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BIHAR AL-ANWAAR

الجزء الثامن

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Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams-asws

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CHAPTER 18 – THE FLAG

1- لي، الأمالي للصدوق الطَّالَقَانِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَدَوِيِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الطُّفَاوِيِ عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنْ سَعْدٍ الْخَفَّافِ عَنْ عَطِيَّةَ الْعَوْفِيِّ عَنْ مَخْذُوجِ بْنِ زَيْدٍ الذُّهْلِيِ أَنَّ رَسُولَ اللَّهِ ص آخَى بَيْنَ الْمُسْلِمِينَ ثُمَّ قَالَ يَا عَلِيُّ أَنْتَ أَخِي وَ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي

'Al-Amaali' of Al-Sadouq - Al Talaqany, from Al-Hassan Bin Ali Al Adwy, from Al-Husayn Bin Ahmad Al Tafawy, from Qays Bin Al Rabie, from S''ad Al Khafaf, from Atiya Al Awfy, from Makhdouj Ibn Zayd Al Zahly,

'Rasool-Allah-saww established brotherhood between the Muslims, then said: 'O Ali-asws! You-asws are my-saww brother, and you-asws are from me-saww at the status of Haroun-as from Musa-as apart from that, there is no Prophet-as after me-saww.

أَ مَا عَلِمْتَ يَا عَلِيُّ أَنَّهُ أَوَّلُ مَنْ يُدْعَى بِهِ يَوْمَ الْقِيَامَةِ يُدْعَى بِي فَأَقُومُ عَنْ يَمِينِ الْعَرْشِ فَأُكْسَى حُلَّةً خَضْرَاءَ مِنْ حُلَلِ الْجَنَّةِ

But, do you-asws know, O Ali-asws, that the first one to be called on the Day of Qiyamah would be me-saww, so I-saww would stand on the right of the Throne and be clothed with green garments from the garments of Paradise.

ثُمَّ يُدْعَى بِأَبِينَا إِبْرَاهِيمَ ع فَيَقُومُ عَنْ يَمِينِ الْعَرْشِ فِي ظِلِّهِ فَيُكْسَى حُلَّةً خَضْرَاءَ مِنْ حُلَلِ الْجَنَّةِ ثُمَّ يُدْعَى بِالنَّبِيِّينَ بَعْضُهُمْ عَلَى أَثَرِ بَعْضٍ فَيَقُومُونَ سِمَاطَيْنِ عَنْ يَمِينِ الْعَرْشِ فِي ظِلِّهِ وَ يُكْسَوْنَ حُلَلًا خُضْراً مِنْ حُلَلِ الْجَنَّةِ

Then they would call our-asws father-as Ibrahim-as, and he-as would stand on the right of the Throne in its shade, and would be clothed with green garments from the garments of Paradise. Then they will call the Prophets-as, upon the footsteps of each other, and they-as would be standing in rows on the right of the Throne in its shade, and would be clothed with green garments from the garments of Paradise.

أَلَا وَ إِنِّي أُخْبِرُكَ يَا عَلِيُّ أَنَّ أُمَّتِي أَوَّلُ الْأُمَمِ يُحَاسَبُونَ يَوْمَ الْقِيَامَةِ ثُمَّ أُبَشِّرُكَ يَا عَلِيُّ أَنَّ أَوَّلَ مَنْ يُدْعَى يَوْمَ الْقِيَامَةِ يُدْعَى بِكَ هَذَا لِقَرَابَتِكَ مِنِّي وَ مَنْزِلَتِكَ عِنْدِي فَيُدْفَعُ إِلَيْكَ لِوَائِي وَ هُوَ لِوَاءُ الْحَمْدِ فَتَسِيرُ بِهِ بَيْنَ السِّمَاطَيْنِ وَ أَنَّ آدَمَ وَ جَمِيعَ مَنْ خَلَقَ اللَّهُ يَسْتَظِلُّونَ بِظِلِّ لِوَائِي يَوْمَ الْقِيَامَةِ

Indeed! And I[saww] hereby inform you[asws], O Ali[asws], that my[saww] community would be the first of the communities to be Reckoned with on the Day of Qiyamah. Then I[saww] give you[asws] glad tidings, O Ali[asws], that the first one to be called with me[saww] on the Day of Qiyamah would be you[asws]. This is (due to) your[asws] nearness from me[saww] and your[asws] status in my[saww] presence, and I[saww] would hand over my[saww] flag to you[asws], and it is the flag of Praise, and you[asws] will travel with it between the rows, and that Adam[as] and the entirety from the creatures of Allah[azwj] would be taking shade by the shade of my[saww] flag on the Day of Qiyamah.

وَ طُولُهُ مَسِيرَةُ أَلْفِ سَنَةٍ سِنَانُهُ يَاقُوتَةٌ حَمْرَاءُ قَصَبُهُ فِضَّةٌ بَيْضَاءُ زُجُّهُ دُرَّةٌ خَضْرَاءُ لَهُ ثَلَاثُ ذَوَائِبَ مِنْ نُورٍ ذُؤَابَةٌ فِي الْمَشْرِقِ وَ ذُؤَابَةٌ فِي الْمَغْرِبِ وَ ذُؤَابَةٌ فِي وَسَطِ الدُّنْيَا

And its length is a travel distance of a thousand years. Its lance would be of red ruby, its cane of white silver, its glow being of green gems. For it, there are three tresses – a tress in the east, a tress in the west, and a tress in the middle of the world.

مَكْتُوبٌ عَلَيْهَا ثَلَاثَةُ أَسْطُرٍ الْأَوَّلُ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ وَ الْآخَرُ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ وَ الثَّالِثُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ طُولُ كُلِّ سَطْرٍ مَسِيرَةُ أَلْفِ سَنَةٍ وَ عَرْضُهُ مَسِيرَةُ أَلْفِ سَنَةٍ

Written upon it are three lines. The first, 'In the Name of Allah[azwj] the Beneficent, the Merciful; and the other, 'The Praise is for Allah[azwj] Lord[azwj] of the worlds; and the third, 'There is no god except Allah[azwj], Muhammad[saww] is a Rasool[saww] of Allah[azwj]. The length of each line is a travel distance of a thousand years, and its width is a travel distance of a thousand years.

فَتَسِيرُ بِاللِّوَاءِ وَ الْحَسَنُ عَنْ يَمِينِكَ وَ الْحُسَيْنُ عَنْ يَسَارِكَ حَتَّى تَقِفَ بَيْنِي وَ بَيْنَ إِبْرَاهِيمَ فِي ظِلِّ الْعَرْشِ فَتُكْسَى حُلَّةً خَضْرَاءَ مِنْ حُلَلِ الْجَنَّةِ

You[asws] will travel with the flag, and Al-Hassan[asws] would be on your[asws] right, and Al-Husayn[asws] on your[asws] left, until you[asws] pause between me[saww] and Ibrahim[as] in the shade of the Throne, and you[asws] will be clothed with green garments from the garments of Paradise.

ثُمَّ يُنَادِي مُنَادٍ مِنْ عِنْدِ الْعَرْشِ نِعْمَ الْأَبُ أَبُوكَ إِبْرَاهِيمُ وَ نِعْمَ الْأَخُ أَخُوكَ عَلِيٌّ أَلَا وَ إِنِّي أُبَشِّرُكَ يَا عَلِيُّ أَنَّكَ تُدْعَى إِذَا دُعِيتُ وَ تُكْسَى إِذَا كُسِيتُ وَ تُحْيَا إِذَا حُيِّيتُ

Then a Caller would call out from the Throne: "The best of the fathers is your[saww] father[as] Ibrahim[as], and the best of the brothers is your[saww] brother[asws] Ali[asws]!" Indeed, and I[saww] give you[asws] glad tidings, O Ali[asws]! You[asws] will be called when you[asws] are called, and clothed when you[asws] are clothed, and you[asws] will live when you[asws] are revived''.[1]

[1] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 1

2- لي، الأمالي للصدوق عَلِيُّ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيُّ عَنْ أَبِيهِ عَنْ جَدِّهِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ خَلَفِ بْنِ حَمَّادٍ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنِ الْأَعْمَشِ عَنْ عَبَايَةَ بْنِ رِبْعِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَتَانِي جَبْرَئِيلُ ع وَ هُوَ فَرِحٌ مُسْتَبْشِرٌ فَقُلْتُ لَهُ حَبِيبِي جَبْرَئِيلُ مَعَ مَا أَنْتَ فِيهِ مِنَ الْفَرَحِ مَا مَنْزِلَةُ أَخِي وَ ابْنِ عَمِّي عَلِيِّ بْنِ أَبِي طَالِبٍ عِنْدَ رَبِّهِ

'Al-Amaali' of Al-Sadouq - Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Baqy, from his father, from his grandfather Ahmad Bin Abu Abdullah, from his father Muhammad Bin Khalid, from Khalaf Bin Hamad, from Abu Al-Hassan Al Abdy, from Al Amsh, from Abayah Bin Rabie, from Abdullah Bin Abbas, who said,

'Rasool-Allah[saww] said: 'Jibraeel[as] came to me[saww] and he[as] was happy, joyful. I[saww] said to him[as]: 'My[saww] beloved Jibraeel[as]! What are you[as] happy with, what status there is of my[saww] brother[asws] and cousin Ali[asws] Bin Abu Talib[asws] in the Presence of his[asws] Lord[azwj]?'

فَقَالَ جَبْرَئِيلُ يَا مُحَمَّدُ وَ الَّذِي بَعَثَكَ بِالنُّبُوَّةِ وَ اصْطَفَاكَ بِالرِّسَالَةِ مَا هَبَطْتُ فِي وَقْتِي هَذَا إِلَّا لِهَذَا يَا مُحَمَّدُ الْعَلِيُّ الْأَعْلَى يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ- مُحَمَّدٌ نَبِيُّ رَحْمَتِي وَ عَلِيٌّ مُقِيمُ حُجَّتِي لَا أُعَذِّبُ مَنْ وَالَاهُ وَ إِنْ عَصَانِي وَ لَا أَرْحَمُ مَنْ عَادَاهُ وَ إِنْ أَطَاعَنِي

Jibraeel[as] said: 'O Muhammad[saww]! By the One[azwj] Who Sent you[saww] with the Message! I[as] did not descend at this time except for this. O Muhammad[saww]! The Most Exalted Conveys the greetings upon you[saww] and is saying: "Muhammad[saww] is My[azwj] Prophet[saww] of My[azwj] Mercy, and Ali[asws] is the establisher of My[azwj] Arguments. I[azwj] will not Punish the one who loves him[asws] and even if he disobeys Me[azwj], and I[azwj] will not Mercy one who is inimical to him[asws] and even if he obeys Me[azwj]!"

قَالَ ابْنُ عَبَّاسٍ ثُمَّ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَتَانِي جَبْرَئِيلُ وَ بِيَدِهِ لِوَاءُ الْحَمْدِ وَ هُوَ سَبْعُونَ شِقَّةً الشِّقَّةُ مِنْهُ أَوْسَعُ مِنَ الشَّمْسِ وَ الْقَمَرِ فَيَدْفَعُهُ إِلَيَّ فَآخُذُهُ وَ أَدْفَعُهُ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ

Ibn Abbas said, 'Then Rasool-Allah[saww] said: 'When it will be the Day of Qiyamah, Jibraeel[as] will come to me[saww] and in his[as] hand would be the flag of Praise and it is of seventy tresses (layers), and the tress from it being vaster than the sun and the moon, and he[as] will hand it over to me[saww], I[saww] will take it to Ali[asws] Bin Abu Talib[asws]'.

فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ وَ كَيْفَ يُطِيقُ عَلِيٌّ عَلَى حَمْلِ اللِّوَاءِ وَ قَدْ ذَكَرْتَ أَنَّهُ سَبْعُونَ شِقَّةً الشِّقَّةُ مِنْهُ أَوْسَعُ مِنَ الشَّمْسِ وَ الْقَمَرِ

A man said, 'O Rasool-Allah[saww]! And how will Ali[asws] be able to endure upon carrying the flag, and you[saww] have mentioned that it has seventy tresses, the tress from it being vaster than the sun and the moon?'

فَغَضِبَ رَسُولُ اللَّهِ ص ثُمَّ قَالَ يَا رَجُلُ إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَعْطَى اللَّهُ عَلِيّاً مِنَ الْقُوَّةِ مِثْلَ قُوَّةِ جَبْرَئِيلَ وَ مِنَ الْجَمَالِ مِثْلَ جَمَالِ يُوسُفَ وَ مِنَ الْحِلْمِ مِثْلَ حِلْمِ رِضْوَانَ وَ مِنَ الصَّوْتِ مَا يُدَانِي صَوْتَ دَاوُدَ وَ لَوْ لَا أَنَّ دَاوُدَ خَطِيبٌ فِي الْجِنَانِ لَأُعْطِيَ عَلِيٌّ مِثْلَ صَوْتِهِ

Rasool-Allah[saww] got angered, then said: 'O man! When it will be the Day of Qiyamah, Allah[azwj] would Give Ali[asws] from the strength like the strength of Jibraeel[as], and from the beauty like the beauty of Yusuf[as], and from the forbearance like the forbearance of Rizwaan, and from the voice what resembles the voice of Dawood[as], and had it not been for Dawood[as] being an addressor in the Gardens, Ali[asws] would have been given the like of his[as] voice.

وَ إِنَّ عَلِيّاً أَوَّلُ مَنْ يَشْرَبُ مِنَ السَّلْسَبِيلِ وَ الزَّنْجَبِيلِ وَ إِنَّ لِعَلِيٍّ وَ شِيعَتِهِ مِنَ اللَّهِ عَزَّ وَ جَلَّ مَقَاماً يَغْبِطُهُ بِهِ الْأَوَّلُونَ وَ الْآخِرُونَ

And that Ali[-asws] would be the first one to drink from *Al-Salsabeel* and *Al-Zanjabeel* (springs of Paradise), and that for Ali[-asws] and his[-asws] Shias is such a status from Allah[-azwj] Mighty and Majestic, they would be envied for it by the former ones and the latter ones''.[2]

3- ل، الخصال أَبِي عَنِ الْحَسَنِ بْنِ أَحْمَدَ الْإِسْكِيفِ الْقُمِّيِّ بِالرَّيِّ يَرْفَعُ الْحَدِيثَ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ الْقُومِيسِيِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْأَنْصَارِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ الْكَرِيمِ الرَّازِيِّ عَنْ عَبْدِ الْحَمِيدِ الْحِمَّانِيِ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَتَانِي جَبْرَئِيلُ وَ هُوَ فَرِحٌ مُسْتَبْشِرٌ فَقُلْتُ حَبِيبِي جَبْرَئِيلُ مَعَ مَا أَنْتَ فِيهِ مِنَ الْفَرَحِ مَا مَنْزِلَةُ أَخِي وَ ابْنِ عَمِّي عَلِيِّ بْنِ أَبِي طَالِبٍ عِنْدَ رَبِّهِ

'Al Khisaal' - My father, from Al-Hassan Bin Ahmad Al Askeyf Al Qummy at Al Rayy, raising the Hadeeth to Muhammad Bin Ali, from Muhammad Bin Hasaam Al Qowmisy, from Ali Bin Muhammad Al Ansary, from Ubeydullah Ibn Abdul Kareem Al Razy, from Abdul Hameed Al Hamany, from Lays, from Mujahid, from Ibn Abbas who said,

'Rasool-Allah[-saww] said: 'Jibraeel[-as] came to me[-saww] and he[-as] was happy, joyful, so I[-saww] said: 'I[-saww] said to him[-as]: 'My[-saww] beloved Jibraeel[-as]! What are you[-as] happy with, what status there is of my[-saww] brother[-asws] and cousin Ali[-asws] Bin Abu Talib[-asws] in the Presence of his[-asws] Lord[-azwj]?'

فَقَالَ وَ الَّذِي بَعَثَكَ بِالنُّبُوَّةِ وَ اصْطَفَاكَ بِالرِّسَالَةِ مَا هَبَطْتُ فِي وَقْتِي هَذَا إِلَّا لِهَذَا يَا مُحَمَّدُ اللَّهُ الْعَلِيُّ الْأَعْلَى يُقْرِأُ عَلَيْكُمَا السَّلَامَ وَ قَالَ مُحَمَّدٌ نَبِيُّ رَحْمَتِي وَ عَلِيٌّ مُقِيمُ حُجَّتِي لَا أُعَذِّبُ مَنْ وَالاهُ وَ إِنْ عَصَانِي وَ لَا أَرْحَمُ مَنْ عَادَاهُ وَ إِنْ أَطَاعَنِي

Jibraeel[-as] said: 'O Muhammad[-saww]! By the One[-azwj] Who Sent you[-saww] with the Message! I[-as] did not descend at this time except for this. O Muhammad[-saww]! The Most Exalted Conveys the greetings upon you[-asws] both, and is saying: "Muhammad[-saww] is My[-azwj] Prophet[-saww] of My[-azwj] Mercy, and Ali[-asws] is the establisher of My[-azwj] Arguments. I[-azwj] will not Punish the one who loves him[-asws] and even if he disobeys Me[-azwj], and I[-azwj] will not Mercy one who is inimical to him[-asws] and even if he obeys Me[-azwj]!"

قَالَ ثُمَّ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَأْتِينِي جَبْرَئِيلُ وَ مَعَهُ لِوَاءُ الْحَمْدِ وَ هُوَ سَبْعُونَ شِقَّةً الشِّقَّةُ مِنْهُ أَوْسَعُ مِنَ الشَّمْسِ وَ الْقَمَرِ وَ أَنَا عَلَى كُرْسِيٍّ مِنْ كَرَاسِيِّ الرِّضْوَانِ فَوْقَ مِنْبَرٍ مِنْ مَنَابِرِ الْقُدْسِ فَآخُذُهُ وَ أَدْفَعُهُ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ

He (the narrator) said, 'Then Rasool-Allah[-saww] said: 'When it will be the Day of Qiyamah, Jibraeel[-as] will come to me[-saww] and with him[-as] would be the flag of Praise, and it is of seventy tresses, the tress from it being vaster than the sun and the moon, and I[-saww] will be upon a chair from the chairs of Al-Rizwaan, above a pulpit from the pulpits of the Holiness. I[-saww] will take it and hand it over to Ali[-asws] Bin Abu Talib[-asws]'.

فَوَثَبَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ يَا رَسُولَ اللَّهِ وَ كَيْفَ يُطِيقُ عَلَى حَمْلِ اللِّوَاءِ وَ قَدْ ذَكَرْتَ أَنَّهُ سَبْعُونَ شِقَّةً الشِّقَّةُ مِنْهُ أَوْسَعُ مِنَ الشَّمْسِ وَ الْقَمَرِ

[2] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 2

Umar Bin Al-Khattab leapt and said, 'O Rasool-Allah-saww! And how would Ali-asws be able to endure carrying the flag, and you-saww have mentioned that it is of seventy tresses, the tress from it being vaster than the sun and the moon?'

فَقَالَ النَّبِيُّ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُعْطِي اللَّهُ عَلِيّاً مِنَ الْقُوَّةِ مِثْلَ قُوَّةِ جَبْرَئِيلَ وَ مِنَ النُّورِ مِثْلَ نُورِ آدَمَ وَ مِنَ الْحِلْمِ مِثْلَ حِلْمِ رِضْوَانَ وَ مِنَ الْجَمَالِ مِثْلَ جَمَالِ يُوسُفَ وَ مِنَ الصَّوْتِ مَا يُدَانِي صَوْتَ دَاوُدَ وَ لَوْ لَا أَنْ يَكُونَ دَاوُدُ خَطِيباً لِعَلِيٍّ فِي الْجِنَانِ لَأُعْطِيَ مِثْلَ صَوْتِهِ وَ إِنَّ عَلِيّاً أَوَّلُ مَنْ يَشْرَبُ مِنَ السَّلْسَبِيلِ وَ الزَّنْجَبِيلِ

The Prophet-saww said: 'When it will be the Day of Qiyamah, Allah-azwj would Give Ali-asws from the strength like the strength of Jibraeel-as, and from the Light like the Light of Adam-as, and from the forbearance like the forbearance of Rizwaan, and from the beauty like the beauty of Yusuf-as, and from the voice that resembles Dawood-as, Ali-asws would have been Given the like of his-as voice, and that Ali-asws would be the first one to drink from *Al-Salsabeel* and *Al-Zanjabeel* (springs of Paradise).

لَا تَجُوزُ لِعَلِيٍّ قَدَمٌ عَلَى الصِّرَاطِ إِلَّا وَ ثَبَتَتْ لَهُ مَكَانَهَا أُخْرَى وَ إِنَّ لِعَلِيٍّ وَ شِيعَتِهِ مِنَ اللَّهِ مَكَاناً يَغْبِطُهُ بِهِ الْأَوَّلُونَ وَ الْآخِرُونَ

No step would exceed for Ali-asws upon the Bridge except and another one would be affirmed in its place, and that for Ali-asws and his-asws Shias, there is a position from Allah-azwj, envied by the former ones and the latter ones''.[3]

4- ن، عيون أخبار الرضا عليه السلام أَبِي عَنِ الْحَسَنِ بْنِ أَحْمَدَ الْمَالِكِيِّ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَنْتَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ وَ بِيَدِكَ لِوَائِي وَ هُوَ لِوَاءُ الْحَمْدِ وَ هُوَ سَبْعُونَ شِقَّةً الشِّقَّةُ مِنْهُ أَوْسَعُ مِنَ الشَّمْسِ وَ الْقَمَرِ الْخَبَرَ

'Uyoun Akhbar Al-Reza-asws- - My father, from Al-Hassan Bin Ahmad Al Maliky, from his father, from Ibrahim Bin Abu Mahmoud,

'From Al-Reza-asws, from his-asws forefathers-asws from Amir Al-Momineen-asws having said: 'Rasool-Allah-saww said: 'O Ali-asws! You-asws would be the first one to enter Paradise, and in your-asws hand would be a flag, and it is the flag of Praise, and it is of seventy tresses, the tress from it being vaster than the sun and the moon' – the Hadeeth'.[4]

5- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنِّي سَأَلْتُ رَبِّي فِيكَ خَمْسَ خِصَالٍ فَأَعْطَانِيهَا أَحَدُهَا أَنْ يَجْعَلَكَ حَامِلَ لِوَائِي وَ هُوَ لِوَاءُ اللَّهِ الْأَكْبَرُ مَكْتُوبٌ عَلَيْهِ الْمُفْلِحُونَ هُمُ الْفَائِزُونَ بِالْجَنَّةِ الْخَبَرَ

'Uyoun Akhbar Al-Reza-asws- - By the three chains,

'From Al-Reza-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'O Ali-asws! I-saww asked my-saww Lord-azwj five qualities regarding you-asws, and He-azwj Granted these to me – One of these is that He-azwj should Make you-asws to be the bearer of my-saww flag, and it is a

[3] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 3
[4] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 4

flag of Allah-azwj the Greatest. Upon it is inscribed: “The winners, they are the successful ones with Paradise” – the Hadeeth’.[5]

6- ما، الأمالي للشيخ الطوسي الْحَفَّارُ عَنْ أَبِي الْقَاسِمِ الدِّعْبِلِيِّ عَنْ أَبِيهِ عَنْ دِعْبِلٍ عَنْ مُجَاشِعِ بْنِ عَمْرٍو عَنْ مَيْسَرَةَ بْنِ عُبَيْدِ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ مِنْهُمْ مَغْفِرَةً وَ أَجْراً عَظِيماً قَالَ سَأَلَ قَوْمٌ النَّبِيَّ ص فَقَالُوا فِيمَنْ نَزَلَتْ هَذِهِ الْآيَةُ يَا نَبِيَّ اللَّهِ

‘Al-Amaali’ of the sheykh Al Tusi - Al Hafaar, from Abu Al Qasim Al Deobaly, from his father, from Deobel, from Majash’a Ibn Amro, from Maysara Bin Ubeydullah, from Abdul Kareem Al Jizry, from Saeed Bin Jubeyr, from Ibn Abbas,

‘About the Words of Allah-azwj Mighty and Majestic: ***Allah Promised those from them who believe and do the righteous deeds, Forgiveness and a Mighty Recompense [48:29]***, he said, ‘A group asked the Prophet-saww saying, ‘Regarding who has this Verse been Revealed, O Prophet-saww of Allah-azwj?'

قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ عُقِدَ لِوَاءٌ مِنْ نُورٍ أَبْيَضَ وَ نَادَى مُنَادٍ لِيَقُمْ سَيِّدُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَيُعْطِي اللَّهُ اللِّوَاءَ مِنَ النُّورِ الْأَبْيَضِ بِيَدِهِ تَحْتَهُ جَمِيعُ السَّابِقِينَ الْأَوَّلِينَ مِنَ الْمُهاجِرِينَ وَ الْأَنْصارِ لَا يُخَالِطُهُمْ غَيْرُهُمْ حَتَّى يَجْلِسَ عَلَى مِنْبَرٍ مِنْ نُورِ رَبِّ الْعِزَّةِ

He-saww said: ‘When it will be the Day of Qiyamah, a flag of white light would be tightened and a Caller would call out: ‘Let the Chief of the Momineen Ali-asws Bin Abu Talib-asws stand up!’ Then Allah-azwj will Give the flag of white light in his-asws hands, beneath which would be the entirety of the preceding ones, the former ones from the Emigrants and the Helpers, none mingling with them apart from them until he-asws sits upon a pulpit of Light of the Lord-azwj of Might.

وَ يُعْرَضَ الْجَمِيعُ عَلَيْهِ رَجُلًا رَجُلًا فَيُعْطِي أَجْرَهُ وَ نُورَهُ فَإِذَا أَتَى عَلَى آخِرِهِمْ قِيلَ لَهُمْ قَدْ عَرَفْتُمْ مَوْضِعَكُمْ وَ مَنَازِلَكُمْ مِنَ الْجَنَّةِ إِنَّ رَبَّكُمْ يَقُولُ لَكُمْ عِنْدِي لَكُمْ مَغْفِرَةٌ وَ أَجْرٌ عَظِيمٌ يَعْنِي الْجَنَّةَ

All of them would be presented unto him-asws, man by man, and he-asws will give his Recompense and his light. When he-asws gives to the last of them, he-asws would say to them: ‘You have recognised your places and your houses from Paradise. Your Lord-azwj is Saying to you: “In My-azwj Presence for you all, is ***Forgiveness and a Mighty Recompense [48:29]***, – meaning Paradise!”

فَيَقُومُ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ الْقَوْمُ تَحْتَ لِوَائِهِ مَعَهُمْ حَتَّى يَدْخُلَ الْجَنَّةَ ثُمَّ يَرْجِعُ إِلَى مِنْبَرِهِ وَ لَا يَزَالُ يُعْرَضُ عَلَيْهِ جَمِيعُ الْمُؤْمِنِينَ فَيَأْخُذُ نَصِيبَهُ مِنْهُمْ إِلَى الْجَنَّةِ وَ يَتْرُكُ أَقْوَاماً عَلَى النَّارِ

Ali-asws Bin Abu Talib-asws will arise, and the people will be beneath his-asws flag, with them until he-asws enters Paradise. Then he-asws will return to his-asws pulpit. They will not cease to present to him the entirety of the Momineen. He-asws will take part of them to Paradise, and leave a people upon the Fire.

[5] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 5

فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرُهُمْ وَ نُورُهُمْ يَعْنِي السَّابِقِينَ الْأَوَّلِينَ وَ الْمُؤْمِنِينَ وَ أَهْلَ الْوَلَايَةِ لَهُ وَ قَوْلُهُ وَ الَّذِينَ كَفَرُوا وَ كَذَّبُوا بِآياتِنا أُولئِكَ أَصْحابُ الْجَحِيمِ هُمُ الَّذِينَ قَاسَمَ عَلَيْهِمُ النَّارَ فَاسْتَحَقُّوا الْجَحِيمَ

These are the Words of the Mighty and Majestic: ***and those who believe and do righteous deeds [35:7] For them would be their Recompense and their Light. [57:19]*** – meaning the preceding ones, the former ones and the Momineen, and the people of the Wilayah for him[-asws]; and His[-azwj] Words: ***And those who are committing Kufr and are belying Our Signs, they are the inmates of the Blazing Fire [5:10]***, they are those the Fire would be distributed upon, they would be deserving of the Blazing Fire''.[6]

7- شف، كشف اليقين مِنْ كِتَابِ كِفَايَةِ الطَّالِبِ، لِمُحَمَّدِ بْنِ يُوسُفَ الْقُرَشِيِّ الشَّافِعِيِّ عَنْ عَتِيقِ بْنِ أَبِي الْفَضْلِ السَّلْمَانِيِّ عَنْ أَبِي الْقَاسِمِ عَلِيٍّ مُحَدِّثِ الشَّامِ عَنْ أَبِي الْقَاسِمِ إِسْمَاعِيلَ بْنِ أَحْمَدَ السَّمَرْقَنْدِيِّ عَنْ عَاصِمِ بْنِ الْحَسَنِ الْعَاصِمِيِّ عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحَسَنِ عَنْ خُزَيْمَةَ بْنِ مَاهَانَ عَنْ عِيسَى بْنِ يُونُسَ عَنِ الْأَعْمَشِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ

'Kashf Al Yaqeen' - From the book 'Kifayat Al Talib' of Muhammad Bin Yusuf Al Qarshy Al Shafie, from Ateeq Ibn Abu Al Fazl Al Salmany, from Abu Al Qasim Ali Muhaddis of Syria, from Abu Al Qasim Ismail Ibn Ahmad Al Samarqandy, from Aasim Bin Al-Hassan Al Aasimy, from Abdul Wahid Bin Muhammad Bin, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Ahmad Bin Al-Hassan, from Khuzeyman Bin Mahan, from Isa Bin Yunus, from Al Amsh, from Saeed Bin Jubeyr, from Ibn Abbas who said,

قَالَ رَسُولُ اللَّهِ ص يَأْتِي عَلَى النَّاسِ يَوْمٌ مَا فِيهِ رَاكِبٌ إِلَّا نَحْنُ أَرْبَعَةٌ فَقَالَ لَهُ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ عَمُّهُ فِدَاكَ أَبِي وَ أُمِّي مَنْ هَؤُلَاءِ الْأَرْبَعَةُ

'Rasool-Allah[-saww] said: 'There will come a day upon the people during which there will be no riders except us[-asws] four'. Al-Abbas Bin Al-Muttalib[-as] said to him[-saww], 'May my father and my mother be sacrificed for you[-saww]! Who are these four?'

فَقَالَ أَنَا عَلَى الْبُرَاقِ وَ أَخِي صَالِحٌ عَلَى نَاقَةِ اللَّهِ الَّتِي عَقَرَهَا قَوْمُهُ وَ عَمِّي حَمْزَةُ أَسَدُ اللَّهِ وَ أَسَدُ رَسُولِهِ عَلَى نَاقَتِيَ الْعَضْبَاءِ وَ أَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ مُدَبَّجَةُ الْجَنْبَيْنِ عَلَيْهِ حُلَّتَانِ خَضْرَاوَانِ مِنْ كِسْوَةِ الرَّحْمَنِ عَلَى رَأْسِهِ تَاجٌ مِنْ نُورٍ لِذَلِكَ التَّاجِ سَبْعُونَ رُكْناً عَلَى كُلِّ رُكْنٍ يَاقُوتَةٌ حَمْرَاءُ تُضِيءُ لِلرَّاكِبِ مِنْ مَسِيرَةِ ثَلَاثَةِ أَيَّامٍ

He[-saww] said: 'I[-saww] would be upon Al-Buraq, and my[-saww] brother Salih[-as] would be upon the she-camel of Allah[-azwj] which his[-as] people had hamstrung, and my[-saww] uncle Hamza, Lion of Allah[-azwj] and Lion of His[-azwj] Rasool[-saww] would be upon my[-saww] she-camel Al-Azba'a, and my[-saww] brother Ali[-asws] Bin Abu Talib[-asws] would be upon a she-camel from the she-camels of Paradise flanked on two sides. Upon him[-asws] would be two green garments from the garments of the Beneficent. Upon his[-asws] head would be a crown of light. For that crown are seventy corners, upon each corner are red rubies, illuminating for the rider from a travel distance of three days.

وَ بِيَدِهِ لِوَاءُ الْحَمْدِ يُنَادِي لَا إِلَهَ إِلَّا اللَّهُ- مُحَمَّدٌ رَسُولُ اللَّهِ فَيَقُولُ الْخَلَائِقُ مَنْ هَذَا أَ مَلَكٌ مُقَرَّبٌ أَ نَبِيٌّ مُرْسَلٌ أَ حَامِلُ عَرْشٍ

[6] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 6

And in his[-asws] hand would be the flag of Praise, calling out: 'There is no god except Allah[-azwj], Muhammad[-saww] is a Rasool[-saww] of Allah[-azwj]'. The creatures would say, 'Who is this one? An Angel of Proximity? A Mursil Prophet[-as]? A bearer of the Throne?'

فَيُنَادِي مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ لَيْسَ هَذَا مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا حَامِلُ عَرْشٍ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَصِيُّ رَسُولِ رَبِّ الْعَالَمِينَ وَ أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ إِلَى جَنَّاتِ النَّعِيمِ

A Caller would Call out from the interior of the Throne: "This is neither an Angel of Proximity, nor a Mursil Prophet[-as], nor a bearer of the Throne. This is Ali[-asws] Bin Abu Talib[-asws] successor[-asws] of Rasool[-saww] of Lord[-azwj] of the Worlds, and Emir of the Momineen, and Guide of the resplendent to the Gardens of Bliss![7]

8- فر، تفسير فرات بن إبراهيم بِإِسْنَادِهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: تَذَاكَرَ أَصْحَابُنَا الْجَنَّةَ عِنْدَ النَّبِيِّ ص فَقَالَ النَّبِيُّ ص إِنَّ أَوَّلَ أَهْلِ الْجَنَّةِ دُخُولًا عَلِيُّ بْنُ أَبِي طَالِبٍ

'Tafseer Furat Bin Ibrahim' - By his chain, from Jabir Bin Abdullah Al Ansary who said,

'Our companions mentioned Paradise in the presence of the Prophet[-saww], so the Prophet[-saww] said: 'The first of the people to enter Paradise would be Ali[-asws] Bin Abu Talib[-asws]'.

قَالَ فَقَالَ أَبُو دُجَانَةَ الْأَنْصَارِيُّ يَا رَسُولَ اللَّهِ أَ لَيْسَ أَخْبَرْتَنَا أَنَّ الْجَنَّةَ مُحَرَّمَةٌ عَلَى الْأَنْبِيَاءِ حَتَّى تَدْخُلَهَا وَ عَلَى الْأُمَمِ حَتَّى تَدْخُلَهَا أُمَّتُكَ

He (the narrator) said, 'Abu Dajjana Al-Ansary said, 'O Rasool-Allah[-saww]! Didn't you[-saww] inform us that Paradise is forbidden unto the Prophets[-as] until you[-saww] enter it, and unto the communities until your[-saww] community enters it?'

قَالَ بَلَى يَا أَبَا دُجَانَةَ أَ مَا عَلِمْتَ أَنَّ لِلَّهِ لِوَاءً مِنْ نُورٍ عَمُودُهُ مِنْ يَاقُوتٍ مَكْتُوبٌ عَلَى ذَلِكَ اللِّوَاءِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ آلُ مُحَمَّدٍ خَيْرُ الْبَرِيَّةِ وَ صَاحِبُ اللِّوَاءِ أَمَامَ الْقَوْمِ

He[-saww] said: 'Yes, O Abu Dajjana! Do you not know that for Allah[-azwj] there is a flag of Light, its pillar is of ruby, inscribed upon that flag is, 'There is no god except Allah[-azwj], Muhammad[-saww] is a Rasool[-saww] of Allah[-azwj], and the Progeny[-asws] of Muhammad[-saww] are the best of the creation'? And the owner (bearer) of the flag would be in front of the people.

قَالَ فَسَرَّ بِذَلِكَ عَلِيٌّ ع فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنَا وَ شَرَّفَنَا بِكَ

He (the narrator) said, 'Ali[-asws] interpreted that saying: 'The Praise is for Allah[-azwj] Who Honoured us[-asws] and Ennobled us[-asws] through you[-saww]'.

قَالَ فَقَالَ النَّبِيُّ ص أَبْشِرْ يَا عَلِيُّ مَا مِنْ عَبْدٍ يُحِبُّكَ وَ يَنْتَحِلُ مَوَدَّتَكَ إِلَّا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَعَنَا ثُمَّ قَرَأَ النَّبِيُّ ص هَذِهِ الْآيَةَ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ نَهَرٍ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ

[7] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 7

He (the narrator) said, 'The Prophet-saww said: 'I-saww give you glad tidings, O Ali-asws! There is none from a servant who loves you-asws and manifests your-asws cordiality, except Allah-azwj would Resurrect him on the Day of Qiyamah along with us-asws'. Then the Prophet-saww recited this Verse: ***Surely the pious would be in Gardens and Rivers [54:54] In a truthful seat, in the Presence of a Powerful King [54:55]***.[8]

9- ع، علل الشرائع الْحُسَيْنُ بْنُ عَلِيٍّ الصُّوفِيُّ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَضْرَمِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْقُرَشِيِّ عَنْ عَلِيِّ بْنِ أَحْمَدَ التَّمِيمِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: قَالَ لِي رَسُولُ اللَّهِ ص أَنْتَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَدْخُلُهَا قَبْلَكَ

Al-Husayn Bin Ali Al Sowfy, from Abdullah Bin Ja'far al Hazramy, from Muhammad in Abdullah Al Qarshy, from Ali Bin Ahmad Al Tameemy, from Muhammad Bin Marwan, from Abdullah Bin Yahya, from Muhammad Bin Al-Hassan Bin Ali Bin Al-Husayn, from his father, from his grandfather,

'From Al-Husayn Bin Ali-asws, from his-asws father-asws Ali-asws, having said: 'Rasool-Allah-saww said: 'You-asws would be the first one to enter Paradise'. I said, 'O Rasool-Allah-saww! Will I-asws enter it before you-saww?'

قَالَ نَعَمْ لِأَنَّكَ صَاحِبُ لِوَائِي فِي الْآخِرَةِ كَمَا أَنَّكَ صَاحِبُ لِوَائِي فِي الدُّنْيَا وَ صَاحِبُ اللِّوَاءِ هُوَ الْمُتَقَدِّمُ

He-saww said: 'Yes, because you-asws are bearer of the flag in the Hereafter, just as you are the bearer of my-saww flag in the world, and the bearer of the flag, he is at the forefront'.

ثُمَّ قَالَ ع يَا عَلِيُّ كَأَنِّي بِكَ وَ قَدْ دَخَلْتَ الْجَنَّةَ وَ بِيَدِكَ لِوَائِي وَ هُوَ لِوَاءُ الْحَمْدِ تَحْتَهُ آدَمُ فَمَنْ دُونَهُ

Then he-asws said: 'O Ali-asws! It is as if I-saww am with you-asws, and you-asws have entered Paradise, and in your-asws hand is my-saww flag, and it is the flag of Praise. Beneath it would be Adam-as and the ones besides him-as''.[9]

10- فر، تفسير فرات بن إبراهيم عَنْ أَبِي أَحْمَدَ يَحْيَى بْنِ عُبَيْدِ بْنِ الْقَاسِمِ الْقَزْوِينِيِّ رَفَعَهُ إِلَى أَبِي وَقَّاصٍ قَالَ: صَلَّى بِنَا النَّبِيُّ ص صَلَاةَ الْفَجْرِ يَوْمَ الْجُمُعَةِ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ الْكَرِيمِ الْحَسَنِ وَ أَثْنَى عَلَى اللَّهِ تَعَالَى فَقَالَ أَخْرُجُ يَوْمَ الْقِيَامَةِ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمَامِي وَ بِيَدِهِ لِوَاءُ الْحَمْدِ وَ هُوَ يَوْمَئِذٍ شِقَّتَانِ شِقَّةٌ مِنَ السُّنْدُسِ وَ شِقَّةٌ مِنَ الْإِسْتَبْرَقِ

'Tafseer Furat Bin Ibrahim' - From Abu Ahmad Yahya Bin Ubeyd Bin Al Qasim Al Qazwiny, raising it to Abu Waqas who said,

'The Prophet-saww prayed *Salat* Al-Fajr with us on the day of Friday, then turned around with his-saww honourable handsome face, and extolled upon Allah-azwj the Exalted, and he-saww said: 'I-saww will come out on the Day of Qiyamah and Ali-asws Bin Abu Talib-asws would be in front of me-asws, and in his-asws hand would be the flag of Praise, and on that Day he-asws will be clothed in two clothes, a cloth of silk and a cloth of brocade'.

[8] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 8
[9] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 9

فَوَثَبَ إِلَيْهِ رَجُلٌ أَعْرَابِيٌّ مِنْ أَهْلِ نَجْدٍ مِنْ وُلْدِ جَعْفَرِ بْنِ كِلَابِ بْنِ رَبِيعَةَ فَقَالَ قَدْ أَرْسَلُونِي إِلَيْكَ لِأَسْأَلَكَ فَقَالَ قُلْ يَا أَخَا الْبَادِيَةِ قَالَ مَا تَقُولُ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَدْ كَثُرَ الِاخْتِلَافُ فِيهِ

A Bedouin man from the people of Najd from the children of Ja'far Bin Kalb Bin Rabie leapt up to him-saww and he said, 'They have sent me to you-saww, to ask you-saww'. He-saww said: 'Say, O brother of the valley'. He said, 'What are you-saww saying regarding Ali-asws Bin Abu Talib-asws, for the differing regarding him-asws has become a lot'.

فَتَبَسَّمَ رَسُولُ اللَّهِ ص ضَاحِكاً فَقَالَ يَا أَعْرَابِيُّ وَ لِمَ كَثُرَ الِاخْتِلَافُ فِيهِ عَلِيٌّ مِنِّي كَرَأْسِي مِنْ بَدَنِي وَ زِرِّي مِنْ قَمِيصِي

Rasool-Allah-saww smiled and said: 'O Bedouin! And why have the differences become a lot regarding him-asws? Ali-asws is from me-saww like my-saww head from my-saww body, and my-saww trousers from my-saww shirt'.

فَوَثَبَ الْأَعْرَابِيُّ مُغْضَباً ثُمَّ قَالَ يَا مُحَمَّدُ إِنِّي أَشَدُّ مِنْ عَلِيٍّ بَطْشاً فَهَلْ يَسْتَطِيعُ عَلِيٌّ أَنْ يَحْمِلَ لِوَاءَ الْحَمْدِ

The Bedouin leapt up angrily, then said, 'O Muhammad-saww! I am stronger than Ali-asws in force (strength), so will Ali-asws be able to carry the flag of Praise?'

فَقَالَ النَّبِيُّ ص مَهْلًا يَا أَعْرَابِيُّ فَقَدْ أُعْطِيَ يَوْمَ الْقِيَامَةِ خِصَالًا شَتَّى حُسْنَ يُوسُفَ وَ زُهْدَ يَحْيَى وَ صَبْرَ أَيُّوبَ وَ طُولَ آدَمَ وَ قُوَّةَ جَبْرَئِيلَ عَلَيْهِمُ الصَّلَاةُ وَ السَّلَامُ وَ بِيَدِهِ لِوَاءُ الْحَمْدِ وَ كُلُّ الْخَلَائِقِ تَحْتَ اللِّوَاءِ وَ تَحُفُّ بِهِ الْأَئِمَّةُ وَ الْمُؤَذِّنُونَ بِتِلَاوَةِ الْقُرْآنِ وَ الْأَذَانِ وَ هُمُ الَّذِينَ لَا يَتَبَدَّدُونَ فِي قُبُورِهِمْ

The Prophet-saww said: 'Shh no! O Bedouin, he-asws would be Given various qualities on the Day of Qiyamah – Beauty of Yusuf-as, and ascetism of Yahya-as, and patience of Ayoub-as, and length of Adam-as, and strength of Jibraeel-as, and his-asws hand would be the flag of Praise, and every creature would be beneath the flag, and be surrounded by the Imams-asws and the *Muezzin*s with the recitation of the Quran and the *Azan*, and they are those who had not decayed in their graves.

فَوَثَبَ الْأَعْرَابِيُّ مُغْضَباً وَ قَالَ اللَّهُمَّ إِنْ يَكُنْ مَا قَالَ مُحَمَّدٌ حَقّاً فَأَنْزِلْ عَلَيَّ حَجَراً فَأَنْزَلَ اللَّهُ فِيهِ سَأَلَ سائِلٌ بِعَذابٍ واقِعٍ لِلْكافِرِينَ لَيْسَ لَهُ دافِعٌ مِنَ اللَّهِ ذِي الْمَعارِجِ

The Bedouin leapt up angrily and said, 'O Allah-azwj! If what Muhammad-saww said happens to be true, Send down a rock upon me'. So, Allah-azwj Revealed regarding him: '***A questioner, asked for the Punishment to befall [70:1] For the Kafirs, there wouldn't be a dispeller for it [70:2] (It is) from Allah, One with the ways of ascent [70:3]***''.[10]

11- فر، تفسير فرات بن إبراهيم أَبُو الْقَاسِمِ الْحُسَيْنِيُّ رَفَعَهُ إِلَى مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ النَّبِيُّ ص إِنَّ اللَّهَ أَعْطَانِي فِي عَلِيٍّ أَنَّهُ مُتَّكِئٌ بَيْنَ يَدَيَّ يَوْمَ الشَّفَاعَةِ وَ أَعْطَانِي فِي عَلِيٍّ لِآخِرَتِي أَنَّهُ صَاحِبُ مَفَاتِيحِي يَوْمَ أَفْتَحُ أَبْوَابَ الْجَنَّةِ

'Tafseer Furat Bin Ibrahim' - Abu Al Qasim Al-Husayni, raising it to Muaz Bin Jabal who said,

[10] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 10

‘The Prophet[saww] said: ‘Allah[azwj] has Granted me[saww] regarding Ali[asws], he[asws] would be reclining in front of me[saww] on the Day of Intercession; and Granted me another regarding Ali[asws] that he[asws] would be in charge of the keys on the day the doors of Paradise would be opened.

وَ أَعْطَانِي فِي عَلِيٍّ لِآخِرَتِي أَنِّي أُعْطَى يَوْمَ الْقِيَامَةِ أَرْبَعَةَ أَلْوِيَةٍ فَلِوَاءُ الْحَمْدِ بِيَدِي وَ أَدْفَعُ لِوَاءَ التَّهْلِيلِ لِعَلِيٍّ وَ أُوَجِّهُهُ فِي أَوَّلِ فَوْجٍ وَ هُمُ الَّذِينَ يُحَاسَبُونَ حِسَاباً يَسِيراً وَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ عَلَيْهِمْ

And (He[azwj] Granted me[saww] another regarding Ali[asws]. I[saww] would be Given four flags on the Day of Qiyamah – The flag of Praise would be in my[saww] hand, and I[saww] shall hand over the flag of *Tahleel* (There is no god except Allah[azwj]) to Ali[asws] and he[asws] will steer the first crowd, and they are those who would have been Reckoned with an easy Reckoning, and they will be entering Paradise without any Reckoning against them.

وَ أَدْفَعُ لِوَاءَ التَّكْبِيرِ إِلَى حَمْزَةَ وَ أُوَجِّهُهُ فِي الْفَوْجِ الثَّانِي وَ أَدْفَعُ لِوَاءَ التَّسْبِيحِ إِلَى جَعْفَرٍ وَ أُوَجِّهُهُ فِي الْفَوْجِ الثَّالِثِ ثُمَّ أُقِيمُ عَلَى أُمَّتِي حَتَّى أَشْفَعَ لَهُمْ ثُمَّ أَكُونُ أَنَا الْقَائِدَ وَ إِبْرَاهِيمُ السَّائِقَ حَتَّى أُدْخِلَ أُمَّتِي الْجَنَّةَ الْخَبَرَ

And I[saww] shall hand over the flag of *Takbeer* (Allah[azwj] is the Greatest) to Hamza[as] and steer him[as] among the second crowd; and I[saww] shall hand over the flag of *Tasbeeh* (Glory be to Allah[azwj]) to Ja’far[as], and steer him[as] among the third crowd. Then I[saww] stand upon my[saww] community until I[saww] intercede for them, and I[saww] will become the guide, and Ibrahim[as] the usher until I[saww] enter my[saww] community into Paradise’ – the Hadeeth’.[11]

12- فر، تفسير فرات بن إبراهيم بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ سَاقَ الْحَدِيثَ إِلَى أَنْ قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَمَرَ اللَّهُ خُزَّانَ جَهَنَّمَ أَنْ يَدْفَعُوا مَفَاتِيحَ جَهَنَّمَ إِلَى عَلِيٍّ يُدْخِلُ مَنْ يُرِيدُ وَ يُنَحِّي مَنْ يُرِيدُ وَ سَاقَهُ إِلَى أَنْ قَالَ يَا عَلِيُّ إِنَّ مَعَكَ لِوَاءَ الْحَمْدِ يَوْمَ الْقِيَامَةِ تُقَدِّمُ بِهِ قُدَّامَ أُمَّتِي وَ الْمُؤَذِّنُونَ عَنْ يَمِينِكَ وَ عَنْ شِمَالِكَ

‘Furat Bin Ibrahim’ - By his chain,

‘From Ali[asws] Bin Al-Husayn[asws], and he (the narrator) continued the Hadeeth up to he[asws] said: ‘When it will be the Day of Qiyamah, Allah[azwj] will Command the warden of Hell to hand over the keys of Hell to Ali[asws], he[asws] will enter ones he[asws] wants to and prevent the ones he[asws] so wants to’ – and he (the narrator) continued the Hadeeth up to he[saww] said: ‘O Ali[asws]! With you[asws] will be the flag of Praise on the Day of Qiyamah. You[asws] will precede with it in front of my[saww] community, and the permitted ones would be on your[asws] right and on your[asws] left’’.[12]

باب 19 أنه يدعى فيه كل أناس بإمامهم

[11] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 11
[12] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 12

CHAPTER 19 – THEY WILL BE CALLED DURING IT (DAY OF QIYAMAH) EVERY PERSON WITH THEIR IMAM

الآيات هود فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَ ما أَمْرُ فِرْعَوْنَ بِرَشِيدٍ

The Verses – (Surah) Hud[-as]: ***but they (people) followed the orders of Pharaoh, and Pharaoh's orders were not rightful guidance [11:97]***

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيامَةِ فَأَوْرَدَهُمُ النَّارَ وَ بِئْسَ الْوِرْدُ الْمَوْرُودُ

He shall lead his people on the Day of Qiyamah, and bring them around to the Fire; and evil is the place to which the ones would be led to [11:98]

الإسراء يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإِمامِهِمْ فَمَنْ أُوتِيَ كِتابَهُ بِيَمِينِهِ فَأُولئِكَ يَقْرَؤُنَ كِتابَهُمْ وَ لا يُظْلَمُونَ فَتِيلًا

(Surah) Al Asra'a: ***On the Day (of Judgment), We will be Calling every human being with their Imam. So one who is Given the Book in his right hand, so they would be reading their books and they would not be wronged (even) the husk of a date stone [17:71]***

وَ مَنْ كانَ فِي هذِهِ أَعْمى فَهُوَ فِي الْآخِرَةِ أَعْمى وَ أَضَلُّ سَبِيلًا

And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]

Notes -

رواه سعيد بن جبير عن ابن عباس: وَ رُوِيَ أَيْضاً عَنْ عَلِيٍّ ع أَنَّ الْأَئِمَّةَ إِمَامُ هُدًى وَ إِمَامُ ضَلَالَةٍ

It is reported by Saeed Bin Jubeyr from Ibn Abbas, and it is reported as well from Ali[-asws]: 'The Imams are – an Imam[-asws] of guidance and an imam of straying'.

وَ يَجْمَعُ هَذِهِ الْأَقْوَالَ مَا رُوِيَ عَنِ الرِّضَا ع بِالْأَسَانِيدِ الصَّحِيحَةِ أَنَّهُ رُوِيَ عَنْ آبَائِهِ ع عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: فِيهِ يُدْعَى كُلُّ أُنَاسٍ بِإِمَامِ زَمَانِهِمْ وَ كِتَابِ رَبِّهِمْ وَ سُنَّةِ نَبِيِّهِ

And these words can be gathered by what is reported from Al-Reza[-asws] by the correct chains, he[-asws] reported from his[-asws] forefathers[-asws], from the Prophet[-saww] having said: 'During it (Day of Qiyamah), every people would be called with the imam of their time, and the Book of their Lord[-azwj] and Sunnah of its Prophet[-as]'.

وَ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: لَا تُمَجِّدُونَ اللَّهَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ فَدَعَا كُلُّ أُنَاسٍ إِلَى مَنْ يَتَوَلَّوْنَهُ وَ فَزِعْنَا إِلَى رَسُولِ اللَّهِ ص وَ فَزِعْتُمْ إِلَيْنَا فَإِلَى أَيْنَ تَرَوْنَ يَذْهَبُ بِكُمْ إِلَى الْجَنَّةِ وَ رَبِّ الْكَعْبَةِ قَالَهَا ثَلَاثاً.

And it is reported from Al-Sadiq[-asws], he said: '(Why are you) not Glorifying (Praising) Allah[-azwj]? When it will be the Day of Qiyiamah, every people will be called to the one they had been led by, and we[-asws] will be called to Rasool-Allah[-saww], and you will be called to us[-asws]. To where

(do you think) he-saww will be going with you all? To Paradise, by Lord-azwj of the Kaaba!' – saying it thrice'.

1- فس، تفسير القمي أَحْمَدُ بْنُ إِدْرِيسَ عَنِ ابْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيٍّ عَنِ الْفُضَيْلِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإِمامِهِمْ قَالَ يَجِيءُ رَسُولُ اللَّهِ ص فِي قَرْنِهِ وَ عَلِيٌّ فِي قَرْنِهِ وَ الْحَسَنُ فِي قَرْنِهِ وَ الْحُسَيْنُ فِي قَرْنِهِ وَ كُلُّ مَنْ مَاتَ بَيْنَ ظَهْرَانَيْ قَوْمٍ جَاءُوا مَعَهُ

'Tafseer Al-Qummi' - Ahmad Bin Idrees, from Ibn Isa, from Al-Husayn Bin Saeed, from Hamad Bin Isa, from Rabie, from Al Fazeyl,

'From Abu Ja'far-asws regarding the Words of Allah-azwj Blessed and Exalted: ***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]***. He-asws said: 'Rasool-Allah-saww would come among his-saww generation, and Ali-asws among his-asws generation, and Al-Hassan-asws among his-asws generation, and Al-Husayn-asws among his-asws generation, and every one (Imam-asws) who passed away in the midst of a people, they would come with him-asws''.[13]

2- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإِمامِهِمْ قَالَ يُدْعَى كُلُّ قَوْمٍ بِإِمَامِ زَمَانِهِمْ وَ كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِمْ

'Uyoun Akhbar Al-Reza-asws - By the three chains,

'From Al-Reza-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said regarding the Words of Allah-azwj Blessed and Exalted: ***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]***. He-asws said: 'Every people would be called with the Imam-asws of their time, and the Book of Allah-azwj and Sunnah of their Prophet-saww''.[14]

3- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ أَحْمَدَ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ أَيُّوبَ عَنْ صَفْوَانَ عَنْ أَبَانٍ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ خَلِيفَةُ اللَّهِ فِي أَرْضِهِ فَيَقُومُ دَاوُدُ النَّبِيُّ ع فَيَأْتِي النِّدَاءُ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ لَسْنَا إِيَّاكَ أَرَدْنَا وَ إِنْ كُنْتَ لِلَّهِ تَعَالَى خَلِيفَةً

'Al-Amaali' of the sheykh Al Tusi - Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Sa'ad, from Ayoub, from Safwan, from Aban,

'From Abu Abdullah Ja'far-asws Bin Muhammad-asws having said: 'When it will be the Day of Qiyamah, a Caller will call out from the interior of the Throne: "Where is the Caliph of Allah-azwj in His-azwj earth?" The Prophet Dawood-as would arise, but the Call will Come from the Presence of Allah-azwj Mighty and Majestic: "We didn't mean you-as, and even though you-as were a Caliph of Allah-azwj".

[13] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 1
[14] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 2

ثُمَّ يُنَادِي ثَانِيَةً أَيْنَ خَلِيفَةُ اللَّهِ فِي أَرْضِهِ فَيَقُومُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَيَأْتِي النِّدَاءُ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ يَا مَعْشَرَ الْخَلَائِقِ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ خَلِيفَةُ اللَّهِ فِي أَرْضِهِ وَ حُجَّتُهُ عَلَى عِبَادِهِ فَمَنْ تَعَلَّقَ بِحَبْلِهِ فِي دَارِ الدُّنْيَا فَلْيَتَعَلَّقْ بِحَبْلِهِ فِي هَذَا الْيَوْمِ يَسْتَضِيءُ بِنُورِهِ وَ لْيَتَّبِعْهُ إِلَى الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّاتِ

Then he would call secondly: “Where is the Caliph of Allah-azwj in His-azwj earth?” Amir Al-Momineen Ali-asws Bin Abu Talib-asws will stand up, and the Call would come from the direction of Allah-azwj Mighty and Majestic: “O community of creatures! This is Ali-asws Bin Abu Talib-asws, Caliph of Allah-azwj in His-azwj earth, and His-azwj Divine Authority over His-azwj servants. The one who is attached with his-asws rope in the house of the world, then let him attach with his-asws rope during this Day and be illuminated by his-asws light, and let him follow him-asws to the lofty ranks from the Gardens!”

قَالَ فَيَقُومُ النَّاسُ الَّذِينَ قَدْ تَعَلَّقُوا بِحَبْلِهِ فِي الدُّنْيَا فَيَتَّبِعُونَهُ إِلَى الْجَنَّةِ

He-asws said: ‘The people will arise, those who had attached with his-asws rope in the world, and they would follow him-asws to Paradise.

ثُمَّ يَأْتِي النِّدَاءُ مِنْ عِنْدِ اللَّهِ جَلَّ جَلَالُهُ أَلَا مَنِ ائْتَمَّ بِإِمَامٍ فِي دَارِ الدُّنْيَا فَلْيَتَّبِعْهُ إِلَى حَيْثُ يَذْهَبُ بِهِ فَحِينَئِذٍ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَ رَأَوُا الْعَذابَ وَ تَقَطَّعَتْ بِهِمُ الْأَسْبابُ

Then the Call will come from the Presence of Allah-azwj, Majestic is His-azwj Majesty: “Indeed! One who had followed an Imam in the world, then let him follow him wherever he may go with him! ***When those who were followed shall disavow from those who followed (them), and they see the Punishment, and the reasons are cut off with them [2:166]***.

وَ قالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَما تَبَرَّؤُا مِنَّا كَذلِكَ يُرِيهِمُ اللَّهُ أَعْمالَهُمْ حَسَراتٍ عَلَيْهِمْ وَ ما هُمْ بِخارِجِينَ مِنَ النَّارِ

And those who followed shall say: ‘If only there was a return for us, we would disavow from them just as they are disavowing from us. Like that, Allah will Show their deeds to them as regrets upon them, and they will not be exiting from the Fire [2:167]’’.[15]

4- سن، المحاسن أَبِي عَنِ النَّضْرِ عَنِ الْحَلَبِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ مَالِكٍ الْجُهَنِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّهُ لَيْسَ مِنْ قَوْمٍ ائْتَمُّوا بِإِمَامِهِمْ فِي الدُّنْيَا إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ يَلْعَنُهُمْ وَ يَلْعَنُونَهُ إِلَّا أَنْتُمْ وَ مَنْ عَلَى مِثْلِ حَالِكُمْ

‘Al Mahasin’ - My father, from Al Nazar, from Al Halby, from Ibn Muskan, from Malik Al Jahny who said,

‘Abu Abdullah-asws said: ‘There is none from a people following their imam in the world, except he would come on the Day of Qiyamah cursing them and they would be cursing him, except us-asws and the ones upon the like of your state (Shias)’’.[16]

[15] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 3
[16] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 4

5- سن، المحاسن أَبِي عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ عَنْ عَقِيلِ بْنِ دَرَّاجٍ عَنْ مَالِكِ بْنِ أَعْيَنَ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا مَالِكُ أَ مَا تَرْضَوْنَ أَنْ يَأْتِيَ كُلُّ قَوْمٍ يَلْعَنُ بَعْضُهُمْ بَعْضاً إِلَّا أَنْتُمْ وَ مَنْ قَالَ بِقَوْلِكُمْ

'Al Mahasin' - My father, from Hamza Bin Abdullah, from Aqeel Bin Daraj, from Malik Bin Ayn who said,

'Abu Abdullah-asws said: 'O Malik! Are you not pleased that every people would come cursing each other except you (Shias) and the ones who say with your word?''.[17]

6- سن، المحاسن أَبِي عَنِ النَّضْرِ عَنِ ابْنِ مُسْكَانَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَقَالَ نَدْعُو كُلَّ قَرْنٍ مِنْ هَذِهِ الْأُمَّةِ بِإِمَامِهِمْ

'Al Mahasin' - From my father, from Al Nazar, from Ibn Muskan, from Yaqoub Bin Shuayb who said,

'I said to Abu Abdullah-asws: ***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]***. He-asws said: 'We will call every generation from this community with their Imam'.

قُلْتُ فَيَجِيءُ رَسُولُ اللَّهِ ص فِي قَرْنِهِ وَ عَلِيٌّ ع فِي قَرْنِهِ وَ الْحَسَنُ ع فِي قَرْنِهِ وَ الْحُسَيْنُ ع فِي قَرْنِهِ وَ كُلُّ إِمَامٍ فِي قَرْنِهِ الَّذِي هَلَكَ بَيْنَ أَظْهُرِهِمْ قَالَ نَعَمْ

I said, 'Rasool-Allah-saww will come with his-saww generation, and Ali-asws among his-asws generation, and Al-Hassan-asws with his-asws generation, and Al-Husayn-asws among his-asws generation, and every Imam-asws among his-asws generation in which he-asws passed away in their midst?' He-asws said: 'Yes''.[18]

7- شي، تفسير العياشي عَنِ الْفُضَيْلِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ قَالَ يَجِيءُ رَسُولُ اللَّهِ ص فِي قَوْمِهِ وَ عَلِيٌّ فِي قَوْمِهِ وَ الْحَسَنُ فِي قَوْمِهِ وَ الْحُسَيْنُ فِي قَوْمِهِ وَ كُلُّ مَنْ مَاتَ بَيْنَ ظَهْرَانَيْ إِمَامٍ جَاءَ مَعَهُ

'Tafseer Al-Ayyashi' - From Al Fazeyl who said,

'I asked Abu Ja'far-asws about the Words of Allah-azwj: ***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]***. He-asws said: 'Rasool-Allah-saww will come among his-saww people, and Ali-asws among his-asws people, and Al-Hassan-asws among his-asws people, and Al-Husayn-asws among his-asws people, and everyone who died in the midst (during the time) of an Imam-asws would come with him-asws''.[19]

8- شي، تفسير العياشي عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُدْعَى كُلُّ بِإِمَامِهِ الَّذِي مَاتَ فِي عَصْرِهِ فَإِنْ أَثْبَتَهُ أُعْطِيَ كِتَابَهُ بِيَمِينِهِ لِقَوْلِهِ يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوتِيَ كِتابَهُ بِيَمِينِهِ فَأُولئِكَ يَقْرَؤُنَ كِتابَهُمْ

'Tafseer Al-Ayyashi' - From Abu Baseer,

'From Abu Abdullah-asws: 'When it will be the Day of Qiyamah, everyone would be called with his Imam-asws who passed away during his era, so if he had affirmed him-asws, he would be

[17] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 5
[18] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 6
[19] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 7

Given his book in his right hand due to His-azwj Words: ***On the Day (of Judgment), We will be Calling every human being with their Imam. So one who is Given the Book in his right hand, so they would be reading their books [17:71]***.

وَ الْيَمِينُ إِثْبَاتُ الْإِمَامِ لِأَنَّهُ كِتَابٌ لَهُ يَقْرَؤُهُ لِأَنَّ اللَّهَ يَقُولُ فَأَمَّا مَنْ أُوتِيَ كِتابَهُ بِيَمِينِهِ فَيَقُولُ هاؤُمُ اقْرَؤُا كِتابِيَهْ إِنِّي ظَنَنْتُ أَنِّي مُلاقٍ حِسابِيَهْ إِلَى آخِرِ الْآيَاتِ

And the right hand, is affirmation of the Imam-asws, because it is a book for him to be reading, because Allah-azwj is Saying: ***So as for one Given his book in his right hand, he would be saying, 'Behold! Read my book [69:19] I thought I would meet my Reckoning' [69:20]*** – up to the end of the Verses.

وَ الْكِتَابُ الْإِمَامُ فَمَنْ نَبَذَهُ وَرَاءَ ظَهْرِهِ كَانَ كَمَا قَالَ فَنَبَذُوهُ وَراءَ ظُهُورِهِمْ وَ مَنْ أَنْكَرَهُ كَانَ مِنْ أَصْحَابِ الشِّمَالِ الَّذِينَ قَالَ اللَّهُ ما أَصْحابُ الشِّمالِ فِي سَمُومٍ وَ حَمِيمٍ وَ ظِلٍّ مِنْ يَحْمُومٍ إِلَى آخِرِ الْآيَاتِ

And the book (registere of deeds), is the Imam-asws, so the one who flings it behind his back would be liked what He-azwj Said: ***but they cast it (him) behind their backs [3:187]***, and the one who denies him-asws would be from the companions of the left hand, those for whom Allah-azwj Says: ***And the companions of the left hand, what are the companions of the left hand? [56:41] In toxins and scalding water [56:42] And shade from black smoke [56:43]*** – up to the end of the Verses''.[20]

9- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِهِ يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإِمامِهِمْ قَالَ مَنْ كَانَ يَأْتَمُّونَ بِهِ فِي الدُّنْيَا وَ يُؤْتَى بِالشَّمْسِ وَ الْقَمَرِ فَيُقْذَفَانِ فِي جَهَنَّمَ وَ مَنْ يَعْبُدُهُمَا

'Tafseer Al-Ayyashi' - From Muhammad Bin Muslim,

'From one of the two (5th or 6th Imam-asws), he (the narrator) said, 'I asked him-asws about His-azwj Words: ***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71].*** He-asws said: 'The 'one' they were following in the world; and they would come with the sun (Abu Bakr) and the moon (Umar), and them would be thrown into Hell, and the ones who had worshipped (followed) them.[21]

10- شي، تفسير العياشي عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ أَمِيرِ الْمُؤْمِنِينَ ع الْإِسْلَامُ بَدَأَ غَرِيباً وَ سَيَعُودُ غَرِيباً كَمَا كَانَ فَطُوبَى لِلْغُرَبَاءِ فَقَالَ يَا أَبَا مُحَمَّدٍ يَسْتَأْنِفُ الدَّاعِي مِنَّا دُعَاءً جَدِيداً كَمَا دَعَا إِلَيْهِ رَسُولُ اللَّهِ ص

'Tafseer Al-Ayyashi' - From Abu Baseer who said,

'I asked Abu Abdullah-asws about the words of Amir Al-Momineen-asws: 'Al-Islam began as unknown, and will return to be unknown just as it was, so beatitude be for the strangers (unknown ones who know it)'. He-asws said: 'O Abu Muhammad! The caller from us-asws will resume a new call just as Rasool-Allah-saww had called to it'.

[20] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 8
[21] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 9

فَأَخَذْتُ بِفَخِذِهِ فَقُلْتُ أَشْهَدُ أَنَّكَ إِمَامِي فَقَالَ أَمَا إِنَّهُ سَيُدْعَى كُلُّ أُنَاسٍ بِإِمَامِهِمْ أَصْحَابُ الشَّمْسِ بِالشَّمْسِ وَ أَصْحَابُ الْقَمَرِ بِالْقَمَرِ وَ أَصْحَابُ النَّارِ بِالنَّارِ وَ أَصْحَابُ الْحِجَارَةِ بِالْحِجَارَةِ

I grabbed his[-asws] leg and said, 'I testify that you[-asws] are my Imam[-asws]!' He[-asws] said: 'But, surely everyone would be called with their Imam – the companions of the sun with the sun, and the companions (worshippers) of the moon with the sun, and the companions (worshippers) of the fire with the fire, and companions of the stones with the stone''.[22]

11- شي، تفسير العياشي عَنْ عَمَّارٍ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع لَا يُتْرَكُ الْأَرْضُ بِغَيْرِ إِمَامٍ يُحِلُّ حَلَالَ اللَّهِ وَ يُحَرِّمُ حَرَامَهُ وَ هُوَ قَوْلُ اللَّهِ يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمامِهِمْ

'Tafseer Al-Ayyashi' - From Amaar Al Sabaty,

'From Abu Abdullah[-asws]: 'The earth will not be left without an Imam[-asws] (being in it), Permitting the Permissible of Allah[-azwj] and prohibiting His[-azwj] Prohibition, and it is the Word of Allah[-azwj]: ***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]'***.

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ مَاتَ بِغَيْرِ إِمَامٍ مَاتَ مِيتَةً جَاهِلِيَّةً فَمَدُّوا أَعْنَاقَهُمْ وَ فَتَحُوا أَعْيُنَهُمْ

Then he[-asws] said: 'Rasool-Allah[-saww] said: 'One who dies without an Imam[-asws] dies the death of the ignorance (pre-Islamic period)'. They extended their necks and opened their eyes'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَتِ الْجَاهِلِيَّةَ الْجُهَّلَاءَ

Abu Abdullah[-asws] said: 'It isn't the ignorance of the ignorant ones!'.

فَلَمَّا خَرَجْنَا مِنْ عِنْدِهِ فَقَالَ لَنَا سُلَيْمَانُ هُوَ وَ اللَّهِ الْجَاهِلِيَّةُ الْجَهْلَاءُ وَ لَكِنْ لَمَّا رَآكُمْ مَدَدْتُمْ أَعْنَاقَكُمْ وَ فَتَحْتُمْ أَعْيُنَكُمْ قَالَ لَكُمْ كَذَلِكَ

When we went out from his[-asws] presence, Suleyman said to us, 'By Allah[-azwj]! It is the ignorance of the ignorant ones, but when he[-asws] saw you extending your necks and opening your eyes (wide), he[-asws] said to you like that''.[23]

12- شي، تفسير العياشي عَنْ بَشِيرٍ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَنْتُمْ وَ اللَّهِ عَلَى دِينِ اللَّهِ ثُمَّ تَلَا يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمامِهِمْ ثُمَّ قَالَ عَلِيٌّ إِمَامُنَا وَ رَسُولُ اللَّهِ ص إِمَامُنَا كَمْ مِنْ إِمَامٍ يَجِيءُ يَوْمَ الْقِيَامَةِ يَلْعَنُ أَصْحَابَهُ وَ يَلْعَنُونَهُ وَ نَحْنُ ذُرِّيَّةُ مُحَمَّدٍ وَ أُمُّنَا فَاطِمَةُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

'Tafseer Al-Ayyashi' - From Bashir Al Dahan,

'From Abu Abdullah[-asws] having said: 'By Allah[-azwj]! You (Shias) are upon the Religion of Allah[-azwj]!' Then he[-asws] recited: ***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]***, then said, 'Ali[-asws] is our[-asws] Imam[-asws], and Rasool-Allah[-saww] is our[-asws] Imam[-asws]. How many an imam would come on the Day of Qiyamah cursing his companion

[22] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 10
[23] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 11

and he would curse him, and we[asws] are the offspring of Muhammad[saww], and our[asws] mother[asws] is (Syeda) Fatima[asws]''.[24]

13- شي، تفسير العياشي عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمامِهِمْ قَالَ الْمُسْلِمُونَ يَا رَسُولَ اللَّهِ أَ وَ لَسْتَ إِمَامَ الْمُسْلِمِينَ أَجْمَعِينَ

'Tafseer Al-Ayyashi' - From Jabir,

'From Abu Ja'far[asws]: 'When this Verse was Revealed: ***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]***, the Muslims said, 'O Rasool-Allah[saww]! Aren't you[saww] the Imam of the people, all of them in their entirety?'

قَالَ فَقَالَ أَنَا رَسُولُ اللَّهِ إِلَى النَّاسِ أَجْمَعِينَ وَ لَكِنْ سَيَكُونُ بَعْدِي أَئِمَّةٌ عَلَى النَّاسِ مِنَ اللَّهِ مِنْ أَهْلِ بَيْتِي يَقُومُونَ فِي النَّاسِ فَيُكَذَّبُونَ وَ يُظْلَمُونَ

He[asws] said: 'Rasool-Allah[saww] said: 'I[saww] am a Rasool[saww] of Allah[azwj] to the people in their entirety, but there will be coming from after me[saww], Imams[asws] upon the people from Allah[azwj], from the People[asws] of my[saww] Household, who would be standing among the people but they would be belying them[asws] and oppressing them[asws].

أَلَا فَمَنْ تَوَلَّاهُمْ فَهُوَ مِنِّي وَ مَعِي وَ سَيَلْقَانِي أَلَا وَ مَنْ ظَلَمَهُمْ وَ أَعَانَ عَلَى ظُلْمِهِمْ وَ كَذَّبَهُمْ فَلَيْسَ مِنِّي وَ لَا مَعِي وَ أَنَا مِنْهُ بَرِيءٌ

The one who befriends them[asws], and follows them[asws], and ratifies them[asws], so he is from me[saww], and with me[saww], and would be meeting me[saww]. Indeed! The one who oppresses them[asws] and belies them[asws], he is neither from me[saww], nor with me[saww], and I[saww] disavow from him''.[25]

14- وَ رُوِيَ فِي رِوَايَةٍ أُخْرَى مِثْلُهُ وَ يَظْلِمُهُمْ أَئِمَّةُ الْكُفْرِ وَ الضَّلَالِ وَ أَشْيَاعُهُمْ

And it is reported in another report, similar to it: 'And they would be oppressing them[asws], the imams of the Kufr and the straying, and their adherents.[26]

15- شي، تفسير العياشي عَنْ عَبْدِ الْأَعْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ السَّمْعُ وَ الطَّاعَةُ أَبْوَابُ الْجَنَّةِ السَّامِعُ الْمُطِيعُ لَا حُجَّةَ عَلَيْهِ وَ إِمَامُ الْمُسْلِمِينَ تَمَّتْ حُجَّتُهُ وَ احْتِجَاجُهُ يَوْمَ يَلْقَى اللَّهَ لِقَوْلِ اللَّهِ يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمامِهِمْ

From Abdul A'ala who said,

'I heard Abu Abdullah[asws] saying: 'The hearing and the obedience are doors of Paradise. The listener is obedient to the argument upon him, and the Imam[asws] of the Muslims will complete his[asws] argument and his[asws] argumentation on the Day he[asws] meets Allah[azwj], as per the Words of Allah[azwj]: ***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]***''.[27]

[24] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 12
[25] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 13
[26] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 14
[27] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 15

16- شي، تفسير العياشي عَنْ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّهُ كَانَ يَقُولُ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَغْتَبِطَ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَاهُنَا وَ أَشَارَ بِإِصْبَعِهِ إِلَى حَنْجَرَتِهِ

'Tafseer Al-Ayyashi' - From Bashir,

'From Abu Abdullah-asws, he (the narrator) said, 'He-asws was saying: 'There is nothing between one of you that his exultation except that his soul reaches over here' – and he-asws gestured with his-asws fingers to his-asws throat'.

قَالَ ثُمَّ تَأَوَّلَ بِآيَاتٍ مِنَ الْكِتَابِ فَقَالَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطاعَ اللَّهَ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

He-asws said: 'Then He-azwj Explained with Verses from the Book, so He-azwj Said: '***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59] There is one who obeys the Rasool, so he has obeyed Allah [4:80]***. If you were loving Allah-azwj, then follow me-asws, Allah-azwj will Love you'.

قَالَ ثُمَّ قَالَ يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإِمامِهِمْ فَرَسُولُ اللَّهِ إِمَامُكُمْ وَ كَمْ إِمَامٍ يَوْمَ الْقِيَامَةِ يَجِيءُ يَلْعَنُ أَصْحَابَهُ وَ يَلْعَنُونَهُ

He-azwj Said: ***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]***. So, Rasool-Allah-saww is your Imam-saww, and how many an imam would come on the Day of Qiyamah cursing his companions (followers), and they would curse him''.[28]

17- شي، تفسير العياشي عَنْ مُحَمَّدٍ عَنْ أَحَدِهِمَا ع أَنَّهُ سُئِلَ عَنْ قَوْلِهِ يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإِمامِهِمْ فَقَالَ مَا كَانُوا يَأْتَمُّونَ بِهِ فِي الدُّنْيَا وَ يُؤْتَى بِالشَّمْسِ وَ الْقَمَرِ فَيُقْذَفَانِ فِي جَهَنَّمَ وَ مَنْ كَانَ يَعْبُدُهُمَا

'Tafseer Al-Ayyashi' - From Muhammad,

'From one of the two (5th or 6th Imam-asws) about His-azwj Words: ***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]***. He-asws said: 'Whatever they were following with in the world, and they would be coming with the sun (Abu Bakr) and the moon (Umar), and they would be flung into Hell, and the ones who used to worship (follow) them.[29]

18 شي، تفسير العياشي عَنْ إِسْمَاعِيلَ بْنِ هَمَّامٍ قَالَ قَالَ الرِّضَا ع فِي قَوْلِ اللَّهِ يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإِمامِهِمْ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ قَالَ اللَّهُ أَ لَيْسَ عَدْلًا مِنْ رَبِّكُمْ أَنْ نُوَلِّيَ كُلَّ قَوْمٍ مَنْ تَوَلَّوْا قَالُوا بَلَى قَالَ فَيَقُولُ تَمَيَّزُوا فَيَتَمَيَّزُونَ

'Tafseer Al-Ayyashi' - From Ismail Bin Hamam who said,

'Al-Reza-asws regarding the Words of Allah-azwj: '***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]***. He-asws said: 'When it will be the Day of Qiyamah, Allah-azwj will Say: Isn't it justice from your Lord-azwj that He-azwj Gives every people the one

[28] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 16
[29] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 17

whom they considered as ruler?' They will say, 'Yes'. He-asws said: 'He-azwj will be Saying: 'Be distinguished!" They will be distinguished''.[30]

19- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ حَمْدَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنْ كُنْتُمْ تُرِيدُونَ أَنْ تَكُونُوا مَعَنَا يَوْمَ الْقِيَامَةِ لَا يَلْعَنُ بَعْضُكُمْ بَعْضاً فَاتَّقُوا اللَّهَ وَ أَطِيعُوا فَإِنَّ اللَّهَ يَقُولُ يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمامِهِمْ

'Tafseer Al-Ayyashi' - From Muhammad Bin Hamdan,

'From Abu Abdullah-asws having said: 'If you want to happen to be with us-asws on the Day of Qiyamah, some of you should not curse the others, therefore fear Allah-azwj and obey, for Allah-azwj is Saying: ***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]***''.[31]

20- شف، كشف اليقين مِنْ كِتَابِ الْمَعْرِفَةِ تَأْلِيفِ عَبَّادِ بْنِ يَعْقُوبَ الرَّوَاجِنِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْمَسْعُودِيِ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنْ صَخْرِ بْنِ الْحَكَمِ الْفَزَارِيِّ عَنْ حَنَانِ بْنِ الْحَرْبِ الْأَزْدِيِ عَنِ الرَّبِيعِ بْنِ جَمِيلٍ عَنْ مَالِكِ بْنِ ضَمْرَةَ الرَّوَّاسِيِّ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا أَنْ سُيِّرَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ اجْتَمَعَ هُوَ وَ عَلِيٌّ ع وَ الْمِقْدَادُ بْنُ الْأَسْوَدِ قَالَ أَ لَسْتُمْ تَشْهَدُونَ أَنَّ رَسُولَ اللَّهِ ص قَالَ أُمَّتِي تَرِدُ عَلَيَّ الْحَوْضَ عَلَى خَمْسِ رَايَاتٍ أَوَّلُهَا رَايَةُ الْعِجْلِ فَأَقُومُ فَآخُذُ بِيَدِهِ فَإِذَا أَخَذْتُ بِيَدِهِ اسْوَدَّ وَجْهُهُ وَ رَجَفَتْ قَدَمَاهُ وَ خَفَقَتْ أَحْشَاؤُهُ وَ مَنْ فَعَلَ ذَلِكَ تَبِعَهُ

Kashf Al Yaqeen' - From the book 'Al Ma'rifa' compiled by Abaad Bin Yaqoub Al Rawajiny, from Abu Abdul Rahman Al Masoudy, from Al Haris Bin Haseyra, from Zakhar Bin Al Hakam Al Fazary, from Hanan Bin Al Harb Al Azdy, from Al Rabie Bin Jameel, from Malik Bin Zamrah Al Rawasy,

'From Abu Zarr-ra, he (the narrator) said, 'When Abu Zarr-ra went to gather, him-ra and Ali-asws, and Al-Miqdad Bin Al-Aswad, he-ra said, 'Aren't you witnesses that Rasool-Allah-saww said: 'My-saww community will return to me-saww at the Fountain upon five flags – the first of it would be the flag of the calf (Abu Bakr). I-saww will stand and grab his hand, and when I-saww do grab his hand, his face would darken, and his feet would tremble, and his bones would knock, and of the ones who followed him in that deed.

فَأَقُولُ مَا ذَا خَلَفْتُمُونِي فِي الثَّقَلَيْنِ بَعْدِي فَيَقُولُونَ كَذَّبْنَا الْأَكْبَرَ وَ مَزَّقْنَاهُ وَ اضْطَهَدْنَا الْأَصْغَرَ وَ ابْتَزَزْنَاهُ حَقَّهُ فَأَقُولُ اسْلُكُوا ذَاتَ الشِّمَالِ فَيُصْرَفُونَ ظِمَاءً مُظْمَئِينَ مُسْوَدَّةً وُجُوهُهُمْ لَا يَطْعَمُونَ مِنْهُ قَطْرَةً

I-saww will say: 'What did you do regarding the two weighty things after me-saww?' They would be saying, 'We belied the bigger (of the two weighty things - Quran) and tore it, and we persecuted the smaller (of the two weighty things – Ali-asws) and snatched his-asws rights'. I-saww would be saying: 'Go to the left'. So, they would be dispersing thirsty, blackened of faces, not having been quenched a drop from it (the Fountain).

ثُمَّ تَرِدُ عَلَيَّ رَايَةُ فِرْعَوْنِ أُمَّتِي فِيهِمْ أَكْثَرُ النَّاسِ وَ هُمُ الْمُبَهْرَجُونَ قُلْتُ يَا رَسُولَ اللَّهِ وَ مَا الْمُبَهْرَجُونَ أَ بَهْرَجُوا الطَّرِيقَ قَالَ لَا وَ لَكِنَّهُمْ بَهْرَجُوا دِينَهُمْ وَ هُمُ الَّذِينَ يَغْضَبُونَ لِلدُّنْيَا وَ لَهَا يَرْضَوْنَ وَ لَهَا يَسْخَطُونَ وَ لَهَا يَنْصِبُونَ

[30] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 18
[31] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 19

Then there would return to me-saww the flag of the Pharaoh of my-saww community (Umar), among them being a lot of people, and they would be the falsifiers. I-ra said, 'O Rasool-Allah-saww! And what are the falsifying ones? Did they falsify the path?' He-saww said: 'No, but, they falsified their religion, and they are those who were wrathful for the world, and for it they were pleased and for it they were angry, and for it they established hostility.

فَآخُذُ بِيَدِ صَاحِبِهِمْ فَإِذَا أَخَذْتُ بِيَدِهِ اسْوَدَّ وَجْهُهُ وَ رَجَفَتْ قَدَمَاهُ وَ خَفَقَتْ أَحْشَاؤُهُ وَ مَنْ فَعَلَ ذَلِكَ تَبِعَهُ فَأَقُولُ مَا خَلَفْتُمُونِي فِي الثَّقَلَيْنِ بَعْدِي فَيَقُولُونَ كَذَّبْنَا الْأَكْبَرَ وَ مَزَّقْنَاهُ وَ قَاتَلْنَا الْأَصْغَرَ وَ قَتَلْنَاهُ فَأَقُولُ اسْلُكُوا طَرِيقَ أَصْحَابِكُمْ فَيَنْصَرِفُونَ ظِمَاءً مُظْمَئِينَ مُسْوَدَّةً وُجُوهُهُمْ لَا يَطْعَمُونَ مِنْهُ قَطْرَةً

Then I-saww would grab their master, and when I-saww did grab his hand, his face would blacken, and his feet would tremble, and his bones would knock, and of the ones who did that would follow him. I-saww say: 'What did you do regarding the two weighty things after me-saww?' They would say, 'We belied the greater (Quran) and tore it, and we fought the smaller (Ali-asws) and killed him-asws'. I-saww would say: 'Travel the road of your master', and they would disperse thirsty, blackened of faces, not being quenched a drop from it (Fountain).

ثُمَّ يَرِدُ عَلَيَّ رَايَةُ فُلَانٍ وَ هُوَ إِمَامُ خَمْسِينَ أَلْفاً مِنْ أُمَّتِي فَأَقُومُ فَآخُذُ بِيَدِهِ فَإِذَا أَخَذْتُ بِيَدِهِ اسْوَدَّ وَجْهُهُ وَ رَجَفَتْ قَدَمَاهُ وَ خَفَقَتْ أَحْشَاؤُهُ وَ مَنْ فَعَلَ ذَلِكَ تَبِعَهُ فَأَقُولُ مَا خَلَفْتُمُونِي فِي الثَّقَلَيْنِ بَعْدِي فَيَقُولُونَ كَذَّبْنَا الْأَكْبَرَ وَ عَصَيْنَاهُ وَ خَذَلْنَا الْأَصْغَرَ وَ خُذِلْنَا عَنْهُ فَأَقُولُ اسْلُكُوا سَبِيلَ أَصْحَابِكُمْ فَيَنْصَرِفُونَ ظِمَاءً مُظْمَئِينَ مُسْوَدَّةً وُجُوهُهُمْ لَا يَطْعَمُونَ مِنْهُ قَطْرَةً

Then the flag of so and so would return to me-saww, and he is the imam of fifty thousand from my-saww community, and I-saww would stand and grab his hand. When I-saww do grab his hand, his face would blacken, and his feet would tremble, and his bones would knock, and of the ones who did that, would follow him. I-azwj would say: 'Why did you oppose me-saww regarding the two weighty things after me-saww?' They would say, 'We belied the greater (Quran) and disobeyed it, and we abandoned the smaller (Ali-asws and forsook him'. I-saww shall say: 'Travel the way of your master'. They will disperse thirsty, blackened of faces, not being quenched a drop from it.

ثُمَّ يَرِدُ عَلَيَّ الْمُخْدَجُ بِرَايَتِهِ وَ هُوَ إِمَامُ سَبْعِينَ أَلْفاً مِنْ أُمَّتِي فَإِذَا أَخَذْتُ بِيَدِهِ اسْوَدَّ وَجْهُهُ وَ رَجَفَتْ قَدَمَاهُ وَ خَفَقَتْ أَحْشَاؤُهُ وَ مَنْ فَعَلَ ذَلِكَ تَبِعَهُ فَأَقُولُ مَا ذَا خَلَفْتُمُونِي فِي الثَّقَلَيْنِ بَعْدِي

Then *Al-Makhdaj* will return to me-saww with his flag, and he is the imam of seventy thousand from my-saww community. When I-saww grab his hand, his face would darken, and his feet would tremble, and his bones would knock, and the ones who did that, they will follow him. I-saww shall say: 'What did you do regarding the two weighty things after me-saww?'

فَيَقُولُونَ كَذَّبْنَا الْأَكْبَرَ وَ عَصَيْنَاهُ وَ قَاتَلْنَا الْأَصْغَرَ فَقَتَلْنَاهُ فَأَقُولُ اسْلُكُوا سَبِيلَ أَصْحَابِكُمْ فَيَنْصَرِفُونَ ظِمَاءً مُظْمَئِينَ مُسْوَدَّةً وُجُوهُهُمْ لَا يَطْعَمُونَ مِنْهُ قَطْرَةً

They would say, 'We belied the greater (Quran) and disobeyed it, and we fought the smaller (Ali-asws), and we killed him-asws'. I-saww shall say: 'Travel the way of your master'. They would disperse thirsty, blackened of faces, not having been quenched a drop from it.

ثُمَّ يَرِدُ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ فَأَقُومُ فَآخُذُ بِيَدِهِ فَيَبْيَضُّ وَجْهُهُ وَ وُجُوهُ أَصْحَابِهِ فَأَقُولُ مَا ذَا خَلَفْتُمُونِي فِي الثَّقَلَيْنِ بَعْدِي فَيَقُولُونَ اتَّبَعْنَا الْأَكْبَرَ وَ صَدَّقْنَاهُ وَ وَازَرْنَا الْأَصْغَرَ وَ نَصَرْنَاهُ وَ قُتِلْنَا مَعَهُ

Then will return to me[-saww] Ali[-asws] Emir of the Momineen[-asws] and guide of the resplendent, so I[-saww] shall stand up and grab his[-asws] hand, and his[-asws] face would brighten and (so will) the faces of his[-asws] companions. I[-saww] shall say: 'What did you do regarding the two weighty things after me[-saww]?' They would say, 'We followed the greater (Quran) and ratified it, and we supported the smaller (Ali[-asws] and helped him[-asws], and we fought alongside him[-asws].

فَأَقُولُ رَوُّوا فَيَشْرَبُونَ شَرْبَةً لَا يَظْمَئُونَ بَعْدَهَا أَبَداً إِمَامُهُمْ كَالشَّمْسِ الطَّالِعَةِ وَ وُجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ أَوْ كَانُوا كَأَضْوَإِ نَجْمٍ فِي السَّمَاءِ

I[-saww] shall say: 'Quench yourselves'. They would be drinking such a drink, they will not be thirsty after it, ever! Their fronts would be like the emerging sun, and their faces would be like the moon on the night of the full moon, and they would be like the illumination of a star in the sky.

قَالَ أَ لَسْتُمْ تَشْهَدُونَ عَلَى ذَلِكَ قَالُوا بَلَى قَالَ وَ أَنَا عَلى ذلِكُمْ مِنَ الشَّاهِدِينَ

He[-ra] said, 'Aren't you witnesses upon that?' They said, 'Yes'. He[-ra] said, 'And I[-ra], upon that, I am from the witnesses''.[32]

باب 20 صفة الحوض و ساقيه صلوات الله عليه

CHAPTER 20 – DESCRIPTION OF THE FOUNTAIN AND ITS QUENCHER[-saww]

الآيات الكوثر إِنَّا أَعْطَيْناكَ الْكَوْثَرَ

The Verses – (Surah) Al Kausar: ***Indeed, We Gave you Al-Kausar [108:1]***

Note –

قَالَ ابْنُ عَبَّاسٍ لَمَّا نَزَلَ إِنَّا أَعْطَيْناكَ الْكَوْثَرَ صَعِدَ رَسُولُ اللَّهِ ص الْمِنْبَرَ فَقَرَأَهَا عَلَى النَّاسِ فَلَمَّا نَزَلَ قَالُوا يَا رَسُولَ اللَّهِ مَا هَذَا الَّذِي أَعْطَاكَهُ اللَّهُ

*Ibn Abbas, 'When **Indeed, We Gave you Al-Kausar [108:1]** was Revealed, Rasool-Allah[-saww] ascended the pulpit and read it to the people. When he[-saww] descended, they said, 'O Rasool-Allah[-saww]! What is this which Allah[-azwj] has Given you[-saww]?'*

قَالَ نَهَرٌ فِي الْجَنَّةِ أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ وَ أَشَدُّ اسْتِقَامَةً مِنَ الْقِدْحِ حَافَتَاهُ قِبَابُ الدُّرِّ وَ الْيَاقُوتِ تَرِدُهُ طَيْرٌ خُضْرٌ لَهَا أَعْنَاقٌ كَأَعْنَاقِ الْبُخْتِ قَالُوا يَا رَسُولَ اللَّهِ مَا أَنْعَمَ تِلْكَ الطَّيْرَ قَالَ أَ فَلَا أُخْبِرُكُمْ بِأَنْعَمَ مِنْهَا

He[-saww] said: 'A river in Paradise more intensely than the milk, and straighter than the arrow. At its banks are the domes of jewels and the rubies. Green birds come to it having necks for them like the necks of camels'. They said, 'O Rasool-Allah[-saww]! How delightful those birds must be!'

[32] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 19

قَالُوا بَلَى قَالَ مَنْ أَكَلَ الطَّائِرَ وَ شَرِبَ الْمَاءَ فَازَ بِرِضْوَانِ اللَّهِ تَعَالَى

He[saww] said: 'Shall I[saww] inform you with what is more delightful than these?' They said, 'Yes'. He[saww] said: 'One who eats the bird and drinks the water will succeed with the Pleasure of Allah[azwj] the Exalted'.

وَ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: نَهَرٌ فِي الْجَنَّةِ أَعْطَاهُ اللَّهُ نَبِيَّهُ عِوَضاً مِنِ ابْنِهِ

And it is reported from Abu Abdullah[asws], he[asws] said: 'A river in Paradise. Allah[azwj] Gave it to His[azwj] Prophet[saww] in compensation for his[saww] son[as] (who passed away in childhood)'.

وَ قَالَ أَنَسٌ بَيْنَا رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ بَيْنَ أَظْهُرِنَا إِذْ أَغْفَى إِغْفَاءَةً ثُمَّ رَفَعَ رَأْسَهُ مُتَبَسِّماً فَقُلْتُ مَا أَضْحَكَكَ يَا رَسُولَ اللَّهِ قَالَ أُنْزِلَتْ عَلَيَّ آنِفاً سُورَةٌ فَقَرَأَ سُورَةَ الْكَوْثَرِ

And Anas (well-known fabricator), said, 'One day while Rasool-Allah[saww] was in our midst when he[saww] dozed off, then raised his[saww] head smiling. I said, 'What makes you[saww] smile, O Rasool-Allah[saww]?' He[saww] said a Chapter has just been Revealed to me[saww]'. Then he[saww] read Surah Al Kauser.

ثُمَّ قَالَ أَ تَدْرُونَ مَا الْكَوْثَرُ قُلْنَا اللَّهُ وَ رَسُولُهُ أَعْلَمُ

Then he[saww] said: 'Do you know what is 'Al Kauser'?' We said, 'Allah[azwj] and His Rasool[saww] are more knowing!'

قَالَ فَإِنَّهُ نَهَرٌ وَعَدَنِيهِ رَبِّي عَلَيْهِ خَيْراً كَثِيراً هُوَ حَوْضِي تَرِدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ آنِيَتُهُ عَدَدُ نُجُومِ السَّمَاءِ فَيُخْتَلَجُ الْقَرْنُ مِنْهُمْ فَأَقُولُ يَا رَبِّ إِنَّهُمْ مِنْ أُمَّتِي فَيُقَالُ إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ أَوْرَدَهُ مُسْلِمٌ فِي الصَّحِيحِ

He said: 'It is a river my[saww] Lord[azwj] has Promised a lot of goodness upon it. It is a fountain my[saww] community will be arriving to on the Day of Qiyamah. Its vessels (goblets) are the number of stars of the sky. A group from them will be driven away, so I[saww] will say: 'O Lord[azwj]! They are from my[saws] community!' He[azwj] will Say: "You[saww] don't know what they had innovated after you[saww]!"- Muslim has reported it in the 'Saheeh''.

1- بشا، بشارة المصطفى جا، المجالس للمفيد ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ ابْنِ قُولَوَيْهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَامِرٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ الْعَمِّيِّ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي مُحَمَّدٍ الْوَابِشِيِّ عَنْ أَبِي الْوَرْدِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ الْبَاقِرَ ع يَقُولُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَ اللَّهُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ عُرَاةً حُفَاةً فَيُوقَفُونَ عَلَى طَرِيقِ الْمَحْشَرِ حَتَّى يَعْرَقُوا عَرَقاً شَدِيداً وَ تَشْتَدَّ أَنْفَاسُهُمْ فَيَمْكُثُونَ كَذَلِكَ مَا شَاءَ اللَّهُ وَ ذَلِكَ قَوْلُهُ تَعَالَى فَلا تَسْمَعُ إِلَّا هَمْساً

'Basharat Al-Mustafa[saww] - Al Mufeed, from Ibn Qawlaeiya, from Al-Husayn Bin Muhammad Bin Aamir, from Al Moala Ibn Muhammad, from Muhammad Bin Jamhour Al Ammy, from Ibn Mahboub, from Abu Muhammad Al Wabishy, from Abu Al Warad who said,

From Abu Ja'far Muhammad[asws] Bin Ali Al-Baqir[asws] saying: 'When it will be the Day of Qiyamah, Allah[azwj] will Gather the people in one plain, the former ones and the latter ones, (all) barefooted. They would be pausing on the road of the Plains of Resurrection until they

sweat intensely and breathe heavily. They would remain like that for as long as Allah[-azwj] so Desires, and that is His[-azwj] Speech: ***so you will not hear except for whispers [20:108]***'.

قَالَ ثُمَّ يُنَادِي مُنَادٍ مِنْ تِلْقَاءِ الْعَرْشِ أَيْنَ النَّبِيُّ الْأُمِّيُّ قَالَ فَيَقُولُ النَّاسُ قَدْ أَسْمَعْتَ كُلَّا فَسَمِّ بِاسْمِهِ

He (Abu Ja'far[-asws]) said: 'Then a Caller will call out from the front of the Throne: 'Where is the *Ummi* Prophet[-saww]?' The people would be saying, 'We have heard all names, therefore call him[-saww] by his[-saww] name'.

قَالَ فَيُنَادِي أَيْنَ نَبِيُّ الرَّحْمَةِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَالَ فَيَقُومُ رَسُولُ اللَّهِ ص فَيَتَقَدَّمُ أَمَامَ النَّاسِ كُلِّهِمْ حَتَّى يَنْتَهِيَ إِلَى حَوْضٍ طُولُهُ مَا بَيْنَ أَيْلَةَ وَ صَنْعَاءَ فَيَقِفُ عَلَيْهِ

Then he will call out: 'Where is the Prophet of Mercy Muhammad[-saww] Bin Abdullah[-asws]?' Rasool-Allah[-saww] will stand up. He[-saww] will advance in front of all the people until he[-saww] will end up to the Fountain, the length of which is what is between Eilat (in Jordan) and Sana'a (in Yemen). He[-saww] will stand at it.

ثُمَّ يُنَادِي بِصَاحِبِكُمْ فَيَقُومُ أَمَامَ النَّاسِ فَيَقِفُ مَعَهُ ثُمَّ يُؤَذَّنُ لِلنَّاسِ فَيَمُرُّونَ

Then he will call out with your Master[-asws]. The Imam[-asws] of the people will arise and stand with him[-saww]. Then the people will be permitted and they would be passing by'.

قَالَ أَبُو جَعْفَرٍ ع فَبَيْنَ وَارِدٍ يَوْمَئِذٍ وَ بَيْنَ مَصْرُوفٍ فَإِذَا رَأَى رَسُولُ اللَّهِ ص مَنْ يُصْرَفُ عَنْهُ مِنْ مُحِبِّينَا أَهْلَ الْبَيْتِ بَكَى وَ قَالَ يَا رَبِّ شِيعَةُ عَلِيٍّ يَا رَبِّ شِيعَةُ عَلِيٍّ

Abu Ja'far[-asws] said: 'Some of them will be taken and they will be made to leave it. When Rasool-Allah[-saww] sees the ones from those that love us[-asws] are being made to leave, he[-saww] will weep and say: 'O Lord[-azwj], Shias of Ali[-asws]! O Lord[-azwj], Shias of Ali[-asws]!'

قَالَ فَيَبْعَثُ اللَّهُ عَلَيْهِ مَلَكاً فَيَقُولُ لَهُ مَا يُبْكِيكَ يَا مُحَمَّدُ قَالَ فَيَقُولُ وَ كَيْفَ لَا أَبْكِي لِأُنَاسٍ مِنْ شِيعَةِ أَخِي عَلِيِّ بْنِ أَبِي طَالِبٍ أَرَاهُمْ قَدْ صُرِفُوا تِلْقَاءَ أَصْحَابِ النَّارِ وَ مُنِعُوا مِنْ وُرُودِ حَوْضِي

He[-asws] said: 'An Angel will be Sent to him[-saww] who will say to him[-saww]: 'O Muhammad[-saww], what makes you weep?' He[-saww] will say: 'And how can I[-saww] not weep and I[-saww] see that the people from the Shias of Ali[-asws] Bin Abu Talib[-asws] have left joining up with the companions of the Fire and are being prevented from returning to my[-saww] Fountain?'

قَالَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَهُ يَا مُحَمَّدُ إِنِّي قَدْ وَهَبْتُهُمْ لَكَ وَ صَفَحْتُ لَكَ عَنْ ذُنُوبِهِمْ وَ أَلْحَقْتُهُمْ بِكَ وَ بِمَنْ كَانُوا يَتَوَلَّوْنَ مِنْ ذُرِّيَّتِكَ وَ جَعَلْتُهُمْ فِي زُمْرَتِكَ وَ أَوْرَدْتُهُمْ حَوْضَكَ وَ قَبِلْتُ شَفَاعَتَكَ فِيهِمْ وَ أَكْرَمْتُكَ بِذَلِكَ

Allah[-azwj] Mighty and Majestic will say to him[-saww]: "O Muhammad[-saww]! I[-azwj] have Gifted them to you[-saww] and have Pardoned for you[-saww] from their sins, and will Join them with you[-saww], those that loved your[-saww] offspring, and Made them to be in your[-saww] group, and I[-azwj] am Returning them to your[-saww] Fountain, and have Accepted your[-saww] intercession regarding them, and have Honoured them by that'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ ع فَكَمْ مِنْ بَاكٍ يَوْمَئِذٍ وَ بَاكِيَةٍ يُنَادُونَ يَا مُحَمَّدَاهْ إِذَا رَأَوْا ذَلِكَ قَالَ فَلَا يَبْقَى أَحَدٌ يَوْمَئِذٍ كَانَ يَتَوَلَّانَا وَ يُحِبُّنَا إِلَّا كَانَ فِي حِزْبِنَا وَ مَعَنَا وَ وَرَدَ حَوْضَنَا.

Then Abu Ja'far-asws said: 'And how many will weep on that day and be calling out, 'O Muhammad-saww!', when they see that. There would not remain anyone on that Day who used to be in our-asws Wilayah and love us-asws, and disavowed from our-asws enemies and hated them, except that he will be from our-asws group, and with us-asws, around our-asws Fountain''.[33]

2- جا، المجالس للمفيد ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ عَلِيِّ بْنِ هِلَالٍ الْمُهَلَّبِيِّ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْبَغْدَادِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الصَّلْتِ عَنْ أَبِي كُدَيْنَةَ عَنْ عَطَاءٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَ عَلَى رَسُولِ اللَّهِ ص إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ قَالَ لَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ مَا هُوَ الْكَوْثَرُ يَا رَسُولَ اللَّهِ قَالَ نَهْرٌ أَكْرَمَنِي اللَّهُ بِهِ قَالَ عَلِيٌّ إِنَّ هَذَا النَّهَرَ شَرِيفٌ فَانْعَتْهُ لَنَا يَا رَسُولَ اللَّهِ

'Majalis' of Al Mufeed', 'Al-Amaali' of the sheykh Al Tusi - Al Mufeed, from Ali Bin Hilal Al Mahlaby, from Ahmad Bin Al-Husayn al Baghdady, from Muhamad Bin Ismail, from Muhammad Bin Al Salt, from Abu Kadeyba, from Ata'a, from Saeed Bin Jubeyr, from Abdullah Bin Abbas who said,

'When the Verse: ***Indeed, We Gave you Al-Kausar [108:1]*** was Revealed unto the Prophet-saww, Ali-asws said to him-saww: 'What is this 'Al-Kausar', O Rasool-Allah-saww?' He-saww said: 'A river which Allah-azwj has Honoured me-saww by'. He-asws said: 'This honourable river, describe it for us, O Rasool-Allah-saww'.

قَالَ نَعَمْ يَا عَلِيُّ الْكَوْثَرُ نَهْرٌ يَجْرِي تَحْتَ عَرْشِ اللَّهِ تَعَالَى مَاؤُهُ أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ وَ أَحْلَى مِنَ الْعَسَلِ وَ أَلْيَنُ مِنَ الزُّبْدِ وَ حَصَاهُ الزَّبَرْجَدُ وَ الْيَاقُوتُ وَ الْمَرْجَانُ حَشِيشُهُ الزَّعْفَرَانُ تُرَابُهُ الْمِسْكُ الْأَذْفَرُ قَوَاعِدُهُ تَحْتَ عَرْشِ اللَّهِ عَزَّ وَ جَلَّ

He-saww said: 'Yes, O Ali-asws. Al-Kausar is a river which flows from underneath the Throne of Allah-azwj. 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 Allah-azwj the Mighty and Majestic'.

ثُمَّ ضَرَبَ رَسُولُ اللَّهِ ص يَدَهُ فِي جَنْبِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَالَ يَا عَلِيُّ إِنَّ هَذَا النَّهَرَ لِي وَ لَكَ وَ لِمُحِبِّيكَ مِنْ بَعْدِي

Then Rasool-Allah-saww struck the side of Amir Al-Momineen-asws with his-saww hand, and he-saww said to him-asws: 'O Ali-asws! This river is for me-saww, and for you-asws, and for those who love you-asws from after me-saww''.[34]

3- ج، الإحتجاج عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْطَانِي نَهَراً فِي السَّمَاءِ مَجْرَاهُ تَحْتَ الْعَرْشِ عَلَيْهِ أَلْفُ أَلْفِ قَصْرٍ لَبِنَةٌ مِنْ ذَهَبٍ وَ لَبِنَةٌ مِنْ فِضَّةٍ حَشِيشُهَا الزَّعْفَرَانُ وَ رَضْرَاضُهَا الدُّرُّ وَ الْيَاقُوتُ وَ أَرْضُهَا الْمِسْكُ الْأَبْيَضُ

'Al Ihtijaj' - From Ibn Abbas who said,

'The Prophet-saww said: 'Allah-azwj Mighty and Majestic Gave me-saww a river in the sky flowing beneath the Throne. Upon it are a thousand upon thousands of castles, built from gold, and

[33] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 1
[34] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 2

built from silver, its grass being of saffron, and its gravel is of the gems and rubies, and its ground is of white musk.

فَذَلِكَ خَيْرٌ لِي وَ لِأُمَّتِي وَ ذَلِكَ قَوْلُهُ تَعَالَى إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ الْخَبَرَ

So, that is better for me-saww and my-saww community, and that the Word of the Exalted: ***Indeed, We Gave you Al-Kausar [108:1]***' – the Hadeeth'.[35]

4- ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق أَبِي عَنْ سَعْدٍ عَنِ ابْنِ هَاشِمٍ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ لَمْ يُؤْمِنْ بِحَوْضِي فَلَا أَوْرَدَهُ اللَّهُ حَوْضِي الْخَبَرَ

'Uyoun Akhbar Al-Reza-asws' - My father, from Sa'ad, from Ibn Hashim, from Ali Bin Ma'bad, from Al-Husayn Bin Khalid,

'From Ali-asws Bin Musa Al-Reza-asws, from his-asws father-asws, from his-asws forefathers-asws, from Amir Al-Momineen-asws having said: 'Rasool-Allah-saww said: 'One who does not believe in my-saww Fountain, then Allah-azwj will not Return him to my-saww Fountain' – the Hadeeth'.[36]

5- لي، الأمالي للصدوق حَمْزَةُ بْنُ مُحَمَّدٍ الْعَلَوِيُّ عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَنْتَ أَخِي وَ وَزِيرِي وَ صَاحِبُ لِوَائِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَنْتَ صَاحِبُ حَوْضِي مَنْ أَحَبَّكَ أَحَبَّنِي وَ مَنْ أَبْغَضَكَ أَبْغَضَنِي

'Al-Amaali' of Al-Sadouq - Hamza Bin Muhammad Al Alawy, form Ali, from Ali Bin Ma'bad, from Al-Husayn Bin Khalid,

'From Al-Reza-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'O Ali-asws! You-asws are my-saww brother, and my-saww Vizier, and the owner of my-saww flag in the world and in the Hereafter, and you-asws are in charge of my-saww Fountain. One who loves you-asws loves me-saww, and one who hates you-asws hates me-saww'',[37]

6- لي، الأمالي للصدوق مَاجِيلَوَيْهِ عَنْ عَمِّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْقُرَشِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص وَ مَنْ أَرَادَ أَنْ يَتَخَلَّصَ مِنْ هَوْلِ الْقِيَامَةِ فَلْيَتَوَلَّ وَلِيِّي وَ لْيَتَّبِعْ وَصِيِّي وَ خَلِيفَتِي مِنْ بَعْدِي عَلِيَّ بْنَ أَبِي طَالِبٍ فَإِنَّهُ صَاحِبُ حَوْضِي يَذُودُ عَنْهُ أَعْدَاءَهُ يَسْقِي أَوْلِيَاءَهُ فَمَنْ لَمْ يُسْقَ مِنْهُ لَمْ يَزَلْ عَطْشَاناً وَ لَمْ يَرْوِ أَبَداً وَ مَنْ سُقِيَ مِنْهُ شَرْبَةً لَمْ يَشْقَ وَ لَمْ يَظْمَأْ أَبَداً الْخَبَرَ

'Al-Amaali' of Al-Sadouq - Majaylawiyah, from his uncle, from Muhammad Bin Ali Al Qarshy, from Muhammad Bin Sinan, from Al Mufazzal,

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'One who to be cleared from the terror of the Day of Qiyamah, then let him befriend my-saww Guardian-asws, and let him follow my-saww successor-asws and my-saww Caliph from after me-saww – Ali-asws Bin Abu Talib-asws, for he-asws is in charge of my-saww Fountain, impeding (blocking) his-asws enemies from it, quenching his-asws friends. The one who is not quenched from it will not cease

[35] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 3
[36] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 4
[37] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 5

to be thirsty and will not be quenched, ever, and one who is quenched by a drink from it, would not crave and would not be thirsty, ever!' – the Hadeeth'.[38]

7- فس، تفسير القمي قَالَ رَسُولُ اللَّهِ ص فِي حَجَّةِ الْوَدَاعِ فِي مَسْجِدِ الْخَيْفِ إِنِّي فَرَطُكُمْ وَ أَنْتُمْ وَارِدُونَ عَلَيَّ الْحَوْضَ حَوْضٌ عَرْضُهُ مَا بَيْنَ بُصْرَى وَ صَنْعَاءَ فِيهِ قِدْحَانٌ مِنْ فِضَّةٍ عَدَدَ النُّجُومِ الْخَبَرَ

'Tafseer Al-Qummi' - Rasool-Allah[-saww] said during the farewell Hajj in Masjid Al-Kheef: 'I[-saww] shall be over-generous and you will be returning to me[-saww] at the Fountain, a fountain the width of it is what between Basra (in Iraq) and Sana'a (Yemen), wherein are cups of silver like the number of the stars' – the Hadeeth'.[39]

8- ل، الخصال بِالْأَسَانِيدِ الْكَثِيرَةِ عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ مِثْلَهُ

'Al Khisaal' - By the numerous chains, 'From Huzeyfa Bin Aseyd – similar to it.[40]

9- ل، الخصال فِي الْأَرْبَعِمِائَةِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا مَعَ رَسُولِ اللَّهِ وَ مَعِي عِتْرَتُهُ عَلَى الْحَوْضِ فَمَنْ أَرَادَنَا فَلْيَأْخُذْ بِقَوْلِنَا وَ لْيَعْمَلْ بِعِلْمِنَا فَإِنَّ لِكُلِّ أَهْلِ بَيْتٍ نجيب [نَجِيباً] وَ لَنَا شَفَاعَةً وَ لِأَهْلِ مَوَدَّتِنَا شَفَاعَةً

'Al Khisaal' - In 'The Four Hundred' (Hadeeth) –

'Amir Al-Momineen[-asws] said: 'I[-asws] would be with Rasool-Allah[-saww] and with me[-asws] would be his[-saww] Family[-asws] at the Fountain. The one who intends us[-asws], then let him take with our[-asws] word and let him act with our[-asws] actions. For every family there is an excellence, and for us[-asws] there is intercession, and for the people of our[-asws] cordiality there is intercession.

فَتَنَافَسُوا فِي لِقَائِنَا عَلَى الْحَوْضِ فَإِنَّا نَذُودُ عَنْهُ أَعْدَاءَنَا وَ نَسْقِي مِنْهُ أَحِبَّاءَنَا وَ أَوْلِيَاءَنَا وَ مَنْ شَرِبَ مِنْهُ شَرْبَةً لَمْ يَظْمَأْ بَعْدَهَا أَبَداً

Therefore, compete with each other in meeting us at the Fountain, for we[-asws] shall impede our[-asws] enemies from it and we[-asws] shall quench from it the ones who love us[-asws] and our[-asws] friends, and the one who drinks a drink from it would not be thirsty after it, ever.

حَوْضُنَا مُتَرَّعٌ فِيهِ مَثْعَبَانِ يَنْصَبَّانِ مِنَ الْجَنَّةِ أَحَدُهُمَا مِنْ تَسْنِيمٍ وَ الْآخَرُ مِنْ مَعِينٍ عَلَى حَافَتَيْهِ الزَّعْفَرَانُ وَ حَصَاهُ اللُّؤْلُؤُ وَ الْيَاقُوتُ وَ هُوَ الْكَوْثَرُ: الْخَبَرَ.

Our[-asws] Fountain is filled to the brim. In it are two tributaries established from Paradise – one of them from *Tasneem* and the other from *Maeen*. Upon its banks is the saffron, and its pebbles are pearls, and rubies, and it is ***Al-Kausar [108:1]***' – the Hadeeth'.[41]

10- ن، عيون أخبار الرضا عليه السلام بِإِسْنَادِ التَّمِيمِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ النَّبِيُّ ص تَرِدُ شِيعَتُكَ يَوْمَ الْقِيَامَةِ رِوَاءً غَيْرَ عِطَاشٍ وَ يَرِدُ عَدُوُّكَ عِطَاشاً يَسْتَسْقُونَ فَلَا يُسْقَوْنَ

[38] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 6
[39] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 7
[40] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 8
[41] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 9

'Uyoun Akhbar Al-Reza-asws' - By a chain of Al-Tameemy,

'From Al-Reza-asws, from his-asws forefathers-asws, from Ali-asws having said: 'The Prophet-saww said: 'Your-asws Shias will return on the Day of Qiyamah as quenched, without any thirst; and your-asws enemies will return thirsty, seeking the quenching but will not be quenched''.[42]

11- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ ابْنِ قُولَوَيْهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْعُودٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ مُعَاذٍ عَنْ زَكَرِيَّا بْنِ عَدِيٍّ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ عَنْ حَمْزَةَ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ أَبِيهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلَى الْمِنْبَرِ مَا بَالُ أَقْوَامٍ يَقُولُونَ إِنَّ رَحِمَ رَسُولِ اللَّهِ ص لَا يُشَفَّعُ يَوْمَ الْقِيَامَةِ بَلَى بَلَى وَ اللَّهِ إِنَّ رَحِمِي لَمَوْصُولَةٌ فِي الدُّنْيَا وَ الْآخِرَةِ وَ إِنِّي أَيُّهَا النَّاسُ فَرَطُكُمْ يَوْمَ الْقِيَامَةِ عَلَى الْحَوْضِ فَإِذَا جِئْتُمْ

'Al-Amaali' of the sheykh Al Tusi - Al Mufeed, from Ibn Qawlawiyah, from Ja'far Bin Muhammad Bin Masoud, from his father, from Muhammad Bin Khalid, from Muhammad Bin Muaz, from Zakariyya Bin Ady, from Ubeydullah Bin Umar, from Abdullah Bin Muhammad Bin Aqeel, from Hamza Bin Abu Saeed Al Khudry, from his father who said,

'I heard Rasool-Allah-saww saying upon the pulpit: 'What is the matter with a people saying that the relatives of Rasool-Allah-saww will have no intercession (to benefit from) on the Day of Qiyamah? Yes! Yes, by Allah-azwj! My-saww relationships will be maintained in the world and the Hereafter, and I-saww, O you people, will be over-generous to you all on the Day of Qiyamah at the Fountain, when you come'.

قَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ أَنَا فُلَانُ بْنُ فُلَانٍ فَأَقُولُ أَمَّا النَّسَبُ فَقَدْ عَرَفْتُهُ وَ لَكِنَّكُمْ أَخَذْتُمْ بَعْدِي ذَلِكَ الشِّمَالَ وَ ارْتَدَدْتُمْ عَلَى أَعْقَابِكُمُ الْقَهْقَرَى

The man will say, 'O Rasool-Allah-saww! I am so and so, son of so and so'. But I-saww shall say: 'As for the lineage, so I-saww recognise it, but you all took to the left after me-saww and you returned backwards upon your heels''.[43]

12- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الْجِعَابِيِّ عَنْ أَبِي عُقْدَةَ عَنِ الْحَسَنِ بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ يَعْلَى عَنْ عَلِيِّ بْنِ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِيهِ عَنْ أَبَانٍ عَنِ ابْنِ سَيَابَةَ عَنْ حُمْرَانَ عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ الدُّؤَلِيِّ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ وَ اللَّهِ لَأَزُودَنَّ بِيَدَيَّ هَاتَيْنِ الْقَصِيرَتَيْنِ عَنْ حَوْضِ رَسُولِ اللَّهِ ص أَعْدَاءَنَا وَ لَيَرِدَنَّهُ أَحِبَّاؤُنَا

'Al-Amaali' of the sheykh Al Tusi - Al Mufeed, from Al Ja'aby, from Ibn Aqada, from Al-Hassan Bin Al Qasim, from Ali Bin Ibrahim Bin Ya'la, from Ali Bin Sayf Bin Umeyra, from his father, from Aban, from Ibn Sayabah, from Humran, from Abu Harb Bin Abu Al Aswad Al Dowly, from his father who said,

'I heard Amir Al-Momineen Ali-asws Bin Abu Talib-asws saying: 'I-asws shall be impeding with these two short hands of mine-asws, our-asws enemies from the Fountain, and let one who love us-asws to reach it''.[44]

13- جا، المجالس للمفيد ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الْجِعَابِيِّ عَنِ ابْنِ عُقْدَةَ عَنْ أَبِي عَوَانَةَ مُوسَى الْقَطَّانِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَوْدِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبَانٍ عَنْ عَلِيِّ بْنِ هَاشِمِ بْنِ الْبَرِيدِ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ قَيْسٍ الرَّحْبِيِّ قَالَ: كُنْتُ جَالِساً مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَلَى

[42] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 10
[43] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 11
[44] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 12

بَابِ الْقَصْرِ حَتَّى أَلْجَأَتْهُ الشَّمْسُ إِلَى حَائِطِ الْقَصْرِ فَوَثَبَ لِيَدْخُلَ فَقَامَ رَجُلٌ مِنْ هَمْدَانَ فَتَعَلَّقَ بِثَوْبِهِ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ حَدِّثْنِي حَدِيثاً جَامِعاً يَنْفَعُنِي اللَّهُ بِهِ قَالَ أَ وَ لَمْ يَكُنْ فِيَّ حَدِيثٌ كَثِيرٌ قَالَ بَلَى وَ لَكِنْ حَدِّثْنِي حَدِيثاً جَامِعاً يَنْفَعُنِي اللَّهُ بِهِ

'Majalis' of Al Mufeed, 'Al-Amaali' of the sheykh Al Tusi - Al Mufeed, from Al Ja'aby, from Ibn Aqadah, from Abu Awanah Musa Al Qatan, form Muhammad Bin Yahya Al Awdy, from Ismail Bin Aban, from Ali Bin Hashim Bin Al Bureyd, from his father, from Abdul Rahman Al Razaq Bin Qays Al Rahby who said,

'I was seated with Amir Al-Momineen Ali[-asws] Bin Abu Talib[-asws] at the door of the government building until the sun sheltered him[-asws] to a wall of the building. He[-asws] leapt up to enter, and a man from Hamdan stood up and grabbed his[-asws] cloth and said, 'O Amir Al-Momineen[-asws]! Narrate a summarised Hadeeth for me, Allah[-azwj] would benefit me with it'. He[-asws] said: 'O, haven't there happened many Ahadeeth?' He said, 'Yes, but narrate to me a summarised Hadeeth Allah[-azwj] would benefit me with it'.

قَالَ حَدَّثَنِي خَلِيلِي رَسُولُ اللَّهِ ص أَنِّي أَرِدُ أَنَا وَ شِيعَتِي الْحَوْضَ رِوَاءً مَرْوِيِّينَ مُبْيَضَّةً وُجُوهُهُمْ وَ يَرِدُ عَدُوُّنَا ظِمَاءً مُظْمَئِينَ مُسْوَدَّةً وُجُوهُهُمْ خُذْهَا إِلَيْكَ قَصِيرَةٌ مِنْ طَوِيلَةٍ أَنْتَ مَعَ مَنْ أَحْبَبْتَ وَ لَكَ مَا اكْتَسَبْتَ أَرْسِلْنِي يَا أَخَا هَمْدَانَ ثُمَّ دَخَلَ الْقَصْرَ

He[-asws] said: 'My[-asws] friend Rasool-Allah[-saww] narrated to me[-asws] that I[-asws] and my[-asws] Shias would return from the Fountain fully quenched, their faces whitened, and our[-asws] enemies will return thirsty, unquenched, of blackened faces. Take it (this Hadeeth) to you, as being short from a lengthy one. You would be with the one you love, and for you, whatever you earn. Let me go, O brother of Hamdan!' Then he[-asws] entered the government building''.[45]

14- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْكَاتِبِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الزَّعْفَرَانِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ أَبِي جَعْفَرٍ السَّعْدِيِّ عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ الْحِمَّانِيِّ عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ ص سُئِلَ عَنِ الْحَوْضِ فَقَالَ أَمَّا إِذَا سَأَلْتُمُونِي عَنْهُ فَسَأُخْبِرُكُمْ أَنَّ الْحَوْضَ أَكْرَمَنِي اللَّهُ بِهِ وَ فَضَّلَنِي عَلَى مَنْ كَانَ قَبْلِي مِنَ الْأَنْبِيَاءِ وَ هُوَ مَا بَيْنَ أَيْلَةَ وَ صَنْعَاءَ فِيهِ مِنَ الْآنِيَةِ عَدَدَ نُجُومِ السَّمَاءِ

'Al-Amaali' of the sheykh Al Tusi - Al Mufeed, from Ali Bin Muhammad the scribe, from Al-Hassan Bin Ali Al Zafrany, from Ibrahim Bin Muhammad Al Saqafy, from Abu Ja'far Al Asady, from Yahya Bin Abdul Hameed Al Hamany, from Qays Bin Al Rabie, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata, from Abu Ayoub Al Ansary,

'Rasool-Allah[-saww] was asked about the Fountain, so he[-saww] said: 'But, since you have asked me[-saww], I[-saww] shall inform you. The Fountain is what Allah[-azwj] has Honoured me[-saww] with, and Preferred me[-saww] over the ones who were before me[-saww] from the Prophets[-as], and it is what is between Eilat (Israel) and Sana'a (Yemen). There are as many utensils in it as there are stars in the sky.

يَسِيلُ فِيهِ خَلِيجَانِ مِنَ الْمَاءِ مَاؤُهُ أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ وَ أَحْلَى مِنَ الْعَسَلِ حَصَاهُ الزُّمُرُّدُ وَ الْيَاقُوتُ بَطْحَاؤُهُ مِسْكٌ أَذْفَرُ شَرْطٌ مَشْرُوطٌ مِنْ رَبِّي لَا يَرِدُهُ أَحَدٌ مِنْ أُمَّتِي إِلَّا النَّقِيَّةُ قُلُوبُهُمُ الصَّحِيحَةُ نِيَّاتُهُمُ الْمُسَلِّمُونَ لِوَصِيٍّ مِنْ بَعْدِي الَّذِينَ يُعْطُونَ مَا عَلَيْهِمْ فِي يُسْرٍ وَ لَا يَأْخُذُونَ مَا عَلَيْهِمْ فِي عُسْرٍ

Two inlets of water flow into it. Its water is intensely whiter than the snow, and sweeter than the honey. Its pebbles are of emeralds and sapphire. Its soil is of strong musk. There is a stipulated condition of my[-saww] Lord[-azwj] that I[-saww] will not let anyone from my[-saww] community

[45] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 13

arrive at it except the ones of pure hearts, their intentions being correct, the submitters to the my-saww successor-asws from after me-saww, those who gave whatever was upon them during ease, and were not taking what was against them during the difficulty.

يَذُودُ عَنْهُ يَوْمَ الْقِيَامَةِ مَنْ لَيْسَ مِنْ شِيعَتِهِ كَمَا يَذُودُ الرَّجُلُ الْبَعِيرَ الْأَجْرَبَ مِنْ إِبِلِهِ مَنْ شَرِبَ مِنْهُ لَمْ يَظْمَأْ أَبَداً

He-asws will impede those on the Day of Qiyamah, the one who wasn't from his-asws Shias, just as the man tends to impede the stray camel to come to his flock of camels. One who drinks from it will not be thirsty, ever!.[46]

15- لي، الأمالي للصدوق عَلِيُّ بْنُ أَحْمَدَ بْنِ مُوسَى عَنْ مُحَمَّدٍ الْأَسَدِيِّ عَنِ الْبَرْمَكِيِّ عَنْ جَعْفَرِ بْنِ أَحْمَدَ التَّمِيمِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ الشَّيْبَانِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا سَيِّدُ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ أَفْضَلُ مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ أَوْصِيَائِي سَادَةُ أَوْصِيَاءِ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ ذُرِّيَّتِي أَفْضَلُ ذُرِّيَّاتِ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ أَصْحَابِي الَّذِينَ سَلَكُوا مِنْهَاجِي أَفْضَلُ أَصْحَابِ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ ابْنَتِي فَاطِمَةُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ وَ الطَّاهِرَاتُ مِنْ أَزْوَاجِي أُمَّهَاتُ الْمُؤْمِنِينَ وَ أُمَّتِي خَيْرُ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

'Al-Amaali' of Al-Sadouq - Ali Bin Ahmad Bin Musa, from Muhammad Al Asady, from Al Barmakky, from Ja'far Ibn 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-saww said: 'I-saww am the chief of the Prophets-as and the Mursils-as, and superior than the Angels of Proximity, and my-saww successor-asws is the chief of the successors-as of the Prophets-as and the Mursils-as, and my-saww offspring is the most superior of the offspring of the Prophets-as and the Mursils-as, and my-saww companions those who conducted themselves upon my-saww manifesto are the most superior of the companions of the Prophets-as and the Mursils-as, and my-saww daughter-asws (Syeda) Fatima-asws is the chieftess of the women of the worlds, and the pure ones from my-saww wives are the mothers of the Momineen, and my-saww community is ***the best of the communities raised up for the people [3:110]***.

وَ أَنَا أَكْثَرُ النَّبِيِّينَ تَبَعاً يَوْمَ الْقِيَامَةِ وَ لِي حَوْضٌ عَرْضُهُ مَا بَيْنَ بُصْرَى وَ صَنْعَاءَ فِيهِ مِنَ الْأَبَارِيقِ عَدَدُ نُجُومِ السَّمَاءِ وَ خَلِيفَتِي عَلَى الْحَوْضِ يَوْمَئِذٍ خَلِيفَتِي فِي الدُّنْيَا

And from the Prophets-as, I-saww will be of the most followers on the Day of Qiyamah, and for me-saww there is a Fountain, its width is what is between Basra (Iraq) and Sana'a (Yemen) wherein are goblets the number of the stars of the sky, and my-saww Caliph would be at the Fountain on that Day is my-saww Caliph in the world.

فَقِيلَ وَ مَنْ ذَاكَ يَا رَسُولَ اللَّهِ قَالَ إِمَامُ الْمُسْلِمِينَ وَ أَمِيرُ الْمُؤْمِنِينَ وَ مَوْلَاهُمْ بَعْدِي عَلِيُّ بْنُ أَبِي طَالِبٍ يَسْقِي مِنْهُ أَوْلِيَاءَهُ وَ يَذُودُ عَنْهُ أَعْدَاءَهُ كَمَا يَذُودُ أَحَدُكُمُ الْغَرِيبَةَ مِنَ الْإِبِلِ عَنِ الْمَاءِ

It was said, 'And who is that, O Rasool-Allah-saww?' He-saww said: 'Imam-asws of the Muslims, and Emir of the Momineen, and their Master after me-saww, Ali-asws Bin Abu Talib-asws. He-asws will

[46] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 14

quench his-asws friends from it, and impede his-asws enemies from it, just as one of you tends to impede the strange one from the camel from the water'.

ثُمَّ قَالَ ع مَنْ أَحَبَّ عَلِيّاً وَ أَطَاعَهُ فِي دَارِ الدُّنْيَا وَرَدَ عَلَيَّ حَوْضِي غَداً وَ كَانَ مَعِي فِي دَرَجَتِي فِي الْجَنَّةِ وَ مَنْ أَبْغَضَ عَلِيّاً فِي دَارِ الدُّنْيَا وَ عَصَاهُ لَمْ أَرَهُ وَ لَمْ يَرَنِي يَوْمَ الْقِيَامَةِ وَ احْتَلَجَ دُونِي وَ أُخِذَ بِهِ ذَاتَ الشِّمَالِ إِلَى النَّارِ

Then he-saww said: 'One who loves Ali-asws, and obeys him-asws in the house of the world would return to me-saww at my-saww Fountain tomorrow, and would be with me-saww in my-saww level in Paradise. And the one who hates Ali-asws in the house of the world and disobeys him-asws, will not see him-asws and will not see me-saww on the Day of Qiyamah, and will shudder besides me-saww, and would be seized with by the left hand to the Fire''.[47]

16- ثو، ثواب الأعمال أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنِ ابْنِ مِهْرَانَ عَنْ أَبِيهِ عَنْ إِسْحَاقَ بْنِ جَرِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع جَاءَنِي ابْنُ عَمِّكَ كَأَنَّهُ أَعْرَابِيٌّ مَجْنُونٌ وَ عَلَيْهِ إِزَارٌ وَ طَيْلَسَانٌ وَ نَعْلَاهُ فِي يَدِهِ فَقَالَ لِي إِنَّ قَوْماً يَقُولُونَ فِيكَ قُلْتُ لَهُ أَ لَسْتَ عَرَبِيّاً قَالَ بَلَى قُلْتُ إِنَّ الْعَرَبَ لَا تُبْغِضُ عَلِيّاً ع

'Sawab Al Amaal' - My father, from Sa'ad, from Al Barqy, from Ibn Mihran, from his father, from Is'haq Ibn Jareer who said,

'Abu Abdullah-asws said: 'Your cousin came to me-asws as if he was an insane Bedouin, and upon him was a trouser and a pallium, and his slippers were in his hand, and he said to me-asws, 'There are a people who are speaking regarding (against) you-asws'. I-asws said to him: 'Aren't you an Arab?' He said, 'Yes'. I-asws said: 'The Arabs don't hate Ali-asws'.

ثُمَّ قُلْتُ لَهُ لَعَلَّكَ مِمَّنْ يُكَذِّبُ بِالْحَوْضِ أَمَا وَ اللَّهِ لَئِنْ أَبْغَضْتَهُ ثُمَّ وَرَدْتَ عَلَيْهِ الْحَوْضَ لَتَمُوتَنَّ عَطَشاً

Then I-asws said to him: 'Perhaps (they are) from the one who belie the Fountain. But, by Allah-azwj! If you were to hate him-asws, then return to him-asws at the Fountain, you will die of thirst![48]

17- مل، كامل الزيارات مُحَمَّدٌ الْحِمْيَرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ الْأَصَمِّ عَنْ مِسْمَعٍ كُرْدِينٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمُوجَعَ قَلْبُهُ لَنَا لَيَفْرَحُ يَوْمَ يَرَانَا عِنْدَ مَوْتِهِ فَرْحَةً لَا تَزَالُ تِلْكَ الْفَرْحَةُ فِي قَلْبِهِ حَتَّى يَرِدَ عَلَيْنَا الْحَوْضَ وَ إِنَّ الْكَوْثَرَ لَيَفْرَحُ بِمُحِبِّنَا إِذَا وَرَدَ عَلَيْهِ حَتَّى إِنَّهُ لَيُذِيقُهُ مِنْ ضُرُوبِ الطَّعَامِ مَا لَا يَشْتَهِي أَنْ يَصْدُرَ عَنْهُ

Kamil Al Ziyaraat' - Muhammad Al Humeyri, from his father, from Ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hamad, from Abdullah Al Asam, from Masma'a Kardeyn,

'From Abu Abdullah-asws having said: 'The one with an aching heart for us-asws, will be seeing us-asws at his death being happy. That happiness will not cease to be in his heart until he returns to us-asws at the Fountain. And the Kausar will be happy with one who loves us-asws when he returns to it, until it makes him taste from a variety of foods what he had not craved for that it would be implemented from it.

[47] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 15
[48] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 16

يَا مِسْمَعُ مَنْ شَرِبَ مِنْهُ شَرْبَةً لَمْ يَظْمَأْ بَعْدَهَا أَبَداً وَ لَمْ يَشْقَ بَعْدَهَا أَبَداً وَ هُوَ فِي بَرْدِ الْكَافُورِ وَ رِيحِ الْمِسْكِ وَ طَعْمِ الزَّنْجَبِيلِ أَحْلَى مِنَ الْعَسَلِ وَ أَلْيَنُ مِنَ الزُّبْدِ وَ أَصْفَى مِنَ الدَّمْعِ وَ أَذْكَى مِنَ الْعَنْبَرِ يَخْرُجُ مِنْ تَسْنِيمٍ وَ يَمُرُّ بِأَنْهَارِ الْجِنَانِ تَجْرِي عَلَى رَضْرَاضِ الدُّرِّ وَ الْيَاقُوتِ

O Masma'a! One who drinks a drink from it would not be thirsty after it, ever, and will not crave after it, ever, and he will be in the cool of the camphor and aroma of musk and food of *Al-Zanjabeel*, sweeter than the honey, and softer than the butter, and clearer than the tears, and purer than the Anber, coming out from *Tasneem*, and passing by the river of the Gardens, flowing upon the gravel of the gems and the rubies.

فِيهِ مِنَ الْقِدْحَانِ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ يُوجَدُ رِيحُهُ مِنْ مَسِيرَةِ أَلْفِ عَامٍ قِدْحَانُهُ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ أَلْوَانِ الْجَوْهَرِ يَفُوحُ فِي وَجْهِ الشَّارِبِ مِنْهُ كُلُّ فَائِحَةٍ حَتَّى يَقُولَ الشَّارِبُ مِنْهُ لَيْتَنِي تُرِكْتُ هَاهُنَا لَا أَبْغِي بِهَذَا بَدَلًا وَ لَا عَنْهُ تَحْوِيلًا

Therein are cups more than the number of the stars of the sky, its aroma can be found from a travel distance of a thousand years. Its cups are of gold and silver, and a variety of gems. Its aroma would be in the face of the drinker from it with all aroma until the drinker from it would be saying, 'If only I could be left over here, I will not be seeking any replacement with this, nor any transfer from it'.

أَمَا إِنَّكَ يَا كِرْدِينُ مِمَّنْ تَرْوَى مِنْهُ وَ مَا مِنْ عَيْنٍ بَكَتْ لَنَا إِلَّا نُعِمَتْ بِالنَّظَرِ إِلَى الْكَوْثَرِ وَ سُقِيَتْ مِنْهُ مَنْ أَحَبَّنَا وَ إِنَّ الشَّارِبَ مِنْهُ لَيُعْطَى مِنَ اللَّذَّةِ وَ الطَّعْمِ وَ الشَّهْوَةِ لَهُ أَكْثَرَ مِمَّا يُعْطَاهُ مَنْ هُوَ دُونَهُ فِي حُبِّنَا

But you, O Kardeyn, are from the ones who would be quenched from it, and there is none from an eye who cries for us[-asws], except it would be favoured with the looking at *Al-Kausar*; and he would be quenched from it, the one who loves us[-asws], and that the drinker from it would be given from the pleasure and the taste and the desire for it more than what was given to the ones besides him, in our[-asws] love.

وَ إِنَّ عَلَى الْكَوْثَرِ أَمِيرَ الْمُؤْمِنِينَ وَ فِي يَدِهِ عَصَاةٌ مِنْ عَوْسَجٍ يَحْطِمُ بِهَا أَعْدَاءَنَا فَيَقُولُ الرَّجُلُ مِنْهُمْ إِنِّي أَشْهَدُ الشَّهَادَتَيْنِ فَيَقُولُ انْطَلِقْ إِلَى إِمَامِكَ فُلَانٍ فَاسْأَلْهُ أَنْ يَشْفَعَ لَكَ فَيَقُولُ تَبَرَّأَ مِنِّي إِمَامِيَ الَّذِي تَذْكُرُهُ

And that upon (in charge of) *Al-Kausar* would be Amir Al-Momineen[-asws], and in his[-asws] hand would be a stick of thorns breaking up our[-asws] enemies (dispersing them), so the man from them would say, 'I used to testify with two testimonies!' He[-asws] will say, 'Go to your so and so imam and ask him for the intercession for you'. He will say, 'My imam has disavowed from me, the one whom you mentioned'.

فَيَقُولُ ارْجِعْ وَرَاءَكَ فَقُلْ لِلَّذِي كُنْتَ تَتَوَلَّاهُ وَ تُقَدِّمُهُ عَلَى الْخَلْقِ فَاسْأَلْهُ إِذْ كَانَ عِنْدَكَ خَيْرُ الْخَلْقِ أَنْ يَشْفَعَ لَكَ فَإِنَّ خَيْرَ الْخَلْقِ حَقِيقٌ أَنْ لَا يُرَدَّ إِذَا شَفَعَ فَيَقُولُ إِنِّي أَهْلِكُ عَطَشاً فَيَقُولُ زَادَكَ اللَّهُ ظَمَأً وَ زَادَكَ اللَّهُ عَطَشاً

He[-asws] will say, 'Turn back and say to the one whom you had made a ruler and forwarded him to the people, and ask him – when he was the best of the people in your presence – that he intercedes for you, for the best of the people in reality is one who does not reject when asked for intercession'. He will say, 'I am dying of thirst!' He[-asws] will say: 'May Allah[-azwj] Increase your dryness and may Allah[-azwj] Increase your thirst'.

قُلْتُ جُعِلْتُ فِدَاكَ وَ كَيْفَ يَقْدِرُ عَلَى الدُّنُوِّ مِنَ الْحَوْضِ وَ لَمْ يَقْدِرْ عَلَيْهِ غَيْرُهُ

I said, 'May I be sacrificed for you[-asws]! And how would he be able to come near to the Fountain and the others would not be able to get upon it?'

قَالَ وَرِعَ عَنْ أَشْيَاءَ قَبِيحَةٍ وَ كَفَّ عَنْ شَتْمِنَا إِذَا ذَكَرَنَا وَ تَرَكَ أَشْيَاءَ اجْتَرَأَ عَلَيْهَا غَيْرُهُ وَ لَيْسَ ذَلِكَ لِحُبِّنَا وَ لَا لِهَوًى مِنْهُ لَنَا وَ لَكِنْ ذَلِكَ لِشِدَّةِ اجْتِهَادِهِ فِي عِبَادَتِهِ وَ تَدَيُّنِهِ وَ لِمَا قَدْ شُغِلَ بِهِ نَفْسُهُ عَنْ ذِكْرِ النَّاسِ فَأَمَّا قَلْبُهُ فَمُنَافِقٌ وَ دِينُهُ النَّصْبُ وَ اتِّبَاعُهُ أَهْلَ النَّصْبِ وَ وَلَايَةَ الْمَاضِينَ وَ تَقْدِيمُهُ لَهُمَا عَلَى كُلِّ أَحَدٍ

He[-asws] said: 'Abstain from ugly things and refrain from insulting us[-asws] when we[-asws] mentioned, and leave the things others are audacious upon, and that is neither due to any love for us[-asws] nor any sentiment from him for us[-asws], but that is due to the severity of his struggle in his worship and his religion, and when he had pre-occupied with himself from mentioning the people. As for his heart, it was that of a hypocrite, and his religion was of the hostility (*Nasibi*), and his following, the hostile people and the rulership of the past ones (Abu Bakr and Umar); and his placing them forward over everyone.[49]

18- شف، كشف اليقين مِنْ كِتَابِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِي الثَّلْجِ بِإِسْنَادِهِ إِلَى أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ فِي قَوْلِهِ عَزَّ وَ جَلَ يَوْمَ تَبْيَضُّ وُجُوهٌ وَ تَسْوَدُّ وُجُوهٌ الْآيَةَ قَالَ النَّبِيُّ ص تُحْشَرُ أُمَّتِي يَوْمَ الْقِيَامَةِ حَتَّى يَرِدُوا عَلَيَّ الْحَوْضَ

'Kashf Al Yaqeen' - From the book of Muhammad Bin Ahmad Bin Abu Al Salj, by his chain going up to Abu Al Jaroud,

'From Abu Ja'far[-asws] having said regarding the Words of the Mighty and Majestic: ***On the Day faces would be whitened and faces would be blackened. [3:106]*** – the Verse: 'The Prophet[-saww] said: 'My[-saww] community would be gathered on the Day of Qiyamah until they return to me[-saww] at the Fountain.

فَتَرِدُ رَايَةُ إِمَامِ الْمُتَّقِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ أَمِيرُ الْمُؤْمِنِينَ وَ خَيْرُ الْوَصِيِّينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَأَقُولُ مَا فَعَلْتُمْ بِالثَّقَلَيْنِ بَعْدِي فَيَقُولُونَ أَمَّا الْأَكْبَرَ فَاتَّبَعْنَا وَ صَدَّقْنَا وَ أَطَعْنَا وَ أَمَّا الْأَصْغَرَ فَأَحْبَبْنَا وَ وَالَيْنَا حَتَّى هُرِقَتْ دِمَاؤُنَا فَأَقُولُ رَوُّوا رِوَاءً مَرْوِيِّينَ مُبْيَضَّةً وُجُوهُكُمُ الْحَوْضَ وَ هُوَ تَفْسِيرُ الْآيَةِ

There would come to me[-saww] the flag of the chief of the Muslims, and Emir of the Momineen, and best of the successors[-as], and guide of the resplendent, and he[-asws] is Ali[-asws] Bin Abu Talib[-asws]. I[-saww] will say: 'What did you all do with the two weighty things after me[-saww]?' They would say, 'As for the greater (Quran), we followed it and ratified it and obeyed it, and as for the smaller (Ali[-asws]), we loved him[-asws] and made him[-asws] our ruler until our blood was shed'. I[-saww] shall say: 'Quench yourselves the quenching of the fully quenched ones, the Fountain will whiten your faces!' And it is the interpretation of the Verse''.[50]

19- شف، كشف اليقين مِنْ كِتَابِ كِفَايَةِ الطَّالِبِ تَأْلِيفِ صَدْرِ الْحُفَّاظِ مُحَمَّدِ بْنِ يُوسُفَ الشَّافِعِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْوَاحِدِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ حُسَيْنِ بْنِ مُحَمَّدٍ عَنْ حَسَنِ بْنِ عَلِيِّ بْنِ يَرْفَعَ عَنْ يَحْيَى بْنِ الْحُسَيْنِ بْنِ الْفُرَاتِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ

[49] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 17
[50] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 18

الْمَسْعُودِيِّ وَ هُوَ عَبْدُ اللَّهِ بْنُ عَبْدِ الْمَلِكِ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنْ صَخْرِ بْنِ الْحَكَمِ الْفَزَارِيِّ عَنْ حَنَانِ بْنِ الْحَارِثِ الْأَزْدِيِّ عَنِ الرَّبِيعِ بْنِ جَمِيلٍ الضَّبِّيِّ عَنْ مَالِكِ بْنِ ضَمْرَةَ الدَّوْسِيِّ

'Kashf Al Yaqeen', from Kifayat Al Talib' compiled by Sadr Al Hafiz Muhammad Bin Yusuf Al Shafie, from Muhammad Bin Abdul Wahid, from Muhammad Bin Abdullah, from Abdul Hameed Bin Abdul Rahman, from Muhammad Bin Abdullah, from Husayn Bin Muhammad, from Hassan Bin Ali Bin Yarfa'a, from Yahya Bin Al-Husayn Bin Al Furat, from Abu Abdul Rahman Al Masoudi – and he is Abdullah Bin Abdul Malik – from Al Haris Bin Haseyra, from Sakhr Bin Al Hakam Al Fazary, from Hanan Bin Al Haris al Azdy, from Al Rabie Bin Jameel Al Zaby, from Malik Bin Zamrah Al Dowsy,

عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص يَرِدُ عَلَيَّ الْحَوْضَ رَايَةُ أَمِيرِ الْمُؤْمِنِينَ وَ إِمَامِ الْغُرِّ الْمُحَجَّلِينَ فَأَقُومُ فَآخُذُ بِيَدِهِ فَيَبْيَضُّ وَجْهُهُ وَ وُجُوهُ أَصْحَابِهِ فَأَقُولُ مَا خَلَفْتُمُونِي فِي الثَّقَلَيْنِ بَعْدِي

'From Abu Zarr Al-Ghafary-ra who said, 'Rasool-Allah-saww said: 'There will return to me-saww at the Fountain, the flag of Emir of the Momineen, and Imam of the resplendent, so I-saww shall stand and grab his-asws hand, so his-asws and the faces of his-asws companions would whiten (brighten), and I-saww shall say: 'What did you do regarding the two weighty things after me-saww?'

فَيَقُولُونَ اتَّبَعْنَا الْأَكْبَرَ وَ صَدَّقْنَاهُ وَ وَازَرْنَا الْأَصْغَرَ وَ نَصَرْنَاهُ وَ قُتِلْنَا مَعَهُ فَأَقُولُ رَوُّوا رِوَاءً مَرْوِيِّينَ فَيَشْرَبُونَ شَرْبَةً لَا يَظْمَئُونَ بَعْدَهَا وَجْهُ إِمَامِهِمْ كَالشَّمْسِ الطَّالِعَةِ وَ وُجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ وَ كَأَضْوَإِ نَجْمٍ فِي السَّمَاءِ

They would say, 'We followed the greater (Quran) and ratified it, and we supported the smaller (Ali-asws) and helped him-asws, and fought alongside him-asws'. I-saww shall say: 'Quench yourselves the quenching of the fully quenched ones!' They will drink a drink, not being thirsty after it, ever, and the face of their Imam-asws would be like the emerging sun, and their faces would be like the moon on the night of the full moon, and they will be like the illumination of the stars in the sky''.[51]

20- قب، المناقب لابن شهرآشوب الْحَافِظُ أَبُو نُعَيْمٍ بِإِسْنَادِهِ إِلَى عَطِيَّةَ عَنْ أَنَسٍ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص فَقَالَ قَدْ أُعْطِيتُ الْكَوْثَرَ فَقُلْتُ يَا رَسُولَ اللَّهِ وَ مَا الْكَوْثَرُ قَالَ نَهَرٌ فِي الْجَنَّةِ عَرْضُهُ وَ طُولُهُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ لَا يَشْرَبُ أَحَدٌ مِنْهُ فَيَظْمَأُ وَ لَا يَتَوَضَّأُ أَحَدٌ مِنْهُ فَيَشْعَثُ لَا يَشْرَبُهُ إِنْسَانٌ أَخْفَرَ ذِمَّتِي وَ قَتَلَ أَهْلَ بَيْتِي

'Al Manaqib' - Al Hafiz Abu Naeem, by his chain up to Atiyah who said,

'I went to Rasool-Allah-saww and he-saww said: 'I-saww have been Given *Al-Kausar*'. I said, 'O Rasool-Allah-saww! And what is *Al-Kausar*?' He-saww said: 'A river in Paradise, its width and its length is what is between the east and the west. None shall drink from it and be thirsty, nor will anyone perform *Wudu* from it and be dusty, nor will a human being drink it, the one who had betrayed me-saww and killed my-saww Family-asws''.[52]

21 النَّبِيُّ ص يَذُودُ عَلِيٌّ عَنْهُ يَوْمَ الْقِيَامَةِ مَنْ لَيْسَ مِنْ شِيعَتِهِ وَ مَنْ شَرِبَ مِنْهُ لَمْ يَظْمَأْ أَبَداً

[51] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 19
[52] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 20

The Prophet-saww: 'Ali-asws will impede from it (Fountain) the one who isn't from his-asws Shias, and one who drinks from it, will not be thirsty, ever!''[53]

22 طَارِقٌ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَأَقْمَعَنَّ بِيَدِيَ هَاتَيْنِ عَنِ الْحَوْضِ أَعْدَاءَنَا إِذَا وَرَدَتْهُ أَحِبَّاؤُنَا.

Tariq –

'Amir Al-Momineen-asws said: 'By the One-azwj Who Split the seed and formed the person, I-asws shall quell our-asws enemies with these two hands of mine-asws when the ones who love us-asws reach it (the Fountain)''.[54]

23- بشا، بشارة المصطفى مُحَمَّدُ بْنُ عَلِيِّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبَّادٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْخَطِيبِ عَنْ عَقِيلٍ عَنْ مُحَمَّدِ بْنِ بُنْدَارَ عَنِ الْحَسَنِ بْنِ عَرَفَةَ عَنْ وَكِيعٍ عَنْ شَفِيقٍ عَنْ أَبِي الْيَقْظَانِ عَنْ زَاذَانَ عَنِ ابْنِ عُمَرَ قَالَ حَدَّثَنَا النَّبِيُّ ص وَ هُوَ الصَّادِقُ الْمُصَدَّقُ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ جَمَعَ اللَّهُ الْأَوَّلِينَ وَ الْآخِرِينَ نَادَى مُنَادٍ بِصَوْتٍ يَسْمَعُ بِهِ الْبَعِيدُ كَمَا يَسْمَعُ بِهِ الْقَرِيبُ أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ أَيْنَ عَلِيٌّ الرِّضَا فَيُؤْتَى بِعَلِيٍّ الرِّضَا فَيُحَاسِبُهُ حِسَاباً يَسِيراً وَ يُكْسَى حُلَّتَانِ خَضْرَاوَانِ وَ يُعْطَى عَصَاهُ مِنَ الشَّجَرَةِ وَ هِيَ شَجَرَةُ طُوبَى

'Basharat Al-Mustafa-saww' - Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Ahmad Bin Muhammad Bin Abaad, from Muhammad Bin Ahmad Al Razy, from Muhammad Bin Ali Al Khateeb, from Aqeel, from Muhammad Bin Bandar, from Al-Hassan Bin Arfah, from Wakie, from Shafeeq, from Abu Al Yaqzaan, from Zadan, from Ibn Umar who said,

'The Prophet-saww narrated to us – and he-saww is the most truthful – said: 'When will be the Day of Qiyamah and Allah-azwj Gathers the former ones and the latter ones, a Called will Call out with a voice the far ones would hear it just as the near ones: "Where is Ali Al-Reza-asws?' They will come with Ali Al-Reza-asws, and he-asws would be Reckoned with an easy Reckoning, and clothed with two green garments and be given his stick from the tree, and it is the tree of *Tooba*.

فَيُقَالُ لَهُ قِفْ عَلَى الْحَوْضِ فَاسْقِ مَنْ شِئْتَ وَ امْنَعْ مَنْ شِئْتَ

It would be said to him-asws: 'Stand at the Fountain and usher the ones you-asws so desire and prevent the ones you-asws so desire.[55]

24- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ عَبَّاسٍ عَنْ أَحْمَدَ بْنِ سَعِيدٍ الْعَمَّارِيِّ عَنْ إِسْمَاعِيلَ بْنِ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ عَوْنٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ قَالَ نَهْرٌ فِي الْجَنَّةِ عُمْقُهُ فِي الْأَرْضِ سَبْعُونَ أَلْفَ فَرْسَخٍ مَاؤُهُ أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ وَ أَحْلَى مِنَ الْعَسَلِ شَاطِئَاهُ مِنَ اللُّؤْلُؤِ وَ الزَّبَرْجَدِ وَ الْيَاقُوتِ خَصَّ اللَّهُ بِهِ نَبِيَّهُ وَ أَهْلَ بَيْتِهِ ع دُونَ الْأَنْبِيَاءِ

'Kanz 'Jamie Al Fawaid' – Muhammad Bin Al Abbas, from Ahmad Bin Saeed Al Aamiry, from Ismail Bin Zakariya, from Muhammad Bin Awn, from ikramah, from Ibn Abbas,

'Regarding the Words of the Exalted: ***Indeed, We Gave you Al-Kausar [108:1]***. He-asws said: 'A river in Paradise, its depth in the earth is of seventy thousand *Farsakhs*, its water is intensely

[53] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 21
[54] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 22
[55] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 23

whiter than the milk, and sweeter than the honey, its shore is from the pearls, and the aquamarine and the sapphire. Allah-azwj has Particularised it for His-azwj Prophet-saww and the People-asws of his-saww Household, besides the Prophets-as''.[56]

25- وَ يُؤَيِّدُهُ مَا رَوَاهُ أَيْضاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حُصَيْنِ بْنِ مُخَارِقٍ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرَانِي جَبْرَئِيلُ مَنَازِلِي وَ مَنَازِلَ أَهْلِ بَيْتِي عَلَى الْكَوْثَرِ

And it is supported by what is reported as well from Ahmad Bin Muhammad, from Haseyr Bin Makhariq, from Amro Bin Khalid, from his father,

'From Ali-asws having said: 'Rasool-Allah-saww said: 'Jibraeel-as showed me-saww my-saww house and the houses of the People-asws of my-saww Household upon *Al-Kausar*''.[57]

26- وَ يَعْضُدُهُ أَيْضاً مَا رَوَاهُ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ مِسْمَعِ بْنِ أَبِي سِيرَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ السَّابِعَةِ قَالَ لِي جَبْرَئِيلُ تَقَدَّمْ يَا مُحَمَّدُ أَمَامَكَ وَ أَرَانِي الْكَوْثَرَ وَ قَالَ يَا مُحَمَّدُ هَذَا الْكَوْثَرُ لَكَ دُونَ النَّبِيِّينَ فَرَأَيْتُ عَلَيْهِ قُصُوراً كَثِيرَةً مِنَ اللُّؤْلُؤِ وَ الْيَاقُوتِ وَ الدُّرِّ

And it is strengthened as well by what is reported from Al-Hassan Bin Mahboub, from Ali Bin Raib, from Masma'a Ibn Abu Sayrah, from Anas Bin Malik who said,

'I heard Rasool-Allah-saww saying: 'When there was an Ascension with me-saww to the seventh sky, Jibraeel-as said: 'Proceed in front of you-saww, O Muhammad-saww' – and showed me *Al-Kausar*, and said: 'O Muhammad-saww! This *Al-Kausar* is for you-saww besides the Prophets-as'. I-saww saw upon it a lot of castles, a lot of pearls, and sapphire and gems.

وَ قَالَ يَا مُحَمَّدُ هَذِهِ مَسَاكِنُكَ وَ مَسَاكِنُ وَزِيرِكَ وَ وَصِيِّكَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ ذُرِّيَّتِهِ الْأَبْرَارِ

And he-as said: 'O Muhammad-saww! These are your-saww dwellings, and dwellings of your-saww offspring, and your-asws successor Ali-asws Bin Abu Talib-asws, and your-saww righteous offspring.

قَالَ فَضَرَبْتُ بِيَدِي إِلَى بَلَاطِهِ فَشَمِمْتُهُ فَإِذَا هُوَ مِسْكٌ وَ إِذَا أَنَا بِالْقُصُورِ لَبِنَةٌ ذَهَبٌ وَ لَبِنَةٌ فِضَّةٌ

He-saww said: 'I-saww struck my-saww hand to its group and smelt it, and it was musk. And then I-saww was at the castles (built with) bricks of gold and bricks of silver''.[58]

27- وَ رُوِيَ أَيْضاً عَنْ أَحْمَدَ بْنِ هَوْذَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص صَلَّى الْغَدَاةَ ثُمَّ الْتَفَتَ إِلَى عَلِيٍّ ع فَقَالَ يَا عَلِيُّ مَا هَذَا النُّورُ الَّذِي أَرَاهُ قَدْ غَشِيَكَ

And it is reported as well from Ahmad Bin Howdah, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Humran Bin Ayn,

[56] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 24
[57] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 25
[58] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 26

From Abu Abdullah-asws having said: 'Rasool-Allah-saww prayed the morning Salat, then turned towards Ali-asws. He said: 'O Ali-asws! What is this Noor which I-saww see to have overwhelmed you-asws?'

قَالَ يَا رَسُولَ اللَّهِ أَصَابَتْنِي جَنَابَةٌ فِي هَذِهِ اللَّيْلَةِ فَأَخَذْتُ بَطْنَ الْوَادِي وَ لَمْ أُصِبِ الْمَاءَ فَلَمَّا وَلَّيْتُ نَادَانِي مُنَادٍ يَا أَمِيرَ الْمُؤْمِنِينَ فَالْتَفَتُّ فَإِذَا خَلْفِي إِبْرِيقٌ مَمْلُوءٌ مِنْ مَاءٍ فَاغْتَسَلْتُ

He said: 'O Rasool-Allah-saww! Sexual impurity had afflicted me-asws in this night so I-asws took to the interior of the valey but could not attain the water. When I-asws turned back a caller called out to me-asws: 'O Amir Al-Momineen-asws!' I-asws turned around, and behold there was a pitcher full of water behind me-asws. I-asws washed'.

فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَمَّا الْمُنَادِي فَجَبْرَئِيلُ وَ الْمَاءُ مِنْ نَهَرٍ يُقَالُ لَهُ الْكَوْثَرُ عَلَيْهِ اثْنَا عَشَرَ أَلْفَ شَجَرَةٍ كُلُّ شَجَرَةٍ لَهَا ثَلَاثَةُ مِائَةٍ وَ سِتُّونَ غُصْناً فَإِذَا أَرَادَ أَهْلُ الْجَنَّةِ الطَّرَبَ هَبَّتْ رِيحٌ فَمَا مِنْ شَجَرَةٍ وَ لَا غُصْنٍ إِلَّا وَ هُوَ أَحْلَى صَوْتاً مِنَ الْآخَرِ وَ لَوْ لَا أَنَّ اللَّهَ تَعَالَى كَتَبَ عَلَى أَهْلِ الْجَنَّةِ أَنْ لَا يَمُوتُوا لَمَاتُوا فَرَحاً مِنْ شِدَّةِ حَلَاوَةِ تِلْكَ الْأَصْوَاتِ وَ هَذَا النَّهَرُ فِي جَنَّةِ عَدْنٍ وَ هُوَ لِي وَ لَكَ وَ لِفَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ لَيْسَ لِأَحَدٍ فِيهِ شَيْءٌ

Rasool-Allah-saww said: 'O Ali-asws! As for the caller, it was Jibraeel, and the water was from a river called 'Al Kauser'. There are twelve thousand trees upon it, each tree has three hundred and sixty branches. Whenever the people of Paradise want the delight of music, a wind blows, and there isn't any tree nor branch except and it is of a sound sweeter than the other, and had Allah-azwj not Dexreed upon the people of Paradise that they will not be dying, they would have died of joy from the intensity of the sweetness of those sounds, and this rive is in the Garden of Eden and it is for me-saww, and for you-asws, and for (Syeda) Fatima-asws, and Al-Hassan-asws, and Al-Husayn-asws, and there isn't anything in it for anyone (else)'.

28- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ عِيسَى بْنِ زَكَرِيَّا مُعَنْعَناً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِمُحِبِّينَا أَهْلَ الْبَيْتِ سَتَجِدُونَ مِنْ قُرَيْشٍ أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ شَرَابُهُ أَحْلَى مِنَ الْعَسَلِ وَ أَبْيَضُ مِنَ اللَّبَنِ وَ أَبْرَدُ مِنَ الثَّلْجِ وَ أَلْيَنُ مِنَ الزُّبْدِ وَ أَنْتُمُ الَّذِينَ وَصَفَكُمُ اللَّهُ فِي كِتَابِهِ يَطُوفُ عَلَيْهِمْ وِلْدانٌ مُخَلَّدُونَ إِلَى قَوْلِهِ وَ لا يُنْزِفُونَ

'Tafseer Furat Bin Ibrahim' - Muhammad Bin Isa Bin Zakariyya,

'From Ja'far-asws Bin Muhammad-asws, from his-asws father-asws, from his-asws grandfather-asws, having said: 'Rasool-Allah-saww said: 'For one who loves us-asws, the People-asws of the Household, they will be finding from Quraysh impacts (injuries), and they will be patient until they meet me-saww at the Fountain. Its drink is sweeter than the honey, and whiter than the milk, and colder than the snow, and softer than the butter, and you are those Allah-azwj has Described in His-azwj Book: ***Circling around them would be eternal youths [56:17]*** – up to His-azwj Words: ***nor intoxicated [56:19]***''.[59]

29- فر، تفسير فرات بن إبراهيم عُبَيْدُ بْنُ كَثِيرٍ مُعَنْعَناً عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا أَنْزَلَ اللَّهُ تَعَالَى عَلَى نَبِيِّهِ مُحَمَّدٍ ص وَ أَهْلِ بَيْتِهِ ع إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَا رَسُولَ اللَّهِ لَقَدْ شَرَّفَ اللَّهُ هَذَا النَّهَرَ وَ كَرَّمَهُ فَانْعَتْهُ لَنَا

[59] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 28

'Tafseer Furat Bin Ibrahim' - Ubeyd Bin Kaseer,

'From Abu Ja'far[-asws] having said: 'When Allah[-azwj] the Exalted Revealed unto His[-azwj] Prophet Muhammad[-saww] and the People[-asws] of his[-saww] Household: ***Indeed, We Gave you Al-Kausar [108:1]***, Amir Al-Momineen Ali[-asws] Bin Abu Talib[-asws] said: 'O Rasool-Allah[-saww]! Allah[-azwj] has Ennobled this river and Honoured it, so, describe it to us'.

قَالَ نَعَمْ يَا عَلِيُّ الْكَوْثَرُ نَهَرٌ يُجْرِي اللَّهُ مِنْ تَحْتِ عَرْشِهِ مَاؤُهُ أَبْيَضُ مِنَ اللَّبَنِ وَ أَحْلَى مِنَ الْعَسَلِ وَ أَلْيَنُ مِنَ الزُّبْدِ حَصْبَاهُ الدُّرُّ وَ الْيَاقُوتُ وَ الْمَرْجَانُ تُرَابُهُ الْمِسْكُ الْأَذْفَرُ حَشِيشُهُ الزَّعْفَرَانُ يَجْرِي مِنْ تَحْتِ قَوَائِمِ عَرْشِ رَبِّ الْعَالَمِينَ ثَمَرُهُ كَأَمْثَالِ الْقِلَالِ مِنَ الزَّبَرْجَدِ الْأَخْضَرِ وَ الْيَاقُوتِ الْأَحْمَرِ وَ الدُّرِّ الْأَبْيَضِ يَسْتَبِينُ ظَاهِرُهُ مِنْ بَاطِنِهِ وَ بَاطِنُهُ مِنْ ظَاهِرِهِ

He[-saww] said: 'Yes, O Ali[-asws]! *Al-Kausar* is a river flowing from beneath His[-azwj] Throne. Its water is whiter than the milk, and sweeter than the honey, and softer than the butter. Its pebbles are of gems and sapphire and the coral, its soil is of strong musk, its grass is of saffron. It flows from beneath the Base of the Throne of the Lord[-azwj] of the worlds, its fruit is like the chrome from the green emeralds, and the red rubies, and the white gems. It outside appears from its inside, and its inside (is visible) from its outside.

فَبَكَى النَّبِيُّ ص وَ أَصْحَابُهُ ثُمَّ ضَرَبَ بِيَدِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ يَا عَلِيُّ وَ اللَّهِ مَا هُوَ لِي وَحْدِي وَ إِنَّمَا هُوَ لِي وَ لَكَ وَ لِمُحِبِّيكَ مِنْ بَعْدِي

The Prophet[-saww] and his[-saww] companions wept, then he[-saww] struck his[-saww] hand towards Amir Al-Momineen Ali[-asws] Bin Abu Talib[-asws] and he[-saww] said: 'O Ali[-asws]! By Allah[-azwj], it is not for me[-saww] alone, and rather it is for me[-saww] and for you[-asws], and for ones who love you[-asws] from after me[-saww]''.[60]

30- وَ قَالَ النَّبِيُّ ص لَيُخْتَلَجَنَّ قَوْمٌ مِنْ أَصْحَابِي دُونِي وَ أَنَا عَلَى الْحَوْضِ فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ فَأُنَادِي يَا رَبِّ أُصَيْحَابِي أُصَيْحَابِي فَيُقَالُ إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ

And the Prophet[-saww] said: 'A group of my[-saww] companions would try to mingle with me[-saww] while I[-saww] will be at the Fountain, but they would be seized to the left and I[-saww] will call out: 'O Lord[-azwj]! My[-saww] companions! My[-saww] companions!' He[-azwj] will Say: 'Don't you[-saww] know what they innovated after you[-saww]!"[61]

31- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْعَرْزَمِيِ عَنْ مُعَلَّى بْنِ هِلَالٍ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَعْطَانِيَ اللَّهُ خَمْساً وَ أَعْطَى عَلِيّاً خَمْساً أَعْطَانِي جَوَامِعَ الْكَلِمِ وَ أَعْطَى عَلِيّاً جَوَامِعَ الْعِلْمِ وَ جَعَلَنِي نَبِيّاً وَ جَعَلَهُ وَصِيّاً وَ أَعْطَانِي الْكَوْثَرَ وَ أَعْطَاهُ السَّلْسَبِيلَ وَ أَعْطَانِي الْوَحْيَ وَ أَعْطَاهُ الْإِلْهَامَ وَ أَسْرَى بِي إِلَيْهِ وَ فَتَحَ لَهُ أَبْوَابَ السَّمَاءِ وَ الْحُجُبَ حَتَّى نَظَرَ إِلَيَّ وَ نَظَرْتُ إِلَيْهِ الْحَدِيثَ

[60] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 29
[61] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 30

'Al-Amaali' of the sheyk Al Tusi - Al Mufeed, from Ahmad Bin Muhammad Bin Al Waleed, from his father, from Saeed Bin Abdullah Ibn Musa, from Muhammad Bin Abdul Rahman Al Arzamny, from Moala Bin Hisal, from Al Kalby, from Abu Salih, from Ibn Abbas who said,

'I heard Rasool-Allah[saww] saying: 'Allah[azwj] Gave me[saww] five (things) and Gave Ali[asws] five (things) – He[azwj] Gave me[saww] the extraction of the speech, and Gave Ali[asws] the extraction of the knowledge, and He[azwj] Made me[saww] a Prophet[saww] and Made Ali[asws] a successor[asws], and He[azwj] Gave me[saww] *Al-Kausar* and Gave him[asws] *Al-Salsabeel*, and He[azwj] Gave me the Revelation and Gave him[asws] the Inspiration, and Ascended me[saww] to Him[azwj] and Opened for him[asws] the gateways of sky and the Veils until he[asws] looked at me[saww] and I[saww] looked at him[asws]' – the Hadeeth'.[62]

32- لي، الأمالي للصدوق أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنِ الْقَاسِمِ عَنْ جَدِّهِ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: يَا عَلِيُّ أَنْتَ وَ شِيعَتُكَ عَلَى الْحَوْضِ تَسْقُونَ مَنْ أَحْبَبْتُمْ وَ تَمْنَعُونَ مَنْ كَرِهْتُمْ وَ أَنْتُمُ الْآمِنُونَ يَوْمَ الْفَزَعِ الْأَكْبَرِ فِي ظِلِّ الْعَرْشِ يَفْزَعُ النَّاسُ وَ لَا تَفْزَعُونَ وَ يَحْزَنُ النَّاسُ وَ لَا تَحْزَنُونَ

'Al-Amaali' of Al-Sadouq - My father, from Sa'ad, from Al Barqy, from Al Qasim, from his grandfather,

'From Al-Sadiq[asws], from his[asws] forefathers[asws], from the Prophet[saww] having said: 'O Ali[asws]! You[asws] and your[asws] Shias would be at the Fountain, quenching the ones you[asws] love and preventing the ones you dislike, and you will be safe on the Day of the great panic, in the shade of the Throne. The people would panic, and you all will not be panicking, and the people would grieve, and you all will not be grieving.

فِيكُمْ نَزَلَتْ هَذِهِ الْآيَةُ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنى أُولئِكَ عَنْها مُبْعَدُونَ فِيكُمْ نَزَلَتْ لا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلائِكَةُ هذا يَوْمُكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ الْحَدِيثَ

Regarding you all (Shias), this Verse was Revealed: ***Surely those for whom the good has preceded from Us, they would be remote from it [21:101]***. Regarding you was Revealed: ***The great terror shall not grieve them, and the Angels would meet them: 'This is your Day which you were Promised' [21:103]***' – the Hadeeth'.

فر، تفسير فرات بن إبراهيم الْقَاسِمُ بْنُ عُبَيْدٍ مُعَنْعَناً عَنْهُ عَنْ آبَائِهِ ع مِثْلَهُ وَ زَادَ فِي آخِرِهِ يَا عَلِيُّ أَنْتَ وَ شِيعَتُكَ تُطْلَبُونَ فِي الْمَوْقِفِ وَ أَنْتُمْ فِي الْجِنَانِ مُتَنَعِّمُونَ

'Tafseer Furat Bin Ibrahim' – Al-Qasim Bin Ubeyd, from him, from his forefathers, similar to it, and there is an addition in its end: 'O Ali[asws]! You[asws] and your[asws] Shias will be sought during the pausing, and you (all) will be in the Gardens of blissful enjoyment.[63]

33 أَعْلَامُ الدِّينِ لِلدَّيْلَمِيِّ مِنْ كِتَابِ الْحُسَيْنِ بْنِ سَعِيدٍ بِإِسْنَادِهِ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ ص وَ قَدْ سُئِلَ عَنِ الْحَوْضِ فَقَالَ أَمَّا إِذَا سَأَلْتُمُونِي عَنِ الْحَوْضِ فَإِنِّي سَأُخْبِرُكُمْ عَنْهُ إِنَّ اللَّهَ تَعَالَى أَكْرَمَنِي بِهِ دُونَ الْأَنْبِيَاءِ وَ إِنَّهُ مَا بَيْنَ أَيْلَةَ إِلَى صَنْعَاءَ يَسِيلُ فِيهِ خَلِيجَانِ مِنَ الْمَاءِ مَاؤُهُمَا أَبْيَضُ مِنَ اللَّبَنِ وَ أَحْلَى مِنَ الْعَسَلِ بَطْحَاؤُهُمَا مِسْكٌ أَذْفَرُ حَصْبَاؤُهُمَا الدُّرُّ وَ الْيَاقُوتُ

[62] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 31
[63] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 32

A'alam Al Deen' of Al Daylami, from the book of Al-Husayn Bin Saeed, by his chain from Abu Ayoub Al Ansary who said,

'I was in the presence of Rasool-Allah[-saww] and he[-saww] had been asked about the Fountain, so he[-saww] said: 'But, since you have asked me[-saww] about the Fountain, I[-saww] shall inform you about it. Allah[-azwj] the Exalted Honoured me[-saww] with it besides the Prophets[-as], and its (size) is what is between Eilat (in Israel) up to Sana'a (in Yemen). Two tributaries of water flow into it. Its water is whiter than the milk, and sweeter than the honey, its two banks is of strong musk, its pebbles are of gems and rubies.

شَرْطٌ مَشْرُوطٌ مِنْ رَبِّي لَا يَرِدُهَا إِلَّا الصَّحِيحَةُ نِيَّاتُهُمْ النَّقِيَّةُ قُلُوبُهُمْ الَّذِينَ يُعْطُونَ مَا عَلَيْهِمْ فِي يُسْرٍ وَ لَا يَأْخُذُونَ مَا لَهُمْ فِي عُسْرٍ الْمُسَلِّمُونَ لِلْوَصِيِّ مِنْ بَعْدِي يَذُودُ مَنْ لَيْسَ مِنْ شِيعَتِهِ كَمَا يَذُودُ الرَّجُلُ الْجَمَلَ الْأَجْرَبَ عَنْ إِبِلِهِ

There is a Stipulated condition from my[-saww] Lord[-azwj] that I[-saww] shall not let anyone reach it except one of the correct intentions, and the pure of heart, those who are giving what is upon them in the privacy, and are not taking what is for them during the difficulties, the submitter to my[-saww] successor[-asws] from after me[-saww], impeding (driving away) the one who isn't from his[-asws] Shias just as the man tends to impede the scabby camel from his own camels''.[64]

باب 21 الشفاعة

CHAPTER 21 – THE INTERCESSION

الآيات البقرة وَ اتَّقُوا يَوْماً لا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئاً وَ لا يُقْبَلُ مِنْها شَفاعَةٌ وَ لا يُؤْخَذُ مِنْها عَدْلٌ وَ لا هُمْ يُنْصَرُونَ

The Verses – (Surah) Al Baqarah: ***And fear a Day no soul would be recompensed anything from a soul, nor would intercession be Accepted from it, nor would a compensation be Taken from it, nor would they be helping (each other) [2:48]***

و قال تعالى وَ اتَّقُوا يَوْماً لا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئاً وَ لا يُقْبَلُ مِنْها عَدْلٌ وَ لا تَنْفَعُها شَفاعَةٌ وَ لا هُمْ يُنْصَرُونَ

And the Exalted Said: ***And fear a Day no soul would be sufficed by anything from a soul, nor would compensation be Accepted from it, nor would intercession benefit it, nor would they be helping (each other) [2:123]***

و قال تعالى يا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْناكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لا بَيْعٌ فِيهِ وَ لا خُلَّةٌ وَ لا شَفاعَةٌ

And the Exalted Said: ***O you those who believe! Spend out of what We have Given you, before the Day comes in which there would neither be any bargaining, nor any friendship nor intercession [2:254]***

و قال مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

[64] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 33

And Said: ***who is that who can intercede in His Presence except by His Permission? [2:255]***

الإسراء عَسى أَنْ يَبْعَثَكَ رَبُّكَ مَقاماً مَحْمُوداً

(Surah) Al Sara'a: ***perhaps your Lord will Raise you to a Praiseworthy position [17:79]***

مريم لا يَمْلِكُونَ الشَّفاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمنِ عَهْداً

(Surah) Maryam-as: ***They shall not be controlling the intercession, except one who takes a Pact with the Beneficent [19:87]***

طه يَوْمَئِذٍ لا تَنْفَعُ الشَّفاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمنُ وَ رَضِيَ لَهُ قَوْلًا

(Surah) Ta Ha: ***On that Day the Intercession will not benefit except one for whom the Beneficent Permits and is Pleased with his word [20:109]***

الأنبياء وَ قالُوا اتَّخَذَ الرَّحْمنُ وَلَداً سُبْحانَهُ بَلْ عِبادٌ مُكْرَمُونَ

(Surah) Al Anbiya: ***And they are saying, 'The Beneficent has Taken a son!' Glorious is He! But, they (Prophets) are honoured servants [21:26]***

لا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ

They do not precede Him in speech and they are only acting by His Command [21:27]

يَعْلَمُ ما بَيْنَ أَيْدِيهِمْ وَ ما خَلْفَهُمْ وَ لا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضى وَ هُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ

He Knows what is in front of them and what is behind them, and they will not be interceding except for the one He Approves of, and they are trembling from His fear [21:28]

الشعراء فَما لَنا مِنْ شافِعِينَ وَ لا صَدِيقٍ حَمِيمٍ

(Surah) Al Shuara: ***So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]***

سبأ وَ لا تَنْفَعُ الشَّفاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّى إِذا فُزِّعَ عَنْ قُلُوبِهِمْ قالُوا ما ذا قالَ رَبُّكُمْ قالُوا الْحَقَّ وَ هُوَ الْعَلِيُّ الْكَبِيرُ

(Surah) Saba: ***And the intercession will not benefit in His Presence except the one He Permits for, until when there is panic from their hearts, they say, 'What is that which your Lord Said?' They say: 'The Truth. And He is the Exalted, the Great' [34:23]***

الدخان إِنَّ يَوْمَ الْفَصْلِ مِيقاتُهُمْ أَجْمَعِينَ

(Surah) Al Dukhan: ***Surely, the Day of Decision is the appointment of theirs, altogether [44:40]***

يَوْمَ لا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئاً وَ لا هُمْ يُنْصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ النجم

A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies. Surely He is the Mighty, the Merciful [44:42]

وَ كَمْ مِنْ مَلَكٍ فِي السَّماواتِ لا تُغْنِي شَفاعَتُهُمْ شَيْئاً إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشاءُ وَ يَرْضى

(Surah) Al Najm: ***And how many an Angel is there in the skies whose intercession does not avail anything except from after Allah Permits it for one He so Desires and is Pleased (with) [53:26]***

المدثر فَما تَنْفَعُهُمْ شَفاعَةُ الشَّافِعِينَ

(Surah) Muddasar: ***So the intercession of intercessors will not benefit them [74:48]***

النبأ يَوْمَ يَقُومُ الرُّوحُ وَ الْمَلائِكَةُ صَفًّا لا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمنُ وَ قالَ صَواباً

(Surah) Al Naba: ***A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]***

Note -

وَ هُوَ قَوْلُهُ ع ادَّخَرْتُ شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي

And it is his-saww word: 'My intercession has been stored for the peope of my-saww community committing major sins'.

وَ مَا جَاءَ فِي رِوَايَاتِ أَصْحَابِنَا رَضِيَ اللَّهُ عَنْهُمْ مَرْفُوعاً عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: إِنِّي أَشْفَعُ يَوْمَ الْقِيَامَةِ فَأُشَفَّعُ وَ يَشْفَعُ عَلِيٌّ فَيُشَفَّعُ وَ يَشْفَعُ أَهْلُ بَيْتِي فَيُشَفَّعُونَ وَ إِنَّ أَدْنَى الْمُؤْمِنِينَ شَفَاعَةً لَيَشْفَعُ فِي أَرْبَعِينَ مِنْ إِخْوَانِهِ كُلٌّ قَدِ اسْتَوْجَبُوا النَّارَ

And what has come in the reports by our companions, may Allah-asws be Pleased with them, raising it from the Prophet-saww having said: 'I-saww shall be sought for intercession on the Day of Qiyamah so I-saww will intercede, and Ali-asws will be sought for intercession so he-asws will intercede, and People-asws of my Household will be sought for intercession so they-asws will be interceding, and the lowest of the Momineen will be sought for intercession so he will intercede regarding forty of his brethren, all having been deserving the Fire'.

حَدَّثَنِي أَبِي عَنِ ابْنِ مَحْبُوبٍ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ لَمْ يُحْسِنْ وَصِيَّتَهُ عِنْدَ الْمَوْتِ كَانَ نَقْصاً فِي مُرُوءَتِهِ فَقِيلَ يَا رَسُولَ اللَّهِ كَيْفَ يُوصِي الْمَيِّتُ قَالَ إِذَا حَضَرَتْهُ الْوَفَاةُ وَ اجْتَمَعَ النَّاسُ إِلَيْهِ قَالَ اللَّهُمَّ فَاطِرَ السَّماواتِ وَ الْأَرْضِ

It is narrated to me by my father, from Ibn Mahboub, from Suleyman Bin Ja'far, from Abu Abdullah-asws, from his father having said: 'Rasool-Allah-saww said: 'One who does not make good his will at the death it would be a deficiency in his dignity'. It was said, 'O Rasool-Allah-saww! How should dying one make a will?' He-saww said: 'When the expiry presents him and the people gather to him, he should say: 'O Allah-azwj, Originator of the skies and the earth'.

وَ سَاقَ الْحَدِيثَ إِلَى أَنْ قَالَ وَ تَصْدِيقُ هَذِهِ الْوَصِيَّةِ فِي سُورَةِ مَرْيَمَ فِي قَوْلِهِ لا يَمْلِكُونَ الشَّفاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمنِ عَهْداً فَهَذَا عَهْدُ الْمَيِّتِ

And he continued the Hadeeth up to he said: 'And the verification of this will is in Surah Maryam[-as] in His Words: ***They shall not be controlling the intercession, except one who takes a Pact with the Beneficent [19:87]***. So this is a pact of the dying one'.

وَ عَنِ الْحَسَنِ عَنْ رَسُولِ اللَّهِ ص قَالَ: يَقُولُ الرَّجُلُ مِنْ أَهْلِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ أَيْ رَبِّ عَبْدُكَ فُلَانٌ سَقَانِي شَرْبَةً مِنْ مَاءٍ فِي الدُّنْيَا فَشَفِّعْنِي فِيهِ فَيُقُولُ اذْهَبْ فَأَخْرِجْهُ مِنَ النَّارِ فَيَذْهَبُ فَيَتَجَسَّسُ فِي النَّارِ حَتَّى يُخْرِجَهُ مِنْهَا

And from Al-Hassan, from Rasool-Allah[-saww] said: 'On the Day of Qiyamah the man from the people of Paradise will be saying, 'Yes, Lord[-azwj]! Your so and so servant had quenched me a drink of water in the world, so Intercede for me regarding him!' He[-azwj] will Say: "Go and extract him from the Fire!" He will go and search in the Fire until he extracts him from it'.

وَ قَالَ ص إِنَّ مِنْ أُمَّتِي مَنْ سَيُدْخِلُ اللَّهُ الْجَنَّةَ بِشَفَاعَتِهِ أَكْثَرَ مِنْ مُضَرَ

And he said: 'The ones from my[-saww] community there is one whom Allah[-azwj] will be Admitting into Paradise due his intercession will be more than (the tribe of) Muzar'.

1- ل، الخصال أَبُو الْحَسَنِ طَاهِرُ بْنُ مُحَمَّدِ بْنِ يُونُسَ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ الْهَرَوِيِّ عَنْ أَحْمَدَ بْنِ نَجْدَةَ عَنْ أَبِي بِشْرٍ خَتَنِ الْمُقْرِي عَنْ مُعْتَمِرِ بْنِ سُلَيْمَانَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لِكُلِّ نَبِيٍّ دَعْوَةٌ قَدْ دَعَا بِهَا وَ قَدْ سَأَلَ سُؤْلًا وَ قَدْ أَخْبَأْتُ دَعْوَتِي لِشَفَاعَتِي لِأُمَّتِي يَوْمَ الْقِيَامَةِ

'Al Khisaal' - Abu Al-Hassan Tahir Bin Muhammad Bin Yunus, from Muhammad Bin Usman Al Harqy, from Ahmad Ibn Najdah, from Abu Bashr Khatan Al Muqry, from Motamar Bin Suleyman, from Anas Bin Malik who said,

'Rasool-Allah[-saww] said: 'For every Prophet[-as] there is a supplication he[-as] has supplicated with, and had questions (needs) to ask, and I[-saww] have saved my[-saww] supplication for my[-saww] intercession of my[-saww] community on the Day of Qiyamah''.[65]

2- ل، الخصال أَبِي عَنِ الْحِمْيَرِيِّ عَنْ هَارُونَ عَنِ ابْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثَةٌ يَشْفَعُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيُشَفَّعُونَ الْأَنْبِيَاءُ ثُمَّ الْعُلَمَاءُ ثُمَّ الشُّهَدَاءُ

'Al Khisaal' - My father, from Al Humeyri, from Haroun, from Ibn Sadaqa,

'From Ja'far[-asws] Bin Muhammad[-asws], from his[-asws] forefathers[-asws], from Ali[-asws] having said: 'Rasool-Allah[-saww] said: 'Three will seek (permission for) intercession to Allah[-azwj] Mighty and Majestic, and they would be interceding – The Prophet[-saww], then the scholars, then the martyrs''.[66]

3- ل، الخصال الْأَرْبَعُمِائَةِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تُعَنُّونَا فِي الطَّلَبِ وَ الشَّفَاعَةِ لَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا قَدَّمْتُمْ

'Al Khisaal' - The Four Hundred (Hadeeth) –

[65] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 1
[66] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 2

‘Amir Al-Momineen-asws said: ‘Do not exhaust us-asws regarding the seeking and the intercession for you on the Day of Qiyamah regarding what you sent ahead’.

وَ قَالَ ع لَنَا شَفَاعَةٌ وَ لِأَهْلِ مَوَدَّتِنَا شَفَاعَةٌ

And he-asws said: ‘For us-asws there is intercession, and for the people of our-asws cordiality there is intercession’’.[67]

4- ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق أَبِي عَنْ سَعْدٍ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنِ الرِّضَا عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ لَمْ يُؤْمِنْ بِحَوْضِي فَلَا أَوْرَدَهُ اللَّهُ حَوْضِي وَ مَنْ لَمْ يُؤْمِنْ بِشَفَاعَتِي فَلَا أَنَالَهُ اللَّهُ شَفَاعَتِي

‘Uyoun Akhbar Al-Reza-asws - My father, from Sa’ad, from Ibrahim Bin Hashim, from Ali Bin Ma’bad, from Al-Husayn Bin Khalid,

‘From Al-Reza-asws, from his-asws father-asws, from his-asws forefathers-asws, from Amir Al-Momineen-asws, having said: ‘Rasool-Allah-saww said: ‘One who does not believe in my-saww Fountain, so Allah-azwj will not let him reach my-saww Fountain, and one who does not believe in my-saww intercession, so Allah-azwj will not let him attain my-saww intercession’.

ثُمَّ قَالَ ع إِنَّمَا شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي فَأَمَّا الْمُحْسِنُونَ فَمَا عَلَيْهِمْ مِنْ سَبِيلٍ

Then he-saww said: ‘But rather, my-saww intercession is for the perpetrators of the major sins from my-saww community. As for the good doers, there is no way against them’.

قَالَ الْحُسَيْنُ بْنُ خَالِدٍ فَقُلْتُ لِلرِّضَا ع يَا ابْنَ رَسُولِ اللَّهِ فَمَا مَعْنَى قَوْلِ اللَّهِ عَزَّ وَ جَلَ وَ لا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضى قَالَ لَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى اللَّهُ دِينَهُ

Al-Hassan Bin Khalid said, ‘I said to Al-Reza-asws, ‘O son-asws of Rasool-Allah-saww! What is the meaning of the Words of Allah-azwj Mighty and Majestic: ***and they will not be interceding except for the one He Approves of [21:28]***?’ He-asws said: ‘They-asws will not be interceding except for one whose Religion Allah-azwj is Pleased with’’.[68]

5- ن، عيون أخبار الرضا عليه السلام قَالَ مُصَنِّفُ هَذَا الْكِتَابِ الْمُؤْمِنُ هُوَ الَّذِي تَسُرُّهُ حَسَنَتُهُ وَ تَسُوؤُهُ سَيِّئَتُهُ لِقَوْلِ النَّبِيِّ ص مَنْ سَرَّتْهُ حَسَنَتُهُ وَ سَاءَتْهُ سَيِّئَتُهُ فَهُوَ مُؤْمِنٌ

The author of this book says, ‘The Momin is the one whose good deeds cheer him and his evil deeds distress him, as per the words of the Prophet-saww: ‘One whose good deeds cheer him and his evil deeds distress him, he is a Momin’.

وَ مَتَى سَاءَتْهُ سَيِّئَةٌ نَدِمَ عَلَيْهَا وَ النَّدَمُ تَوْبَةٌ وَ التَّائِبُ مُسْتَحِقٌّ لِلشَّفَاعَةِ وَ الْغُفْرَانِ وَ مَنْ لَمْ تَسُؤْهُ سَيِّئَتُهُ فَلَيْسَ بِمُؤْمِنٍ وَ إِذَا لَمْ يَكُنْ مُؤْمِناً لَمْ يَسْتَحِقَّ الشَّفَاعَةَ لِأَنَّ اللَّهَ غَيْرُ مُرْتَضٍ لِدِينِهِ

[67] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 3
[68] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 4

And when his evil deeds distress him, he would regret these, and the regret is the repentance, and the repentant is deserving of the intercession and the Forgiveness. And one who evil deeds do not distress him, then he isn't a Momin, and when he does not happen to be a Momin, he would not be deserving of the intercession, because Allah-azwj would not be Pleased with his Religion''.[69] (Although this is not a Hadeeth and is only a comment of Majlisi, it does contain a Hadeeth)

6- لي، الأمالي للصدوق الطَّالَقَانِيُّ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ أَبِي قِلَابَةَ عَبْدِ الْمَلِكِ بْنِ مُحَمَّدٍ عَنْ غَانِمِ بْنِ الْحَسَنِ السَّعْدِيِّ عَنْ مُسْلِمِ بْنِ خَالِدٍ الْمَكِّيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: قَالَتْ فَاطِمَةُ ع لِرَسُولِ اللَّهِ ص يَا أَبَتَاهْ أَيْنَ أَلْقَاكَ يَوْمَ الْمَوْقِفِ الْأَعْظَمِ وَ يَوْمَ الْأَهْوَالِ وَ يَوْمَ الْفَزَعِ الْأَكْبَرِ

'Al-Amaali' of Al-Sadouq - Al Talaqany, from Ahmad Bin Is'haq, from Abu Qalabah Abdul Malik Bin Muhammad, from Ghanim Bin Al-Hassan Al Sa'day, from Muslim Bin Khalid Al Makky,

'From Ja'far-asws Bin Muhammad-asws, from his-asws father-asws, from Jabir Bin Abdullah Al-Ansary, from Ali-asws Bin Abu Talib-asws, having said: ' (Syeda) Fatima-asws said to Rasool-Allah-saww: 'O father-saww! Where will I-asws meet you-saww on the Day of the great pausing and the Day of the terror and the Day of the great panic?'

قَالَ يَا فَاطِمَةُ عِنْدَ بَابِ الْجَنَّةِ وَ مَعِي لِوَاءُ الْحَمْدِ وَ أَنَا الشَّفِيعُ لِأُمَّتِي إِلَى رَبِّي

He-saww said: ' (Syeda) Fatima-asws! By the door of Paradise, and with me-saww would be the flag of Praise, and I-saww am the interceder of my-saww community to my-saww Lord-azwj.

قَالَتْ يَا أَبَتَاهْ فَإِنْ لَمْ أَلْقَكَ هُنَاكَ

She-asws said: 'O father-saww! Supposing I-asws don't meet you-saww over there?'

قَالَ الْقَيْنِي عَلَى الْحَوْضِ وَ أَنَا أَسْقِي أُمَّتِي

He-saww said: 'Meet me-saww at the Fountain, and I-saww would be quenching my-saww community'.

قَالَتْ يَا أَبَتَاهْ إِنْ لَمْ أَلْقَكَ هُنَاكَ

She-asws said: 'O father-saww! If I-asws don't meet you-saww over there?'

قَالَ الْقَيْنِي عَلَى الصِّرَاطِ وَ أَنَا قَائِمٌ أَقُولُ رَبِّ سَلِّمْ أُمَّتِي

He-saww said: 'Meet me-saww at the Bridge, and I-saww would be standing (there). I-saww will be saying: 'Lord-azwj! Save my-saww community!'.

قَالَتْ فَإِنْ لَمْ أَلْقَكَ هُنَاكَ

[69] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 5

She-asws said: ‘Supposing I-asws don’t meet you-saww over there?’

قَالَ الْقَيْنِي وَ أَنَا عِنْدَ الْمِيزَانِ أَقُولُ رَبِّ سَلِّمْ أُمَّتِي

He-saww said: ‘Meet me-saww and I-saww will be at the Scale. I-saww shall be saying: ‘Lord-azwj! Save my-saww community’.

قَالَتْ فَإِنْ لَمْ أَلْقَكَ هُنَاكَ

She-asws said: ‘Supposing I-asws don’t meet you-saww over there?’

قَالَ الْقَيْنِي عَلَى شَفِيرِ جَهَنَّمَ أَمْنَعُ شَرَرَهَا وَ لَهَبَهَا عَنْ أُمَّتِي

He-saww said: ‘Meet me at the edge of Hell. I-saww shall be preventing its sparks and its flames from my-saww community’.

فَاسْتَبْشَرَتْ فَاطِمَةُ بِذَلِكَ صَلَّى اللَّهُ عَلَيْهَا وَ عَلَى أَبِيهَا وَ بَعْلِهَا وَ بَنِيهَا

(Syeda) Fatima-asws rejoiced at that, may the *Salawat* be upon her-asws father-saww, and her-asws husband-asws, and her-asws sons-asws.[70]

7- فس، تفسير القمي أَبِي عَنِ ابْنِ مَحْبُوبٍ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ شَفَاعَةِ النَّبِيِّ يَوْمَ الْقِيَامَةِ

‘Tafseer Al-Qummi’ - My father, from Ibn Mahboub, from Zar’ah, from Sama’at,

‘From Abu Abdullah-asws, he (the narrator) said, ‘I asked him-asws about the intercession of the Prophet-saww on the Day of Qiyamah’.

قَالَ يُلْجِمُ النَّاسَ يَوْمَ الْقِيَامَةِ الْعَرَقُ فَيَقُولُونَ انْطَلِقُوا بِنَا إِلَى آدَمَ يَشْفَعُ لَنَا فَيَأْتُونَ آدَمَ فَيَقُولُونَ اشْفَعْ لَنَا عِنْدَ رَبِّكَ فَيَقُولُ إِنَّ لِي ذَنْباً وَ خَطِيئَةً فَعَلَيْكُمْ بِنُوحٍ فَيَأْتُونَ نُوحاً

He-asws said: ‘On the Day of Qiyamah the people would be choking by the sweat and they would say, ‘Let us go to Adam-as (in the Presence of his-as Lord-azwj)’. They will come to Adam-as and say, ‘Intercede for us with your-as Lord-azwj’. He-as would say: ‘There is a sin for me-as and a mistake, so upon you is to be with Noah-as’.

فَيَرُدُّهُمْ إِلَى مَنْ يَلِيهِ وَ يَرُدُّهُمْ كُلُّ نَبِيٍّ إِلَى مَنْ يَلِيهِ حَتَّى يَنْتَهُونَ إِلَى عِيسَى فَيَقُولُ عَلَيْكُمْ بِمُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلَى جَمِيعِ الْأَنْبِيَاءِ فَيَعْرِضُونَ أَنْفُسَهُمْ عَلَيْهِ وَ يَسْأَلُونَهُ

The will come to Noah-as, but he-as will refer the one (Prophet-as) who followed him-as. And every Prophet-as will (refer) to the one who followed him-as until they would end up to Isa-as, and he-as will say: ‘Upon you is to be with Muhammad-saww Rasool-Allah-saww – may *Salawat* be

[70] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 6

upon him-saww and upon the entirety of the Prophets-as – so they will display themselves unto him-as and they would be asking him-saww.

فَيَقُولُ انْطَلِقُوا فَيَنْطَلِقُ بِهِمْ إِلَى بَابِ الْجَنَّةِ وَ يَسْتَقْبِلُ بَابَ الرَّحْمَنِ وَ يَخِرُّ سَاجِداً فَيَمْكُثُ مَا شَاءَ اللَّهُ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ ارْفَعْ رَأْسَكَ وَ اشْفَعْ تُشَفَّعْ وَ سَلْ تُعْطَ وَ ذَلِكَ قَوْلُهُ عَسى أَنْ يَبْعَثَكَ رَبُّكَ مَقاماً مَحْمُوداً

He-saww will be saying: 'Let us go'. He-saww would go with them to the door of Paradise, and he-saww will face the Door of the beneficent and fall down in *Sajdah*. He-saww will remain (like that) for as long as Allah-azwj so Desires. Allah-azwj Mighty and Majestic will Say: "Raise your-saww head and intercede, you-saww will be interceded for, and ask, you-saww will be Given, and that is His-azwj Word: ***perhaps your Lord will Raise you to a Praiseworthy position [17:79]***.[71]

8- فس، تفسير القمي أَبِي عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ وَ هِشَامٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ قَدْ قُمْتُ الْمَقَامَ الْمَحْمُودَ لَشَفَعْتُ فِي أَبِي وَ أُمِّي وَ عَمِّي وَ أَخٍ كَانَ لِي فِي الْجَاهِلِيَّةِ

'Tafseer Al-Qummi' – My father, from Muhammad Bin Abu Umeyr, from Muawiya and Hisham,

From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'If I-saww were to stand at the Praiseworthy Position, I-saww would intercede regarding my-saww father-as, and my-saww mother-as, and my-saww uncle-as, and a brother of mine who as in the Pre-Islamic period.

9- فس، تفسير القمي جَعْفَرُ بْنُ أَحْمَدَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنِ ابْنِ الْبَطَائِنِيِّ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ لا يَمْلِكُونَ الشَّفاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمنِ عَهْداً قَالَ لَا يَشْفَعُ وَ لَا يُشَفَّعُ لَهُمْ وَ لَا يَشْفَعُونَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمنِ عَهْداً إِلَّا مَنْ أَذِنَ لَهُ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّةِ مِنْ بَعْدِهِ فَهُوَ الْعَهْدُ عِنْدَ اللَّهِ الْخَبَرَ

'Tafseer Al-Qummi' - Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Ibn Al Batainy, from his father, from Abu Baseer,

'From Abu Abdullah-asws regarding His-azwj Words: ***They shall not be controlling the intercession, except one who takes a Pact with the Beneficent [19:87]***. He-asws said: 'Neither will He-azwj Intercede, nor will He-azwj Let (anyone) intercede for them, nor will they (be allowed to) intercede (for others), ***except one who takes a Pact with the Beneficent [19:87]*** – except one who has permission for him by the Wilayah of Amir Al-Momineen-asws and the Imams-asws from after him-asws, for it is the Pact with Allah-azwj' – the Hadeeth'.[72]

10- بشا، بشارة المصطفى لِي، الأمالي للصدوق ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ صَبَّاحٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَ اللَّهُ الْأَوَّلِينَ وَ الْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَتَغْشَاهُمْ ظُلْمَةٌ شَدِيدَةٌ فَيَضِجُّونَ إِلَى رَبِّهِمْ وَ يَقُولُونَ يَا رَبِّ اكْشِفْ عَنَّا هَذِهِ الظُّلْمَةَ

'Basharat Al-Mustafa-saww' - Ibn Al Mutawakkl, from Muhammad Bin Ataar, from Al Sahry, from Salmah Bin Al Khatab, from Al-Husayn Bin Saeed, from Is'haq Bin Ibrahim, from Abdullah Bin Sabah, from Abu Baseer,

[71] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 7
[72] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 9

‘From Abu Abdullah Al-Sadiq[-asws] having said: ‘When it will be the Day of Qiyamah, Allah[-azwj] Gathers the Former ones and the latter ones in one plain, and the severe darkness would overwhelm them, so they would be raising a clamour to their Lord[-azwj] and saying, ‘O Lord[-azwj]! Remove this darkness from us!’’

قَالَ فَيُقْبِلُ قَوْمٌ يَمْشِي النُّورُ بَيْنَ أَيْدِيهِمْ قَدْ أَضَاءَ أَرْضَ الْقِيَامَةِ فَيَقُولُ أَهْلُ الْجَمْعِ فَهَؤُلَاءِ أَنْبِيَاءُ اللَّهِ فَيَجِيئُهُمُ النِّدَاءُ مِنْ عِنْدِ اللَّهِ مَا هَؤُلَاءِ بِأَنْبِيَاءَ

He[-asws] said: ‘Then a people would come with light walking in front of them, illuminating the land of the Day of Qiyamah. The people of the gathering will say, ‘They are the Prophets[-as] of Allah[-azwj]!’ But a Call will come to them from the Presence of Allah[-azwj]: “They are not Prophets[-as] of Allah[-azwj]!’.

فَيَقُولُ أَهْلُ الْجَمْعِ فَهَؤُلَاءِ مَلَائِكَةٌ فَيَجِيئُهُمُ النِّدَاءُ مِنْ عِنْدِ اللَّهِ مَا هَؤُلَاءِ بِمَلَائِكَةٍ فَيَقُولُ أَهْلُ الْجَمْعِ هَؤُلَاءِ شُهَدَاءُ فَيَجِيئُهُمُ النِّدَاءُ مِنْ عِنْدِ اللَّهِ مَا هَؤُلَاءِ بِشُهَدَاءَ فَيَقُولُونَ مَنْ هُمْ فَيَجِيئُهُمُ النِّدَاءُ يَا أَهْلَ الْجَمْعِ سَلُوهُمْ مَنْ أَنْتُمْ فَيَقُولُ الْجَمْعُ مَنْ أَنْتُمْ

The people of the gathering will say, ‘They are Angels!’ The Call will answer them from the Presence of Allah[-azwj]: “They are not Angels!” The people of the gathering will say, ‘They are martyrs!’ The Call will answer them from the Presence of Allah[-azwj]: “They are not martyrs They will say, ‘Who are they?’ The Call will answer them: “O people of the gathering, ask them, ‘Who are you?”’ The people of the gathering will say, ‘Who are you?’

فَيَقُولُونَ نَحْنُ الْعَلَوِيُّونَ نَحْنُ ذُرِّيَّةُ مُحَمَّدٍ رَسُولِ اللَّهِ ص نَحْنُ أَوْلَادُ عَلِيٍّ وَلِيِّ اللَّهِ نَحْنُ الْمَخْصُوصُونَ بِكَرَامَةِ اللَّهِ نَحْنُ الْآمِنُونَ الْمُطْمَئِنُّونَ فَيَجِيئُهُمُ النِّدَاءُ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ اشْفَعُوا فِي مُحِبِّيكُمْ وَ أَهْلِ مَوَدَّتِكُمْ وَ شِيعَتِكُمْ فَيَشْفَعُونَ فَيُشَفَّعُونَ

They will be saying, ‘We are the Alawiites, we are the offspring of Muhammad[-saww] Rasool-Allah[-saww]. We[-asws] are the children of Ali[-asws] Guardian[-asws] of Allah[-azwj]. We[-asws] are ones specialised with Honour of Allah[-azwj]. We are the securing ones, the secured ones’. The Call would answer from the Presence of Allah[-azwj] Mighty and Majestic: “Intercede regarding the ones who loved you[-asws], and the people of your[-asws] cordiality and your[-asws] Shias’. So, they[-asws] will be interceding’’.[73]

11- ع، علل الشرائع أَبِي عَنْ مُحَمَّدٍ الْعَطَّارِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ عَنْ أَحْمَدَ بْنِ مَدْيَنَ عَنْ مُحَمَّدِ بْنِ عَمَّارٍ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شِيعَتُنَا مِنْ نُورِ اللَّهِ خُلِقُوا وَ إِلَيْهِ يَعُودُونَ وَ اللَّهِ إِنَّكُمْ لَمُلْحَقُونَ بِنَا يَوْمَ الْقِيَامَةِ وَ إِنَّا لَنَشْفَعُ فَنُشَفَّعُ وَ وَ اللَّهِ إِنَّكُمْ لَتَشْفَعُونَ فَتُشَفَّعُونَ وَ مَا مِنْ رَجُلٍ مِنْكُمْ إِلَّا وَ سَتُرْفَعُ لَهُ نَارٌ عَنْ شِمَالِهِ وَ جَنَّةٌ عَنْ يَمِينِهِ فَيُدْخِلُ أَحِبَّاءَهُ الْجَنَّةَ وَ أَعْدَاءَهُ النَّارَ

‘Ilal Al Shaeraie’ - My father, from Muhammad Al Ataar, from Ja’far Bin Muhammad Bin Malik, from Ahmad Bin Madeyn, from Muhammad Bin Amaar, from his father, from Abu Baseer,

‘From Abu Abdullah[-asws] having said: ‘Our[-asws] Shias are Created from the Light of Allah[-azwj], and they would be returning to Him[-azwj]. By Allah[-azwj]! You will be catching up with us[-asws] on the Day of Qiyamah, and we[-asws] shall be asked to intercede and will be interceding, and by Allah[-azwj], you will be asked to intercede and you will be interceding; and there is none from a man

[73] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 10

from you (Shias) except that a Fire would be raised for him on his left, and a Garden on his right, so he will enter his beloved ones to the Garden, and his enemies into the Fire.[74]

12- لي، الأمالي للصدوق ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنِ الْقَلَانِسِيِّ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا قُمْتُ الْمَقَامَ الْمَحْمُودَ تَشَفَّعْتُ فِي أَصْحَابِ الْكَبَائِرِ مِنْ أُمَّتِي فَيُشَفِّعُنِي اللَّهُ فِيهِمْ وَ اللَّهِ لَا تَشَفَّعْتُ فِيمَنْ آذَى ذُرِّيَّتِي

'Al-Amaali' of Al-Sadouq - Ibn Al Mutawakkal, from Muhammad Al Attar, from Ibn Abu Al Khattab, from Al Nazar Bin Shuayb, from Al Qalanasy,

'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: 'When I[-saww] stand at the praiseworthy place (*Al-Maqam Al-Mahmoud*), I[-saww] shall intercede regarding the perpetrators of the major sins from my[-saww] community, and Allah[-azwj] will Intercede for me[-saww] regarding them. By Allah[-azwj]! I[-saww] will not intercede regarding the ones who hurt my[-saww] offspring![75]

13- لي، الأمالي للصدوق الْقَطَّانُ عَنِ السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنْ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ أَبِيهِ قَالَ قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع مَنْ أَنْكَرَ ثَلَاثَةَ أَشْيَاءَ فَلَيْسَ مِنْ شِيعَتِنَا الْمِعْرَاجَ وَ الْمُسَاءَلَةَ فِي الْقَبْرِ وَ الشَّفَاعَةَ

'Al-Amaali' of Al-Sadouq - Al Qatan, from Al Sakry, from Al Jowhary, from Muhammad Bin Amarah, from his father who said,

'Al-Sadiq Ja'far[-asws] Bin Muhammad[-asws] said: 'One who denies three things, then he isn't from our[-asws] Shias – the Ascension (*Mi'raj*), and the questioning in the grave, and the intercession.[76]

14- ما، الأمالي للشيخ الطوسي فِي خَبَرِ أَبِي ذَرٍّ وَ سَلْمَانَ قَالا قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ أَعْطَانِي مَسْأَلَةً فَأَخَّرْتُ مَسْأَلَتِي لِشَفَاعَةِ الْمُؤْمِنِينَ مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ فَفَعَلَ ذَلِكَ الْخَبَرَ

'Al-Amaali' of the sheykh Al Tusi - In a Hadeeth of Abu Zarr[-ra] and Salman[-ra] who both said: 'Rasool-Allah[-saww] said: 'Allah[-azwj] Granted me[-saww] a wish, but I[-saww] delayed it for the intercession of the Momineen from my[-saww] community on the Day of Qiyamah, and He[-azwj] Let me[-saww] do that''.[77]

15- فس، تفسير القمي أَبِي عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ وَ أَبِي جَعْفَرٍ ع قَالا وَ اللَّهِ لَنَشْفَعَنَّ وَ اللَّهِ لَنَشْفَعَنَّ فِي الْمُذْنِبِينَ مِنْ شِيعَتِنَا حَتَّى تَقُولَ أَعْدَاؤُنَا إِذَا رَأَوْا ذَلِكَ فَما لَنا مِنْ شافِعِينَ وَ لا صَدِيقٍ حَمِيمٍ فَلَوْ أَنَّ لَنا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ

'Tafseer Al-Qummi' - My father, from Ibn Mahboub, from Abu Asama,

'From Abu Abdullah[-asws] and Abu Ja'far[-asws] both having said: 'By Allah[-azwj]! We[-asws] will be interceding regarding the sinners from our[-asws] Shias until our[-asws] enemies would be saying,

[74] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 11
[75] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 12
[76] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 13
[77] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 14

when they see that, ***there is none for us from the intercessors [26:100] Nor an intimate friend [26:101] If only there was one more chance for us, we would be from the Momineen [26:102]'***.

قَالَ مِنَ الْمُهْتَدِينَ قَالَ لِأَنَّ الْإِيمَانَ قَدْ لَزِمَهُمْ بِالْإِقْرَارِ

He said: 'From the guided ones'. He said: 'Because the Eman would have necessitated them the acknowledgment'. [78]

16- فس، تفسير القمي وَ لا تَنْفَعُ الشَّفاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ قَالَ لَا يَشْفَعُ أَحَدٌ مِنْ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ يَوْمَ الْقِيَامَةِ حَتَّى يَأْذَنَ اللَّهُ لَهُ إِلَّا رَسُولُ اللَّهِ ص فَإِنَّ اللَّهَ قَدْ أَذِنَ لَهُ فِي الشَّفَاعَةِ مِنْ قَبْلِ يَوْمِ الْقِيَامَةِ وَ الشَّفَاعَةُ لَهُ وَ لِلْأَئِمَّةِ مِنْ وُلْدِهِ ثُمَّ بَعْدَ ذَلِكَ لِلْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَ عَلَى مُحَمَّدٍ وَ آلِهِ

'Tafseer Al-Qummi' - ***And the intercession will not benefit in His Presence except the one He Permits for, [34:23]*** – He said, 'There will be no (right) of intercession for anyone from the Prophets-as of Allah-azwj and His-azwj Rasools-as on the Day of Qiyamah until Allah-azwj Permits for him-as except Rasool-Allah-saww, for Allah-azwj would have Permitted for him-saww regarding the intercession from before the Day of Qiyamah, and the intercession is for him-saww, and for the Imams-asws from his-saww children, then after that it is for the Prophets-as, *Salawat* be upon them-as and upon Muhammad-saww'. (P.S. – up to here is not a Hadeeth)

قَالَ حَدَّثَنِي أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي الْعَبَّاسِ الْمُكَبِّرِ قَالَ: دَخَلَ مَوْلًى لِامْرَأَةِ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا عَلَى أَبِي جَعْفَرٍ ع يُقَالُ لَهُ أَبُو أَيْمَنَ فَقَالَ يَا أَبَا جَعْفَرٍ تُعْرُونَ النَّاسَ وَ تَقُولُونَ شَفَاعَةُ مُحَمَّدٍ شَفَاعَةُ مُحَمَّدٍ

My father narrated to me, from Ibn Abu Umeyr, from Muawiya Bin Amar, from Abu Al Abbas Al Makbar who said,

'A slave of the wife of Ali-asws Bin Al-Husayn-asws called Abu Ayman, came to Abu Ja'far-asws and he said, 'O Abu Ja'far-asws! The people are bothering and saying, 'Intercession of Muhammad-saww! Intercession of Muhammad-saww!'

فَغَضِبَ أَبُو جَعْفَرٍ ع حَتَّى تَرَبَّدَ وَجْهُهُ ثُمَّ قَالَ وَيْحَكَ يَا أَبَا أَيْمَنَ أَ غَرَّكَ أَنْ عَفَّ بَطْنُكَ وَ فَرْجُكَ أَمَا لَوْ قَدْ رَأَيْتَ أَفْزَاعَ الْقِيَامَةِ لَقَدِ احْتَجْتَ إِلَى شَفَاعَةِ مُحَمَّدٍ ص وَيْلَكَ فَهَلْ يَشْفَعُ إِلَّا لِمَنْ وَجَبَتْ لَهُ النَّارُ

Abu Ja'far-asws was angered until his-asws face changed (colour), then said: 'Woe be unto you-asws, O Abu Ayman! Does it bother you to keep chaste your belly and your private parts? But, if you could see the panic on the Day of Qiyamah, how needy you will be for the intercession of Muhammad-saww. Woe be unto you! Is intercession except for the one the Fire has been Obligated upon?'

ثُمَّ قَالَ مَا أَحَدٌ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ إِلَّا وَ هُوَ مُحْتَاجٌ إِلَى شَفَاعَةِ مُحَمَّدٍ ص يَوْمَ الْقِيَامَةِ

Then he-asws said: 'There is no one from the former ones and the latter ones except he would be needy to the intercession of Muhammad-saww on the Day of Qiyamah'.

[78] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 15

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع إِنَّ لِرَسُولِ اللَّهِ ص الشَّفَاعَةَ فِي أُمَّتِهِ وَ لَنَا شَفَاعَةً فِي شِيعَتِنَا وَ لِشِيعَتِنَا شَفَاعَةً فِي أَهَالِيهِمْ

Then Abu Ja'far[-asws] said: 'For Rasool-Allah[-saww] is the interceding regarding his[-saww] community, and for us is the interceding regarding our[-asws] Shias, and for our[-asws] Shias there is interceding regarding their families'.

ثُمَّ قَالَ وَ إِنَّ الْمُؤْمِنَ لَيَشْفَعُ فِي مِثْلِ رَبِيعَةَ وَ مُضَرَ وَ إِنَّ الْمُؤْمِنَ لَيَشْفَعُ حَتَّى لِخَادِمِهِ وَ يَقُولُ يَا رَبِّ حَقَّ خِدْمَتِي كَانَ يَقِينِي الْحَرَّ وَ الْبَرْدَ

The Momin will intercede regarding the likes of (the tribes of) Rabie and Muzar, and that the Momin will intercede even for his servants, and he would be saying, 'O Lord[-azwj]! A right of my servant who was saving me from the heat and the cold''.[79]

17- ل، الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ وَ سَعْدٌ عَنِ ابْنِ عِيسَى وَ الْبَرْقِيِّ مَعاً عَنْ مُحَمَّدِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أُعْطِيتُ خَمْساً لَمْ يُعْطَهَا أَحَدٌ قَبْلِي جُعِلَتْ لِيَ الْأَرْضُ مَسْجِداً وَ طَهُوراً وَ نُصِرْتُ بِالرُّعْبِ وَ أُحِلَّ لِيَ الْمَغْنَمُ وَ أُعْطِيتُ جَوَامِعَ الْكَلِمِ وَ أُعْطِيتُ الشَّفَاعَةَ

'Al Khisaal' - Ibn Al Waleed, from Al Saffar, and Sa'ad, from Ibn Isa and Al Barqy both together from Muhammad Al Barqy, from Muhammad Bin Sinan, from Abu Al Jaroud, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'Rasool-Allah[-saww] said: 'I[-saww] have been Given five no one before me has been Given – The earth has been Made to be a Masjid (place of *Sajdah*) for me[-saww] and a cleansing (Tayammum), and Help (from Allah[-azwj]) with the awe (in the hearts of the enemies), and the war booties have been Made Permissible for me[-saww], and I[-saww] have been Given the summary of the speech, and I[-saww] have been Given the intercession''.[80]

18- ل، الخصال مَاجِيلَوَيْهِ عَنْ عَمِّهِ عَنِ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الرَّقِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ عَنْ آبَائِهِ عَنْ جَدِّهِ الْحَسَنِ بْنِ عَلِيٍّ ع فِي حَدِيثٍ طَوِيلٍ أَنَّ النَّبِيَّ ص قَالَ فِي جَوَابِ نَفَرٍ مِنَ الْيَهُودِ سَأَلُوهُ عَنْ مَسَائِلَ وَ أَمَّا شَفَاعَتِي فَفِي أَصْحَابِ الْكَبَائِرِ مَا خَلَا أَهْلَ الشِّرْكِ وَ الظُّلْمِ

'Al Khisaal' - Majaylawiya, from his uncle, from Al Barqy, from Ali Bin Al-Husayn Al Raqy, from Abdullah Bin Jabalah, from Al-Hassan Bin Abdullah, from his forefathers,

'From his grandfather[-asws] Al-Hassan[-asws] Bin Ali[-asws] in a lengthy Hadeeth that the Prophet[-saww] said in answer to a number of the Jews who had asked him about certain issues: 'And as for my[-saww] intercession, so it would be regarding the perpetrators of the major sins, apart from the people of *Shirk* and the injustice''.[81]

19- ل، الخصال الْقَطَّانُ عَنِ ابْنِ زَكَرِيَّا عَنِ ابْنِ حَبِيبٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانٍ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ الزُّرَقِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ: إِنَّ لِلْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ بَابٌ يَدْخُلُ مِنْهُ النَّبِيُّونَ وَ الصِّدِّيقُونَ وَ بَابٌ يَدْخُلُ مِنْهُ الشُّهَدَاءُ وَ الصَّالِحُونَ وَ خَمْسَةُ أَبْوَابٍ يَدْخُلُ مِنْهَا شِيعَتُنَا وَ مُحِبُّونَا

[79] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 16
[80] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 17
[81] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 18

'Al Khisaal' - Al Qatan, from Ibn Zakariyya, from Ibn Habeeb, from Muhammad Bin Abdullah, from Ali Bin Al Hakam, from Aban, from Muhammad Bin Al Fazl Al Zarqy,

'From Abu Abdullah[-asws], from his[-asws] father[-asws], from his[-asws] grandfather[-asws], from Ali[-asws] having said: 'For Paradise there are eight doors – a door the Prophets[-as] and the Truthful[-asws] would be entering from, and a door the martyrs and the righteous would be entering from, and five doors from which our[-asws] Shias and ones who love us[-asws] would be entering from.

فَلَا أَزَالُ وَاقِفاً عَلَى الصِّرَاطِ أَدْعُو وَ أَقُولُ رَبِّ سَلِّمْ شِيعَتِي وَ مُحِبِّي وَ أَنْصَارِي وَ مَنْ تَوَالانِي فِي دَارِ الدُّنْيَا فَإِذَا النِّدَاءُ مِنْ بُطْنَانِ الْعَرْشِ قَدْ أُجِيبَتْ دَعْوَتُكَ وَ شُفِّعْتَ فِي شِيعَتِكَ

I[-saww] will not cease to pause upon the Bridge calling and saying: 'Lord[-azwj]! Save my[-saww] Shias and ones who love me[-saww] and my[-saww] helpers, and ones who befriended me[-saww] in the house of the world'. There would be a Call from the interior of the Throne: "I[-azwj] have Answered your[-saww] supplication, and Interceded regarding your[-saww] Shias!"

وَ يَشْفَعُ كُلُّ رَجُلٍ مِنْ شِيعَتِي وَ مَنْ تَوَلَّانِي وَ نَصَرَنِي وَ حَارَبَ مَنْ حَارَبَنِي بِفِعْلٍ أَوْ قَوْلٍ فِي سَبْعِينَ أَلْفاً مِنْ جِيرَانِهِ وَ أَقْرِبَائِهِ

And He[-azwj] will intercede for every man from my[-asws] Shias, and ones who befriended me[-asws] and helped me[-asws] and battled the ones who battled against me[-asws], by action or words, regarding seventy thousand from his neighbours and his relatives.

وَ بَابٌ يَدْخُلُ مِنْهُ سَائِرُ الْمُسْلِمِينَ مِمَّنْ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ لَمْ يَكُنْ فِي قَلْبِهِ مِقْدَارُ ذَرَّةٍ مِنْ بُغْضِنَا أَهْلَ الْبَيْتِ

And there is a door the rest of the Muslims would be entering from, from the ones who testify that, 'There is no god except Allah[-azwj]', and there does not happen to be in his heart a measurement of a particle of our[-asws] hatred, the People[-asws] of the Household''.[82]

20- ما، الأمالي للشيخ الطوسي الْفَحَّامُ عَنِ الْمَنْصُورِيِّ عَنْ عَمِّ أَبِيهِ عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع سَمِعْتُ النَّبِيَّ ص يَقُولُ إِذَا حُشِرَ النَّاسُ يَوْمَ الْقِيَامَةِ نَادَانِي مُنَادٍ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ جَلَّ اسْمُهُ قَدْ أَمْكَنَكَ مِنْ مُجَازَاةِ مُحِبِّيكَ وَ مُحِبِّي أَهْلِ بَيْتِكَ الْمُوَالِينَ لَهُمْ فِيكَ وَ الْمُعَادِينَ لَهُمْ فِيكَ فَكَافِهِمْ بِمَا شِئْتَ

'Al-Amaali' - Al Faham, from Al mansoury, from an uncle of his father,

'From Abu Al-Hassan Al-Askari[-asws], from his[-asws] forefathers[-asws] having said: 'Amir Al-Momineen[-asws] having said: 'I[-asws] heard the Prophet[-saww] saying: 'When the people are gathered on the Day of Qiyamah, a Caller would call me: 'O Rasool-Allah[-saww]! Allah[-azwj], Majestic is His[-azwj] Name has Enabled you from Recompensing ones who love you[-saww] and the People[-asws] of your[-saww] Household, the befrienders to them[-asws] for your[-saww] sake, and the ones inimical (to others) for your[-saww] sake, therefore suffice them with whatever you[-saww] so desire to'.

فَأَقُولُ يَا رَبِّ الْجَنَّةَ فَأُبَوِّؤُهُمْ مِنْهَا حَيْثُ شِئْتُ فَذَلِكَ الْمَقَامُ الْمَحْمُودُ الَّذِي وُعِدْتُ بِهِ

[82] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 19

I-saww shall be saying: 'O Lord-azwj, Paradise!' And I-saww will settle them from it wherever I-saww so desire to, and that is the praiseworthy place (*Al-Maqam Al-Mahmoud*) which I-saww had been Promised with''.[83]

21- ما، الأمالي للشيخ الطوسي الْخَفَّارُ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ الدِّعْبِلِيِّ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ كَثِيرٍ قَالَ: دَخَلْنَا عَلَى أَبِي نُوَاسٍ الْحَسَنِ بْنِ هَانِي نَعُودُهُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَقَالَ لَهُ عِيسَى بْنُ مُوسَى الْهَاشِمِيُّ يَا أَبَا عَلِيٍّ أَنْتَ فِي آخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَ أَوَّلِ يَوْمٍ مِنَ الْآخِرَةِ وَ بَيْنَكَ وَ بَيْنَ اللَّهِ هَنَاتٌ فَتُبْ إِلَى اللَّهِ عَزَّ وَ جَلَّ

'Al-Amaali' of the sheykh Al Tusi - Al Hafar, from Ismail Bin Ali Al Deobaly, from Muhammad Bin Ibrahim Bin Kaseer who said,

'We went to Abu Nawas Al-Hassan Bin Hany to console him during his illness in which he died. Isa Ibn Musa Al-Hashimy said to him, 'O Abu Ali! You are in the last day from the days of the world, and the first day from the Hereafter, and between you and Allah-azwj there are evil traits, therefore repent to Allah-azwj Mighty and Majestic'.

قَالَ أَبُو نُوَاسٍ سَنِّدُونِي فَلَمَّا اسْتَوَى جَالِساً قَالَ إِيَّايَ تُخَوِّفُنِي بِاللَّهِ وَ قَدْ حَدَّثَنِي حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ- عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لِكُلِّ نَبِيٍّ شَفَاعَةٌ وَ أَنَا خَبَأْتُ شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ أَ فَتَرَى لَا أَكُونُ مِنْهُمْ

Abu Nawas said, 'Support me'. When he was sitting upright, he said, 'Are you scaring me with Allah-azwj? And Hamad Bin Salmah narrated to me, from Sabit Al-Banany, from Anas Bin Malik who said, 'Rasool-Allah-saww said: 'For every Prophet-saww there is intercession and I-saww have kept my-saww intercession for the perpetrators of the major sins from my-saww community on the Day of Qiyamah'. Are you viewing that I will not happen to be from them?''[84] (This is not a Hadith but contain a reference to a Hadith)

22- ل، الخصال فِي خَبَرِ الْأَعْمَشِ عَنِ الصَّادِقِ ع أَصْحَابُ الْحُدُودِ مُسْلِمُونَ لَا مُؤْمِنُونَ وَ لَا كَافِرُونَ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يُدْخِلُ النَّارَ مُؤْمِناً وَ قَدْ وَعَدَهُ الْجَنَّةَ وَ لَا يُخْرِجُ مِنَ النَّارِ كَافِراً وَ قَدْ أَوْعَدَهُ النَّارَ وَ الْخُلُودَ فِيهَا وَ يَغْفِرُ ما دُونَ ذلِكَ لِمَنْ يَشاءُ

'Al Khisaal' - In a Hadeeth of Al Amsh,

'From Al-Sadiq-asws: 'The companions of the legal punishment (one who have already been punished for their crimes) are Muslims, neither Momineen nor Kafirs, for Allah-azwj the Exalted will not Enter a Momin into the Fire and He-azwj has already Promised him Paradise, nor will He-azwj Exit a Kafir from the Fire and He-azwj has already Promised him the Fire, and the eternality in it, and He-azwj will Forgive besides that to the ones He-azwj so Desires to.

فَأَصْحَابُ الْحُدُودِ فُسَّاقٌ لَا مُؤْمِنُونَ وَ لَا كَافِرُونَ وَ لَا يَخْلُدُونَ فِي النَّارِ وَ يَخْرُجُونَ مِنْهَا يَوْماً وَ الشَّفَاعَةُ جَائِزَةٌ لَهُمْ وَ لِلْمُسْتَضْعَفِينَ إِذَا ارْتَضَى اللَّهُ عَزَّ وَ جَلَّ دِينَهُمُ الْخَبَرَ

The ones legally punished are mischief-makers, neither Momins nor Kafirs, nor will they be entering the Fire and coming out from it one day, and the intercession is allowed for them,

[83] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 20
[84] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 21

and for the weak ones (of understanding), when Allah-azwj Mighty and Majestic is Pleased with their Religion' - the Hadeeth'.[85]

23- ن، عيون أخبار الرضا عليه السلام فِيمَا كَتَبَ الرِّضَا ع لِلْمَأْمُونِ مَنْ مَحَضَ الْإِيمَانَ وَ مُذْنِبُو أَهْلِ التَّوْحِيدِ يَدْخُلُونَ النَّارَ وَ يَخْرُجُونَ مِنْهَا وَ الشَّفَاعَةُ جَائِزَةٌ لَهُمْ

'Uyoun Akhbar Al-Reza-asws' - Among what Al-Reza-asws wrote to Al-Mamoun regarding the pure *Eman*: 'And the sinners from the people of *Tawheed* (Unitarians) would be entering the Fire and they would be exiting from it, and the intercession is allowed for them''.[86]

24- ن، عيون أخبار الرضا عليه السلام أَحْمَدُ بْنُ أَبِي جَعْفَرٍ الْبَيْهَقِيُّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ الْمَدَنِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ مَهْرَوَيْهِ الْقَزْوِينِيِّ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ وُلِّينَا حِسَابَ شِيعَتِنَا فَمَنْ كَانَتْ مَظْلِمَتُهُ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ حَكَمْنَا فِيهَا فَأَجَابَنَا

'Uyoun Akhbar Al-Reza-asws' - Ahmad Bin Abu Ja'far Al Bayhaqi, from Ali Bin Ja'far Al Madany, from Ali Bin Muhammad Ibn Mahrawiyah Al Qazwiny, from Dawood Bin Suleyman,

'From Al-Reza-asws, from his-asws forefathers-asws, from Amir Al-Momineen-asws having said: 'Rasool-Allah-saww said: 'When it will be the Day of Qiyamah, we-asws will be in charge of the Reckoning of our-asws Shias. The one who was unjust regarding what is between him and Allah-azwj Mighty and Majestic, we-asws shall decide regarding it, and we-asws will be Answered.

وَ مَنْ كَانَتْ مَظْلِمَتُهُ بَيْنَهُ وَ فِيمَا بَيْنَ النَّاسِ اسْتَوْهَبْنَاهَا فَوُهِبَتْ لَنَا وَ مَنْ كَانَتْ مَظْلِمَتُهُ فِيمَا بَيْنَهُ وَ بَيْنَنَا كُنَّا أَحَقَّ مَنْ عَفَا وَ صَفَحَ

And the one who was unjust between him and regarding what is between the people, we-asws shall gift it, and it will be Gifted for us-asws; and the one who was unjust regarding what is between him and us-asws, we-asws would be more rightful from pardoning and excusing''.[87]

25- ن، عيون أخبار الرضا عليه السلام بِإِسْنَادِ التَّمِيمِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: مَنْ كَذَّبَ بِشَفَاعَةِ رَسُولِ اللَّهِ ص لَمْ تَنَلْهُ

'Uyoun Akhbar Al-Reza-asws' - By a chain of Al Tameemy,

'From Al-Reza-asws having said: 'One who belies the intercession of Rasool-Allah-saww, will not attain it''.[88]

26- ثو، ثواب الأعمال أَبِي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَلَّادٍ عَنْ مُيَسِّرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمُؤْمِنَ مِنْكُمْ يَوْمَ الْقِيَامَةِ لَيَمُرُّ بِهِ الرَّجُلُ لَهُ الْمَعْرِفَةُ بِهِ فِي الدُّنْيَا وَ قَدْ أُمِرَ بِهِ إِلَى النَّارِ وَ الْمَلَكُ يَنْطَلِقُ بِهِ قَالَ فَيَقُولُ لَهُ يَا فُلَانُ أَغِثْنِي فَقَدْ كُنْتُ أَصْنَعُ إِلَيْكَ الْمَعْرُوفَ فِي الدُّنْيَا وَ أَسْعَفُكَ فِي الْحَاجَةِ تَطْلُبُهَا مِنِّي فَهَلْ عِنْدَكَ الْيَوْمَ مُكَافَاةٌ

[85] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 22
[86] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 23
[87] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 24
[88] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 25

‘Sawab A Amaal ‘ My father, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Walad, from Maysar,

‘From Abu Abdullah[asws] having said: ‘The Momin from you on the Day of Qiyamah, when the passes by him, one who knew him in the world and he had been Commanded with to the Fire and the Angel would be taking him, would say to him, ‘O so and so! Help me, for I had done the good deed to you in the world, and had relieved you regarding the need you had sought from me. Is there any reward with you (for me) today?’

فَيَقُولُ الْمُؤْمِنُ لِلْمَلَكِ الْمُوَكَّلِ بِهِ خَلِّ سَبِيلَهُ قَالَ فَيَسْمَعُ اللَّهُ قَوْلَ الْمُؤْمِنِ فَيَأْمُرُ الْمَلَكَ أَنْ يُجِيزَ قَوْلَ الْمُؤْمِنِ فَيُخَلِّي سَبِيلَهُ

The Momin would say to the Angel, the one allocated with him, ‘Free his way’. So, Allah[azwj] will Hear the words of the Momin and Command the Angel that he fulfils the word of the Momin and free his way’’.[89]

27- ثو، ثواب الأعمال أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ عَلِيٍّ الصَّائِغِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْمُؤْمِنَ لَيَشْفَعُ لِحَمِيمِهِ إِلَّا أَنْ يَكُونَ نَاصِباً وَ لَوْ أَنَّ نَاصِباً شَفَعَ لَهُ كُلُّ نَبِيٍّ مُرْسَلٍ وَ مَلَكٍ مُقَرَّبٍ مَا شُفِّعُوا

‘Sawab Al Amaal’ - My father, from Sa’ad, from Ibn Isa, from Muhammad Bin Khalid, from Al Nazar, from Yahya Al Halby, from Abu Al Magra, from Abu Baseer, from Ali Al Sanie who said,

‘Abu Abdullah[asws] said: ‘The Momin will intercede for his intimate one unless he happens to be a *Nasibi* (Hostile one), and if he is a *Nasibi* (Hostile one) and every Mursil Prophet[as] and Angel of Proximity were to intercede for him, he will not be Interceded for’’.[90]

28- سن، المحاسن أَبِي عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى لا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمنُ وَ قالَ صَواباً قَالَ نَحْنُ وَ اللَّهِ الْمَأْذُونُ لَهُمْ فِي ذَلِكَ الْيَوْمِ وَ الْقَائِلُونَ صَوَاباً

‘Al Mahasin’ - My father, from Sa’dan Bin Muslim, from Muawiya Bin Wahab who said,

‘I asked Abu Abdullah[asws] about the Words of Allah[azwj] Blessed and Exalted: ***not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]***. He[asws] said: ‘By Allah[azwj]! We[asws] are the permitting ones for them during that Day and the speakers of the correct thing’.

قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا تَقُولُونَ قَالَ نُمَجِّدُ رَبَّنَا وَ نُصَلِّي عَلَى نَبِيِّنَا وَ نَشْفَعُ لِشِيعَتِنَا فَلَا يَرُدُّنَا رَبُّنَا

I said, ‘May I be sacrificed for you[asws]! And what will you[asws] be saying?’ He[asws] said: ‘We[asws] shall Glorify our[asws] Lord[azwj], and send *Salawat* upon our[asws] Prophet[saww], and intercede for our[asws] Shias, and our[asws] Lord[azwj] will not Reject us[asws]’’ (our[asws] intercession).[91]

29- كا، الكافي عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ الْمَاضِي ع مِثْلَهُ

[89] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 26
[90] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 27
[91] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 28

'Al Kafi' - Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al Fazeyl,

'From Abu Al-Hassan Al-Maazy (7th Imam-asws) – similar to it''.[92]

30- سن، المحاسن بِهَذَا الْإِسْنَادِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُهُ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ ما بَيْنَ أَيْدِيهِمْ قَالَ نَحْنُ أُولَئِكَ الشَّافِعُونَ

'Al Mahasin' - By this chain, he said,

'I said to Abu Abdullah-asws, 'His-azwj Words: ***who is that who can intercede in His Presence except by His Permission? [2:255]***'. He-asws said: 'We-asws are those interceders''.[93]

31- سن، المحاسن أَبِي عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ: قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ لَنَا جَاراً مِنَ الْخَوَارِجِ يَقُولُ إِنَّ مُحَمَّداً يَوْمَ الْقِيَامَةِ هَمُّهُ نَفْسُهُ فَكَيْفَ يَشْفَعُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا أَحَدٌ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ إِلَّا وَ هُوَ يَحْتَاجُ إِلَى شَفَاعَةِ مُحَمَّدٍ ص يَوْمَ الْقِيَامَةِ

'Al Mahasin' - My father, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza who said,

'A man said to Abu Abdullah-asws, 'There is a neighbour of ours from the Kharijites saying, On the Day of Qiyamah Muhammad-saww will be thinking of himself-saww, so how will he-saww intercede (for others)?' Abu Abdullah-asws said: 'There is none from the former ones and the latter ones except that he would be needy to the intercession of Muhammad-saww on the Day of Qiyamah''.[94]

32- سن، المحاسن عُمَرُ بْنُ عَبْدِ الْعَزِيزِ عَنْ مُفَضَّلٍ أَوْ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ فَما لَنا مِنْ شافِعِينَ وَ لا صَدِيقٍ حَمِيمٍ قَالَ الشَّافِعُونَ الْأَئِمَّةُ وَ الصَّدِيقُ مِنَ الْمُؤْمِنِينَ

'Al Mahasin' - Umar Bin Abdul Aziz, from Mufazzal or someone else,

'From Abu Abdullah-asws regarding the Words of Allah-azwj: ***So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]***. He-asws said: 'The interceders are the Imams-asws, and the friend, is from the Momineen''.[95]

33- سن، المحاسن أَبِي عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عَمِيرَةَ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ لِرَسُولِ اللَّهِ ص شَفَاعَةً

'Al Mahasin' - My father, from Hamza Bin Abdullah, from Ibn Umeyra, from Abu Hamza who said,

'Abu Ja'far-asws said: 'For Rasool-Allah-saww, there is intercession''.[96]

34- سن، المحاسن أَبِي عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ أَبِي حَمْزَةَ أَنَّهُ قَالَ: لِلنَّبِيِّ ص شَفَاعَةٌ فِي أُمَّتِهِ وَ لَنَا شَفَاعَةٌ فِي شِيعَتِنَا وَ لِشِيعَتِنَا شَفَاعَةٌ فِي أَهْلِ بَيْتِهِمْ

[92] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 29
[93] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 30
[94] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 31
[95] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 32
[96] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 33

‘Al Mahasin’ - My father, from Fazalat, from husayn Bin Usman, from Abu Hamza,

‘He[asws] said: ‘For the Prophet[saww] there is intercession regarding his[saww] community, and for us[asws] there is intercession regarding our[asws] Shias, and for our[asws] Shias there is intercession regarding their family members’’.[97]

35- سن، المحاسن أَبِي عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ عَلِيٍّ الْخَدَمِي قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْجَارَ يَشْفَعُ لِجَارِهِ وَ الْحَمِيمَ لِحَمِيمِهِ وَ لَوْ أَنَّ الْمَلَائِكَةَ الْمُقَرَّبِينَ وَ الْأَنْبِيَاءَ الْمُرْسَلِينَ شَفَعُوا فِي نَاصِبٍ مَا شُفِّعُوا

‘Al Mahasin’ - My father, from Hamza Bin Abdullah, from Is’haq Bin Amaar, from Ali Al Khadmy who said,

‘Abu Abdullah[asws] said: ‘The neighbour will intercede for his neighbour, and the friend for his friend, and if the Angels of Proximity and the Prophets[as] and the Mursils[as] were to intercede regarding a *Nasibi* (Hostile one), he will not be interceded for’’.[98]

36- سن، المحاسن ابْنُ مَحْبُوبٍ عَنْ أَبَانٍ عَنْ أَسَدِ بْنِ إِسْمَاعِيلَ عَنْ جَابِرِ بْنِ يَزِيدَ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا جَابِرُ لَا تَسْتَعِنْ بِعَدُوِّنَا فِي حَاجَةٍ وَ لَا تَسْتَعْطِهِ وَ لَا تَسْأَلْهُ شَرْبَةَ مَاءٍ إِنَّهُ لَيَمُرُّ بِهِ الْمُؤْمِنُ فِي النَّارِ فَيَقُولُ يَا مُؤْمِنُ أَ لَسْتُ فَعَلْتُ بِكَ كَذَا وَ كَذَا فَيَسْتَحْيِي مِنْهُ فَيَسْتَنْقِذُهُ مِنَ النَّارِ

‘Al Mahasin’ - Ibn Mahboub, from Aban, from Asad Bin Ismail, from Jabir Bin Yazeed who said,

‘Abu Ja’far[asws] said: ‘O Jabir! Do not seek support of our[asws] enemies, neither seek his food nor ask him for a drink of water, for he will be passing by the Momin to go to the Fire and he would say, ‘O Momin! Didn’t I do such and such with you?’ He will be embarrassed from him, and save him from the Fire.

فَإِنَّمَا سُمِّيَ الْمُؤْمِنُ مُؤْمِناً لِأَنَّهُ يُؤْمِنُ عَلَى اللَّهِ فَيُؤْمِنُ فَيُجِيزُ أَمَانَهُ

But rather, the Momin has been named as a ‘Momin’ because he believes in Allah[azwj] and he believes His[azwj] Trustees[asws]’’.[99]

37- قب، المناقب لابن شهرآشوب عَلِيُّ بْنُ الْجَعْدِ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَبِي الْجَوْزَاءِ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى فَما تَنْفَعُهُمْ شَفاعَةُ الشَّافِعِينَ قَالَ يَعْنِي مَا تَنْفَعُ كُفَّارَ مَكَّةَ شَفَاعَةُ الشَّافِعِينَ

‘Al Manaqib of Ibn Shehr Ashoub’ - Ali Bin Al Ja’ad, from Sha’ba, from Qatadah, from Abu Al Jowza, from Ibn Abbas,

‘Regarding the Words of the Exalted: ***So, the intercession of intercessors will not benefit them [74:48]***, he said, ‘Meaning the Kafirs of Makkah will not benefit by the intercession of the interceders’.

[97] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 34
[98] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 35
[99] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 36

ثُمَّ قَالَ أَوَّلُ مَنْ يَشْفَعُ يَوْمَ الْقِيَامَةِ فِي أُمَّتِهِ رَسُولُ اللَّهِ وَ أَوَّلُ مَنْ يَشْفَعُ فِي أَهْلِ بَيْتِهِ وَ وُلْدِهِ أَمِيرُ الْمُؤْمِنِينَ وَ أَوَّلُ مَنْ يَشْفَعُ فِي الرُّومِ الْمُسْلِمِينَ صُهَيْبٌ وَ أَوَّلُ مَنْ يَشْفَعُ فِي مُؤْمِنِي الْحَبَشَةِ بِلَالٌ

Then he said, 'The first one to intercede on the Day of Qiyamah regarding his community would be Rasool-Allah-saww, and the first one to intercede regarding his family members and his children would be Amir Al-Momineen-asws, and the first one to intercede regarding the Muslims of Rome would be Saheyb, and the first one to intercede regarding the Momins of Ethiopia would be Bilal''.[100] (P.S. – This is not a Hadeeth)

38 حُمْرَانُ بْنُ أَعْيَنَ قَالَ الصَّادِقُ ع وَ اللَّهِ لَنَشْفَعَنَّ لِشِيعَتِنَا وَ اللَّهِ لَنَشْفَعَنَّ لِشِيعَتِنَا وَ اللَّهِ لَنَشْفَعَنَّ لِشِيعَتِنَا حَتَّى يَقُولَ النَّاسُ فَما لَنا مِنْ شافِعِينَ وَ لا صَدِيقٍ حَمِيمٍ

Humran Bin Ayn,

'Al-Sadiq-asws said: 'By Allah-azwj! We-asws will be interceding for our-asws Shias! By Allah-azwj! We-asws will be interceding for our-asws Shias! By Allah-azwj! We-asws will be interceding for our-asws Shias to the extent that the people would be saying, '***So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]***''.[101]

39 فِرْدَوْسُ الدَّيْلَمِيِّ أَبُو هُرَيْرَةَ قَالَ النَّبِيُّ ص الشُّفَعَاءُ خَمْسَةٌ الْقُرْآنُ وَ الرَّحِمُ وَ الْأَمَانَةُ وَ نَبِيُّكُمْ وَ أَهْلُ بَيْتِ نَبِيِّكُمْ

'Firdows' of Al Dulaymi, 'Abu Hureyra said,

'The Prophet-saww said: 'The intercederes are five – The Quran, and the relatives, and the entrustments, and your Prophet-saww, and the Family-asws of your Prophet-saww.[102]

40 تَفْسِيرُ وَكِيعٍ، قَالَ ابْنُ عَبَّاسٍ فِي قَوْلِهِ وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضى يَعْنِي وَ لَسَوْفَ يُشَفِّعُكَ يَا مُحَمَّدُ يَوْمَ الْقِيَامَةِ فِي جَمِيعِ أَهْلِ بَيْتِكَ فَتُدْخِلُهُمْ كُلَّهُمُ الْجَنَّةَ تَرْضَى بِذَلِكَ عَنْ رَبِّكَ

'Tafseer Wakie',

'Ibn Abbas regarding His-azwj Words: ***And soon your Lord will Give you, so you will be pleased [93:5]*** – meaning, 'We-azwj shall soon Permit intercession for you-saww, O Muhammad-saww, on the Day of Qiyamah regarding the entirety of your-saww Family-asws, and you-saww will enter all of them into Paradise (until) you-saww are pleased with that from your-saww Lord-azwj''.[103] (P.S. – This is not a Hadeeth)

41 الْبَاقِرُ ع فِي قَوْلِهِ وَ تَرى كُلَّ أُمَّةٍ جاثِيَةً الْآيَةَ. قَالَ ذَاكَ النَّبِيُّ ص وَ عَلِيٌّ يَقُومُ عَلَى كَوْمٍ قَدْ عَلَا عَلَى الْخَلَائِقِ فَيَشْفَعُ ثُمَّ يَقُولُ يَا عَلِيُّ اشْفَعْ فَيَشْفَعُ الرَّجُلُ فِي الْقَبِيلَةِ وَ يَشْفَعُ الرَّجُلُ لِأَهْلِ الْبَيْتِ وَ يَشْفَعُ الرَّجُلُ لِلرَّجُلَيْنِ عَلَى قَدْرِ عَمَلِهِ فَذَلِكَ الْمَقَامُ الْمَحْمُودُ

[100] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 37
[101] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 38
[102] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 39
[103] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 40

Al-Baqir[asws] regarding His[azwj] Words: ***Every community would be Called to its Book: [45:28]*** – the Verse. He[asws] said: 'That is the Prophet[saww] and Ali[asws] standing upon a raised hill and interceding, then he[saww] will be saying: 'O Ali[asws]! Intercede!' So, the man will intercede regarding the tribe, and the man will intercede for the family, and the man will intercede for the two men, upon a measurement of his deeds, so that is the *Maqam Al-Mahmoud* (Praise-worthy place)''.[104]

42 أَبُو عَبْدِ اللَّهِ ع وَ بَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ ع وَ يُقَالُ أَنَّ لَهُمْ قَدَمَ صِدْقٍ قَالَ شَفَاعَةُ النَّبِيِّ وَ الَّذِي جاءَ بِالصِّدْقِ شَفَاعَةُ عَلِيٍّ ع أُولئِكَ هُمُ الصِّدِّيقُونَ شَفَاعَةُ الْأَئِمَّةِ ع

Abu Abdullah[asws] said: '***and give glad tidings to those who believe that, for them would be a 'true footing' in the Presence of their Lord. [10:2]***. He[asws] said: 'Wilayah of Amir Al-Momineen[asws]'. And it was said, '***for them would be a 'true footing' [10:2]***, he[asws] said: 'Intercession of the Prophet[saww], ***And the one who came with the truth [39:33]*** is intercession of Ali[asws], ***they are the truthful [57:19]***, intercession of the Imams[asws]''.[105]

43 النَّبِيُّ ص إِنِّي لَأَشْفَعُ يَوْمَ الْقِيَامَةِ فَأُشَفَّعُ وَ يَشْفَعُ عَلِيٌّ فَيُشَفَّعُ وَ يَشْفَعُ أَهْلُ بَيْتِي فَيُشَفَّعُونَ

The Prophet[saww]: 'I[saww] will be asked for intercession on the Day of Qiyamah, so I[saww] shall intercede, and Ali[asws] will be asked for intercession and he[asws] shall intercede, and the People[asws] of my[saww] Household will be asked for intercession, and they[asws] shall intercede''.[106]

44- م، تفسير الإمام عليه السلام قَالَ أَمِيرُ الْمُؤْمِنِينَ ع اللَّهُ رَحِيمٌ بِعِبَادِهِ وَ مِنْ رَحْمَتِهِ أَنَّهُ خَلَقَ مِائَةَ رَحْمَةٍ جَعَلَ مِنْهَا رَحْمَةً وَاحِدَةً فِي الْخَلْقِ كُلِّهِمْ فَبِهَا يَتَرَاحَمُ النَّاسُ وَ تَرْحَمُ الْوَالِدَةُ وَلَدَهَا وَ تَحَنَّنُ الْأُمَّهَاتُ مِنَ الْحَيَوَانَاتِ عَلَى أَوْلَادِهَا

'Tafseer of the Imam (Hassan Al-Askari[asws]) - Amir Al-Momineen[asws] said: 'Allah[azwj] is Merciful with His[azwj] servants, and from His[azwj] Mercy is that He[azwj] Created one hundred Mercies, Making one Mercy from these regarding all of the creatures. By it, He[azwj] Mercies the people, and the mother mercies her child, and the mothers from the animals are tame upon their children.

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أَضَافَ هَذِهِ الرَّحْمَةَ الْوَاحِدَةَ إِلَى تِسْعٍ وَ تِسْعِينَ رَحْمَةً فَيَرْحَمُ بِهَا أُمَّةَ مُحَمَّدٍ ثُمَّ يُشَفِّعُهُمْ فِيمَنْ يُحِبُّونَ لَهُ الشَّفَاعَةَ مِنْ أَهْلِ الْمِلَّةِ حَتَّى إِنَّ الْوَاحِدَ لَيَجِيءُ إِلَى مُؤْمِنٍ مِنَ الشِّيعَةِ فَيَقُولُ اشْفَعْ لِي فَيَقُولُ وَ أَيُّ حَقٍّ لَكَ عَلَيَّ فَيَقُولُ سَقَيْتُكَ يَوْماً مَاءً فَيَذْكُرُ ذَلِكَ فَيَشْفَعُ لَهُ فَيُشَفَّعُ فِيهِ

When it will be the Day of Qiyamah, this one Mercy would be multiplied to ninety-nine Mercies, and by it He[azwj] will Mercy the community of Muhammad[saww], then He[azwj] will Permit their intercession regarding the ones they love, for him would be the intercession from the people of the nation until the one would be coming to a Momin from the Shias and he will be saying, 'intercede for me', and he will be saying, 'And which right is there for you upon me?' He would say, 'I quenched you some water'. He would remember that and intercede for him, and there will be intercession regarding him.

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[104] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 41
[105] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 42
[106] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 43

وَ يَجِيئُهُ آخَرُ فَيَقُولُ إِنَّ لِي عَلَيْكَ حَقّاً فَاشْفَعْ لِي فَيَقُولُ وَ مَا حَقُّكَ عَلَيَّ فَيَقُولُ اسْتَظْلَلْتَ بِظِلِّ جِدَارِي سَاعَةً فِي يَوْمٍ حَارٍّ فَيَشْفَعُ لَهُ فَيُشَفَّعُ فِيهِ وَ لَا يَزَالُ يَشْفَعُ حَتَّى يَشْفَعَ فِي جِيرَانِهِ وَ خُلَطَائِهِ وَ مَعَارِفِهِ فَإِنَّ الْمُؤْمِنَ أَكْرَمُ عَلَى اللَّهِ مِمَّا تَظُنُّونَ

And another one will come and say, 'There is a right for me upon you, so intercede for me'. He will say, 'And what is your right upon me?' He will say, 'You shaded yourself by the shade of my wall for a while during a hot day'. He would intercede for him and there will be intercession regarding him, and he will not cease interceding until he intercedes regarding his neighbour, and his mingling ones, and his known ones, for the Momin is more honourable unto Allah-azwj than what you think''.[107]

45- م، تفسير الإمام عليه السلام قَالَ اللَّهُ عَزَّ وَ جَلَ وَ اتَّقُوا يَوْماً لا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئاً لَا يَدْفَعُ عَنْهَا عَذَاباً قَدِ اسْتَحَقَّتْهُ عِنْدَ النَّزْعِ وَ لا يُقْبَلُ مِنْها شَفاعَةٌ يَشْفَعُ لَهَا بِتَأْخِيرِ الْمَوْتِ عَنْهَا وَ لا يُؤْخَذُ مِنْها عَدْلٌ لَا يُقْبَلُ فِدَاءٌ مَكَانَهُ يُمَاتُ وَ يُتْرَكُ هُوَ

'Tafseer of the Imam (Hassan Al-Askari-asws) - Allah-azwj the Mighty and Majestic Says: ***[2:48] And fear a Day when one soul shall not avail another in the least*** - Will not be able to dispel the punishment which he deserves at the time of death ***neither shall intercession on its behalf be Accepted*** - Interceding for the delaying the time of his ***nor shall any compensation be Taken from it [2:48]*** - No ransom or replacement will be accepted in his place to die, and that he himself should be left alone'.- No ransom or replacement will be accepted in his place to die, and that he himself should be left alone.

قَالَ الصَّادِقُ ع وَ هَذَا يَوْمُ الْمَوْتِ فَإِنَّ الشَّفَاعَةَ وَ الْفِدَاءَ لَا يُغْنِي فِيهِ [عَنْهُ] فَأَمَّا فِي يَوْمِ الْقِيَامَةِ فَإِنَّا وَ أَهْلَنَا نَجْزِي عَنْ شِيعَتِنَا كُلَّ جَزَاءٍ لَيَكُونَنَّ عَلَى الْأَعْرَافِ بَيْنَ الْجَنَّةِ مُحَمَّدٌ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ الطَّيِّبُونَ مِنْ آلِهِمْ

Al-Sadiq-asws said: 'And this - the day (in the above Verse) – is the day of death, so the intercession and the substitution (from not dying) would not be availed from. But, as for during the Day of Qiyamah, so we-asws and our-asws family members, we-asws would recompense our-asws Shias with every recompense. We-asws would certainly be upon the Heights (A'raaf) between Paradise and the Fire – Muhammad-saww, and Ali-asws, and (Syeda) Fatima-asws and Al-Hassan-asws and Al-Husayn-asws, and the goodly ones-asws from their-asws Progeny-asws.

فَنَرَى بَعْضَ شِيعَتِنَا فِي تِلْكَ الْعَرَصَاتِ فَمَنْ كَانَ مِنْهُمْ مُقَصِّراً فِي بَعْضِ شَدَائِدِهَا فَنَبْعَثُ عَلَيْهِمْ خِيَارَ شِيعَتِنَا كَسَلْمَانَ وَ الْمِقْدَادِ وَ أَبِي ذَرٍّ وَ عَمَّارٍ وَ نُظَرَائِهِمْ فِي الْعَصْرِ الَّذِي يَلِيهِمْ وَ فِي كُلِّ عَصْرٍ إِلَى يَوْمِ الْقِيَامَةِ فَيَنْقَضُّونَ عَلَيْهِمْ كَالْبُزَاةِ وَ الصُّقُورِ وَ يَتَنَاوَلُونَهُمْ كَمَا يَتَنَاوَلُ الْبُزَاةُ وَ الصُّقُورُ صَيْدَهَا فَيَزُفُّونَهُمْ إِلَى الْجَنَّةِ زَفّاً

We-asws would see one of our-asws Shias in those plains – from the ones who were derogators from them – in one of its difficulties, so we-asws would send the best of our-asws Shias, like Salman-ra, and Al-Miqdad-ra, and Abu Zarr-ra, and Ammar-ra, and their peers in the time period which followed them-ra, then in every time period up to the Day of Qiyamah. So they-ra would be swooping upon them like the buzzards and the hawks, and they would be snatching them just as the buzzard and the hawk snatches its prey, and they-ra would be bringing them to Paradise hurriedly.

[107] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 44

وَ إِنَّا لَنَبْعَثُ عَلَى آخَرِينَ مِنْ مُحِبِّينَا مِنْ خِيَارِ شِيعَتِنَا كَالْحَمَامِ فَيَلْتَقِطُونَهُمْ مِنَ الْعَرَصَاتِ كَمَا يَلْتَقِطُ الطَّيْرُ الْحَبَّ وَ يَنْقُلُونَهُمْ إِلَى الْجِنَانِ بِحَضْرَتِنَا

And we[-asws] would certainly send upon the others from those that love us[-asws], from the best of our[-asws] Shias, like the doves, so they would be cutting them out from the plains just as the bird cuts out the seed, and they would be transferring them to the Gardens in our[-asws] Presence.

وَ سَيُؤْتَى بِالْوَاحِدِ مِنْ مُقَصِّرِي شِيعَتِنَا فِي أَعْمَالِهِ بَعْدَ أَنْ صَانَ الْوَلَايَةَ وَ التَّقِيَّةَ وَ حُقُوقَ إِخْوَانِهِ وَ يُوقَفُ بِإِزَائِهِ مَا بَيْنَ مِائَةٍ وَ أَكْثَرَ مِنْ ذَلِكَ إِلَى مِائَةِ أَلْفٍ مِنَ النُّصَّابِ فَيُقَالُ لَهُ هَؤُلَاءِ فِدَاؤُكَ مِنَ النَّارِ فَيَدْخُلُ هَؤُلَاءِ الْمُؤْمِنُونَ الْجَنَّةَ وَ أُولَئِكَ النُّصَّابُ النَّارَ

And they would be coming with one from our[-asws] Shias deficient in his deeds, after his having earned the Wilayah, and (performed) the dissimulation, and (fulfilled) the rights of his brethren, and he would be paused in front of what is between one hundred, and more than that up to one hundred thousand from the *Nasibis* (Hostile ones), and it would be said to him: 'They are your expiation from the Fire (as replacements). Thus, these *Momineen* would be entering Paradise, and those *Nasibis* (into the) Fire.

وَ ذَلِكَ مَا قَالَ اللَّهُ تَعَالَى رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا يَعْنِي بِالْوَلَايَةِ لَوْ كانُوا مُسْلِمِينَ فِي الدُّنْيَا مُنْقَادِينَ لِلْإِمَامَةِ لِيُجْعَلَ مُخَالِفُوهُمْ مِنَ النَّارِ فِدَاءَهُمْ

And that is what Allah[-azwj] Mighty and Majestic Said: ***Sometimes they wish, those who disbelieve*** – meaning in the Wilayah – ***if only they had been submissive [15:2]*** – in the world as being led to the Imamate, in order for their adversaries to be their expiation from the Fire.[108]

46- شي، تفسير العياشي عَنْ خَيْثَمَةَ الْجُعْفِيِّ قَالَ: كُنْتُ عِنْدَ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَا وَ مُفَضَّلُ بْنُ عُمَرَ لَيْلًا لَيْسَ عِنْدَهُ أَحَدٌ غَيْرُنَا فَقَالَ لَهُ مُفَضَّلٌ الْجُعْفِيُّ جُعِلْتُ فِدَاكَ حَدِّثْنَا حَدِيثاً نُسَرُّ بِهِ

'Tafseer Al-Ayyashi' - From Khaysama Al Ju'fy who said,

'I was in the presence of Ja'far[-asws] Bin Muhammad[-asws], one night, Mufazzal Bin Umar and I, there wasn't anyone else with him apart from us, and Mufazzal Bin Al-Ju'fy said to him[-asws], 'May I be sacrificed for you[-asws]! Narrate a Hadeeth to us, we can be joyful with'.

قَالَ نَعَمْ إِذَا كَانَ يَوْمُ الْقِيَامَةِ حَشَرَ اللَّهُ الْخَلَائِقَ فِي صَعِيدٍ وَاحِدٍ حُفَاةً عُرَاةً غُرْلًا قَالَ فَقُلْتُ جُعِلْتُ فِدَاكَ مَا الْغُرْلُ قَالَ كَمَا خُلِقُوا أَوَّلَ مَرَّةٍ فَيَقِفُونَ حَتَّى يُلْجِمَهُمُ الْعَرَقُ فَيَقُولُونَ لَيْتَ اللَّهَ يَحْكُمُ بَيْنَنَا وَ لَوْ إِلَى النَّارِ يَرَوْنَ أَنَّ فِي النَّارِ رَاحَةً فِيمَا هُمْ فِيهِ

He[-asws] said: 'Yes. When it will be the Day of Qiyamah, Allah[-azwj] will Gather the creatures in one plain, bare-feet, bare, dirty'. I said, 'May I be sacrificed for you[-asws]! What is the (meaning of) dirty?' He[-asws] said: 'Just as they had been created the first time (at birth). They will be pausing until the sweat chokes them, and they would be saying, 'If only Allah[-azwj] would Decide between us and even if it is to the Fire' – viewing that in the Fire there is rest compared to what there are in.

[108] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 45

ثُمَّ يَأْتُونَ آدَمَ فَيَقُولُونَ أَنْتَ أَبُونَا وَ أَنْتَ نَبِيٌّ فَاسْأَلْ رَبَّكَ يَحْكُمْ بَيْنَنَا وَ لَوْ إِلَى النَّارِ فَيَقُولُ آدَمُ لَسْتُ بِصَاحِبِكُمْ خَلَقَنِي رَبِّي بِيَدِهِ وَ حَمَلَنِي عَلَى عَرْشِهِ وَ أَسْجَدَ لِي مَلَائِكَتَهُ ثُمَّ أَمَرَنِي فَعَصَيْتُهُ

Then they will come to Adam[-as] and say, 'You[-as] are our father[-as], and you[-as] are a Prophet[-as], so ask your[-as] Lord[-azwj] to Decide between us, and even if it is to the Fire'. Adam[-as] would say: 'I[-as] am not your master. My[-as] Lord[-azwj] Created me[-as] by His[-azwj] Hands, and Carried me[-as] upon His[-azwj] Throne, and His[-azwj] Angels prostrated to me[-as]. Then He[-azwj] Commanded me[-as] and I[-as] disobeyed Him[-azwj].

وَ لَكِنِّي أَدُلُّكُمْ عَلَى ابْنِيَ الصِّدِّيقِ الَّذِي مَكَثَ فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَاماً يَدْعُوهُمْ كُلَّمَا كَذَّبُوا اشْتَدَّ تَصْدِيقُهُ (نوح)

But, I[-as] point you all to my[-as] sincere son[-as] who remained among his[-as] people for a thousand years less fifty years (950 years), calling them. Every time they belied him[-as], his[-as] sincerity intensified (Noah[-as])''.

قَالَ فَيَأْتُونَ نُوحاً فَيَقُولُونَ سَلْ رَبَّكَ يَحْكُمْ بَيْنَنَا وَ لَوْ إِلَى النَّارِ قَالَ فَيَقُولُ لَسْتُ بِصَاحِبِكُمْ إِنِّي قُلْتُ إِنَّ ابْنِي مِنْ أَهْلِي وَ لَكِنِّي أَدُلُّكُمْ عَلَى مَنِ اتَّخَذَهُ اللَّهُ خَلِيلًا فِي دَارِ الدُّنْيَا ايتُوا إِبْرَاهِيمَ

He[-asws] said: 'They will come to Noah[-as] and say, 'As your[-as] Lord[-azwj] to Decide between us, and even if it is to the Fire'. He[-as] will say: 'I[-as] am not your master. I[-as] said: ***Surely, my son is from my family [11:45]***. But I[-as] point you all to one whom Allah[-azwj] Took as a Friend in the house of the world. Turn to Ibrahim[-as].

قَالَ فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ لَسْتُ بِصَاحِبِكُمْ إِنِّي قُلْتُ إِنِّي سَقِيمٌ وَ لَكِنِّي أَدُلُّكُمْ عَلَى مَنْ كَلَّمَ اللَّهُ تَكْلِيماً (موسى)

He[-asws] said: 'So, they will come to Ibrahim[-as] and he[-as] will say: 'I[-as] am not your master. I[-as] said: ***''I feel sick' [37:89]***. But, I[-as] point you all to one whom Allah[-azwj] Spoke ***in a conversation [4:164]*** (Musa[-as])'.

قَالَ فَيَأْتُونَ مُوسَى فَيَقُولُونَ لَهُ فَيَقُولُ لَسْتُ بِصَاحِبِكُمْ إِنِّي قَتَلْتُ نَفْساً وَ لَكِنِّي أَدُلُّكُمْ عَلَى مَنْ كَانَ يَخْلُقُ بِإِذْنِ اللَّهِ وَ يُبْرِئُ الْأَكْمَهَ وَ الْأَبْرَصَ بِإِذْنِ اللَّهِ (عيسى)

He[-asws] said: 'They will come to Musa[-as] and he[-as] will say to them: 'I[-as] am not your master. I[-as] ***killed a soul [2:72]***, but I[-as] point you all to one who used to create by the Permission of Allah[-azwj], and cure the blind and the leper by the Permission of Allah[-azwj] (Isa[-as])'.

فَيَأْتُونَهُ فَيَقُولُ لَسْتُ بِصَاحِبِكُمْ وَ لَكِنِّي أَدُلُّكُمْ عَلَى مَنْ بَشَّرَتْكُمْ بِهِ فِي دَارِ الدُّنْيَا (أحمد)

They will come to him[-as], and he[-as] will: 'I[-as] am not your master, but I[-as] point you all to one whom I[-as] gave you glad tidings with in the house of the world (Ahmad[-saww])''.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مِنْ نَبِيٍّ وُلِدَ مِنْ آدَمَ إِلَى مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ إِلَّا وَ هُمْ تَحْتَ لِوَاءِ مُحَمَّدٍ

Then Abu Abdullah[-asws] said: 'There is none from a Prophet[-as] and a child of Adam[-as] up to Muhammad[-saww] except and they would be beneath a flag of Muhammad[-saww'.

قَالَ فَيَأْتُونَهُ ثُمَّ قَالَ فَيَقُولُونَ يَا مُحَمَّدُ سَلْ رَبَّكَ يَحْكُمْ بَيْنَنَا وَ لَوْ إِلَى النَّارِ قَالَ فَيَقُولُ نَعَمْ أَنَا صَاحِبُكُمْ فَيَأْتِي دَارَ الرَّحْمَنِ وَ هِيَ عَدْنٌ وَ إِنَّ بَابَهَا سَعَتُهُ بُعْدُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَيُحَرِّكُ حَلْقَةً مِنَ الْحَلَقِ فَيُقَالُ مَنْ هَذَا وَ هُوَ أَعْلَمُ بِهِ فَيَقُولُ أَنَا مُحَمَّدٌ فَيُقَالُ افْتَحُوا لَهُ

He[asws] said: 'They will come, then say, 'O Muhammad[saww]! Ask your[saww] Lord[azwj] to Decide between us, and even if it is to the Fire'. He[saww] will say: 'Yes, I[saww] am your master'. Then he[saww] will come to the Door of the Beneficent, and it is Eden, and the width of its door is what is between the east and the west, and he[saww] will move a ring from the rings (door knockers). He[azwj] will Say: "Who is this?" – And He[azwj] is more Knowing with it. He[saww] will say: 'I[saww] am Muhammad[saww]'. He[azwj] will Say: "Open for him!"

قَالَ فَيُفْتَحُ لِي قَالَ فَإِذَا نَظَرْتُ إِلَى رَبِّي مَجَّدْتُهُ تَمْجِيداً لَمْ يُمَجِّدْهُ أَحَدٌ كَانَ قَبْلِي وَ لَا يُمَجِّدُهُ أَحَدٌ كَانَ بَعْدِي ثُمَّ أَخِرُّ سَاجِداً فَيَقُولُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَ قُلْ يُسْمَعْ قَوْلُكَ وَ اشْفَعْ تُشَفَّعْ وَ سَلْ تُعْطَ

He[saww] said: 'It will be opened for me[saww], and when I[saww] look at my[saww] Lord[azwj], I[saww] shall Glorify Him[azwj] with such a Glorification, no one had Glorified Him[azwj] before me[saww], nor will anyone be Glorifying Him[azwj] after me[saww]. Then I[saww] shall fall in *Sajdah* and He[azwj] will be Saying: "O Muhammad[saww]! Raise your[saww] head, and speak, your[saww] word will be Heard, and intercede, you[saww] will be Interceded for, and ask, you[saww] will be Given!"'

قَالَ فَإِذَا رَفَعْتُ رَأْسِي وَ نَظَرْتُ إِلَى رَبِّي مَجَّدْتُهُ تَمْجِيداً أَفْضَلَ مِنَ الْأَوَّلِ ثُمَّ أَخِرُّ سَاجِداً فَيَقُولُ ارْفَعْ رَأْسَكَ وَ قُلْ يُسْمَعْ قَوْلُكَ وَ اشْفَعْ تُشَفَّعْ وَ سَلْ تُعْطَ

He[saww] said: 'When I[saww] raise my[saww] head and look at my[saww] Lord[azwj], I[saww] shall Glorify Him[azwj] with a Glorification better than the first, then I[saww] shall fall in *Sajdah*, and He[azwj] will Say: "Raise your[saww] head and speak, your[saww] word will be Heard, and intercede, you[saww] will be Interceded for, and ask, you[saww] will be Given!"

فَإِذَا رَفَعْتُ رَأْسِي وَ نَظَرْتُ إِلَى رَبِّي مَجَّدْتُهُ تَمْجِيداً أَفْضَلَ مِنَ الْأَوَّلِ وَ الثَّانِي ثُمَّ أَخِرُّ سَاجِداً فَيَقُولُ ارْفَعْ رَأْسَكَ وَ قُلْ يُسْمَعْ قَوْلُكَ وَ اشْفَعْ تُشَفَّعْ وَ سَلْ تُعْطَ فَإِذَا رَفَعْتُ رَأْسِي أَقُولُ رَبِّ احْكُمْ بَيْنَ عِبَادِكَ وَ لَوْ إِلَى النَّارِ فَيَقُولُ نَعَمْ يَا مُحَمَّدُ

When I[saww] raise my[saww] head and look at my[saww] Lord[azwj], I[saww] shall Glorify Him[azwj] with a Glorification better than the first and the second, then I[saww] will fall in *Sajdah*, and He[azwj] will be Saying: "Yes, O Muhammad[saww]!"

قَالَ ثُمَّ يُؤْتَى بِنَاقَةٍ مِنْ يَاقُوتٍ أَحْمَرَ وَ زِمَامُهَا زَبَرْجَدٌ أَخْضَرُ حَتَّى أَرْكَبَهَا ثُمَّ آتِي الْمَقَامَ الْمَحْمُودَ حَتَّى أُقْضِيَ عَلَيْهِ وَ هُوَ تَلٌّ مِنْ مِسْكٍ أَذْفَرَ بِحِيَالِ الْعَرْشِ

He[saww] said: 'Then they will come with a she-camel of red ruby, and its reins being of green emeralds until I[saww] ride it. Then I[saww] will come to the *Maqam Al-Mahmoud* until I[azwj] ascend upon it, and it is a hill of strong musk in front of the Throne'.

ثُمَّ يُدْعَى إِبْرَاهِيمُ فَيُحْمَلُ عَلَى مِثْلِهَا فَيَجِيءُ حَتَّى يَقِفَ عَنْ يَمِينِ رَسُولِ اللَّهِ ص

(He[asws] said): 'Then they will call Ibrahim[as] and carry him[as] upon the like of it until he[as] pauses on the right of Rasool-Allah[saww]'.

ثُمَّ رَفَعَ رَسُولُ اللَّهِ ص يَدَهُ فَضَرَبَ عَلَى كَتِفِ عَلِيِّ بْنِ أَبِي طَالِبٍ ثُمَّ قَالَ ثُمَّ تُؤْتَى وَ اللَّهِ بِمِثْلِهَا فَتُحْمَلُ عَلَيْهِ ثُمَّ تَجِيءُ حَتَّى تَقِفَ بَيْنِي وَ بَيْنَ أَبِيكَ إِبْرَاهِيمَ

Then Rasool-Allah-saww raised his-saww hand and struck it upon a shoulder of Ali-asws Bin Abu Talib-asws, then said: 'Then, by Allah-azwj, you-asws will come with the like of it and be carried upon it, then you-asws will come until you-asws pause between me-saww and your-asws father-as Ibrahim-as.

ثُمَّ يَخْرُجُ مُنَادٍ مِنْ عِنْدِ الرَّحْمَنِ فَيَقُولُ يَا مَعْشَرَ الْخَلَائِقِ أَ لَيْسَ الْعَدْلُ مِنْ رَبِّكُمْ أَنْ يُوَلِّيَ كُلَّ قَوْمٍ مَا كَانُوا يَتَوَلَّوْنَ فِي دَارِ الدُّنْيَا فَيَقُولُونَ بَلَى وَ أَيُّ شَيْءٍ عَدْلٌ غَيْرُهُ

Then there will be a Call from the Beneficent, and he will be saying: "O community of creatures! Isn't it justice from your Lord-azwj that every people should return to what they were following in the house of the world?" They would say, 'Yes, and which thing is more just apart from it?''

قَالَ فَيَقُومُ الشَّيْطَانُ الَّذِي أَضَلَّ فِرْقَةً مِنَ النَّاسِ حَتَّى زَعَمُوا أَنَّ عِيسَى هُوَ اللَّهُ وَ ابْنُ اللَّهِ فَيَتَّبِعُونَهُ إِلَى النَّارِ

He-asws said: 'The Satan-la would arise, one who had strayed a sect from the people until they claimed that Isa-as, he-as was Allah-azwj and son of Allah-azwj and they will follow him to the Fire.

وَ يَقُومُ الشَّيْطَانُ الَّذِي أَضَلَّ فِرْقَةً مِنَ النَّاسِ حَتَّى زَعَمُوا أَنَّ عُزَيْراً ابْنُ اللَّهِ حَتَّى يَتَّبِعُونَهُ إِلَى النَّارِ وَ يَقُومُ كُلُّ شَيْطَانٍ أَضَلَّ فِرْقَةً فَيَتَّبِعُونَهُ إِلَى النَّارِ حَتَّى تَبْقَى هَذِهِ الْأُمَّةُ

And the Satan-la would arise, the one who had strayed a sect from the people until they claimed that Uzair-as was son of Allah-azwj, until they follow him to the Fire. Then every Satan-la would arise who had strayed from a sect, and they will follow him to the Fire until there will remain this community.

ثُمَّ يَخْرُجُ مُنَادٍ مِنْ عِنْدِ اللَّهِ فَيَقُولُ يَا مَعْشَرَ الْخَلَائِقِ أَ لَيْسَ الْعَدْلُ مِنْ رَبِّكُمْ أَنْ يُوَلِّيَ كُلَّ فَرِيقٍ مَنْ كَانُوا يَتَوَلَّوْنَ فِي دَارِ الدُّنْيَا فَيَقُولُونَ بَلَى

Then a Caller will Call from the Presence of Allah-azwj and say: "O community of creatures! Isn't it justice from your Lord-azwj that every people be returned to whatever they were following in the house of the world?' They will say, 'Yes'.

فَيَقُومُ شَيْطَانٌ فَيَتَّبِعُهُ مَنْ كَانَ يَتَوَلَّاهُ ثُمَّ يَقُومُ شَيْطَانٌ فَيَتَّبِعُهُ مَنْ كَانَ يَتَوَلَّاهُ ثُمَّ يَقُومُ شَيْطَانٌ ثَالِثٌ فَيَتَّبِعُهُ مَنْ كَانَ يَتَوَلَّاهُ ثُمَّ يَقُومُ مُعَاوِيَةُ فَيَتَّبِعُهُ مَنْ كَانَ يَتَوَلَّاهُ وَ يَقُومُ عَلِيٌّ فَيَتَّبِعُهُ مَنْ كَانَ يَتَوَلَّاهُ

A Satan-la (from the humans) will arise, and the ones who had followed him would follow him. Then a (another) Satan-la (from the humans) will arise, and the ones who had followed him would follow him. Then a third Satan-la will arise, and the ones who had followed him would follow him. Then Muawiya would arise, the ones who had followed him would follow him. Then Ali-asws will arise, and the ones who had followed him-asws would follow him-asws.

ثُمَّ يَزِيدُ بْنُ مُعَاوِيَةَ فَيَتَّبِعُهُ مَنْ كَانَ يَتَوَلَّاهُ وَ يَقُومُ الْحَسَنُ فَيَتَّبِعُهُ مَنْ كَانَ يَتَوَلَّاهُ وَ يَقُومُ الْحُسَيْنُ فَيَتَّبِعُهُ مَنْ كَانَ يَتَوَلَّاهُ ثُمَّ يَقُومُ مَرْوَانُ بْنُ الْحَكَمِ وَ عَبْدُ الْمَلِكِ فَيَتَّبِعُهُمَا مَنْ كَانَ يَتَوَلَّاهُمَا

Then Yazeed[-la] Bin Muawiya[-la] will arise, and the ones who had followed him would follow him. And Al-Hassan[-asws] will arise, and the ones who had followed him[-asws] would follow him[-asws]. And Al-Husayn[-asws] will arise, and the ones who had followed him[-asws] would follow him[-asws]. Then Marwan Bin Al-Hakam and Abdul Malik will arise and the ones who had followed them would follow them.

ثُمَّ يَقُومُ عَلِيُّ بْنُ الْحُسَيْنِ فَيَتَّبِعُهُ مَنْ كَانَ يَتَوَلَّاهُ ثُمَّ يَقُومُ الْوَلِيدُ بْنُ عَبْدِ الْمَلِكِ وَ يَقُومُ مُحَمَّدُ بْنُ عَلِيٍّ فَيَتَّبِعُهُمَا مَنْ كَانَ يَتَوَلَّاهُمَا ثُمَّ أَقُومُ أَنَا فَيَتَّبِعُنِي مَنْ كَانَ يَتَوَلَّانِي

Then Ali[-asws] Bin Al-Husayn[-asws] will arise, and the ones who had followed him[-asws] would follow him[-asws]. Then Al-Waleed Bin Abdul Malik will arise, and Muhammad[-asws] Bin Ali[-asws] will arise, and the ones who had followed them would follow them. Then, I[-asws] will arise and the ones who had befriended me[-asws] would follow me[-asws].

وَ كَأَنِّي بِكُمَا مَعِي ثُمَّ يُؤْتَى بِنَا فَيَجْلِسُ عَلَى الْعَرْشِ رَبُّنَا وَ يُؤْتَى بِالْكُتُبِ فَنَرْجِعُ فَنَشْهَدُ عَلَى عَدُوِّنَا وَ نَشْفَعُ لِمَنْ كَانَ مِنْ شِيعَتِنَا مُرَهَّقاً

And it is as if I[-asws] am with you being with me[-asws], then they would come with us[-asws] and have us[-asws] to be seated upon the Throne of our[-asws] Lord[-azwj], and they would bring the Books, so, we[-asws] shall return and testify against our[-asws] enemies, and we[-asws] will intercede for the ones who were from our[-asws] Shias who would be exhausted'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَمَا الْمُرَهَّقُ قَالَ الْمُذْنِبُ فَأَمَّا الَّذِينَ اتَّقَوْا مِنْ شِيعَتِنَا فَقَدْ نَجَاهُمُ اللَّهُ بِمَفَازَتِهِمْ لا يَمَسُّهُمُ السُّوءُ وَ لا هُمْ يَحْزَنُونَ

He (the narrator) said, 'I said, 'May I be sacrificed for you[-asws]! What is the exhausted?' He[-asws] said: 'The sinner. As for those who are pious from our[-asws] Shias, so Allah[-azwj] would have Saved them with their salvation, the evil not having touched them nor will they be grieving'.

قَالَ ثُمَّ جَاءَتْهُ جَارِيَةٌ لَهُ فَقَالَتْ إِنَّ فُلَاناً الْقُرَشِيَّ بِالْبَابِ فَقَالَ ائْذَنُوا لَهُ ثُمَّ قَالَ لَنَا اسْكُتُوا

He (the narrator) said, 'Then a maid of his[-asws] came, and she said, 'So and so, the Qurayshi is at the door'. He[-asws] said: 'Permit him'. Then he[-asws] said to us: 'Be silent!'[109] (There are problems with the recording of this Hadeeth, please refer to the Hadeeth 48 below for the better recorded one)

47- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ قَدْ قُمْتُ الْمَقَامَ الْمَحْمُودَ شَفَعْتُ لِأَبِي وَ أُمِّي وَ عَمِّي وَ أَخٍ كَانَ لِي مُوَافِياً فِي الْجَاهِلِيَّةِ

'Tafseer Al-Ayyashi - From Muhammad Bin Hakeem,

'From Abu Abdullah[-asws] having said: 'Rasool-Allah[-saww] said: 'I[-saww] shall proceed to the Maqam Al-Mahmoud and intercede for my[-saww] father[-as], and my[-saww] mother[-asws], and a brother who was loyal to me[-saww] during the Pre-Islamic period''.[110]

[109] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 46
[110] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 47

48- شي، تفسير العياشي عَنْ عِيصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ أُنَاساً مِنْ بَنِي هَاشِمٍ أَتَوْا رَسُولَ اللَّهِ ص فَسَأَلُوهُ أَنْ يَسْتَعْمِلَهُمْ عَلَى صَدَقَاتِ الْمَوَاشِي وَ قَالُوا يَكُونُ لَنَا هَذَا السَّهْمُ الَّذِي جَعَلَهُ لِلْعَالَمِينَ عَلَيْهَا فَنَحْنُ أَوْلَى بِهِ

'Tafseer Al-Ayyashi - From Ayz Bin Al Qasim,

'From Abu Abdullah-asws: 'Some people from the clan of Hashim-as came to Rasool-Allah-saww and they asked him-saww to make them as office bearers upon the charities of the livestock, and they said, 'This share happens to be for us, which has been made to be for the office bearers upon us, for we are foremost with it'.

فَقَالَ رَسُولُ اللَّهِ ص يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِي وَ لَا لَكُمْ وَ لَكِنِّي وُعِدْتُ الشَّفَاعَةَ

Rasool-Allah-saww said: 'O sons of Abdul Muttalib-as! The charity is neither Permissible for me-saww nor for you, but I-saww promise (you) the intercession'.

ثُمَّ قَالَ وَ اللَّهِ أَشْهَدُ أَنَّهُ قَدْ وَعَدَهَا فَمَا ظَنُّكُمْ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِذَا أَخَذْتُ بِحَلْقَةِ الْبَابِ أَ تَرَوْنِي مُؤْثِراً عَلَيْكُمْ غَيْرَكُمْ

Then he-saww said: 'By Allah-azwj! I-saww testify that I-saww have been Promised it, so what are your thoughts, O sons of Abdul Muttalib-as, when I-saww grab the knocker of the door, do you see me-saww preferring others over you?'

ثُمَّ قَالَ إِنَّ الْجِنَّ وَ الْإِنْسَ يَجْلِسُونَ يَوْمَ الْقِيَامَةِ فِي صَعِيدٍ وَاحِدٍ فَإِذَا طَالَ بِهِمُ الْمَوْقِفُ طَلَبُوا الشَّفَاعَةَ فَيَقُولُونَ إِلَى مَنْ فَيَأْتُونَ نُوحاً فَيَسْأَلُونَهُ الشَّفَاعَةَ فَقَالَ هَيْهَاتَ قَدْ رَفَعْتُ حَاجَتِي فَيَقُولُونَ إِلَى مَنْ فَيُقَالُ إِلَى إِبْرَاهِيمَ فَيَأْتُونَ إِلَى إِبْرَاهِيمَ

Then he-saww said: 'The Jinns and the human beings would be seated on the Day of Qiyamah in one plain, so when the pausing prolongs with them, they will seek the intercession and they would say, 'To whom (should we go)?' They will be coming to Noah-as and ask him-as for the intercession, and he-as will say: 'Far be it! I-as have raised my-as own need'. They will say, 'To whom (then)? To Ibrahim-as'.

فَيَسْأَلُونَهُ الشَّفَاعَةَ فَيَقُولُ هَيْهَاتَ قَدْ رَفَعْتُ حَاجَتِي فَيَقُولُونَ إِلَى مَنْ فَيُقَالُ ايتُوا مُوسَى فَيَأْتُونَهُ فَيَسْأَلُونَهُ الشَّفَاعَةَ فَيَقُولُ هَيْهَاتَ قَدْ رَفَعْتُ حَاجَتِي فَيَقُولُونَ إِلَى مَنْ فَيُقَالُ ايتُوا مُحَمَّداً

They will come to Ibrahim-as and ask him-as for the intercession, and he-as will say: 'Far be it! I-as have raised my-as own need'. They will say, 'To whom?' It would be said, 'Go to Musa-as!' They would come to him-as and ask him-as for the intercession. He-as will say: 'Far be it! I-as have raised my-as own need'. They will say, 'To whom?' It would be said, 'Go to Muhammad-saww!'

فَيَأْتُونَهُ فَيَسْأَلُونَهُ الشَّفَاعَةَ فَيَقُومُ مُدِلًّا حَتَّى يَأْتِيَ بَابَ الْجَنَّةِ فَيَأْخُذُ بِحَلْقَةِ الْبَابِ ثُمَّ يَقْرَعُهُ فَيُقَالُ مَنْ هَذَا فَيَقُولُ أَحْمَدُ فَيُرَحِّبُونَ وَ يَفْتَحُونَ الْبَابَ فَإِذَا نَظَرَ إِلَى الْجَنَّةِ خَرَّ سَاجِداً يُمَجِّدُ رَبَّهُ بِالْعَظَمَةِ

They will come to him-saww and ask him-saww for the intercession, so he-saww would arise until he comes to the door of Paradise, and he-saww would grab a knocker of the door, then knock it. It will be said: 'Who is this?' He-saww will say: 'Ahmad-saww'. They will welcome and open the

door, so when he-saww looks at Paradise, he-saww will fall in *Sajdah* Glorifying his-saww Lord-azwj with the Magnificence'.

فَيَأْتِيهِ مَلَكٌ فَيَقُولُ ارْفَعْ رَأْسَكَ وَ سَلْ تُعْطَ وَ اشْفَعْ تُشَفَّعْ فَيَرْفَعُ رَأْسَهُ فَيَدْخُلُ مِنْ بَابِ الْجَنَّةِ فَيَخِرُّ سَاجِداً وَ يُمَجِّدُ رَبَّهُ وَ يُعَظِّمُهُ فَيَأْتِيهِ مَلَكٌ فَيَقُولُ ارْفَعْ رَأْسَكَ وَ سَلْ تُعْطَ وَ اشْفَعْ تُشَفَّعْ فَيَقُومُ فَمَا يَسْأَلُ شَيْئاً إِلَّا أَعْطَاهُ إِيَّاهُ

An Angel would come to him-saww and say: 'Raise your-saww head and ask, you-saww will be Given, and intercede, you-saww will be interceded for'. He-saww will raise his-saww head and enter from a door of Paradise, and fall in *Sajdah*, and Glorify his-saww Lord-azwj and Magnify Him-azwj'. An Angel would come and say: 'Raise your-saww head and ask, you-saww will be Given, and intercede and you-saww will be interceded for'. He-saww will arise, and he-saww will not ask for anything except he-saww would be Given it''.[111]

49- شي، تفسير العياشي عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا قَالَ: فِي قَوْلِهِ عَسى أَنْ يَبْعَثَكَ رَبُّكَ مَقاماً مَحْمُوداً قَالَ هِيَ الشَّفَاعَةُ

'Tafseer Al-Ayyashi' - From one of our companions,

'From one of the two (5th or 6th Imam-asws) having said regarding His-azwj Words: ***perhaps your Lord will Raise you to a Praiseworthy position [17:79]***: 'It is the intercession''.[112]

50- شي، تفسير العياشي عَنْ صَفْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي أَسْتَوْهِبُ مِنْ رَبِّي أَرْبَعَةً آمِنَةَ بِنْتَ وَهْبٍ وَ عَبْدَ اللَّهِ بْنَ عَبْدِ الْمُطَّلِبِ وَ أَبَا طَالِبٍ وَ رَجُلًا جَرَتْ بَيْنِي وَ بَيْنَهُ أُخُوَّةٌ فَطَلَبَ إِلَيَّ أَنْ أَطْلُبَ إِلَى رَبِّي أَنْ يَهَبَهُ لِي

'Tafseer Al-Ayyashi' - From Safwan,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'I-saww have been Granted four from my-saww Lord-azwj – Amina Bint Wahab-as, and Abdullah Bin Abdul Muttalib-asws, and Abu Talib-asws, and a man with whom brotherhood has flowed between me-saww and him-asws, and I-saww sought to my-saww Lord-azwj that He-azwj Grants it to me-saww''.[113]

51- شي، تفسير العياشي عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنِ الْمُؤْمِنِ هَلْ لَهُ شَفَاعَةٌ قَالَ نَعَمْ فَقَالَ لَهُ رَجُلٌ مِنَ الْقَوْمِ هَلْ يَحْتَاجُ الْمُؤْمِنُ إِلَى شَفَاعَةِ مُحَمَّدٍ ص يَوْمَئِذٍ قَالَ نَعَمْ إِنَّ لِلْمُؤْمِنِينَ خَطَايَا وَ ذُنُوباً وَ مَا مِنْ أَحَدٍ إِلَّا يَحْتَاجُ إِلَى شَفَاعَةِ مُحَمَّدٍ يَوْمَئِذٍ

'Tafseer Al-Ayyashi' - From Ubeyd Bin Zurara who said,

'Abu Abdullah-asws was asked about the Momin, 'Is there interceding for him?' He-asws said: 'Yes'. A man from the people said to him-asws, 'Would the Momin be needy to the intercession of Muhammad-saww on the Day?' He-asws said: 'Yes. For the Momineen there are mistakes and sins, and there is no one except he would be needy to the intercession of Muhammad-saww on that Day'.

[111] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 48
[112] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 49
[113] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 50

قَالَ وَ سَأَلَهُ رَجُلٌ عَنْ قَوْلِ رَسُولِ اللَّهِ ص أَنَا سَيِّدُ وُلْدِ آدَمَ وَ لَا فَخْرَ قَالَ نَعَمْ قَالَ يَأْخُذُ حَلْقَةَ بَابِ الْجَنَّةِ فَيَفْتَحُهَا فَيَخِرُّ سَاجِداً فَيَقُولُ اللَّهُ ارْفَعْ رَأْسَكَ اشْفَعْ تُشَفَّعْ اطْلُبْ تُعْطَ

He (the narrator) said, 'And a man asked him[-asws] about the words of Rasool-Allah[-saww]: 'I[-saww] am the chief of the children of Adam[-as], and there is no pride'. He[-asws] said: 'Yes. He[-saww] will grab a knocker of the door of Paradise and it will be opened, and he[-saww] will fall down in *Sajdah*, and Allah[-azwj] will be Saying: "Raise your[-saww] head! Intercede and you[-saww] will be interceded for, request and you[-saww] will be Given!

فَيَرْفَعُ رَأْسَهُ ثُمَّ يَخِرُّ سَاجِداً فَيَقُولُ اللَّهُ ارْفَعْ رَأْسَكَ اشْفَعْ تُشَفَّعْ وَ اطْلُبْ تُعْطَ ثُمَّ يَرْفَعُ رَأْسَهُ فَيَشْفَعُ فَيُشَفَّعُ وَ يَطْلُبُ فَيُعْطَى

He will raise his head, then he[-saww] will fall in *Sajdah*, and Allah[-azwj] will be Saying: "Raise your[-saww] head! Intercede and you[-saww] will be interceded for, and request, you[-saww] will be Given!" Then he[-saww] will raise his[-saww] head and interceded, and seek, and will be Given''.[114]

52- شي، تفسير العياشي عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي إِبْرَاهِيمَ ع فِي قَوْلِ اللَّهِ عَسى أَنْ يَبْعَثَكَ رَبُّكَ مَقاماً مَحْمُوداً قَالَ يَقُومُ النَّاسُ يَوْمَ الْقِيَامَةِ مِقْدَارَ أَرْبَعِينَ عَاماً وَ يُؤْمَرُ الشَّمْسُ فَيَرْكَبُ عَلَى رُءُوسِ الْعِبَادِ وَ يُلْجِمُهُمُ الْعَرَقُ وَ يُؤْمَرُ الْأَرْضُ لَا تَقْبَلْ مِنْ عَرَقِهِمْ شَيْئاً

'Tafseer Al-Ayyashi' - From Sama'at Bin Mihran,

'From Abu Ibrahim[-asws] (7th Imam[-asws]) regarding the Words of Allah[-azwj] ***perhaps your Lord will Raise you to a Praiseworthy position [17:79]***. He[-asws] said: 'The people will be standing on the Day of Qiyamah for a measurement of forty years, and the sun will be Commanded and it would come upon the heads of the servants and the sweat would choke them, and the ground will be Commanded not to accept anything from their sweat.

فَيَأْتُونَ آدَمَ فَيَتَشَفَّعُونَ مِنْهُ فَيَدُلُّهُمْ عَلَى نُوحٍ وَ يَدُلُّهُمْ نُوحٌ عَلَى إِبْرَاهِيمَ وَ يَدُلُّهُمْ إِبْرَاهِيمُ عَلَى مُوسَى وَ يَدُلُّهُمْ مُوسَى عَلَى عِيسَى وَ يَدُلُّهُمْ عِيسَى فَيَقُولُ عَلَيْكُمْ بِمُحَمَّدٍ خَاتَمِ الْبَشَرِ

They will come to Adam[-as] for the intercession from him[-as], but he[-as] will point them to Noah[-as], and Noah[-as] will point them to Ibrahim[-as], and Ibrahim[-as] will point them to Musa[-as], and Musa[-as] will point them to Isa[-as], and Isa[-as] will point them saying: 'Upon you all is with Muhammad[-saww], the last of the giver of glad tidings'.

فَيَقُولُ مُحَمَّدٌ أَنَا لَهَا فَيَنْطَلِقُ حَتَّى يَأْتِيَ بَابَ الْجَنَّةِ فَيَدُقُّ فَيُقَالُ لَهُ مَنْ هَذَا وَ اللَّهُ أَعْلَمُ فَيَقُولُ مُحَمَّدٌ فَيُقَالُ افْتَحُوا لَهُ فَإِذَا فُتِحَ الْبَابُ اسْتَقْبَلَ رَبَّهُ فَيَخِرُّ سَاجِداً فَلَا يَرْفَعُ رَأْسَهُ حَتَّى يُقَالَ لَهُ تَكَلَّمْ وَ سَلْ تُعْطَ وَ اشْفَعْ تُشَفَّعْ

Muhammad[-saww] will be saying: 'I[-saww] am for it!' So, he[-saww] will go until he[-saww] comes to a door of Paradise, and knock. It will be said to him: 'Who is this?' – and Allah[-azwj] is more Knowing. He[-saww] will say: 'Muhammad[-saww]'. It will be said: 'Open for him!' When the door is opened, his[-saww] will face his[-saww] Lord[-azwj], and he[-saww] will fall in *Sajdah*, and he[-saww] will not

[114] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 51

raise his[-saww] head until He[-azwj] Says to him[-saww]: "Ask, you[-saww] will be Given, and intercede, you[-saww] will be interceded for!"

فَيَرْفَعُ رَأْسَهُ فَيَسْتَقْبِلُ رَبَّهُ فَيَخِرُّ سَاجِداً فَيُقَالُ لَهُ مِثْلُهَا فَيَرْفَعُ رَأْسَهُ حَتَّى إِنَّهُ لَيَشْفَعُ مَنْ قَدْ أُحْرِقَ بِالنَّارِ فَمَا أَحَدٌ مِنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي جَمِيعِ الْأُمَمِ أَوْجَهَ مِنْ مُحَمَّدٍ ص وَ هُوَ قَوْلُ اللَّهِ تَعَالَى عَسى أَنْ يَبْعَثَكَ رَبُّكَ مَقاماً مَحْمُوداً

He[-saww] will raise his[-saww] head and face his[-saww] Lord[-azwj], and fall in *Sajdah*, and He[-azwj] will Say to him[-saww] similar to it. He[-saww] will raise his[-saww] head until he intercedes for the ones who had already been burnt by the Fire. There is none from the people on the Day of Qiyamah in the entirety of the communities more conferring that Muhammad[-saww], and it is the Word of Allah[-azwj] the Exalted: ***perhaps your Lord will Raise you to a Praiseworthy position [17:79]***''.[115]

53- بشا، بشارة المصطفى يَحْيَى بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الْجَوَّانِيُّ عَنْ جَامِعِ بْنِ أَحْمَدَ الدِّهِسْتَانِيِّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ الْعَبَّاسِ الصَّنْدَلِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الثَّعَالِبِيِّ عَنْ يَعْقُوبَ بْنِ أَحْمَدَ السَّرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرٍ الطَّائِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا عَنْ آبَائِهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةٌ أَنَا لَهُمْ شَفِيعٌ يَوْمَ الْقِيَامَةِ الْمُكْرِمُ لِذُرِّيَّتِي وَ الْقَاضِي لَهُمْ حَوَائِجَهُمْ وَ السَّاعِي فِي أُمُورِهِمْ مَا اضْطُرُّوا إِلَيْهِ وَ الْمُحِبُّ لَهُمْ بِقَلْبِهِ وَ لِسَانِهِ عِنْدَ مَا اضْطُرُّوا

'Basharat Al-Mustafa[-saww]' - Yahya Bin Muhammad Bin Al-Hassan Al Jawany, from Jamie Bin Ahmad Al Dahstany, from Ali Bin Al-Hassan Bin Al Abbas Al Sandaly, from Ahmad Bin Muhammad Bin Ibrahim Al Sa'alby, from Yaqoub Ibn Ahmad Al Sary, from Muhammad Bin Abdullah Bin Muhammad, from Abdullah Bin Ahmad Bin Aamir Al Taiy, from his father,

'From Ali[-asws] Bin Musa Al-Reza[-asws], from his[-asws] forefathers[-asws], from Amir Al-Momineen[-asws] having said: 'Rasool-Allah[-saww] said: 'Four, I[-asws] shall make attain intercession on the Day of Qiyamah – the honourer of my[-asws] offspring[-asws], and the fulfiller for them[-asws] of their[-asws] needs, and the striver regarding their matters what they[-asws] were desperate to, and the one who loved them with his heart, and his tongue when they were desperate''.[116]

54- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هَوْذَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَكَّلَنَا اللَّهُ بِحِسَابِ شِيعَتِنَا فَمَا كَانَ سَأَلْنَا اللَّهَ أَنْ يَهَبَهُ لَنَا فَهُوَ لَهُمْ وَ مَا كَانَ لِلْآدَمِيِّينَ سَأَلْنَا اللَّهَ أَنْ يُعَوِّضَهُمْ بَدَلَهُ فَهُوَ لَهُمْ وَ مَا كَانَ لَنَا فَهُوَ لَهُمْ ثُمَّ قَرَأَ إِنَّ إِلَيْنا إِيابَهُمْ ثُمَّ إِنَّ عَلَيْنا حِسابَهُمْ

'Kanz Jamie Al Fawaid' - Muhammad Bin Al Abbas, from Ahmad Bin Howzah, from Ibrahim Bin Is'haq, from Abdullah Bin Hamad, from Abdullah Bin Sinan,

'From Abu Abdullah[-asws] having said: 'When it will be the Day of Qiyamah and Allah[-azwj] Allocates the Reckoning of our[-asws] Shias to us[-asws], so whatever was for Allah[-azwj], we[-asws] will ask Allah[-azwj] to Gift it to us[-asws], and it would be for them; and whatever was for the people, we[-asws] will ask Allah[-azwj] to replace it in their stead, so it would be for them; and whatever was for us[-asws], so it would be for them'. Then he[-asws] recited: ***Surely, to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]***''.[117]

[115] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 52
[116] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 53
[117] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 54

55- وَ بِهَذَا الْإِسْنَادِ إِلَى عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع فِي هَذِهِ الْآيَةِ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَكَّلَنَا بِحِسَابِ شِيعَتِنَا فَمَا كَانَ لِلَّهِ سَأَلْنَاهُ أَنْ يَهَبَهُ لَنَا فَهُوَ لَهُمْ وَ مَا كَانَ لِمُخَالِفِيهِمْ فَهُوَ لَهُمْ وَ مَا كَانَ لَنَا فَهُوَ لَهُمْ ثُمَّ قَالَ هُمْ مَعَنَا حَيْثُ كُنَّا

And by this chain going up to Abdullah Bin Hamad,

'From Muhammad son of Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws], from his[asws] grandfather[asws] regarding this Verse (above), he[asws] said: 'When it will be the Day of Qiyamah, Allah[azwj] will Allocate us[asws] with the Reckoning of our[asws] Shias. So, whatever was for Allah[azwj], we will ask Him[azwj] that He[azwj] Gifts it to us[asws], so it would be for them, and whatever was for their adversaries, so it would be for them, and whatever was for us[asws], so it would be for them'. Then he[asws] said: 'They (Shias) would be wherever we[asws] will be''.[118]

56- وَ رُوِيَ أَنَّهُ سُئِلَ الصَّادِقُ ع عَنْ هَذِهِ الْآيَةِ قَالَ إِذَا حَشَرَ اللَّهُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ أَجَلَّ اللَّهُ أَشْيَاعَنَا أَنْ يُنَاقِشَهُمْ فِي الْحِسَابِ فَنَقُولُ إِلَهَنَا هَؤُلَاءِ شِيعَتُنَا فَيَقُولُ اللَّهُ تَعَالَى قَدْ جَعَلْتُ أَمْرَهُمْ إِلَيْكُمْ وَ قَدْ شَفَّعْتُكُمْ فِيهِمْ وَ غَفَرْتُ لِمُسِيئِهِمْ أَدْخِلُوهُمُ الْجَنَّةَ بِغَيْرِ حِسَابٍ

And it is reported that Al-Sadiq[asws] was asked about this Verses. He[asws] said: 'When Allah[azwj] Gathers the people in one plain, Allah[azwj] would Hasten our[asws] Shias in discussion regarding the Reckoning, and we[asws] shall say: 'Our God[azwj]! They are our[asws] Shias!' So, Allah[azwj] the Exalted will Say: 'I[azwj] have Made their matter to you (Imams[asws]), and have Interceded regarding them, and Forgiven their evil deeds. Enter Paradise without any Reckoning!"'.[119]

57- وَ عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ جَمِيلٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع أُحَدِّثُهُمْ بِتَفْسِيرِ جَابِرٍ قَالَ لَا تُحَدِّثْ بِهِ السَّفِلَةَ فَيُوَبِّخُوهُ أَ مَا تَقْرَأُ إِنَّ إِلَيْنا إِيابَهُمْ ثُمَّ إِنَّ عَلَيْنا حِسابَهُمْ قُلْتُ بَلَى

And from Muhammad Bin Al Abbas, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Jameel who said,

'I said to Abu Al-Hassan[asws], 'Shall I narrate the Tafseer of Jabir?' He[asws] said: 'Do not narrate with it to the foolish ones, so they would rebuke him. Have you not read: ***Surely, to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]***?' I said, 'Yes'.

قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ جَمَعَ اللَّهُ الْأَوَّلِينَ وَ الْآخِرِينَ وَلَّانَا حِسَابَ شِيعَتِنَا فَمَا كَانَ بَيْنَهُمْ وَ بَيْنَ اللَّهِ حَكَمْنَا عَلَى اللَّهِ فِيهِ فَأَجَازَ حُكُومَتَنَا وَ مَا كَانَ بَيْنَهُمْ وَ بَيْنَ النَّاسِ اسْتَوْهَبْنَاهُ مِنْهُمْ فَوَهَبُوهُ لَنَا وَ مَا كَانَ بَيْنَنَا وَ بَيْنَهُمْ فَنَحْنُ أَحَقُّ مَنْ عَفَا وَ صَفَحَ

He[asws] said: 'When it will be the Day of Qiyamah and Allah[azwj] Gathers the former ones and the latter ones, we[asws] will be in charge of the Reckoning of our[asws] Shias. Whatever was between them and Allah[azwj], we[asws] shall ask Allah[azwj] for deciding regarding it, and He[azwj] will Allow our[asws] decisions, and whatever was between them and the people, we[asws] will seek to be gifted it from them, and it would be gifted to us[asws], and whatever was between us[asws] and them, then we[asws] would be more rightful from pardoning and excusing.[120]

[118] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 55
[119] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 56
[120] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 57

58- ع، علل الشرائع ابْنُ الْمُتَوَكِّلِ عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لِفَاطِمَةَ وَقْفَةٌ عَلَى بَابِ جَهَنَّمَ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ كُتِبَ بَيْنَ عَيْنَيْ كُلِّ رَجُلٍ مُؤْمِنٍ أَوْ كَافِرٍ فَيُؤْمَرُ بِمُحِبٍّ قَدْ كَثُرَتْ ذُنُوبُهُ إِلَى النَّارِ فَتَقْرَأُ بَيْنَ عَيْنَيْهِ مُحِبّاً فَتَقُولُ إِلَهِي وَ سَيِّدِي سَمَّيْتَنِي فَاطِمَةَ وَ فَطَمْتَ بِي مَنْ تَوَلَّانِي وَ تَوَلَّى ذُرِّيَّتِي مِنَ النَّارِ وَ وَعْدُكَ الْحَقُّ وَ أَنْتَ لَا تُخْلِفُ الْمِيعَادَ

'Ilal Al Sharaie' - Ibn Al Mutawakkal, from Sa'ad, from Ibn Isa, from Ibn Sinan, from Ibn Muskan, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far[asws] saying: ' (Syeda) Fatima[asws] will pause at the door of Hell, and when it will be the Day of Qiyamah, it will be inscribed between the eyes of every man, 'Momin', or 'Kafir'. They will pass by with one who loves (the Progeny[asws] of Muhammad[saww]) whose sins would be a lot, to the Fire, and she[asws] will read 'Loving one' written between his eyes, and she[asws] will be saying: 'My[asws] God[azwj] and my[asws] Master! You[azwj] Named me[asws] 'Fatima' and would Save by me[asws] the ones who befriended me[asws] and my[asws] offspring[asws], from the Fire, and Your[azwj] Promise is the Truth, and You[azwj] do not break the Promises'.

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ صَدَقْتِ يَا فَاطِمَةُ إِنِّي سَمَّيْتُكِ فَاطِمَةَ وَ فَطَمْتُ بِكِ مَنْ أَحَبَّكِ وَ تَوَلَّاكِ وَ أَحَبَّ ذُرِّيَّتَكِ وَ تَوَلَّاهُمْ مِنَ النَّارِ وَ وَعْدِيَ الْحَقُّ وَ أَنَا لَا أُخْلِفُ الْمِيعَادَ

Allah[azwj] Mighty and Majestic will be Saying: "You[asws] speak the truth, O Fatima[asws]! I[azwj] Named you[asws] 'Fatima', and I[azwj] shall Save by you[asws] ones who loved you[asws] and befriended you[asws] and loved your[asws] offspring and befriended them[asws], from the Fire, and My[azwj] Promise is the Truth, and I[azwj] do not break the Promises.

وَ إِنَّمَا أَمَرْتُ بِعَبْدِي هَذَا إِلَى النَّارِ لِتَشْفَعِي فِيهِ فَأُشَفِّعَكِ لِيَتَبَيَّنَ لِمَلَائِكَتِي وَ أَنْبِيَائِي وَ رُسُلِي وَ أَهْلِ الْمَوْقِفِ مَوْقِفُكِ مِنِّي وَ مَكَانَتُكِ عِنْدِي فَمَنْ قَرَأْتِ بَيْنَ عَيْنَيْهِ مُؤْمِناً فَجَذَبْتِ بِيَدِهِ وَ أَدْخَلْتِهِ الْجَنَّةَ

And rather, I[azwj] Commanded My[azwj] servant to the Fire for you[asws] to intercede regarding him, so your[asws] intercession would manifest it to My[azwj] Angels and My[azwj] Prophets[as], and My[azwj] Rasools[as], and the people of the pausing, your[asws] pausing from Me[azwj] and your[asws] position from Me[azwj]. So, the one you[asws] read between his eyes 'Momin', pull his hand and enter him into Paradise![121]

59- فر، تفسير فرات بن إبراهيم سَهْلُ بْنُ أَحْمَدَ الدِّينَوَرِيُّ بِإِسْنَادِهِ عَنِ الصَّادِقِ ع قَالَ: قَالَ جَابِرٌ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ حَدِّثْنِي بِحَدِيثٍ فِي فَضْلِ جَدَّتِكَ فَاطِمَةَ إِذَا أَنَا حَدَّثْتُ بِهِ الشِّيعَةَ فَرِحُوا بِذَلِكَ

'Tafseer Furat Bin Ibrahim' - Sahl Bin Ahmad Al Daynawry, by his chain,

'From Al-Sadiq[asws], he (the narrator) said, 'Jabir said to Abu Ja'far[asws], 'May I be sacrificed for you[asws], O son[asws] of Rasool-Allah[saww]! Narrate to me a Hadeeth regarding the merits of your[asws] grandmother Fatima[asws], when I narrate it to the Shias, they would be happy with that'.

[121] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 58

قَالَ أَبُو جَعْفَرٍ ع حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ رَسُولِ اللَّهِ ص قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ نُصِبَ لِلْأَنْبِيَاءِ وَ الرُّسُلِ مَنَابِرُ مِنْ نُورٍ فَيَكُونُ مِنْبَرِي أَعْلَى مَنَابِرِهِمْ يَوْمَ الْقِيَامَةِ ثُمَّ يَقُولُ اللَّهُ يَا مُحَمَّدُ اخْطُبْ فَأَخْطُبُ بِخُطْبَةٍ لَمْ يَسْمَعْ أَحَدٌ مِنَ الْأَنْبِيَاءِ وَ الرُّسُلِ بِمِثْلِهَا

Abu Ja'far[asws] said: 'My[asws] father[asws] narrated to me[asws], from my[asws] grandfather[asws], from Rasool-Allah[saww] having said: 'When it will be the Day of Qiyamah, a pulpit would be set up for the Prophets[as] and the Mursils[as], so my[saww] pulpit would happen to be the highest of their pulpits on the Day of Qiyamah. Then Allah[azwj] will be Saying: "O Muhammad[saww]! Address!" I[saww] will address such that none from the Prophets[as] and the Mursils[as] had heard the like of it.

ثُمَّ يُنْصَبُ لِلْأَوْصِيَاءِ مَنَابِرُ مِنْ نُورٍ وَ يُنْصَبُ لِوَصِيِّي عَلِيِّ بْنِ أَبِي طَالِبٍ فِي أَوْسَاطِهِمْ مِنْبَرٌ مِنْ نُورٍ فَيَكُونُ مِنْبَرُهُ أَعْلَى مَنَابِرِهِمْ ثُمَّ يَقُولُ اللَّهُ يَا عَلِيُّ اخْطُبْ فَيَخْطُبُ بِخُطْبَةٍ لَمْ يَسْمَعْ أَحَدٌ مِنَ الْأَوْصِيَاءِ بِمِثْلِهَا

Then pulpits of light would be set up for the succesors[as], and a pulpit would be set up for my[saww] successor Ali[asws] Bin Abu Talib[asws] in their[as] midst, so his[asws] pulpit would happen to be the highest of their[as] pulpits. Then Allah[azwj] will be Saying: "O Ali[asws]! Address!" He[asws] will address such that no one from the successors[as] had heard the like of it.

ثُمَّ يُنْصَبُ لِأَوْلَادِ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ مَنَابِرُ مِنْ نُورٍ فَيَكُونُ لِابْنَيَّ وَ سِبْطَيَّ وَ رَيْحَانَتَيَّ أَيَّامَ حَيَاتِي مِنْبَرٌ مِنْ نُورٍ ثُمَّ يُقَالُ لَهُمَا اخْطُبَا فَيَخْطُبَانِ بِخُطْبَتَيْنِ لَمْ يَسْمَعْ أَحَدٌ مِنْ أَوْلَادِ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ بِمِثْلِهَا

Then pulpits of light would be set up for the children of the Prophets[as] and the Mursils[as], so there will happen to be for my[saww] sons[asws] and my[saww] grandsons[asws] and my[saww] aromas of the days of my[saww] lifetime, pulpits of light, then He[azwj] will Say to them[asws] both: "Address!" They[asws] will both address with addresses no one from the children of the Prophets[as] and the Mursils[as] would have heard the like of it.

ثُمَّ يُنَادِي الْمُنَادِي وَ هُوَ جَبْرَئِيلُ ع أَيْنَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ أَيْنَ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ أَيْنَ مَرْيَمُ بِنْتُ عِمْرَانَ أَيْنَ آسِيَةُ بِنْتُ مُزَاحِمٍ أَيْنَ أُمُّ كُلْثُومٍ أُمُّ يَحْيَى بْنِ زَكَرِيَّا فَيَقُمْنَ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا أَهْلَ الْجَمْعِ لِمَنِ الْكَرَمُ الْيَوْمَ فَيَقُولُ مُحَمَّدٌ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

Then the caller would call out, and he is Jibraeel[as]: 'Where is (Syeda) Fatima Bint Muhammad[asws]? Where is (Syeda) Khadeeja Bint Khuwaylid[as]? Where is (Syeda) Maryam Bint Imran[as]? Where is Aasiya Bint Mazaham? Where is Kulsoom Umm Yahya Ibn Zakariya[as]?' So, they[as] will arise and Allah[azwj] Blessed and Exalted will Say: "O people of the gathering! For whom is the Generosity today?" Muhammad[saww], and Ali[asws], and Al-Hassan[asws] and Al-Husayn[asws] will say: '***For Allah, the One, the Subduer!" [40:16]***'.

فَيَقُولُ اللَّهُ تَعَالَى يَا أَهْلَ الْجَمْعِ إِنِّي قَدْ جَعَلْتُ الْكَرَمَ لِمُحَمَّدٍ وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ فَاطِمَةَ يَا أَهْلَ الْجَمْعِ طَأْطِئُوا الرُّءُوسَ وَ غُضُّوا الْأَبْصَارَ فَإِنَّ هَذِهِ فَاطِمَةُ تَسِيرُ إِلَى الْجَنَّةِ

Allah[azwj] the Exalted will Say: "O people of the gathering! I[azwj] have Made the generosity to be for Muhammad[saww], and Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], and (Syeda) Fatima[asws]. O people of the gathering! Lower your head and close your eyes, for this here is (Syeda) Fatima[asws] travelling to Paradise!"

فَيَأْتِيهَا جَبْرَئِيلُ بِنَاقَةٍ مِنْ نُوقِ الْجَنَّةِ مُدَبَّجَةَ الْجَنْبَيْنِ خِطَامُهَا مِنَ اللُّؤْلُؤِ الرَّطْبِ عَلَيْهَا رَحْلٌ مِنَ الْمَرْجَانِ فَتُنَاخُ بَيْنَ يَدَيْهَا فَتَرْكَبُهَا فَيَبْعَثُ اللَّهُ مِائَةَ أَلْفِ مَلَكٍ لِيَسِيرُوا عَنْ يَمِينِهَا وَ يَبْعَثُ إِلَيْهَا مِائَةَ أَلْفِ مَلَكٍ عَنْ يَسَارِهَا وَ يَبْعَثُ إِلَيْهَا مِائَةَ أَلْفِ مَلَكٍ يَحْمِلُونَهَا عَلَى أَجْنِحَتِهِمْ حَتَّى يُصَيِّرُوهَا عَلَى بَابِ الْجَنَّةِ

Jibraeel[-as] will bring her[-asws] a she-camel from the she-camels of Paradise, fat on both sides, its halter being of wet pearls. Upon it would be a saddle of coral. It would kneel in front of her[-asws] and she[-asws] would ride it. Then Allah[-azwj] will Send a hundred thousand Angels to travel on her[-asws] right, and Send to her a hundred thousand Angels to travel on her[-asws] left, and Send to her a hundred thousand Angels to carry her[-asws] upon their wings until they come with her[-asws] at the door of Paradise.

فَإِذَا صَارَتْ عِنْدَ بَابِ الْجَنَّةِ تَلْتَفِتُ فَيَقُولُ اللَّهُ يَا بِنْتَ حَبِيبِي مَا الْتِفَاتُكِ وَ قَدْ أَمَرْتُ بِكِ إِلَى جَنَّتِي فَتَقُولُ يَا رَبِّ أَحْبَبْتُ أَنْ يُعْرَفَ قَدْرِي فِي مِثْلِ هَذَا الْيَوْمِ

When she[-asws] comes to be at the door of Paradise, she[-asws] will turn around and Allah[-azwj] will Say: "O daughter[-asws] of My[-azwj] Beloved! What made you[-asws] turn around, and I[-azwj] have already Commanded with you[-asws] to My[-azwj] Paradise?" She[-asws] will say: 'O Lord[-azwj]! I[-asws] would love it if my[-asws] worth be known in the like of this Day'.

فَيَقُولُ اللَّهُ يَا بِنْتَ حَبِيبِي ارْجِعِي فَانْظُرِي مَنْ كَانَ فِي قَلْبِهِ حُبٌّ لَكِ أَوْ لِأَحَدٍ مِنْ ذُرِّيَّتِكِ خُذِي بِيَدِهِ فَأَدْخِلِيهِ الْجَنَّةَ

Allah[-azwj] will Say: "O daughter[-asws] of My[-azwj] Beloved, Return! Look at the one in whose heart is any love for you[-asws], or for anyone from your[-asws] offspring, grab his hand and enter him into Paradise!"

قَالَ أَبُو جَعْفَرٍ ع وَ اللَّهِ يَا جَابِرُ إِنَّهَا ذَلِكَ الْيَوْمَ لَتَلْتَقِطُ شِيعَتَهَا وَ مُحِبِّيهَا كَمَا يَلْتَقِطُ الطَّيْرُ الْحَبَّ الْجَيِّدَ مِنَ الْحَبِّ الرَّدِيءِ

Abu Ja'far[-asws] said: 'By Allah[-azwj], O Jabir! On that Day, she[-asws] will pick up her[-asws] Shias and ones who love her[-asws], just as the bird tends to pick up the good seed from the bad.

فَإِذَا صَارَ شِيعَتُهَا مَعَهَا عِنْدَ بَابِ الْجَنَّةِ يُلْقِي اللَّهُ فِي قُلُوبِهِمْ أَنْ يَلْتَفِتُوا فَإِذَا الْتَفَتُوا يَقُولُ اللَّهُ يَا أَحِبَّائِي مَا الْتِفَاتُكُمْ وَ قَدْ شَفَّعْتُ فِيكُمْ فَاطِمَةَ بِنْتَ حَبِيبِي فَيَقُولُونَ يَا رَبِّ أَحْبَبْنَا أَنْ يُعْرَفَ قَدْرُنَا فِي مِثْلِ هَذَا الْيَوْمِ

When her[-asws] Shias come to be with her[-asws] at the door of Paradise, Allah[-azwj] would Cast into their hearts that they should turn around. When they do turn around, Allah[-azwj] will Say: "O My[-azwj] Beloved ones! What Made you to turn around and Fatima[-asws] daughter of My[-azwj] Beloved has already interceded regarding you all?" They will say, 'O Lord[-azwj]! We would love it if our worth could be known in the like of this Day'.

فَيَقُولُ اللَّهُ يَا أَحِبَّائِي ارْجِعُوا وَ انْظُرُوا مَنْ أَحَبَّكُمْ لِحُبِّ فَاطِمَةَ انْظُرُوا مَنْ أَطْعَمَكُمْ لِحُبِّ فَاطِمَةَ انْظُرُوا مَنْ كَسَاكُمْ لِحُبِّ فَاطِمَةَ انْظُرُوا مَنْ سَقَاكُمْ شَرْبَةً فِي حُبِّ فَاطِمَةَ انْظُرُوا مَنْ رَدَّ عَنْكُمْ غَيْبَةً فِي حُبِّ فَاطِمَةَ فَخُذُوا بِيَدِهِ وَ أَدْخِلُوهُ الْجَنَّةَ

Allah[-azwj] will Say: "O My[-azwj] Beloved ones! Return and look at the ones who loved you for the love of (Syeda) Fatima[-asws]! Look at the ones who fed you for the love of Fatima[-asws]! Look at the ones who clothed you for the love of Fatima[-asws]! Look at the ones who quenched you a

drink for the sake of the love of Fatima-asws! Look at the one who repelled a backbite from you for the sake of the love of Fatima-asws, and grab his hand and enter him into Paradise!"

قَالَ أَبُو جَعْفَرٍ ع وَ اللَّهِ لَا يَبْقَى فِي النَّاسِ إِلَّا شَاكٌّ أَوْ كَافِرٌ أَوْ مُنَافِقٌ فَإِذَا صَارُوا بَيْنَ الطَّبَقَاتِ نَادُوا كَمَا قَالَ اللَّهُ تَعَالَى فَما لَنا مِنْ شافِعِينَ وَ لا صَدِيقٍ حَمِيمٍ فَيَقُولُونَ فَلَوْ أَنَّ لَنا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ

Abu Ja'far-asws said: 'By Allah-azwj! There is not remain among the people except a doubter, or a Kafir, or a hypocrite, then they come to be between the layers, they will call out just as Allah-azwj the Exalted Said: ***So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101] If only there was one more chance for us, we would be from the Momineen [26:102]***'.

قَالَ أَبُو جَعْفَرٍ ع هَيْهَاتَ هَيْهَاتَ مُنِعُوا مَا طَلَبُوا وَ لَوْ رُدُّوا لَعادُوا لِما نُهُوا عَنْهُ وَ إِنَّهُمْ لَكاذِبُونَ

Abu Ja'far-asws said: 'Far be it! Far be it! ***And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28]***''.[122]

60- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ ابْنِ قُولَوَيْهِ عَنِ الْحِمْيَرِيِّ عَنْ أَبِيهِ عَنِ الْبَرْقِيِّ عَنِ التَّفْلِيسِيِّ عَنْ أَبِي الْعَبَّاسِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ عَنِ الصَّادِقِ ع قَالَ: يَا فَضْلُ إِنَّمَا سُمِّيَ الْمُؤْمِنُ مُؤْمِناً لِأَنَّهُ يُؤْمِنُ عَلَى اللَّهِ فَيُجِيزُ اللَّهُ أَمَانَهُ

'Al-Amaali' of the sheykh Al Tusi - Al Mufeed, from Ibn Qawlawiya, from Al Humeyri, from his father Al Barqy, from Al Tafleysi, from Abu Al Abbas Al Fazl Bin Abdul Malik,

'From Al-Sadiq-asws having said: 'O Fazl! But rather the Momin has been named as a 'Momin', because he believes in Allah-azwj and Allah-azwj will Allow his amnesty'.

ثُمَّ قَالَ أَ مَا سَمِعْتَ اللَّهَ يَقُولُ فِي أَعْدَائِكُمْ إِذَا رَأَوْا شَفَاعَةَ الرَّجُلِ مِنْكُمْ لِصَدِيقِهِ يَوْمَ الْقِيَامَةِ فَما لَنا مِنْ شافِعِينَ وَ لا صَدِيقٍ حَمِيمٍ

Then he-asws said: 'Have you not heard Allah-azwj Saying regarding your enemies, when they see the intercession of the man from you for his friend on the Day of Qiyamah: ***So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]***?''.[123]

61- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ حَفْصٍ الْمُؤَذِّنِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي رِسَالَتِهِ إِلَى أَصْحَابِهِ قَالَ: وَ اعْلَمُوا أَنَّهُ لَيْسَ يُغْنِي عَنْكُمْ مِنَ اللَّهِ أَحَدٌ مِنْ خَلْقِهِ شَيْئاً لَا مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مَنْ دُونَ ذَلِكَ فَمَنْ سَرَّهُ أَنْ يَنْفَعَهُ شَفَاعَةُ الشَّافِعِينَ عِنْدَ اللَّهِ فَلْيَطْلُبْ إِلَى اللَّهِ أَنْ يَرْضَى عَنْهُ

'Al Kafi' - Ali, from his father, from Ibn Fazal, from Hafs Al Mowzan,

'From Abu Abdullah-asws in his-asws letter to his-asws companions: 'And know that no one from His-azwj creatures can avail you anything from Allah-azwj, neither an Angel of Proximity, nor a Mursil Prophet-as, nor from besides that. So, the one whom it cheers that he should benefit

[122] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 59
[123] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 60

from the intercession of the intercessors in the Presence of Allah-azwj, then let him seek to Allah-azwj that He-azwj be Pleased with him''.[124]

62- فر، تفسير فرات بن إبراهيم عَنْ سُلَيْمَانَ بْنِ مُحَمَّدٍ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ دَخَلَ رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ عَلَى فَاطِمَةَ وَ هِيَ حَزِينَةٌ فَقَالَ لَهَا مَا حَزَنَكِ يَا بُنَيَّةِ قَالَتْ يَا أَبَةِ ذَكَرْتُ الْمَحْشَرَ وَ وُقُوفَ النَّاسِ عُرَاةً يَوْمَ الْقِيَامَةِ

'Furat Bin Ibrahim' - From Suleyman Bin Muhammad, by his chain from Ibn Abbas who said,

'I heard Amir Al-Momineen-asws saying: 'One day Rasool-Allah-saww came to (Syeda) Fatima-asws and she-asws was grieving, so he-saww said to her-asws: 'What makes you-asws grieve, O daughter-asws?' She-asws said: 'O father-saww! You-saww had mentioned the gathering and the pausing of the people bare on the Day of Qiyamah'.

فَقَالَ يَا بُنَيَّةِ إِنَّهُ لَيَوْمٌ عَظِيمٌ وَ لَكِنْ قَدْ أَخْبَرَنِي جَبْرَئِيلُ عَنِ اللَّهِ عَزَّ وَ جَلَّ أَنَّهُ قَالَ أَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْأَرْضُ يَوْمَ الْقِيَامَةِ أَنَا ثُمَّ أَبِي إِبْرَاهِيمُ ثُمَّ بَعْلُكِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

He-saww said: 'O daughter-asws! It is a great Day, but Jibraeel-as has informed me-saww from Allah-azwj Mighty and Majestic that He-azwj Said that the first one the ground would be split from on the Day of Qiyamah would be I-saww, then my-saww father-as Ibrahim-as, then your-asws husband Ali-asws Bin Abu Talib-asws.

ثُمَّ يَبْعَثُ اللَّهُ إِلَيْكِ جَبْرَئِيلَ فِي سَبْعِينَ أَلْفَ مَلَكٍ فَيَضْرِبُ عَلَى قَبْرِكِ سَبْعَ قِبَابٍ مِنْ نُورٍ ثُمَّ يَأْتِيكِ إِسْرَافِيلُ بِثَلَاثِ حُلَلٍ مِنْ نُورٍ فَيَقِفُ عِنْدَ رَأْسِكِ فَيُنَادِيكِ يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ قُومِي إِلَى مَحْشَرِكِ

Then Allah-azwj would Send Jibraeel-as to you-asws among seventy thousand Angels, and he-as will strike seven domes of light upon your-asws grave. Then Israfeel-as will come to you with three garments of light, and he-as will pause by your-asws head and call out to you-asws: 'O Fatima Bint Muhammad-asws! Arise to your-asws gathering!'

فَتَقُومِينَ آمِنَةً رَوْعَتُكِ مَسْتُورَةً عَوْرَتُكِ فَيُنَاوِلُكِ إِسْرَافِيلُ الْحُلَلَ فَتَلْبَسِينَهَا وَ يَأْتِيكِ رُوفَائِيلُ بِنَجِيبَةٍ مِنْ نُورٍ زِمَامُهَا مِنْ لُؤْلُؤٍ رَطْبٍ عَلَيْهَا مِحَفَّةٌ مِنْ ذَهَبٍ فَتَرْكَبِينَهَا وَ يَقُودُ رُوفَائِيلُ بِزِمَامِهَا وَ بَيْنَ يَدَيْكِ سَبْعُونَ أَلْفَ مَلَكٍ بِأَيْدِيهِمْ أَلْوِيَةُ التَّسْبِيحِ

You-asws will be arising safe of fear, your-asws bareness being veiled, and Israfeel-as would give you-asws the garments, and you-asws will wear these. And Rowfaeel-as will come to you-asws with a ride of light, its reins being of wet pearls, upon it being a carriage of gold, and Rowfaeel-as would be guiding it by its reins, and in front of you-asws will be seventy thousand Angels having the flags of Glorification in their hands.

فَإِذَا جَدَّ بِكِ السَّيْرُ اسْتَقْبَلَتْكِ سَبْعُونَ أَلْفَ حَوْرَاءَ يَسْتَبْشِرُونَ بِالنَّظَرِ إِلَيْكِ بِيَدِ كُلِّ وَاحِدَةٍ مِنْهُنَّ مِجْمَرَةٌ مِنْ نُورٍ يَسْطَعُ مِنْهَا رِيحُ الْعُودِ مِنْ غَيْرِ نَارٍ وَ عَلَيْهِنَّ أَكَالِيلُ الْجَوْهَرِ مُرَصَّعَةٌ بِالزَّبَرْجَدِ الْأَخْضَرِ فَيُسْرِعْنَ عَنْ يَمِينِكِ

When the travel is renewed with you-asws, seventy thousand Houries would welcome you been overjoyed with looking at you-asws. In the hand of every one of them would be a brazier of

[124] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 61

light, the aroma of Oud would be spreading from these without there being a fire, and upon them would be garlands of jewellery inlaid with the green emeralds. They will travel on your-asws right.

فَإِذَا سِرْتِ مِنْ قَبْرِكِ اسْتَقْبَلَتْكِ مَرْيَمُ بِنْتُ عِمْرَانَ فِي مِثْلِ مَنْ مَعَكِ مِنَ الْحُورِ فَتُسَلِّمُ عَلَيْكِ وَ تَسِيرُ هِيَ وَ مَنْ مَعَهَا عَنْ يَسَارِكِ ثُمَّ تَسْتَقْبِلُكِ أُمُّكِ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ أَوَّلُ الْمُؤْمِنَاتِ بِاللَّهِ وَ بِرَسُولِهِ وَ مَعَهَا سَبْعُونَ أَلْفَ مَلَكٍ بِأَيْدِيهِمْ أَلْوِيَةُ التَّكْبِيرِ

When you-asws pass from your-asws grave, Maryam Bint Imran-as would welcome you among the ones with you-asws from the Houries, and greet upon you-asws. She-as and the ones with her-as would travel on your-asws left. Then you-asws will be welcomed by your-asws mother Khadeeja-as Bint Khuwaylid-as, the first believing woman in Allah-azwj and His-azwj Rasool-saww, and with her-as would be seventy thousand Angels, in their hands would be flags of *Takbeer*.

فَإِذَا قَرُبْتِ مِنَ الْجَمْعِ اسْتَقْبَلَتْكِ حَوَّاءُ فِي سَبْعِينَ أَلْفَ حَوْرَاءَ وَ مَعَهَا آسِيَةُ بِنْتُ مُزَاحِمٍ فَتَسِيرَانِ هُمَا وَ مَنْ مَعَهُمَا مَعَكِ فَإِذَا تَوَسَّطْتِ الْجَمْعَ وَ ذَلِكَ أَنَّ اللَّهَ يَجْمَعُ الْخَلَائِقَ فِي صَعِيدٍ وَاحِدٍ فَتَسْتَوِي بِهِمُ الْأَقْدَامُ

When you-asws come near to the gathering, Hawa-as will welcome you-as among seventy thousand Houries, and with her-as would be Aasiya Bint Mazaham-as, and they-as two and the ones with them-as would travel with you-asws. When you-asws come to the middle of the gathering, and that is because Allah-azwj would Gather the creatures in one plain, the feet would be settled with them.

ثُمَّ يُنَادِي مُنَادٍ مِنْ تَحْتِ الْعَرْشِ يُسْمِعُ الْخَلَائِقَ غُضُّوا أَبْصَارَكُمْ حَتَّى تَجُوزَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ ص وَ مَنْ مَعَهَا فَلَا يَنْظُرُ إِلَيْكِ يَوْمَئِذٍ إِلَّا إِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ يَطْلُبُ آدَمُ حَوَّاءَ فَيَرَاهَا مَعَ أُمِّكِ خَدِيجَةَ أَمَامَكِ

Then a Call will Call out from beneath the Throne, the creatures would hear: “Shut your eyes until (Syeda) Fatima-asws Bint Muhammad-saww and the ones with her-asws cross over!” Thus, no one will look at you on the Day except Ibrahim-as the Friend of the Beneficent and Ali-asws Bin Abu Talib-asws, and Adam-as would seek Hawa-as and he-as see her-as to be with your-asws mother-as Khadeeja-as in front of you-asws.

ثُمَّ يُنْصَبُ لَكِ مِنْبَرٌ مِنَ النُّورِ فِيهِ سَبْعُ مَرَاقٍ بَيْنَ الْمِرْقَاةِ إِلَى الْمِرْقَاةِ صُفُوفُ الْمَلَائِكَةِ بِأَيْدِيهِمْ أَلْوِيَةُ النُّورِ وَ يَصْطَفُّ الْحُورُ الْعِينُ عَنْ يَمِينِ الْمِنْبَرِ وَ عَنْ يَسَارِهِ وَ أَقْرَبُ النِّسَاءِ مِنْكِ عَنْ يَسَارِكِ حَوَّاءُ وَ آسِيَةُ

Then a pulpit of light will be set up for you-asws wherein would be seven stairways, between the stairway to the stairway would be rows of Angels. In their hands would be flags of light, and the maiden Houries would line up on the right of the pulpit and on its left; and the closest of the womenfolk from you-asws on your-asws left would be Hawa-as and Aasiya-as.

فَإِذَا صِرْتِ فِي أَعْلَى الْمِنْبَرِ أَتَاكِ جَبْرَئِيلُ فَيَقُولُ لَكِ يَا فَاطِمَةُ سَلِي حَاجَتَكِ فَتَقُولِينَ يَا رَبِّ أَرِنِي الْحَسَنَ وَ الْحُسَيْنَ فَيَأْتِيَانِكِ وَ أَوْدَاجُ الْحُسَيْنِ تَشْخُبُ دَماً وَ هُوَ يَقُولُ يَا رَبِّ خُذْ لِيَ الْيَوْمَ حَقِّي مِمَّنْ ظَلَمَنِي

When you-asws come to be at the top of the pulpit, Jibraeel-as will come to you-asws and say to you-asws: ‘O Fatima-asws! Ask your-asws need!’ You-asws would say: ‘O Lord-azwj! Show me-asws Al-

Hassan[-asws] and Al-Husayn[-asws]'. They will be brought to you[-asws] and the veins of Al-Husayn[-asws] would be trickling blood and he[-asws] would be saying: 'O Lord[-azwj]! Take my[-asws] right today from the ones who oppressed me[-asws]'.

فَيَغْضَبُ عِنْدَ ذَلِكَ الْجَلِيلُ وَ يَغْضَبُ لِغَضَبِهِ جَهَنَّمُ وَ الْمَلَائِكَةُ أَجْمَعُونَ فَتَزْفِرُ جَهَنَّمُ عِنْدَ ذَلِكَ زَفْرَةً ثُمَّ يَخْرُجُ فَوْجٌ مِنَ النَّارِ وَ يَلْتَقِطُ قَتَلَةَ الْحُسَيْنِ وَ أَبْنَاءَهُمْ وَ أَبْنَاءَ أَبْنَائِهِمْ وَ يَقُولُونَ يَا رَبِّ إِنَّا لَمْ نَحْضُرِ الْحُسَيْنَ

The Majestic will be Wrathful at that, and Hell would be furious at His[-azwj] Wrath along with the entirety of the Angels. Hell would exhale an exhalation during that. Then an army would come out from the Fire and pick up the killers of Al-Husayn[-asws] and their sons and sons of their sons, and they would be saying, 'O Lord[-azwj]! We did not attend (the killing of) Al-Husayn[-asws] (in the world)!'

فَيَقُولُ اللَّهُ لِزَبَانِيَةِ جَهَنَّمَ خُذُوهُمْ بِسِيمَاهُمْ بِزُرْقَةِ الْأَعْيُنِ وَ سَوَادِ الْوُجُوهِ خُذُوا بِنَوَاصِيهِمْ فَأَلْقُوهُمْ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ فَإِنَّهُمْ كَانُوا أَشَدَّ عَلَى أَوْلِيَاءِ الْحُسَيْنِ مِنْ آبَائِهِمُ الَّذِينَ حَارَبُوا الْحُسَيْنَ فَقَتَلُوهُ فَتَسْمَعِينَ أَشْهَقَتَهُمْ فِي جَهَنَّمَ

Allah[-azwj] will Say to the Zabaniyya (Angels) of Hell: "Seize them by their forehead, by the blueness of the eyes, and blackness of the faces. Seize by their forelocks and Cast them into the lowest level of the Fire, for they used to be severe upon the friends of Al-Husayn[-asws] from their fathers, those who had battled Al-Husayn[-asws] and they killed him[-asws]" So you will hear their screams in Hell.

ثُمَّ يَقُولُ جَبْرَئِيلُ يَا فَاطِمَةُ سَلِي حَاجَتَكِ فَتَقُولِينَ يَا رَبِّ شِيعَتِي فَيَقُولُ اللَّهُ قَدْ غَفَرْتُ لَهُمْ فَتَقُولِينَ يَا رَبِّ شِيعَةُ وُلْدِي فَيَقُولُ اللَّهُ قَدْ غَفَرْتُ لَهُمْ فَتَقُولِينَ يَا رَبِّ شِيعَةُ شِيعَتِي فَيَقُولُ اللَّهُ انْطَلِقِي فَمَنِ اعْتَصَمَ بِكِ فَهُوَ مَعَكِ فِي الْجَنَّةِ

Then Jibraeel[-as] will say: 'O Fatima[-asws]! Ask your[-asws] need'. You[-asws] would say: 'O Lord[-azwj]! My[-asws] Shias!' Allah[-azwj] will Say: "I[-saww] hereby Forgive them!" You[-asws] would say, 'O Lord[-azwj]! Shias of my[-asws] children!' Allah[-azwj] will Say: "I[-azwj] hereby Forgive them!" You[-asws] would say: 'O Lord[-azwj]! Shias of my[-asws] Shias'. Allah[-azwj] will Say: 'Go, so the one who attaches with you[-asws], would be with you[-asws] in Paradise'.

فَعِنْدَ ذَلِكَ تَوَدُّ الْخَلَائِقُ أَنَّهُمْ كَانُوا فَاطِمِيِّينَ فَتَسِيرِينَ وَ مَعَكِ شِيعَتُكِ وَ شِيعَةُ وُلْدِكِ وَ شِيعَةُ أَمِيرِ الْمُؤْمِنِينَ آمِنَةً رَوْعَاتُهُمْ مَسْتُورَةً عَوْرَاتُهُمْ قَدْ ذَهَبَتْ عَنْهُمُ الشَّدَائِدُ وَ سَهُلَتْ لَهُمُ الْمَوَارِدُ يَخَافُ النَّاسُ وَ هُمْ لَا يَخَافُونَ وَ يَظْمَأُ النَّاسُ وَ هُمْ لَا يَظْمَئُونَ

At that, the creatures would wish they had been Fatimids. You[-asws] will travel, and with you[-asws] would be your[-asws] Shias, and Shias of your[-asws] children, and Shias of Amir Al-Momineen[-asws], their fear secured, their nakedness covered, the difficulties having gone away from them, and the resources eased for them. The people would fear and they will not be fearing, and the people would be thirsty and they will not be thirsty.

فَإِذَا بَلَغْتِ بَابَ الْجَنَّةِ تَلَقَّتْكِ اثْنَا عَشَرَ أَلْفَ حَوْرَاءَ لَمْ يَتَلَقَّيْنَ أَحَداً قَبْلَكِ وَ لَا يَتَلَقَّيْنَ أَحَداً كَانَ بَعْدَكِ بِأَيْدِيهِمْ حِرَابٌ مِنْ نُورٍ عَلَى نَجَائِبَ مِنْ نُورٍ جِلَالُهَا مِنَ الذَّهَبِ الْأَصْفَرِ وَ الْيَاقُوتِ أَزِمَّتُهَا مِنْ لُؤْلُؤٍ رَطْبٍ عَلَى كُلِّ نَجِيبٍ نُمْرُقَةٌ مِنْ سُنْدُسٍ

When you-asws reach the door of Paradise, twelve thousand Houries would meet you-asws, and they would not have met anyone else before you-asws, nor will they be meeting anyone else after you-asws. In their hands would be flames of light upon holders of light, its shine being of yellow gold and rubies, its holders of wet pearls, upon every holder would be a small pillow of silk.

فَإِذْ دَخَلْتِ الْجَنَّةَ تَبَاشَرُ بِكِ أَهْلُهَا وَ وُضِعَ لِشِيعَتِكِ مَوَائِدُ مِنْ جَوْهَرٍ عَلَى عُمُدٍ مِنْ نُورٍ فَيَأْكُلُونَ مِنْهَا وَ النَّاسُ فِي الْحِسَابِ وَ هُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خالِدُونَ الْحَدِيثَ

When you-asws do enter Paradise, its inhabitants would sprinkle (incense water) on you, and tables of gems would be placed upon pillars of light. They will be eating from it while the people would be in the Reckoning, and they (shias) would be in whatever they desire for themselves, for all eternity' – the Hadeeth'.[125]

63- م، تفسير الإمام عليه السلام قَوْلُهُ تَعَالَى وَ لكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ قَالَ آمَنَ بِالْيَوْمِ الْآخِرِ يَوْمِ الْقِيَامَةِ الَّتِي أَفْضَلُ مَنْ يُوَافِيهَا مُحَمَّدٌ سَيِّدُ النَّبِيِّينَ وَ بَعْدَهُ عَلِيٌّ أَخُوهُ وَ صَفِيُّهُ سَيِّدُ الْوَصِيِّينَ

'Tafseer of the Imam (Hassan Al-Askari-asws) - The Words of the Exalted: ***But the righteous is the one who believes in Allah, and the Last Day [2:177]***, He (Imam Hassan Al-Askari-asws said): '***And*** - believe in, ***the Last Day*** – Day of Qiyamah in which the most superior one to be Fulfilled with, would be Muhammad-saww, Chief of the Mursils-as, and after him-asws would be Ali-asws, his-saww brother, and his-saww successor-asws, Chief of the succesors-asws.

وَ الَّتِي لَا يَحْضُرُهَا مِنْ شِيعَةِ مُحَمَّدٍ أَحَدٌ إِلَّا أَضَاءَتْ فِيهَا أَنْوَارُهُ فَسَارَ فِيهَا إِلَى جَنَّاتِ النَّعِيمِ هُوَ وَ إِخْوَانُهُ وَ أَزْوَاجُهُ وَ ذُرِّيَّاتُهُ وَ الْمُحْسِنُونَ إِلَيْهِ وَ الدَّافِعُونَ فِي الدُّنْيَا عَنْهُ

And (the Day) in which no one from his-asws Shias would be present except there would be an increase in his light during it, so they will be travelling in it to the Gardens of Bliss, him and his brothers, and his wives, and his offspring, the doer of good to him, and the defenders of his in the world.

وَ لَا يَحْضُرُهَا مِنْ أَعْدَاءِ مُحَمَّدٍ أَحَدٌ إِلَّا غَشِيَتْهُ ظُلُمَاتُهَا فَتَسِيرُ فِيهَا إِلَى الْعَذَابِ الْأَلِيمِ هُوَ وَ شُرَكَاؤُهُ فِي عَقْدِهِ وَ دِينِهِ وَ مَذْهَبِهِ وَ الْمُتَقَرِّبُونَ كَانُوا فِي الدُّنْيَا إِلَيْهِ لِغَيْرِ تَقِيَّةٍ لَحَفَتْهُمْ مِنْهُ

Nor would anyone from the enemies of Muhammad-saww be present except its darkness would overwhelm him, so he would travel in it to the painful Punishment, him and his associates in his beliefs, and his religion, and his doctrines, and those who were going closer to them when they were in the world, without there being dissimulation, to get their rights from him.

الَّتِي تُنَادِي الْجِنَانُ فِيهَا إِلَيْنَا أَوْلِيَاءَ مُحَمَّدٍ وَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ شِيعَتَهُمَا وَ عَنَّا أَعْدَاءَ مُحَمَّدٍ وَ عَلِيٍّ ع وَ أَهْلَ مُخَالَفَتِهِمَا

[125] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 62

(And the Day) in which the Gardens would be calling out: ‘To us! To us, O friends of Muhammad[-saww] and Ali[-asws] and their[-asws] Shias!’ And ‘Away from us! Away from us, enemies of Muhammad[-saww] and Ali[-asws] and the people who opposed them[-asws]!’

وَ تُنَادِي النِّيرَانُ عَنَّا عَنَّا أَوْلِيَاءَ مُحَمَّدٍ وَ عَلِيٍّ ع وَ شِيعَتَهُمَا وَ إِلَيْنَا إِلَيْنَا أَعْدَاءَ مُحَمَّدٍ وَ عَلِيٍّ وَ شِيعَتَهُمَا

And the Fires would be calling out: ‘Away from us! Away from us, friends of Muhammad[-saww] and Ali[-asws] and their[-asws] Shias!’ And, ‘To us! To us, enemies of Muhammad[-saww] and Ali[-asws] and their[-asws] Shias!’

تَقُولُ الْجِنَانُ يَا مُحَمَّدُ وَ يَا عَلِيُّ إِنَّ اللَّهَ أَمَرَنَا بِطَاعَتِكُمَا وَ أَنْ تَأْذَنَا فِي الدُّخُولِ إِلَيْنَا مَنْ تُدْخِلَانِهِ فَامْلَئَانَا بِشِيعَتِكُمَا مَرْحَباً بِهِمْ وَ أَهْلًا وَ سَهْلًا

The Day (in which) the Gardens would be saying: ‘O Muhammad[-saww], and O Ali[-asws]! Allah[-azwj] the Exalted Commanded us with being obedient to you[-asws] both, and that we (only) Permit the entry into us the ones whom you[-asws] (permit to) enter. Therefore, fill us with your[-asws] Shias. Welcome to them, welcome to them!’

وَ تَقُولُ النِّيرَانُ يَا مُحَمَّدُ وَ يَا عَلِيُّ إِنَّ اللَّهَ تَعَالَى أَمَرَنَا بِطَاعَتِكُمَا وَ أَنْ تُحْرِقَ بِنَا مَنْ تَأْمُرَانِنَا بِحَرْقِهِ بِنَا فَامْلَئَانَا بِأَعْدَائِكُمَا

And the Fires would be saying: ‘O Muhammad[-saww] and O Ali[-asws]! Allah[-azwj] the Exalted Commanded us with being obedient to you[-asws] both, and he should be incinerated with us, the one whom your[-asws] both order with his incineration. Therefore, fill us with your[-asws] enemies!’’[126]

64- ع، علل الشرائع أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ حَنَانٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَا تَسْأَلُوهُمْ فَتُكَلِّفُونَا قَضَاءَ حَوَائِجِهِمْ يَوْمَ الْقِيَامَةِ

‘Ilal Al Sharaie’ - My father, from Ahmad Bin Idrees, from Hanan who said,

‘I heard Abu Ja’far[-asws] saying: ‘Do not ask them (Non-Shias for anything) for you will encumber (burden) us[-asws] upon fulling their needs on the Day of Qiyamah’’.[127]

65- وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَا تَسْأَلُوهُمُ الْحَوَائِجَ فَتَكُونُوا لَهُمُ الْوَسِيلَةَ إِلَى رَسُولِ اللَّهِ ص فِي الْقِيَامَةِ

And by this chain, said,

‘Abu Ja’far[-asws] said: ‘Do not ask them (non-Shias) for the needs, for you will become a means for them to (reach) Rasool-Allah[-saww] during the Day of Qiyamah’’.[128]

66- ع، علل الشرائع بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع إِذَا كَانَ يَوْمُ الْقِيَامَةِ بَعَثَ اللَّهُ الْعَالِمَ وَ الْعَابِدَ فَإِذَا وَقَفَا بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ قِيلَ لِلْعَابِدِ انْطَلِقْ إِلَى الْجَنَّةِ وَ قِيلَ لِلْعَالِمِ قِفْ تَشْفَعْ لِلنَّاسِ بِحُسْنِ تَأْدِيبِكَ لَهُمْ

‘Ilal Al Sharaie’ - By his chain,

[126] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 63
[127] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 64
[128] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 65

‘From Abu Abdullah[asws] having said: ‘When it will be the Day of Qiyamah, Allah[azwj] will Resurrect the scholar and the worshipper. So, when they both pause in front of Allah[azwj] Mighty and Majestic, He[azwj] will Say to the worshipper: “Go to Paradise!” And He[azwj] will Say to the scholar: “Pause! Intercede for the people due to your[asws] excellence of your having educated them![129]

67- ختص، الإختصاص رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ أَهْلِ بَيْتٍ يَدْخُلُ وَاحِدٌ مِنْهُمُ الْجَنَّةَ إِلَّا دَخَلُوا أَجْمَعِينَ الْجَنَّةَ قِيلَ وَ كَيْفَ ذَلِكَ

‘Al Ikhtisas’ - It is reported from Abu Abdullah[asws] having said: ‘Rasool-Allah[saww] said: ‘There is none from a family, one of them enters Paradise, except they will all enter Paradise’. It was said, ‘And how is that?’

قَالَ يَشْفَعُ فِيهِمْ فَيُشَفَّعُ حَتَّى يَبْقَى الْخَادِمُ فَيَقُولُ يَا رَبِّ خُوَيْدِمَتِي قَدْ كَانَتْ تَقِينِي الْحَرَّ وَ الْقُرَّ فَيُشَفَّعُ فِيهَا

He[asws] said: ‘He would intercede regarding them, and he would intercede until there will (only) remain the servant, and he will say, ‘O Lord[azwj]! He served me, and he used to save me from the heat and the cold, so Intercede regarding these’’.[130]

68- ما، الأمالي للشيخ الطوسي ابْنُ عُبْدُونٍ عَنِ ابْنِ الزُّبَيْرِ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ رِزْقٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَسْتَخِفُّوا بِشِيعَةِ عَلِيٍّ فَإِنَّ الرَّجُلَ مِنْهُمْ لَيَشْفَعُ لِعَدَدِ رَبِيعَةَ وَ مُضَرَ

‘Al-Amaali’ of the sheykh Al Tusi - Ibn Abdoun, from Ibn Al Zubeyr, from Ali Bin Al-Hassan Bin Fazal, from Al Abbas Ibn Aamir, from Ahmad Bin Eazq, from Muhammad Bin Abdul Rahman,

‘From Abu Abdullah[asws] having said: ‘Rasool-Allah[saww] said: ‘Do not take the Shias of Ali[asws] lightly, for the man from them would intercede for the number of (tribes of) Rabie and Muzar’’.[131]

69- فر، تفسير فرات بن إبراهيم فُرَاتُ بْنُ إِبْرَاهِيمَ الْكُوفِيُّ مُعَنْعَناً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِينَا وَ فِي شِيعَتِنَا قَوْلُهُ تَعَالَى فَما لَنا مِنْ شافِعِينَ وَ لا صَدِيقٍ حَمِيمٍ وَ ذَلِكَ أَنَّ اللَّهَ تَعَالَى يُفَضِّلُنَا وَ يُفَضِّلُ شِيعَتَنَا حَتَّى إِنَّا لَنَشْفَعُ وَ يَشْفَعُونَ فَإِذَا رَأَى ذَلِكَ مَنْ لَيْسَ مِنْهُمْ قَالُوا فَما لَنا مِنْ شافِعِينَ وَ لا صَدِيقٍ حَمِيمٍ

‘Tafseer Furat Bin Ibrahim’ - Furat Bin Ibrahim Al Kufy,

‘From Ja’far[asws] Bin Muhammad[asws], from his[asws] father[asws] having said: ‘This Verse was Revealed regarding us[asws] and regarding our[asws] Shias, the Words of the Exalted: ***So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]***, and that is because Allah[azwj] the Exalted will Prefer us[asws] and our[asws] Shias to the extent we[asws] will be interceding and they would be interceding, so when the ones who aren’t from them see that,

[129] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 66
[130] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 67
[131] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 68

they will say, '***So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]***''.[132]

70- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عُمَرَ بْنِ أَبَانٍ عَنْ عَبْدِ الْحَمِيدِ الْوَابِشِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ إِنَّ لَنَا جَاراً يَنْتَهِكُ الْمَحَارِمَ كُلَّهَا حَتَّى إِنَّهُ لَيَتْرُكُ الصَّلَاةَ فَضْلًا عَنْ غَيْرِهَا فَقَالَ سُبْحَانَ اللَّهِ وَ أَعْظَمَ ذَلِكَ أَ لَا أُخْبِرُكُمْ بِمَنْ هُوَ شَرٌّ مِنْهُ قُلْتُ بَلَى

'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazzaal, from Ali Bin Uqba, form Umar Bin Abaan, from Abdul Hameed Al-Wabishy, who has narrated the following:

Abu Ja'far[-asws] said, when I said from him[-asws], 'We have a neighbour who violates all the Prohibitions to the extent that he leaves the Prayer as well, among other matters'. He[-asws] said: 'Glory be to Allah[-azwj]! And that is a great matter. However, shall I[-asws] inform you of the one who is eviler than him?' I said, 'Yes'.

قَالَ النَّاصِبُ لَنَا شَرٌّ مِنْهُ أَمَا إِنَّهُ لَيْسَ مِنْ عَبْدٍ يُذْكَرُ عِنْدَهُ أَهْلُ الْبَيْتِ فَيَرِقُّ لِذِكْرِنَا إِلَّا مَسَحَتِ الْمَلَائِكَةُ ظَهْرَهُ وَ غُفِرَ لَهُ ذُنُوبُهُ كُلُّهَا إِلَّا أَنْ يَجِيءَ بِذَنْبٍ يُخْرِجُهُ مِنَ الْإِيمَانِ وَ إِنَّ الشَّفَاعَةَ لَمَقْبُولَةٌ وَ مَا تُقْبَلُ فِي نَاصِبٍ

He[-asws] said: 'The one who is hostile to us[-asws] (*Nasibi*) is more evil than him. But rather, there is none from the servant in whose presence the People[-asws] of the Household are mentioned and he sympathises with our[-asws] remembrance, except that the Angels wipe his back, and all of his sins are Forgiven unless he commits a sin which takes him out of the '*Eman*' (faith), and his intercession is Accepted whilst it is not acceptable for the *Nasibi* (hostile one).

وَ إِنَّ الْمُؤْمِنَ لَيَشْفَعُ لِجَارِهِ وَ مَا لَهُ حَسَنَةٌ فَيَقُولُ يَا رَبِّ جَارِي كَانَ يَكُفُّ عَنِّي الْأَذَى فَيَشْفَعُ فِيهِ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنَا رَبُّكَ وَ أَنَا أَحَقُّ مَنْ كَافَى عَنْكَ فَيُدْخِلُهُ الْجَنَّةَ وَ مَا لَهُ مِنْ حَسَنَةٍ

And that the Momin will intercede for his neighbour even if there is no good deed to his credit. He will say, 'O Lord[-azwj]! My neighbour used to restrain himself from hurting me', so he will intercede for him'. So Allah[-azwj] Blessed and Exalted will say: "I[-azwj] am your Lord[-azwj] and more Right to Suffice for you. He[-azwj] will Enter him in Paradise although there will be no good deeds to his credit.

وَ إِنَّ أَدْنَى الْمُؤْمِنِينَ شَفَاعَةً لَيَشْفَعُ لِثَلَاثِينَ إِنْسَاناً فَعِنْدَ ذَلِكَ يَقُولُ أَهْلُ النَّارِ فَما لَنا مِنْ شافِعِينَ وَ لا صَدِيقٍ حَمِيمٍ

And that the lowest of the 'Momineen' (Believers) would intercede for thirty people. When that happens, the inhabitants of the Fire will say, '***So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]***''.[133]

71- كا، الكافي الْعِدَّةُ عَنْ سَهْلٍ عَنِ ابْنِ سِنَانٍ عَنْ سَعْدَانَ عَنْ سَمَاعَةَ قَالَ: كُنْتُ قَاعِداً مَعَ أَبِي الْحَسَنِ الْأَوَّلِ ع وَ النَّاسُ فِي الطَّوَافِ فِي جَوْفِ اللَّيْلِ فَقَالَ يَا سَمَاعَةُ إِلَيْنَا إِيَابُ هَذَا الْخَلْقِ وَ عَلَيْنَا حِسَابُهُمْ فَمَا كَانَ لَهُمْ مِنْ ذَنْبٍ بَيْنَهُمْ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ حَتَمْنَا عَلَى اللَّهِ فِي تَرْكِهِ لَنَا فَأَجَابَنَا إِلَى ذَلِكَ وَ مَا كَانَ بَيْنَهُمْ وَ بَيْنَ النَّاسِ اسْتَوْهَبْنَاهُ مِنْهُمْ وَ أَجَابُوا إِلَى ذَلِكَ وَ عَوَّضَهُمُ اللَّهُ عَزَّ وَ جَلَّ

[132] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 69
[133] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 70

'Al Kafi' - Sahl Bin Ziyad, from Ibn Sinan, from Sa'daan, from Sama'at who said:

I was seated with Abu Al-Hassan the First[asws], and the people were in the *Tawaaf* in the middle of the night, so he[asws] said: 'O Sama'at! To us[asws] is the eventual return of these people, and on us[asws] is their Accounting. So, there is none from their sins between them and Allah[azwj] Mighty and Majestic, but it has been Ordained by Allah[azwj] for it to be left to us[asws] so we[asws] will respond to that, and there is nothing between them and the people, but they should ask it from us[asws] and I[asws] will respond to that, and Allah[azwj] Mighty and Majestic would Recompense them for it'.[134]

72- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ الْقَاسِمِ بْنِ عُبَيْدٍ مُعَنْعَناً عَنْ بِشْرِ بْنِ شُرَيْحٍ الْبَصْرِيِ قَالَ: قُلْتُ لِمُحَمَّدِ بْنِ عَلِيٍّ ع أَيَّةُ آيَةٍ فِي كِتَابِ اللَّهِ أَرْجَى قَالَ مَا يَقُولُ فِيهَا قَوْمُكَ

'Furaat Bin Ibrahim' - Muhammad Bin Al Qasim Bin Ubeyd, from Bashr Bin Shareef Al Basry who said,

'I said to Muhammad[asws] Bin Ali[asws], 'Which Verse in the Book of Allah[azwj] is most hopeful?' He[asws] said: 'What are your people saying regarding it?'

قَالَ قُلْتُ يَقُولُونَ يا عِبادِيَ الَّذِينَ أَسْرَفُوا عَلى أَنْفُسِهِمْ لا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ قَالَ لَكِنَّا أَهْلَ الْبَيْتِ لَا نَقُولُ ذَلِكَ

He (the narrator) said, 'I said, 'They are saying, ***'O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, [39:53]***'. He[asws] said: 'But we[asws] the People[asws] of the Household are not saying that'.

قَالَ قُلْتُ فَأَيَّ شَيْءٍ تَقُولُونَ فِيهَا قَالَ نَقُولُ وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضى الشَّفَاعَةُ وَ اللَّهِ الشَّفَاعَةُ وَ اللَّهِ الشَّفَاعَةُ

He (the narrator) said, 'I said, 'So which thing are you[asws] saying regarding it?' He[asws] said: 'We[asws] are saying: '***And soon your Lord will Give you, so you will be pleased [93:5]*** – the intercession. By Allah[azwj]! The intercession. By Allah[azwj]! The intercession.[135]

73- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص أَحِبُّوا مَوَالِيَنَا مَعَ حُبِّكُمْ لِآلِنَا هَذَا زَيْدُ بْنُ حَارِثَةَ وَ ابْنُ أُسَامَةَ بْنِ زَيْدٍ مِنْ خَوَاصِّ مَوَالِينَا فَأَحِبُّوهُمَا فَوَ الَّذِي بَعَثَ مُحَمَّداً بِالْحَقِّ نَبِيّاً لَيَنْفَعُكُمْ حُبُّهُمَا

'Tafsser of the Imam Hassan (Al-Askari[asws] said): 'Rasool-Allah[saww] said: 'Group of people! Be loving to our[asws] friends along with your love for our[asws] Progeny[asws]. This Zayd Bin Haris and his son Asama are from the special ones of our[asws] friends, therefore love them both, for, by the One[azwj] Who Sent Muhammad[saww] with the Truth as a Prophet[saww], having their love would benefit you'.

قَالُوا وَ كَيْفَ يَنْفَعُنَا حُبُّهُمَا قَالَ إِنَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَامَةِ عَلِيّاً صَلَوَاتُ اللَّهِ عَلَيْهِ بِخَلْقٍ كَثِيرٍ أَكْثَرَ مِنْ رَبِيعَةَ وَ مُضَرَ بِعَدَدِ كُلِّ وَاحِدٍ مِنْهُمْ فَيَقُولَانِ يَا أَخَا رَسُولِ اللَّهِ هَؤُلَاءِ أَحَبُّونَا بِحُبِّ مُحَمَّدٍ رَسُولِ اللَّهِ وَ بِحُبِّكَ

[134] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 71
[135] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 72

They said, ‘And how would having their love benefit us?’ He[-saww] said: ‘They would both be coming to Ali[-asws] on the Day of Qiyamah with a great number of people from those who love them, more than (the people of tribes of) Rabi’a and Muzar, by a number of each one of them, and they would be saying, ‘O brother[-asws] of Rasool-Allah[-saww]! They loved us due to their love for Muhammad[-saww], Rasool[-saww] of Allah[-azwj] and due to your[-asws] love’.

فَيَكْتُبُ عَلِيٌّ ع جُوزُوا عَلَى الصِّرَاطِ سَالِمِينَ وَ ادْخُلُوا الْجِنَانَ فَيَعْبُرُونَ عَلَيْهِ وَ يَرِدُونَ الْجَنَّةَ سَالِمِينَ وَ ذَلِكَ أَنَّ أَحَداً لَا يَدْخُلُ الْجَنَّةَ مِنْ سَائِرِ أُمَّةِ مُحَمَّدٍ ص إِلَّا بِجَوَازٍ مِنْ عَلِيٍّ ع

Ali[-asws] would write out a permit for them to cross over the Bridge, and they would be crossing over it and be arriving at Paradise safely. And that is because no one can enter Paradise, from the rest of the community of Muhammad[-saww], except by a permit from Ali[-asws].

فَإِنْ أَرَدْتُمُ الْجَوَازَ عَلَى الصِّرَاطِ سَالِمِينَ وَ دُخُولَ الْجِنَانِ غَانِمِينَ فَأَحِبُّوا بَعْدَ حُبِّ مُحَمَّدٍ وَ آلِهِ مَوَالِيَهُ

Thus, if you want the permit to cross upon the Bridge safely, and enter into Paradise as successful ones, then be loving, after having the love of Muhammad[-saww] and his[-saww] Progeny[-asws], his[-asws] love.

ثُمَّ إِنْ أَرَدْتُمْ أَنْ يُعَظِّمَ مُحَمَّدٌ وَ عَلِيٌّ ع عِنْدَ اللَّهِ مَنَازِلَكُمْ فَأَحِبُّوا شِيعَةَ مُحَمَّدٍ وَ عَلِيٍّ وَ جِدُّوا فِي قَضَاءِ حَوَائِجِ الْمُؤْمِنِينَ فَإِنَّ اللَّهَ تَعَالَى إِذَا أَدْخَلَكُمْ مَعَاشِرَ شِيعَتِنَا وَ مُحِبِّينَا الْجِنَانَ نَادَى مُنَادِيهِ فِي تِلْكَ الْجِنَانِ يَا عِبَادِيَ قَدْ دَخَلْتُمُ الْجَنَّةَ بِرَحْمَتِي فَتَقَاسَمُوهَا عَلَى قَدْرِ حُبِّكُمْ لِشِيعَةِ مُحَمَّدٍ وَ عَلِيٍّ وَ قَضَاءِ حُقُوقِ إِخْوَانِكُمُ الْمُؤْمِنِينَ

Then, if you want that Muhammad[-saww] and Ali[-asws] to magnify your status in the Presence of Allah[-azwj], then be loving to the Shias of Muhammad[-saww] and Ali[-asws], and strive in the fulfilment of the needs of your brethren, the Momineen, for Allah[-azwj] the Exalted, Enters you all into Paradise, group of our[-asws] Shias and those that love us[-asws], a caller would call you in those Gardens: “You have entered into Paradise, O My[-azwj] servants, by My[-azwj] Mercy, and it would be apportioned upon a measurement of your love for the Shias of Muhammad[-saww] and Ali[-asws] and your fulfilment of the needs of your brethren, the Momineen!’

فَأَيُّهُمْ كَانَ أَشَدَّ لِلشِّيعَةِ حُبّاً وَ لِحُقُوقِ إِخْوَانِهِمُ الْمُؤْمِنِينَ أَشَدَّ قَضَاءً كَانَتْ دَرَجَاتُهُ فِي الْجِنَانِ أَعْلَى حَتَّى إِنَّ فِيهِمْ مَنْ يَكُونُ أَرْفَعَ مِنَ الْآخَرِ بِمَسِيرَةِ خَمْسِمِائَةِ سَنَةٍ تَرَابِيعِ قُصُورٍ وَ جِنَانٍ

Whichever of them who was of more intense love for the Shias, and more excellent in fulfilling the rights of his brethren, the Momineen, his levels in the Gardens would be higher, to the extent that among them would happen to be higher than the other – by a travel distance of one hundred thousand years, in the magnificence of the castles and gardens’’.[136]

74- عد، العقائد اعتقادنا في الشفاعة أنها لمن ارتضي دينه من أهل الكبائر و الصغائر فأما التائبون من الذنوب فغير محتاجين إلى الشفاعة

(Majlisi says) ‘Our belief regarding the intercession is that it is for the one who Religion He[-azwj] is Pleased with from the people of the major sins and the minor sins. As for the repentants

[136] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 73

from the sins, so they are not needy to the intercession. (P.S. – This paragraph is not a Hadeeth)

و قال النبي ص من لم يؤمن بشفاعتي فلا أناله الله شفاعتي

'And the Prophet-as said: 'O who does not believe in my-saww intercession, so Allah-azwj will not Let him attain my-saww intercession''.[137]

75- وَ قَالَ ص لَا شَفِيعَ أَنْجَحُ مِنَ التَّوْبَةِ وَ الشَّفَاعَةُ لِلْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ وَ الْمُؤْمِنِينَ وَ الْمَلَائِكَةِ وَ فِي الْمُؤْمِنِينَ مَنْ يَشْفَعُ مِثْلَ رَبِيعَةَ وَ مُضَرَ وَ أَقَلُّ الْمُؤْمِنِينَ شَفَاعَةً مَنْ يَشْفَعُ لِثَلَاثِينَ إِنْسَاناً وَ الشَّفَاعَةُ لَا تَكُونُ لِأَهْلِ الشَّكِّ وَ الشِّرْكِ وَ لَا لِأَهْلِ الْكُفْرِ وَ الْجُحُودِ بَلْ يَكُونُ لِلْمُؤْمِنِينَ مِنْ أَهْلِ التَّوْحِيدِ

And he-saww said: 'There is no intercession more rescuing than the repentance; and the interceding is for the Prophets-as, and the succesors-asws, and the Momineen, and the Angels, and regarding the Momineen there is interceding like (the tribes of) Rabie and Muzar, and the lowest of the Momineen would intercede for the ones he intercedes for, thirty people, and the intercession cannot happen to be for the people of doubt and the *Shirk*, nor for the people of Kufr and the rejection, but it happens to be for the Momineen from the people of *Tawheed* (Unitarians)''.[138]

76- لي، الأمالي للصدوق بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ: كَأَنِّي أَنْظُرُ إِلَى ابْنَتِي فَاطِمَةَ وَ قَدْ أَقْبَلَتْ يَوْمَ الْقِيَامَةِ عَلَى نَجِيبٍ مِنْ نُورٍ عَنْ يَمِينِهَا سَبْعُونَ أَلْفَ مَلَكٍ وَ عَنْ يَسَارِهَا سَبْعُونَ أَلْفَ مَلَكٍ وَ خَلْفَهَا سَبْعُونَ أَلْفَ مَلَكٍ تَقُودُ مُؤْمِنَاتِ أُمَّتِي إِلَى الْجَنَّةِ

'Al-Amaali' of Al-Sadouq - By his chain from Ibn Abbas,

'From the Prophet-saww having said: 'It is as if I-saww am looking at my-saww daughter-asws Fatima-asws, and she-asws has come on the Day of Qiyamah upon a ride of light. One her-asws right are seventy thousand Angels, and on her-asws left are seventy thousand Angels, and behind her-asws are seventy thousand Angels, guiding the *Mominaat* of my-saww community to Paradise.

فَأَيُّمَا امْرَأَةٍ صَلَّتْ فِي الْيَوْمِ وَ اللَّيْلَةِ خَمْسَ صَلَوَاتٍ وَ صَامَتْ شَهْرَ رَمَضَانَ وَ حَجَّتْ بَيْتَ اللَّهِ الْحَرَامَ وَ زَكَّتْ مَالَهَا وَ أَطَاعَتْ زَوْجَهَا وَ وَالَتْ عَلِيّاً بَعْدِي دَخَلَتِ الْجَنَّةَ بِشَفَاعَةِ ابْنَتِي فَاطِمَةَ الْخَبَرَ

Whichever woman who prays during the day and the night, five *Salat*s, and Fasts the Month of Ramazan, and performs Hajj of the Sacred House of Allah-azwj, and gives *Zakat* of her wealth, and obeys her husband, and considers Ali-asws as a ruler after me-saww, would enter Paradise by the intercession of my-saww daughter (Syeda) Fatima-asws' – the Hadeeth'.[139]

77- مِنْ كِتَابِ فَضَائِلِ الشِّيعَةِ لِلصَّدُوقِ، رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَشْفَعُ فِي الْمُذْنِبِ مِنْ شِيعَتِنَا فَأَمَّا الْمُحْسِنُونَ فَقَدْ نَجَاهُمُ اللَّهُ

From the book 'Fazaail Al Shia' of Al-Sadouq, by his chain,

[137] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 74
[138] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 75
[139] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 76

‘From Abu Abdullah-asws having said: ‘When it will be the Day of Qiyamah, we-asws will intercede regarding the sinner from our-asws Shias. As for the good doers, Allah-azwj would rescue them’’.[140]

78- مِنْ كِتَابِ صِفَاتِ الشِّيعَةِ لِلصَّدُوقِ، رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنْ عَمَّارٍ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِكُلِّ مُؤْمِنٍ خَمْسُ سَاعَاتٍ يَوْمَ الْقِيَامَةِ يَشْفَعُ فِيهَا

From the book ‘Sifaat Al Shia’ of Al-Sadouq, by his chain from Amaar Al Sabity,

‘From Abu Abdullah-asws having said: ‘For every Momin there are five timings on the Day of Qiyamah, he would be interceded for during it’’.[141]

79- وَ عَنْ أَبِيهِ عَنِ الْحِمْيَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ أَبِي الْحَسَنِ ع قَالَ: شِيعَتُنَا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ يَحُجُّونَ الْبَيْتَ الْحَرَامَ وَ يَصُومُونَ شَهْرَ رَمَضَانَ وَ يُوَالُونَ أَهْلَ الْبَيْتِ وَ يَتَبَرَّءُونَ مِنْ أَعْدَائِهِمْ وَ سَاقَ الْحَدِيثَ إِلَى أَنْ قَالَ وَ إِنَّ أَحَدَهُمْ لَيَشْفَعُ فِي مِثْلِ رَبِيعَةَ وَ مُضَرَ فَيُشَفِّعُهُ اللَّهُ فِيهِمْ لِكَرَامَتِهِ عَلَى اللَّهِ عَزَّ وَ جَلَّ

And from his father, from Al Humeyri, from Ahmad Bin Muhammad, from Ibn Abu Najran,

‘From Abu Al-Hassan-asws having said: ‘Our-asws Shias are those who are establishing the *Salat*, and are giving the *Zakat*, and are performing Hajj of the Sacred House, and are Fasting the Month of Ramazan, and are loyal to the People-asws of the Household, and are disavowing from their-asws enemies’ – and he continued the Hadeeth up to he-asws said: ‘And that one of them would be seeking intercession regarding the like of (number of the tribes of) Rabie and Muzar, so Allah-azwj will Intercede regarding them due to his dignity with Allah-azwj Mighty and Majestic’’.[142]

80- مِنْ كِتَابِ التَّمْحِيصِ، عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ كَانَ رَسُولُ اللَّهِ ص يَقُولُ لَا تَسْتَخِفُّوا بِفُقَرَاءِ شِيعَةِ عَلِيٍّ وَ عِتْرَتِهِ مِنْ بَعْدِهِ فَإِنَّ الرَّجُلَ مِنْهُمْ لَيَشْفَعُ لِمِثْلِ رَبِيعَةَ وَ مُضَرَ

From the book ‘Al Tamheys’,

‘From Abu Al-Hassan-asws the 1st having said: ‘Rasool-Allah-saww was saying: ‘Do not hold in light estimation the poor Shias of Ali-asws and his-asws Family-asws from after him-asws, for the man from them would intercede for the likes of (the number of the tribes of) Rabie and Muzar’’.[143]

81 دَعَوَاتُ الرَّاوَنْدِيِّ، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قَالَ أَبُو الْحَسَنِ ع إِذَا كَانَتْ لَكَ حَاجَةٌ إِلَى اللَّهِ فَقُلِ

‘Da’waat’ of Al Rawandy, from Sama’at Bin Mihran who said,

‘Abu Al-Hassan-asws said: ‘Whenever there was a need for you to Allah-azwj, then say:

[140] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 77
[141] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 78
[142] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 79
[143] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 80

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ فَإِنَّ لَهُمَا عِنْدَكَ شَأْناً مِنَ الشَّأْنِ وَ قَدْراً مِنَ الْقَدْرِ فَبِحَقِّ ذَلِكَ الشَّأْنِ وَ ذَلِكَ الْقَدْرِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا

'O Allah-azwj! I ask You-azwj by the right of Muhammad-saww and Ali-asws, for them-asws both there are glories from the glory, and worth from the worth. By the right of that glory, and that worth, Send *Salawat* upon Muhammad-saww and the Progeny of Muhammad-saww, and that You-azwj should do such and such with me'.

فَإِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ لَمْ يَبْقَ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مُؤْمِنٌ مُمْتَحَنٌ إِلَّا وَ هُوَ يَحْتَاجُ إِلَيْهِمَا فِي ذَلِكَ الْيَوْمِ

When it will be the Day of Qiyamah, there will neither remain an Angel of Proximity, nor a Mursil Prophet-as, nor a Tested Momin except that he would be needy to them-asws both during that Day''.[144]

82- م، تفسير الإمام عليه السلام عَنِ النَّبِيِّ ص قَالَ: أَمَا إِنَّ مِنْ شِيعَةِ عَلِيٍّ ع لَمَنْ يَأْتِي يَوْمَ الْقِيَامَةِ وَ قَدْ وُضِعَ لَهُ فِي كِفَّةِ سَيِّئَاتِهِ مِنَ الْآثَامِ مَا هُوَ أَعْظَمُ مِنَ الْجِبَالِ الرَّوَاسِي وَ الْبِحَارِ السَّيَّارَةِ تَقُولُ الْخَلَائِقُ هَلَكَ هَذَا الْعَبْدُ فَلَا يَشُكُّونَ أَنَّهُ مِنَ الْهَالِكِينَ وَ فِي عَذَابِ اللَّهِ مِنَ الْخَالِدِينَ

'Tafseer of the Imam (Hassan Al-Askari-asws) - From the Prophet-saww having said: 'But, from the Shias of Ali-asws would be the one who would come on the Day of Qiyamah, and there would be placed for him in the scale of his evil deeds from the sins what is greater than the mountain peaks and the waves of the ocean. The creatures would be saying, 'This servant is destroyed. There is no doubt he is from the destroyed ones, and would be from the eternal ones in the Punishment of Allah-azwj.

فَيَأْتِيهِ النِّدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى يَا أَيُّهَا الْعَبْدُ الْجَانِي هَذِهِ الذُّنُوبُ الْمُوبِقَاتُ فَهَلْ بِإِزَائِهَا حَسَنَةٌ تُكَافِئُهَا وَ تَدْخُلُ الْجَنَّةَ بِرَحْمَةِ اللَّهِ أَوْ تَزِيدُ عَلَيْهَا فَتَدْخُلُهَا بِوَعْدِ اللَّهِ يَقُولُ الْعَبْدُ لَا أَدْرِي

There would come a call from Allah-azwj Mighty and Majestic: "O you servant, the wrong-doer, the offender! These are major sins (upon you). Are there, in their stead, any good deeds to suffice these, so you can enter Paradise of Allah-azwj by the Mercy of Allah-azwj, or an increase upon these (good deeds), so you can enter it?" The servant would be saying, 'I don't know'.

فَيَقُولُ مُنَادِي رَبِّنَا عَزَّ وَ جَلَّ إِنَّ رَبِّي يَقُولُ نَادِ فِي عَرَصَاتِ الْقِيَامَةِ أَلَا إِنَّ فُلَانَ بْنَ فُلَانٍ مِنْ بَلَدِ كَذَا وَ كَذَا وَ قَرْيَةِ كَذَا وَ كَذَا قَدْ رُهِنَ بِسَيِّئَاتِهِ كَأَمْثَالِ الْجِبَالِ وَ الْبِحَارِ وَ لَا حَسَنَةَ بِإِزَائِهَا فَأَيُّ أَهْلِ هَذَا الْمَحْشَرِ كَانَتْ لِي عِنْدَهُ يَدٌ أَوْ عَارِفَةٌ فَلْيُعْنِنِي بِمُجَازَاتِي عَنْهَا فَهَذَا أَوَانُ شِدَّةِ حَاجَتِي إِلَيْهَا

The caller of our Lord-azwj Mighty and Majestic would call out: 'My Lord-azwj is saying: "Call out in the plains of the Day of Qiyamah, 'I am so and so from the people of such and such city. I have been mortgaged by evil deeds which are like the mountain and the sea and there are no good deeds for me in my account. Whoever of the people of this plain who has a hand (of favour) for me, or knows me, so let him help me with my being rescued from it, for this is the time of my most intense need to it'.

[144] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 81

فَيُنَادِي الرَّجُلُ بِذَلِكَ فَأَوَّلُ مَنْ يُجِيبُهُ عَلِيُّ بْنُ أَبِي طَالِبٍ لَبَّيْكَ لَبَّيْكَ لَبَّيْكَ أَيُّهَا الْمُمْتَحَنُ فِي مَحَبَّتِي الْمَظْلُومُ بِعَدَاوَتِي

The man would call out with that, and the first one who answers him would be Ali[-asws] Bin Abu Talib[-asws]: 'Here I[-asws] am! Here I[-asws] am, O you, the one being tried regarding my[-asws] love, the one oppressed by my[-asws] enemies.

ثُمَّ يَأْتِي هُوَ وَ مَنْ مَعَهُ عَدَدٌ كَثِيرٌ وَ جَمٌّ غَفِيرٌ وَ إِنْ كَانُوا أَقَلَّ عَدَداً مِنْ خُصَمَائِهِ الَّذِينَ لَهُمْ قِبَلَهُ الظُّلَامَاتُ

Then he[-asws] would come, and with him[-asws] would be a large number and a myriad (of people), and even though they would be fewer in number than his[-asws] disputants – those who had grievances before him[-asws].

فَيَقُولُ ذَلِكَ الْعَدَدُ يَا أَمِيرَ الْمُؤْمِنِينَ نَحْنُ إِخْوَانُهُ الْمُؤْمِنُونَ كَانَ بِنَا بَارّاً وَ لَنَا مُكْرِماً وَ فِي مُعَاشَرَتِهِ إِيَّانَا مَعَ كَثْرَةِ إِحْسَانِهِ إِلَيْنَا مُتَوَاضِعاً وَ قَدْ نَزَلْنَا لَهُ عَنْ جَمِيعِ طَاعَاتِنَا وَ بَذَلْنَاهَا لَهُ

That number would be saying, 'O Amir Al-Momineen[-asws]! We are his brothers, the Momineen. He was righteous with us, and he was honourable to us, and in his community he was assisting us along with a lot of his favours to us, he was modest, and we have brought down for him the entirety of our acts of obedience and make it to be for him'.

فَيَقُولُ عَلِيٌّ ع فَبِمَا ذَا تَدْخُلُونَ جَنَّةَ رَبِّكُمْ فَيَقُولُونَ بِرَحْمَةِ اللَّهِ الْوَاسِعَةِ الَّتِي لَا يَعْدَمُهَا مَنْ وَالاكَ وَ وَالَى آلَكَ يَا أَخَا رَسُولِ اللَّهِ

Ali[-asws] would be saying: 'Then by what would you be entering Paradise of your Lord[-azwj]?' They would be saying, 'By His[-azwj] Mercy, the Capacious, which there is no remoteness from the one who loves you[-asws] and befriends your[-asws] friends, O brother[-asws] of Rasool-Allah[-saww]!'

فَيَأْتِي النِّدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى يَا أَخَا رَسُولِ اللَّهِ هَؤُلَاءِ إِخْوَانُهُ الْمُؤْمِنُونَ قَدْ بَذَلُوا لَهُ فَأَنْتَ مَا ذَا تَبْذُلُ لَهُ فَإِنِّي أَنَا الْحَكَمُ مَا بَيْنِي وَ بَيْنَهُ مِنَ الذُّنُوبِ قَدْ غَفَرْتُهَا لَهُ بِمُوَالاتِهِ إِيَّاكَ وَ مَا بَيْنَهُ وَ بَيْنَ عِبَادِي مِنَ الظُّلَامَاتِ فَلَا بُدَّ مِنْ فَصْلِي بَيْنَهُ وَ بَيْنَهُمْ

A call would come from Allah[-azwj] Mighty and Majestic: "O brother[-asws] of Rasool-Allah[-saww]! These are your[-asws] brothers, the Momineen. They have made it to be for him (what could rescue him), so what is that which you[-asws] are making it to be for him, for I[-azwj] am the Judge of what is between Me[-azwj] and him, from the sins which I[-azwj] have Forgiven for him due to his being in your[-asws] Wilayah, and whatever is between him and My[-azwj] servants from the wrongs, so it is inevitable from the Judgmental decision between him and them".

فَيَقُولُ عَلِيٌّ ع يَا رَبِّ أَفْعَلُ مَا تَأْمُرُنِي

Ali[-asws] would be saying: 'O Lord[-azwj]! I[-asws] will do whatever You[-azwj] Command me[-asws] to'.

فَيَقُولُ اللَّهُ يَا عَلِيُّ اضْمَنْ لِخُصَمَائِهِ تَعْوِيضَهُمْ عَنْ ظُلَامَاتِهِمْ قِبَلَهُ

Allah[-azwj] Mighty and Majestic would be Saying: "O Ali[-asws]! Guarantee to his disputants that you[-asws] would be compensating them for his wrongdoings upon them".

فَيَضْمَنُ لَهُمْ عَلِيٌّ ع ذَلِكَ وَ يَقُولُ لَهُمْ اقْتَرِحُوا عَلَى مَا شِئْتُمْ أُعْطِكُمْ عِوَضاً مِنْ ظُلَامَاتِكُمْ قِبَلَهُ

Ali-asws would be guaranteeing that to them and he-asws would be saying to them: 'Suggest to me-asws whatever you so desire to, I-asws shall give it to you instead for the wrongdoings from him'.

فَيَقُولُونَ يَا أَخَا رَسُولِ اللَّهِ تَجْعَلُ لَنَا بِإِزَاءِ ظُلَامَتِنَا قِبَلَهُ ثَوَابَ نَفَسٍ مِنْ أَنْفَاسِكَ لَيْلَةَ بَيْتُوتَتِكَ عَلَى فِرَاشِ مُحَمَّدٍ ص

They would be saying, 'O brother-asws of Rasool-Allah-saww! (We want) you-asws to make it to be for us, as a compensation of his wrongdoings to us, the Rewards of one breath of your-asws breathing on the night you-asws spent upon the bed of Muhammad-saww, (the night of Hijra)'.

فَيَقُولُ عَلِيٌّ ع قَدْ وَهَبْتُ ذَلِكَ لَكُمْ

Ali-asws would be saying: 'I-asws have gifted that to you all'.

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ فَانْظُرُوا يَا عِبَادِيَ الْآنَ إِلَى مَا نِلْتُمُوهُ مِنْ عَلِيٍّ فِدَاءً لِصَاحِبِهِ مِنْ ظُلَامَاتِكُمْ وَ يُظْهِرُ لَهُمْ ثَوَابَ نَفَسٍ وَاحِدٍ فِي الْجِنَانِ مِنْ عَجَائِبِ قُصُورِهَا وَ خَيْرَاتِهَا فَيَكُونُ ذَلِكَ مَا يُرْضِي اللَّهُ بِهِ خُصَمَاءَ أُولَئِكَ الْمُؤْمِنِينَ

Allah-azwj Mighty and Majestic would be Saying: "Look now, O My-azwj servants, at what you have attained from Ali-asws Bin Abu Talib-asws, as expiation for the wrongdoings of your companion on you!". And there would be displayed for them, the Rewards of one breath (of Ali-asws), in the Gardens, from its wonderful castles and its goodness(es). Thus, there would be happen to be from that, what Allah-azwj would Please them with – the disputants to those *Momineen*.

ثُمَّ يُرِيهِمْ بَعْدَ ذَلِكَ مِنَ الدَّرَجَاتِ وَ الْمَنَازِلِ مَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ وَ لَا خَطَرَ عَلَى بَالِ بَشَرٍ

Then, after that, they would be shown from the levels and the stations – that which neither has an eye seen, nor has an ear heard, nor has the mind of a human conceived of.

يَقُولُونَ يَا رَبَّنَا هَلْ بَقِيَ مِنْ جِنَانِكَ شَيْءٌ إِذَا كَانَ هَذَا كُلُّهُ لَنَا فَأَيْنَ تَحِلُّ سَائِرُ عِبَادِكَ الْمُؤْمِنِينَ وَ الْأَنْبِيَاءُ وَ الصِّدِّيقُونَ وَ الشُّهَدَاءُ وَ الصَّالِحُونَ وَ يُخَيَّلُ إِلَيْهِمْ عِنْدَ ذَلِكَ أَنَّ الْجَنَّةَ بِأَسْرِهَا قَدْ جُعِلَتْ لَهُمْ

They would be saying, 'O our Lord-azwj! Does there remain anything from Your-azwj paradise (for anybody else), when it was so that all of this is for us? Whereabouts would Your-azwj servants, the Momineen, and the Prophets-as, and the truthful, and the martyrs, and the righteous would be?' And they would be thinking during that, that Paradise in its entirety has been Made to be for them (only).

فَيَأْتِي النِّدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى يَا عِبَادِي هَذَا ثَوَابُ نَفَسٍ مِنْ أَنْفَاسِ عَلِيِّ بْنِ أَبِي طَالِبٍ الَّذِي اقْتَرَحْتُمُوهُ عَلَيْهِ قَدْ جَعَلَهُ لَكُمْ فَخُذُوهُ وَ انْظُرُوا

A call would come from Allah-azwj Mighty and Majestic: "O My-saww servants! This is the Reward of one breath from the breathing of Ali-asws Bin Abu Talib-asws, which you had suggested to him-asws. He-asws has made it to be for you all. Therefore, take it and look around!"

فَيَصِيرُونَ هُمْ وَ هَذَا الْمُؤْمِنُ الَّذِي عَوَّضَهُ عَلِيٌّ ع فِي تِلْكَ الْجِنَانِ ثُمَّ يَرَوْنَ مَا يُضِيفُهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى مَمَالِكِ عَلِيٍّ ع فِي الْجِنَانِ مَا هُوَ أَضْعَافُ مَا بَذَلَهُ عَنْ وَلِيِّهِ الْمُوَالِي لَهُ مِمَّا شَاءَ مِنَ الْأَضْعَافِ الَّتِي لَا يَعْرِفُهَا غَيْرُهُ

They would be coming - them and this *Momin* whom Ali[-asws] compensated on his behalf, to those Gardens. Then they would be seeing what Allah[-azwj] Mighty and Majestic has Added to the kingdoms of Ali[-asws] in the Garden, what would be a multiple of what he[-asws] made to be on behalf of his[-asws] friend, to the friends of his[-asws], from whatever Allah[-azwj] Mighty and Majestic so Desires, from the additions which none knows apart from Him[-azwj].

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَ ذلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ الْمُعَدَّةُ لِمُخَالِفِي أَخِي وَ وَصِيِّي عَلِيِّ بْنِ أَبِي طَالِبٍ ع

Then Rasool-Allah[-saww] said: '***Is that a better lodgement or the tree of Zaqqum? [37:62]*** – The (lodgement) prepared for the adversaries of my[-saww] brother[-asws], and my[-saww] successor Ali[-asws] Bin Abu Talib[-asws].[145]

83- شي، تفسير العياشي عَنْ يَعْقُوبَ الْأَحْمَرِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعَدْلُ الْفَرِيضَةُ

'Tafseer Al Ayaashi' - From Yaqoub Al Ahmar,

'From Abu Abdullah[-asws] having said: 'The justice – the Obligation.[146]

84- وَ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعَدْلُ فِي قَوْلِ أَبِي جَعْفَرٍ ع الْفِدَاءُ.

And from Ibrahim Bin Al Fazal,

'From Abu Abdullah[-asws] having said: 'The justice in the word of Abu Ja'far[-asws], the redemption''.[147]

85- شي، تفسير العياشي عَنْ أَسْبَاطٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُهُ لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفاً وَ لَا عَدْلًا قَالَ الصَّرْفُ النَّافِلَةُ وَ الْعَدْلُ الْفَرِيضَةُ

'Tafseer Al-Ayyashi' - From Asbat who said,

'I said to Abu Abdullah[-asws], 'His[-azwj] Words: Neither will Allah[-azwj] Accept from him any compensation nor ransom. He[-asws] said: 'The exchange – the Optional (*Salat*s), and the justice – the Obligatory (*Salats*)''.[148]

86- شي، تفسير العياشي عَنْ أَبَانِ بْنِ تَغْلِبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْمُؤْمِنَ لَيَشْفَعُ يَوْمَ الْقِيَامَةِ لِأَهْلِ بَيْتِهِ فَيُشَفَّعُ فِيهِمْ حَتَّى يَبْقَى خَادِمُهُ فَيَقُولُ فَيَرْفَعُ سَبَّابَتَيْهِ يَا رَبِّ خُوَيْدِمِي كَانَ يَقِينِي الْحَرَّ وَ الْبَرْدَ فَيُشَفَّعُ فِيهِ

'Tafseer Al-Ayyashi' - From Aban Bin Tabligh who said,

[145] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 82
[146] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 83
[147] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 84
[148] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 85

'I heard Abu Abdullah-asws saying: 'The Momin will intercede on the Day of Qiyamah for his family, and he will keep interceding for them until there will remain his servant (only), and he will be saying – and raise his fingers – 'O Lord-azwj! He served me and was saving me from the heat and the cold'. He-azwj will Intercede regarding him''.[149]

باب 22 الصراط

CHAPTER 22 – THE BRIDGE

الآيات الفجر إِنَّ رَبَّكَ لَبِالْمِرْصادِ

The Verses – (Surah) Al-Fajr: ***Surely, your Lord is Ever-watchful [89:14]***

وَ رُوِيَ عَنْ عَلِيٍّ ع أَنَّ مَعْنَاهُ إِنَّ رَبَّكَ قَادِرٌ عَلَى أَنْ يَجْزِيَ أَهْلَ الْمَعَاصِي جَزَاءَهُمْ

And it is reported from Ali-asws: 'Its meaning is that your Lord-azwj is Able upon Recompensing the disobedient people, their Recompense'.

وَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: الْمِرْصَادُ قَنْطَرَةٌ عَلَى الصِّرَاطِ لَا يَجُوزُهَا عَبْدٌ بِمَظْلِمَةٍ

And from Al Said, he said: 'The 'Ever'Watchful' is the watching out upon the Bridge. No servant with a grievance (against him) will cross it'.

1- لي، الأمالي للصدوق ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنْ مُحَمَّدٍ الْبَرْقِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: النَّاسُ يَمُرُّونَ عَلَى الصِّرَاطِ طَبَقَاتٍ وَ الصِّرَاطُ أَدَقُّ مِنَ الشَّعْرِ وَ مِنْ حَدِّ السَّيْفِ فَمِنْهُمْ مَنْ يَمُرُّ مِثْلَ الْبَرْقِ وَ مِنْهُمْ مَنْ يَمُرُّ مِثْلَ عَدْوِ الْفَرَسِ وَ مِنْهُمْ مَنْ يَمُرُّ حَبْواً وَ مِنْهُمْ مَنْ يَمُرُّ مَشْياً وَ مِنْهُمْ مَنْ يَمُرُّ مُتَعَلِّقاً قَدْ تَأْخُذُ النَّارُ مِنْهُ شَيْئاً وَ تَتْرُكُ شَيْئاً

'Al-Amaali' of Al-Sadouq - Ibn Al Waleed, from Al Safar, from Ibn Isa, from Muhammad Al Barqy, from Al Qasim Bin Muhammad Al Jowhary, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah-asws having said: 'The people would be passing upon the Bridge in layers, and the Bridge is thinner than the hair and (sharper) than the sharpness of the sword. From them would be one who will pass like the lightning, and from them would be one who will pass like the galloping of the horse, and from them would be one who will pass like crawling, and from them would be one who will pass walking, and from them would be one who will pass clinging, the Fire taking something from him and leaving something''.[150]

2- فس، تفسير القمي أَبِي عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ وَ جِيءَ يَوْمَئِذٍ بِجَهَنَّمَ سُئِلَ عَنْ ذَلِكَ رَسُولُ اللَّهِ ص فَقَالَ أَخْبَرَنِي الرُّوحُ الْأَمِينُ أَنَّ اللَّهَ لَا إِلَهَ غَيْرُهُ إِذَا بَرَّزَ الْخَلَائِقَ وَ جَمَعَ الْأَوَّلِينَ وَ الْآخِرِينَ أُتِيَ بِ جَهَنَّمَ تُقَادُ بِأَلْفِ زِمَامٍ يَقُودُهَا مِائَةُ أَلْفِ مَلَكٍ مِنَ الْغِلَاظِ الشِّدَادِ

[149] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 86
[150] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 1

'Tafseer Al-Qummi' - My father, from Amro Bin Usman, from Jabir,

'From Abu Ja'far[asws] having said: 'When this Verse was Revealed: ***And on that Day they would come with Hell. [89:23]***, Rasool-Allah[saww] was asked about that, so he[saww] said: 'The Trustworthy Spirit informed me that Allah[azwj], there is no god apart from Him[azwj], when He[azwj] Send forth the creatures, He[azwj] would Gather the former ones and the latter ones, they would come with Hell pulled by a thousand reins, a thousand Angels of severe cruelly would be pulling it.

لَهَا هَدَّةٌ وَ غَضَبٌ وَ زَفِيرٌ وَ شَهِيقٌ وَ إِنَّهَا لَتَزْفِرُ الزَّفْرَةَ فَلَوْ لَا أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَخَّرَهُمْ لِلْحِسَابِ لَأَهْلَكَتِ الْجَمْعَ ثُمَّ يَخْرُجُ مِنْهَا عُنُقٌ فَيُحِيطُ بِالْخَلَائِقِ الْبَرِّ مِنْهُمْ وَ الْفَاجِرِ

For it would be an echo, and wrath, and exhalation and inhalation. And it will exhale the exhalation, so if Allah[azwj] Mighty and Majestic had not Delayed them for the Reckoning, it would have destroyed the (people of the) gathering. Then a neck will come out from it and encompass the creatures, the righteous ones from them and the immoral.

فَمَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ عَبْداً مِنْ عِبَادِهِ مَلَكاً وَ لَا نَبِيّاً إِلَّا يُنَادِي رَبِّ نَفْسِي نَفْسِي وَ أَنْتَ يَا نَبِيَّ اللَّهِ تُنَادِي أُمَّتِي أُمَّتِي

There is no creature of Allah[azwj], a servant from His[azwj] servants, Angel, or Prophet[as] except that he would call out, 'O Lord[azwj], (save) my soul! (save) my soul! Whilst you[saww], O Prophet[saww] of Allah[azwj] would be saying: 'O Lord[azwj], (save) my[saww] community! (save) My[saww] community!'

ثُمَّ يُوضَعُ عَلَيْهَا الصِّرَاطُ أَدَقُّ مِنَ الشَّعْرَةِ وَ أَحَدُّ مِنَ السَّيْفِ عَلَيْهَا ثَلَاثُ قَنَاطِرَ فَأَمَّا وَاحِدَةٌ فَعَلَيْهَا الْأَمَانَةُ وَ الرَّحِمُ وَ أَمَّا ثَانِيهَا فَعَلَيْهَا الصَّلَاةُ وَ أَمَّا الثَّالِثَةُ فَعَلَيْهَا عَدْلُ رَبِّ الْعَالَمِينَ لَا إِلَهَ غَيْرُهُ

Then a Bridge would be placed over it, thinner than the hair, and sharper than the sword. It would have three hurdles for it. As for the one, upon it would be the entrustments and the relationship, and as for the second, upon it would be the *Salat*, and as for the third, upon it would be justice of the Lord[azwj] of the worlds, there is no god apart from Him[azwj].

فَيُكَلَّفُونَ الْمَمَرَّ عَلَيْهَا فَتَحْبِسُهُمُ الرَّحِمُ وَ الْأَمَانَةُ فَإِنْ نَجَوْا مِنْهَا حَبَسَتْهُمُ الصَّلَاةُ فَإِنْ نَجَوْا مِنْهَا كَانَ الْمُنْتَهَى إِلَى رَبِّ الْعَالَمِينَ جَلَّ وَ عَزَّ وَ هُوَ قَوْلُهُ تَبَارَكَ وَ تَعَالَى إِنَّ رَبَّكَ لَبِالْمِرْصادِ

They would be encumbered with the crossing over it, so the relationship and the entrustment would withhold him. If he is saved from these, the *Salat* would withhold him, and if he is saved from it, he would end up to the Lord[azwj] of the worlds Mighty and Majestic, and it is the Word of the Blessed and Exalted: ***Surely, your Lord is Ever-watchful [89:14]***.

وَ النَّاسُ عَلَى الصِّرَاطِ فَمُتَعَلِّقٌ بِيَدٍ وَ تَزُولُ قَدَمٌ وَ يَسْتَمْسِكُ بِقَدَمٍ وَ الْمَلَائِكَةُ حَوْلَهَا يُنَادُونَ يَا حَلِيمُ اغْفِرْ وَ اصْفَحْ وَ عُدْ بِفَضْلِكَ وَ سَلِّمْ سَلِّمْ وَ النَّاسُ يَتَهَافَتُونَ فِي النَّارِ كَالْفَرَاشِ

And the people upon the Bridge clinging by the hands, and a foot would slip, and a foot would stick, and the Angels would be around it calling out: 'O Forbearing, Forgive and Pardon, and

Count with Your-azwj Grace, and safety, safety!' And the people would be coming to the Fire like the flies.

فَإِذَا نَجَا نَاجٍ بِرَحْمَةِ اللَّهِ عَزَّ وَ جَلَّ مَرَّ بِهَا فَقَالَ الْحَمْدُ لِلَّهِ وَ بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ وَ تَزْكُو الْحَسَنَاتُ وَ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانِي مِنْكِ بَعْدَ إِيَاسٍ بِمَنِّهِ وَ فَضْلِهِ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

If he is rescued, he would be Rescued by the Mercy of Allah-azwj Mighty and Majestic Commanded with it, and he will say, 'The Praise is for Allah-azwj, and by His-azwj Favour, the righteous deeds are completed, and the good deeds are purified. And the Praise is for Allah-azwj Who Rescued me from you (Hell) after I had despaired of His-azwj Favour and His-azwj Grace. Surely our Lord-azwj if Forgiving, Grateful''.[151]

3- مع، معاني الأخبار الْقَطَّانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْحَسَنِيِّ عَنْ أَحْمَدَ بْنِ عِيسَى بْنِ أَبِي مَرْيَمَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْعَرْزَمِيِّ عَنْ عَلِيِّ بْنِ حَاتِمٍ الْمِنْقَرِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الصِّرَاطِ فَقَالَ هُوَ الطَّرِيقُ إِلَى مَعْرِفَةِ اللَّهِ عَزَّ وَ جَلَّ وَ هُمَا صِرَاطَانِ صِرَاطٌ فِي الدُّنْيَا وَ صِرَاطٌ فِي الْآخِرَةِ

'Ma'any Al Akhbar' - Al Qatan, from Abdul Rahman Bin Muhammad Al Hasny, from Ahmad Bin Isa Bin Abu Maryam, from Muhammad Bin Ahmad Al Arzamy, from Ali Bin Hatim Al Minqary, from Al Mufazzal Bin Umar who said,

'I asked Abu Abdullah-asws about the Bridge, and he-asws said: 'It is the path to recognition of Allah-azwj Mighty and Majestic, and these are two bridges, a bridge in the world and a Bridge in the Hereafter.

فَأَمَّا الصِّرَاطُ الَّذِي فِي الدُّنْيَا فَهُوَ الْإِمَامُ الْمَفْرُوضُ الطَّاعَةِ مَنْ عَرَفَهُ فِي الدُّنْيَا وَ اقْتَدَى بِهُدَاهُ مَرَّ عَلَى الصِّرَاطِ الَّذِي هُوَ جِسْرُ جَهَنَّمَ فِي الْآخِرَةِ وَ مَنْ لَمْ يَعْرِفْهُ فِي الدُّنْيَا زَلَّتْ قَدَمُهُ عَنِ الصِّرَاطِ فِي الْآخِرَةِ فَتَرَدَّى فِي نَارِ جَهَنَّمَ

As for the Bridge which is in the world, so it is the Imam-asws, the one Obligatory to be obeyed. One who recognises him-asws in the world and takes guidance by his-asws guidance, would pass upon the Bridge which is an archway over Hell in the Hereafter. And one who does not recognise him-asws in the world, his feet would slip from the Bridge in the Hereafter, so he would fall into the Fire of Hell''.[152]

4- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ ابْنِ هَاشِمٍ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى الْعَبْسِيِعَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَقْعُدُ أَنَا وَ أَنْتَ وَ جَبْرَئِيلُ عَلَى الصِّرَاطِ فَلَمْ يَجُزْ أَحَدٌ إِلَّا مَنْ كَانَ مَعَهُ كِتَابٌ فِيهِ بَرَاةٌ بِوَلَايَتِكَ

'Ma'any Al Akhbaar' - My father, from Sa'ad, from Ibn Hashim, from Ubeydullah Bin Musa Al Absy, from Sa'ad Bin Tareyf,

'From Abu Ja'far-asws having said: 'Rasool-Allah-saww said: 'O Ali-asws! When it will be the Day of Qiyamah, I-saww and you-asws and Jibraeel-as would be seated upon the Bridge, so, no one will

[151] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 2
[152] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 3

(be able to) cross except one who would have with him a letter wherein is a freedom (from the Fire) by your-asws Wilayah''.[153]

5- فس، تفسير القمي فِي رِوَايَةِ أَبِي الْجَارُودِ فِي قَوْلِهِ وَ إِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ فَوُقُوفُهُمْ عَلَى الصِّرَاطِ

'Tafseer Al-Qummi' - In a report of Abu Al Jaroud,

'Regarding His-azwj Words: ***And surely Hell is Promised to them altogether [15:43]*** – They would be stopped upon the Bridge''.[154] (P.S. – This is not a Hadeeth)

6- ثو، ثواب الأعمال أَبِي عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ غَالِبِ بْنِ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ إِنَّ رَبَّكَ لَبِالْمِرْصادِ قَالَ قَنْطَرَةٌ عَلَى الصِّرَاطِ لَا يَجُوزُهَا عَبْدٌ بِمَظْلِمَةٍ

'Sawab Al Amaal' - My father, from Ahmad Bin Muhammad, from Al Hajal, from Ghalib Bin Muhammad, from the one who mentioned it,

'From Abu Abdullah-asws regarding the Words of Allah-azwj Mighty and Majestic: ***Surely, your Lord is Ever-watchful [89:14]***. He-asws said: 'A hurdle upon the Bridge, a servant will not cross it in the dark''.[155]

7- قب، المناقب لابن شهرآشوب مُحَمَّدُ بْنُ الصَّبَّاحِ الزَّعْفَرَانِيُّ عَنِ الْمُزَنِيِّ عَنِ الشَّافِعِيِّ عَنْ مَالِكٍ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص فِي قَوْلِهِ تَعَالَى فَلَا اقْتَحَمَ الْعَقَبَةَ إِنَّ فَوْقَ الصِّرَاطِ عَقَبَةً كَئُوداً طُولُهَا ثَلَاثَةُ آلَافِ عَامٍ أَلْفُ عَامٍ هُبُوطٌ وَ أَلْفُ عَامٍ شَوْكٌ وَ حَسَكٌ وَ عَقَارِبُ وَ حَيَّاتٌ وَ أَلْفُ عَامٍ صُعُودٌ

'Al Manaqib' of Ibn Shehr Ashoub - Muhammad Bin Al Sabah Al Zafrany, from Al Shafie, from Malik, from Hameed, from Anas who said,

'Rasool-Allah-saww said regarding the Words of the Exalted: ***But he does not attempt the uphill road [90:11]***: 'Above the bridge there is a tough uphill obstacle, its length is of three thousand years – a thousand years of descent, and a thousand years of thorns and spikes and scorpions and snakes, and a thousand years of ascent.

أَنَا أَوَّلُ مَنْ يَقْطَعُ تِلْكَ الْعَقَبَةَ وَ ثَانِي مَنْ يَقْطَعُ تِلْكَ الْعَقَبَةَ عَلِيُّ بْنُ أَبِي طَالِبٍ

I would be the first one to cut across that hurdle, and the second one to cut across that hurdle would be Ali-asws Bin Abu Talib-asws'.

وَ قَالَ بَعْدَ كَلَامٍ لَا يَقْطَعُهَا فِي غَيْرِ مَشَقَّةٍ إِلَّا مُحَمَّدٌ وَ أَهْلُ بَيْتِهِ

And he-asws said after (some) speech: 'None will cut across it without difficulties except Muhammad-saww and the People-asws of his-saww Household''.[156]

[153] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 4
[154] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 5
[155] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 6
[156] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 7

8- قب، المناقب لابن شهرآشوب تَفْسِيرُ مُقَاتِلٍ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ يَوْمَ لا يُخْزِي اللَّهُ النَّبِيَّ لَا يُعَذِّبُ اللَّهُ مُحَمَّداً وَ الَّذِينَ آمَنُوا مَعَهُ لَا يُعَذِّبُ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ حَمْزَةَ وَ جَعْفَراً نُورُهُمْ يَسْعى يُضِيءُ عَلَى الصِّرَاطِ لِعَلِيٍّ وَ فَاطِمَةَ مِثْلَ الدُّنْيَا سَبْعِينَ مَرَّةً فَيَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَ يَسْعَى عَنْ أَيْمَانِهِمْ وَ هُمْ يَتَّبِعُونَهَا

'Al Manaqib' of Ibn Shehr Ashoub - Tafseer Maqatal, from Ataa, from Ibn Abbas,

'***On a Day Allah will not Disgrace the Prophet [66:8]*** – Allah[-azwj] will not Punish (Shias of) Muhammad[-saww], ***and those who believed in him*** – Allah[-azwj] will not Punish (Shias of) Ali[-asws] Bin Abu Talib[-asws], and (Shias of) Fatima[-asws], and (Shias of) Al-Hassan[-asws], and (Shias of) Al-Husayn[-asws], and (Shias of) Hamza[-as], and (Shias of) Ja'far[-as], ***Their Light shall run*** – illuminating upon the Bridge for Ali[-asws], and Fatima[-asws] like the world seven times, and their[-asws] light shall run ***in front of them, and by their right***, and they would be following it.

فَيَمْضِي أَهْلُ بَيْتِ مُحَمَّدٍ وَ آلُهُ زُمْرَةً عَلَى الصِّرَاطِ مِثْلَ الْبَرْقِ الْخَاطِفِ ثُمَّ قَوْمٌ مِثْلَ الرِّيحِ ثُمَّ قَوْمٌ مِثْلَ عَدْوِ الْفَرَسِ ثُمَّ يَمْضِي قَوْمٌ مِثْلَ الْمَشْيِ ثُمَّ قَوْمٌ مِثْلَ الْحَبْوِ ثُمَّ قَوْمٌ مِثْلَ الزَّحْفِ

The People[-asws] of the Household of Muhammad[-saww] will pass as a group upon the Bridge like the bolt of lightning, then a people like the wind, then a people like the galloping of the horse, then a people would pass like the walking, then a people like the crawling, then a people like the clinging.

وَ يَجْعَلُهُ اللَّهُ عَلَى الْمُؤْمِنِينَ عَرِيضاً وَ عَلَى الْمُذْنِبِينَ دَقِيقاً قَالَ اللَّهُ تَعَالَى يَقُولُونَ رَبَّنَا أَتْمِمْ لَنا نُورَنا حَتَّى نَجْتَازَ بِهِ عَلَى الصِّرَاطِ

And Allah[-azwj] would Make it wider unto the Momineen and thinner unto the sinners. Allah[-azwj] the Exalted Says: '***They would be saying, 'Our Lord! Complete our Light for us [66:8]***, until they cross with it upon the Bridge'.

قَالَ فَيَجُوزُ أَمِيرُ الْمُؤْمِنِينَ فِي هَوْدَجٍ مِنَ الزُّمُرُّدِ الْأَخْضَرِ وَ مَعَهُ فَاطِمَةُ عَلَى نَجِيبٍ مِنَ الْيَاقُوتِ الْأَحْمَرِ حَوْلَهَا سَبْعُونَ أَلْفَ حَوْرَاءَ كَالْبَرْقِ اللَّامِعِ

He said, 'Amir Al-Momineen[-asws] would cross in a carriage of green emeralds, and with him[-asws] would be (Syeda) Fatima[-asws] upon a palanquin of red ruby, around her[-asws] would be seventy thousand Houries like the shiny lightning''.[157]

كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ ابْنِ بَزِيعٍ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ حَافَتَا الصِّرَاطِ يَوْمَ الْقِيَامَةِ الرَّحِمُ وَ الْأَمَانَةُ فَإِذَا مَرَّ الْوَصُولُ لِلرَّحِمِ الْمُؤَدِّي لِلْأَمَانَةِ نَفَذَ إِلَى الْجَنَّةِ وَ إِذَا مَرَّ الْخَائِنُ لِلْأَمَانَةِ الْقَطُوعُ لِلرَّحِمِ لَمْ يَنْفَعْهُ مَعَهُمَا عَمَلٌ وَ تَكَفَّأُ بِهِ الصِّرَاطُ فِي النَّارِ.

'Al Kafi' - Muhammad Bin Yahya, from Ibn Isa, from Ibn Bazie, from Hanan Bin Sadeyr, from his father,

'From Abu Ja'far[-asws] having said: 'Abu Zarr[-ra] said, 'I heard Rasool-Allah[-saww] saying: 'One the two edges of the Bridge on the Day of Qiyamah would be the relationship and the entrustment. When the maintainer of the relationships and the payer of the entrustments passes by, he would carry on to Paradise; and when the betrayer of the entrustment, the

[157] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 8

terminator of the relationships, no deed would benefit him with these two, and the Bridge would roll him into the Fire''.[158]

10- نهج، نهج البلاغة وَ اعْلَمُوا أَنَّ مَجَازَكُمْ عَلَى الصِّرَاطِ وَ مَزَالِقِ دَحْضِهِ وَ أَهَاوِيلِ زَلَلِهِ وَ تَارَاتِ أَهْوَالِهِ

'Nahj Al Balagah' –

'And know that your crossings over the Bridge, and the pitfalls are widespread, and terrifying are its slips, and its horrors are frequent''.[159]

11- ما، الأمالي للشيخ الطوسي الْفَحَّامُ عَنْ مُحَمَّدِ بْنِ الْهَاشِمِ الْهَاشِمِيِّ عَنْ أَبِي هَاشِمِ بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى عَنْ ثَمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسِ بْنِ مَالِكٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ص قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ نُصِبَ الصِّرَاطُ عَلَى جَهَنَّمَ لَمْ يَجُزْ عَلَيْهِ إِلَّا مَنْ كَانَ مَعَهُ جَوَازٌ فِيهِ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ ذَلِكَ قَوْلُهُ وَ قِفُوهُمْ إِنَّهُمْ مَسْؤُلُونَ يَعْنِي عَنْ وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

'Al-Amaali' of the sheykh Al Tusi - Al Faham, from Muhammad Bin Al Hashim Al Hashimy, from Abu Hashim Bin Al Qasim, from Muhammad bin Zakariyya Bin Abdullah, from Abdullah Bin Al Masny, from Tamama Bin Abdullah Bin Anas Bin Malik, from his father, from his grandfather,

'From the Prophet-saww having said: 'When it will be the Day of Qiyamah and the Bridge it set up over Hell, none will cross upon it except who had with him a permit wherein is the Wilayah of Ali-asws Bin Abu Talib-asws, and that is His-azwj Word: ***And stop them! They have to be Questioned [37:24]*** – meaning about the Wilayah of Ali-asws Bin Abu Talib-asws''.[160]

12- م، تفسير الإمام عليه السلام عَنِ النَّبِيِّ ص قَالَ: إِنَّ اللَّهَ تَعَالَى إِذَا بَعَثَ الْخَلَائِقَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ نَادَى مُنَادِي رَبِّنَا مِنْ تَحْتِ عَرْشِهِ يَا مَعْشَرَ الْخَلَائِقِ غُضُّوا أَبْصَارَكُمْ لِتَجُوزَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ عَلَى الصِّرَاطِ

'Tafseer of the Imam (Hassan Al-Askari-asws)' - From the Prophet-saww having said: 'Allah-azwj the Exalted, when He-azwj Resurrects the creatures, from the former ones and the latter ones – a caller of our Lord-azwj would call out from beneath His-azwj Throne: 'O group of creatures! Close your eyes so that (Syeda) Fatima-asws, daughter-asws of Muhammad-saww, chief of the women of the world crosses over the Bridge!'

فَتَغُضُّ الْخَلَائِقُ كُلُّهُمْ أَبْصَارَهُمْ فَتَجُوزُ فَاطِمَةُ عَلَى الصِّرَاطِ لَا يَبْقَى أَحَدٌ فِي الْقِيَامَةِ إِلَّا غَضَّ بَصَرَهُ عَنْهَا إِلَّا مُحَمَّدٌ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الطاهرين [الطَّاهِرُونَ] مِنْ أَوْلَادِهِمْ فَإِنَّهُمْ أَوْلَادُهَا فَإِذَا دَخَلَتِ الْجَنَّةَ بَقِيَ مِرْطُهَا مُمْدُوداً عَلَى الصِّرَاطِ طَرَفٌ مِنْهُ بِيَدِهَا وَ هِيَ فِي الْجَنَّةِ وَ طَرَفٌ فِي عَرَصَاتِ الْقِيَامَةِ

The creatures, all of them would close their eyes, and (Syeda) Fatima-asws would cross upon the Bridge. There would not remain anyone in the (plains) of the (Day of) Judgment except he would have shut his eyes from her-asws – except for Muhammad-saww, and Ali-asws, and Al-Hassan-asws, and Al-Husayn-asws, and the clean ones-asws from their-asws children, for they-asws are her-asws sanctimonious ones. When she-asws does enter Paradise, there would remain her-asws

[158] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 9
[159] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 10
[160] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 11

strands of clothing extended upon the Bridge, an end from it being in her[asws] hand, and she[asws] would be in Paradise, and an end (of it) in the plains of the (Day of) Qiyamah.

فَيُنَادِي مُنَادِي رَبِّنَا يَا أَيُّهَا الْمُحِبُّونَ لِفَاطِمَةَ تَعَلَّقُوا بِأَهْدَابِ مِرْطِ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ فَلَا يَبْقَى مُحِبٌّ لِفَاطِمَةَ إِلَّا تَعَلَّقَ بِهُدْبَةٍ مِنْ أَهْدَابِ مِرْطِهَا حَتَّى يَتَعَلَّقَ بِهَا أَكْثَرُ مِنْ أَلْفِ فِئَامٍ وَ أَلْفِ فِئَامٍ

Then a caller of our Lord[azwj] would call out: 'O you the devotees of (Syeda) Fatima[asws]! Attach yourselves with the fringes of a strand (of a cloth) of Fatima[asws], Chieftess of the women of the worlds!' So, there would not remain a single devotee of Fatima[asws] except he would attach himself with a fringe from the fringes of her cloth, to the extent that there would be attaching with it more than a thousand *Fiams*, and a thousand *Fiams*, and a thousand *Fiams*'.

قَالُوا وَ كَمْ فِئَامٌ وَاحِدٌ قَالَ أَلْفُ أَلْفٍ يُنْجَوْنَ بِهَا مِنَ النَّارِ

They said: 'And how many constitute one *Fiam*?' He[saww] said 'A million rescued by her[asws] from the Fire''.[161]

13- م، تفسير الإمام عليه السلام عَنِ النَّبِيِّ ص قَالَ: إِنَّهُ لَيُرَى يَوْمَ الْقِيَامَةِ إِلَى جَانِبِ الصِّرَاطِ عَالَمٌ كَثِيرٌ مِنَ النَّاسِ لَا يَعْرِفُ عَدَدَهُمْ إِلَّا اللَّهُ تَعَالَى هُمْ كَانُوا مُحِبِّي حَمْزَةَ وَ كَثِيرٌ مِنْهُمْ أَصْحَابُ الذُّنُوبِ وَ الْآثَامِ فَتَحُولُ حِيطَانٌ بَيْنَهُمْ وَ بَيْنَ سُلُوكِ الصِّرَاطِ وَ الْعُبُورِ إِلَى الْجَنَّةِ فَيَقُولُونَ يَا حَمْزَةُ قَدْ تَرَى مَا نَحْنُ فِيهِ

'Tafseer of the Imam (Hassan Al-Askari[asws]) - From the Prophet[saww] having said: ''He[asws], on the Day of Qiyamah, would see the crowds of multitudes of people – none recognising their number except for Allah[azwj] the Exalted – they would be those that love Hamza[asws]; and most of them would be committers of sins and misdeeds. The walls of the Fire would be transformed between them and the path of the Bridge – the crossing to Paradise, and they would be saying, 'O Hamza[asws]! You[asws] can see what (predicament) we are in'.

فَيَقُولُ حَمْزَةُ لِرَسُولِ اللَّهِ ص وَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع قَدْ تَرَيَانِ أَوْلِيَائِي يَسْتَغِيثُونَ بِي فَيَقُولُ مُحَمَّدٌ رَسُولُ اللَّهِ ص لِعَلِيٍّ وَلِيِّ اللَّهِ يَا عَلِيُّ أَعِنْ عَمَّكَ عَلَى إِغَاثَةِ أَوْلِيَائِهِ وَ اسْتِنْقَاذِهِمْ مِنَ النَّارِ

Hamza[asws] would be saying to Rasool-Allah[saww] and to Ali[asws] Bin Abu Talib[asws], 'You[saww] have both seen my[asws] friends how they are seeking help with me[asws]!' Muhammad[saww], Rasool[saww] of Allah[azwj] would be saying to Ali[asws], Guardian[asws] of Allah[azwj]: 'O Ali[asws]! Assist your[asws] uncle[asws] upon the cries of help of his[asws] friends and save them from the Fire'.

فَيَأْتِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع بِالرُّمْحِ الَّذِي كَانَ يُقَاتِلُ بِهِ حَمْزَةُ أَعْدَاءَ اللَّهِ فِي الدُّنْيَا فَيُنَاوِلُهُ إِيَّاهُ وَ يَقُولُ يَا عَمَّ رَسُولِ اللَّهِ وَ عَمَّ أَخِي رَسُولِ اللَّهِ ذُدِ الْجَحِيمَ عَنْ أُولَئِكَ بِرُمْحِكَ هَذَا كَمَا كُنْتَ تَذُودُ بِهِ عَنْ أَوْلِيَاءِ اللَّهِ فِي الدُّنْيَا أَعْدَاءَ اللَّهِ

Ali[asws] Bin Abu Talib[asws] would come with the spear which Hamza[asws] used to fight the enemies of Allah[azwj] the Exalted with in the world, and he[asws] would give it to him[asws] and would be saying: 'O uncle of Rasool-Allah[saww], and uncle of the brother[asws] of Rasool-Allah[saww]

[161] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 12

saww! Block the Blazing Fires from your-asws friends – by this spear of yours-asws which you-asws used to defend with – the friends of Allah-azwj in the world, against the enemies of Allah-azwj'.

فَيَتَنَاوَلُ حَمْزَةُ الرُّمْحَ بِيَدِهِ فَيَضَعُ زُجَّهُ فِي حِيطَانِ النَّارِ الْحَائِلَةِ بَيْنَ أَوْلِيَائِهِ وَ بَيْنَ الْعُبُورِ إِلَى الْجَنَّةِ عَلَى الصِّرَاطِ وَ يَدْفَعُهَا دَفْعَةً فَيُنَحِّيهَا مَسِيرَةَ خَمْسِمِائَةِ عَامٍ ثُمَّ يَقُولُ لِأَوْلِيَائِهِ وَ الْمُحِبِّينَ الَّذِينَ كَانُوا لَهُ فِي الدُّنْيَا اعْبُرُوا فَيَعْبُرُونَ عَلَى الصِّرَاطِ آمِنِينَ سَالِمِينَ قَدِ انْزَاحَتْ عَنْهُمُ النِّيرَانُ وَ بُعِّدَتْ عَنْهُمُ الْأَهْوَالُ وَ يَرِدُونَ الْجَنَّةَ غَانِمِينَ ظَافِرِينَ

Then Hamza-asws would take the spear in his-asws hand, and he-asws would place its end in the walls of the Fire forming a barrier between his-asws friends and their crossing to Paradise upon the Bridge, and he-asws would repel it to a distance - a travel distance of five hundred years. Then he-asws would be saying to his-asws friends, and those that used to love him-asws in the world, 'Cross over!' They would be crossing over the Bridge, securely, safely, and the Fires would have been removed from them and its horrors would be distanced from them, and they would be arriving to Paradise, victorious, successful''.[162]

14- فر، تفسير فرات بن إبراهيم عَنْ عُبَيْدِ بْنِ كَثِيرٍ مُعَنْعَناً عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ص قَالَ: أَتَانِي جَبْرَئِيلُ ع فَقَالَ أُبَشِّرُكَ يَا مُحَمَّدُ بِمَا تَجُوزُ عَلَى الصِّرَاطِ

'Tafseer Furaat Bin Ibrahim' - From Ubeyd Bin Kaseer, from Abu Hureyra,

'Rasool-Allah-saww having said: 'Jibraeel-as came to me-saww and said: 'Shall I-as give you-saww glad tidings, O Muhammad-saww, with what you-saww can cross over the Bridge?'

قَالَ قُلْتُ بَلَى قَالَ تَجُوزُ بِنُورِ اللَّهِ وَ يَجُوزُ عَلِيٌّ بِنُورِكَ وَ نُورُكَ مِنْ نُورِ اللَّهِ وَ تَجُوزُ أُمَّتُكَ بِنُورِ عَلِيٍّ وَ نُورُ عَلِيٍّ مِنْ نُورِكَ وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُوراً فَما لَهُ مِنْ نُورٍ

He-saww said: 'I-saww said: 'Yes'. He-as said: 'You-saww cross by the Light of Allah-azwj, and Ali-asws will cross by your-saww light and your-saww light is from the Light of Allah-azwj, and your-saww community will cross by the light of Ali-asws from your-saww light. ***And one for whom Allah does not Make light to be for him, then there would be no light for him [24:40]***''.[163]

15- ل، الخصال الْقَطَّانُ عَنِ ابْنِ زَكَرِيَّا عَنِ ابْنِ حَبِيبٍ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ الرِّزْقِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع وَ سَاقَ الْحَدِيثَ إِلَى أَنْ قَالَ: فَلَا أَزَالُ وَاقِفاً عَلَى الصِّرَاطِ أَدْعُو وَ أَقُولُ رَبِّ سَلِّمْ شِيعَتِي وَ مُحِبِّيَّ وَ أَنْصَارِي وَ مَنْ تَوَلَّانِي فِي دَارِ الدُّنْيَا إِلَى آخِرِ مَا مَرَّ فِي بَابِ الشَّفَاعَةِ

'Al Khisaal' - Al Qatan, from Ibn Zakariya, from Ibn Habeeb, from Muhammad Bini Ubeydullah, from Ali Bin Al Hakam, from Aban Bin Usman, from Muhammad Bin Al Fazeyl Al Razqy,

'From Al-Sadiq-asws, from his-asws forefathers-asws, from Ali-asws – and he continued the Hadeeth up to he-asws said: 'I-asws will not cease standing upon the Bridge calling out and saying: 'Lord-azwj! Save my-asws Shias and ones who love me-asws, and my-asws helpers, and ones who

[162] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 13
[163] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 14

befriended me-asws in the house of the world' – up to what has passed (above) in the chapter of intercession''.[164]

16- مِنْ كِتَابِ فَضَائِلِ الشِّيعَةِ لِلصَّدُوقِ، رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَثْبَتُكُمْ قَدَماً عَلَى الصِّرَاطِ أَشَدُّكُمْ حُبّاً لِأَهْلِ بَيْتِي

From the book 'Fazaail Al Shia' of Al-Sadouq, by his chain, from Al Sakuny,

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'The one of firmest of feet upon the Bridge from you all would be the one with the most intense of love for the People-asws of my-saww Household''.[165]

17- وَ بِإِسْنَادِهِ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: قَالَ النَّبِيُّ ص لِعَلِيٍّ ع مَا ثَبَتَ حُبُّكَ فِي قَلْبِ امْرِئٍ مُؤْمِنٍ فَزَلَّتْ بِهِ قَدَمٌ عَلَى الصِّرَاطِ إِلَّا ثَبَتَتْ لَهُ قَدَمٌ حَتَّى أَدْخَلَهُ اللَّهُ بِحُبِّكَ الْجَنَّةَ

And by his chain from Al Sumaly,

'From Abu Ja'far-asws, from his-asws forefathers-asws having said: 'The Prophet-saww said to Ali-asws: 'Your-asws love will not be affirmed in the heart of a Momin person, so his foot will slip upon the Bridge, except a foot would be affirmed until Allah-azwj Enters him into Paradise by your-asws Love''.[166]

18- م، تفسير الإمام عليه السلام الصِّرَاطُ الْمُسْتَقِيمُ صِرَاطَانِ صِرَاطٌ فِي الدُّنْيَا وَ صِرَاطٌ فِي الْآخِرَةِ فَأَمَّا الصِّرَاطُ الْمُسْتَقِيمُ فِي الدُّنْيَا فَهُوَ مَا قَصُرَ مِنَ الْغُلُوِّ وَ ارْتَفَعَ عَنِ التَّقْصِيرِ وَ اسْتَقَامَ فَلَمْ يَعْدِلْ إِلَى شَيْءٍ مِنَ الْبَاطِلِ

'Tafseer of the Imam (Hassan Al-Askari-asws)' - And ***the Straight Path [1:6]*** – are two paths – a path in the world and a path in the Hereafter. As for ***the Straight Path*** in the world, so it is what is reduced from the lofty (exaggeration), and higher than the derogation – and the ***Straight***, so it does not incline towards anything from the falsehood.

وَ أَمَّا الصِّرَاطُ فِي الْآخِرَةِ فَهُوَ طَرِيقُ الْمُؤْمِنِينَ إِلَى الْجَنَّةِ الَّذِي هُوَ مُسْتَقِيمٌ لَا يَعْدِلُونَ عَنِ الْجَنَّةِ إِلَى النَّارِ وَ لَا إِلَى غَيْرِ النَّارِ سِوَى الْجَنَّةِ

And as for the path in the Hereafter, it is the path (taken by the) *Momineen* to Paradise which is straight, not deviating away from Paradise to the Fire, nor to (anywhere) other than the Fire, besides Paradise''.[167]

19- عد، العقائد اعتقادنا في الصراط أنه حق و أنه جسر جهنم و أن عليه ممر جميع الخلق قال الله عز و جل وَ إِنْ مِنْكُمْ إِلَّا وارِدُها كانَ عَلى رَبِّكَ حَتْماً مَقْضِيًّا و الصراط في وجه آخر اسم حجج الله فمن عرفهم في الدنيا و أطاعهم أعطاه الله جوازا على الصراط الذي هو جسر جهنم يوم القيامة

(Majlisi says), 'Our belief regarding the Bridge is that it is true, and it is an archway of Hell, and that upon it would be passing the entirety of the creatures. Allah-azwj Mighty and Majestic

[164] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 15
[165] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 16
[166] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 17
[167] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 18

Says: ***And there is not one of you but shall pass over it. This was an Ordained Decree upon your Lord [19:71]***. And the Bridge in another perspective is the name of the Divine Authorities of Allah-azwj. So, the one who recognises them-asws in the world and obeys them-asws, Allah-azwj would Give him a permit to cross over the Bridge which is an archway of Hell on the Day of Qiyamah. (P.S. – up to here is not a Hadeeth)

وَ قَالَ النَّبِيُّ ص لِعَلِيٍّ ع يَا عَلِيُّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَقْعُدُ أَنَا وَ أَنْتَ وَ جَبْرَئِيلُ عَلَى الصِّرَاطِ فَلَا يَجُوزُ عَلَى الصِّرَاطِ إِلَّا مَنْ كَانَتْ مَعَهُ بَرَاءَةٌ بِوَلَايَتِكَ

And the Prophet-saww said to Ali-asws: 'O Ali-asws! When it will be the Day of Qiyamah, I-saww and you-asws and Jibraeel-as would be seated upon the Bridge, so none will (be able to) cross over the Bridge except one who has with him a freedom (from the Fire) by your-asws Wilayah''.[168]

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا صِرَاطُ اللَّهِ الْمُسْتَقِيمُ وَ عُرْوَتُهُ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا

Amir Al-Momineen-asws said: 'I am the Straight Path and the Firmest Handhold which there is no crack for it'.

وَ جَاءَ الْخَبَرُ أَنَّهُ لَا يَعْبُرُ الصِّرَاطَ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ كَانَ مَعَهُ بَرَاءَةٌ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع مِنَ النَّارِ

And the Hadeeth has come that no one will cross the Brdige on the Day of Qiyamah except the one who has with him a freedom pass from the Fire from Ali Bin Abu Talib-asws'.

وَ جَاءَ الْخَبَرُ بِأَنَّ الصِّرَاطَ أَدَقُّ مِنَ الشَّعْرَةِ وَ أَحَدُّ مِنَ السَّيْفِ عَلَى الْكَافِرِ

And the Hadeeth has come that the Bridge is thinner than the hair and sharper than the sword, upon the Kafir.

[168] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 19