GLAD TIDINGS OF AL-MUSTAFA\textsuperscript{saww} FOR THE SHIAS OF AL-MURTAZA\textsuperscript{asws}

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In the Sixth Century Hijrah

Part One
TABLE OF CONTENTS

GLAD TIDINGS OF AL-MUSTAFA ASWW FOR THE SHIAS OF AL-MURTAZA ASWS .. 1

Part One .............................................................................................................................................. 1


The Call On The Day Of Judgment: “Where Is The Ummy Prophet ASWW?”. So He ASWW Would Proceed In Front Of The People etc. ................................................................. 7

Hadeeth Of Al-Haris Al-Hamdany with Amir Al-Momineen ASWS .................................................. 8

Speech Of The Prophet ASWW About The Dead And The Tree Of Zaqoum ............................... 12

Regarding The Momin, The Sinner, On The Day Of Judgment ................................................... 13

The Speech Of The Prophet ASWW To Ali ASWS To Wear The Ring In The Right Hand ........... 14

The Prophet ASWW Tekonyms Ali ASWS As ‘Abu Turab’. ........................................................... 15

The Informing By Al-Baqir ASWS To His ASWS Shias Of His ASWS Love For Them And His ASWS Glad Tidings Of The Good ........................................................................................................... 17

Glad Tidings Of The Prophet ASWW To Ali ASWS And His ASWS Shias Of The Paradise .......... 22


Rasool-Allah ASWW Said: ‘There Are Four I ASWW Would Be Interceding For Them On The Day Of Judgment, Even If They Come To Me ASWW With The Sins Of (All) The People Of The Earth’. 27

The Words Of The Prophet ASWW: ‘Love For Me ASWW And Love For The People ASWS Of My Household Would Benefit In Seven Places’. .............................................................................. 28

The Words Of The Prophet ASWW: ‘The Adversary to Ali ASWS Bin Abu Talib ASWS Is An Infidel, And the one who loves Him ASWS is A Momin’ ........................................................................... 29

The Words Of The Prophet saww: ‘In Ali asws there are such Qualities, if one of these was to be in the entirety of the people, they would suffice with it as a merit’. and the words of the Prophet saww: ‘the love for Ali asws is Eman and hatred to him asws is disbelief’ ................. 33

The words of the Prophet saww: ‘Shall I saww give you asws glad tidings o Ali asws?’ he asws said: ‘yes’. He saww said: ‘I saww and you asws, and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws’, we asws were created from one essence’................................................. 34

The words of the Prophet saww: ‘The rest and the comfort, and the happiness and the glad tidings is for the one who takes Ali asws as an Imam asws and befriends him asws’ .................................................. 35

The words of the Prophet saww to Ali asws: ‘You asws are my saww brother, and my saww successor, and my saww inheritor, and my saww caliph upon my saww community during my saww lifetime and after my saww passing away’ ........................................................................................................ 39

Rasool-Allah saww said: ‘Allah azwj Blessed and High Established Brotherhood between Me asws and Ali asws Bin Abu Talib asws’. ................................................................. 40

The most superior of the Eids is the day in which Ali asws was nominated at Ghadeer Khumm ........................................................................................................................................ 40

The Bequest Of Amir Al-Momineen asws To Kumayl Bin Ziyad ......................................................... 43

Regarding the Prophet saww grabbing by the hands of Al-Hassan asws and Al-Husayn asws, and his saww words: ‘the one who loves these two asws, and their asws father asws, and their asws mother asws, would be with me saww in my saww level on the day of judgment’. ................. 60

Allah azwj Blessed And High would Resurrect people, their faces would be from light, (sitting) upon chairs of fire etc................................................................. 61

The words of the Prophet saww to Ali asws: ‘I saww am the city of wisdom and You asws are its gate, and the city would never be come to except from the direction of its gate’............................................. 61

The words of Al-Sadiq asws: ‘When it would be the day of judgment, Allah azwj would gather the former ones and the latter ones in one plain’........................................................................... 61

The words of the Prophet saww to his saww companions: ‘Allah azwj Made Ali asws as a flag between the Eman and the hypocrisy. So the one who loves him asws would be a momin, and the one who hates him asws would be a hypocrite’. ................................................................. 63
The words of the Prophet saww: ‘the one whose joy is that he should cross the bridge and arrive to the paradise without reckoning, so let him befriend Ali asws Bin Abu Talib asws’. ........... 64

The words of the Prophet saww: ‘I saww am the chief of the Prophets as, and the Mursils as, and my saww successor asws is the chief of the succesors as, and my saww offspring is the most superior of the offsprings of the Prophets as’. ............................................................................. 65

The words of the Prophet saww to Ali asws: ‘O Ali asws! You asws are the Imam asws of the Muslims, and Emir of the Momineen, and the guide of the resplendent, and a Divine Authority of Allah azwj upon His azwj creatures’. ......................................................................................... 66
The Call On The Day Of Judgment: “The One Who Followed Ali(asws) In The World, So Let Him Stand!”

بسم الله الرحمن الرحيم

In the Name of Allah the Beneficent, the Merciful

النداء يوم القيامة من اتبع عليا عليه السلام في الدنيا فليقم

Then he would Call out for a second time: ‘Where is the Caliph of Allah(aswj) in His(aswj) earth?’ So Amir Al-Momineen(asws) will stand up’. Then will be a Call from Allah(aswj) Mighty and Majestic: “O group of creatures! This is Ali(asws) Bin Abu Talib(asws), Caliph of Allah(aswj) in His(aswj) earth, and His(aswj) Proof over His(aswj) servants. So, whoever attached himself to his(asws) rope in the house of the world should attach himself to his(asws) rope on this Day. He would be illuminated by his(asws) light and will follow him(asws) to the high levels of the Gardens."
He (Abu Abdullahasws) said: ‘So the people would arise, those who had attached themselves to hisasws rope in the house of the world. They will follow himasws to the Paradise.’

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

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

(It has been narrated) from Alliasws Bin Al-Husaynasws having said: ‘The one who loves usasws for the Sake of Allahazwj, ourasws love would benefit him even though he may be in the mountains of Daylam; and the one who loves usasws for the sake of other than Allahazwj, so Allahazwj will Do whatever Heazwj so Desires. The love for usasws, the Peopleasws of the Household drops off the sins of the servant just as the wind drops off the leaves from the tree.’

1 Bashaarat Al Mustafaasws Li Shia Al Murtazaasws - P 1 H 1
2 Bashaarat Al Mustafaasws Li Shia Al Murtazaasws - P 1 H 2
The Call On The Day Of Judgment: “Where Is The Ummy Prophet\textsuperscript{saww}?”. So He\textsuperscript{saww} Would Proceed In Front Of The People etc.

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

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

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

Abu Ja'far\textsuperscript{asws} said: ‘So some of them will be taken and they will be made to leave from it. So when Rasool-Allah\textsuperscript{saww} sees the ones from those that love us\textsuperscript{asws} are being made to leave, he\textsuperscript{saww} will weep and say: ‘O Lord\textsuperscript{azwj}, Shiias of Ali\textsuperscript{asws}!’
He\textsuperscript{saww} said: ‘So an Angel will be Sent to him\textsuperscript{saww} who will say to him\textsuperscript{saww}: ‘O Muhammad\textsuperscript{saww}, what makes you weep?’ He\textsuperscript{saww} will say: ‘And how can I not weep and I see that the people from the Shias of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} have left joining up with the companions of the Fire and are being prevented to return to my\textsuperscript{saww} Fountain?’

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

**Hadeeth Of Al-Haris Al-Hamdany with Amir Al-Momineen\textsuperscript{asws}**

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

\textsuperscript{3} Bashaarat Al Mustafa\textsuperscript{saww} Li Shia Al Murtaza\textsuperscript{asws} - P 1 H 3
Al-Haaris Al-Hamadani came up to Amir Al-Momineen Ali asws Bin Abu Talib asws along with a number of the Shias and I was among them. Al-Haaris had difficulty in his walking and was stumbling on the ground with his walking stick, and he was ill. He came up, and Amir Al-Momineen asws welcomed him – and there was a status for him from him asws. So he asws said: ‘How do we asws find you to be, O Haaris?’ He said, ‘The time has taken (its toll) from me, O Amir Al-Momineen asws, and this has been exacerbated by the grudges and disagreements of your asws companions at your asws door’. He asws said: ‘And what is their disagreement?’ He said, ‘Regarding your asws affair and the three who preceded you asws. So from the excesses of the exaggerators, and the cautious ones, and the hesitant doubters, they do not know who to place where?’

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

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

O Haaris! The truth is the best of the Hadeeth, and a Holy warrior adheres with it, and it is by the truth that I asws am informing you, so listen to me asws, then inform it to the one who has prudence, from your companions. Indeed! asws am the servant of Allah azwj and the brother of Rasool-Allah saww and the Great Truthful (Al-Siddique Al-Akbar). I asws ratified Him azwj whilst Adam as was in between the spirit and the body. Then asws was the first of the ratifiers of the truth in your community. Thus, we asws are the Formers ones and we asws are the Latter ones asws.'
Indeed! I\textasciitilde asws\textasciitilde am his\textasciitilde special one, O Haaris, and I\textasciitilde asws\textasciitilde am his\textasciitilde match, and his\textasciitilde asws\textasciitilde successor\textasciitilde asws\textasciitilde, and his\textasciitilde asws\textasciitilde guardian, and the confidant of his\textasciitilde asws\textasciitilde secrets. I\textasciitilde asws\textasciitilde have been Given\textasciitilde the understanding of the Book and the decisive speech, and knowledge of\textasciitilde the Quran. And I\textasciitilde asws\textasciitilde have been entrusted with a thousand keys (of knowledge), each of\textasciitilde which opens a thousand doors (of knowledge), each of\textasciitilde which leads to a thousand, thousand epochs (time periods), and I\textasciitilde asws\textasciitilde uphold\textasciitilde, or said: 'and I\textasciitilde asws\textasciitilde extend, the Night of Pre-determination (Laylat Al-Qadr), and that flows to me\textasciitilde asws\textasciitilde and the reserved ones of\textasciitilde my\textasciitilde asws\textasciitilde offspring just as the flowing of the night and the day until Allah\textasciitilde azwj\textasciitilde Makes\textasciitilde them\textasciitilde asws\textasciitilde to inherit the earth and the ones upon it.

Then Amir Al-Momineen\textasciitilde asws\textasciitilde grabbed the hand of Al-Haaris. He\textasciitilde asws\textasciitilde said: 'O Haaris, I\textasciitilde asws\textasciitilde am grabbing you by the hand just as Rasool-Allah\textasciitilde saww\textasciitilde grabbed me\textasciitilde asws\textasciitilde by the hand. So he\textasciitilde saww\textasciitilde said to me\textasciitilde asws\textasciitilde – when I\textasciitilde asws\textasciitilde complained about the envy of the Quresh and the hypocrites - : 'When it will be the Day of Judgment, I\textasciitilde saww\textasciitilde will grab the Rope of Allah\textasciitilde azwj\textasciitilde, or by its end – meaning from the Throne – and you\textasciitilde asws\textasciitilde, O Ali\textasciitilde asws\textasciitilde, will grab hold of my\textasciitilde saww\textasciitilde end, and your\textasciitilde asws\textasciitilde offspring\textasciitilde asws\textasciitilde will grab your\textasciitilde asws\textasciitilde end, and your\textasciitilde asws\textasciitilde Shias will grab their\textasciitilde asws\textasciitilde end.'
whilst gathering his robe and standing up to leave, ‘I don’t care after this whether I meet the death or the death meets me’.4

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

‘When the Verse “[108:1] Surely We have given you Kausar,”’ Came down upon the Prophet saww, Aliasws said to himsaww, ‘What is this ‘Al-Kawser’, O Rasool-Allahsaww?’ Heasws said: ‘A river which Allahazwj has Honoured me by’ Heasws said: ‘This honourable river, describe it for me asws, O Rasool-Allahsaww’. Heasws said: ‘Yes, O Aliasws. Al-Kawser is a river, which flows from underneath the Throne of Allahazwj. Its water is whiter than milk, and sweeter than honey, and softer than butter. Its gravel is of aquamarine, and the rubies and the coral. Its grass is of saffron, its sand is of fragrant musk, its base is underneath the Throne of Allahazwj the High’.

Then Rasool-Allahsaww struck the side of Amir Al-Momineenasws by hissaww hand, and hesaww said to himasws: ‘O Aliasws! This river is for measws, and for youasws, and for those that love youasws from after measws’.5

It was Informed to us by the Sheykh Al Ameen Abu Abdullah Muhammad Bin Shahryar Al Khaaazan during the month of Shawaal in the year five hundred and twelve at the location of our Master Amir Al-Momineen Ali Bin Abu Talibasws, from Abu Abdullah Muhammad Bin Al Hassan Bin Dawood Al Khazaain Al

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4 Bashaarat Al Mustafaasaw Li Shia Al Murtazaasws - P 1 H 4
5 Bashaarat Al Mustafaasaw Li Shia Al Murtazaasws - P 1 H 5
Speech Of The Prophet Aswaa About The Dead And The Tree Of Zaqoum

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

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

فإذا كان يحبنا فلت يلبسنا كأنه كان يحبني و يحب Açl بيتي و إن كان يبغضنا فلت يلبسنا كأنه كان يبغضني و يبغض Açl بيتي.

6 Bashaarat Al Mustafa saww Li Shia Al Murtaza asws - P 1 H 6
So if he was the one who loved us\textsuperscript{saww}, I\textsuperscript{saww} shall say: ‘O Angel of death, be friendly with him for he used to love me\textsuperscript{asws} and the People\textsuperscript{asws} of my\textsuperscript{saww} Household. And if he was one who hated us\textsuperscript{asws}, I\textsuperscript{saww} shall say to him: ‘Be harsh on him, for he used to hate me\textsuperscript{saww} and hate the People\textsuperscript{asws} of my\textsuperscript{saww} Household’.\textsuperscript{7}

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

(\textsuperscript{7} Bashaarah Al Mustafa\textsuperscript{saww} Li Shia Al Murtaza\textsuperscript{asws} - P 1 H 7
\textsuperscript{8} Bashaarah Al Mustafa\textsuperscript{saww} Li Shia Al Murtaza\textsuperscript{asws} - P 1 H 8

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

It was informed to us by Al Sheykh Abu Ali Al Hassan Bin Muhammad Al Toosy at the mentioned place, during the mentioned month, from Al Saeed Al Walid, from Al Sheykh Al Mufeed Muhammad Bin Muhammad Bin Al Nu’man, from Abu Ghalib Ahmad Bin Muhammad Al Zarary, from his uncle Abu Al Husayn Ali Bin Suleyman Bin Al Jaham, from Abu Abdullah Muhammad Bin Khalid Al Tayalis, from Al A’ala Bin Razeyn, from Muhammad Bin Al Muslim Al Saqafy who said,
I asked Abu Ja’far Muhammad asws Bin Ali asws regarding the Words of Allah azwj Mighty and Majestic [25:70] so these are they for whom Allah would Exchange their evil deeds to good ones; and Allah is ever Forgiving, Merciful. He asws said: ‘They will come with the Momin, the sinner, on the Day of Judgment until he would be made to stand at the Pausing stop for the Reckoning. And it would happen that it will be Allah azwj the Exalted, He asws will be the One Who will Take charge of his Reckoning, to the extent that He asws will not Notify anyone from the people upon his Reckoning. So he would recognise his sins, until when he acknowledges his evil deeds.

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

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

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I heard Ja’far Bin Muhammad asws saying: ‘The affliction begins with us asws, then with you all, and the hope begins with us asws then with you all.10

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

أَخْبَرَنَا أَبُو الْبَقَاءِ إِبْرَاهِيمُ الْبَصْرِيُّ بِقِرَاءَتِي عَلَيْهِ بِمَشْهَدِ الْكُوفَةِ عَلَى سَاكِنِ الرَّفَّاءُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ الرَقَّةَ السَّلَََّمُ فِي الْمُحَرَّمِ سَنَةَ سِتَّ عَشْرَةَ وَ خَمْسِمِائَةٍ قَالَ: حَدَّثَنَا أَبُو طَالِبٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عُتْبَةَ فِي رَبِيعِ الْوَّالِدِ سَنَةَ ثَلََاثٍ وَ أَفْصَلَ وَقَالَ: حَدَّثَنَا حَجَرُ بْنُ عُثْمَانَ بِنْ عَلِيٍّ بْنُ مُحَمَّدٍ بْنِ الْحَمْدِ السَّهَالِ مَا كَانَ لِهِ أَحَدٌ مِنَ النَّاسِ فَيُعَرِّفَهُ ذُنُوبَهُ حَتَّى إِذَا أَقَرَّ بِسَيِّئَاتِهِ. 9

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

I heard Ja’far Bin Muhammad asws saying: ‘The affliction begins with us asws, then with you all, and the hope begins with us asws then with you all.10

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

أَخْبَرَنَا أَبُو الْبَقَاءِ إِبْرَاهِيمُ الْبَصْرِيُّ بِقِرَاءَتِي عَلَيْهِ بِمَشْهَدِ الْكُوفَةِ عَلَى سَاكِنِ الرَّفَّاءُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ الرَقَّةَ السَّلَََّمُ فِي الْمُحَرَّمِ سَنَةَ سِتَّ عَشْرَةَ وَ خَمْسِمِائَةٍ قَالَ: حَدَّثَنَا حَجَرُ بْنُ عُثْمَانَ بِنْ عَلِيٍّ بْنُ مُحَمَّدٍ بْنِ الْحَمْدِ السَّهَالِ مَا كَانَ لِهِ أَحَدٌ مِنَ النَّاسِ فَيُعَرِّفَهُ ذُنُوبَهُ حَتَّى إِذَا أَقَرَّ بِسَيِّئَاتِهِ. 9

It was informed to us by the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Al Toosy, from Al Saeed Al Walid, from Abu Abdullah Muhammad Bin Muhammad Bin Al Numan, from Abu Bakr Muhammad Bin Umar Al Ja’aby, from Abu Al Abbas Ahmad Bin Muhammad Ibn Saeed Bin Uqda, from Ja’far Bin Abdullah, from Sa’dan Bin Saeed, from Sufyan Bin Ibrahim Al Qaidy Al Famy who said,
It was informed to us by Abu Al Baqa’a Ibrahim Bin Al Husayn Bin Ibrahim Al Raqa Al Basry, by my reading upon him in the location of Al Kufa, greetings be upon its dwellers, in Al Muharram, the year five hundred and sixteen, from Abu Talib Yahya Bin Muhammad Bin Al Husayn Bin Utba in Rabbi Al Awwal, the year four hundred and sixty three in Al Basra in the location of Al Nakhaseen, greetings be upon its owner, from Abu Al Husayn Muhammad Bin Ahmad Bin Khalid Al Mazary in Al Muharram, the year Four hundred and thirty six in the location of Al Nakhaseen, from Al Sheykh Abu Muhammad Haroun Bin Musa Bin Ahmad Al Tal Akbary, in Safar, the year three hundred and eight three in Baghdad, from Abu Al Husayn Muhammad Bin Ahmad Bin Mahkzoum, a slave of the Clan of Hashim, from Al Hassan Ibn Abdul Ghaffar Al Ansary, from Ahmad Bin Muhammad Bin Malik, from Yazeed Bin Haroun, from Humeyd Al Taweeel, from Abu Zurara, 

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

[النبي يكتني عليها أبا تراب]

The Prophet(saww) Tekonyms Ali(asws) As ‘Abu Turab’

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

11 Bashaarat Al Mustafa(saww) Li Shia Al Murtaza(asws) - P 1 H 12
I said to Abdullah Bin Abbas, ‘Why did Rasool-Allahsaww know Aliasws as ‘Abu Turab’? He said, ‘Because heasws is the Masterasws of the earth and a Divine Authority upon his inhabitants after himasww, and due to himasws is its remaining, and to himasws is its tranquillity; and I have heard Rasool-Allahsaww saying: ‘When it will be the Day of Judgment and the disbeliever upon seeing what Allahaswj the Exalted has Prepared for the Shias of Aliasws, from the Rewards and the advantages and the prestige, he would say, [78:40] O! I wish I were dust! i.e., ‘If only I was from the Shias of Allahaswj and that is the Speech of Allahaswj Mighty and Majestic [78:40] and the unbeliever shall say: O! I wish I were dust!’

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

‘Abu Abdullahasws said: ‘The one who finds coolness of ourasws love upon hisasws heart, so let him frequently supplicate for his mother, for she has not betrayed his father.’

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

‘I and Umar Bin Al-Khattab were seated in the presence of the Prophetasww, and Aliasws was seated by hisasww side, when Rasool-Allahsaww recited [27:62] O One Who Answers the distressed one when he calls upon Him and Removes the evil, and
He will Make you to be successors in the earth. Is there a god with Allah? Little is it that you mind!

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

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

I heard Ja’far Bin Muhammad asws saying: ‘We asws are the Choice of Allah azwj from His aswj creatures, and our asws Shias are the Choice of Allahazwj from the community of His aswj Prophet asww’.

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

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

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14 Bashaaarat Al Mustafa saww Li Shia Al Murtaza asws - P 1 H 15
15 Bashaaarat Al Mustafa saww Li Shia Al Murtaza asws - P 1 H 16
It has been narrated) from Abu Ja'far Muhammad asws Bin Ali asws having said: 'Amir Al-Momineen Ali asws Bin Abu Talib asws addressed (the people) at Al-Kufa after his asws leaving from Al-Nahrwan, and it reached him asws that Muawiyah is insulting him and faulting him asws, and he is killing his asws companions. So he asws stood addressing, and he asws praised Allah azwj and Extolled upon Him azwj and sent Salawat upon Rasool Allah saww, and he asws mentioned what Allah azwj had Favoured with upon His saww Prophet asww and upon him asws, then said: 'Had it not been for a Verse from the Book of Allah azwj, I asws would not mention what I asws am mentioning it in this place of mine. Allahazwj Mighty and Majestic is Saying [93:11] And as for the favour of your Lord, do announce (it).

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

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

Abdul Aziz Bin Yahya, from Al Basra, from Al Mugheira Bin Muhammad, from Raja’a Bin Abu Salma, from Amro Bin Shimr, from Jabir Al-Ju’fy,
I\textsuperscript{asws} am the debater of (against) the heroes, and a fighter of the horsemen, and a destroyer of the ones who disbelieve in the Beneficent, and son-in-law of the best of the creatures\textsuperscript{saww}. I\textsuperscript{asws} am the chief of the successors\textsuperscript{as} and a successor\textsuperscript{asws} of the best of the Prophets\textsuperscript{as}. I\textsuperscript{asws} am a door of the city of knowledge and a treasurer of the knowledge of Rasool-Allah\textsuperscript{saww} and his\textsuperscript{saww} inheritor, and I\textsuperscript{asws} am the husband of the chaste chieftess of the women of the worlds, (Syeda) Fatima\textsuperscript{asws}, the pious, the pure, the clean, the righteous, the Guide, the beloved of the Beloved of Allah\textsuperscript{azwj} and the best of his\textsuperscript{saww} daughters, and his\textsuperscript{saww} lineage, and an aroma of Rasool-Allah\textsuperscript{saww}. His\textsuperscript{saww} grandsons are the best of the grandsons, and my\textsuperscript{asws} children are the best of the children. Can anyone deny what I\textsuperscript{asws} am saying? Where are the People of the Book submitting (to)?

أَلََ وَ إِنِّي مَخْصُوصٌ فِي الْقُرْآنِ بِأَسْمَاءٍ احْذَرُوا أَنْ تَغْلِبُوا عَلَيْهَا فَتَضِلُّوا فِي دِينِكُمْ يَقُولُ اللََُّّ عَزَّ وَ جَلَّ إِنَّ اللَََّّ مَعَ الصَّادِقِينَ أَنَا ذَلِكَ الصَّادِقُ وَ أَنَا الْْمُؤَذِّنُ فِي الدُّنْيَا وَ الْْخِرَةِ قَالَ اللََُّّ تَعَالَى فَأَذَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللََِّّ عَلَى الظَّالِمِينَ أَنَا ذَلِكَ الْمُؤَذِّنُ وَ قَالَ اللََُّّ تَعَالَى وَ أَذانٌ مِنَ اللََِّّ وَ رَسُولِهِ فَأَنَا ذَلِكَ الَْْذَانُ وَ أَنَا الْمُحْسِنُ يَقُولُ اللََُّّ عَزَّ وَ جَلَ وَ إِنَّ اللَََّّ لَمَعَ الْمُحْسِنِينَ وَ أَنَا ذُو الْقَلْبِ يَقُولُ اللََُّّ عَزَّ وَ جَلَ إِنَّ فِي ذلِكَ لَذِكْرى لِمَنْ كانَ لَهُ قَلْبٌ وَ أَنَا الذِّكْرُ يَقُوَّلُ اللََُّّ عَزَّ وَ جَلَ عَلَى جُنُوبِهِمْ Q 29:69

Then a proclaimer would proclaim among them that the Curse of Allah is on the unjust. I\textsuperscript{asws} am that proclaimer. And Allah\textsuperscript{azwj} the Exalted Said [9:3] And a proclamation from Allah and His Rasool. So, I\textsuperscript{asws} am that proclamation.

وَ أَنَا ذُلِكَ المُحْسِنُ يَقُولُ اللََُّّ عَزَّ وَ جَلَ وَ إِنَّ اللَََّّ لَمَعَ المُحْسِنِينَ أَنَا ذُو الْقَلْبِ يَقُولُ اللََُّّ عَزَّ وَ جَلَ إِنَّ فِي ذلِكَ لَذِكْرى لِمَنْ كانَ لَهُ قَلْبَ وَ أَنَا الذِّكْرُ يَقُوَّلُ اللََُّّ عَزَّ وَ جَلَ الْْذِينَ يَذْكُرُونَ اللََُّّ فِي جَنَّةٍ وَ غَفُوًّا وَ عَلَى جُنُوبِهِمْ And I\textsuperscript{asws} the good doer Allah\textsuperscript{azwj} Mighty and Majestic is Speaking of [29:69] and Allah is most surely with the doers of good. And I\textsuperscript{asws} am the one with the heart Allah\textsuperscript{azwj} Mighty and Majestic is Speaking of [50:37] Most surely there is a Reminder in this for him who has a heart. And I\textsuperscript{asws} am the rememberer (Zakir) Allah\textsuperscript{azwj} Mighty and Majestic is Speaking of [3:191] Those who remember Allah standing and sitting and lying on their sides.
And we are the owners of the Heights (A’raaf), I and my uncle, and my cousin. By the One Who Split the seed and the cores, the Fire will not penetrate to the one who have love for us, no would he enter the Paradise the one who has hatred for us. Allah Mighty and Majestic is Saying [7:46] And between the two there shall be a veil, and upon the heights there shall be men recognising all by their marks.

And I am of the ‘marriage’ (son in law) Allah Mighty and Majestic is Speaking of [25:54] And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage. And I am the retaining ear which Allah Mighty and Majestic is Speaking of [69:12] and that the retaining ear would retain it. And I am the submitted to Rasool in the world and the Hereafter.

Indeed! He has Made your love to be. (It is) by hatred of me the hypocrite is recognised, and by love for me except for a Momin, nor would he hate you except for a hypocrite. And I am the owner of the flag of Rasool in the world and the Hereafter.

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

And it has reached me that Muawiya is insulting me and cursing me. O Allah! Intensify Your Trampling upon him and Send down the Curses upon the
deserving one. Ameen, Lord\(^{\text{azwj}}\) of the worlds, Lord\(^{\text{azwj}}\) of Ismail\(^{\text{as}}\) and the Stimulant of Ibrahim\(^{\text{as}}\). You\(^{\text{azwj}}\) are the Praised, the Glorious'.

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

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

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

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

\(^{16}\) Bashaarat Al Mustafa\(^{\text{saww}}\) Li Shia Al Murtaza\(^{\text{asws}}\) - P 1 H 17
Amir Al-Momineen \textsuperscript{asws} said: ‘Qanbar! Arise and receive glad tidings, for Allah \textsuperscript{azwj} is Wrathful upon the community apart from our \textsuperscript{asws} Shias. Indeed! For everything there is a nobility and the nobility of the Religion is the Shia. Indeed! And for everything there is a pillar and the pillars of the Religion are the Shias. Indeed! And for everything there is a chief, and the chief of the gatherings, is the gathering of our \textsuperscript{asws} Shias. Indeed! And for everything is are witnesses, and the witnesses of the earth are our \textsuperscript{asws} Shias dwelling therein.

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

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

It was informed to us by the Sheyk Al Mufeed Abu Ali Al Hassan Bin Muhammad Al Toosy, from Al Saeed Al Walid, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan Al Harsy Al Baghdady, from Abu Bakr Muhammad Bin Umar Al Ja’aby, from Ja’far Bin Muhammad Al Husayni, from Ahmad Bin Abdul Man’am, from Abdullah Bin Muhammad Al Fazary, from Ja’far Bin Muhammad \textsuperscript{asws}, from his \textsuperscript{asws} father \textsuperscript{asws}, from Jabir.

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

\textsuperscript{17} Bashaarat Al Mustafa \textsuperscript{saww} Li Shia Al Murtaza \textsuperscript{asws} - P 1 H 18
(It has been narrated) from Abu Ja'far Muhammad Bin Ali, from Jabir Bin Abdullah Al-Ansary who said, ‘Rasool-Allah 

saww said to Ali Bin Abu Talib: ‘Shall I give you glad tidings? Shall I confer upon you?’ He said: ‘Yes, O Rasool-Allah!’ He 

saww said: ‘I was Created, (both) me and you, from one clay (essence). So there remained some remnants from it, and our Shias were Created from it. Thus, when it will be the Day of Judgment, the people would be called by the names of their mothers except for our Shias, for they would be called by the names of their fathers, due to the goodness of their births’. 

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

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

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18 Bashaaarat Al Mustafa 

saww Li Shia Al Murtaza 

asws - P 1 H 19

19 Bashaaarat Al Mustafa 

saww Li Shia Al Murtaza 

asws - P 1 H 20
It was informed to us by Abu Abdullah Muhammad Bin Ahmad Bin Muhammad Bin Shahriyar Al Khazin at the location of Al Kufa, the greetings be upon its dwellers, in Rabbi Al Awwal of the year five hundred and sixteen by my reading upon it, from Abu Mansour Muhammad Bin Muhammad Bin Abdul Aziz Al Ma'dal, from His words and his book in Al Medina of Al Islam in Zil Qadah of the year four hundred and seventy, from Al Akbary Abu Al Hassan Bin Razqawayh, from Abu Umeyr Bin Al Samak, from Ali Bin Muhammad Qazwiny, from Dawood Bin Suleyman Bin Wahab Bin Ahmad Al Qazwiny Al Sagary in the year two hundred and sixty six, said, ‘

حَدَّثَنَا عَلِيُّ بْنُ مُوسَى الرِّضَا قَالَ: حَدَّثَنَا أَبِي مُوسَى بْنُ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ مُحَمَّدٍ عَنْ أَبِيهِ عَلِيَّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ عَنْ أَبِيهِ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ: مَنْ أَحَبَّ أَنْ يَرْكَبَ سَفِينَةَ النَّجَاةِ وَ يَتَمَسَّكَ بِالْعُرْوَةِ الْوُثْقى وَ يَعْتَصِمَ بِحَبْلِ اللَّهِ الْمَتِينِ فَلْيُوَلِّي عَلِيّاً عَبْدِي وَ لْيُعَادِ عَدُوَّهُ وَ لْيَأْتَمَّ بِالْهُدَاةِ الْمَيَامِينِ مِنْ وُلْدِهِ فَإِنَّهُمْ خُلَفَائِي وَ أَحِبَّائِي وَ حُجَجُ اللَّهِ عَلَى الْخَلْقِ بَعْدِي وَ سَادَاتُ أُمَّتِي وَ قَادَةُ الَْْتْقِيَاءِ إِلَى الْجَنَّةِ حِزْبُهُمْ حِزْبُي وَ حِزْبِي حِزْبُ اللَّهِ وَ حِزْبُ أَعْدَائِهِمْ حِزْبُ الشَّيْطَانِ.

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

قال فَ وَ بِالِْْسْنَادِ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ قَالَ حَدَّثَنَا أَبِي عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ عَنْ طَلْحَةَ بْنِ زَيْدٍ رَبِّ الْأَلْمَاشِ.

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

رَسُولُ اللَّهِ صَلَّي اللَّهُ عَلَيْهِ وُلِّيَةُ عَلِيِّ بْنِ إِبْرَاهِيمَ وَ وَلِيَةُ اللَّهِ وَ حُبُّهُ عِبَادَةُ اللَّهِ وَ اتِّبَاعُهُ فَ رِيضَةُ اللَّهِ وَ أَوْلِيَاءُ اللَّهِ وَ أَعْدَاءُ اللَّهِ وَ حِزْبُهُ حِزْبُ اللَّهِ وَ سِلْمُهُ سِلْمُ اللَّهِ.

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

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

20 Bashaarat Al Mustafa saww Li Shia Al Murtaza asws - P 1 H 21
21 Bashaarat Al Mustafa saww Li Shia Al Murtaza asws - P 1 H 22
And by the chain, he said, 'Al Husayn Bin Ahmad Bin Idrees narrated to us, from his father, from Ahmad Bin Muhammad Bin Khalid, from Al Abbas Bin Marouf, from Muhammad Bin Yahya Al Khaaaz, from Talha Bin Zayd,

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

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

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

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

The one who befriends them so he has befriended and the one who is inimical to them so he has been inimical to me, and the one who opposes them so he has opposed me, and the one who is disloyal to them so he has been disloyal to me, and the one who is righteous to them has been righteous to
me saww; and may Allah azwj Help the one who helps them asws and Cut-off the one who cuts them asws off, and Help the one who assist them asws, and Abandon the one who abandons them asws.

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

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

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

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

23 Bashaarat Al Mustafa saww Li Shia Al Murtaza asws - P 1 H 24
allegiance you would be breaking. Allah^{azwj} Mighty and Majestic Revealed the Quran unto me^{saww}, and he^{asws} is the one (who would interpret it), the one who opposes him^{asws} would stray, and the one who seeks His^{azwj} Knowledge with other than Ali^{asws} would be destroyed.

أَيُّهَا النَّاسُ اسْمَعُوا قُوَّةِ وَ اغْفِرْوا حَقَّ نَصِيحَتِي وَ لاَ تَخَالَفْنِي فِي أَهْلِ بَيْتِي إِلَّا بِالَّذِي أُمِرْتُمْ بِهِ وَ مَنْ فِئَتْهُمْ فَقَدْ فَهَّلَتْهُمْ خَامِسَتَوْنِي وَ قَرَابَتَيْنِ وَ إِخْوَتِي وَ أَوْلَادِي فَإِنَّمَا مَجْمَعُونَ وَ مَساَلَونَ عَنِ النِّقَالِينَ فَأَطَلَعُوا كَفِّي حَيْبَلِيِّنِي فِي هَٰذَٰلِكَ أَهْلُ بَيْتِي

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

فَمَنْ آذَاهُمْ فَقَدْ آذَانِي وَ مَنْ ظَلَمَهُمْ فَقَدْ ظَلَمَنِي وَ مَنْ أَذَلَّهُمْ فَقَدْ أَذَلَّنِي وَ مَنْ أَعْزَهُمْ فَقَدْ أَعْزَنِي وَ مَنْ أَكْرَمَهُمْ أَكْرَمَنِي وَ مَنْ نَصَرَهُمْ نَصَرَنِي وَ مَنْ خَذَلَهُمْ خَذَلَنِي وَ مَنْ طَلَبَ الْهُدَى فِي غَيْرِهِمْ فَقَدْ كَذَّبَنِي

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

أَيُّهَا النَّاسُ اتَّقُوا اللَََّّ وَ انْظُرُوا مَا أَنْتُمْ قَائِلُونَ إِذَا لَقِيتُمُونِي فَإِنِّي خَصْمٌ لِمَنْ عَادَاهُمْ وَ آذَاهُمْ وَ مَنْ كُنْتُ خَصْمَهُ فَقَدْ خَصِمْتُهُ أَقُولُ قَوْلِي هَذَا وَ أَسْتَغْفِرُ اللَََّّ لِي وَ لَكُمْ.

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

أَيُّهَا النَّاسُ اتَّقُوا الله وَ اطْمَّرُوا مَا أَنْتُمْ قَادِرُونَ إِذَا أَقْبَلَتْكُمْ أَقْبَلَتْكُمْ لِأَهْلِ الْجَانَّةِ خَصِمُ لِمَنْ عَادَاهُمْ وَ آذَاهُمْ وَ مَنْ كُنْتُ خَصِمَ لَّهُمْ فَخُصِمَ لِهِنَّ حَسَنَتَهُمْ أَقْبَلَ فَطَنَّهُمْ قَوْلِي هَذَا وَ أَسْتَغْفِرُ اللَََّّ لِي وَ لَكُمْ.

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

وَ بِهِذَا الإِسْمَانِ قَالَ: [قول رسول الله (ص) أربعة أنا لهم شفيع يوم القيامة لو أتوني بذنوب أهل الأرض]

And by this chain, said,

Rasool-Allah^{saww} - Li Shia Al Murtaza^{asws} - P 1 H 25

24 Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws}
Rasool-Allah⁷⁷ said: ‘There are four for whom He⁷⁷ will be interceding for them on the Day of Judgment, and even if they were to come to be with (all) the sins of the people of the earth – the striker with his sword for (the defence of) an Imam⁷⁷ of my⁷⁷ offspring, and the fuller for them⁷⁷ of their⁷⁷ needs, and the striver regarding their⁷⁷ needs which they⁷⁷ were desperate to, and the one who loves them⁷⁷ with his heart and his tongue’.


The Words Of The Prophet⁷⁷: ‘Love For Me⁷⁷ And Love For The People⁷⁷ Of My⁷⁷ Household Would Benefit In Seven Places’.

Akhbaraat Al Mustafa⁷⁷ Li Shia Al Murtaza⁷⁷ - P 1 H 26
Bashaarat Al Mustafa⁷⁷ Li Shia Al Murtaza⁷⁷ - P 1 H 27
From Abu Ja'far Muhammad Bin Ali asws Bin Al-Husayn asws, from Ali asws father asws having said: 'Rasool-Allah saww said: ‘(Having) my love and the love of the People asws of my saww Household would benefit in seven places (when) their state would be grievous – during the death, and in the grave, and during the publicity (of the deeds), and during the recording, and during the Reckoning, and at the Scale, and at the Bridge’.

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

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

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

Ali asws is the Light of Allah azwj in His azwj Country and His azwj Divine Authority upon His azwj servants. Ali asws is the sword of Allah azwj against His azwj enemies and an inheritor of the knowledge of His aswj Prophets as. Ali asws is the Exalted Speech of Allah azwj and the speech of his asws enemies is the lowest. Ali asws is the chief of the successors as and the successor asws of the chief of the Prophets saww. Ali asws is Emir of the Momineen and the Guide of the resplendent, and the Imam asws of the Muslims. Allah azwj will not Accept the Eman except with (being in) his asws Wilayah and (being with) his asws obedience.'
The Words Of The Prophet\textsuperscript{saww} To Ali\textsuperscript{asws}: ‘O Ali\textsuperscript{asws}! Your\textsuperscript{asws} Shias, They Would Be The Successful Ones On The Day Of Judgment’.

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

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

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

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

O Ali\textsuperscript{asws}! I\textsuperscript{saww} would intercede for your\textsuperscript{asws} Shias tomorrow when I\textsuperscript{saww} stand at the place of the most Praised One\textsuperscript{azwj} (المقام المحمود , the place of the most Praised One), therefore give them the glad tidings of that.
O Ali asws! Your asws Shias are the Shias of Allah aswj and your asws helpers are the Helpers of Allah aswj, and they are the friends of Allah aswj, and your asws party is the party of Allah aswj.

يا عليًّ سعد من تولاك و شقي من عاداك

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

يا عليّ لك كنز في الجنة و انت ذو قرئيّها.

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

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

و بالهبة قال: حدثنا محمد بن إبراهيم قال: حدثنا أبو جعفر محمد بن جرير الطبري قال: حدثنا أبو محمد مهمن بن الحسن بن يزيد الأنصاري قال: سمعت جابر بن عبد الل�性 النصاري يقول:

قال رسول الله ص: إذن يوم القيامة فينادى الأئمة قاطعين على لب سائرجيها من لون ورطب قافرحما من الزمرد الأخضر دينها من الملك الأخر يقفان علية فتية من نور يرسي ظاهرها من بطنها و بطنها من ظاهرها داخلها عفو الله و خرجها رحمته و على رأسها نجاج من نور النبيات صناعات و ركبت كل عزمها ببدر و البدر بوسي الكوكبᓲ Binder في أفق السماء

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

وعن أبي جعفر محمد بن علي الباقري قال: سمعت جابر بن عبد الله الأنصاري يقول: قال رسول الله ص: إذن يوم القيامة فينادى الأئمة قاطعين على لب سائرجيها من لون ورطب قافرحما من الزمرد الأخضر دينها من الملك الأخر يقفان علية فتية من نور يرسي ظاهرها من بطنها و بطنها من ظاهرها داخلها عفو الله و خرجها رحمته و على رأسها نجاج من نور النبيات صناعات و ركبت كل عزمها ببدر و البدر بوسي الكوكبᓲ Binder في أفق السماء

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

And on her asws right would be seventy thousand Angels, and one her asws left would be seventy thousand Angels, and Jibraeel asws would be holding the reins of the she-camel and

29 Bashaarat Al Mustafa saww Li Shia Al Murtaza asws - P 1 H 30
he would call out in a high voice of his: ‘Close your eyes until (Syeda) Fatima moves over!’

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

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

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30 Bashaarat Al Mustafa Lay Shia Al Murtaza - P 1 H 31
The Words Of The Prophet{saww}: ‘In Ali{asws} there are such Qualities, if one of these was to be in the entirety of the people, they would suffice with it as a merit’. and the words of the Prophet{saww}: ‘the love for Ali{asws} is Eman and hatred to him{asws} is disbelief’.

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

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

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

And his{saww} words: ‘The war of Ali{asws} is the war of Allah{azwj}, and peace of Ali{asws} is the Peace of Allah{azwj}’, and his{saww} words: ‘A friend of Ali{asws} is a friend of Allah{azwj} and an enemy of Ali{asws} is an enemy of Allah{azwj}’, and his{saww} words: ‘Ali{asws} is the Divine Authority of Allah{azwj} and His{azwj} Caliph upon His{azwj} servants’, and his{saww} words: ‘Loving Ali{asws} is Eman and hating him{asws} is disbelief’;
And his saww words: ‘The party of Ali asws is the Party of Allah azwj, and the party of his asws enemies is the party of the Satan', and his saww words: ‘Ali asws is with the Truth and the Truth is with Ali asws'. They will not be separating until they return unto me saww at the Fountain; and his saww words: ‘Ali asws is the distributor of the Paradise and the Hell'; and his saww words: ‘The one who separates from Ali asws so he has separated from me saww, and the one who separates from me saww so he has separated from Allah azwj Mighty and Majestic'; and his saww words: ‘The Shias of Ali asws, they would be the successful ones on the Day of Judgment''.31

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

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

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

31 Bashaarat Al Mustafa saww Li Shia Al Murtaza asws - P 1 H 32
32 Bashaarat Al Mustafa saww Li Shia Al Murtaza asws - P 1 H 33
The words of the Prophet saww: ‘The rest and the comfort, and the happiness and the glad tidings is for the one who takes Ali asws as an Imam asws and befriends him asws.

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

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

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

It is a right of Ali asws that he asws includes them in my saww intercession, because they are my saww followers. So the one who follows me saww, so he is from me saww, a Sunnah which flows in me saww from Ibrahim as, because I saww am from Ibrahim as, and Ibrahim as is from me saww, and my saww merit is for him as is a merit of his as, and his as merit is my saww merit, and I saww am superior than him saww, being a ratification of the Words of my saww Lord azwj

[3:34] Offspring one from the other; and Allah is Hearing, Knowing.'
And it was so that Rasool-Allah sallallahu alaihi wasallam had immersed his legs in the fountain of Umm Ibrahim, until it became a habit of the people’.33

And from him, from his uncle, from his father, from his uncle Abu Ja’far, from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Yahya, from Al Abbas Bin Marouf, from Abu Jafar al Abdy, from Abu Haroun Al Abdy, from Abu Saeed Al Khudry who said,

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

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

Then there would come a Call from the Presence of Allah azwj Mighty and Majestic to be heard by the Prophets asws and the entirety of the creatures: “This is the level of Muhammad sallallahu alaihi wasallam. So I shall come, and I sallallahu alaihi wasallam on that Day, would be adorned with (Divine) Robes, and upon me sallallahu alaihi wasallam would be a crown of the king and a garland of dignity, and Ali asws Bin Abu Talib asws would be in front of me sallallahu alaihi wasallam, and in his asws hand would be the Flag of Praise (لواء الحمد). There would be written upon it: “There is no god except for Allah azwj! The successful ones are those who are Awarded by Allah azwj!”
And when we asws would pass by the Prophets as, they as would be saying, ‘These are two Angels of Proximity, and we as do not recognise them and we as have not seen them (before)’. And when we asws pass by the Angels, they would say: ‘These are two Prophets as, both Mursils as’, until the highest level, and Ali asws would be following me asw until I asaww came to the highest level from it, and Ali asws would be lower than me saww by a level, there would neither remain a Prophet as on that Day, nor a truthful, nor a martyr except he would say: ‘Beatitude to these two servants. How prestigious they are to Allah azwj!’

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

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

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

Then Ali Bin Abu Talib would be going, and with him would be the keys of the Paradise and the Collars of the Fire, until he pauses upon the cell of Hell, and its sparks would be flying, and its exhalations would be high, and its heat would be intense, and Ali would be grabbing hold of its reins, and it would be saying: ‘Calm down, O Hell! Seize this one and leave this one. Seize this enemy of mine and leave his friend of mine’. So Hell, on that Day, would be more intensely obedient to Ali than a slave of one of yours is to his master. If he so desires, he would send it right, and if he so desires to he would send it left, and Hell, on that Day would be more obedient to Ali with regards to what he orders it with, than the entirety of the creatures’.

And by this chain, said, ‘It was narrated to us by Muhammad Bin Al Husayn Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Al Nazar Al Bazanty who said, ‘I read a letter of Abu Al-Hassan Al-Reza: Deliver to my Shias that Visiting me equates to a thousand Hajj in the Presence of Allah’, for the one who visits

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34 Bashaarat Al Mustafa Lay Shia Al Murtaza - P 1 H 35
So I said to Abu Ja’far, ‘A thousand Hajj?’ He said: ‘Yes, by Allah! A thousand, thousand Hajj for the one who visits him, recognising his right’.

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

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

The words of the Prophet to Ali: ‘You are my brother, and my successor, and my inheritor, and my caliph upon my community during my lifetime and after my passing away’.

It was informed to us by the Sheykh Abdullah Al Hassan Bin Al Husayn Bin Al Hassan Bin Babuwayh, from his uncle Abu Ja’far, from his father Al Hassan, from his uncle Abu Ja’far, from his father, from Abdullah Bin Al Hassan Al Mowdib, from Ahmad Bin Ali Al Isfahany, from Ibrahim Bin Muhammad Al Saqafy, from Muhammad Bin Al Kufy, from Suleyman Bin Abdullah Al Hashimy, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar, from Jabir Al Ju’fy who said,
I heard Jabir Bin Abdullah Al-Ansary was saying, 'I heard Rasool-Allahsaww saying to Aliasws Bin Abu Talibasws: ‘O Aliasws! Youasws are mysaww brother, and mysaww successor, and mysaww inheritor, and mysaww Caliph during mysaww lifetime and after mysaww passing away. The one who loves youasws also loveasws me, and yourasws hater is myasws hater, and yourasws enemy is myasws enemy, and yourasws friend is myasws friend’.


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

‘Rasool-Allahsaww said: ‘Allahazwj Blessed and High Established brotherhood between measws and Aliasws Bin Abu Talibasws’, and Married himasws to myasws daughterasws from above the seven skies, and the Angels of Proximity testified upon that, and Hazwj Made himasws as a successorasws of mineasws and Iasws am from himasws. He who loves himasws loves measws and hisasws hater is myasws hater, and that the Angels tend to get closer to Allahazwj by acquiring love for himasws.

The most superior of the Eids is the day in which Aliasws was nominated at Ghadeer Khumm

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

37 Bashaarat Al Mustafasaww Li Shia Al Murtazaasws - P 1 H 38
38 Bashaarat Al Mustafasaww Li Shia Al Murtazaasws - P 1 H 39
(It has been narrated) from Al-Sadiq Ja’far asws Bin Muhammad asws from his asws father asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘The Day of Ghadeer Khumm is the most superior Eid of my saww community, and it is the Day in which Allah azwj, Exalted is His Mention, Commanded me saww to nominate My saww brother Ali asws Bin Abu Talib asws as a (Divine) ‘Sign’ for my saww community, to be Guided by him asws from after me saww. And it is the Day in which Allah azwj Perfected the Religion during it and Completed the Favours upon my saww community during it, and was Pleased for them with Al-Islam as a Religion’.

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

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

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

Group of people! By the One aswj Who Sent me saww with the Prophet-hood, and Chose me saww over the entirety of the creatures. I saww did not appoint Ali asws as a Flag for
my community until Allah Notified him by his name in the skies, and Obligated his Wilayah upon His Angels'.

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

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

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

So the one who doesn't know him so he has not known me, and the one who recognises him, so he has recognised me, and the one who denies his Imamate, so he has denied my Prophet-hood, and the one who rejects his Emirship so he has rejected my Messengership, and the one who repels his merits so he has decreased me (Takseer), and the one who fights him so he would have fought me, and the one who reviles him so he has reviled me, because he is from me, having been Created from my essence. And he is the husband of (Syeda) Fatima, my daughter, and father of my two sons Al-Hassan and Al-Husayn.'
Then he saww said: I saww, and Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws, and nine from the sons of Al-Husayn asws are the Divine Authorities of Allah azwj upon His creation, being inimical to the enemies of Allah azwj and being friends with the friends of Allah azwj.

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

It was informed to us by the Sheykh Abu Al Baqa’a Ibrahim Bin Al Husayn Bin Ibrahim Al Basry, by my reading upon it during Al Muharram of the year five hundred and sixteen at the location of our Master asws Amir Al Momineen Ali Bin Abu Talib asws, from Abu Talib Muhammad Bin Al Hassan Bin Utba, from Abu Al Hassan Muhammad Bin Al Husayn Bin Ahmad, from Muhammad Bin Wahhab Al Dulaymi, from Ali Bin Ahmad Bin Kaseer Al Askary, from Ahmad Bin Al Mufazzal Abu Salma Al Isfahany, from Rashid Bin Ali Bin Wail Al Qurshy, from Abdullah Bin Hafs Al Madany, from Muhammad Bin Is’haq, from Saeed Bin Zayd Bin Artat who said, ‘I met Kumayl Bin Ziyad and asked him about the merits of Amir Al-Momineen Ali asws Bin Abu Talib asws. So he said, ‘Shall I inform you of the bequest he asws bequeathed to me with one day? It would be better for you that the world and whatever is in it. I said, ‘Yes’. He said to me that Ali asws said to me: ‘O Kumayl Bin Ziyad! Name during every day with the Name of Allah aswj, and there is neither a Might nor Strength except with Allah aswj, and rely upon Allah aswj, and mention us asws, and name with our asws names, and send Salawat upon us asws, and seek Refuge with Allah aswj, our asws Lord aswj, and protect from yourself and what surrounds it with your care, it would suffice you for the evil of that day.

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

40 Bashaarat Al Mustafa saww Li Shia Al Murtaza asws - P 1 H 41
O Kumayl! There is none from a knowledge, except and asws have begun it, and there is none from a secret, except Al-Qaim asws would end it (disclose it).

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

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

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

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

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

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

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

O Kumayl! When you have fulfilled your meal, so Praise Allah azwj upon what He azwj has Graced you and raise your voice with that so that the ones besides you would Praise Him azwj, for your Recompense would be Magnified due to that.
O Kumayl! Do not overfill your stomach with food, and leave a space in it for the water, and room for the air.

يَا كُمَيْلُ لا تَنْفَذِ [تنفاذ] طَعَامَكَ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ لمْ يَنْفِذْ [تنفاذ]

O Kumayl! Do not criticise your meal, for Rasool-Allah (PBUH) never criticised his meal'.

يَا كُمَيْلُ لا تَرْفَعِ يَدَكَ مِنَ الطَّعَامِ إِلَّا وَ أَنْتَ تَشْتَهِيهِ فَإِذَا فَعَلْتَ ذَلِكَ فَأَلْتَ فَسَنْمُرْ رَحْمَةً

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

يَا كُمَيْلُ صَحِيحَةُ النَّبِيِّ صلى الله عليه وسلم صَحِيحَةُ الْمَاءَ

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

يَا كُمَيْلُ الْبَرَكَةُ فِي الْمَالِ مِنْ إِيتَاءِ الزَّكَاةِ وَ مَوَاسِيَةِ الْمُؤْمِنِينَ وَ صِلَةِ الَّذِينَ غَيْرَهُمْ لأَهْلَ الْبَلَدِ

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

يَا كُمَيْلُ زِدْ قَرَابَتَكَ عَلَى مَا تُعْطِي سِوَاهُ مِنَ الْمُؤْمِنِينَ وَ كُنْ بِهِمْ أَرْفَعَ وَ عَلَيْهِمْ أَعْطَفَ وَ تَصَدَّقَ عَلَى الْمَسَكِينِ

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

يَا كُمَيْلُ الصَّدَقَةُ تُنْمَى عِنْدَ اللَّهِ

O Kumayl! The charity is enhanced in the Presence of Allah (PBUH).

يَا كُمَيْلُ حُسْنُ خُلُقِ الْمُؤْمِنِ الْمُهْمَّدُ وَ جَمَالُهُ بِخَالِقِهِ وَ شَفَقَةُ وَ عِزُّهُ تَرْكُ النَّفَخَ وَ الْقَرَاءَةِ

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

يَا كُمَيْلُ إِيَّاكَ وَ الْمِرَاءَ فَإِنَّكَ تُغْرِي بِنَفْسِكَ السُّفَهَاءِ إِذَا فَعَلْتَ وَ تُفْسِدُ الْخَاءَ

O Kumayl! Beware of the bitter arguments, for foolish ones would be harsh to you. When you do that, it would spoil the brotherhood.
O Kumayl! When you argue for the Sake of Allahazwj the Exalted, do not address except the ones who equivalent to you in the intellect, and this is necessary.

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

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

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

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

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

O Kumayl! If you are desperate to attending these, so persist in the Mention of Allahazwj the Exalted, and rely upon Himazwj, and Seek Refuge with Allahazwj from their evil, and remain silent from them, and deny their deeds in your heart, and strive in revering Allahazwj, Mighty and Majestic, and make them hear it, for they would fear you and you would be sufficed.
O Kumayl! The most beloved of what they dead servant is to Allahazwj the Exalted, is after having acknowledged Himazwj, and Hisasws Guardiansasws, is beautifying, and the chastity, and the enduring patiently.

يا كميل لا تأتي يا للذين لا يعلم سرك

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

يا كميل لا تري الناس اعترفاك و اعترفوا عليك احتمالا تعرف ليبر

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

يا كميل ان вот يخذلك عند الشدة ولا يغفل عنك عند الجرير ولا يخفك جين تسائه ولا يتركك وأمرك

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

يا كميل المؤمن مرأة المؤمن يتأمله و يسد فاقته و يجعل حالته

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

يا كميل المومئون إخوة ولا شيء أثر عند كل آخ من أخيه

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

يا كميل إذا لم تحب أخاك فلن تكون أخاه

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

يا كميل إذاما المومئون من قال بقولنا فالمومئون من لحق بنا و من قصر عننا ي짓ك و من لم يكن معنا ف في الذرك الأسفل من النار

O Kumayl! But rather, the Momineen are the one who say with ourasws words. So the one who opposes usasws would be reducing usasws, and the one who reduces usasws would never join up with usasws, and the one who does not happen to be with usasws, so he would be in the lowest level of the Fire'.

يا كميل إنما المومئون من قال بقولنا فالمومئون من فالمومئون يكذب بما أمر و أمرك بسهر فأباكم ان تدبيه فليس لك من إدانتك نوبة فبذا لم يكن لك نوبة فالمصير إلى لنوى

O Kumayl! Everything reserved in the chest would be emitted. So the one who emits to you, from usasws, with a matter, and instructs you with veiling it, so beware of
manifesting it, for there isn’t a repentance for you from disclosing it. So when there does not happen to be a repentance for you, then the destiny would be to the Blaze (Hell).

يَا كُمَيْلُ إِذَاعَةُ سِرِّ آلِ مُحَمَّدٍ عِلَّ يَقْبَلُ اللَّهُ تَعَالَى مِنْهَا وَ لََ يَحْتَمِلُ عَلَيْهَا أَحَداً

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

يَا كُمَيْلُ وَ مَا قَالُوهُ لَكَ مُطْلَقاً فَلََ تُعْلِمْهُ إِلََّ مُؤْمِنٍ مُوَفَّقاً

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

يَا كُمَيْلُ لََ بُدَّ لِمَاضِيكُمْ خير مِنْ أَوْبَةٍ وَ لََ بُدَّ لَنَا فِيكُمْ مِنْ غَلَبَةٍ

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

يَا كُمَيْلُ سَيَجْمَعُ اللَّهُ لَكُمْ خَيْرَ الْبَدْءِ وَ الْعَاقِبَةِ

O Kumayl! Allah would be Gathering for you all the good of the beginning and the end result.

يَا كُمَيْلُ أَنْتُمْ مُمَتَّعُونَ بِأَعْدَائِكُمْ تَطْرَبُونَ بِطَرَبِهِمْ وَ تَشْرَبُونَ بِشُرْبِهِمْ وَ تَأْكُلُونَ بِأَكْلِهِمْ وَ تَدْخُلُونَ مَدَاخِلَهُمْ وَ رُبَّمَا غُلِبْتُمْ عَلَى نِعْمَتِهِمْ إِي وَ اللَّهُ عَلَى إِكْرَاهٍ مِنْهُمْ لِذَلِكَ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ نَاصِرُكُ

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

َّ
यَا كُمَيْلُ قُلْ عِنْدَ كُلِّ شِدَّةٍ لََ حَوْلَ وَ لََ قُوَّةَ إِلََّ بِالِلَِّّ الْعَلِيِّ الْعَظِيمِ تُكْفَهَا وَ قُلْ عِنْدَ كُلِّ نِعْمَةٍ الْحَمْدُ لِلَِِّّ تُزَدْ مِنْهَا وَ إِذَا أَبَطَأَتِ الرَْْرزَاقُ عَلَيْكَ فَاسْتَغْفِرِ اللَََّّ يُوَسِّعْ عَلَيْكَ فِيهَا

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

يَا كُمَيْلُ إِذَا وَسْوَسَ الشَّيْطَانُ فِي صَدْرِكَ فَقُلْ أَعُوذُ بِالِلَِّّ الْقَوِي مِنَ الشَّيْطَانِ الْغَوِيِّ وَ أَعُوذُ بِمُحَمَّدٍ الرَّضِيِّ مِنْ شَرِّ مَا قَدَّرَ وَ قَضَى وَ أَعُوذُ بِإِلَهِ النَّاسِ مِنْ شَرِّ الْجِنَّةِ وَ النَّاسِ أَجْمَعِينَ وَ سَلِّمْ تُكْفَ مَئُونَةَ إِبْلِيسَ وَ الشَّيَاطِينَ مَعَهُ وَ لَوْ أَنَّهُمْ كُلَّ هُمْ أَبَالِسَةٌ مِثْلُهُ

O Kumayl! When the Satanla whispers in your chest, so say, 'I seek Refuge with Allahazwj, the Stronger than the Satanla the tempter, and I seek Refuge with Muhammadsaww the Pleased one, from the evil of what has been Ordained and Judged, and I seek Refuge with the Godazwj of the people from the evil of the Jinn and the people altogether', and send greetings, you would be sufficed from the ammunition of Ibleesla and the Satansla with himla, and even if all of them are devils like himla.

يَا كُمَيْلُ إِنَّ لَهُمْ خِدَاعاً وَ شَقَاشِقَ وَ زَخَارِيفَ وَ وَسَاوِسَ وَ خُيَلََءَ عَلَى كُلِّ أَحَدٍ قَدْرَ مَنْزِلَتِهِ فِ الطَّاعَةِ وَ الْمَعْصِيَةِ فَبِحَسَبِ ذَلِكَ يَسْتَوْلُونَ عَلَيْهِ بِالْغَلَبَةِ

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

يَا كُمَيْلُ لََ عَدُوَّ أَعْدَى مِنْهُمْ وَ لََ ضَارَّ أَضَرَّ مِنْهُمْ أُمْنِيَّتُهُمْ أَنْ تَكُونَ مَعَهُمْ غَداً إِذَا اجْتَثَّوا فِي الْعَذَابِ الَْْلِيمِ لََ يُفَتَّرُ عَنْهُمْ شَرَرُهُ وَ لََ يُقَصَّرُ عَنْهُمْ خَا لِدِينَ فِيهَا أَبَداً

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

يَا كُمَيْلُ سَخَطُ اللََِّّ تَعَالَى مُحِيطٌ بِمَنْ لَمْ يَحْتَرِزْ مِنْهُمْ بِاسْمِهِ وَ نَبِيِّهِ وَ جَمِيعِ عَزَائِمِهِ وَ عَوْذِهِ جَلَّ وَ عَزَّ وَ صَلَّى اللََُّّ عَلَى نَبِيِّهِ وَ آلِهِ وَ سَلَّمَ أَجْمَعِينَ

O Kumayl! The Wrath of Allahazwj the Exalted Overcomes the one who does not protects (himself) from them (Satansla) by Hisazwj Name, and of Hisazwj Prophet saww, and the entirety of Hisazwj Charms, and seeks Hisazwj Refuge of the Majestic and Mighty, and send Salawat upon Hisazwj Prophet saww and his saww Progeny asws, and greetings.
O Kumayl! They (Satans\textsuperscript{la}) would be deceiving you with themselves\textsuperscript{la}. So when you do not respond to them\textsuperscript{la}, they would be plotting with against you and with yourself, and by their making good to you, your desires and your achieving of your wishes and your likings, and they\textsuperscript{la} would be making it light for you, and causing you to forget, and forbidding you, and enjoining you, and making good your thoughts with Allah\textsuperscript{azwj} Mighty and Majestic, until you trust him\textsuperscript{la}. So you would be deceived by that and disobey Him\textsuperscript{azwj}. And the Recompense of the disobedient one is the Blaze (Hell).

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

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

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

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

O Kumayl! For him\textsuperscript{la} there are snares he\textsuperscript{la} sets up, therefore be cautious of falling into these.
O Kumayl! The earth is filled to the brim from their la snares, so he would never be saved from these except for the one who is affirmed with us asws and Allahazwj Mighty and Majestic has Let you know that none would be Saved from these except Hisazwj servants, and Hisazwj servants are our asws friends.

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

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

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

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

يَا كُمَيْلُ لََ رُخْصَةَ فِي فَرْضٍ وَ لََ شِدَّةَ فِي نَافِلَةٍ

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

يَا كُمَيْلَ إِنَّ اللَََّّ عَزَّ وَ جَلَّ لََ يَسْأَلُكَ إِلََّ عَمَّا فَرَضَ وَ إِنَّمَا قَدْ أَعْطَى الْقُرَانَ الْمُخْرَجَةَ لِلَْهْوَالِ الْعِظَامِ وَ الطَّامَّةِ يَوْمَ الْمُقَامِ

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

يَا كُمَيْلَ إِنَّ ذُنُوبَكَ أَكْثَرُ مِنْ حَسَنَاتِكَ وَ غَفْلَتَكَ أَكْثَرُ مِنْ ذِكْرِكَ وَ نِعْمَةَ اللََِّّ عَلَيْكَ أَكْثَرُ مِنْ كُلِّ عَمَلٍ

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

يَا كُمَيْلَ إِنَّهُ لََ تَخْلُو مِنْ نِعْمَةِ اللََِّّ عَزَّ وَ جَلَّ عِنْدَكَ وَ عَافِيَةِهِ فَلََ تَخْلُ مِنْ تَحْمِيدِهِ وَ تَمْجِيدِهِ وَ تَسْبِيحِهِ وَ تَقْدِيسِهِ وَ شُكْرِهِ وَ ذِكْرِهِ عَلَى كُلِّ حَالٍ

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

يَا كُمَيْلُ لََ تَكُونَنَّ مِنَ الَّذِينَ قَالَ اللََُّّ عَزَّ وَ جَلَّ نَسُوا اللَََّّ فَأَنْساهُمْ أَنْفُسَهُمْ وَ نَسَبَهُمْ إِلَى الْفِسْقِ أُولئِكَ هُمُ الْفاسِقُونَ

O Kumayl! Do become from those for whom Allah\(^{azwj}\) Mighty and Majestic Says [59:19] *And be not like those who forgot Allah, so He made them forget their own souls: these It is that are the transgressors.*
O Kumayl! It is not of that importanece that you should be praying Salat, and you should be Fasting, and you should be giving charity. But rather, the importance is that the Salat you perform should happen with a pure heart, and the deed being Agreeable in the Presence of Allah\(^{azwj}\), and reverence should properly remain to the limits during it.

يَا كُمَيْلُ عِنْدَ الرُّكُوعِ وَ السُّجُودِ وَ مَا بَيْنَهُمَا تَبَتَّلَتِ الْعُرُوقُ وَ الْمَفَاصِلُ حَتَّى تَسْتَوِي إِلَى ما تَأْتِي مِنْ جَعِيعِ صَلْوَاتِكَ

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

يَا كُمَيْلُ انْظُرْ فِيمَ تُصَلِّي إِنْ لَمْ يَكُنْ مِنْ وَجْهِهِ وَ حِلِّهِ فَلََ قَبُولَ

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

يَا كُمَيْلُ إِنَّ اللِّسَانَ يَبُوحُ مِنَ الْقَلْبِ وَ الْقَلْبُ يَقُومُ بِالْغِذَاءِ فَانْظُرْ فِيمَا تُغَذِّي قَلْبَكَ وَ جِسْمَكَ فَإِنْ لَمْ يَكُنْ ذَلِكَ حَلَََلًَ لَمْ يَقْبَلِ اللََُّّ

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

يَا كُمَيْلُ أَ رَأَيْتَ لَوْ أَنَّ اللَََّّ لَمْ يُظْهِرْ نَبِيّاً وَ كَانَ فِي الَْْرْضِ مُؤْمِنٌ تَقِيٌّ أَ كَانَ فِي دُعَاٰئِهِ إِلَى اللََِّّ مُخْطِئاً أَوْ مُصِيباً بلَا وَ اللََِّّ مُخْطِئاً حَتَّى يَنْصِبَهُ اللََُّّ عَزَّ وَ جَلَّ وَ يُؤَهِّلَهُ

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

يَا كُمَيْلُ لََ غَزْوَ إِلََّ مَعَ إِمَامٍ عَادِلٍ وَ لََ نَفْلَ إِلََّ مَعَ إِمَامٍ فَاضِلٍ

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

يَا كُمَيْلُ أَ رَأَيْتَ لَوْ أَنَّ اللهُ لَمْ يُظْهِرَ نَبِيّاً وَ كانَ في الأَرْضِ مُؤْمِنٌ تَقِيٌّ أَ كانَ في دَعاَيْهِ إِلَى اللهِ مُخْطِئاً أَوْ مُصِيباً بَلِّي وَ اللََِّّ مُخْطِئاً حَتَّى يَنْصِبَهُ اللهُ عَزَّ وَ جَلَّ وَ يُؤَهِّلهُ

O Kumeyl! What is your view if Allah\(^{azwj}\) never Disclosed a Prophet\(^{saww}\), and there was a pious Momin in the earth, would he be mistaken in his supplication to Allah\(^{azwj}\) or
correct? But he would be mistaken until Allahazwj Mighty and Majestic nominates himas and heas prepares him.

يَا كُمَيْلُ الْذِّينَ لَمْ يُقَبِّلُ اللََُّّ تَعَالَى مِنْ أَحَدٍ الْقِيَامَ بِهِ إِلََّ رَاسُولٌ أَوْ نَبِيٌّ أَوْ وَصِيٌّ

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

يَا كُمَيْلُ هِيَ نُبُوَّةٌ وَ رِسَالَةٌ وَ إِمَامَةٌ وَ إِثْمُهُمْ اثْنَاءِ عَشَرَ سِتَّةٌ مِنَ الَْْوَّلِينَ

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

يَا كُمَيْلُ إِنَّ أَبَانَا آدَمَ لَمْ يَلِدْ يَهُودِيّاً وَ لََ نَصْرَانِيّاً وَ لََ كَانَ ابْنُهُ إِلََّ حَنِيفاً مُسْلِماً فَلَمْ يَقُمْ بِالْوَاجِبِ عَلَيْهِ فَأَدَّاهُ ذَلِكَ إِلَى أَنْ قَبِلَ مِنْ أَخِيهِ قُرْبَاناً

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

يَا كُمَيْلُ نَحْنُ وَ اللََِّّ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُحْسِنُونَ

O Kumeyl! Weasws are those who are pious, and are those who are the envied onesasws.
O Kumeyl! Allahazwj Mighty and Majestic is Benevolent, Merciful, Magnificent, Forbearing. Heazwj Pointed us upon the Caliphate and Commanded us with the taking with it, and Carried the people upon it. So weasws have performed it without any differings, and weasws delivered it without any hypocrisy, and weasws ratified it without belying, and weasws accepted it without doubtfulness. By Allahazwj! There do not happen to be Satansia for usasws, that weasws would be suggesting unto themia and theyia would be suggesting unto usasws, just as Allahazwj the Exalted Described a people. Allahazwj Mighty and Majestic Mentioned them in Hisasws Book, therefore read just as Revealed - [6:112] the Satans from among the humans and the Jinn, some of them suggesting to others flowering discourses with deceptive words.

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

O Kumeyl! By Allahasws! Iasws am not followed (by a servant) untiliasws am obeyed, nor amiasws disapproved untiliasws am disobeyed, nor wouldiasws be disgraced for the rif raff of the Bedouins untiliasws am impersonated as Emir of the Momineen, or called by it.

O Kumeyl! Weasws are the smaller weighty thing, and the Quran is the greater weighty thing, and Rasool-Allahsaww had made them listen and hewsaww had gathered them. So hesaww called among them for the congregational Salat on such and such a day, and the days are seven, and at such and such a time. So no one remained behind, and hesaww ascended the Pulpit, and hesaww Praised Allahaswj and Extolled upon Himaswj, then said: ‘Group of people! Isaww have an appointment with myasws Lordaswj Mighty and Majestic, and Isaww am not informing from myselfasws. So the one who ratifies measws so the ratification is for Allahaswj, and the one who ratifies Allahaswj, his Reward is the Paradise. And the one who belies measws, so he has belied Allahaswj Mighty and Majestic, and the one who belies Allahaswj, his consequence is the Fires.’
Then he saw, and I ascended (the Pulpit), and he made me stand below him, and my head was to his chest, and Al-Hassan and Al-Husayn were on his right and his left. Then he said: ‘Group of people! Jibraeel commanded me on behalf of Allah the Exalted, that He is my Lord and your Lord, and that I should let you know that the Quran is the greater weighty thing, and that my two sons, and the ones in their posterity are their successors, are the smaller weighty thing. The greater weighty thing testified to the smaller weighty thing, and the smaller weighty thing testifies to the greater weighty thing. Each one of the two is necessary to its counterpart, without there being any separation for it until they both return to Allah, so He would Judge between them and the servants’. 

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

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

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

O Kumeyl! [57:29] Grace is in Allah’s hand, He gives it to whom He pleases; and Allah is the Lord of Mighty Grace.
O Kumeyl! For what reason are they envying us, and Allah has Set us up from before that they should be recognising us. Do you think that they, by their envying, would (be able to) decline us from our Lord?

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

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

They then would be calling out to Allah, Holy are His Names, after their having remained for ages, ‘Make us to be upon the hopefulness’. So He would be Answering them: “Stay there and do not be speaking!”

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

Say, ‘[23:28] All Praise is due to Allah who Delivered us from the unjust people’.

I praise Allah upon His Granting Inclination to me and to the Momineen, and upon every state. But rather, my luck from the luck of the world is
declining and turning away. Therefore, understand, and you shall receive the Hereafter as remaining, affirmed.

يَا كُمَيْلُ كُلٌّ يَصِيرُ إِلَى الْْخِرَةِ وَ فِيهِ 
يَعْبُدُ مِنْهَا رُضَا اللََِّّ تَعَالَى وَ الدَّرَجَاتُ الْعُلَى مِنَ الْجَنَّةِ الَّتِي لََ يُورِثُهَا إِلََّ مَنْ كانَ 
تَقِيًّا

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

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

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

(41) Bashaarat Al Mustafa saww Li Shia Al Murtaza asws - P 1 H 42
sons asws are my asws sons asws, and he asws is the Chief of the succesors as, and the best one of my asws community altogether.  

He said, 'And by the chain, from Al Hassan Bin Muhammad Al Hashimy Al Kufy, from Furat Bin Ibrahim Bin Furat Al Kufy, from Muhammad Bin Zaaheer, from Al Hassan Bin Muhammad Bin Al Husayn Bin Akhy Yunus Al Baghdadly at Baghdad, from Muhammad Bin Yaqoub Al Nahshaly who said,'
And My \( a_zwj \) Face which the one who who faces towards him \( a_sws \), \( a_zwj \) will not Turn My \( a_zwj \) Face away from him; and My \( a_zwj \) Divine Authority in the skies and the earths upon the entirety of the ones who are therein from My \( a_zwj \) creatures. I \( a_zwj \) Will not Accept a deed of a performer from them except with the acknowledgement of his \( a_sws \) Wilayah along with the Prophet-hood of Ahmad \( saww \) My \( a_zwj \) Rasool \( saww \).

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

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

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

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

\(^{43}\) Bashaarat Al Mustafa \( saww \) Li Shia Al Murtaza \( asws \) - P 1 H 44
\(^{44}\) Bashaarat Al Mustafa \( saww \) Li Shia Al Murtaza \( asws \) - P 1 H 45
Allahazwj Blessed And High would Resurrect people, their faces would be from light, (sitting) upon chairs of fire etc.

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

Rasool-Allahsaww said: ‘Allahazwj Blessed and High will Resurrect a people, their faces would be of light, (sitting) upon chairs of light. Upon them would be clothes of light, in the Shade of the Throne. They would be at the status of the Prophetsasws and the status of the martyrs, and they wouldn’t be martyrs.

So a man said, ‘O Rasool-Allahsaww Will I be from them?’ Heasww said: ‘No’. Another one said, ‘Will I be from them, O Rasool-Allahsaww?’ Heasww said: ‘No’. It was said, ‘Who would they be?’ So heasww placed hissaww hand upon the head of Aliasws Bin Abu Talibasws and said: ‘This one and hisasws Shias’.45

The words of the Prophetasws to Aliasws: ‘Iasws am the city of wisdom and Youasws are its gate, and the city would never be come to except from the direction of its gate

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

45 Bashaarat Al Mustafa saww Li Shia Al Murtaza asws - P 1 H 46
‘Rasool-Allah 

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

سَعِدَ مَنْ أَطَاعَكَ وَ شَقِيَ مَنْ عَصَاكَ وَ رَبِحَ مَنْ تَوَلََّكَ وَ خَسِرَ مَنْ عَادَاكَ وَ فَازَ مَنْ لَزِمَكَ وَ هَلَكَ مَنْ فَارَقَكَ مَثَلُكَ وَ مَثَلُ

الَْْئِمَّةِ مِنْ وُلْدِكَ بَعْدِي مَثَلُ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ وَ مَثَلُكُمْ مثَلُ النُّجُومِ كُلَّمَا غَابَ نَجْمٌ طَلَعَ نَجْمٌ إِلَى

يَوْمِ الْقِيَامَةِ.

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

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

وَ بِهَذَا الْإِنْسَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكِّلِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الَْْشْعَرِيِّ عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ الَْْزْدِيِّ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللََِّّ بْنِ صَبَّاهٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللََِّّ الصَّادِقِ قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ جَمَعَ اللََُّّ الَْْوَلِينَ وَ الْْخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَتَغْشَاهُمْ ظُلْمَةٌ شَدِيدَةٌ فَيُضِجُّونَ إِلَى رَبِّهِمْ وَ يَقُولُونَ يَا رَبِّ اكْشِفْ عَنَّا هَذِهِ الظُّلْمَةَ

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

قالَ قَالُوا قَالَ: فَيُقْبِلُ قَوْمٌ يَمْشِي النُّورُ بَيْنَ أَيْدِيهِمْ قَدْ أَضَاءَ أَرْضَ الْقِيَامَةِ فَيَقُولُ أَهْلُ

الْجَمْعِ هَؤُلََءِ أَنْبِيَاءُ اللََِّّ فَيَجِيئُهُمُ النِّدَاءُ مِنْ عِنْدِ اللََِّ مَا هؤُلََءِ بِأَنْبِيَاءِ اللََِّّ

فيشجعون إلى ربيهم و يقولون يا ربي اكشف عنا هذه الظلمة

46 Bashaarat Al Mustafa saww Li Shia Al Murtaza asws - P 1 H 47
He saww said: ‘Then a people would come walking. Their light would be in front of them, and the land of (the Day of) Judgment would be illuminated. The people gathered would be saying, ‘They are Prophets as of Allah azwj!’ But a Call would come to them from the Presence of Allah azwj: “They are not Prophets as of Allah azwj”.

فَيُجْمِعُ أَهْلُ الْجَمْعِ أَنَّهُمْ مَلََئِكَةُ اللََِّّ فَيَجِيئُ هُمُ النِّدَاءُ مِنْ عِنْدِ اللََِّّ مَا هَؤُلَََءِ بِمَلََئِكَةِ اللََِّّ فَيَقُولُ أَهْلُ الْجَمْعِ هَؤُلَََءِ شُهَدَاءُ فَيَجِيئُ هُمُ النِّدَاءُ مِنْ عِنْدِ اللََِّّ يَا أَهْلَ الْجَمْعِ سَلُوهُمْ مَنْ أَنْتُمْ

So the people of the gathering would gather (saying), ‘They are the Angels of Allah azwj!’ But the Call from the Presence of Allah azwj would come to them: “They are not Angel of Allah azwj!” So the people of the gathering would be saying, ‘They are martyrs!’ But the Call from the Presence of Allah azwj would come to them: “They are not martyrs!” So they would be saying, ‘Who are they?’ The Call from the Presence of Allah azwj would come to them: “O people of the gathering! Ask them, ‘Who are you?’

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

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

وَ بِهَذَا الِِْسْنَادِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللََِّّ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ الْخَطَّابِ قَالَ: حَدَّثَنَا أَبُو طَاهِرٍ مُحَمَّدُ بْنُ نُعَيْمٍ عَنْ عَبْدِ الرَّحْمَانِ بْنِ كَثِيرٍ عَنْ أَبِيهِ عَنِ الصَّادِقِ جَعْفَارِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ قَالَ قَالَ رَسُولُ اللََِّّ صِذَاتَ يَوْمٍ لَِْصْحَابِهِ مَعَاشِرَ أَصْحَابِي إِنَّ اللَََّّ تَعَالَى جَعَلَ عَلِيّاً عَلَماً بَيْنَ الِْْيمَانِ وَ النِّفَاقِ فَمَنْ أَحَبَّهُ كَانَ مُؤْمِنًا وَ مَنْ أَبْغَضَهُ كَانَ مُنَافِقاً إِنَّ اللَََّ جَلَّ جَلََلُهُ جَعَلَ عَلِيّاً وَصِيِّي وَ مَنَارَ الْهُدَى فَهُوَ مَوْضِعُ سِرِّي وَ عَيْبَةُ عِلْمِي وَ خَلِيفَتِي فِي أَهْلِي إِلَى اللََِّّ أَشْ

And by this chain, said, ‘It was narrated to us from Sa’d Bin Abdullah, from Salma Bin Al Khattab, from Abu Tahir Muhammad Bin Nuaym Al Waraq, from Abdul Rahman Bin kaseer, from his father, عَنِ الصَّادِقِ جَعْفَارِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْإِسْتِمَالِ قَالَ: حَدَّثَنَا أَبُو طَاهِرٍ مُحَمَّدُ بْنُ نُعَيْمٍ عَنْ عَبْدِ الرَّحْمَانِ بْنِ كَثِيرٍ عَنْ أَبِيهِ عَنِ الصَّادِقِ جَعْفَارِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ قَالَ قَالَ رَسُولُ اللََِّّ صِذَاتَ يَوْمٍ لَِْصْحَابِهِ مَعَاشِرَ أَصْحَابِي إِنَّ اللَََّ تَعَالَى جَعَلَ عَلِيّاً عَلَماً بَيْنَ الِْْيمَانِ وَ النِّفَاقِ فَمَنْ أَحَبَّهُ كَانَ مُؤْمِنًا وَ مَنْ أَبْغَضَهُ كَانَ مُنَافِقاً إِنَّ اللَََّ جَلَّ جَلََلُهُ جَعَلَ عَلِيّاً عَلَماً بَيْنَ الِْْيمَانِ وَ النِّفَاقِ فَمَنْ أَحَبَّهُ كَانَ مُؤْمِنًا وَ مَنْ أَبْغَضَهُ كَانَ مُنَافِقاً إِنَّ اللَََّ جَلَّ جَلََلُهُ جَعَلَ عَلِيّاً وَصِيِّي وَ مَنَارَ الْهُدَى فَهُوَ مَوْضِعُ سِرِّي وَ عَيْبَةُ عِلْمِي وَ خَلِيفَتِي فِي أَهْلِي إِلَى اللََِّّ أَشْ

47 Bashaarat Al Mustafa saww Li Shia Al Murtaza asws - P 1 H 48
The words of the Prophet saww: ‘the one whose joy is that he should cross the bridge and arrive to the paradise without reckoning, so let him befriend Ali asws Bin Abu Talib asws’.

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

48 Bashaarat Al Mustafa saww Li Shia Al Murtaza asws - P 1 H 49
49 Bashaarat Al Mustafa saww Li Shia Al Murtaza asws - P 1 H 50
The words of the Prophet \( \text{saww} \): ‘I \( \text{saww} \) am the chief of the Prophets \( \text{as} \) and the Mursils \( \text{as} \), and my \( \text{saww} \) successor \( \text{asws} \) is the chief of the succesors \( \text{as} \), and my \( \text{saww} \) offspring is the most superior of the offsprings of the Prophets \( \text{as} \).

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

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

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

And it was said by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn in Al Rayy, in the year five hundred and ten, from his uncle Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn, from his uncle Abu Ja'far Muhammad Bin Ali Bin Babuway, from Ali Bin Ahmad Bin Musa, from Muhammad Bin Ja'far Abu Al Husayn Al Asady, from Muhamad Bin Ismail Al Barmakky, from Ja'far Bin Muhammad Bin Ahmad Al Tameemy, from his father, from Abdul Malik Bin Umeyr Al Shaybani, from his father, from his grandfather, from Ibn Abbas who said,
It was said, ‘O Rasool-Allahsaww, and who is that?’ Heasws said: ‘The Imamasws of the Muslims and Emir of the Momineen and their Masterasws after measws, Aliasws Bin Abu Talibasws’. Heasws would quench hisasws friends from it and heasws would impede his enemies from it just as one of you impedes the strange one from the camels from the water’.

Then heasws said: ‘The one who loves Aliasws and obeys himasws in the house of the world would return to measws at myasws Fountain, and he would be in measws Level in the Paradise; and the one who hates Aliaisws in the house of the world and disobeys himasws, would never see himasws and would never see measws on the Day of Judgment would tremble besides measws and would be seized with by the north (forelock) to the Fire’.50

The words of the Prophetasws to Aliasws: ‘O Aliasws! Youasws are the Imamasws of the Muslims, and Emir of the Momineen, and the guide of the resplendent, and a Divine Authority of Allahazwj upon Hisazwj creatures’.

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

Rasool-Allahasws said to Aliasws: ‘O Aliasws! Youasws are the Imamasws of the Muslims, and Emir of the Momineen, and Guide of the Resplendent, and Divine Authority of Allahazwj after measws upon the creatures altogether, and Chief of the succesorsas, and myasws successorasws is the Chief of the (succesorsas) of the Prophetsas.

50 Bashaarat Al Mustafaasws Li Shia Al Murtazaasws - P 1 H 51
O Ali ṣaww! There was an Ascension with me ṣaww to the seventh sky, and from it to the Ultimate Tree (سِدْرَةِ الْمُنْتَهَى), and from it to the Veils of Light; and my ṣaww Lord azwj, Majestic is His azwj Majesty, Honoured me ṣaww with His azwj Whispering. He azwj Said to me: “O Muhammad ṣaww! I said, ‘At Your azwj service O Lord azwj, and assistance! Blessed are You azwj and Exalted!’ He azwj Said: “Ali ṣaww is the Imam azwj of My azwj Friends and a Light for the ones who obey Me azwj, and he ṣaww is the Word which the pious ones are necessitated with. The one who obeys him ṣaww, has obeyed Me azwj, and the one who disobeys him ṣaww has Disobeyed Me azwj! So give him ṣaww the glad tidings of that”.

فَقَالَ عَلِيٌّ ع يَا رَسُولَ اللَّهِ أَ بَ لَغَ مِنْ قَدْرِي حَتَّى إِنِّي أُذْكَرُ هُنَاكَ فَقَالَ نَعَمْ يَا عَلِيُّ فَاشْكُرْ رَبَّكَ

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

فَخَرَّ عَلِيٌّ ع سَاجِداً شُكْراً لِلَّ تَعَالَى عَلَى مَا أَنْعَمَ بِهِ عَلَيْهِ

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

51 Bashaarat Al Mustafa ṣaww Li Shia Al Murtaza ṣaww - P 1 H 52