fatima, Ali and his shia will be the winners in the morrow. "

19. Refer to al-Mahaasin; 94, al-Kafi; 1:376 H.4, Thawab ul-A'maal; 245 H.1, al-Ayyashi's Tafsir; 1:139, al-Ghaybah; an-Numani 132, Alikhtisas; 259, Bisharat ul-Mustafa; 217, A'lam ud-Din; 247, Ghayat ul-Maram; 12 H.11, 27:193 H.51, 68:142 H.88.

20. Refer to Bihar ul-Anwar; 68:142 H.89.

21. Refer to Bihar ul-Anwar; 68:142 (the end of) H.89.

22. Refer to Bihar ul-Anwar; 68:142 (the end of) H.89.

23. Refer to Bihar ul-Anwar; 7:325 H.19 and 68:142 (the end of) H.89.

24. This refers to the individuals who possess nothing.

25. This means that you will be stricken on your head twice.

26. This is an indication to the Resurrection: the Prophet will be the first one who is resurrected from his tomb.

27. Kitab, among Muslims, is the sacred book of any of certain other revealed religions. Refer to Oxford Talking Dictionary.

28. Refer to al-Amali; as-Saduq 451 (within) H.2, Furat's Tafsir; 95, Kifayat ul-Athar; 184, Bisharat ul-Mustafa; 221, Keshf ul-Ghumma; 1:1662, Missbah ul-Anwar 164 & 201, Shawahid ut-Tanzil; 1:459, Nahj ul-Haqq; 245, Keshf ul-Yaqin; 85, Taawil ul-Aayat; 1:331 H.18, Ithbat ul-Hudat; 3:442 H.346, Bihar ul-Anwar; 8:28 H.32 and 68:45 H.91.

29. It is related that Allah, Exalted is He, says: "The gray hairs of the believers is My light, and I am too modest to burn My light with My fire." Others said: "The gray hair is the jewel of the mind and the sign of dignity."

30. Rafidah: (Arabic: "Rejecters"), broadly, Shiite Muslims who reject (rafid) the caliphate of The Prophet Muhammad's, peace be upon him and his family, two successors Abu Bakr and 'Omar. Many Muslim scholars, however, have stated that the term Rafidah cannot be applied to the Shiites in general but only to those who condemn Abu Bakr and 'Omar as unlawful rulers of the Muslim community. To the majority of the Shiites, the term Rafidah is pejorative, coined by their opponents to cast the shadow of extremism on them. (Excerpted from ENCYCLOPAEDIA BRITANNICA 2000)

31. Refer to al-Kafi; 8:33 H.66, Furat's Tafsir; 225, Da'aayim ul-Islam; 1:76, Alikhtisas; 101, Taawil ul-Aayat; 2:507 H.8 & 9, Bihar ul-Anwar; 24:259 H.9 and 47:390 H.114.

32. Refer to al-Kafi; 1:430 H.88, Furat's Tafsir; 558, al-Manaqib; Ibn Shahrashoub 2:155, A'lam ud-Din; 278 (with an addition), Shawahid ut-Tanzil; 2:431, Taawil ul-Aayat; 773, Ghayat ul-Maram; 226 H.3, al-Burhan; 4:465 H.5.

33. Refer to Bihar ul-Anwar; 68:176 H.32.

34. Refer to Ithbat ul-Hudat; 2:453 H.355, al-Burhan; 4:222 H.221, Bihar ul-Anwar; 5:327 H.23 and 68:67 H.121.

35. Refer to al-Kafi; 3:127 H.2, Furat's Tafsir; 554, Taawil ul-Aayat; 2:797 H.9, al-Burhan; 4:460 H.2, Bihar ul-Anwar; 6:196 H.49, 24:94 H.7 and 61:48 H.24.

36. Refer to Mishkat ul-Anwar; 97, al-Burhan; 4:293 H.13, Bihar ul-Anwar; 7:179 H.18. The last statement of this narration is recorded in many reference books, such as al-Amali; as-Saduq 125 H.8 & 268 H.17-8, al-Khissal; 577, at-Tahsin; 55, al-Manaqib; Ibn Shahrashoub 3:101, Keshf ul-Ghumma; 1:94, Rawdhat ul-Wa'idheen; 102, Irshad ul-Quloub; 93 & 259, at-Taraaif; 133 H.211, Kenz ul-Fawa'id; 2:55, Bisharat ush-Shia; 23, and A'lam ud-Din; 187.

37. Refer to al-Mahaasin; 181 H.175, Bihar ul-Anwar; 7:180 H.19 and 68:123.

38. Refer to Bassaair ud-Darajat; 84 H.5, Irshad ul-Quloub; 293, A'lam ud-Din; 282, and Bihar ul-Anwar; 7:180 H.20 and 68:27 H.50.

39. Refer to al-Amali; as-Saduq 111 H.10, Bassaair ud-Darajat; 53 H.1, Bisharat ul-Mustafa; 20, Ithbat ul-Hudat; 2:421 H.285 & 2:456 H.359, and Bihar ul-Anwar; 36:248 H.65 and 38:95 H.12.

40. Refer to al-Mahaasin; 150 H.69, al-Umda; 75 H.91, al-Manaqib; Ibn Shahrashoub 3:100, Keshf ul-Ghumma; 1:345, A'lam ud-Din; 448, Keshf ul-Yaqin; 383, Shawahid ut-Tanzil; 1:548 H.582, and Nahj ul-Haqq; 201.

41. Refer to al-Mahaasin; 1:162 H.111, al-Kafi; 1:265, al-Ayyashi's Tafsir; 1:259 H.203, Bassaair ud-Darajat; 384 H.4 & 385 H.7, Alikhtisas; 330, al-Burhan; 4:314 H.1, and Bihar ul-Anwar; 2:95 H.37, 17:3 H.1, and 25:334 H.12.

42. Refer to al-Kafi; 2:434 H.6, al-Mu'min; 36 h.82, and Bihar ul-Anwar; 6:40 H.71.

43. Refer to al-Mu'min; 27, at-Tamhees; 51, Mishkat ul-Anwar; 290, and Bihar ul-Anwar; 93:368 H.2.

44. Refer to A'lam ud-Din; 457 and Bihar ul-Anwar; 68:144 (the end of) H.90.

45. Refer to A'lam ud-Din; 457 and Bihar ul-Anwar; 8:360 H.26 and 68:144 (the end of) H.90.

46. Refer to Oddat ud-Da'ee; 58, A'lam ud-Din; 457, and Bihar ul-Anwar; 86:17 H.14.

47. Refer to al-Mahaasin; 1:180 H.127, Taawil ul-Aayat; 58 H.1, al-Burhan; 3:285 H.7, and Bihar ul-Anwar; 8:138 H.5.

48. In al-Mahaasin; this narration is narrated by Mohammed bin Musa bin al-Mutawakkil who narrates it to al-Hasan bin Mahboub from Amr bin Abi al-Miqdam from Malik bin Aayun al-Juhani. The compiler added: "It is also narrated by my father who relates it from Ali bin an-Nu'man from Ibn Meskan.

49. Refer to al-Mahaasin; 166 H.122, al-Kafi; 8:146 H.122, Tanbih ul-Khawattir; 2:146, A'lam ud-Din; 234, and Taawil ul-Aayat; 641 and 679.

50. As a comment, Allama al-Majlisi says: "The two prayers may refer to the obligatory and the supererogatory prayers, the residential and the journey prayers, or the five prayers and the blessings of the Prophet, peace be upon him and his family. Finally, it may refer to the separation between each two prayers, for the other sects decide a very long period between the two prayers.

51. Refer to al-Mahaasin; 1:167 H.127, (In this reference book, this narration is narrated by Mohammed bin Ali bin Majilwayh from Ibn Faddhal from Ali bin Aqaba bin Amr bin Eban al-Kelbi.) and Bihar ul-Anwar; 27:184 H.40.

52. Refer to al-Kafi; 2:126 H.10 and 8:315 H.495 and Bihar ul-Anwar; 69:246 H.21.

53. Refer to Bihar ul-Anwar; 27:199 H.65 and Mustadrak ul-Wassail; 1:23 H.53.

54. Refer to al-Mahaasin; 217 H.110-1, Tuhaf ul-Uqoul; 374, Mishkat ul-Anwar; 291, A'lam ud-Din; 449, and Bihar ul-Anwar; 27:133 H.107.

55. Refer to A'lam ud-Din; 449 and Bihar ul-Anwar; 27:137 H.137.

56. Muslims generally and Shia particularly believe that the Quran is only what is between the two covers of the current copies of the Holy Quran without any addition or imperfection. However, this point was a matter of disagreement and exchangeable accusation among the different sects of Muslims, because of many reasons some of which is the existence of many reports and narratives claiming the distortion of the Quran in addition to the existence of a number of different copies of the Holy Quran each is referred to one of the Prophet's companions, such as Ubay bin Ka'b, Abdullah bin Mas'oud and others. Anyhow, when a statement is reported to have been added to a Quranic Verse, this means that the statement is only an explanation of the Verse, not a part of it, but was deleted or distorted.

57. Al-Majlisi commented: Son of Arwa is Othman bin Affan.

58. It is clear that this narration refers to the distortion of the Holy Quran, and this matter is absolutely rejected. The proof of the narration is imperfect. Besides, many other narrations solve this misunderstanding of the Verse. No single exegetist of the Holy Quran has referred to such a meaning for the intended Verse. Accordingly, this narration seems to be fabricated. Anyhow, it is recorded in the following reference books: Furat's Tafsir; 177, Taawil ul-Aayat; 2:638 H.20, and Bihar ul-Anwar; 7:273 H.45, 8:353 H.3, 8:360 H.28, 24:275 H.61, 68:144 H.91 and 92:56 H.31.

59. Refer to Me'aani al-Akhbar; 210 H.1 (He relates it to his father from Sa'd bin Abdullah from al-Hasan bin Musa al-Khashab from Yazid bin Ishaq from Abbas bin Yazid), al-Burhan; 4:415 H.2, and Bihar ul-Anwar; 8:197 H.188.

60. Refer to Mishkat ul-Anwar; 328 and Bihar ul-Anwar; 8:59 H.77.