

*Wilayat
-e-
Ahle Bait (as)*

Wilayat-e-Ahle Bait (a.s.)

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Preface

In 1965, a Bohri Alawi Muslim with pure intention went for the Search of Truth about the Imamate of the Imams after Imam Jafar-e-Sadiq (a.s.). In his sincere efforts he was helped by an Alim-e-Rabbani Maulana Maulana Sayed Gulam Askari Saheb. By the grace of Allah, he came to the conclusion that after Imam-e-Sadiq (a.s.), Imam Moosa Kazim (a.s.) is the RIGHT and DIVINELY appointed Imam. By 1970, there were about six Bohra families who accepted the Shia Ithna-Ashari Faith. In 1971, a Jamaat – ‘Bohra Shia Ithna Ashari Jamat’ was formed and registered with the Charity Commissioner to take care about the new families.

Since then its members have tried to spread the truth through various platforms and media. The first book printed by the Jamaat was ‘From Darkness towards Light - (A True story of an Ismaili Mustali Bohra accepting Shia faith).

In the month of Shabaan 1433 AH, the Jamaat had the opportunity of publishing a booklet about Ghaibat of Imam Mahdi (a.t.f.s.) and then in the month of Zil Hajj 1433 AH a book by the name of ‘The Battle of Siffin’ was printed for seeking the pleasure of Ahlul Bait (a.s.).

The book in your hand is continuation of endeavor of the Jamaat to spread the correct belief of the true Ghadeeri Islam.

The book is a collection of reliable traditions on Wilayat of

Ahlul Bait (a.s.). It is a compilation from the famous book of Shaikh Mufeed (a.r.) called Al Amaali.

We sincerely hope that the youths of our society read and remember some of these traditions and develop a sense of responsibility and submission towards Ahlul Bait (a.s.).

May Allah accept our endeavors.

Bohra Shia Ithna Ashari Jamat

Foreword

Muhammad b. Muhammad b. al-No'man widely known as Sheikh Mufid was one of our most learned scholar of the fourth century. Sheikh al- Mufid wrote nearly 194 books and treatises, out of which few have survived passage of time. Among them is a book "AL-AMAALI" which is also known as "AL-MAJAALIS".

These were sessions held in the month of Ramadhan where Sheikh al-Mufid read the traditions giving the chain of narration ending up to himself and the students wrote them down.

The session began in the month of Ramadhan, 404 Hijra at the residence of one of his students Dhamrah Abul Hasan Ali b Muhammad Ibn Abd al Rahman al-Farsi who lived in Baghdad. It ended in the month of Ramadhan 411 Hijra, just two years before his death. It has 42 sessions of varying durations. The sessions included traditions on variety of topics viz. Tauheed, Adl, Nabuwat, Imamah – Wilayat, Maad, Akhlaq, History etc.

This profound work was translated into English by one of the well-known, hardworking beloved scholar of this century Mulla Asgharali M.M.Jaffer and published by World Federation of KSI Muslim Communities in the year 1419 AH.

We have tried to extract traditions on wilayat from the above book, classify the same and present it to the readers. This will help our readers to study and concentrate on the subject of Wilayat and be informed of the various aspects of Wilayat.

Chapter 1 - About our leaders the Ahlul Bait (a.s.)

Their love is compulsory and reward of Prophethood

From Abdullah b. Masood, who said: Once, when we were with the Holy Prophet (s.a.w.a.) on one of his journeys, a Bedouin shouted at us: "O Muhammad (s.a.w.a.)!" The Holy Prophet (s.a.w.a.) said: "What do you want?" He said: "What about a person who has an affinity and love for a community, but does not follow their acts?" The Holy Prophet (s.a.w.a.) said: "Man is with him who he loves." Then he said: "O Muhammad (s.a.w.a.), present to me Islam." He (i.e. the Holy Prophet (s.a.w.a.)) said: "Testify that there is no god but Allah, and that I am His messenger. And establish the daily prayers, give alms (zakat), fast during the month of Ramadhan and come to the House of Allah for Hajj." He said: "O, Muhammad, do you take any reward for this?" He (s.a.w.a.) (i.e. the Holy Prophet (s.a.w.a.)) said: "None, except the love for the nearest kins." He asked: "Do you mean my nearest kins or yours?" He (s.a.w.a.) (i.e. the Holy Prophet (s.a.w.a.)) said: "My kins." He said: "Extend your hand so that I may give You my allegiance. There is no good in a person who does not love You and Your

kinsfolk.”¹

The status of Hazrat Imam Ali (a.s.)

From Abu Hamza al-Thumali, that Hazrat Imam Abu Ja’far Muhammad b. Ali al-Baqir (a.s.) said: “O Abu Hamza, do not place Ali below the level to which Allah has raised Him, and do not elevate Him above the level where Allah has kept Him. It is enough (excellence) for Ali that He is the one who fought the apostates and He is the one who will pair off the inmates of Paradise.”²

Master in this world and the hereafter

From Abdullah b. Abbas, may Allah bless him with mercy, who said:

The Holy Prophet (s.a.w.a.) looked at Hazrat Imam Ali b. Abi Talib (a.s.) and said: “(Here is) the master herein and the master hereinafter.”³

They are people of paradise

From Abu Abdil Rehman, who reported from Hazrat Imam Ja’far b. Muhammad (a.s.) that: Once when the Holy Prophet (s.a.w.a.) was travelling, He dismounted and then performed five prostrations (Sajdah). When He mounted again, one of His companions said: “We saw You do something, O Messenger of Allah (s.a.w.a.), which You never did before.” He (s.a.w.a.) said:

¹ Nineteenth assembly, tradition no. 2

² First assembly, tradition no. 6

³ Second assembly, tradition no. 8

“Yes, Jibraeel came to Me and gave Me glad news that Ali belongs in Paradise. So I went into prostration to thank Allah. When I raised My head, He said: ‘Fatimah belongs in Paradise.’ I went to prostrate again to thank Allah. And when I raised My head, He said: ‘Al-Hasan and Al-Husain are the masters of the youths of Paradise.’ So I prostrated to thank Allah. And when I raised My head, He said: ‘And those who love Them belong in Paradise.’ So I prostrated to thank Allah. And when I raised My head, He said: ‘And those who love the people who love Them (Ahlul Bait) belong in Paradise.’ (So I prostrated to thank Allah).”¹

Angels wish to express their love towards Ahlul Bait (a.s.)

From Huzaifah who said: The Holy Prophet (s.a.w.a.) (once) said to me: “Did you see the person who presented himself to Me?” I said: “Yes, O Messenger of Allah.” He (s.a.w.a.) said: “He was an angel who had never descended before this. He sought permission from Allah, Most High, to greet Ali; He was granted permission and then greeted Him. And He gave Me glad news that Al-Hasan and Al-Husain are the masters of the youths of Paradise, and Fatimah is the leading lady of all the women in Paradise.”²

A truthful source

From Jabir who said: I told Hazrat Imam Abu Ja’far Muhammad b. Ali al-Baqir (a.s.): “When You relate tradition to me, provide

¹ Third assembly, tradition no. 2

² Ref: Third assembly, tradition no. 4

its chain of narrators for me.” He (a.s.) said: “My father reported to Me, from My Grandfather, from the Messenger of Allah from Jibraeel, from Allah, Most High. Whatever I mention to you is based on this chain of narrators.” And then He (a.s.) said: “O Jabir, a tradition received by you from a truthful source is better for you than the whole world and whatever is in it.”¹

The Master of Arabs

From Hazrat Imam Al-Husain b. Ali b. Abi Talib (a.s.), that: The Holy Prophet (s.a.w.a.) (once) said: “O Anas! Send for the master of Arabs to come to Me.” He said: “O Messenger of Allah, are You not the master of Arabs?” He said: “I am the master of all children of Adam, and Ali is the master of Arabs.” So, He sent for Ali and when He arrived, the Holy Prophet (s.a.w.a.) said: “Ask the Ansar (the helpers) to assemble.” When they arrived, the Holy Prophet (s.a.w.a.) said: “O people of Ansar, this is Ali, the master of Arabs, love Him for the sake of My love, and honour Him for the sake of My honour. Surely, what I tell you is exactly what Jibraeel has revealed to Me from Allah, Most High.”²

Their sayings are nothing but what Allah said

Muhammad b. Shurayh who said: I heard Hazrat Imam Abu Abdillah Ja’far b. Muhammad (a.s.) say: “Surely, Allah has enforced Our authority, and made it obligatory upon people to love Us. By Allah, We do not say anything out of caprice or Our desire, and We do not act according to Our views. We do not say

¹ Ref: Fifth assembly, tradition no. 10

² Sixth assembly, tradition no. 4

except that which Our Lord, Most High, has said.”¹

The Prophet was commanded to reveal virtues of Hazrat Imam Ali (a.s.)

From Jabir al-Ja’fi who reported from Hazrat Imam Abu Ja’far Muhammad b. Ali al-Baqir (a.s.) that Jabir b. Abdullah al-Ansari said: The Angel Jibraeel descended unto the Prophet (s.a.w.a.) and said: “Allah commands You to address the people around You, informing them about the excellence of Ali b. Abi Talib and has commanded all the angels, to listen to what You will say; and He reveals to You that whoever will oppose You about his affair, he shall enter hell fire, and Paradise is for him who obeys You.” Then the Prophet caused the announcement: “(Join) the congregational prayers.” People assembled and the Prophet climbed the pulpit and commenced first by saying: “I seek refuge from Satan, the condemned and I begin in the name of Allah, Most Merciful.” Then He said: “O people, I am the bringer of good tidings and I am the warner. I am the Prophet, born in Ummul Qura’. I am now conveying to you, from Allah, Most High, about a man whose flesh is from My flesh and whose blood is from My blood; He is treasure-house of the knowledge and He is the one whom Allah has selected from this Ummah, chosen Him, befriended Him and guided. Allah created Me and Him from one essence and blessed Me with the Prophethood and blessed Him with the task of purveying on My behalf. He made Me city of the knowledge and made Him its gate. He made Him a treasurer of the knowledge and the source from whom divine laws are received. He blessed Him with

¹ Seventh assembly, tradition no. 4

specific divine appointment, made clear His position, for warned against animosity to Him and made affection towards Him obligatory, enjoining all people to obey Him. And He, Most High, says: “Whoever hates Him, hates Me and whoever befriends Him, befriends Me. Whoever rises against Him, rises against Me and whoever opposes Him, opposes Me. Whoever disobeys Him, disobeys Me and whoever harms Him, harms Me. Whoever despises Him, despises Me. And whoever loves Him, loves Me and whoever obeys Him, obeys Me. Whoever pleases Him, pleases Me and whoever protects Him, protects Me. Whoever fights Him, fights Me and whoever helps Him, helps Me. Whoever intends foul against Him, does so against Me and whoever plots against Him, plots against Me.” O People! Listen to My command and obey it. For I warn you against the severe punishment by Allah. On the Day when every soul will find present before it every good deed it has done; and whatever evil it has done, it will wish that there be between it and the evil it has done, a great distance. And Allah cautions you of Himself.” Then He took Amirul Momineen (i.e. Ali b. Abi Talib) (a.s.) by His hand and said: “O people! This is the master of the believers and the annihilator of the infidels and the proof of Allah to all mankind. O Allah, I have indeed, conveyed and they are your servants. And You are able to reform them so reform them by Your mercy, O Most Merciful.” Then He came down from the pulpit and the angel Jibraeel came unto Him saying: “O Muhammad, Allah sends You Salaam and says: “May Allah reward You best for having conveyed. You have indeed conveyed the message from Your Sustainer and given Your Ummah the correct advice. You have pleased the faithful’s and constrained the infidels. O Muhammad, Your cousin will be stricken with affliction and because of Him, some will be surely

tried. And those who do wrong shall soon come to know what punishment awaits them.”¹

Speaking ill about Hazrat Imam Ali (a.s.) is not permitted

From Abu Sadiq who said: I heard Amirul Mo’mineen Ali b. Abi Talib (a.s.) say: “My faith is that of the Holy Prophet and My descent is the descent of the Prophet and His progeny. So whoever, speaks ill of My faith and My descent, slurs the faith and the descent of the Prophet.”²

Allah and His Messenger (s.a.w.a.) love Hazrat Imam Ali (a.s.)

From Shahr b. Hawshab, who said: By Allah, I cannot be stopped by Mu’awiya’s authority to speak the truth about Ali (a.s.). I heard the Prophet say: “Ali is the best among you; and in matter of religion, He is the most learned jurist among you, and He knows incisively about My Traditions, more than any of you. And as far the Book of Allah (i.e. the Qur’an), He is its best student among you all. O, Allah! I love Ali, so You also love Him;”³

Hazrat Imam Ali (a.s.)’s soul was the first to greet the Holy Prophet (s.a.w.a.)

From Abu al-Haytham b. al-Teehan al-Ansari, who reported

¹ Ninth assembly, tradition no. 2

² Tenth assembly, tradition no. 3

³ Tenth assembly, tradition no. 6

that: The Holy Prophet (s.a.w.a.) said: “Allah, Most High, created the souls two thousand years earlier than the bodies, attached it to the Throne and ordered them to greet Me and obey Me. So the first one among men who greeted Me and expressed his obedience to Me was the soul of Ali b. Abi Talib.”¹

Allah protects the righteous

From Ja’far b. Ziyadal-Ahmar, who reported that Hazrat Imam Zaid b. Al-Husain (a.s.) once read the verse: ‘And as for the wall, it belonged to two orphan boys in the town and there was beneath it a treasure belonging to them; and their father was a righteous man. So your Sustainer (i.e. Allah) willed that they should attain their maturity and bring forth their treasure....’²

Then He said: “Allah guarded their treasure because of their father’s righteousness; so who is worthier for the best protection than Us?”

The Messenger of Allah is our grandfather and His daughter, the leading lady of the women of Paradise, is Our mother. And the first one to confirm His faith in Allah, His Oneness, and to offer prayers to Him was our father.”³

The revelation descended in their homes and from them the knowledge reached the people.

From Yahya b. Abdillah b. al-Hasan who said: I heard Hazrat Imam Ja’far b. Muhammad (a.s.) say in the presence of people

¹ Thirteenth assembly, tradition no. 6

² Surah al-Kahf: V 82

³ Thirteenth assembly, tradition no. 9

of Kufa: “It is surprising to hear people claim that they have derived all their knowledge from the Prophet and His progeny, and having acted accordingly, they are guided. And they believe that We, Ahlul Bait, have not derived His knowledge, nor have We been guided by Him, in spite of being His family members and descendants! The revelation descended in Our homes, and from Us the knowledge reached the people. Do you believe that they knew and were guided, while We remained ignorant and lost? This is indeed impossible.”¹

Acceptance of Wilayah

From Abu Basir who said: I heard Hazrat Imam Abu Abdillah Ja’far b. Muhammad (a.s.) say: “Our authority is derived from the divine authority, with which every Prophet was sent. Allah, His Name be glorified, presented Our authority to the heavens, the earth, the mountains and the cities and none gave it the type of acceptance given by the people of Kufa. Surely, on its one side there is a grave (i.e. Najaf), whenever an afflicted person visits it, Allah relieves him of the affliction, answers his prayers and returns him to his family with happiness and delight.”²

The one who stood on a clear sign from His Sustainer and his witness from Him

From Abbad b. Abdillah, who said: That a person called upon Hazrat Amirul Mo’mineen (a.s.) and asked: “O Amirul Mo’mineen, explain to me the verse of Qur’an in which Allah says: **‘Is the one who stands upon a clear sign from his**

¹ Fourteenth assembly, tradition no. 6

² Seventeenth assembly, tradition no. 9

Sustainer and a witness to him follows him....?¹He (Hazrat Imam Ali (a.s.)) said: “The Messenger of Allah is the one who stood on a clear sign from His Sustainer; and I am his witness from Him. By He Who controls My breath, Allah has mentioned in His Book about every group from Quraish. By Him Who controls My soul, for the people to understand what Allah has destined for Us, Ahlul Bait, through the revelation to His unlearned Prophet, is more lovable to me than for me to have the whole expanse filled with gold. By Allah, our example in this Ummah is like Noah’s Arc or like the Gate of Forgiveness for the children of Israel.”²

Knowledge of Hazrat Imam Ali (a.s.)

From Saeed b. al-Musayyib who said: I heard Amirul Mo’mineen, Hazrat Imam Ali b. Abi Talib (a.s.) say: “There is no verse between the two covers of the Qur’an, except that I know for whom it was revealed and when it was revealed, and whether on a plain, leveled land or upon a mountain. Surely, here in My breast is abundant knowledge! So, put your questions to Me before you do not find me among yourselves, for when you have lost Me, you will not find anyone uttering the words I utter.”³

The Holy Prophet’s (s.a.w.a.) address on the day of Arafah

From Salman al-Farsi – may Allah bless him with mercy, that:

¹ Surah Hud:V.17

² Eighteenth assembly, tradition no. 5

³ Nineteenth assembly, tradition no. 3

The Messenger of Allah (s.a.w.a.) once appeared on the day of Arafah and said: “O, people, surely Allah glorified Himself because of you on this day, so that He may pardon you generally and pardon Ali in particular.” Then He said: “Come near Me, O Ali.” So Ali drew near. Then the Holy Prophet took Him by His hand and said: “Surely, the blessed, completely and truly blessed is the one who obeyed You and loved You after I have gone. And surely, the wretched, completely and truly wretched is the one who disobeyed You, and showed his hostility after I have gone.”¹

Hazrat Imam Ali (a.s.) in the night of Holy Prophet’s (s.a.w.a.) Me’raj

From al-Husain b. Zaid, from Hazrat Imam Ja’far b. Muhammad (a.s.), reporting from His father and His grandfather that: The Holy Prophet (s.a.w.a.) said: The night I was taken to the heavens, I ended up at Sidratul Muntaha, I heard: “O Muhammad, counsel (Your people) good about Ali, for He is the master of the Muslims, Imam of the people of Taqwa (those who guard themselves from all sins), and leader of the hopping horses with white spots on their foreheads (leading to the Paradise), on the Day of Judgement.”²

If Salman and Abu Dharr fully divulged the secret

From Hazrat Imam Abu Ja’far al-Baqir (a.s.) who said: I heard Jabir b. Abdillah b. Haraam al-Ansari say: ‘If Salman and Abu Dharr, may Allah bless them with mercy, were to divulge (the

¹ Twentieth assembly, tradition no. 3

² Twenty second assembly, tradition no. 3

excellence of Ahlul Bait) to these people who claim to be the partisans of Ahlul Bait, they would say: “These two are liars.” And if these were to see them, they would say: “These are insane.”¹

A Tree of Faith

From Abd al-Rahman who said: “O Meena, May I not relate to you what I heard from the Messenger of Allah (s.a.w.a.)?” I said: “Yes.” He said: “I heard Him say: I am the tree, and Fatimah is its branch. Ali fecundates it, and Al-Hasan and Al-Husain are its fruits. And those of My Ummah who love them are the leaves of the tree. (May Allah shower them all with His pleasure).” And may Allah bless out Master Muhammad, the Prophet and His progeny.²

Islam begins and ends with the Holy Prophet (s.a.w.a.) and Ahlul Bait (a.s.)

From Umar b. Ali b. Abi Talib, from his father that: The Holy Prophet (s.a.w.a.) said: “O Ali! With Us Allah completed His religion, the same way as He initiated it, and with Us He will unite Your hearts (in love) after the enmity and hatred.”³

Safiyah’s question to the Holy Prophet (s.a.w.a.)

From Abu Ishaq al-Sabiee’, who said: We called upon Masrooq b. al-Ajda and found a guest who we did not know. They were

¹ Twenty fourth assembly, tradition no. 6

² Twenty eighth assembly, tradition no. 5

³ Twenty ninth assembly, tradition no. 4

having their meals; and then the guest observed that he was with the Prophet at Hunayn. Just as he said that, we knew he was a companion of the Holy Prophet and His progeny. He said: Then Safiyah, daughter of Hay b. Akhtab (one of the wives of the Holy Prophet) came to the Holy Prophet (s.a.w.a.) and said: “O Messenger of Allah, I am not like Your other wives who have father, brother and uncle. If anything were to happen to You, to who do You entrust me?” The Holy Prophet pointing at Ali b. Abi Talib (a.s.) said: “To Him.” Then He said: “May I not relate to You what al-Harith b. al-A’awar narrated to us?” We said: “Please do.” He said: I called upon Ali b. Abi Talib (a.s.) and he asked: “O A’awar, what brings you here?” A’awar says he replied: “O Amirul Mo’mineen, your love has brought us.” He asked: “Really?” I said: “Yes, Allah is my witness.” He confirmed with me three times. Then He said: “There is no slave of Allah who He has tested for piety, except that He finds Our love in his heart; such a person indeed loves Us. And there is no slave of Allah upon whom Allah has shown His displeasure, except that He finds Our hatred in his heart, and such a person indeed hates Us. So, Our friends always expect the divine mercy, and the gates of mercy are open for them. And Our enemies are upon the edge of crumbling bank that will tumble down with them in to the fire of hell. Bounteous is the mercy for the people who earn it, and perdition is for the people of hellfire.”¹

The four riders on the day of Qiyamah

From Abdillah b. Abbas b. Abdul Muttalib, who said: I heard the

¹ Thirty second assembly, tradition no. 2

Holy Prophet (s.a.w.a.) and His progeny say: “Four of us will be the riders on the Day of Resurrection and none other.” So someone asked: “My father and mother be your ransom, who are the riders?” He said: “I will be riding al-Buraq, and My brother Saleh will be mounting the God-sent she-camel which was hamstrung by his people, and my daughter Fatimah will be on my bright she-camel, and Ali b. Abi Talib, who will ride one of the she-camels of Paradise, whose bridle will be of fresh pearls, whose eyes will of ruby, whose stomach will of green aquamarine; upon the camel will be cupola of translucent pearls, so that its exterior will be visible from within, and her interior will be seen from outside. Its exterior will be from the mercy of Allah, and its interior will be from His grace. She will be fast as she advances and also as she retracts. He will be ahead of me. There will be a crown of light on His head, a crown which will give light to all assembled. It will have seventy corners, each shining like a brilliant star in the heaven; and in His hands will be the praised standard, and He will set forth announcing: ‘There is no god but Allah, and Muhammad is His Messenger.’ And He will pass among the angels, they will say: ‘He must be from the sent Prophets.’ And as he will pass by the Prophets, they will say: ‘He must be an angel nearest to Allah.’ And then it will be announced from inside the Throne: ‘O people! He is neither an angel nearest to Allah, nor a sent Prophet, nor a carrier of the Throne. He is Ali b. Abi Talib.’ Then His Shias will follow, and it will be announced: ‘Who are you?’ They will say: ‘We are the partisans of Ali.’ The answer will come: ‘O partisans of Ali, you are secure; enter the Paradise and be with those who you loved.’”¹

¹ Thirty second assembly, tradition no. 3

The status of Hazrat Imam Ali (a.s.) on the Day of Qiyamah

From Aban b. Uthman, who reported that: Abu Abdullah, Hazrat Imam Ja’far b. Muhammad (a.s.) said: On the Day of Resurrection, an announcer will announce from inside the Throne: “Where is the Khalifa of Allah on earth?” So Dawood, the Prophet, will stand up and the voice from Allah, Most High, will say: “We do not mean You, although You were Allah’s Khalifa.” Then a second announcement will be made: “Where is Allah’s Khalifa on earth?” Then Amirul Mo’mineen, Ali b. Abi Talib will rise. So a voice will come from Allah, Most High: “O people! This Ali b. Abi Talib is the Khalifa of Allah on His earth and His proof over His slaves. So whoever adhered to His rope while on earth, should hang on to His rope here (also), so that he may have the benefit of His light and may follow Him in the rising ranks of Paradise.” He said: A group of people will rise who had adhered to His rope during life on earth, and will follow Him into Paradise. Then there will be announcement from Allah, Most High: “O those who followed a leader while living on earth, follow him as he goes, and they will go with him.” That will be the time when those who led will dissociate themselves from those who followed them, and they will see the chastisement, and all relations between them will be severed. **‘And those who followed will say: if only we had one more chance, we would dissociate ourselves from them, as they have disowned themselves from us. Thus will Allah show them their deeds as anguish for them and never will they come out of the hellfire.’**¹

¹ 2:166,167: Thirty four assembly, tradition no. 3

The meaning of ‘Al-Kawthar’

From Abdullah Ibn al-Abbas, who said: When the verse: **‘We have surely blessed you with abundance’**¹ was revealed to the Holy Prophet (s.a.w.a.), Ali b. Abi Talib asked Him: “O Messenger of Allah, what is al-Kauthar?” He said: “It is a stream with which Allah has honored me.” Then Ali said: “O Messenger of Allah, describe for us this sacred stream.” He said: “Yes, O Ali, al-Kauthar is a stream that flows under the Throne of Allah, Most High. Its water is whiter than milk, sweeter than honey, softer than cream. Its pebbles are of aquamarine, ruby and coral. Its weeds are saffron, its dust is sweet smelling musk, and its basins are under the Throne of Allah, Most High!” Then the Holy Prophet struck His hand on Amirul Mo’mineen’s side and said: “O Ali, this stream is for Me and You, and for those who love You after I have gone.”²

Hazrat Imam Ali (a.s.) displaying his Ilme Ghaib

From al-Minhal b. Amru, who said: A man from Banu Tamim reported to me that we were with Amirul Mo’mineen (a.s.) at Dhu Qar, and we thought we were to be seized on that day. Then I heard Him say: “By Allah! We will overcome this dissenting group. And these two, Talha and Zubair, will be killed and their troops will be uprooted.” Al-Tameem said: I went to Abdullah b. al-Abbas and said to him: “Do you hear what your cousin says?” He said: “Do not make haste, wait till we see what happens.” When the result of Basrah battle became known, I came to him and said: “Your cousin was right in what he said.” He said: “We

¹ Kauthar-108:1

² Thirty fifth assembly, tradition no. 5

the companions of the Muhammad used to say that He has given Him (i.e. Ali) eighty pledges exclusively. Perhaps this was one of them.”¹

Holy Prophet (s.a.w.a) takes the testimonies from certain people of the Wilayah of Hazrat Imam Ali (a.s.)

From Abu Hamza al-Thumali who reported from Hazrat Imam Abu Ja’far Muhammad b. Ali (a.s.) who reported from His father, who reported from His grandfather that: Allah sent Jibraeel to Muhammad (s.a.w.a.) exhorting Him to testify the wilayah of Ali b. Abi Talib in His lifetime, and to name Him (a.s.), Amirul Mo’mineen before His death. Then the Holy Prophet invited nine leaders (of the groups) and said: “I have invited you so that you may bear witness upon the earth in the name of Allah, whether you stand by it or hide it.” Then he said: “O Abu Bakr, Rise and greet Ali as Amirul Mo’mineen (the Commander of the faithful’s).” He said: “Is this by the order of Allah and His Prophet?” He said: “Yes”. So he stood and greeted Him as such (i.e. Amirul Mo’mineen). Then He said: “O Umar, Rise and greet Ali as Amirul Mo’mineen.” He said: “Should we name Him as Amirul Mo’mineen by the order of Allah and His Prophet?” He said: “Yes”. So he rose and greeted Him. Then he turned to Miqdad b. al-Aswad al-Kindi: “Rise and greet Alias Amirul Mo’mineen.” He stood up and greeted him, without repeating what the earlier two had said. Then He said to Abu Dharr al-Ghifari: “Rise and greet Ali as Amirul Mo’mineen.” He stood up and greeted. Then He asked Hudhaifa

¹ Thirty ninth assembly, tradition no. 5

al-Yamani: "Rise and greet Amirul Mo'mineen." He stood up and greeted. Then He asked Ammar b. Yasir: "Rise and greet Amirul Mo'mineen." He stood up and greeted. Then He asked Buraidah: "Rise and greet Amirul Mo'mineen." Buraidah was the youngest among them, he stood up and greeted. Then the Holy Prophet (s.a.w.a.) said: "I have invited you for this matter, so that you are Allah's witnesses, whether you uphold it or abandon it."¹

¹ Second assembly, tradition no. 7

Chapter 2 - About our responsibilities towards Ahlul Bait (a.s.)

Acts and deeds shall not benefit except when coupled with wilayah

From Ibn Abbas who said: The Holy Prophet (s.a.w.a.) and His progeny said: "Cling steadfastly to the affection for Us, Ahlul Bait. For whoever, meets Allah with Our love in his heart shall enter Paradise by Our intercession. By He Who controls Muhammad's breath, the acts and deeds of a servant shall not benefit him, except when coupled with Our recognition and Our love."¹

Condition for the Acceptance of Acts of Devotion

From Muhammad b. Muslim, from one of the two (Imams) (a.s.) saying that: I told Him: "We see a man deeply engrossed in the acts of devotion, humble and trying his best (to please Allah), yet he is opposed to You. Does that benefit him anything?" He said: "O Muhammad, the similitude of Us, Ahlul Bait is like that of a household among Banu Israel, of whom whoever strived devotedly for forty nights, his prayer was answered." Among them there was one who strenuously worshipped for forty nights

¹ Seventeenth assembly, tradition no. 4

and his prayer went unanswered. So he came to Isa, son of Maryam complaining about the situation he was in, and beseeching him to pray for him. So Isa made ablutions, and prayed. Allah revealed unto him: “O Isa, surely, this servant of mine came through a gate other than the one through which I am reached. He prayed while his heart had doubts about you. So, (even) if he called upon me till his neck was severed and his fingers fell apart, I would not answer him.” Then Isa approached him and said: “You call upon your Lord while your heart doubts His Prophet?” He said: “O Spirit of Allah, and His word, by Allah, it was like what you said. Now, please pray unto Him to remove that from me.” Then Isa prayed (for him) and Allah accepted it from him, and he was again reverted to his household. Similar is the case of Us, Ahlul Bait. Allah does not accept the acts of devotion from a servant who doubts about Us.¹

Love of Ahlul Bait (a.s.) leads to Paradise

From Hazrat Imam Al-Husain b. Ali (a.s.) that the Holy Prophet (s.a.w.a.) said: “Remain steadfast on Our love, the Ahlul Bait. For he who meets Allah with Our love will enter the Paradise with Our intercession. By He Who controls My soul, a servant (of Allah) does not benefit from his deeds except by knowing us (and our stature).”²

Adhering to the Ahlul Bait (a.s.)

From Hazrat Imam Al-Husain b. Ali b. Abi Talib (a.s.) who said: The Holy Prophet (s.a.w.a.) said: “Adhere yourselves to

¹ First assembly, tradition no. 2

² Second assembly, tradition no. 1

Our love, the Ahlul Bait, for surely, whoever meets Allah, having love for Us (in his heart) he shall enter Paradise with Our intercession. And By Him Who controls my spirit, a servant (of Allah) benefits nothing from his (good) deeds, unless he has recognized our Truth.”¹

Obedience to the Imam (a.s.)

From Zurarah b. A’ayan, who reported that: Hazrat Imam Abu Ja’far Muhammad b. Ali b. al-Husain (a.s.) said: “The most important matter, the best, the key, the entrance to all affairs and the pleasure of the Gracious Lord lie in obedience to the Imam after having recognized Him.” Then He said: Allah, Most High, says (in the Qur’an): “Whoever obeys the Messenger, has obeyed Allah. But, whoever turns away:’ **We have not sent you (Muhammad) as a keeper over them.**”^{2,3}

Foundation of Islam

From Hazrat Imam Abu Ja’far Muhammad b. Ali al-Baqir (a.s.) who said: “Islam has been founded on five pillars: the daily prayers, giving away of alms, fasting in the month of Ramadhan, pilgrimage to the Sacred House, and love of Us, Ahlul Bait.”⁴

¹ Sixth assembly, tradition no. 2

² Surah Al-Nisa (4): 80

³ Eight assembly, tradition no. 4

⁴ Forty second assembly, tradition no. 4

People who performed four things and missed the fifth

From Abu Haroon al-Abdi who said: I held the opinion of the al-Khawarij, accepting nothing else. Then one day, I sat at Abu Saeed al-Khudari - may Allah bless him with mercy, and heard him say: "People were ordered to do five things and they performed four out of them, leaving the fifth." A man asked: "O Abu Saeed, which are the four things they performed?" He said: "The daily prayers, the zakat (alms giving), the Hajj and fasting during the month of Ramadhan." He asked: "And which one did they leave out?" He said: "The wilayah of Ali b. Abi Talib (a.s.)." The man asked: "Was it made obligatory with the first four?" Abu Saeed said: "Yes, by the Lord of Ka'bah!" The man said: "In that case, the people have indeed transgressed!" AbuSaeed said: "What is my fault?"¹

What the Holy Prophet (a.s.) said about Hazrat Imam Ali (a.s.)

From Jabir b. Abdillah al-Ansari, who reported that: The Holy Prophet (s.a.w.a.) and His progeny said: Jibraeel descended to Me and said: "Allah commands You to rise and confirm the excellence of Ali b. Abi Talib (a.s.) above others, by addressing Your companions, so that they may convey to their posterity on Your behalf. And He commands all the angels to hear from You what You mention. And Allah, reveals to You, O Muhammad, that whoever opposes You in His command, for such a person (the destination) is hellfire; and whoever obeys, for such a

¹ Seventeenth assembly, tradition no. 3

person (the destination) is Paradise." So the Prophet (s.a.w.a.) caused an announcement for congregational prayers. People gathered, and the Prophet (s.a.w.a.) set out to climb high on the pulpit. The first thing that he uttered was "I seek refuge in Allah from the accursed Satan. In the name of Allah, Most Merciful." Then he said: "O people! I am the bringer of good tidings and I am the warner. I am the Prophet of Makkah. I want to convey to you from Allah, Most High, regarding a man Whose flesh is My flesh and Whose blood is My blood. He is the treasure of knowledge, and it is He whom Allah has chosen from this Ummah. He selected Him, guided Him, befriended Him and created Me and Him (of one essence). He made Me excel above others by the Prophethood, and made Him excel above other by making Him my emissary. He made Me be city of knowledge and Him its gate. Made me the treasurer of knowledge and the purveyor of the laws from Him, and gave Him (i.e. Ali) the successorship. He made His matter quite manifest, and warned against enmity against Him, and drew closer to Him those who love Him. He forgave His Shias, and commanded all the people to obey Him. And surely, Allah says: 'Whoever takes Him as an enemy, is My enemy, and whoever befriends Him is My friend. And whoever shows hostility to Him is hostile to Me, and whoever opposes Him opposes Me. And whoever disobeys Him, disobeys Me and whoever hurts Him, hurts Me. And whoever hates Him hates Me, and whoever loves Him, loves Me. And whoever has an ill intention against Him has the same against Me, and whoever plots against Him, plots against Me. And whoever helps Him, helps Me. O people! Listen to what He commands you to do, and be obedient to Him. I warn you of

Allah's chastisement, (and of the day): **'On the Day when every soul will find all the good it has done face to face; and the evil it has done, it will wish that they might be a great distance between it and the evil it has done, and Allah cautious you to be wary of Him.'**¹ Then He took Amirul Mo'mineen (a.s.) by His hands and said: "O people! This is the master of the believers and the Proof of Allah (and His authority) over the entire creation; and the one who will fight the infidels. O Allah! I have indeed conveyed and they are Your slaves. You have the power to reform them, so reform them (for the better) with Your mercy, O merciful of all the mercifuls. I seek forgiveness from Allah for Myself and all of you." Then He climbed down from the pulpit and Jibraeel came to Him (again) and said: O Muhammad, Allah, Almighty, sends You His greetings and says: "May you be rewarded the best for conveying your mission. You have indeed conveyed Your Lord's message, and have advised Your Ummah, and You have (today) pleased the believers and You have grieved the infidels. O Muhammad, Your cousin will face tribulations and many will face tribulations because of Him! O Muhammad, say: All praise be for the Lord of the worlds, and soon the wrongdoers shall know what awaits them, and say it at all times."²

Hazrat Imam Ali (a.s.)'s love... an obligation

From Abu Saeed al-Khudari, who said: The Holy Prophet (s.a.w.a.) said: "O people, love Ali because His flesh is My

¹ Surah Aal-e-Imran (3):30

² Forty first assembly, tradition no. 2

flesh, His blood is My blood. May Allah curse those people who have reneged from the covenant with Me about Him, and forgotten My parting counsel about Him; and they have no share (of blessings) from Allah."¹

¹ Thirty fifth assembly, tradition no. 4

Chapter 3 - About those who hate Ahlul Bait (a.s.)

On Ahlul Bait (a.s.)

Muhammad b. Ali, Ibn al-Hanafiyya that The Holy Prophet (s.a.w.a.) said: “He who does not have mercy on our young ones, and shows no reverence to our old ones and does not recognize our rights, is not from us.”¹

The fate of those who disown Ahlul Bait (a.s.)

From Umay al-Sayrafi, who said: I heard Hazrat Imam Abu Ja’far Muhammad b. Ali al-Baqir (a.s.) say: “Allah will disown those who disown Us, and may Allah curse those who curse Us; and may Allah destroy those who are Our adversaries. O Allah! You know that We are the cause of their guidance, and yet they take Us as their enemies. So You be the sole One to inflict punishment upon them.”²

Whoever doubts the excellence of Hazrat Imam Ali (a.s.)

From Ibn Abbas – may Allah bless him with mercy, who

¹ Second assembly, tradition no. 6

² Thirty seventh assembly, tradition no. 4

reported that: The Holy Prophet (s.a.w.a.) and His progeny said: “Whoever doubts the excellence of Ali b. Abi Talib (a.s.) will rise from his grave on the Day of Reckoning, with a collar of fire around his neck, having three hundred prongs. On each prong, there will be a Satan frowning upon him, spitting at his face.”¹

Allah will not accept acts of worship from one who has no love for the authority of Ahlul Bait (a.s.)

From Murazim who reported from Hazrat Imam Al-Sadiq, Ja’far b. Muhammad (a.s.) who reported that: The Holy Prophet (s.a.w.a.) said: “What has happened to some people in my Ummah, who become cheerful and jubilant when Ibrahim and the progeny of Ibrahim are mentioned to them; but when I and My progeny are mentioned, they detest it and frown at it! By He Who sent Me as a truthful Prophet, if a person dies after having performed the (good) deeds of 70 Prophets, but he has no liking for the authority of our Ahlul Bait, Allah will not accept his obligatory or voluntary acts of worship.”²

Disassociating in the matter of the Wilayah of Ahlul Bait (a.s.)

From Mayassar, who reported that: Hazrat Imam Abu Abdillah Ja’far b. Muhammad (a.s.) told him: “What do you say about a person who does not disobey in what Allah has enjoined and forbidden, but he disassociates with you and your friends in this matter (i.e. wilayah of Ahlul Bait)?” I said: “What can I say in Your presence?” He said: “Say, for I command you to speak.” I

¹ Eighteenth assembly, tradition no. 3

² Thirteenth assembly, tradition no. 8

said: “He will be in hellfire. “Then He said: “O Mayassar, what do you say about a person who has faith similar to yours, and has committed sins normally committed by people, but he refrains from the major sins?” I said: “What can I say in Your presence?” He said: “Say, for that is my order.” I said: “He will be in Paradise.” He said: “Perhaps you are hesitating in saying that such a person will be in Paradise!” I said: “No” He said: “Do not hesitate, for surely, Allah, Most High, says (in the Qur’an): **‘If you avoid the heinous sins that are forbidden you, We will expiate your evil deeds and admit you in honorable manner.’**”^{1,2}

The love of Ahlul Bait (a.s.) cannot be combined with the love of their adversaries

From Hanash b. al-Mo’tamar, who said: Once I called upon Hazrat Amirul Mo’mineen, Ali b. Abi Talib (a.s.) while He was at al-Rahbah, reclining. So I said: “Peace be upon you, O, Amirul Mo’mineen and His mercy and His blessing, how are You this morning?” He said: He raised His head and returned the greetings and then said: “I have entered this morning with love for those who love Us and patience for those who hate Us. Surely, he who loves Us, awaits for repose, happiness and deliverance every day and night. And he who hates Us has built a structure whose foundation is laid on the edge of a crumbling bank; which tumbles and tumbles down with him into the fire of hell. O, Abu Mo’tamar, he who loves Us cannot nurse hatred against Us in his bosom and he who hates Us cannot love Us. No

¹ Surah al-Nisa (4): 31

² Nineteenth assembly, tradition no. 4

doubt, Allah, Most High, created the hearts of the slaves with a propensity to love Us and has forsaken those who deviated to hate Us. So, those who love Us cannot hate Us and those who hate Us cannot love Us; and Our love can never be combined with the love of Our adversaries in one heart. Allah has not assigned to any man two hearts in his chest -loving one group with this heart and loving those who are their enemies with the other.”¹

Enemies are the army of Satan

Hazrat Imam Al-Husain b. Ali (a.s.) from His father Amirul Mo’mineen Ali b. Abu Talib (a.s.) that: The Holy Prophet (s.a.w.a.) and His progeny said: “O Ali! With You (all) has Allah begun this matter (i.e. Imamah) and with You (all) shall He end it. So remain patient, for the good, end is for those who guard against evil, fearing Allah. You are the army of Allah, and Your enemies are the army of Satan. Blessed is he who obeys You and woe unto those who oppose You. You are the divine authority over His creation and the strong rope (of Allah). Whoever adheres to it finds true guidance, and whoever discards it, goes astray. I beseech Allah to grant You Paradise; no one precedes You in Your absolute obedience to Allah, and therefore, You are worthier for it.”²

Adopting ignorant leaders

The Holy Prophet (s.a.w.a.) said: “Surely, Allah does not withdraw knowledge from the people by erasing it from their

¹ Twenty seventh assembly, tradition no. 4

² Twelfth assembly, tradition no. 9

minds; rather, He does so by taking away the learned people (from among them). And when there is no learned man around, people adopt the ignorant men as their leaders, and refer their questions to these (ignorant leaders), who answer without any knowledge, thus going astray, and causing others to go astray.”¹

Three groups within the Ummah

Farwah al-Zifari who reported that: I heard Salman, may Allah bless him with mercy, say: The Holy Prophet (s.a.w.a.) said: “My Ummah will be divided into three groups: a group on the absolute Truth, from which falsehood can reduce nothing. They will love Me and My Ahlul Bait, and their likeness is that of pure gold, which when put to the (test of) burning fire, increases in brilliance. And a group upon the false path, where Truth will reduce nothing. They will hate Me and My Ahlul Bait, and their likeness is that of iron, which when put to fire, increases nothing but evil. And a group like the rolling stones, following the path of Samiri. They would not say: ‘Touch me not’, they would say: ‘No fighting (for the just cause).’ Their leader will be al-Ash’ari. (i.e. Abu Musa al-Ash’ari).”²

The two who will be in deep anxiety

From al-Rabee’ ibn al-Mundhair, from his father who said: I heard Hazrat Imam Al-Husain b. Ali (a.s.) say: “Surely, Abu Bakr and Umar grabbed away this affair (Caliphate), while the whole of it belonged to Us. So they took it away in spite of Us, and apportioned to Us the share of a grandmother (from an

¹ Third assembly, tradition no. 1

² Fourth assembly, tradition no. 3

estate). (NOTE: According to al-Nasai, Ibn Majah, al-Tirmidhi, Abu Bakr believed that grandmother’s share was nil). By Allah, on the day where people will yearn for Our intercession, these two will be in deep anxiety because of their action.”¹

“Keep my cheek on the ground...” the last words of Umar

From Uthman b. Affan who said: I was the last to see Umar b. al-Khattab. I called upon him and saw his head on the lap of his son Abdullah, while he was weary. He told his son: “Keep my cheek on the ground.” Abdullah refused, so he said: “Keep my cheek on the ground.” Abdullah refused, so he said: “Keep my cheek on the ground, you motherless one.” So he kept his (Umar’s) cheek on the ground, and then Umar said: “O my mother! Woe to me, my mother! I am not forgiven (by Allah).” He went on saying that till he died.²

Talha and al-Zubair

From Ammar al-Duhni, who reported from Abu Uthman, the muezzin of Banu Afsa that he heard Ali b. Abi Talib (a.s.) say when Talha and al-Zubair advanced to fight Him: “What excuse can Talha and al-Zubair have! They swore allegiance to me of their own accord, without any coercion and they broke off without any event.” Then He recited the verse: **‘And if they break their oaths after their treaty and revile your religion, then fight the leaders of unbelief, for their oaths are**

¹ Sixth assembly, tradition no. 8

² Sixth assembly, tradition no. 10

worthless, so that you may restrain them.’^{1,2}

Dying the death of an infidel

From Anas b. Malik, that: The Holy Prophet (s.a.w.a.) looked at Ali b. Abi Talib (a.s.) and said: “O Ali, whoever hates You, Allah shall cause him to die the death of infidels, and on the day of Judgement, will ask him to account for his deeds (also).”³

Ahlul Bait (a.s.), the key to all wisdom

From Muhammad b. Muslim, who reported that: Hazrat Imam Abu Ja’far Muhammad b. Ali (a.s.) said: “People (who have discarded Us) have no truth, nor any propriety, except that which they have learnt from Us, Ahlul Bait. None from them can judge truly or with justice, unless he has taken its guidance from Amirul Mo’mineen Ali b. Abi Talib (a.s.) the key, the gate, the path blazer, the way. And when they are confused in any matter, the fault is theirs if they commit an error; and if they decide rightly, the credit goes to Ali b. Abi Talib (a.s.).”⁴

Hazrat Imam Ali (a.s.) predicts the days to come

From Malik b. Dhamrah who said: I heard Ali, Amirul Mo’mineen (a.s.) say: “Be it known to you that you will soon be subjected to invoking curse and imprecation against Me wrongfully. Whoever curses Me unwillingly or by coercion, Allah will know that he has been forced into it. I shall arrive

¹ Surah al-Taubah (9): 12

² Eight assembly, tradition no. 7

³ Eight assembly, tradition no. 10

⁴ Eleventh assembly, tradition no. 6

with him together upon Muhammad (s.a.w.a.) and His progeny. And he, who restrains his tongue and does not invoke curse upon Me, he will race unto Me as quickly as a fling of an arrow or a wink. And one who invokes curse upon Me with a willing, cheerful heart, for so doing, there will be no veil debarring him from Allah’s wrath and he shall have no excuse before Muhammad (s.a.w.a.) and His progeny. Be it known that, one day, Muhammad (s.a.w.a.) held My hand and said: Whoever has sworn allegiance on these five (fingers i.e. the hand) and then died with love and affection for You, will have completed his pledge. And one who dies with hatred towards You, dies a death of Kufr (pre-Islamic era), even though he will account for his deeds committed while professing Islam; and if he lives after You have gone, with lasting love for You, Allah shall end up his days with peace and faith, for as long as the sun rises and sets.”¹

Whoever hates the Ahlul Bait (a.s.), Allah shall resurrect him as a follower of Judaism

Reported from Jabir b. Abdillah al-Ansari, who said: Once, the Holy Prophet (s.a.w.a.) caused an announcement to be made among the Muhajir and Ansar, so they assembled with their weapons. The Holy Prophet (s.a.w.a.) climbed the pulpit, praised Allah and expressed His gratitude to Him. Then He said: “O Muslims, whoever hates Us, the Ahlul Bait, Allah shall resurrect him on the day of Judgement as a follower of Judaism.” Jabir said: I stood up and asked: “O Messenger of Allah, will it happen even if I testify that there is no God but Allah, and that Muhammad is the messenger of Allah?” He said: “If he testified

¹ Fourteenth assembly, tradition no. 4

that there is no God but Allah that saved him from his blood being spilled and from paying the tax submissively and with humility.” Then the Holy Prophet (s.a.w.a.) and His progeny said: “Whoever hates Us, the Ahlul Bait, Allah shall resurrect him, as a follower of Judaism on the Day of Judgement, and if he ever met Dajjal, he would be his partisan. And, even if he did not meet him (i.e. Dajjal), he would be resurrected in his grave, so that he believes in him (i.e. Dajjal). Surely, Allah made the whole of my Ummah appear before Me while still in dust, and taught me their names, the way he taught all the names to Adam. So, standard bearers passed by Me and I prayed for forgiveness, in favor of Ali and His followers. Hannan b. Sudaif said: I narrated this Tradition before Hazrat Imam Abu Abdillah Ja’far b. Muhammad (a.s.) and He said: “Did you yourself hear this from Sudaif?” He said: “It is now seventh night since I heard from him.” He (i.e. Abu Abdillah) said: “I never thought that this narration ever escaped the lips of My father to anyone.”¹

Their enemies will be thrown into fire

From Abu Saeed al-Khudri who said: Once a slain person was found during the days of the Holy Prophet (s.a.w.a.) so He climbed the mimber deeply enraged; and after praising Allah and thanking Him, He said: “How come a Muslim is killed and his killer is not known? By Him Who controls My soul, if all the people of the heavens and the earth were to join hands to kill a believer, or were pleased with it, Allah will send them to hell. By Him in Whose hands is My breath, whoever flogs someone wrongfully and unjustly, he will be flogged the same way

¹ Fifteenth assembly, tradition no. 4

tomorrow in hellfire. By Him in Whose hands is My soul: No one takes Us, Ahlul Bait, as his enemy, except that Allah will throw him on his face into hellfire.”¹

Hatred of Ahlul Bait (a.s.) leads to hell

From Ibn Abbas, who reported that: The Holy Prophet (s.a.w.a.) said: “O Children of Abdul Muttalib! I have beseeched Allah to convert the ignorant among you into learned men, and to make you steadfast in your stand, and to guide those of you who are gone astray; and to make you brave, generous and kind. By Allah, if a person were to offer prayers between al-Rukn and al-Maqam (around holy Ka’bah), but at the same time die with hatred towards You, O Ahlul Bait, such a person will enter hellfire.”²

Ubaidullah b. Abbas and Mo’awiyah

From Mo’awiyah b. Tha’labah who said: When Mo’awiyah found himself fully entrenched in his rule, he sent Busr b. Artat to Hejaz, to hunt for the Shias of Ali b. Abi Talib (a.s.). At that time, Ubaidullah b. al-Abbas governed Makkah. He (i.e. Busr) summoned him, but could not find him. Then he was informed that Ubaidullah had two infant sons. So he set out to reach them, and when he found them - they had two (tender) forelocks (shining) like pearls - he ordered to kill them. When their mother came to know this, her grief put her on the verge of death. At that moment, she said: “Ah! Who has heard about my two dear sons, who were like two pearls torn from their oyster! Ah! Who has known about my two dear sons, who are my ears, my eyes!

¹ Twenty fifth assembly, tradition no. 3

² Thirtieth assembly, tradition no. 2

My heart today feels wrenched. I am informed that Busr (did it),but I cannot believe what they thought (of us) from (what I hear about) their speech and the falsehood they contrived. So the sharp sword fell on the throat of my two little ones, that indeed is tyranny and immoderation, Who showed love to the two tormented infants who had lost their progenitor.” He said: Then once Ubaidullah b. al-Abbas met Mo’awiyah while Busr b. Artat was present. Mo’awiyah said: “Do you recognize this old man who killed the two infants?” Busr said: “Yes, I killed them, so what?” Then Ubaidullah said: “I wish I had a sword.” Busr said: “Here is my sword,” pointing to his own sword. Mo’awiya scolded him saying: “Woe unto you! What makes you a fool in spite of your old age! You trust a man whose two sons you killed, and give him your sword? Perhaps you do not know the courage of Banu Hashim? By Allah, if you gave it to him, he could kill you first, and then I would be the next.” Ubaidullah said: “On the contrary, by Allah, I would begin with you (O Mo’awiyah) and he (i.e. Busr) would be the next.”¹

The true successors on earth

From Imran b. Hasim, who said: Once Umar b. al-Khattab and I were present with the Holy Prophet (s.a.w.a.) and Ali (a.s.) was sitting by His side. Then the Holy Prophet (s.a.w.a.) recited the following verse (from the Qur’an): **‘Or who answers the distressed when he calls upon Him and relieve the affliction, and has made you successors on the earth? Is there another God with Allah? No indeed. How little do you reflect?’**² He

¹ Thirty sixth assembly, tradition no. 4

² Surah al-Naml (27):62

said: (Upon hearing this), Ali (a.s.) quivered like a bird. The Holy Prophet (s.a.w.a.) said: “Why are you so worried?” He said: “Why would I not worry, as Allah says He will make Us the successors on earth?” The Prophet (s.a.w.a.) said: “Do not be anxious! By Allah, none but the (true) believer will love You, and none but a hypocrite will hate You.”¹

People will be called by their mother’s names

From Jabir b. Abdillah al-Ansari, who said: The Holy Prophet (s.a.w.a.) said to Ali b. Abi Talib (a.s.): “May I not give You glad news? May I not award You?” He said: “Yes, O Messenger of Allah.” He (i.e. the Holy Prophet (s.a.w.a.)) said: “Surely, I and You are created from one clay, and from what remained, Our Shias were created. When the Day of Reckoning will dawn, all people will be called by their mother’s names, except Your Shias, who will be called by the names of their fathers, confirming their legitimacy.”²

The Prophet’s relation continues

From Abu Saeed al-Khudari, from his father who said: I heard the Holy Prophet (s.a.w.a.) say from the pulpit: “What has happened to the people who say that blood relationship with Me shall have no benefit on the Day of Judgement. Yes, by Allah! My womb relation is linked here and hereafter. And surely, O people, I shall precede you onto the Pool. When you will arrive. Someone will say: ‘O messenger of Allah, I am so and so, son of so and so.’ Then I will answer: ‘As for your lineage, I am aware

¹ Thirty sixth assembly, tradition no. 5

² Thirty seventh assembly, tradition no. 3

(of it). But after I had gone, you took to the left side; you retracted your footsteps backwards, on your heels.”¹

The inmates of the Holy Prophet’s (s.a.w.a.) household

From Rabee’ah al-Sa’d, who said: I came to Hudhaifah b. al-Yaman, may Allah have mercy on him, and requested him to relate to me what he heard from the Holy Prophet (s.a.w.a.) or what he saw Him do, so that I may follow it. He said: “Remain with the Qur’an.” I said: “I have read the Qur’an, I have come to you to know of what I have neither seen or heard. O Allah! I make you my witness on Hudhaifah, that I have come to him so that he may narrate to me what I have not seen nor heard about the Holy Prophet of Allah (s.a.w.a.) but he is refusing me, and hiding it from me.” Hudhaifah said: “O brother, you are pressing me hard.” Then he said: “Take this short one from a long list, which contains all, that matters to you. The sign of Paradise for this Ummah is (personified in) the Prophet (s.a.w.a.) (though) he ate food (like us) and strolled in the markets.” Then I said to him: “Guide me to the sign of Paradise (now) so that I may follow it, and show me the sign of hell, so that I may guard myself against it.” He said: “By Him Who controls my soul, the sign of Paradise and its true guides till the Day of Resurrection are the true Imams from the descendants of Muhammad (a.s.) and His progeny. And the sign of hellfire and the leaders unto unbelief and hell, up to the Day of Resurrection, are other than them.”²

¹ Thirty eighth assembly, tradition no. 11

² Thirty ninth assembly, tradition no. 3

Chapter 4 - About the Shias of Ahlul Bait (a.s.)

The Chosen ones

From Muhammad b. Ishaq al-Tha’labi al-Mosili Abu Nawfil, who said: I heard Hazrat Imam Ja’far b. Muhammad (a.s.) say: “We are the Chosen ones by Allah among His creation, and our Shias are His Chosen ones from the Ummah of Muhammad (a.s.) and His progeny.”¹

Trials begin with Imams (a.s.) and then with Shias

From Sufyan b. Ibrahim al-Ghamidy al-Qadhi, who said: I heard Hazrat Imam Ja’far b. Muhammad (a.s.) say: “Tests and trials begin with Us and then with you, and the times of ease begin with Us and then with you. And by the oath of Him where oath is usually taken, Allah will triumph through you the way He triumphed through the stones (of clay).”²

Hazrat Imam Ali (a.s.) praises His partisans

From Abd al-Razzaq b. Qais al-Rahbi, who said: I was sitting with Ali b. Abi Talib (a.s.) near the gate of the palace, till

¹ Thirty sixth assembly, tradition no. 6

² Refer to Surah al-Fil; Thirty sixth assembly, tradition no. 2

sunlight forced him to seek shelter near the palace wall. So he hastened to enter, but a man from Hamdan stood up and clung to his clothes, saying: “O Amirul Mo’mineen, narrate to me a comprehensive tradition by which Allah may benefit me.” He said: “Are there not enough traditions?” He said: “Yes, but narrate to me a comprehensive one which would benefit me.” He said: “My friend, Prophet of Allah (s.a.w.a.) narrated to Me that, I shall arrive at the Pool with My Shias, with Our thirsts already quenched. Their faces will be bright. And Our enemies will arrive there suffering from thirst, with their faces darkened. Take this brief one from a long list. (Remember) you are with the one you love, and for you is what you have acquired. Release Me, O brother from Hamdan.” Then he entered the palace.¹

The Holy Prophet (s.a.w.a.) seeks forgiveness for all Shias

From Hazrat Imam Ja’far b. Muhammad (a.s.), from His father, from His forefathers that:

The Holy Prophet (s.a.w.a.) said: “I have been taught (by Allah) the seven verses (i.e. Surah al-Fateha) of two recitations. And the whole Ummah of Mine was presented to Me (while in the clay form), till I was able to see its small and its big; and I looked at the entire heavens. And when I saw You, O Ali, I sought forgiveness for You and Your followers till the Day of Judgement.”²

¹ Fortieth assembly, tradition no. 4

² Tenth assembly, tradition no. 5

The first to enter Paradise

From Jabir b. Yazid, who reported from Hazrat Imam Abu Ja’far Muhammad b. Ali Al-Baqir (a.s.) through His forefathers that: The Holy Prophet (s.a.w.a.) and His progeny said: “Paradise remains forbidden for the Prophets till I have entered in it, and remains forbidden for all the peoples till the Shias of Us, Ahlul Bait have entered.”¹

Those who love the Holy Prophet (s.a.w.a.) and His progeny (a.s.)

From Abu Dharr al-Ghifari - may Allah be pleased with him, who said:

I saw the Messenger of Allah (s.a.w.a.) stroke the shoulders of Ali b. Abi Talib (a.s.) and say: “O Ali, whoever loves Us is from pure Arab breed and those who hate Us are the non-Arab infidels. Our Shias are people of noble descent and honour, and are of legitimate birth. And there is none on the path of Ibrahim except those who are our Shias; the rest of the people are away from it. And Allah has appointed angels who demolish the sins of Our Shias, the way a pick destroys a structure.”²

Shias of Hazrat Imam Ali (a.s.) are saved

From Abu al-Ward who said: I heard Hazrat Imam Abu Ja’far Muhammad b. Ali al-Baqir (a.s.) say: “When the Day of Resurrection will dawn, Allah will gather all people together on one plane, naked and barefooted, and they will be ranged on the

¹ Eight assembly, tradition no. 8

² Twenty first assembly, tradition no. 4

road to the gathering place, till they will sweat profusely and their breathing will become difficult. They will be there for as long as Allah wills, and that is what Allah says in Qur'an: **'... and you shall hear nothing but whispers.'**¹ He said: Then an announcer will announce from the Throne: "Where is the Makkan Prophet?" (He said), the people will say: "You have caused all to hear, now name Him." It will be announced: "Where is the Prophet of mercy, Muhammad, son of Abdullah?" Then the Messenger of Allah (s.a.w.a.) will rise and proceed before the people till He reaches the Pool, its length equal to the distance between Ayla and Sana; and then your Master (i.e. Ali (a.s.)) will be called and He will proceed in front of the people and stand with Him (i.e. the Holy Prophet (s.a.w.a.)). Then people will be summoned to pass by Abu Ja'far (a.s.) said: "Among them on that Day, some will arrive (to stay) and some will be driven away. When the Prophet (s.a.w.a.) will see that those sent away are from those who love Us the Ahlul Bait, He will weep and say: "O Lord, these are partisans of Ali, O Lord, these are partisans of Ali!" He said: Allah will send an angel who will say: "O Muhammad! What makes You weep?" He will say: "Why should I not weep for the fate of those who followed My brother Ali b. Abi Talib. I see they are being sent off with the inmates of hell, and are prevented from being at my Pool?" He said: Then Allah will say: "O Muhammad, I give them away to You, and pardon them their sins for Your sake, and I will unite them with those who loved Your progeny; I will keep them in Your group, and station them at Your Pool, and accept Your intercession for them. This is how I have honored You." Then Abu Ja'far Muhammad b. Ali b. Al-Husain said: There will be

¹ Surah Taahaa (20):108

several men and women weeping on that Day, when they witness this, exclaiming: "O Muhammad, (help us). So no one who is our partisan and loves Us will remain except that he will be in Our party and with Us, and will arrive at Our Pool."¹

Shias, the foremost to enter Heavens

From Ibn Abbas, who said: I asked the Holy Prophet (s.a.w.a.) about the verse of the Quran: **'And those foremost in faith, are the foremost, those are the ones brought near, in the garden of bliss...'**² He said: Jibraeel told Me: "That refers to Ali and His Shias. They are the foremost towards Paradise, brought closer to Allah, Most High, by the special honor bestowed upon them."³

Forgiving, Merciful Allah

From Muhammad b. Muslim al-Thaqafi, who said: I asked Hazrat Imam Abu Ja'far Muhammad b. Ali (a.s.) about the verse (in Qur'an): **'Those Allah will change their evil deeds into good deeds. Allah is ever all-Forgiving, Merciful.'**⁴ He said: "A believer who will be a sinner will be brought on the Day of Reckoning, and made to stand for accounting. And Allah (Himself) will be in charge of his reckoning, and no other men will know about his reckoning. Then Allah will show him his sins, till when he will confirm his evil deeds, then Allah will command the recorders: 'Change them into good deeds, and display them to the people.' Then the people will ask: 'Did this

¹ Thirty four assembly, tradition no. 8

² Surah Waaqeah (56):10-12

³ Thirty fifth assembly, tradition no. 5

⁴ Surah Furqan (25):70

slave not have even single lapse?' Then Allah will order him to Paradise. This is the true meaning of the verse, and it is especially for the sinners among Our Shias.”¹

Hazrat Imam Ali (a.s.) divides people of the paradise and of hell

From Abu Baseer, from Hazrat Imam Abu Ja'far Muhammad Al-Baqir (a.s.), from His forefathers (a.s.) that: The Holy Prophet (s.a.w.a.) and His progeny said: “How will it be before You, O Ali, when You will stand on the brim of hellfire, and the bridge (Sirat) will be laid, and the people will be told: ‘Cross the bridge.’ And You will tell the hellfire: ‘This is for Me, and this is for You!’ So Ali said: “O messenger of Allah, who will be those with Me?” He said: “They are Your Shias, with You wherever You will be.”²

¹ Thirty fifth assembly, tradition no. 8

² Thirty eighth assembly, tradition no. 12

Chapter 5 - About our duties as Shias of Ahlul Bait (a.s.)

Dying with the love of Hazrat Imam Ali (a.s.)

That Amirul Mo'mineen Ali b. Abi Talib (a.s.) said: The Holy Prophet (s.a.w.a.) held My hand and said: “Whoever dutifully performed the five (daily) prayers, and then died with Your love in his heart, he will have redeemed his pledge. And whoever died with hatred for You, died a death of ignorance (i.e. the era before Islam), though he will account for his deeds as ordained by Islam. And he who lives after You, with Your love in his heart, Allah will end his life with security and faith, till he arrives near Me at the Pool.”¹

Acknowledging their authority and submitting to their sayings

Reporting from Muhammad b. Yezid Albani, who said: I was present at Hazrat Imam Ja'far b. Muhammad's (a.s.), when Umar b. Qaysal-Masir and Abu Hanifa and Umar b. Dharr, together with a group of their companions, called upon him. Then they asked Him about faith (al-Iman). He said: The Holy Prophet (s.a.w.a.) said: “An adulterer (and a fornicator) does not

¹ First assembly, tradition no. 7

commit that sin at the same time being a Mo'min, and a thief does not steal at the same time being a Mo'min, and one does not drink liquor (intoxicant) while being a Mo'min." We started looking at each other, then Umar b. Dharr said: "What shall we call them?" He (a.s.) said: "Call them the way Allah has called them because of their deeds. Allah in Qur'an says: '**And for a male thief and a female thief, cut off their hands**'¹ and '**As for the fornicatress and the fornicator, flog each of them a hundred stripes.**'²" Hearing this, they stared at each other.

Muhammad b. Yazid says: Bishr b. Umar b. Dharr, who was with them, reported to me that: When we left, Umar b. Dharr said to Abu Hanifa: "Why did you not ask him who had reported from the Prophet?" He (Abu Hanifa) said: "What can I say to a man who (authoritatively) says: The Prophet (s.a.w.a.) said."³

Complete obedience

From Muhammad b. Zaid al-Tabari, who said: I was present at the residence of Hazrat Imam Al-Ridha, Ali b. Musa (a.s.) at Khurasan, and a group of Banu Hashim, including Ishaq b. al-Abbas b. Musa, was present also. So, addressing Ishaq, (al-Ridha) said: "O Ishaq! I have come to learn that you are telling people that we consider them as Our slaves. I swear by My relation with the Messenger of Allah (s.a.w.a.) I have never said that! Nor did I hear to that effect from My forefathers, nor has it been conveyed to Me from them through anyone. Yes, what We have said is that people are subservient to Us in matters of

¹ Surah Maedah (5):38

² Surah Noor (24):2

³ Third assembly, tradition no. 3

obedience to Allah, loyal to Us in religion. So let those present here convey this to those who are absent."¹

Being grievous for Ahul Bait (a.s.)

From Aban b. Taghlib, who reported that: Hazrat Imam Abu Abdillah Ja'far b. Muhammad (a.s.) said: "A person who sighs in grief over the wrongs meted out to Us, that sigh is extolment of Allah, and his anxiety about Us is an act of worship, and to conceal Our secrets is a struggle in the way of Allah". Then Abu Abdillah (a.s.) said: "This tradition ought to be written in gold."²

Weeping for the sufferings of Ahul Bait (a.s.)

From Muhammad b. Abi Amarah al-Kufi who said: I heard Hazrat Imam Ja'far b. Muhammad (a.s.) say: "Whoever sheds a tear over Our spilled blood, or over Our usurped rights, or over the dishonor We have suffered, or any of Our followers has suffered, such a person shall be blessed by Allah, Most High, in paradise for a long period of time."³

Adopting piety

From (Abdullah) b. Bikair, from: Hazrat Imam Abu Abdillah Ja'far b. Muhammad (a.s.) who said: "Surely, We love from amongst Our Shias, one who is wise, understanding, well-versed in religion, tolerant, obliging, patient, truthful and faithful." Then He said: "Surely, Allah has specially blessed His Prophets

¹ Thirtieth assembly, tradition no. 3

² Fortieth assembly, tradition no. 3

³ Twenty second assembly, tradition no. 5

with the noble virtues of good behavior. So, whoever has those qualities, should praise and thank Allah for it, and whoever does not have them, should earnestly entreat and seek from Allah.” He said: “I asked: May I be Your ransom, what are the virtues?” He said: “Piety, contentment, patience, being grateful, tolerant, modesty, generosity, jealously, guarding ones honour, beneficence, truthful in speech and honesty about anything held on trust.”¹

Acquire knowledge instead of wealth

From Kumail b. Ziyad al-Nakh’ee who said: Once I was with Amirul Mo’mineen (a.s.) in the mosque of Kufa, and when we completed our late evening prayers (i.e. Isha), He took me by His hands and came out of the mosque. He did not say a word till we arrived at the rear part of Kufa. As He entered the desert, He heaved a sigh and said: “O Kumail, no doubt these hearts (i.e. minds) are containers, and the best of them are those who retain most. Remember from Me what I say; people are of three categories: the learned men (of piety), the students on the path of salvation, and (the third one) the riffraff of the society, following every croak of the crows, bending as the wind blows; never benefiting from the light of knowledge, nor finding a refuge with a strong supporter. O Kumail, knowledge is better than wealth; for knowledge guards you, while you have to guard wealth; and wealth is diminished when spent, while knowledge grows and increases when put in use. O Kumail, to have liking and affinity for a learned man is the best way to entrench ones faith in Allah, it enables one to be obedient to Him during lifetime, and to be

¹ Twenty first assembly, tradition no. 22

praiseworthy after one has died. O Kumail, dividend from wealth disappears with its loss, O Kumail, the hoarders of wealth have died, while the learned men exist forever; their bodies have disappeared but their teachings and wisdom are ingrained in the hearts.” (And then pointing to His chest, He said): “Here is well-grounded, plentiful knowledge; I wish it had true recipients and adherents, (I would have imparted it). But, unfortunately, some unscrupulous men of understanding have tried to misuse it, using religion as a weapon to earn the worldly gain, and seeking undue power by divine authority over Allah’s creatures, abusing His bounties which He bestowed upon them. So the feeble-minded people accepted them as reliable; or took them as compliant with (divine) wisdom, discarding the true guardians of truth. (The truth is that) such people (who they have adopted as their guides) have no insight into its ramifications; with the result that with the slightest confusion, doubt enters their minds. Neither of them could be the true carrier of knowledge. And then there are those with insatiable lust, easily misled by the pleasures of flesh, or enticed by accumulating wealth, not at all among those who care for religion. They very much resemble the grazing cattle. Thus, knowledge dies with the death of such carriers. Yet, the earth is never devoid of either a manifest divine power, or the one in concealment, ensuring that His clear signs are not lost. Surely, with those fewer people of enormous import, Allah protects His proof, till they succeed to transmit it further to their likes, and plant it deep in their hearts. They are the ones overwhelmed by the (true) knowledge of certitude, and have made it easy for themselves to tread on the path which men in luxury found difficult. They derive pleasure and enjoyment from things which repel the ignorant. Though they live on earth with their bodies, their souls hang onto the higher plane. They are the

(true) representatives of Allah on His earth, and the ones who invite (people) to His religion. Alas! How keen I am to have sight of them! And I seek forgiveness from Allah for Me and for you all.” Then He {i.e. Ali (a.s.)} withdrew His hand from mine and said: “You may leave when you like.”¹

Do not hate the Shias

From Hanash b. al-Mo'tamar, who said: I once called upon Hazrat Amirul Mo'mineen, Ali b. Abi Talib (a.s.) and said: “Salaam upon You, O Amirul Mo'mineen and His mercy and blessing, how are You? He said: “I am in a state of loving those who love Us, and hatred for those who hate Us. And Our friends are in a state of rejoicing in the mercy of Allah which they were expecting and Our enemies are in a state of founding their edifice on the crumbling brink and that brink will fall down with him into the fire of hell. The gates of Paradise are opened for those who belong to it. So happiness and delight for the people who have earned their mercy of Allah, and ruination be for those who are in hell. O Hanash, whoever wishes to know whether he is Our lover or not, he should search his own heart. If he loves Our friend and partisans, then he is not Our enemy, but if he hates Our friends and partisans, then he is not Our lover. Allah has a covenant with Our lovers for Our friendship, and has written the names of Our adversaries in the record. We are the ones of noble descent, and Our ancestors are the ancestors of the Prophets.”²

¹ Twenty ninth assembly, tradition no. 3

² Thirty ninth assembly, tradition no. 4

Helping Ahlul Bait (a.s.) with one's tongue

From Hazrat Imam Ja'far b. Muhammad (a.s.) from His father (a.s.) who said: “Whoever helped Us with his tongue, against Our enemy, Allah will let him speak out his argument when he will stand before Him (i.e. on the Day of Judgement).”¹

Love Ahlul Bait (a.s.) with your heart and help with your hand & tongue

Hazrat Imam Al-Hasan b. Ali (a.s.) said: “He who loves Us with his heart, and helps Us with his hands and tongue, will be with Us (in Paradise) at the same lodging. And he who loves Us with his heart and helps Us with his tongue will be at a lower level. And he who loves Us with his heart, but does not put his hand and tongue to use for Us, he will be in Paradise.” (i.e. in an ordinary station).²

¹ Fourth assembly, tradition no. 7

² Fourth assembly, tradition no. 8



Hazrat Imam Sadiq (as) narrates from

Holy Prophet (sawa) who said:

"What has happened to some people in my Ummah, who become cheerful and jubilant when Ibrahim and the progeny of Ibrahim are mentioned to them; but when I and my progeny are mentioned, they detest it and frown at it! By He Who sent me as a truthful Prophet, if a person dies after having performed the (good) deeds of seventy Prophets, but he has no liking for the authority of our Ahlul Bait, Allah will not accept his obligatory or voluntary acts of worship."

(Ref : Thirteenth assembly of Amali Shaikh Mufeed, tradition no. 8)

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