One Hundred Incredible Virtues of Ali bin abi Taleb and His Sons

Abi Al-Hassan Mohammad bin Ahmad bin Ali bin Hassan Al-Qommi: IBN Shazan
In the name of Allah, Most Gracious, Most Merciful
One Hundred Incredible Virtues of Ali bin Abi Taleb and His Sons
(Third Edition)

Ibn Shazan

Translated by Sayyid Mohsen Al-Husaini Al-Milani
Dedication

To whom should I dedicate this?

This is a humble whisper to none other than my master and my commander, the one who received a present from the Magnificent Lord, who said “This is a present from the Victorious Lord to Ali bin Abi Taleb.”

This is referring to a Hadith that Al-Hafez Al-Dailami narrated in his book, FERDAWS (a manuscript), that Abdul Razzaq narrated from Mo’ammar, from Al-Zohari, from Arafah bin Zubair, from Ibn Abbas, who said:

When Ali bin Abi Taleb killed Amr Bin Abdewad Al-Amery, he came to the Prophet with his sword still dripping with the blood of Amr.

When the Messenger of Allah saw Ali he said, “O Allah, give Ali some merits that you have not given to anyone else before him and that you will not give to anyone after him.”

So Jibraeel came down with a tangerine from Paradise. He told the Prophet, “The Magnificent Lord sends His salaam to you and says, ‘Give greetings to Ali bin Abi Taleb with this tangerine from Me.’”

The Prophet gave the tangerine to Ali bin Abi Taleb and it split into two halves. There was a green silk cloth in the tangerine that had the following written on it, “This is a present from the Victorious Lord to Ali bin Abi Taleb.”

(Khawarezmi in Manaqeb P105. Dhahabi in Mizan Al-E’tedal V1 P76. Qondoozi in Yanabee’ Al-Mawaddah P95.)
About the Author, Ibn Shazan

Ibn Shazan was one of the great scholars of the fifth century who safeguarded the inheritance and knowledge of the Ahlul Bayt for us by writing and publishing several works that share this treasure.

This book specifically has had a great impact in the Muslim world because the author has carefully selected the sources from Sunni books, thereby eliminating any question of impartiality.

Those who study the history of Islam find that occasionally, paid writers try to create doubt in the peoples’ hearts with their poisonous books. It is our scholars who fight them with precious and authentic publications, such as this one, which is void of any personal opinion.

There are two editions of this book. The first is in the library of Ayatullah Sayyid Mustafa Al-Khounsari and the second one is in the library of Ayatullah Al-Maraashi Al-Najafi.

The following are some of Ibn Shazan’s other valuable publications:

1. Eidhaah Dafaen Al-Nawaseb
2. Al-Ekhtelaf fi Wahdat Al-Kattabeen
3. Raddul Shams Aala Amir Al-Moemenin
4. Al-Manaqeb
In the name of Allah, Most Gracious, Most Merciful

Praise be to the Lord, who was the first without beginning and is the last without an end, the Just in His judgment, the Merciful Lord, the Only Owner that does not need anyone; He is close to His slaves while being extremely High. This is the praise of someone who knows praising is mandatory and forgetting it is a sin; this is the belief of someone who knows that his deeds depend on his beliefs, someone who could not exist without hope in his Lord’s mercy.

I rely on the Lord as someone who believes that there is no will nor power except from Allah. I testify that there is no god but Allah, and I testify this until I die, and I hope that this saves me at difficult times. And I testify that Muhammad is His slave and Messenger; he is the Prophet of Mercy, he is the light of the nation and he is the nations’ saviour from ignorance and blindness. Salawat of Allah be on him and on his family with no limit and with no measure.

I have collected these incredible virtues of the Commander of the Believers, the Leader of the believers, and the Lion of the Glorious Lord, Ali bin Abi Taleb. I have collected them from Sunni books. Hold on to them firmly and learn them thoroughly. They are short so the reader cannot complain of boredom. May Allah help us find the right path and may He not keep us away from Paradise.
Note from Translator, Sayyid Mohsen Al-Husaini Al-Milani

This book is an extremely valuable Shia resource. Every effort has been made to ensure that nothing has been lost in its translation from Arabic to English.

It is very important to understand that these are AHADITH of the Prophet, and as Allah says in the Holy Qur’an, “Nor does he [The Prophet] speak out of his (own) desire. It is but a revelation revealed.” (53:3-4)

The following suggestions may provide a richer reading of this book:

1. Look at the source of the Hadith (the last person in the top portion of each virtue). This will allow you to get a better understanding of the tone that the Prophet adopts in each Hadith.

2. Pay attention to the difference in quality, tone, etc. of the Ahadith that are from Allah directly compared to others.

3. Try to read each virtue more than once until you fully absorb the meaning of the Hadith. The reader’s goal should not be to finish this book; it should be to learn it.

The sources of each virtue are mentioned at the bottom of the page and all of these sources are in Arabic. If one of the sources has been translated the page numbers may not match the Arabic version exactly.

I kindly ask all of those who read this book to recite Surah Al-Fateha for the author of this book, the great scholar, Ibn Shazan.

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One Hundred Incredible Virtues of Ali bin Abi Taleb and His Sons, the Imams, Based on Sunni Sources

Virtue Number 1

Hasan bin Ahmad bin Sokhtaweyh narrated in Kufa in the year three hundred and seventy-four from Abu Bakr Mohammad bin Ahmad bin Isa bin Mihran, from Yahya bin Abdil Hamid, from Qays bin Rabee’, from Aamash, from Abaya, from Habba Al-‘Arani, from the Commander of the Believers, Ali bin Abi Taleb, who said:

The Messenger of Allah said:

I am the master of the first and the last. And you, O Ali, are the master of the creation after me. I am just like you and you are just like me.2

Virtue Number 2

Abu Zakariyya Talha bin Ahmad bin Talha bin Mohammad Al-Sarram narrated from Abu Ma’aad Shah bin Abdil Rahman, from Ali bin Abdillah, from Abdil Hamid Al-Qattad, from Hashim bin Bashir, from Sho’ba bin Al-Hajjaj, from Adie bin Thabet, from Saeed bin Jubair, from Ibn Abbas, who said:

The Messenger of Allah said:

Ali bin Abi Taleb is Allah’s best creation after me. Hasan and Husain are the Masters of the Youth of Paradise, and their father enjoys an even higher

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status than they do. And Fatema is the Master of All of the Worlds’ Women. Ali has proposed to Fatema and if I could find anyone for Fatema better than Ali I would not have married her to Ali.  

Virtue Number 3

Abul Tayyeb Mohammad bin Husain narrated from Mohammad bin Sulaymaan, from Yahya bin Ahmad, from Mohammad bin Mutawakkil, from Zufr bin Al-Huthail, from Aamash, from Mowarreq, from Jabir bin Abdillah Al-Ansari, who said:

The Messenger of Allah said:

Hasan was named Al-Hasan (beneficent) because Allah kept the skies from falling on earth with His Beneficence. Ali and Hasan are both names which are derived from Allah’s names, and Husain is a derivative of Hasan.

Virtue Number 4

Abul Tayyeb Mohammad bin Husain narrated from Mohammad bin Sulaymaan, from Yahya bin Ahmad, from Mohammad bin Mutawakkil, from Zufr bin Al-Huthail, from Aamash, from Mowarreq, from Jabir bin Abdillah Al-Ansari, who said:

The Messenger of Allah said:

Hasan was named Al-Hasan (beneficent) because Allah kept the skies from falling on earth with His Beneficence. Ali and Hasan are both names which are derived from Allah’s names, and Husain is a derivative of Hasan.

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4 The Imams represent Allah’s virtues and one of Allah’s virtues is “Beneficence.” Imam Hasan represents Allah’s Beneficence. Imam Hasan is the reason that the skies do not fall to the earth. Refer to Ziarat Al-Jamea Al-Kabeera.
Ahmad bin Mohammad bin Jarrah narrated from the judge Amr bin Al-Husain, from Aminah Bint Ahmad bin Thahl bin Sulaymaan Al-Aamas h, from her father, from Sulaymaan bin Mahran, from Mohammad bin Katheer, from Abi Khaithama, from Abdullah son of Omar, who said:

The Messenger of Allah said:

I am your Warner and Ali bin Abi Taleb is your guide. “Verily you are a Warner and for every group there is a guide” (13:7). Through Hasan, you receive Allah’s beneficence and through Husain you will achieve either salvation or damnation. Husain is a door from the doors of Paradise; Allah has made the smell of Paradise HARAAM (unlawful) on those who fight Husain.6

Virtue Number 5

Mohammad bin Ali bin Faz’l bin Tamam Al-Zayyat narrated from Mohammad bin Qassem, from Abbad bin Ya’qoub, from Musa bin Uthman, from Aamash, from Abu Is’haaq, from Hareth, and Saeed bin Qays, from Ali bin Abi Taleb, who said:

The Messenger of Allah said:

I will be at the Pool of Kawthar on the Day of Judgement and you, O Ali, will distribute the water. Hasan will keep people away from the Pool; Husain
will give the orders; Ali bin Husain will be the enforcer; Mohammad bin Ali will be the revealer; Jaafar bin Mohammad will be the driver; Musa bin Jaafar will be counting the lovers and the resentful, and he will be the destroyer of the hypocrites; Ali bin Musa will beautify the believers; Mohammad bin Ali will award degrees to the inhabitants of Paradise; Ali bin Mohammad will be the preacher of his Shia and he will marry them from HUR AL-EEN, “Pure maidens with big beautiful eyes” (56:22); Hasan bin Ali will be the light of the inhabitants of Paradise - they will see with his light; and the Qaem (12th Imam) will be the intercessor who will ask Allah to allow them (the believers) to enter Paradise on the Day of Judgement, a day on which Allah will accept only the intercession of those with whom He is pleased.7 8

**Virtue Number 6**

 حدثني محمد بن عبدالله بن عبد الله بن مرة (رحمه الله) قال: حدثنا عبدالله بن محمد البغوي قال: حدثني علي بن الجعد، قال: حدثني أحمد بن وهب بن منصور، قال: حدثني أبوقيصة شريح بن محمد الغنيري، قال: حدثني نافع، عن عبدالله بن عمر ابن الخطاب قال:

قال رسول الله صلى الله عليه وسلم: وايا علي بن أبي طالب، عليه السلام، يا علي من تذير أمتي، وأنت هديها، والحسن قاندها، الحسن سانقها، وعلي ابن الحسن جامعها، ومحمد بن علي عارفها، وجعفر بن محمد كتابها، وموسى بن جعفر محصصها، وعلي بن موسى معيرها، ومنجها وطارد مبغيها، ومدني مؤمنيها ومحمد بن علي قائمةها وسانفها، وعلي بن محمد سائرها وشامها، والحسن ابن علي منديها ومعطيها، والقائم الخلف ساقيها ومناشدتها { إن في ذلك آيات للتسليم } يا عبدالله.

Mohammad bin Abdillah bin Morrah narrated from Abdullah bin Mohammad Al-Baghawi, from Ali bin Jaad, from Ahmad bin Wahab bin Mansour, from Abu Qobaisa Shuraih bin Mohammad Al-Anbari, from Nafi`, from Abdullah bin Omar Ibn Al-Khattab, who said:

**The Messenger of Allah** said to Ali bin Abi Taleb:

O Ali! I am the Warner of my nation; you are their guide; Hasan is the leader (of my nation); Husain is the driver; Ali bin Husain unites the nation; Mohammad bin Ali is the most informed of my nation; Jaafar bin Mohammad is its writer; Musa bin Jaafar is its counter; Ali bin Musa is the nations’ cross

7 Each one of these titles represents a virtue from Allah’s virtues. These titles are not necessarily linked to the Pool of Kawthar or the Day of Judgement. Some describe a few of the roles that an Imam performs in this life, on the Day of Judgement, and/or in Paradise. These roles are not the only roles that Imams have on the Day of Judgement, and/or in Paradise. Some of these titles are given to the Imams because of the way they were treated in this world.
guard and its saviour, and he banishes those who are resentful of the nation, and he draws the believers from my nation close together; Mohammad bin Ali drives my nation; Ali bin Mohammad is the most knowledgeable of my nation and its protector; Hasan bin Ali is the caller of my nation and is the most generous of my nation; and the Qaem (12th Imam) is the cupbearer and the beseeched.

Then he (the Prophet) said, “O Abdullah (son of Omar), ‘Verily in this are signs for those who examine it closely’ (15:75).”

Virtue Number 7

The Messenger of Allah⁹⁰ said:

When Allah created the heavens and the earth, He called on them and they responded. He presented my Prophethood and the WILAYAT (unconditional, unlimited uauthority) of Ali bin Abi Taleb to them, both of which they accepted. Then Allah created the creatures and entrusted the religious affairs to us. Therefore, the happy ones are those who are happy with us, and the unhappy are those who are unhappy with us. We permit that which Allah has made HALAAL (lawful) and prohibit that which Allah has deemed HARAAM (unlawful).¹¹

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⁹ Refer to footnote number 4.
Virtue Number 8

The judge, Al-Moaafi bin Zakariyya, narrated from Abdullah bin Mohammad bin Abdillah bin Al-Aziz Al-Baghawi, from Yahya Al-Hamani, from Mohammad bin Al Faz’eel, from Al-Kalbi, from Abi Saleh, from Ibn Abbas, who said:

One day I was sitting in front of the Prophet, Ali, Fatema, Hasan and Husain when Angel Jibraeel came down and greeted the Prophet with an apple. The Prophet accepted the greeting by taking the apple.

The Prophet then greeted Ali and gave him the apple. Ali bin Abi Taleb accepted the greeting by taking the apple. He kissed the apple and then returned it to the Messenger of Allah. The Prophet accepted his greeting by taking the apple.

Then the Prophet greeted Hasan and gave him the apple. Hasan accepted the greeting by taking the apple. He kissed the apple and then returned it to the Messenger of Allah. The Prophet accepted his greeting.

Then the Prophet greeted Husain and gave him the apple. Husain accepted the greeting by taking the apple. He kissed the apple and then returned it to the Messenger of Allah. The Prophet accepted his greeting.

القاضي المعايي بن زكريا قال: حدثني عبدالله بن محمد بن عبدالله بن العزيز البغوي قال: حدثني

يحى الحماني قال: حدثني محمد بن الفضيل، عن الكلبي، عن أبي صالح، عن ابن عباس قال:

كنت جالساً بين يدي النبي صلى الله عليه وسلم يوماً، وبين يدي علي وفاطمة والحسن والحسين، إذ هبط

جبريل عليه السلام ومعه نعمة، فتحياً بما النبي صلى الله عليه وسلم ولوه، وعلي بن أبي طالب، فتحياً بما علي وقبلها وردها إلى رسول الله صلى الله عليه وسلم، وعلي بن أبي طالب، فتحياً بما علي وقبلها وردها إلى رسول الله صلى الله عليه وسلم،

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ففتحي بها الرابع، وفتحي بها علي بن أبي طالب.
Then the Prophet ﷺ greeted Fatema ﷺ and gave her the apple. Fatema ﷺ accepted the greeting by taking the apple. She kissed the apple and then returned it to the Messenger of Allah ﷺ. The Prophet ﷺ accepted her greeting.

The Prophet ﷺ greeted Ali ﷺ again and gave him the apple. Ali ﷺ accepted his greeting and kissed the apple. In an effort to return the apple to the Prophet ﷺ, the apple fell from his fingertips. The apple split into two halves and from it, a light shone until it reached the sky.

The following message was written inside the apple:

In the name of Allah, Most Gracious, Most Merciful. This is a greeting from Allah to the chosen Mohammad and to Ali Al-Murtadha, and Fatema Al-Zahraa', and Hasan and Husain, the grandsons of the Prophet. This letter is a guarantee to their lovers of protection from the fire on the Day of Judgement.12

Virtue Number 9

أيمن بن أحمد بن أيمن (رحمه الله) قال: حدثني إبراهيم بن أحمد بن أبي حسين قال: حدثني جدي قال:

حدثني يحيى بن عبد الحميد قال: حدثني قيس بن البريع قال: حدثني سليمان الامعمس، عن جعفر بن محمد عليه السلام قال: حدثني أبي قال: حدثني علي بن الحسين، عن أبيه قال: حدثني أبي أمير المؤمنين عليه السلام.

قال لي رسول الله صلى الله عليه وسلم: يا علي أنت أمير المؤمنين وإمام المتين. يا علي أنت سبيل الوصييين ووارث علم النبيين وخير الصديقين وأفضل الساقيين. يا علي أنت زوج سيدة النساء العالمين وخلفية خير المرسلين. يا علي أنت مولى المؤمنين. (يا علي أنت الحجة) بعدي على الناس أجمعين، استوجب الجنة من تولاك، واستحق النار من عاداك. يا علي، والذي بعثني بالنبوة واصطفائي على جميع البرية لو أن عدا الله أفع عام ما قبل الله ذلك منه إلا بولايتك وولاية الأئمة من وادي و.W.

Nuh bin Ahmad bin Ayman narrated from Ibrahim bin Ahmad bin Abi Hasin, from his grandfather, from Yahya bin Abdil Hamid, from Qays bin Rabee', from Sulaymaan Al-Aamash, from Jaafar bin Mohammad (Imam Al-Sadiq), from his father, from Ali bin Husain, from his father, from the Commander of the Believers, who said:

The Messenger of Allahﷺ told me:

O Ali, you are the Commander of the Believers and the Imam of the pious. O Ali, you are the master of all of the successors of the prophets.

You inherit all of the prophets' knowledge and you are the best of SEDDIQIN (the truthful ones) and the best of those who believed in Allah first.

O Ali, you are the husband of the woman who is the Master of All of the Worlds’ Women, and you are the successor of the best of the prophets.

O Ali, you are the Master of the Believers.

O Ali, you are the evidence that proves Allah’s existence after me on all people. Those who follow you will earn Paradise, and those who are against you deserve Hell.

O Ali, I swear to Allah, who sent me as a Prophet and who chose me from among all of His creatures, if any slave worships Allah for a thousand years, Allah will not accept it unless he believes in your Wilayat and the Wilayat of your sons. Furthermore, your Wilayat will not be accepted unless it is accompanied with the hate of your enemies and the enemies of your sons. This is what Angel Jibraeel has told me.

Let them choose to be believers or KAFERS (disbelievers).

Virtue Number 10

13 Allah does not accept anyone's deeds who does not believe in the Wilayat.
14 Allah does not accept the belief in the Wilayat without the HATE of the enemies of the Ahlul Bayt.
One Hundred Incredible Virtues of Ali bin Abi Taleb and His Sons, the Imams, Based on Sunni Sources

Sahl bin Ahmad narrated from Ali bin Abdillah, from Al-Zubairi Is’haaq bin Ibrahim, from Abdul Razzaq bin Homam, from his father, from Mina, slave of Abdul Rahman bin Awf, from Abdullah bin Masoud, who said:

I was with the Messenger of Allah®, when he sighed heavily.

“O the Messenger of Allah, why are you so sad?” I asked.

“O Ibn Masoud, my death is approaching,” the Prophet® replied.

“Appoint a successor, O Messenger of Allah,” I said.

“Who?” asked the Prophet®

“Abu Bakr,” I replied.

The Prophet® fell silent and sighed heavily again.

“Why you are so sad? May I sacrifice my life for you, O Messenger of Allah” I said.

“My death is approaching,” replied the Prophet®.

“Appoint a successor,” I said.

“Who will it be?” asked the Prophet®.

“Omar bin Al-Khattab,” I replied.

The Prophet® fell silent and sighed heavily for the third time.

“May I sacrifice my mother and father for you. Why are you so sad, O the Messenger of Allah?” I asked.

“My death is approaching,” replied the Prophet®.

“Appoint a successor,” I said.

“Who will it be?” asked the Prophet®.
“Ali bin Abi Taleb,” I said.

Then the Prophet ﷺ cried and said, “Ah, you people will not obey him! If you would, Allah would allow you (to enter) Paradise. But by disobeying him, Allah will remove the value from anything good that you do.”

Virtue Number 11

Sahl bin Ahmad bin Abdillah Al-Koufi narrated from Abdullah bin Husain bin Mohammad Al-Ghaznawi, from Ibrahim bin Mohammad Al-Thaqa fi, from Abdul Rahman Al-Sarraj, from Qutaibah bin Saeed Abu Raja, from Nafi’, from Abdullah bin Omar bin Al-Khattab, who said:

The Messenger of Allah ﷺ said to Ali ﷺ:

O Ali, on the Day of Judgement, you will be brought sitting on a pulpit of light. There will be a crown on your head that shines so brightly that it will almost blind people.

Allah will call out, “Where is the successor of Mohammad, the Messenger of Allah?”

Then, O Ali, you will say, “Here I am.”

Then the caller will say, “Those who loved you, let them enter Paradise, and those who were against you, send them to Hell.”

Therefore, you (Ali ﷺ) will divide those who go to Paradise and those who go to Hell, and this is an order from the All-Powerful King.
Virtue Number 12

أخبرني أبو محمد جعفر بن أحمد بن الحسين الشاشي من كتابه قال: حدثني أحمد بن زياد القطان في دكانه بدار القطن بمدينة السلام قال: حدثني (يحيى بن أبي طالب، قال: حدثني عمر بن عبدالغفار) قال: حدثني الاعمش، عن أبي صالح، عن أبي هريرة قال:

كانت عند النبي صلى الله عليه وآله إذ أقبل علي بن أبي طالب على السلام فقال النبي صلى الله عليه وآله: يا أبا هريرة أتريد من هذا؟ قلت: نعم يا رسول الله عن بن أبي طالب قال: النبي صلى الله عليه وآله: هذا البحر الزاخر، هذا الشمس الطالعة، أски من الفرات كفا وأسكي من الدنيا قلبا، فمن أعذبه فعله لعنة الله.

Abu Mohammad Jaafar bin Ahmad bin Al-Husain Al-Shashi narrated from Ahmad bin Ziyad Al-Qatan, from Yahya bin Abi Taleb, from Amr bin Abdil Ghaffar, from Aamash, from Abi Saleh, from Abu Huraira, who said:

I was with the Prophet when Ali bin Abi Taleb entered.

The Prophet asked me, “O Abu Huraira, do you know who this is?”

I said, “Yes, O Messenger of Allah. This is Ali bin Abi Taleb.”

Then the Prophet said, “This (Ali) is a sea full of treasures. He is the rising sun. He is more generous and giving than the river of Euphrates, and his heart is larger than the entire world. May Allah’s curse be on those who hate him.”

Virtue Number 13

حدثنا أبو القاسم جعفر بن محمد بن مسروق اللحام (رحمه الله) قال: حدثني الحسين ابن محمد، قال: حدثني أحمد بن علوي المعروف باين الأسود الكاتب الاصبهاني قال: حدثني إبراهيم بن محمد، قال: حدثني علامة بن صالح، قال: حدثني جرير بن عبدالحميد، عن مجاهد، عن ابن عباس قال:

سعت رسول الله صلى الله عليه وآله يقول: لما أسري بي إلى السماء ما مررت بما مررت بل من الملائكة إلا سألوني عن علي بن أبي لب عليه السلام حتى ظننت أن اسم علي أشهر في السماء من إسمي.

18 River, sea, and water are used to express unlimited generosity in the Arabic language. Euphrates was commonly used as an example of a large river/sea.
Abul Qassem Jaafar bin Mohammad bin Masrur narrated from Husain bin Mohammad, from Ahmad bin Alawea, known as Ibn Al-Aswad Al-Asbahani, from Ibrahim bin Mohammad, from Abdullah bin Saleh, from Jurair bin Abdil Hamid, from Mujahed, from Ibn Abbas, who said:

I heard the Messenger of Allah say:

On the night of Me’raaj, every time I passed by a group of angels, they asked me about Ali bin Abi Taleb so often that I started to believe that Ali was more famous in the skies than I was.

When I reached the fourth sky, I saw the angel of death.

The angel of death asked me, “O Mohammad, how is Ali?”

I said, “O my friend, how do you know Ali?”

He said, “O Mohammad, I am responsible for taking the life of everyone that Allah has created except for two beings, that is, your life and Ali’s life, because Allah himself will take your lives.”

Then I reached under ARSH (the Throne) and when I looked up I saw Ali bin Abi Taleb standing under the Throne of my Lord.

I said, “O Ali, did you race me up here?”

Then Jibraeel asked me, “O Mohammad, to whom are you speaking?”

I replied, “I am talking to my brother, Ali bin Abi Taleb.”

Jibraeel replied, “O Mohammad, this is not Ali. This is an angel that Allah has created in the shape of Ali bin Abi Taleb. When we (angels) miss Ali bin
Abi Taleb, we go and look at this angel and seek forgiveness from Allah for Ali’s Shia.”\textsuperscript{20}

**Virtue Number 14**

Abul Hasan Ali bin Ahmad bin Motawyh Al-Makri narrated from Ahmad bin Mohammad, from Mohammad bin Ali, from Ali bin Uthman, from Mohammad bin Furat, from Mohammad bin Ali Al-Baqir\textsuperscript{(5th Imam)}, from his father (4th Imam\textsuperscript{)}, from his grandfather Husain bin Ali\textsuperscript{,} from his father, the Commander of the Believers\textsuperscript{,} who said:

The Messenger of Allah\textsuperscript{,} said:

Ali bin Abi Taleb is Allah’s successor and my successor. He is Allah’s decisive proof and he is my decisive proof. He is Allah’s door (the route to Allah) and he is my door. He is Allah’s chosen one and my chosen one. Allah loves him and I love him. He is Allah’s love and he is my love. He is Allah’s sword and my sword. He is my brother, my companion, my minister, and my guardian. Those who love him love me, and those who hate him hate me. His friends are my friends, and his enemies are my enemies. He is my daughter’s husband and his sons are my sons. His war is my war, his words are my words, and his orders are my orders. He is the master of all the successors of the prophets. He is the best of my nation. He is the master of all the people after me.\textsuperscript{21}

\textsuperscript{20} Madinatol Ma’ajiz P143 H404. Kanz Al-Ommal 259. Bihar V18 P300 H3

Virtue Number 15

The judge, Al-Moaafi bin Zakariyya, narrated from Hasan bin Ali Al-Asemi, from Suhaib, from his father, from Jaafar bin Mohammad Al-Sadiq, from his father, from Ali bin Husain, who said:

The Prophet was in Um Salaama's house when an angel, who had twenty heads, descended upon him. Each one of the angel's heads had one thousand tongues, and he was praising Allah with each tongue in a different language. His wings were larger than all of the seven heavens and the seven earths.

The Prophet thought that he was Jibraeel so the Prophet said to him, “I have never seen you in this form.”

The angel said, “I am not jibraeel. I am Sarsaeel. Allah sent me to you to marry the light to the light.”

Then the Prophet asked him, “Who do you mean?”

The angel said, “Your daughter, Fatema, to Ali bin Abi Taleb.”

So the Prophet married Fatema to Ali with Jibraeel, Mikaeel, Israfil, and Sarsaeel as witnesses.
Then the Prophet, looked and saw the following written between the shoulders of Sarsaeel:

LA ILAHA ILLALLAH. MOHAMMAD IS THE MESSENGER OF ALLAH AND IS THE PROPHET WHO BRINGS MERCY ON PEOPLE. ALI IS THE DECISIVE PROOF THAT ALLAH USES ON HIS CREATURES.

Then the Prophet asked Sarsaeel, “How long have you had this written between your shoulders?”

Sarsaeel replied, “Twelve thousand years before Allah created Adam.”

Virtue Number 16

حدثنا أبو عبد الله محمد بن وهبان الهدناد (رحمه الله) قال: حدثني أحمد ابن ابراهيم، قال: حدثني الحسين بن عبد الله الزعفراني، قال: حدثني إبراهيم بن محمد الثقفي، قال: حدثني يحيى بن عبد المقدوس، قال: حدثني علي بن محمد الطلياني، قال: حدثني محمد بن وكيع الجراح، قال: حدثني فضيل بن مرزوق، عن عطية العوفي عن أبي عبد الرحمن قال: سمعت رسول الله صلى الله عليه وسلم يقول:

إذا كان يوم القيامة أمر الله تعالى ملكين يقددان على السراط فلا يجوز بهما أحد إلا بباءة على بن أبي طالب، ومن لم تكن له براءة، أمر الله تعالى الملكين الموكليين على الجوارح أن يوقفاه ويسألته، فلما عجز عن جوابهما فيكبه على منظره في النار وذلك قوله تعالى: وفقوه إنهم مسؤولون.

قلت: فدلك أبي وأمي يا رسول الله وما معنى (البراءة التي أعطاها علي)؟ فقال: مكتوب بالنور الساطع لا إله إلا الله، محمد رسول الله، (علي ولي الله).

Abu Abdillah Mohammad bin Wahban Al-Hannad narrated from Ahmad bin Ibrahim, from Husain bin Abdillah Al-Za’fraani, from Ibrahim bin Mohammad Al-Thaqafi, from Yahya bin Abdil Quddous, from Ali bin Mohammad Al-Taialis, from Mohammad bin Wakee’ Al-Jarrah, from Faz’eel bin Marzouq, from Atiya Al-Awfai, from Abi Saeed Al-Khodri, who said:

I heard the Messenger of Allah say:

On the Day of Judgement, Allah will order two angels to sit on the SIRAAT’ (the bridge) and guard it. No one will be able to cross the bridge without having a pass issued by Ali bin Abi Taleb. Allah will order the two angels to

stop those who do not have a pass and ask them about it. If they fail to answer, these angels will throw them into Hell, head first.

The Prophet then referred to this verse from the Qur'an as evidence, “And stop them, for verily they must be questioned” (37:24).

Then I asked the Prophet, “O the Messenger of Allah, may I ransom my father and my mother for you. Please tell me what this pass is?”

The Prophet replied, “This is what is written on the pass with a very bright light:

LA ILAHA ILLALLAH.
MOHAMMADUN RASULULLAH.
ALIYUN WALIYULLAH.23

Virtue Number 17

 حدثنا أحمد بن محمد بن عبيد الله الحافظ (رضه الله) قال: حدثني علي بن سنان المصلي قال: حدثنا أحمد بن محمد الخليلي الأئل قال: حدثني محمد بن صالح قال: حدثني سليمان بن أحمد قال: حدثني زياد بن مسلم (قال: حدثني) عبدالله رحمان بن يزيد بن جابر قال: حدثني سلام عن أبي سلمى راعي رسول الله صلى الله عليه وسلم قال:

سمعت رسول الله صلى الله عليه وسلم يقول: ليلة أسرى بي (إلى السماء قال لي الجليل جل جلاله): { أمن الرسول بما أنزل إليه من ربه - قلت: والمؤمنون كل أمن بالله و만كنته وكتبه وسلم قال: صدقت يا محمد، من خلفت في ما كتبت لله: خبرها.


يا محمد إني خلقتك و [خلقتك] عليا وفاطمة والحسن والحسن والائمة من ولده من سنن نوري، وعرضت ولايتكم على أهل السماوات وأهل الأرضين فمن قبلكا كان عندي من المؤمنين، ومن جدها كان عندي من الكافرين. يا محمد لو أن عبدا من عبيدى عبدي حتى يقطع ويصير كالشمن البالي ثم آتى جاهدا لولايتكم ما غفرت له حتى يقر بولايتكم.

I heard the Messenger of Allah say:

On the night of Me’raaj, Allah asked me, “Did the Messenger believe in what was revealed to him from his Lord?”

I said, “Yes. And the believers believed in Allah, His angels, His books, and His messengers.”

Allah said, “You are right.”

Then Allah asked, “Who did you choose as a successor?”

I said, “The best of my nation.”

Allah asked, “Do you mean Ali bin Abi Taleb?”

I replied, “Yes, O Allah!”

Then Allah said:

O Mohammad! I looked at all of My creation and I chose you from among all of them. Then I derived a name for you from My name. Therefore, it is not permitted that anyone mention Me without mentioning you with Me. My name is Mahmoud and your name is Mohammad. Then I looked again (at all of My creation) and I chose Ali, and I derived a name for him from My name. So My name is Ali, the extremely high, and his name is Ali. O Mohammad, I created you, Ali, Fatema, Hasan, Husain, and the rest of the Imams from Husain’s sons from My own light. Then I asked all of my
creation in the skies and the earths to accept your Wilayat. I consider those who accept it as believers, and I consider those who refuse it as Kafers.

O Mohammad! If a slave from among My slaves worships Me until he is torn and nothing is left from him, but he refuses to accept your Wilayat, Ali’s Wilayat, and the Wilayat of the Imams from his sons, I will not accept him or forgive him until he accepts your Wilayat, Ali’s Wilayat, and the Wilayat of the Imams from his sons.

Then Allah asked me, “O Mohammad, would you like to see them?”

I replied, “Yes, O Allah.”

Allah said, “Look to the right of the Throne.”

Then I looked and I saw Ali, Fatema, Hasan, Husain, Ali bin Husain, Mohammad bin Ali, Jaafar bin Mohammad, Musa bin Jaafar, Ali bin Musa, Mohammad bin Ali, Ali bin Mohammad, Hasan bin Ali, and the Mahdi. They were surrounded by light and they were all standing and praying to Allah. Mahdi was in the center and he was shining like a brilliant star.

Then Allah said:

O Mohammad, they are My decisive proofs, and Mahdi will take revenge on My behalf. I swear by My Magnificence, he supports My friends and takes revenge on My enemies. Following them and accepting their Wilayat is WAJIB (obligatory) on everyone. With my permission, they prevent the skies from falling on the earth.24

Virtue Number 18

The Messenger of Allah said to Ali:

O Ali, I am the city of knowledge and you are its door. The city can only be entered through its door.

Those who claim that they love me but hate you are lying because you are from me and I am from you: your flesh is my flesh, your blood is my blood, your soul is from my soul, what you hide is what I hide, and what you show is what I show.

You are the Imam of my nation and my successor.

Those who obey you succeed, and those who disobey you fail. Those who follow you will benefit, and those who are against you will lose. Those who are committed to you are winners, and those who abandon you are losers.

You and the Imams after you are like the ark of Nuh. The riders of the ark survived, and those who stayed behind drowned.

You are like the stars. Whenever one star disappears, another one appears until the Day of Judgement.

Virtue Number 19

Allah created seventy thousand angels from the light of Ali’s face. All they do is seek forgiveness for him, for his Shia, and for those who love him until the Day of Judgement.

Virtue Number 20

The Commander of the Believers, Fatema, Master of the Worlds Women, and their eleven sons, the Imams, are infallible just as the Messenger of Allah, according to the following verses in the Qur’an: AHZAB:33, ALI IMRAN: 61, AN NISA: 59, AT TAWBAH:119, MA-IDAH:55, RA’D:43, HAJJ:77-78, NAHL:43, ANBIYA:73, SAJDAH:24, NUR:55.

The fact that angels seek forgiveness for the Commander of the Believers is just like Allah telling His Messenger in the Qur’an, “So that Allah may forgive your sins and that which is to come” (48:2).

Mofazz’al asked Imam Al-Sadiq, “What were the sins of the Prophet that Allah forgave?”

The Imam replied, “The Messenger of Allah had no sins but he asked Allah to make him accountable for all of the sins of his Shia, the Shia of Ali, and the Shia of the Imams from his sons until the Day of Judgement. The Prophet also asked Allah not to expose the sins of the Shia (for which he accepted to be accountable) in front of the other prophets. So Allah revealed this verse to him which means Allah forgave the sins of Shia.” Anwar Al-No’maniyya V2 P92, Tafseer Al-Qummi V2 P314.

26 “Anas” was well-respected and trusted because he was a servant of the Prophet. Therefore, the reader will see his name in many Ahadith in this book. The Prophet made sure that Anas heard him talking about Imam Ali and kept warning Anas of the day on which his testimony would be required. After the Prophet died, Imam Ali, in his argument with Abu Bakr, asked Anas to testify and tell people some of the Ahadith that he had heard from the Prophet. Anas refused, saying that he had become old and that he did not remember anything. Imam Ali warned him, “If you lie I will curse you.” However, Anas insisted that he did not remember anything, so Imam Ali cursed him in front of all of people in the Prophet’s mosque. Anas was blinded instantly and became ill with a disease that ate his skin until he died.

27 The Commander of the Believers, Fatema, Master of the Worlds Women, and their eleven sons, the Imams, are infallible just as the Messenger of Allah, according to the following verses in the Qur’an: AHZAB:33, ALI IMRAN: 61, AN NISA: 59, AT TAWBAH:119, MA-IDAH:55, RA’D:43, HAJJ:77-78, NAHL:43, ANBIYA:73, SAJDAH:24, NUR:55.

A man came to the Prophet and asked him, “Will I benefit from the love of Ali bin Abi Taleb?”

The Prophet replied, “I do not know until I ask Jibraeel.”

So Jibraeel came to the Prophet immediately. The Prophet asked him (the above question).

Jibraeel replied, “I do not know. I have to ask Israfil.”

So Jibraeel went up and asked Israfil, “Will the love for Ali benefit anyone?”

Israfil replied, “I do not know until I speak to my Magnificent Lord.”

Then Allah sent the following revelation to Israfil:

Tell those angels trustworthy of My revelation to send My greetings to My love, Mohammad, and tell him that Allah sends His Salaam, and tells you that, ‘You are as close to Me as I want you to be. And Ali and I are as close to you as you are to Me. And those who love Ali are as close to Me as Ali is to you.’

Virtue Number 21

Ghayatol Maram P585 H76. Madinatol Ma’ajiz P163 H450. Jawaher Al-Saniyyah
After returning from the farewell pilgrimage, the Messenger of Allah said:

O people! Jibraeel, the Honest Spirit, came to me from Allah, the Magnificent, and said, “O Mohammad, Allah says that he misses seeing you. So prepare a good will and finish what you have to do.”

O people! My time has come (to an end) and I can see us leaving one another. So if your bodies have left me, do not allow your souls to do the same.

O people! Allah has never created an immortal prophet, and I am not immortal. Allah has said in this verse in the Qur'an, “We have not granted to any man before you eternal life. What! If you die, will they live for ever? Every soul shall taste of death” (21:34-35). Understand that my Lord has ordered me to leave a will for you.

Understand that my Lord has ordered me to show you to the ark of rescue and the door of sustenance. Those of you who want to survive after me and be safe from the destroying seductions should hold firmly to the Wilayat of Ali bin Abi Taleb. He is the most truthful and the best separator of right from wrong.
He is the Imam of every Muslim after me.

Those who love him and follow him will be next to me by the Pool of Kawthar on the Day of Judgement. I will see those who disobey him on the Day of Judgement, but they will not see me. They will be pulled towards others who will take them deep into Hell.

Then the Prophet said, “O people! I have given you the best advice but you do not like the advisors. I say this and I seek forgiveness for myself and for you.” Then he held Ali’s head and kissed his forehead.30

Then the Prophet said to Ali, “O Ali, your virtues cannot be counted. I swear to Allah, who created the seeds and created people, if all creatures would concede to loving you and understanding your true status, Allah would not have created Hell.”31

Virtue Number 22

Abul Qassem Jaafar bin Mohammad Al-Qulaweyh narrated from Ali bin Husain, from Ali bin Ibrahim, from his father, from Ahmad bin Mohammad, from Mohammad bin Fuz’ail, from Thabet bin Abi Hamza, from Ali bin Husain (4th Imam), from his father, from the Commander of the Believers, who said:

30 Kissing the forehead is a sign of extreme respect among the Arabs.

The Messenger of Allah ﷺ said:

Allah has made it incumbent upon you to follow my command and he has forbidden you from disobeying me. He has made it Wajib on you to follow my orders and to obey Ali bin Abi Taleb after me.

He is my brother, my minister, and he inherits all of my knowledge.

He is from me and I am from him. Loving him is IMAN (faith) and hating him is KUFR (disbelief). Beware! Of whomsoever I am their MOWLA (Master), Ali is their MOWLA.

Ali and I are the fathers of this nation. Those who disobey their fathers will be gathered with Nuh’s son on the Day of Judgement. Nuh told his son, “O son ride with us and don’t be from the Kafers. (His son replied) I will resort to a mountain” (11:42-43).

Then the Prophet ﷺ said, “O Allah, support those who support Ali, disappoint those who disappoint him, befriend his friends, and be the enemy of his enemies.”

Then the Prophet ﷺ started to cry. The Muhajerin (Immigrants of Mecca) and Ansar (supporters from Medina) who were sitting around him all cried. After that, three groups of people (from among the Muhajerin and Ansar) stood up and bade farewell to the Prophet ﷺ.32

Virtue Number 23

Ahmad bin Mohammad narrated from his book, from Abdullah bin Jaafar, from Ibrahim bin Hashim, from Jaafar bin Mohammad bin Marwan, from his father, from Ubaidullah bin Yahya, from Mohammad bin Ali Al-Baqir (5th Imam), from his father, from Husain bin Ali, from the Commander of the Believers, who said:

**The Messenger of Allah** said the following about this verse, “Cast you two every ingrate rebel into Hell” (50:24).

O Ali! On the Day of Judgement, when Allah gathers all the creatures in the same desert, you and I will be on the right side of Allah’s Throne and Allah will say, “O Mohammad and Ali! Stand up and throw those who hated you, did not believe you, and disobeyed you into Hell.”

**Virtue Number 24**

33 Allah has grouped those who hate Imam Ali with those who hate the Prophet in the same group. This means it is not possible to love the Prophet and hate Imam Ali.

I swear to Allah, who has sent me as a Warner and a Guide, that the Throne of Allah did not settle, the universes did not start moving, and the heavens and the planets were not created until after Allah wrote on them:

LA ILAHA ILLALLAH.
MOHAMMADUN RASULLULLAH.
ALIYUN WALIYULLAH.

Then the Prophet explained what Allah told him, in His own voice:

Allah said, “O Mohammed”

I replied, “LABBAYK WA SAADAYK.”

Allah said:

I am Mahmoud and you are Mohammad. I derived your name from mine and I made you superior to all of My creatures. Assign your brother, Ali, to be a flag for My slaves to guide them to My religion.

O Mohammad! I have made the believers the chosen ones, and I have made Ali their commander. Therefore, I curse those who give commands to Ali and I torture those who disobey him. But those who follow him, I will bring them closer to Me.

O Mohammad! I have made Ali the Imam of Muslims. Those who proclaim to precede him, I disgrace them. I imprison those who disobey him.

I have made Ali the master of all of the successors, and I have made him the glorified leader of the believers.

He is My decisive proof on My entire creation.35

Virtue Number 25

Ahmad bin Mohammad bin Imran narrated from Hasan bin Mohammad Al-Askari, from Ibrahim bin Ubadillah, from Abdul Razzaq, from Mo’ammar, from Yahya bin Abi Katheer, from his father, from Abu Harun Al-Abdi, from Jabir bin Abdillah Al-Ansari, who said:

The Messenger of Allah said the following about Ali bin Abi Taleb:

He was the first one to believe in Islam;
He is the most knowledgeable;
He is the most correct one in his DEEN (religion);
He is the most certain;
He is the most patient;
He is the most forgiving and generous;
He is the most brave;
He is the Imam and the successor after me.36

Virtue Number 26

Ahmad bin Mohammad bin Imran narrated from Hasan bin Mohammad Al-Askari, from Ibrahim bin Ubadillah, from Abdul Razzaq, from Mo’ammar, from Yahya bin Abi Katheer, from his father, from Abu Harun Al-Abdi, from Jabir bin Abdillah Al-Ansari, who said:

The Messenger of Allah said the following about Ali bin Abi Taleb:

We were sitting with the Prophet on the floor, and he entered. So we stood up. He was praying and we knelt behind him. He said:

The Messenger of Allah said: ‘Peace be upon you, O people and upon Ali. Descend from the floor after me, for I am the Imam and the successor after me.36

Sahl bin Ahmad bin Abdillah narrated from Ali bin Abdillah, from Is'haaq bin Ibrahim Al-Debri, from Abdul Razzaq bin Hamam, from Mo'ammar, from Abdullah bin Tawus, from his father, from Ibn Abbas, who said:

We were sitting with the Prophet when Ali bin Abi Taleb entered.

Ali said, “ASSALAAMO ALAIKA, O Messenger of Allah.”

The Prophet replied, “WA ALAIK ASSALAAM, O Commander of the Believers.”

Ali responded, “O Prophet, you call me the Commander of Believers while you are still alive?”

The Prophet answered, “Yes, while I am alive.”

Then the Prophet continued, “O Ali! You passed by Jibraeel and I yesterday and did not say Salaam. So Jibraeel said, ‘Why did the Commander of the Believers not say Salaam to us? I swear to Allah, we would have been pleased if he had said Salaam to us and we would have responded.’

Ali answered, “It looked like you and Dehya were in a private meeting so I did not want to interrupt.”

The Prophet said, “He was not Dehya, he was Jibraeel. I asked Jibraeel why he called you the Commander of the Believers. Jibraeel told me that in

37 “Dehya Al-Kalbi” was one the companions of the Prophet. He was raised by the Prophet and he was very handsome. It was very common for Angel Jibraeel to come down to Prophet in the form of Dehya. The Prophet had ordered his companions not to approach him when they saw him alone with Dehya.
the Battle of Badr, Allah told Jibraeel to come to me (the Prophet) and tell me to order the Commander of the Believers to ride his horse in front of the army lines because the angels love to watch him do that. So Allah named you the Commander of the Believers that day in the heavens.”

Then the Prophet said, “O Ali! You are the commander of everyone in the heavens and the commander of everyone on earth. You are the commander of those who have passed away and the commander of those who are yet to come. There is no commander before you and no commander after you. It is forbidden for anyone who has not received this title from Allah to be called by this name.”

Virtue Number 27

Mohammad bin Abdillah bin Abi Ubaidillah Al-Shaibani narrated from Mohammad bin Yahya Al-Tameemi, from Abu Qotada Al-Harrani, from his father, from Hareth bin Al-Khazraj the holder of the flag of Ansar, who said:

I heard the Messenger of Allah telling Ali bin Abi Taleb:

No one precedes you after me except a Kafer, and no one disobeys you except a Kafer. The people of the seven skies call you the Commander of the Believers by the order of Allah.

Virtue Number 28

Mohammad bin Abdillah bin Abi Ubaidillah Al-Shaibani narrated from Mohammad bin Yahya Al-Tameemi, from Abu Qotada Al-Harrani, from his father, from Hareth bin Al-Khazraj the holder of the flag of Ansar, who said:

I heard the Messenger of Allah telling Ali bin Abi Taleb:

No one precedes you after me except a Kafer, and no one disobeys you except a Kafer. The people of the seven skies call you the Commander of the Believers by the order of Allah.

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My father narrated from Mohammad bin Husain, from Mohammad bin Hasan Al-Saffar, from Ahmad bin Mohammad, from his father, from Abdullah bin Al-Moghira and Mohammad bin Yahya Al-Khath’ami, from Mohammad bin Bohloul Al-Abdi, from Jaafar bin Mohammad, from his father Mohammad bin Ali, from his father, from his father Husain bin Ali, who said:

The Messenger of Allah said that on the night of Me’raaj, when he went up and passed the gates of light, Allah talked to him, and said:

O Mohammad! Convey My Salaam to Ali bin Abi Taleb, and inform him that he is My decisive proof on all creatures after you. I pour the rain of My blessings on My slaves through him; I keep everything evil away from them through him; and he is My decisive proof on them when they meet Me.

So they should follow his commands, obey his orders, and abstain when he abstains. If they do so, I will sit them next to Me and I will allow them to enter My Paradise. If they do not, I will put them with the worst of My enemies in Hell and I will not care.40

Virtue Number 29

أخبرنا سهل بن أحمد الطرائني ومحمد بن عيدان الله الكوفي (رضي الله عنهما) قالا: حدثنا محمد بن جرير الطبري، قال: حديثي خلف بن خليفة، قال: حديثي يزيد بن هارون، قال: حديثي محمد بن إبراهيم بن إبراهيم بن مبشر، عن جابر ابن عبد الله الانصاري، قال:

كانت عند النبي صلى الله عليه وآله وسلم بابن أبا طالب عليه السلام فادنه ومسح وجهه ببردته، وقال: يا أبا الحسن إلا أبشرك بما بشرتي به جبريل عليه السلام؟ قال: بلى يا رسول الله.

Sahl bin Ahmad Al-Taraeqi and Mohammad bin Abdillah Al-Kufi narrated from Mohammad bin Jarir Al-Tabari, from Khalaf bin Khalifa, from Yazid bin Harun, from Mohammad bin Ibrahim bin Ibrahim bin Mubasher, from Jabir bin Abdillah Al-Ansari, who said:

I was sitting with the Prophet when Ali bin Abi Taleb came. The Prophet brought him close to him, and wiped his (Ali’s) forehead with his aba and said to him, “O Abal Hasan, shall I tell you the good news that Jibraeel gave me?”

Ali replied, “Yes, O Messenger of Allah.”

The Prophet said:

There is a well in Paradise called “Tasneem.” Two rivers emerge from it and (they are so large that) all of the ships of the world can sail on them.

There are several trees on the shores of “Tasneem.” Their branches are pearls and coral, and the grass there is saffron. Directly adjacent to the trees, there are people sitting on chairs made of light on whose foreheads, written in light, is ‘These are the believers; these are the lovers of Ali bin Abi Taleb.’

Virtue Number 30

41 Borhan V4 P440 H5. Ghayatol Maram P586 H78.
The Messenger of Allah ﷺ said to Ali bin Abi Taleb ﷺ:

O Ali, Jibraeel said something about you that made me extremely happy and pleased me. He (Jibraeel) said:

O Mohammad! Allah told me to convey His Salaam to you and to tell you that Ali is the Imam of Guidance; he is the light in darkness; and he is My decisive proof on the people of the world.

He is the most truthful and the greatest separator of right from wrong.

I forbid Myself to allow those who love him, follow him, and follow the Imams after him, to enter Hell. I forbid Myself to allow those who do not accept his Wilayat and do not follow him and the Imams after him to enter Paradise.

I have most certainly committed to fill Hell with his enemies from among the people and the jinn, and to fill Paradise with his Shia and friends from among My creatures.⁴²

Virtue Number 31

 أحمد بن محمد بن عبيد الله بن أيهش الخافي نقل في الحكم، عفك بن فالي، عن حسین بن محمد، عن سلیمان بن قرم، عن محمد بن شبل، عن داوود بن علي، عن أبيه، عن أبיו، عبد الرحمن بن عيسى البي، رضي الله عنه، قال:

⁴² Bihar Al-Anwar V37 P113 H88. Ghaayatul Maram P45 H52.
I (Anas bin Malik) was the servant of the Prophet. Once while I was helping the Prophet do his WUDHU (ablution), the Prophet said, “The person who will enter just now is the Commander of the Believers, the Master of Muslims, and the best of successors. He is worthy of having a higher authority on people than they have on themselves, and he is the glorified leader of those who seek Allah.”

“O Allah, make it someone from the Ansar,” I (Anas bin Malik) prayed to myself.

Then someone knocked at the door. It was Ali bin Abi Taleb.

When Ali entered, the Prophet’s face started to sweat profusely. The Prophet wiped the sweat from his face and put it over Ali’s face.

“Did you receive a revelation?” Ali asked (the Prophet).

The Messenger of Allah said, “You are from me; you repay my debt; you perform my religious affairs; you will clear my liabilities; and you will preach my prophethood,” the Prophet replied.

“Did you not preach it yourself?” Ali asked.

“Yes I did, but people need to learn the TA’WEEL (deeper, inner meaning) of Qur’an after me, and you will teach them things that they did not learn during my time,” the Prophet replied.44

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43 The process of receiving revelation was physically very taxing on the Prophet. Sometimes during this process he would sweat profusely.
Virtue Number 32

Abu Abdillah Mohammad bin Ali bin Zanjoweyh narrated from Mohammad bin Jaafar, from Jaafar bin Salama, from Ibrahimm bin Mohammad, from Abu Ghassan, from Yahya bin Salama, from his father, from Abi Edris, from Mosayyeb, from the Commander of the Believers, who said:

I swear to Allah that the Messenger of Allah made me the successor of his nation. Therefore, I am Allah’s decisive proof after the Prophet, and I swear that following me is mandatory on the inhabitants of the heavens as it is on the inhabitants of earth. When angels want to praise Allah they talk about my qualities.

O people! Follow me and I will guide you to the path of righteousness. Do not go right or left because you will get lost. I am the heir of your Prophet and his successor. I am the Imam of the pious and the believers; I am their commander and their Master. I will lead my Shia to Paradise and my enemies to Hell.

I am Allah’s sword on His enemies and I am His mercy on His friends.

I am the owner of the Prophet’s Pool (Pool of Kawthar) and I carry his flag.

I have his position and I have his right of intercession.

Me, Hasan, Husain, and the nine sons of Husain, are Allah’s successors in His land. We are the only ones trustworthy of His revelation. We are the
Imams of Muslims after the Prophet and we are Allah’s decisive proofs on His creatures.\textsuperscript{45}

\textbf{Virtue Number 33}

 حدثني محمد بن سعيد الدهقان رحمة الله قال: حدثني محمد بن مسعود قال: حدثني أحمد بن عيسى العلوي قال: حدثني الحسين، عن أبي خالد وعن زيد بن علي عن أبيه، عن جده الحسين بن علي عليه السلام، عن أمير المؤمنين عليه السلام قال:

أتبت النبي صلى الله عليه وسلم وهو في بعض حجراته، فاستأذن عليه فاذن لي فلما دخلت قال: يا علي أما علمت أن بيني بينكملك تستأذن علي؟ قال: فقلت: يا رسول الله أحببت ان أفعل ذلك قال: يا علي أحببت ما أحب الله وأخذت بأداب الله.

يا علي أما علمت أنك أخي، وأن خالقك ورزاقك أبي أن يكون لي أخ دونك. يا علي أنت وصبي من بعدي، وأنت المظلم الضبطه بعدي. يا علي الثابت عليك كالمقيم معي، ومفارقك مفارق. يا علي كذهب من زعم أنه يحبني ويبغضك، كلن ان تعالى خلقني وأياك من نور واحد.

Mohammad bin Saeed Al-Dehqan narrated from Mohammad bin Masoud, from Ahmad bin Isa Al-Alawi, from Husain from Abi Khalid and Zaid bin Ali, from his father (4th Imam), from Husain bin Ali, from the Commander of the Believers, who said:

I (Imam Ali) went to the Prophet when he was in one of his houses. I asked his permission to enter and he granted it.

When I entered, the Prophet asked me, “O Ali! Do you not know that my house is your house? Why do you seek permission to enter?”

I replied, “I like to do that.”

The Prophet said:

You like what Allah likes and you use His manners. O Ali! Do you not know that you are my brother, and my Creator did not want me to have a brother other than you? O Ali! You are my heir, and you will be oppressed and wronged after my death. O Ali! Those who are devoted to following you are like those who live with me (in my place in Paradise), and those who abandon you, abandon me. O Ali! Those

\textsuperscript{45} Ghayatol Maram P.8 H14.
who think that they love me but hate you, lie because Allah created me and you from the same light.46

Virtue Number 34

The Messenger of Allah said:

No one has a higher status than Ali bin Abi Taleb except me. He is the Imam of my nation, he is my heir, and he is my successor. Those who follow him are guided to the right path; those who follow anyone other than him are lost and have strayed off the right path.

Indeed, I am the chosen prophet. I do not say this about Ali from my own inclination. What I say is nothing but revelation brought by Jibraeel from Allah, who owns everything in the skies and in the earth, and whatever is between the skies and the earth, and whatever is under the earth.47

Virtue Number 35

Ahmad bin Mohammad narrated from Mohammad bin Jaafar, from Mohammad bin Husain, from Mohammad bin Sinan, from Ziyad bin Munthir, from Saeed bin Jubair, from Ibn Abbas, who said:

The Messenger of Allah said:

No one has a higher status than Ali bin Abi Taleb except me. He is the Imam of my nation, he is my heir, and he is my successor. Those who follow him are guided to the right path; those who follow anyone other than him are lost and have strayed off the right path.

Indeed, I am the chosen prophet. I do not say this about Ali from my own inclination. What I say is nothing but revelation brought by Jibraeel from Allah, who owns everything in the skies and in the earth, and whatever is between the skies and the earth, and whatever is under the earth.47

Abul Tayyeb Mohammad bin Husain Al-Taimali narrated from Motair bin Mohammad bin Abdillah, from Yahya Al-Jammal, from Hisham, from Abu Harun Al-Abdi, from Abi Saeed Al-Khodri, who said:

The Messenger of Allah[^1] said:

On the night of Me’raaj, I did not pass through any of the skies or any of its layers without finding it filled with noble angels calling me and saying:

O Mohammad! Enjoy what Allah gave no one before you and no one after you. You were given Ali bin Abi Taleb as a brother; Fatema, his wife, as a daughter; Hasan and Husain as sons; and their lovers, as your Shia.

O Mohammad! You are the best of the prophets; Ali is the best of successors; Fatema is the Master of All the Worlds’ Women; Hasan and Husain are the most respected of all those who enter Paradise; and their Shia are the best of people on the Day of Judgement. They (their Shia) will gather in the rooms of Paradise, its palaces, and its parks.

The angels continued saying this while I was going up until I came back down. If it was not for Allah preventing this from being heard, everyone, from among the people and the Jinn, would have heard it.^[48] VIRTUE NUMBER 36

[^1]: Abul Tayyeb Mohammad bin Husain Al-Taimali narrated from Motair bin Mohammad bin Abdillah, from Yahya Al-Jammal, from Hisham, from Abu Harun Al-Abdi, from Abi Saeed Al-Khodri, who said:

O Mohammad! Enjoy what Allah gave no one before you and no one after you. You were given Ali bin Abi Taleb as a brother; Fatema, his wife, as a daughter; Hasan and Husain as sons; and their lovers, as your Shia.

O Mohammad! You are the best of the prophets; Ali is the best of successors; Fatema is the Master of All the Worlds’ Women; Hasan and Husain are the most respected of all those who enter Paradise; and their Shia are the best of people on the Day of Judgement. They (their Shia) will gather in the rooms of Paradise, its palaces, and its parks.

The angels continued saying this while I was going up until I came back down. If it was not for Allah preventing this from being heard, everyone, from among the people and the Jinn, would have heard it.^[48]

[^48]: Ghayatol Maram P166 H56.
Salman Al-Farsi was asked about the status of Ali bin Abi Taleb and Fatema ﷺ.

So Salaman Al-Farsi said that he heard the Prophet ﷺ say:

Pay attention to Ali ﷺ because he is your master, so love him. He is the most respected, so follow him. He is the most knowledgeable among you, so honour him. He is your leader to Paradise, so reward him.

When he calls you, answer his call. When he orders you, obey him. Love him for me and respect him for me.

I did not say any of this about Ali without an order from Allah, the Great.

Virtue Number 37

حدثنا أبو بكر محمد بن أحمد بن الغنطري الجراحان: حدثني أبو خليفة الفضل بن صالح الجحم، قال: حدثني علي بن عبد الله بن جعفر، قال: حدثني محمد بن عبيد، قال: حدثني عبد الله، عن نافع، عن عبد الله بن عمر، عن عمر بن الخطاب قال:

سألنا رسول الله صلى الله عليه وسلم عن علي بن أبي طالب عليه السلام فغضب وقال: ما بال أقوم يذكرون من له منزلة عند الله كمنزلتي، ومقام كمقامي إلا النبيّ.

ألا ومن أحب عليا فقد أحبني، ومن أحني رضي الله عنه، ومن رضي الله عنه كافه بالجنة.

ألا ومن أحب عليا استغفرت له الملائكة، وفتحت له أبواب الجنة يدخل من أي باب شاء بغير حساب. ألا ومن أحب عليا أعطاه الله كتابه يبدعه، وحاسبه حسابا يسيره حساب الإنيباء. ألا ومن أحب عليا لا يخرج من الدنيا حتى يشرب من حوض الكئير ويأكل من شجرة طوبي، ويرى مكانه من الجنة.
We asked the Messenger of Allah about Ali bin Abi Taleb’s status.

The Prophet replied angrily:
What is wrong with you people, asking me about someone to whom Allah has given a rank and position as high as mine, except for the prophethood?!

Beware! Those who love Ali love me, and those who love me please Allah, and Allah rewards them with Paradise.

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

Beware! Allah will give those who love Ali their book (of deeds) in their right hand, and their questioning (on the Day of Judgement) is an easy questioning; it is like the questioning of the prophets.

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

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

Beware! Allah gives those who love Ali one HUR, for each vein in their body. They (those who love Ali) will intercede for eighty of their family members and Allah will give them one city in Paradise for every hair on their body.

Beware! Allah sends the angel of death to those who know and love Ali in the same way He does to the prophets. He removes the terror of Munkar and Nakeer; He lights their graves and makes it (their graves) as big as seventy light years; and He raises them on the Day of Judgement with their faces shining brightly.

Beware! Allah places those who love Ali under the shade of His Throne with the company of the truthful, the martyrs, and the virtuous. They are safe from the great and the loud terrors on the Day of Judgement.

Beware! The good deeds of those who love Ali are accepted and their sins are forgiven. They will be in Paradise in the company of Hamza (the Prophet’s uncle), the Master of the Martyrs.
Beware! Allah places wisdom in the hearts of those who love Ali; Allah places truth on their tongues; and Allah opens the doors of His mercy to them.

Beware! Earth is the prison of those who love Ali and Allah will free them. Allah boasts about them to His angels and to those who carry His Throne.

Beware! An angel will call on those who love Ali from under Allah’s Throne and say, “O Allah’s servant, carry on because all of your sins have been forgiven.”

Beware! On the Day of Judgement the faces of those who love Ali will be shining like a full moon.

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

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

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

Beware! The book of those who love Ali will not be published and they (those who love Ali) will not be measured; they will be told to enter Paradise without judgement.

Beware! Those who love the family of the Prophet are secure from the calculation, the scale, and the bridge.

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

Beware! Those who die hating the family of the Prophet die as Kafers.

Beware! Those who die with the love of the family of the Prophet die with faith, and I guarantee Paradise for them.
Beware! Those who die hating the family of the Prophet will have the following written between their eyes on the Day of Judgement, “Excluded from the Mercy of Allah.”

Beware! Those who die hating the family of the Prophet will not even smell the fragrance of Paradise.

Beware! Those who die hating the family of the Prophet will come out of their graves with black faces.49

Virtue Number 38

 حدثنا أحمد بن الحسن بن محمد النشاحوري من كتابه قال: حدثني محمد ابن الحسن الأجري قال: حدثني جعفر بن محمد بن العزي، قال: حدثني قتيبة ابن سعيد، قال: حدثني جرير، عن مغيرة، قال: حدثني محمد بن عمرو بن أبي سلمة، عن ابن عباس قال:

قال رسول الله صلى الله عليه وسلم: علي عليه السلام مني بمنزلة دمي من بدني، ومن تولاه رشد، ومن أحبه نهج، ومن تبعه نجا. ألا وأنا عليا رابع الأربعة في الفردوس: أنا وهو والحسن والحسين.

Ahmad bin Hasan bin Mohammad Al-Nishabouri narrated in his book, from Mohammad bin Husain Al-Ajari, from Jaafar bin Mohammad bin Al-'Ezzi, from Qutaibah bin Saeed, from Jorair, from Moghira, from Mohammad bin Amr bin Abi Salama, from Ibn Abbas, who said:

The Messenger of Allah صلى الله عليه وسلم said:

Ali to me is like my blood is to my body. Those who accept his authority are rightly guided. Those who love him are on the right path. Those who follow him are the survivors.

Beware that Ali is one of the four in Paradise, who are Hasan, Husain, Ali, and myself.50

Virtue Number 39

 حدثني الشريف الحسن بن حمزة العلوي رحمه الله قال: حدثني عبيد الله ابن موسى، عن الزهري، عن عروة، عن ابن عباس قال:
قَالَ رَسُولُ اللَّهِ صلى الله عليه وَآله وَالَّذِينَ آتَاهُمُ الرَّحْمَةُ فَكَانَ فَكَانَ صَافِحًا، وَمِن صَافِحِي فَكَانَ صَافِحًا أرْكَانُ النِّعَمُ وَمِن عَاشقِي فَكَانَ أَعَاشِقُ، وَمِن عَاشقِي فَكَانَ عَاشقُ الأَلِيْبَاءِ كُلُّهُمْ وَمِن صَافِحِي مَحْبُوِّبٍ لِّلَّهِ غُفُرَ اَللّهُ مَحْبُوِّبْهُ وَآدَخَلَهُ الْجَنَّةَ بِغَيْرِ حَسَابٍ

Al-Sharif Hasan bin Hamza Al-Alawi narrated from Ubaidullah bin Musa, from Al-Zohari, from ‘Urwh, from Ibn Abbas, who said:

The Messenger of Allah ﷺ said:

Shaking hands with Ali is exactly like shaking hands with me, and shaking hands with me is like shaking hands with the corners of the Throne of Allah.

Embracing Ali is exactly like embracing me, and embracing me is like embracing all of the prophets.

Allah forgives all of the sins of those who shake hands with those who love Ali and takes them to Paradise without judgement.51

Virtue Number 40

 حدثني الشيخ الصحابي أبو عبيد الله الحسن بن عبد الله القطعي رحمه الله، قال: حدثني أبو الحسن محمد بن أحمد الهاشمي المنصوري قال: حدثني أبو موسى عيسى بن أحمد، قال: حدثني علي بن محمد، عن أبيه، عن علي بن موسى الرضا، عن أبيه، عن جعفر بن محمد، عن أبيه، عن علي بن الحسن، عن أبيه عليهم السلام قال:

 حدثني قنبر مولى علي بن أبي طالب صلى الله عليه قال:

 كنت مع أمير المؤمنين صلى الله عليه على شاطئ الفرات فنزع قميصه ودخل الماء، فجاءت موجة فأخذت القميص، خرج أمير المؤمنين صلى الله عليه فلم يجد القميص، فأعتم لذلك غماً شديداً، فإذا بهتف يهتف: " يا أبي الحسن انظر عن يمينك وخذ ما ترى "، فإذا أزار عن يمينه وفيه قميص مطوي، فأخذته ليلبسه فسقطت من جيبه رقة فيها مكتوب:

 بسم الله الرحمن الرحيم هديته من الله العزيز الحكيم إلى علي بن أبي طالب هذا قميص هارون بن عمران عليه السلام " كذلك وأورثناها قوماً آخرين ".

Shaykh Abu Abdillah Husain bin Abdillah Al-Qatiei narrated from Abul Hasan Mohammad bin Ahmad Al-Hashmi Al-Mansuri, from Abu Musa Isa bin Ahmad, from Ali bin Mohammad (10th Imam), from his father, from Ali bin Musa Al-Redha, from his father, from Jaafar bin Mohammad, from his father, from Ali bin Al-Husain, from Husain bin Ali, from Qanbar (Imam Ali’s servant), who said:

I was with the Commander of the Believers on the shore of the Euphrates River when he took his shirt off and entered the river. A large wave came and pulled his shirt into the water.

When the Commander of the Believers came out of the water, he was upset that he could not find his shirt.

Then a voice called to Ali and said, “O Abal Hasan, look to your right and take what you see.”

Ali looked to the right and found a wrapped package. Inside the package, he found a shirt. When he was putting on the shirt, a piece of paper fell from the shirt pocket with the following message written on it:

In the name of Allah, Most Gracious, Most Merciful. This is a present from the Wise, Noble Allah to Ali bin Abi Taleb. This is Harun bin Imran’s shirt, “Thus it was, and We gave these as an inheritance to another people” (44:28).52

Virtue Number 41

I heard the Messenger of Allahﷺ say, “O people! Understand that Allah has made a gate to Himself for you. If you enter from it you will be safe from Hell and the great terror.”

Then Abu Saeed Al-Khodri stood up and said, “Guide us to this door so we recognize it.”

The Prophetﷺ replied:

It is Ali bin Abi Taleb, the Master of Successors, the Commander of the Believers, brother of the Messenger of Allah, and Allah’s caliph on all people. O people! Those of you who love to hold on to the firmest handle that never breaks off, hold on to Ali bin Abi Taleb’s Wilayat. His Wilayat is my Wilayat, and obeying him is obeying me. O people! Those of you who want to know who Allah’s decisive proof is after me, know that it is Ali bin Abi Taleb. O people! Those of you who want to follow Allah and His Messenger, follow Ali bin Abi Taleb and the Imams from my family because they are the keepers of my knowledge.

Then Jabir bin Abdillah Al-Ansari asked, “How many Imams are there?”

The Prophetﷺ replied:

O Jabir! May Allah have mercy on you. You have asked me about the entire Islam. Their number is the number of the months. “Verily, the number of months with Allah is twelve months in Allah’s book since the day He created the heavens and the earth” (9:36). Their number is equal to the number of rivers that Allah created with a blast when Musa bin Imran hit the rock with his staff, which is twelve. Their number is equal to the number of the chiefs of Bani Israel, as Allah says in the Qur’an, “We raised from among them
Virtue Number 42

 Charm 2

Mohammad bin Ali bin Husain bin Musa narrated from Hasan bin Mohammad bin Saeed, from Furat bin Ibrahim, from Ahmad bin Musa, from Abu Hamed Ahmad bin Dawud, from Ali bin Yahya, from Suweid, from Yazid bin Rabee', from Amr bin Dinar, from Tawus, from Ibn Abbas, who said:

After the Prophet led the ASR SALAAT (prayers), he stood up and said, “Those of you who love me and love my family, follow me.”

So we all followed him until we reached the house of Fatema. The Prophet knocked on the door and Ali bin Abi Taleb came out of the house. His hands were stained with clay.

The Prophet said to him, “O Abal Hasan, tell the people what you saw yesterday.”

Ali said:

Yes, O Prophet, May I ransom my mother and father for you. It was ZUHR Salaat time and I wanted to do Wudhu but I had no water. So I sent Hasan and Husain to get water, but they took a long time. Then I heard a voice calling me and saying, ‘O Abal Hasan look to your right.’ So I looked and there was a pot hanging made of gold, filled with water that was whiter than ice, sweeter than honey, and it had the fragrance of a rose. Then I did Wudhu from that water and I drank a little from it. Then I put one drop (of this water) on my head and I felt the coolness of this drop in my heart.

Then the Prophet said, “Do you know where this pot was from?”

Ali bin Abi Taleb replied, “Allah and His Messenger know better.”

The Prophet said, “The pot was from the pots of Paradise and the water was from the river of Kawthar. That one drop (you put on your head) was from under the Throne of Allah.”

Then the Prophet hugged Ali and kissed his forehead and said to him, “O my love, Jibraeel was your servant yesterday. You have a great position and status in Allah’s eyes.”

Virtue Number 43

54 Ghayatol Maram P638 H4, Madinatol Ma’ajiz P96 H245.
Sharif Abu Jaafar Mohammad bin Ahmad bin Mohammad bin Isa Al-Alawi narrated from Mohammad bin Ahmad Al-Kateb, from Hammad bin Mihran, from Abdul Adhim bin Abdillah Al-Hasani, from Mohammad bin Ali, from Mohammad bin Katheer, from Ismail bin Ziyad Al-Bazzaz, from Abi Edris, from Rafi’ slave of Ayesha, who said:

I was a young boy serving Ayesha, and when the Prophet was with her, I used to serve them.

One day, while the Prophet was sitting with Ayesha, someone knocked at the door. I opened the door and it was a maid with a covered dish, so I went back and I told Ayesha. Ayesha told me to bring her in. She came in and put the dish in front of Ayesha, and Ayesha put it in front of the Prophet. So the Prophet started eating from the dish and the maid left.

Then the Prophet said, “I wish the Commander of the Believers, the Master of Muslims, and the Imam of the pious was here eating with me.”

Ayesha said, “To whom are you referring that has all of these titles?”

The Prophet did not answer. Then he repeated what he said.

She (Ayesha) asked again, “To whom are you referring that has all of these titles?” But the Prophet did not answer.

Then someone knocked at the door and I opened it. It was Ali bin Abi Taleb. I went back and told the Prophet, and he said to bring him in.

The Prophet said, “O Abal Hasan, welcome. I wished for you twice. When you did not come, I asked Allah to bring you for me. So sit down and eat with me.”

Then Ali sat down and ate with the Prophet.

Then the Prophet said, “O Ali, may Allah fight those who fight you, and may Allah be the enemy of your enemies.”
So Ayesha said, “Who will fight him and be his enemy?”

The Prophet replied to her, “You and those with you. You will accept fighting him and will not refuse it.” The Prophet repeated this twice.\(^{55}\)

**Virtue Number 44**

 حدثنا الحسن بن حمزة رحمه الله قال: حدثني علي بن محمد بن قتيبة، قال: حدثني الفضل بن شاذان، قال: حدثني محمد بن زياد، قال: حدثني جميل بن صالح، عن جعفر بن محمد، قال: حدثني أبي، عن أبيه، عن الحسين بن علي عليهم السلام قال:

 قال رسول الله صلى الله عليه وآله: فاطمة مهجة قلبي، وأينها ثمرة فرادي، وبعلها نور بصري والانمة من ولدها امناء ربي، وحبله الممدوذ بينه وبين خلقه من اعتصم به نجا، ومن تخلف عنه هوى.

Hasan bin Hamza narrated from Ali bin Mohammad bin Qutaibah, from Fa'z'il bin Shazan, from Mohammad bin Ziyad, from Jamiel bin Salih, from Jaafar bin Mohammad, from his father, from Ali bin Husain, from Husain bin Ali, who said:

The Messenger of Allah said:

Fatema is the blood inside my heart; her sons are the fruits of my heart; her husband is my eyesight; the Imams from her sons are my Lord’s secretaries, and they are His extended rope between Him and His creatures. Those who hold onto this rope will survive and those who do not will fall.\(^{56}\)

**Virtue Number 45**

 حدثنا أبو عبد الله محمد بن وهبان الصالحي رحمه الله قال: حدثني أحمد بن أبان العامري، قال: حدثني عبد الله بن عبد الله بن مسعود عن أبيه، عن جده عبد الله بن مسعود قال:


 فقال: الكتابة التي تبلي أهل السماء { الله نور السوات والمرض }، وأما الكتابة التي تبلي أهل الأرض: علي عليه السلام نور الأضرى.

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Abu Abdillah Mohammad bin Wahban Al-Sali narrated from Ahmad bin Aman Al-Amery, from Abdullah bin Abdillah bin Otaba bin Abdillah bin Masoud, from his father, from his grandfather, Abdullah bin Masoud, who said:

I heard the Messenger of Allah say, “The sun has two sides: one side gives light to the inhabitants of the heavens, and one side gives light to the inhabitants of earth. There is writing on both sides. Do you know what is written (on both sides of the sun)?”

We replied, “Allah and His Messenger know better.”

The Prophet said, “The writing on the side that gives light to the heavens says, ‘Allah is the light of the heavens and earth’ (24:35). The writing on the side that gives light to the inhabitants of earth says, ‘Ali is the light of the earths.’

Virtue Number 46

أbed a haal o th s a y: I heard Ali bin Musa Al-Redha say:
I heard Musa bin Jaafar say:
I heard Jaafar bin Mohammad say:
I heard Mohammad bin Ali say:
I heard Ali bin Husain say:
I heard Husain bin Ali say:
I heard Ali, the Commander of the Believers say:
I heard the Messenger of Allah say:

I heard Jibraeel say:
I heard Allah say:

Ali bin Abi Taleb is My decisive proof on My creatures. He is My light in My land and he is the trustworthy caretaker of My knowledge. I will not allow those who know him to enter Hell, even if they disobey Me. And I will not allow those who deny him to enter Paradise, even if they obey Me.58

Virtue Number 47

O Abal Hasan! If the beliefs of the entire creation and their good deeds were put on one side of a scale and your good deeds, for only one day, on the other side of the scale, your good deeds for a single day would undoubtedly be greater than all of the good deeds of the entire creation.

In the Battle of Uhud, Allah boasted about you to his high-ranked angels. He removed the covers from the seven heavens on that day, and Paradise and everything in it started shining for you. The Lord of the Worlds was pleased with what you did, and Allah will reward you for that day with a

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reward which will make all of the prophets, the messengers, the truthful ones, and the martyrs envy you.⁵⁹

Virtue Number 48

Hadith Number 1

حدثني أحمد بن محمد بن سليمان رحمه الله قال حدثني جعفر بن محمد قال حدثني يعقوب بن يزيد قال حدثني صفوان بن يحيى قال حدثني داود بن الحسين قال حدثني عمر بن أذينة عن جعفر بن محمد عن أبيه عن علي بن الحسين عن أبيه قال:

قال رسول الله صلى الله عليه وآله يا علي مثلك في أمتي مثل المسيح عيسى ابن مريم افترقو فقومه ثلاث فرق فرقة مؤمنون وهم الحواريون وفرقة عادوه وهم اليهود وفرقة عادوها بهم فالله وفرقة أعداؤك وهم الشاكون وفرقة غلاؤك فيك فهم الجاحدون وآنت يا علي وشييعتك ومحبوب شيعتك في الله واعداوك والغلاة في حبيبك في النار.

Ahmad bin Mohammad bin Sulaymaan narrated from Jaafar bin Mohammad, from Ya’qoub bin Yazid, from Safwan bin Yahya, from Dawud bin Haseen, from Amr bin Othaina, from Jaafar bin Mohammad, from his father, from Ali bin Husain, from his father⁵⁶⁴, who said:

The Messenger of Allah⁵⁶⁴ said:

O Ali, your example in my nation is like Al-Messiah Isa (Mary’s son). His people were divided in three groups: one group were the believers and they were the Disciples; another group was against him and those were the Jews; and the third group exaggerated about his status (thought he was the son of Allah) so they are out of the circle of belief.

Likewise, my nation will be divided in three groups: one group is your Shia and they are the believers; one group is your enemies and they are the ones with doubt; and one group will be those who exaggerate your status (they call you Allah) and they are disbelievers.

Therefore, you, O Ali, your Shia, and those who love your Shia are in Paradise. Your enemies and those who exaggerate (who call you Allah) are in Hell.⁶⁰

⁵⁹ Ghayatol Maram P508 H8. Yanabee’ Al-Mawaddah P64 and 127.
Virtue Number 49

I heard the Messenger of Allah say, “The first one who enters Paradise from among the prophets and the truthful ones is Ali bin Abi Taleb.”

Then Abu Dojana stood up and asked, “Did you not tell us that Allah told you that Paradise is forbidden for all the prophets before you enter it, and it is forbidden for all nations before your nation enters it?”

The Prophet replied, “Yes, but do you not know that the one who carries the flag is in front of everyone? And Ali will be the flag bearer on the Day of Judgement who will be in front of me. He is the owner of my flag so he will enter Paradise before I do. He will lead with the flag and I will follow directly behind him.”

Then Ali stood up, his face beaming with joy, and said, “Praise the Lord that honoured us through you, O Messenger of Allah.”

Virtue Number 50

Then Ali stood up, his face beaming with joy, and said, “Praise the Lord that honoured us through you, O Messenger of Allah.”

Abu Mohammad Harun bin Musa Al-Tal’akbari narrated from Abdul Aziz bin Abdillah, from Jaafar bin Mohammad, from Abdul Karim, from Qimaz Al-’Attar Abu Qamar, from Ahmad bin Mohammad bin Al-Walid, from Rabee’ Ibn Al-Jarah, from Aamash, from Abi Wael, from Abdullah bin Masoud, who said:

The Messenger of Allah ﷺ said:

When Allah created Adam and blew from His soul to Adam’s body, Adam sneezed and said, “Alhamdulillah.”

So Allah sent a revelation to him and said, “You praised Me, My slave. I swear by My Glory and Magnificence that if it was not for two slaves I would not have created you.”

Adam asked, “My Lord, are they from me?”

Allah replied, “Yes. O Adam, raise your head and look up.”

Adam raised his head and saw (the following) written on the Throne of Allah:

There is no god except Allah: Mohammad is the Messenger of Allah, he is the Prophet of Mercy and Ali is the decisive proof of Allah. Those who know Ali’s HAQQ (right) are clean and pure (from all that is corrupt), and those who deny his HAQQ are cursed and will be the failures.

I swear by My honour that I take those who obey him to Paradise, even if they disobey Me; and I swear by My honour that I take those who disobey him to Hell, even if they obey Me.”

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Virtue Number 51

Haditha Abu Abd Allah al-Husain bin Ahmad bin Muhammad bin Al-Ahwal narrated in Mohammdiyyah, from Husain bin Jaafar, from Mohammad bin Ya’qoub, from Mohamed bin Isa, from Nasr bin Hammad, from Sho’ba bin Al-Hajjaj, from Ayyoub Al-Sekhtiani, from Nafi’, from Omar’s son, who said:

The Messenger of Allah says:

Those of you who want to rely on Allah should love my family. Those who want to be saved from Hell should love my family. Those who want wisdom should love my family. And those who want to enter Paradise without judgement should love my family.

I swear no one loves them without succeeding in this world and in the Hereafter.63

Virtue Number 52

Haditha Muhammad bin Umad Al-Tasri narrated in Al-Ahwal, from Ahmad bin Muhammad bin Ahmad bin Edris, from Ahmad bin Edris, who said:

Abu Abdillah Husain bin Ahmad bin Mohammad bin Al-Ahwal narrated in Mohammediyah, from Husain bin Jaafar, from Mohammad bin Ya’qoub, from Mohamed bin Isa, from Nasr bin Hammad, from Sho’ba bin Al-Hajjaj, from Ayyoub Al-Sekhtiani, from Nafi’, from Omar’s son, who said:

Mohammad bin Emad Al-Tostari narrated from Mohammad bin Ahmad bin Edris, from Muhammad bin Abdillah Al-Asbahani, from his father, from Hashim, from Yunus bin Ubaid, from Hasan Al-Basri, from Abdullah, who said:

The Messenger of Allah ﷺ said:

On the Day of Judgement, Ali bin Abi Taleb will sit on FERDOUS, a mountain which has risen higher than Paradise. The Throne of Allah is on top of this mountain. The rivers of Paradise blast from the sides of this mountain and flow into the gardens of Paradise.

Ali will be sitting on a chair made of light and the river of Tasneem will run in front of him. No one will be allowed to cross the bridge without a pass that states Ali’s Wilayat and the Wilayat of his family. He oversees Paradise so only his lovers will enter it, and he oversees Hell, so only his enemies will enter it.64

Virtue Number 53

Abu Mohammad Harun bin Musa narrated from Mohammad bin Husain Al-Khath’ami, from Ali bin Kaab Imlaa’, from Husain bin Thabet Al-Jammal, from his father, from Aamash, from Shafiq bin Moselma, from Hudhaifah bin Al-Yaman, who said:

The Prophet ﷺ stood and kissed Ali bin Abi Taleb’s forehead and said, “O Abal Hasan you are an organ from my organs; you go where I go; and you have the status of intercession in Paradise. Bliss and happiness for you and your Shia!”65

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65 Ghayatol Maram P586 H84.
Virtue Number 54

حدثنا سهل بن أحمد الديباجي رحمه الله قال حدثنا محمد بن محمد بن الأشعث بمصر قال حدثنا موسى بن إسحاق قال حدثنا أبي إسماعيل بن موسى عن أبيه موسى بن جعفر عن أبيه جعفر بن محمد عن أبيه محمد بن علي عن أبيه علي بن الحسين عن أبيه الحسين بن علي قال:

قال رسول الله صلى الله عليه وسلم ودخلت الجنة فرأيته على فراشها في الدور لا إله إلا الله محمد رسول الله

على ولي الله فاطمة أمه الحسن والحسين صفوته الله على محبيه رحمة الله و على مبغيهم لعنة الله.

Sahl bin Ahmad Al-Dibaaji narrated from Mohammad bin Mohammad bin Ash’ath in Egypt, from Musa bin Ismail, from his father Ismail bin Musa, from his father Musa bin Jaafar (7th Imam), from his father, Jaafar bin Mohammad, from his father Mohammad bin Ali, from his father Ali bin Husain, from his father Husain bin Ali, who said:

The Messenger of Allah said, “I entered Paradise and I saw (the following) written on its door with light:

There is no god but Allah
Mohammad is the Messenger of Allah
Ali is he WALI (Divine Authority) of Allah
Fatema is the Chosen slave of Allah
Hasan and Husain are the choice of Allah
Allah’s Mercy be on those who love them
Allah’s Curse be on those who hate them.”

Virtue Number 55

حدثنا محمّد بن عبّاد الحافظ قال حدثني جعفر بن علي الدفقات قال حدثني عبد الله بن محمد الكاتب قال حدثني سليمان بن الربيع قال حدثني نصر بن مراحم قال حدثني علي بن عبد الله قال حدثني الأشعث عن ضميرة عن أبي ذر قال:

نظر النبي صلى الله عليه وسلم إلى أبي بكر طالب فقال هذا خير الأولين و خير الآخرين من أهل السماوات وأهل الأرضين هذا سيد الصدّيقين و زين الوصفين و إمام المتبقين و قائد الغر المحجلين إذا كان يوم القيامة جاء على ناقة فنوع الجنة قد أضاءت القيامة من ضمونها على رأسه تاج مرصع بالزبرجد و الياقوت فتقول الملائكة هذا ملك مقرب و يقول النبيون هذا نبي مرسل فنادي من بطن العرش هذا

The Prophet ﷺ looked at Ali bin Abi Taleb and said:

He is the best from the first to the last of all of the inhabitants of the heavens and the earths. He is the master of the truthful ones. He is the beauty of the successors. He is the Imam of the pious and he is the leader of the believers.

On the Day of Judgement, Ali will ride on a camel from the camels of Paradise, and the light of the camel will light the entire plain on which the judgement process will take place.

Because he will be wearing a crown made of sapphires and gems, the angels will say that Ali is a high-ranked angel and the prophets will say that he is a prophet.

Then the caller will call from inside the Throne, “This is the most truthful; this is the heir of Allah’s love (the Prophet ﷺ); this is Ali bin Abi Taleb.”

Ali will stand on top of Hell. Whoever he does not love will enter Hell, and whoever he loves will be saved.

Then Ali will come to the gates of Paradise and his friends and Shia will enter from any door they choose, without judgement.67

Virtue Number 56

Abul Hasan Mohammad bin Jaafar Al-Nahwy narrated from his father, from Mohammad bin Hasan bin Ali Al-Qazwiny, from Ahmad bin Dawud, from Mohammad bin Saleh, from Abbas bin Rabee’, from ‘Esma bin Ismail, from Abu Ma’shar, from Abu Huraira, who said:

The Messenger of Allah ﷺ said:

On the night of Me’raaj, I heard a call from under the Throne that said, “Ali is the sign of guidance and he is the heir of My love (the Prophet ﷺ), so announce it.”

When I came down from the heavens, Allah reminded me of this incident through the revelation of this verse, “O Messenger, deliver what has been sent down to you from your Lord. And if you do not do it (it will be as if) you have not delivered His message (at all)” (5:67).

Virtue Number 57

The judge, Al-Moaafi bin Zakariyya, narrated from Mohammad bin Mazid, from Abu Karib Mohammad bin Alaa, from Ismail bin Sabih, from Abu Yunus, from Mohammad bin Al-Monkader, from Jabir bin Abdillah Al-Ansari, who said:

The Messenger of Allah ﷺ said to Ali bin Abi Taleb ﷺ:

**Virtue Number 58**

 حدثنا أبو محمد الحسن بن علي بن عبد الله الطبري رحمه الله قال حدثني أحمد بن محمد بن عبد الله قال حدثني جدي أحمد بن محمد عن أبيه قال حدثني حماد بن عسيي قال حدثني عمر أن أئذينة قال حدثني آبان بن أبي عبيض عن سليم بن قيس الهلالى عن سلمان المحمدي قال:

دخلت على النبي صلى الله عليه وسلم، وإذا الحسين على فخذه و يقبل بين عينيه و يئذن فاه، وهو يقول: أنت سيد السيد أبو السادة أنت الإمام ابن الإمام أبو الأئمة أنت الحجة ابن الحجة أبو الحجج التسعة تاسمهم قائمهم.

Abu Mohammad Hasan bin Ali bin Abdillah Al-Alawi Al-Taabari narrated from Ahmad bin Mohammad bin Abdillah, from his grandfather Ahmad bin Mohammad, from his father, from Hammad bin Isa, from Amr bin Othaina, from Aban bin Abi Ayyash, from Suleim bin Qays Al-Helali, from Salaman Al-Mohammadi, who said:

I went to the Prophet and saw Husain on his lap. The Prophet was kissing Husain’s forehead and lips and he said:


**Virtue Number 59**

 حدثنا أبو القاسم عبيد الله بن الحسن بن محمد السكوني قال حدثني الحسن بن محمد البجلي قال حدثني أحمد بن يعني بن الحسين بن زيد بن علي قال حدثني أبي عن جدي الحسين بن زيد قال:
Abul Qassem Ubaidullah bin Hasan bin Mohammad Al-Sokouni narrated from Hasan bin Mohammad Al-Bejelli, from Ahmad bin Yahya bin Husain bin Zaid bin Ali, from his father, from his grandfather, Husain bin Zaid, who said:

Imam Jaafar bin Mohammad said, “My father told me that his father narrated, from Husain bin Ali, from his father, the Commander of the Believers, who said:

“Allah’s curse is on those who do not say that I am the fourth of the four caliphs.”

So Husain bin Zaid said to Jaafar bin Mohammed, “But you say that he is the first caliph of the Prophet, and you do not lie.” Jaafar bin Mohammad replied:

Yes. Allah says in the Qur’an, “When Your Lord said to the angels: Verily I am going to appoint a caliph in the earth” (2:30). So Adam was the first caliph. And Allah says in the Qur’an, “O Dawud! Verily we have appointed you as a caliph in the earth” (38:26). So Dawud was the second caliph. And Allah says in the Qur’an, “Musa said to Harun, take my place (be my caliph) among my people, act rightly” (7:142). So Harun was the third caliph. And Ali is the caliph of Mohammad. That is why Ali said that Allah’s curse is on those who do not say that he is the fourth of the four caliphs.71

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Virtue Number 60

Abu Hafs Amr bin Ibrahim bin Katheer Al-Maqarri narrated from Abdallah bin Mohammad bin Abdil Aziz Al-Baghawi, from Abdullah bin Omar, from Abdul Malik bin Umair, from Salem Al-Bazzaz, from Abu Huraira, who said:

The Messenger of Allah said, “Ali bin Abi Taleb, Fatema, Hasan, and Husain are the best of this nation after me. Allah’s curse is on whoever says anything against this.”

Virtue Number 61

Abul Tayyeb Mohammad bin Husain Al-Teimali narrated from Ali bin Abbas, from Bakkar bin Ahmad, from Nasr bin Muzahim, from Ziyad bin Al-Monthir, from Al-Monthir, from Salamaan (the Farsi), who said:

The Messenger of Allah said:

O Salaman! Those who love Fatema, my daughter, will be with me in Paradise, and those who hate her will be in Hell.

O Salaman! The love of Fatema will be beneficial in one hundred difficult instances. The least difficult of these instances will be at the time of death, in the grave, at the scale, the gathering of people on the Day of Judgement, the bridge, the display (of your book), and the calculation.

I am pleased with those with whom Fatema is pleased, and Allah is pleased with those with whom I am pleased.

I am angry with those with whom Fatema is angry, and Allah is angry with those with whom I am angry.

Woe unto those who are unjust to her and to her husband, the Commander of the Believers.

Woe unto those who are unjust to her Shia and to her progeny.73

**Virtue Number 62**

Abul Hasan Ahmad bin Al-Hasan Al-Dhahhak Al-Razi narrated from Hamza bin Abdillah Al-Maleki, from Abdullah bin Mohammad Rasmoweyh, from Ibn Harma, from Anas bin Malik, who said:

The Messenger of Allah asked me to saddle his mule, so I did. Then the Prophet rode and I followed him. When we arrived at the house of the Commander of the Believers, the Prophet asked me to saddle Ali's mule, so I did. The Prophet and Ali rode together and I was following

them until they came to a green and beautiful land. Then a white cloud covered them so I went closer and I heard a loud voice saying:

“ASSALAMU ALAIKUMA WA RAHMATULLAH WA BARAKATU.”

They answered the Salaam. Then Jibraeel came down, and then I could no longer see them. Then when Jibraeel went back up, I saw the Prophet call Ali.

The Prophet gave Ali an apple that had the following statement written on it with the power of Allah, “This is a present from the Predominant Lord to his WALI, Ali bin Abi Taleb.”

Virtue Number 63

Abu Abdillah Ahmad bin Mohammad bin Al-Hasan bin Ayyoub Al-Hafez narrated from Abu Ali Ahmad bin Mohammad bin Jaafar Al-Souli, from Mohammad bin Husain, from Hafs bin Omar, from Abu Muawiya, from Aamash, from Abu Wael, from Abdullah son of Omar, who said:

The Messenger of Allah said:

“Jibraeel told me that Ali is the best human being. Those who deny this are Kafers.”

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74 Madinatol Ma’ajiz P61 H132.
Virtue Number 64

Hasan bin Ahmad bin Sokhtweyh Al-Mojawer narrated from Mohammad bin Ahmad Al-Baghdadi, from Isa bin Mihran, from Yahya bin Abdil Hamid Al-Hamani, from Qays bin Rabee’, from Aamash, from Abi Wael, from Abdullah bin Masoud, who said:

The Messenger of Allah
guardian: 

The first inhabitants of the heavens to take Ali bin Abi Taleb as a brother, were Israfil, then Mikaeel, and then Jibraeel. The first ones to love him were the carriers of the Throne, then Rezwan, the keeper of Paradise, and then the angel of death.

The angel of death is as merciful to those who love Ali bin Abi Taleb as he is to the prophets.  

Virtue Number 65

Hasan bin Ahmad bin Sokhtweyh Al-Mojawer narrated from Mohammad bin Ahmad Al-Baghdadi, from Isa bin Mihran, from Yahya bin Abdil Hamid Al-Hamani, from Qays bin Rabee’, from Aamash, from Abi Wael, from Abdullah bin Masoud, who said:

The Messenger of Allah
guardian: 

The first inhabitants of the heavens to take Ali bin Abi Taleb as a brother, were Israfil, then Mikaeel, and then Jibraeel. The first ones to love him were the carriers of the Throne, then Rezwan, the keeper of Paradise, and then the angel of death.

The angel of death is as merciful to those who love Ali bin Abi Taleb as he is to the prophets.  

Talha bin Ahmad bin Mohammad bin Zakariyya Al-Nishabori narrated from Sanah bin Abdil Rahman bin Ali bin Abdillah bin Abdil Hamid, from Hashim bin Bashir, from Sho’ba, bin Al-Hajjaj, from Ali bin Thabet, from Abi Saeed Al-Khodri, from Ibn Abbas, who said:

I heard the Messenger of Allah say that on the night of Me’raaj, he entered Paradise and he saw a light that was very bright. So he asked Jibraeil about the light.

Jibraeil replied, “O Mohammad! This light is not from the sun nor is it from the moon. This (light) is from one of Ali bin Abi Taleb’s maids. She came out of her palace and she looked at you and smiled. The light that you saw was from her teeth, and she will walk around in Paradise until the Commander of the Believers, Ali bin Abi Taleb, will enter Paradise.”77

Virtue Number 66

Abu Abdillah Husain bin Mohammad bin Is’haaq bin Abi Khattab Al-Suoti narrated from Ismail bin Ali Al-De’beli, from his father, from Ali bin Musa Al-Redha (8th Imam), from his father, from Jaafar bin Mohammad, from his father (5th Imam), from Ali bin Husain, from his father, who said:

The Messenger of Allah said to Ali bin Abi Taleb, “O Ali you are the best human being. Those who doubt this are Kafers.”78

Virtue Number 67
The Messenger of Allahﷺ said to Abdul Rahman bin Awf:

O Abdul Rahman! You people are my companions, but Ali bin Abi Taleb is from me and I am from him. So those who compare him to anyone are unjust to me. Those who are unjust to me, hurt me. Allah’s curse is on those who hurt me.

O Abdul Rahman! Allah sent His book to me and ordered me to teach it to all people, except Ali bin Abi Taleb, because he does not need to be taught. Allah made Ali’s eloquence as my eloquence, and Ali’s knowledge as my knowledge.

If patience was a person, it would be Ali bin Abi Taleb; and if moral excellence was a person it would be Hasan; and if modesty was a person it would be Husain; and if everything that is good were to be a person it would be Fatema, and she is even better than that.

The origin of my daughter, Fatema, is greater than any other inhabitant on earth, as is her honour and her generosity.⁷⁹

Virtue Number 68

The judge Al-Moaafi bin Zakariyya narrated from Ibrahim bin Faz’l, from Faz’l bin Yousuf, from Hasan bin Saber, from Wakee’, from Hisham bin Urwah, from his father, from Ayesha, who said:

The Messenger of Allah said, “Mentioning Ali bin Abi Taleb is worshipping Allah.”

Virtue Number 69

Abul Qassem Jaafar bin Masrur Al-Lahham narrated from Husain bin Mohammad, from Ibrahim bin Mohammad, from Bilal, from Ibrahim bin Saleh Al-Anmati, from Abdul Samad, from Jaafar bin Mohammad (6th Imam), from his father, from Ali bin Husain, from his father, who said:

The Prophet was asked to explain this verse, “Those who believe and do good, for them is bliss (TOUBA) and a beautiful place of return” (13:29).

The Prophet explained that this verse refers to the Commander of the Believers, Ali, and that Touba is a tree in his house in Ferdous.

Every house in Paradise has a fruitful branch from this tree.

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81 Please refer to Virtue Number 52 for more details about Ferdous.
Virtue Number 70

حدثنا أبو القاسم عبد الله بن محمد بن إسحاق بن سليمان بن حنانة البزاز بمدينة السلام قال حدثني البغوي عبد الله بن محمد عن الحسن بن عرفة قال حدثنا زجر بن هارون قال حدثنا جميل بن الطويل عن أسن عن عائشة قالت:

سمعت رسول الله صلى الله عليه وسلم يقول على بن أبي طالب خير البشر من أبي فقد كفر قبلها و لم حاربته فقالت و الله ما حاربته من ذات نفس و ما حملني على ذلك إلا طلحة والزبير.

Abul Qassem Abdullah bin Mohammad bin Is’haaq Sulaymaan bin Hananah Al-Bazzaz narrated from Al-Baghawi Abdullah bin Mohammad, from Hasan bin Arafah, from Zajr bin Harun, from Jamil bin Al-Taweel, from Anas, from Ayesha, who said:

I heard the Messenger of Allah say that Ali is the best human being. Those who deny this are Kafers.”

So people asked her, “Why did you go to war with him?”

Ayesha replied, “I did not do this out of my own inclination. It was Talha and Zubair who made me fight him.”


Virtue Number 71

حدثنا أبو يكرب محمد بن عبد الله بن حمدون بن الفضل الفقيه قال حدثني القاضي عبد الرحمن بن الحسن قال حدثني إبراهيم بن الحسين قال حدثنا شاه عبد الله بن سلامة الصغير قال حدثنا شعبة بن الحجاج قال حدثنا أبو رجاء العطار عن سمرة قال:

كان النبي صلى الله عليه وآله وسلم إذا أصبح أقبل على أصحابه يقول هل رأى منكم أحد رؤية و إن النبي صلى الله عليه وآله بيوم فقال رأيت في المنام حمزة عمري و جعفر ابن عم جالسين و بين أديهما طبق من نين و هما يأكلان منه فما لبث أن تحول رطبا فأكلان منه فقتلت لهما مما وجدتلهما الساعدة أفضل الأعمال في الآخرة قالا الصلاة و حب على بن أبي طالب و إخفاء الصدقة.

The scholar Abu Bakr Mohammad bin Abdillah bin Hamdun bin Al-Faz’il, narrated from the judge Abdul Rahman bin Hasan, from Ibrahim bin Husain, from Shah Abdullah bin Salama Al-Sagheer, from Sho’ba bin Al-Hajjaj, from Abu Rajaa’ Al-Attar, from Samarah, who said:

Every morning the Prophet would come to his companions and ask, “Has anyone had a dream?”

One morning the Prophet came and said:

I saw Hamza, my uncle, and Jaafar, my cousin, in my dream. They were sitting and eating from a dish of figs that they had in front of them. The figs changed to dates and they continued eating. So I asked them what they found was the best thing to do to prepare for the Hereafter. They said Salaat, loving Ali bin Abi Taleb, and giving charity secretly.

Virtue Number 72

Abul Faraj Mohammad bin Al-Mozaffar bin Qays Al-Maqarri narrated from Hasan bin Mohammad bin Saeed, from Saraba bin Ibrahim, from Ali bin Mohammad bin Mokhlid, from Jaafar bin Hifz’, from Mohammad bin Ismail, from Zaid bin Eiad, from Safwan bin Salaman, from Salaman bin Yassar, from Ibn Abbas, who said:

The Messenger of Allah said:

Ali bin Abi Taleb is like my skin to me; he is like my flesh; he is like my bones; and he is like the blood that flows in my veins. Ali is my brother, my heir, my caliph; he repays my debts; and he fulfills my commitments. Ali is my replacement in the world when I die.

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84 Bihar Al-Anwar V27 P117 H95. Madinat Al-Ma'ajiz P172 H476.
85 People would store their valuable things with the Prophet.
86 Ghayatol Maram P69 H20.
Virtue Number 73

Abul Faraj Mohammad bin Muzaffar bin Ahmad bin Saeed Al-Daqaq narrated from Ahmad bin Mohammad, from Mohammad bin Mansour, from Uthman bin Abi Shiba, from Jurrair, from Mohammad bin Yassar, from Fazl bin Harun, from Abi Harun Al-Abdi, from Abi Bakr Abdullah bin Uthman, who said:

We were with the Prophet in Aamer bin Saad’s garden. As we were walking in the garden, we heard a palm tree shout to another palm tree.

Then the Prophet asked, “Do you know what the palm tree said?”

We replied, “Allah and His Messenger know better.”

The Prophet said, “The palm tree shouted ‘This is Mohammad, the Messenger of Allah, and his heir, Ali bin Abi Taleb.’”

So the Prophet named the palm tree “Al-Nakhlah Al-Sayhani” (the shouting palm tree).87

Virtue Number 74

Someone asked Ibn Abbas to describe the family of the Prophet. Ibn Abbas replied:

They are the pious teachers.  
They are extremely generous.  
They ignore their own desires.  
They are destroyers of every evil.  
They are disinterested in the world.  
They do not have any worldly ambitions.  
They are the polite ones.  
They are aware at all times.  
They are professional horsemen.  
They are the stars at night.  
They are the Nile sea.  
They are oblivious to human desire.  
They are the highest (in status) of all heights.  
They are the masters of the masters.  
They are the rain of mercy on those who need them.  
They are the brave lions.  
They are the establishers of Salaat.  
They are the givers of Zakat.  
They perform the good deeds.  
They are the destroyers of bad deeds.

88 This was one of the most important traits for any leader.  
89 “Sea” is the most common way of expressing generosity in the Arabic language and the Nile was known to be one of the largest seas.  
90 Lesan Al-Mizan V3 P237 H1052.

Al-Muhammad صلی اللہ علیہ و آلہ وسلم التقوى الباقلون الجدی التارکون الهوى الناقبون الردی لا خشع لمعوظ و لا طمح حظوظ ولا غلظ ظاظ في كل حين يفص الهلال الخليل وأنجم الليل وبحر النيل يعاد الميل هامات و سادات سادات و غيث جارات و ليوث غابات المقيمون الصلاة المؤتون الزكاة و المقربون الحسنات و المميزون السينات.
Virtue Number 75

Hadith: Muhammad bin Ali bin Fazl Al-Zayyat narrated from Husain bin Mohammad, from Hasan bin Rabi’ Al-Majshoni, from Ismail bin Aban Al-Warraq, from Ghiyath bin Ibrahim, from Jaafar bin Mohammad (6th Imam), from his father, from Ali bin Husain, from his father, who said:

The Messenger of Allah said:

Jibraeel came to him one morning, very happy and cheerful. So the Prophet asked, “Why you are so happy?”

Jibraeel replied, “How can I not be happy after seeing how Allah honoured you and your brother, the Imam of your nation, Ali bin Abi Taleb?”

91 Some versions of this book have the following Hadith as Hadith number 75:

Abu Mohammad Abdullah bin Yusuf bin Mamweyeh Al-Asbahaani narrated from Hamid bin Mohammad Al-Herawi, from Ali bin Mohammad bin Isa, from Mohammad bin Okasha, from Mohammad bin Salama, from Khursuf, from Mujahed, who said:

Ibn Abbas was asked his opinion about Ali bin Abi Taleb.

Ibn Abbas replied:

Ali is one of the two weights (that the Prophet left behind). He is the first one who testified that there is no god but Allah and Mohammad is the Messenger of Allah. He is the one who prayed toward both Qiblas. He has paid both of the allegiances. He is the most generous of all. He is the father of the two grandsons of the Prophet, Hasan and Husain. He is the one for whom the sun rose twice after it had set. He is the one who drew his sword twice (referring to the battle of the Commander of the Believers before and after the death of the Prophet). He is the man of the two days, and by that I mean the Day of Badr and the Day of Hunain. Ali is the example of Thul Qarnain in this nation, and Ali is my master.
The Prophet ﷺ asked, “How did Allah honour the Imam of my nation (Ali bin Abi Taleb‏) and I?”

Jibraeel replied:

Last night Allah boasted about Ali ﷺ worshipping Him to His angels and to those who carry His Throne. He told them, ‘Look at My decisive proof (Ali bin Abi Taleb) in My land after My Prophet. Look at how he kneels with his forehead on the ground for Me out of humility. I take you (angels and the carriers of the Throne) as witnesses that he is the Imam and the master of My creation.’

Virtue Number 76

Abu Bakr Mohammad bin Abdillah bin Hamdun narrated from Mohammad bin Ahmad, from Jaafar bin Mohammad bin Shaker Al-Saegh, from Mansour bin Safar, from Mahdi bin Maimun, from Mohammad bin Sireen, from his brother Maabad, from Abi Saeed Al-Khodri, who said:

The Messenger of Allah ﷺ asked Allah, “O Allah, appoint one minister for me from among the inhabitants of the heavens and another one from among the inhabitants of earth.”

So Allah sent him a revelation and said, “I appoint Jibraeel as your minister from among the inhabitants of the heavens, and I appoint Ali bin Abi Taleb as your minister from among the inhabitants of earth.”

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93 Ghayatol Maram P613 H9.
Virtue Number 77

Ali bin Abi Hamza narrated from Jaafar bin Mohammad (6th Imam), from his father, from Ali bin Husain, from his father, from the Commander of the Believers, from The Messenger of Allah who said:

Jibraeel told me that Allah says:

Those who testify, “There is no Allah but Me: Mohammad is My slave and My Messenger; Ali bin Abi Taleb is My Caliph; and his sons are My Decisive proofs,” I will allow them to enter My Paradise with My mercy. I will save them from Hell with My forgiveness. They will be My neighbours, and I will honour them. I will give them My complete grace and I will make them among the special and chosen ones.

If they call Me, I will respond. If they pray to Me, I will answer them. If they ask Me (anything), I will grant it to them. If they do not initiate (coming to Me), I will initiate (it). If they commit mistakes, I will have mercy on them.

If they run from Me, I will invite them to Myself. If they come back to Me, I will accept them. If they knock on My door, I will open it.

And those who do not testify that, “There is no Allah except Me,” or do testify that, but do not testify that “Mohammad is My slave and My Messenger,” or do testify that, but do not testify that “Ali bin Abi Taleb is My Caliph,” or do testify that, but do not testify that “the Imams from his sons are My Decisive proofs,” they (those who do not testify completely) do not believe in My blessings. They disrespect Me. They are Kafers, and they do not believe in My signs, My books, or My messengers.
If they come to Me, I will hide Myself from them. If they ask Me (anything), I will not grant it. If they call Me, I will not hear their call. If they pray to Me, I will ignore them. If they want Me, I will disappoint them. And this is their punishment from Me, and I am not unjust to My creation.94

Virtue Number 78

حدثنا أبو بكر محمد بن عبد الله بن حمدون قال حدثني محمد بن أحمد قال حدثني جعفر بن محمد بن شاكر الصانع قال حدثني منصور بن صفر عن مهدي بن ميمون عن محمد بن سيرين عن أخيه معبد عن أبي سعيد الخدري قال:

قال رسول الله صلى الله عليه وآله وسلم خمسة أجزاء أعطي علي بن أبي طالب من ذلك أربعة أجزاء وأعطي سائر الناس جزء واحداً والذي أعطني بالحق بشيراً ونذيراً لعلي بجزء الناس أعلم من الناس.

Abu Bakr Mohammad bin Abdillah bin Hamdun narrated from Mohammad bin Ahmad, from Jaafar bin Mohammad bin Shaker the jeweler, from Mansour bin Safar, from Mahdi bin Maimun, from Mohammad bin Sireen, from his brother Maabad, from Abi Saeed Al-Khodri, who said:

The Messenger of Allah ﷺ said:

Knowledge is divided in five parts. Four of those parts are given to Ali bin Abi Taleb and the last part is shared among all people. I swear to Allah, who sent me as a Prophet, that Ali bin Abi Taleb is more knowledgeable than all people, even in relation to the one part (of knowledge) that is given to them.95

Virtue Number 79

حدثنا أبو محمد بن فريد البوشنجي قال حدثني الزبير بن بكار قال خيرني سفيان بن عبيدة قال حدثني أبوقلابة عن أيوب السختياني قال:

كنت أطوف بالبيت فاستقنني في الطواف أنس بن مالك فقال لي ألا أشرك بشيء تفرح به فقلت له بلى.

94 Ihtijaaj Al-Tabrasi V1 P88. Meato manghaba footnote of H92. (H77 of the original book is a copy of H75. That is why we have selected this Hadith from the footnote of H92.)
One Hundred Incredible Virtues of Ali bin Abi Taleb and His Sons, the Imams, Based on Sunni Sources

Abu Mohammad bin Fareed Al-Boshanji narrated from Zubair bin Bakkar, from Sufyan bin ‘Ayyina, from Abu Qolaba, from Ayyoub Al-Sekhtiani, from Anas bin Malik, who said:

I was standing in front of the Prophet in his mosque in Medina. He told me to go and bring Ali bin Abi Taleb quickly for him.

I went and found Ali (Fatema was with him), and I told him that the Prophet wanted to see him. He came with me immediately.

When we got to the Prophet, Ali said Salaam to the Prophet.

The Prophet said, “O Ali, say Salaam to Jibraeel.”

The Prophet told Ali that Jibraeel said:

Allah sends His Salaam to you (Ali) and says:
Bliss and happiness for you and your Shia and those who love you.
And woe and more woe on those who hate you. On the Day of Judgement, the caller will call from inside the Throne and will say, “Where are Mohammad and Ali?” Then you both will go up to the seventh sky and will stand in front of Allah.

Then Allah will say to His Prophet, “Take Ali to the Pool of Kawthar and give him this cup so he can distribute the water to his lovers and his Shia, but not to those who hate him.”
Then Allah will say, “He (Ali ﷺ) will order that his lovers have an easy judgement process and he will order that they enter Paradise.”

Virtue Number 80

Ahmad bin Mohammad bin Saeed narrated from Husain bin Mahfuz, from Ahmad bin Is’haaq, from Ghatrif bin Abdil Salaam, from Abdul Razzaq, from Mo’ammar, from Zohari Abu Bakr Abdullah in Abdil Rahman, from Uthman bin Affan, from Omar bin Al-Khattab, from Abu Bakr bin Abi Quhaafa, who said:

I heard the Messenger of Allah ﷺ say that:

Allah has created angels from the light of Ali bin Abi Taleb’s face. All they do is praise and sanctify the Lord, the THAWAB (reward) of which they dedicate to those who love Ali and to those who love his sons.97

Virtue Number 81

I heard the Messenger of Allah ﷺ say that:

Allah has created angels from the light of Ali bin Abi Taleb’s face. All they do is praise and sanctify the Lord, the THAWAB (reward) of which they dedicate to those who love Ali and to those who love his sons.97

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The Chief of Justice Abu Abdillah Husain bin Harun Al-Z’ubbi narrated from Ahmad bin Mohammad, from Ali bin Hasan, from his father, from Ali bin Musa Al-Redha (8th Imam), from his father, from Jaafar bin Mohammad, from his father, from Ali bin Husain, from his father ʿAli, who said:

The Messenger of Allah ﷺ said, “There will be a dark conspiracy after me. The only survivors will be ‘those who hold on to the firmest handle’ (2:256).”

So the people asked the Prophet ﷺ, “What is the firmest handle?”
The Prophet ﷺ replied, “The Wilayat of the Master of the Successors.”

They asked the Prophet ﷺ, “Who is the Master of the Successors?”
The Prophet ﷺ replied, “The Commander of the Believers.”

They asked the Prophet ﷺ, “Who is the Commander of the Believers?”
The Prophet ﷺ replied, “The Master of Muslims and their Imam after me.”

They asked the Prophet ﷺ, “Who is the Master of Muslims and their Imam after you?”
The Prophet ﷺ replied, “My brother, Ali bin Abi Taleb.”

Virtue Number 82

Husain bin Mohammad bin Mihran Al-Damghaani narrated from Mohammad Ibn Abdullah bin Nasr, from Abdullah bin Al-Mobark Al-Dainouri, from Hasan bin Ali, from Mohammad bin Abdillah bin Urwah, from Yusuf bin Bilal, from Mohammad bin Marwan, from Al-Saeb, from Abi Saleh, from Ibn Abbas, who said:

The Messenger of Allah said:

I was going up with Jibraeel on the night of Me’raaj. When we reached the fourth sky, I saw a house made of rubies.

Jibraeel said to me “O Mohammad, this is BAIT AL-MA’MOUR’ (Qiblah of the inhabitants of the skies). Allah created this house fifty thousand years before He created the heavens and the earths. O Mohammad, pray toward this house.”

Then Allah ordered all of the other prophets and messengers to come. Jibraeel aligned them (all of the other prophets and messengers) in one line behind me and I led the Salaat.

When I finished the Salaat, Allah sent someone to me who said, “O Mohammad, Allah sends his Salaam to you. Allah wants you to ask the messengers what their message was to the people before you.”

So I asked the messengers, “With what message did Allah send you?”

They replied, “The message was your Wilayat and the Wilayat of Ali bin Abi Taleb.”

Then the Prophet referred to this verse, “Ask those of our messengers whom we sent before you” (43:45).

Virtue Number 83

 حدثنا أبو محمد عبد الله بن الحسين الشيخ الصالح رحمه الله قال حدثنا محمد بن علي الأعرج قال حدثني محمد بن الحسين بن عبد الوهاب قال حدثني علي بن الحسين قال حدثني الربيع بن يزيد الرقاشي عن أنس بني مالك قال:

Abu Mohammad Abdullah bin Husain Shaykh Al-Saleh narrated from Mohammad bin Ali Al-Aaraj, from Mohammad bin Al-Husain bin Abdil Wahhab, from Ali bin Husain, from Rabee' bin Yazid Al-Roqaashi, from Anas bin Malik, who said:

The Messenger of Allah said:

Ali bin Abi Taleb will be called with seven names on the Day of Judgement:

- O SEDDIQ (The Truthful)
- O DAAL (The Guide)
- O ‘AABED (The Worshipper)
- O HADI (The Guide)
- O MAHDI (The one on the right way)
- O FATA (The Fearless Man)
- O ALI (The High)

You (Ali) and your Shia will enter Paradise without judgement.  

**Virtue Number 84**

أبي طالب أهل، وفي مرضه الذي قضيه الله تعالى فيه جعل أبي ينظر إليه فما يزعج بمصرح عنه فلما خرج علي بن أبي طالب قالت يا أبى رأيتك تنظر إلى علي بن أبي طالب مما تزعج بمصرح عنه قال يا بنية قد فعلت هذا لأنى سمعت رسول الله صلى الله عليه وآله يقول النظر إلى وجه علي عبادة.

Mohammad bin Abdillah bin Abdil Muttaeleb bin Matar Al-Shaibani narrated from Abdullah bin Saeed, from Moammal bin Ahaab, from Abdul Razzaq, from Mo'ammar, from Al-Zohari, from Urwah, from Ayesha, who said:

Ali bin Abi Taleb came to my father (Abu Bakr) while he was ill with the illness that caused his death. My father was staring at his (Ali’s) face and would not take his eyes off of him.

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So when Ali bin Abi Taleb left, I asked my father, “Why were you looking at his face like that?”

He (Abu Bakr) replied, “Because I heard the Messenger of Allah say, ‘Looking at the face of Ali is worshipping Allah.’”

**Virtue Number 85**

Jaafar bin Mohammad bin Qulaweyh narrated from Ali bin Hasan Al-Nahwy, from Ahmad bin Mohammad, from Mansour bin Abi Abbas, from Ali bin Asbat, from Hakam bin Bohloul, from Abu Humam Abdullah bin Adhina, from Jaafar bin Mohammad (6th Imam), from his father, from Ali bin Husain, from his father, who said:

Omar bin Al-Khattab stood up and said to the Prophet, “You keep telling Ali bin Abi Taleb, ‘You are to me like Harun was to Musa’, but Allah mentioned Harun’s name in the Qur’an but did not mention Ali.”

The Prophet replied to him, “O disgusting Bedouin! Have you not heard this verse, ‘The path of Ali is a straight path.’” (15:41)

**Virtue Number 86**

Jaafar bin Mohammad bin Qulaweyh narrated from Ali bin Hasan Al-Nahwy, from Ahmad bin Mohammad, from Mansour bin Abi Abbas, from Ali bin Asbat, from Hakam bin Bohloul, from Abu Humam Abdullah bin Adhina, from Jaafar bin Mohammad (6th Imam), from his father, from Ali bin Husain, from his father, who said:

Omar bin Al-Khattab stood up and said to the Prophet, “You keep telling Ali bin Abi Taleb, ‘You are to me like Harun was to Musa’, but Allah mentioned Harun’s name in the Qur’an but did not mention Ali.”

The Prophet replied to him, “O disgusting Bedouin! Have you not heard this verse, ‘The path of Ali is a straight path.’” (15:41)

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102 Some translations translate this verse as, “This is the straight path that leads to me.”

Mohammad bin Ali bin Sokkar narrated from Mohammad bin Qassem, from Abbad bin Ya'qoub, from Shareek, from Rakeen bin Rabi', from Qassem bin Hassaan, from Zaid bin Thabit, who said:

The Messenger of Allah ﷺ said, “I leave behind two important weights: the Qur'an and Ali bin Abi Taleb. Understand that Ali bin Abi Taleb is better than the Qur'an because he is the interpreter of the Qur'an for you.” ¹⁰⁴

Virtue Number 87

The judge Abul Faraj Al-Moaafi bin Zakariyya narrated from Mohammad bin Ali bin Abdil Hamid bin Ziar bin Yahya Al-Qurashi, from Abdul Razzaq, from Sadaqa Al-'Abasi, from Zathan, from Salaman Al-Mohammadi, who said:

I went to the Prophet ﷺ and said Salaam to him. Then I went to Fatema's house and I said Salaam to her.

She replied, “O Aba Abdillah (Salaman), Hasan and Husain are hungry, and they are crying. Take their hands and take them to their grandfather.”

So I carried them to the Prophet ﷺ. The Prophet ﷺ asked, “O my two loves, what is wrong?”

Hasan and Husain replied, “We are hungry, O Messenger of Allah.”

Then the Prophet said three times, “O Allah, feed them.”

Then I saw a quince in the Prophet’s hands that looked whiter than milk, sweeter than honey, and softer than butter. The Prophet rubbed it with his thumb and cut it into two pieces. He gave half to Hasan and the other half to Husain. So I was looking at the two halves in their hands and I desired it.

The Prophet asked me, “O Salaman, do you want some?”

I replied, “Yes, O Messenger of Allah.”

The Prophet said “O Salaman, this food is from Paradise. No one can eat it before completing the judgement process and being saved from Hell, even though you are on the right path.”

Virtue Number 88

Abu Sahl Mahmoud bin Omar bin Mahmoud Al-Askari narrated from Mohammad bin Omar, from Yusuf bin Ya’qoub, from Muslim bin Ibrahim, from Hisham Al-Dastowaa’i, from Yahya bin Abi Katheer, from Abi Salama, from Abu Huraira, who said:

The Messenger of Allah said:

Allah has created one hundred thousand angels in the fourth sky and three hundred angels in the fifth sky. Allah has created one angel in the seventh

sky that is so big that his head is under the Throne of Allah and his feet
touch the earth, and Allah has created many more angels.

The only sustenance for these angels is SALAWAT on Ali, the Commander of
the Believers, and on his lovers, and seeking forgiveness for the sins of his
Shia and for (the sins of) his lovers.  

Virtue Number 89

أحمد بن محمد بن موسى بن عروة قال حديثي محمد بن عثمان المعبد قال
حدثني محمد بن عبد الملك

عن يزيد بن هارون عن حماد بن سلمة عن ثابت عن أنس بن مالك قال:

رأيت النبي صلى الله عليه وآله في المنام فقال لي يا أنس ما حملك على أن لا تؤدي ما سمعت مني في علي
بن أبي طالب حتى أدركت العقوبة وأ لو لا استغفار على لك ما شمت رائحة الجنة أبدا و لكن انشر في بقية
عمري أن عليا و ذريته و محببهم السابقون الأولون إلى الجنة و هم جبران أولياء الله و أولياء الله حمزة و
جعفر و الحسن و الحسنين و أما علي فهو الصديق الأكبر لا يخشى يوم القيامة من أحبه.

Ahmad bin Mohammad bin Musa bin Urwah narrated from Mohammad bin Uthman Al-
Mo'addel, from Mohammad bin Abdil Malik, from Yazid bin Harun, from Hammad bin Salama,
from Thabit, from Anas bin Malik, who said:

I saw the Prophet صلى الله عليه وسلم in my dream and he asked me:

O Anas! What made you disobey me and ignore everything that I
said about Ali bin Abi Taleb until you received the punishment? If Ali
does not forgive you, you will not even smell Paradise. (And if you
want his forgiveness) Announce and tell people that Ali, his progeny,
and their lovers are the “SAABEQUN” (the foremost), they are the
first ones in Paradise. The lovers (of Ali ﷺ) are the neighbours of
Allah’s friends in Paradise. Allah’s friends are Hamza (the Prophet’s
uncle), Jaafar (the Prophet’s cousin), and Hasan and Husain. As for
Ali, he is the SEDDIQ AL-AKBAR (the most truthful one). Those who
love him need not fear the Day of Judgement.  

Virtue Number 90

Abul Hasan Ali bin Mohammad bin Alawy Al-Mostamli narrated from Abu Abdillah Mohammad bin Ahmad, from Hamdan bin Yahya, from Mohammad bin Sadaqa, from Musa bin Jaafar (7th Imam), from Jaafar bin Mohammad, from his father, from Ali bin Husain, from his father, who said:

The Messenger of Allah said:

When Allah created Paradise, He ordered Paradise to decorate itself and it did. Then Allah said to Paradise, “I swear to My Magnificence that I did not create you except for the believers. May there be bliss and happiness for you and your inhabitants!”

Then the Prophet said to Ali, “O Ali, Paradise was not created except for you and your Shia.”

Virtue Number 91

Abu Mohammad Husain Al-Faresi Al-Bay' narrated from Ahmad bin Mohammad, from Mohammad bin Mansour, from Mohammad bin Ismail, from Wakee', from Sufyan, from Ash'ab, from 'Ikrama, from Ibn Abbas, who said:

108 Ghayatol Maram P587 H90.
I would have given the world to have had the Messenger of Allah make the statement he made about Ali bin Abi Taleb about me.

So people asked Ibn Abbas, “What was the statement?”

I replied, “The Prophet told Ali bin Abi Taleb, ‘You are from me and I am from you; your progeny is from us and we are from them; your Shia are from us and we are from them, and your Shia will enter Paradise five hundred years before the others.’”

**Virtue Number 92**

Ibrahim bin Al-Mothaari Al-Khayyat narrated from Ahmad bin Mohammad bin Saeed Al-Rafaa Al-Baghdadi, from Ahmad bin Aleel, from Abdullah bin Dawud Al-Ansari, from Musa bin Ali Al-Qorashi, from Qanbar bin Ahmad bin Qanbar, from his father, from his grandfather Qanbar the servant of Ali bin Abi Taleb, from Kaab bin Noufel, from Bilal bin Hamama, who said:

The Prophet came to the people one day and his face was beaming like the moon.

So Abdul Rahman Al-‘Awf asked the Prophet, “Why is your face beaming like this?”

The Prophet replied:
I received good news from Allah about my brother and my cousin and my daughter. Allah married Ali to Fatema and he ordered Rizwan (the Keeper of Paradise) to shake the tree of Touba. Rizwan shook the tree, and for every lover of my family, one leaf fell from the tree. Then Rizwan gave each one of the leaves to an angel that was made of light.

On the Day of Judgement, these angels will call and say ‘O lovers of Ali bin Abi Taleb, come and collect your belongings.’ So all those who love my family and I will receive a leaf.

These leaves are the passes that save people from Hell; they are given to people as a reward for loving Ali bin Abi Taleb and Fatema, my daughter, and their sons.\footnote{Bihar Al-Anwar V27 P117 H96. Ghayatol maram P586 H85. Tarikh Baghdad V4 P210 Ht897. Osd Al-Ghabah V1 P206. Al-Sawaeq Al-Mohreqa P103. Al-Fathael Al-Khamsa V2 P147.}

\textbf{Virtue Number 93}

Hadith No.159: Ahmad bin Jarrah narrated from Abdil Aziz bin Yahya Al-Joloudi, from Mohammad bin Zakariyya, from Abdullah bin Muslim, from Al-Mofaz'al bin Saleh, from Jabir bin Yazid, from Zathan, from Salaman and Ibn Abbas, who said:

The Messenger of Allah said:

On the night of Me'raaj, I approached my Lord and I “\textit{was at a distance of two bows or nearer still}” \footnote{\textit{was at a distance of two bows or nearer still} (53:9). He spoke to me between the two AQEEQ (agate) mountains and said:} (53:9). He spoke to me between the two AQEEQ (agate) mountains and said:

\begin{quote}
O Ahmad! I created you and Ali from My own light, and I created these two mountains from the light of Ali’s face. I swear by My
\end{quote}
Magnificence that I have created these two mountains to be a sign that is used to identify the believers. And I swore on Myself that I make it Haram to send to Hell those who wear the Aqeeq ring on their hands and follow Ali bin Abi Taleb.\textsuperscript{111}

Virtue Number 94


Mohammad bin Abdillah bin Ubadillah bin Bohloul Al-Mawali narrated from Mohammad bin Hasan, from Isa bin Mihran, from Ubaidullah bin Musa, from Khalid bin Tahman Al-Khaffaf, from Saad bin Jonada Al-Awfi, from Zaid bin Arqam, from Abi Saeed Al-Khodri, who said:

The Messenger of Allah\textsuperscript{112} said, “Ali bin Abi Taleb is the Master of Arabs.”

So the people asked the Prophet\textsuperscript{112}, “Are you not the Master of Arabs?”

The Prophet\textsuperscript{112} replied:

I am the Master of human beings and Ali is the Master of Arabs. Allah loves those who love Ali and follow him, and (Allah) guides them to the right path. Allah makes those who hate Ali and those who fight him deaf and blind.

Ali’s HAQQ is my HAQQ, and following him is following me, except that there is no prophet after me. Those who abandon him abandon me, and those who abandon me abandon Allah.

\textsuperscript{111} Ghayatol Maram P7 H13.

\textsuperscript{112} Referring to Imam Ali\textsuperscript{114} as the Master of the Arabs in this Hadith means he is the master of the best of the believers.
I am the city of knowledge and Ali is the door of the city. How is it possible for anyone to be guided to Paradise except through this door?

Ali is the best human being. Those who deny this are Kafers.¹¹³

Virtue Number 95

The judge Abu Mohammad Hasan bin Mohammad bin Musa narrated from Ali bin Thabit, from Hafs bin Omar, from Yahya bin Jaafar, from Abdul Rahman bin Ibrahim, from Malik bin Anas, from Nafi', from Abdullah bin Omar bin Al-Khattab, who said:

The Messenger of Allah said:

Allah accepts the Salaat, the SIYAM (Fasting), and the efforts of those who love Ali bin Abi Taleb, and He answers their prayers.

Beware! Allah gives those who love Ali one city (in Paradise) for each vein in their body.

Beware! Those who love the family of the Prophet are safe from the judgement process, the scale, and from the bridge.

Beware! I guarantee Paradise in the neighbourhood of the prophets to those who love the family of the Prophet.

Beware! Those who die hating the family of the Prophet will have the following written between their eyes on the Day of Judgement, “No hope for the Mercy of Allah.”

Virtue Number 96

The Messenger of Allah said:

When I entered Paradise, I saw some different coloured horses under a tree that was decorated with jewels. I saw HUR AL-EEN in the middle of the tree, and I saw Rizwan on top of the tree. So I asked Jibraeel to whom the tree belonged.

He (Jibraeel) replied:

It belongs to your cousin, Ali bin Abi Taleb. When Allah orders His creatures to enter Paradise, the Shia of Ali will be brought to this tree. They will decorate themselves from the jewels of the tree and they will ride the different coloured horses. Then the caller will call,

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‘These are the Shia of Ali. They were patient when they were hurt in the world, so they are being rewarded with generosity today.’

Virtue Number 97

أحمد بن محمد بن الحسين رحمه الله قال حدثني وريزة بن محمد بن وريزة قال حدثني جدي وريزة

شيعة أبيه الحسين بن علي قال:

قال رسول الله صلى الله عليه وسلم، لما أسرى أبي إلى السماء، قال لي أبي، يا محمد، من خلفتك على أمتك، فقلت على أبي طلب فقال نعم الخلفية خلفت ثم قالت لي أختي عيسى، فقال يا محمد من خلفت على أمتك، فقالت عليا، فقال، فقال نعم الخلفية خلفت لجبريل يا جبريل ما لي أن أري أبي إبراهيم، قال فدل ملكه إلى حظيرة، فإذا فيها شجرة لحماها من ضروب الغنم، وإذا أراد أطفالها من فم واحد، رده إلى أبيه، فقال يا محمد من خلفت على أمتك، فقلت عليا، فقال نعم الخلفية خلفت واني يا محمد سألت الله تعالى أن يولني غذاء أطفال شيعة علي فأغذينهم إلى يوم القيامة.

Ahmad bin Mohammad bin Husain narrated from Wazirah bin Mohammad bin Wazirah, from his grandfather Wazirah bin Mohammad Al-Ghassani, from Ali bin Musa Al-Redha (8th Imam), from his father, from Jaafar bin Mohammad, from his father, from Ali bin Husain, from his father, who said:

The Messenger of Allahsaid:

As I was going up on the night of Me’raaj, I met my father, Nuh.

He asked me, “O Mohammad, whom did you appoint as caliph on your nation?”

I replied, “Ali bin Abi Taleb.”

Nuh said, “What an excellent caliph you appointed.”

Then I met my brother, Musa, who asked me, “O Mohammad, whom did you appoint as caliph on your nation?”

I replied, “Ali bin Abi Taleb.”

Musa said, “What an excellent caliph you appointed.”

Then I met my brother, Isa, who asked me, “O Mohammad, whom did you appoint as caliph on your nation?”

I replied, “Ali bin Abi Taleb.”

Isa said, “What an excellent caliph you appointed.”

Then I asked Jibraeel, “Why have I not seen my father, Ibrahim?”

So Jibraeel took me to an area where I saw Ibrahim by a tree that had nipples like the nipples of sheep. There were lots of babies sucking on the nipples of this tree, thereby receiving their sustenance. Every time a nipple would fall out of a baby’s mouth, Ibrahim would put it back in their mouth.

Ibrahim asked me, “O Mohammad, whom did you appoint as caliph on your nation?”

I replied, “Ali bin Abi Taleb.”

Ibrahim said, “What an excellent caliph you appointed. O Mohammad, I asked Allah to make me responsible for giving sustenance to the babies of Ali’s Shia. So I am responsible for their sustenance until the Day of Judgement.” 116

Virtue Number 98

احدثني القاضي أبو الحسن محمد بن عثمان بن عبد الله النصيبي في داره قال حدثني جعفر بن محمد العلوي عن عبد الله بن أحمد قال حدثني محمد بن زياد عن المفضل بن عمر عن جعفر بن محمد عن أبيه عن علي بن الحسين عن أبيه عن أمير المؤمنين علي:

أنا كان جالساً في الرحبة والناس حوله فقال إليه رجل فقال له يا أمير المؤمنين إنك بالمكان الذي أنزلك الله فيه وأبوك معذب في النار فقال له مره فضل الله فاك و الذي ببث محمد بالحق نبياً ل شفع أبي في كل مذنب على وجه الأرض لشفعه الله تعالى فيهم أ أبي معذب بالنار و أنا أبيه قسيم الجنان والنار و الذي ببث محمداً بالحق نبياً إن نور أبي أبي طالب يوم القيامة ليطفئ أنوار الخلافات إلا خمسة أنوار نور محمد صلى الله عليه

The judge Abul Hasan Mohammad bin Uthman bin Abdillah Al-Nasibi, narrated from Jaafar bin Mohammad Al-Alawy, from Abdullah bin Ahmad, from Mohammad bin Ziyad, from Mofaz'al bin Amr, from Jaafar bin Mohammad (6th Imam), from his father, from Ali bin Husain, from his father, who said:

The Commander of the Believers was sitting in Rahbaha and people were sitting around him when a man stood up and said, “O Commander of the Believers, it is Allah that has placed you in this position however your father will be tortured in Hell.”

I replied:

Be quiet! May Allah shut your mouth. I swear to Allah, who sent Mohammad as a prophet, that if my father intercedes for all of the sinners on earth, Allah will accept it. How can my father be in Hell, while I, his son, am the one who divides between Paradise and Hell? I swear to Allah, who sent Mohammad as a prophet, my father’s light on the Day of Judgement exceeds the light of all creatures except the light of five lights: the light of Mohammad, my (Imam Ali’s) light, the light of Fatema, the light of Hasan and Husain, and the light of the Imams from the sons of Husain. Beware that Abu Taleb’s light is from our lights. Allah created his light two thousand years before He created Adam.

Virtue Number 99

حدثنا المعافي بن زكريا أبو الفرج قال حدثني محمد بن أحمد بن أبي الثلج قال حدثني الحسن بن محمد بن بهرام قال حدثني يوسف بن موسى القطان قال حدثني جرير عن ليث عن مجاهد عن ابن عباس رضي الله عنه قال:

قال رسول الله صلى الله عليه وآله لو أن الغياض أقام وبحمار مداد والجن حساب و الإنس كتاب ما قدروا

على إحساء فضائل علي بن أبي طالب.

117 Do not forget: Ali is with HAQQ and HAQQ is with Ali.
Al-Moaafi bin Zakariyya Abul Faraj narrated from Mohammad bin Ahmad bin Abi Thalj, from Hasan bin Mohammad bin Bahram, from Yusuf bin Musa Al-Qattan, from Jurair, from Laith, from Mujahid, from Ibn Abbas, who said:

The Messenger of Allah said, “If all the trees were pens, and all the seas were ink, and all the Jinn were counters, and all human beings were writers, they would not be able to count the incredible virtues of Ali bin Abi Taleb.”

Virtue Number 100

Abu Mohammad Hasan bin Ahmad bin Mohammad Al-Majledi narrated from Husain bin Mohammad bin Is'haaq, from Mohammad bin Zakariyya, from Jaafar bin Mohammad (6th Imam), from his father, from Ali bin Husain, from his father, from the Commander of the Believers, who said:

The Messenger of Allah said:

Allah has given so many incredible virtues to my brother, Ali bin Abi Taleb, that they are impossible to count. If someone mentions one of his virtues while believing in it, Allah will forgive all of his past and future sins. If someone writes one of his virtues, angels will seek forgiveness for him for as long as that written text continues to exist. If someone listens to one of his virtues, Allah will forgive all of the sins that he has committed using his ears. If someone reads a book about his virtues, Allah will forgive all of the sins that he has committed using his eyes.

References:

Looking at Ali bin Abi Taleb is worshipping Allah, and mentioning him is worshipping Allah.

Allah does not accept the beliefs of anyone who does not accept Ali’s Wilayat, and who does not renounce his enemies.\textsuperscript{120}

Appendix A
Words of the scholars about the book
About the Book

In the name of Allah, Most Gracious, Most Merciful.

The incredible virtues of Ali bin Abi Taleb®️ are enumerable. It is as the Holy Prophetﷺ️️ says, “If all the trees were pens, and all the seas were ink, and all the Jinn were counters, and all human beings were writers, they would not be able to count the incredible virtues of Ali bin Abi Taleb.”

His incredible virtues are filled in Sunni books. Some of the most prominent Sunni scholars like Ahmad bin Hanbal, Ismaeel bin Is’haaq, Al-Nesaee and Abu Ali Al-Neishabouri have stated that, “No one has narrated any Hadith with such reliable and authentic sources for any of the companions of the Prophet like the Ahadith narrated about Ali bin Abi Taleb®️.”

Aqaa Bozorg Al-Tahraani writes in his book, Al-Dharee’ah:

One Hundred Incredible Vitues of Ali bin Abi Taleb and His Sons was compiled by the knowleadgable scholar, Abil Hasan Mohammad bin Ahmad bin Ali Hasan bin Shazan Al-Qummi.

He was the teacher of Shaykh Al-Karaachaki and Shaykh Al-Najaashi.

The author -may Allah elevate his status- has collected one hundred narrations about the virtues of the Ahlul Bayt®, many of which (clearly) state the appointment of the Twelve Imams®️. He has narrated these Ahadith through the chains of the general population (Sunnis).

This book is also referred to as “Fadha’el by Ibn Shazan” as stated in Bihar Al-Anwar, Manaaqeb Al-Khawarezmi, and Al-Dam’ah Al-Saakibah.

Shaykh Al-Karachaki mentions that he met with the author who was his teacher in Masjidul Haraam in Makkah in year four hunred and twelve and the author narrated the entire contents of this book for him.
Appendix B
Sunni books and scholars who have used this book as a reference
Both Sunni and Shia scholars have used Ibn Shazan as a reference and relied on his books and research. The following are some of the Sunni books which have directly quoted this specific book:

1. Al-Esteeab
2. Sawaee Al-Mohraqa
3. Nour Al-Abser
4. Fath Al-Bar
5. Mostadrak Ala Al-Sahihain
6. Tafsir Al-Thaalabi
7. Manqeb Al-Kharazmi
8. Tabaqat Hanabela
9. Al-Kamel Ibn Atheer
10. Kefayat Al-Taleb
11. Riyadh Al-Nazerat
12. Nozam Dorar Al-Semthain
13. Tahzib al-Tahzib
14. Tarikh Al-Kholafaa
15. Sirat Al-Halabiyah
16. Esaaf Al-Raghebeen
17. Al-Rowaz Al-Azhar
18. Miftah Al-Naja
19. Yanabee Al-Mawaddah
20. Tajheez Al-Jeysh
21. Maqsad Al-Taleb
22. Fath Al-Ola
23. Sharh Jame Al-Saghir Al-Manawi
24. Shawahed Al-Tanzeel
25. Tarikh Dameshq
26. Manaqeb Ahmad bin Hanbal
27. Manaqeb Al-Ashera lel Ghashbandi
28. Merqat Al-Mafateeh fi Sharh Mishkat Al-Masabih
29. Al-Mokhtar fi Al-Manaqeb Al-Akhyar
30. Etaf Zowe Al-Nejaba
31. Zolomat Abi Riyah
32. Tabaqat Al-Malekiyya
33. Madakhel al-Qirawanee
34. Sharh Resalat Al-Halabi
35. Wasilat Al-Najat
36. Tafrih AL-Ahbab
37. Manal Al-Taleb fi Manaqen Ali bin Abi Taleb
The following are some of the Sunni scholars who have relied on this specific book and have quoted their Ahadith from it:

1. Al-Hafez Abu Moayyed Al-Mowaffaq bin Ahmad bin Mohammad bin Al-Bakri Al-Hanafi known as Akhtab Al-Khawarazm
2. Al-Hafez Al-Shahid Abu Obaidullah Mohammad bin Yousef bin Mohammad Al-Qorashi Al-Kanji Al-Shafiee who was killed in the mosque of Damascus because he wrote a book called Kefayat Al-Taleb that had some positive views about Shia.
3. Al-Mohaddeth Ibrahim bin Mohammad bin Moayyed bin Abdillah bin Ali Al-Hamawaynee

Many of our Shia scholars including, Abul Fath Mohammad bin Ali bin Uthman Al-Karajeet, Seyed Radhi Ibn Tawous, Al-Majlesi, Seyed Hashem Al-Bahrani, and Allama Sheykh Abdul Husain Al-Amini, have based their books and views on this book and other publications of Ibn Shazan.

Narrators used in this book match the ones that the following great Shia scholars have trusted and used:

1. The scholar, Abi Jaafar Mohammad bin Ali bin Husain bin Babewey Al-Qummi
2. The scholar, Abi Mohammad, Jaafar bin Ahmad bin Ali Al-Qummi
3. The scholar, Abi Al-Qasem Ali bin Mohammad bin Ali Al-Khazzaz Al-Qummi
4. The scholar, Abi Abdullah Mohammad bin Mohammad bin Noman Al-Mofid
5. The scholar, Abi Al-Abbas Ahmad bin Ali Al-Najashi

The following is a list of the narrators on whom the above Shia scholars have relied in their own works (that can be found in this book):

1. Abu Mohammad Ibrahim bin Mohammad Al-Mathari Al-Khayyat
2. Abul Hasan Ahmad bin Al-Hasan, Al-Dhak, Al-Razi
3. The Nishapuri Ahmad bin Al-Hasan bin Mohammad
4. Ahmad bin Ali bin Al-Hasan bin Shazan Al-Fami Al-Qummi (His father)
5. Abul Hasan Ahmad bin Mohammad bin Ahmad bin Tarkhan Al-Kendi Algrani
6. Ahmad bin Mohammad bin Al-Husain
7. Ahmad bin Mohammad bin Saeed bin Oqda
8. Ahmad bin Mohammad bin Suleiman bin Al-Hasan bin Bakeer bin Aayan bin Sonan Abu Ghalib Al-Zarari
9. Abu Abdullah Ahmad bin Mohammad bin Ubadillah bin Al-Hasan Aiaash bin Ibrahim bin Ayyoub bin Al-Johri
10. Ahmad bin Mohammad bin Imran Al-Jarrah
11. Ahmad bin Mohammad bin Musa bin Urwah
12. Abu Mohammad Jaafar bin Ahmad bin Al-Husain Al-Shashi
13. Abul Qassem Jaafar bin Mohammad bin Qoloeh (His Uncle)
14. Abul Qassem Jaafar bin Mohammad bin Masrur
15. Al-Hasan bin Ahmad bin Sokhtoeh
16. Abu Mohammad Al-Hasan bin Ahmad bin Mohammad Al-Mogldi
18. Al-Sharif Al-Naqeeb, Hasan bin Mohammad Al-Alwy Al-Hussayni
19. The judge, Abu Mohammad Al-Hasan bin Mohammad bin Musa
20. Abu Abdullah Al-Husain bin Ahmad bin Mohammad bin Ahwal
21. The virtuous sheikh, Abu Abdullah Al-Husain bin Abdillah Al-Qutiei
22. The Persian, Abu Mohammad Al-Husain Al-Baye
23. Abu Abdullah Al-Husain bin Mohammad bin Isaac bin Khetab Al-Soti
24. Al-Husain bin Mohammad bin Mihran Al-Damghani
25. The Chief of Justice Abu Abdullah Al-Husain bin Harun Al-Daabi
26. Sahl bin Ahmad bin Abdillah bin Ahmad bin Sahl Al-Dibagi Al-Koufi
27. Zakariyya Talha bin Ahmad bin Talha bin Mohammad Al-Sarram Al-Nishaburi
28. Abu Ahmad Abdulaziz bin Jaafar bin Mohammad bin Qoloeh
29. Sheikh Al-Saleh Abu Mohammad Abdullah bin Al-Husain
30. Abul Qassem Abdullah bin Mohammad bin Isaac bin Suleiman bin Hanana Al-Bazaz
31. Abu Mohammad Abdullah bin Yousef bin Mamoeh Al-Asbahani
32. Abul Qassem Ubadullah bin Al-Hasan bin Mohammad Al-Sakwy
33. Abul Hasan Ali bin Ahmad bin Motoeh Al-Makri Al-Wahedi
34. Ali bin Al-Husain bin Ali bin Al-Hasan Abul Hasan Al-Nahwy Al-Razi
35. Bin Mohammad Motola, Al-Qalansi
36. Abul Hasan Ali bin Mohammad Al-Mokteb Al-Loghawy Al-Razi
37. Abu Hafs Amr bin Ibrahim bin Ahmad bin Katheer Al-Makri
38. Al-Hafez Abu Bakr Mohammad bin Ahmad bin Al-Husain bin Al-Qassem bin Al-Ghattrif Al-Jorjani
39. Al-Sharif Abu Jaafar Mohammad bin Ahmad bin Mohammad bin Isa Al-Alawy
40. Abul Hasan Mohammad bin Jaafar bin Mohammad bin Al-Najjar Al-Kufi Al-Nahwy Al-Tameemi
41. The great sheikh Mohammad bin Al-Hasan bin Ahmad bin Al-Walid
42. Abul Tayyeb Mohammad bin Al-Husain Al-Timli
43. Mohammad bin Hammad bin Bashir
44. Mohammad bin Hamid bin Al-Husain bin Hamid bin Al-Risbia Al-Lokhmi Al-Jarrar
45. Mohammad bin Said, Abul Faraj
46. Mohammad bin Said Al-Dahqan
47. The Scholar Abu Bakr Mohammad bin Abdillah bin Hamdun Al Fadl
48. Mohammad bin Abdillah bin Mohammad bin Ubadillah bin Al-Bohlul bin Matar bin Mutleb bin Matar bin Abul Fadhl Al-Sheibanee
49. Mohammad bin Abdillah bin Abdillah the Al-Hafez
50. Mohammad bin Abdillah bin Ubaiduallah bin Murra
51. The Judge, Abul Husain Mohammad bin Uthman bin Abdillah Al-Nasibi
52. Mohammad bin Ali bin Husain bin bin Musa bin Babewey “Al-Sadough”
53. Abu Abdullah Mohammad bin Ali bin Zanjawiyah
54. Mohammad bin Ali bin Sukkar
55. Abul Husain Mohammad bin Ali bin Al-Mofadhal bin Homam Al-Koufi
56. Mohammad bin Fadhl bin Tamam Al-Zayyat
57. Mohammad bin Emad Al-Tostary
58. Mohammad bin Mohammad bin Morrat
59. Abul Faraj Mohammad bin Muzaffar bin Ahmad bin Saeed Al-Daghagh
60. Abul Faraj Mohammad bin Muzaffar bin Qays Al-Moqari
61. Abu Abdullah Mohammad bin Wahban Al-Hannad
62. Abu Sahl Mahmoud bin Amr bin Mahmoud Al-Askary
63. The judge, Abul Faraj Al-Moaafi bin Zakariyya bin Yahya Al-Nahrawani
64. Al-Shaykh Nouh bin Ahmad bin Ayman
65. Abu Mohammad Haroon bin Musa bin Ahmad bin Saeed Al-Talakbari
66. Abu Mohammad bin Fareed Al-Bushanji