

SHEIKH AS-SADUQ

THREE BOOKS IN ONE VOLUME:

- 1- AL-MAWAAIZH (THE SERMONS)**
- 2- SIFAT USH-SHI'A (THE QUALITIES
OF THE SHIA)**
- 3- FADHAIL USH-SHI'A (THE MERITS
OF THE SHIA)**

Translated by:

Badr Shahin

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**SHEIKH AS-SADUQ:
AL-MAWAAIZH (THE SERMONS)**

**Translated by:
Badr Shahin**

THE PUBLISHER'S WORD

In the name of Allah, the compassionate, the merciful

All praise is due to Allah Whose mercy is not desponded and forgiveness is not despaired of. The best blessings and peace be upon the keeper of His revelation, the seal of His messengers, the foreteller of His mercy, and the warner against His punishment-the Prophet Mohammed. The blessings and peace be, too, upon his family and household through whom the right has regained its proper place and the wrong has been overthrown. Curse be on their enemies among the people of disagreement and hypocrisy who have brought to themselves the sins and made themselves the subject of Hell.

The Imamite Shia are still known of their faithful loyalty to the Prophet's household, peace be upon them all, since the glorious Prophet had unearthed his immortal mission to mankind. He, however, kept on giving credit to the lofty standings and the qualities by which the Shia should be characterized. In view of that, they were the matter of the glorious Prophet's glad tidings that he (s) carried. He said:

The Shia of Ali will be the true winners.¹

O Ali, Allah has forgiven you, your progeny, your sons, your household, your Shia – adherents-, and the adorers of your Shia.²

These three books -namely, *al-Mawaaizh*, *Sifat ush-Shia*, and *Fadhaa'il ush-Shia*- that are at the hands of the dear reader are indeed precious moral gems presented to the adherents of the Prophet's household. They are the works of the master Sheikh as-Saduq, Allah have mercy upon him, who compiled them in different times.

The translator has depended, in his work, on the copy that is published by Al-Maarif Al-Islamiyya Foundation – Qum, and revised by Mr. Mahmoud Al-Badri who exerted remarkable efforts for advancing these precious compilations in such a noteworthy form.

In addition to the original texts of the books, most of the information, notes, and comments that the reviser has added are translated for the purpose of expanding the scope of information and making the contents more understandable and more accessible to all. Furthermore, a brief biography of the compiler Sheikh as-Saduq, Allah may have mercy upon him, is added so as to introduce this unique personality to the readers.

Ansariyan Publications, undertaking the mission of propagandizing for the sect of Ahl ul-Bayt (a) and publicizing the precious immortal works of the master scholars of Shiism, is pleased to advance these three precious works, all in one book, to the dear readers and the seekers of the truth.

We hope the dear reader would find this work convenient and guide to the human perfection and we implore to Allah, Exalted is He, to grant us success to keep on offering the dear readers with the valuable gems of the Islamic heritage.

Ansariyan Publications, 2001.

THE REVISER'S WORD

All praise is due to Allah, the lord of the worlds. All blessings and peace be upon Mohammed and his family-the pure and immaculate. All mercy and content be upon all their adorers and adherents. The content of Allah be upon the Prophet's companions *who honestly followed him*.

It is well known that Shiism, as a sect and belief, was not the fruit of the political circumstances that took place after the death of the glorious Prophet (s) when some people usurped the leadership from its legal master in the Saqifa of the Banu Saaida. It was also not the product of the political circumstances that came about during the reign of Imam Ali (a) when the Prophet's widow (Aisha) mutinied, calling for the revenge on those who shed the blood of the killed caliph after she had provoked all people against that very killed caliph in his lifetime, and history has kept her famous call, 'Kill Naathat³, for he has converted to atheism.'

Shiism, also, was not the product of the political circumstances that occurred when Muawiya mutinied, carrying the shirt of Othman⁴ and calling for the revenge on his killers. That event, however, was the reason beyond the founding of the Khawarij⁵ one of whose members killed Amir ul-Mu'minin (a) while he was offering a prayer in his mihrab.

Shiism, too, is not the product of the political circumstances that the Muslims had to encounter after the savage massacre of Karbala, which was committed against the Prophet's household (a) at the hands of the Umayyad ruling authorities.

It is quite true that Shiism was not the product of any of the previous circumstances, as some please to say. Shiism came to light and appeared on the theater of the political and religious life since the first sparks of the Islamic history. The embracers of Shiism raised the slogan of the love and loyalty to the Prophet's household, peace be upon them all, adopted their goals, and believed purely that they are the most meritorious of taking the position of the Prophet (s). They also believed that Imam Ali bin Abi Talib -Amir ul-Mu'minin, the head of the religion, the leader of the white-forheaded honorables, the husband of the pure lady, the father of the two grandsons (of the Prophet) al-Hasan and al-Hussein- is the true successor of the Prophet (s) the door to the city of his knowledge, and the keeper of his wisdom. They also believed that the immaculate Imams are the true successors of the Prophet (s) the leaders of his community, and the conveyers of his divine mission.

The dawn of Shiism broke since the first days of the blessed prophetic mission. It was the Prophet (s) who planted this blessed seed, cultivated, and supervised it all over the stages of his noble lifetime. This can be proved through the many hadiths that attached the quality of Shiism to the followers of Imam Ali (a) praised them, and revealed to them the glad tidings of having the highest ranks in the Supreme Paradise.

The Prophet (s) said:

O Ali, you, as well as your Shia, will join me on the Divine Pool.⁶

O Ali, your Shia and you will come to Allah with content and pleasure. Your enemies will come with anger and will be *unable to bend their heads to find their ways*.⁷

On the Day of Resurrection, Ali and his Shia will be the winners.⁸

O Ali, Allah has forgiven you, your progeny, your sons, your household, your Shia, and the adorers of your Shia.⁹

The Shia of Ali will be the true winners.¹⁰

Moreover, the hadith that is called 'Hadith ud-Dar' is one of the strongest irrefutable evidences on our claim.

((At-Tabari, in his book of history, records that Ibn Abbas narrated that Ali bin Abi Talib (a) said:

After the revelation of the Verse, "And warn your nearest relations," the Prophet (s) summoned me and said: "O Ali, Allah had ordered me to warn my near relatives, but I was

unable to bear this order because I knew that they would show me detestable things if I would approach such a matter with them. I therefore kept it secret until the Archangel Gabriel came to me and said that my Lord would punish me if I would shun that order. Now, I want you to make some food with meat of a ewe and bring a jar of milk for us, then gather the sons of Abdul-Muttalib so that I will speak to them and convey the matter that I was ordered to convey.”

I did as he asked me and invited them. They were about forty men among whom there were his uncles-Abu Talib, Hamza, al-Abbas and Abu Lahab. When they all attended, he asked me to fetch that food and I did. When I put it before them, the Prophet (s) took a piece of the meat, tore it with his teeth, threw its pieces around the bowl, then said: “Here you are, by the Name of Allah.” Each one of them took his sufficiency completely and I could see only the places of their hands. I swear by Allah, each one of them ate the quantity that I served to all of them. The Prophet (s) then asked me to serve milk to them. I fetched that jar and they all drank from it. By Allah I swear, each one of them drank the quantity that I served to all of them.

When the Prophet (s) tried to speak, Abu Lahab overtook and prevented him from speaking. He said: “This man has bewitched you.” Hence, they left without letting the Prophet (s) speak to them.

On the next day, the Prophet said to me: “O Ali, that man overtook me and said the statement that you had heard. They left before I could speak to them. Make for us food like that which you did then gather them to me.”

I did and invited them all. He then asked me to serve them the food. I served it for them and he repeated the same thing that he had done the previous day. Each one of them had his sufficiency completely. He then asked me to serve them with the milk. I fetched the same jar and they all drank from it to their sufficiency. Then, the Prophet (s) spoke:

“O sons of Abdul-Muttalib, I do not know any young Arab man who has brought to his people a thing that is better than that which I have brought to you. I have brought to you the goodness of this world as well as the world to come. Allah, Exalted is He, has ordered me to call you to accept this matter. Which one of you will support me in this regard and he will be my brother, successor, and representative among you?”

They all kept silent except me. I said, while I was the youngest among them, “O the Prophet of Allah, I will be your supporter in this matter.” I repeated this statement three times.

The Prophet (s) then took me from the neck and said: “This is my brother, successor, and representative among you. You thus should listen to and obey him.”

They left him laughing and saying to Abu Talib: “He has ordered you to listen to and obey your son!”¹¹

A deep look in this holy hadith proves that the Prophet (s) asked his near relatives, according to the order of Allah, to confess of the oneness of Allah the Exalted and his divine mission, and then ordered them to listen to and obey his brother, successor, and representative Ali bin Abi Talib (a). In other words, the Prophet (s) ordered them to follow and comply with Ali-to be his Shia. The meaning of Shiism is to listen to, obey, and follow.

As a result, the seed of Shiism and the seed of Islam were planted on the same day in the same time at the same hand. All the Muslims who were with the Prophet (s) believed in his prophesy and mission, committed themselves to that which he ordered, listened to him, obeyed him, and listened to and obeyed the one whom he ordered to obey. That one was his cousin, brother, successor, and representative Ali bin Abi Talib (a).

They were considered as listeners and obedient to the Prophet (s) only when they carried out his order of listening to and obeying Ali (a). It was the same order that Allah gave.

Consequently, their compliance with the order of the Prophet means their adherence, i.e. Shiism, to Ali, because Shiism means to listen to, obey, and follow.

The light of Shiism, then, glared along with the light of Islam in the Arab Peninsula. The grand companions who believed in the oneness of Allah and the divine message of the Prophet accepted, in the same time, the obligatory loyalty to Ali. Meanwhile, others, among those who turned on their backs just after the death of the Prophet, stood against him.

This work is in fact three books whose topics are connected to each other. One of them, namely *Sifat ush-Shia*, focuses the lights on the qualities that the Shia should have within their moralities. Without such qualities, the Shia would not have won such abundant merits to which the second book, namely *Fadhaa'il ush-Shia*, refers. The third book, namely *al-Mawaaizh*, compiles the maxims and words of wisdom that are said by the Prophet and the Imams, peace be upon them all, on various occasions. It is necessary for the Shiite, before others, to apply such maxims to himself, because they are surely great masterpieces and moral principals.

A deep look into these maxims and qualities proves the fact that the embracement of Shiism is not mere words that everyone can say or ordinary love for Amir ul-Mu'minin, as some think. The true Shiite is only he who commits himself to those qualities and applies them to his conducts. The true Shiite is only that whom Imam al-Baqir (a) describes in the following words:

“O Jabir, do you think that it is sufficient for those who claim being Shia to say that they cherish us; the Prophet’s household?”

By Allah I swear, our adherents –Shia- are only those who fear and obey Allah. Their signs are modesty, submission, fulfillment of the trusts, very much reference to Allah, fasting, offering prayers, piety to (their) parents, aiding the neighbors especially the poor, the destitute, the indebted, and the orphans, truth, reciting the Quran, and avoiding mentioning people except for praising. In addition, they are the most trustful of the people of their tribes.

Do not misunderstand the matter. It is enough for a man to claim that he loves and follows Ali (a). As a matter of fact, if he claims that he loves the Prophet (s) who is preferable to Ali (a) but he does not follow the Prophet’s traditions and does not act upon his instructions, such claim of love will be definitely useless. Hence, you should fear Allah and work for the cause of obtaining that which He has in possession. There is no relation between Allah and anybody. The most favorable and honorable servants of Allah are the most God-fearing and the most pious.

O Jabir, the only means through which a servant seeks to gain Allah’s favor is the obedience to Him. We –the Prophet’s household- do not carry a patent for saving from Hell. Likewise, none of you has a claim against Allah. He whoever obeys Allah is only our disciple and whoever disobeys Him is our enemy. The loyalty to us cannot be gained except by means of diligent work and piety.”

O Allah, make my life copy the lives of Mohammed and his family. When You seize my soul, make me carry the same beliefs that Mohammed and his family carried. Make me a true adherent of Amir ul-Mu'minin. I, also, implore to You to record for me success, for the efforts that I have exerted in this regard, and reward on the Day of Judgment. I implore to You to save us from the pursuance of passions and the making of errors and endow upon us with righteousness and appositeness.

All praise is due to Allah, Who guided us to this. Without his guidance, we would not have been right.

Mahmoud al-Badri, 2000.

THE REVISION

1- AL-MAWAAIZH

Al-Mawaaizh is the first book in this collection. In 1392 A.H., it was first printed, with its Persian translation of Azizullah Attaridi, in reliance on the only documentary copy that is found in the Library of An-Nassiriyya in Lakanhu, India. Mr. Attaridi mentioned that he had found that copy during his journey to India in 1386 A.H. He also added that the copier chose the title *Sheikh As-Saduq's Al-La'aali al-Ghawali* –The Dear Pearls- for the copy that carried the same title in the indexes of that library.

It seems that the copier took this title from the introduction of the compiler who records in its beginning, “So then, these are dear pearls and bright jewels...”

This copy seems to be the only available one that was handwritten in 1235 A.H. by Feda Ali al-Musawi of Lakanhu. In the last of that copy, the following is written:

“On Saturday, the first of Rabi I, 1235 of the hegira, All peace and blessings be upon him who made the hegira and upon his immaculate and pure household, this holy copy titled ‘*Al-La'aali al-Ghawali*’ that is compiled by the lofty Sheikh, the most pious, the decent, the master of the sect, the grand, the trustworthy of the Imams, the head of the narrators, the product of the praying of the Sinless, the superior knowledgeable, our master Mohammed bin Babawayh al-Qummi, Allah may have mercy upon him. I am the poor servant Feda Ali son of Sayyid Ali al-Musawi of Nisapur, Lakanhu, and Dahlu.”

In addition to the following evidences, we can prove through the previous statement that this book belongs to Sheikh as-Saduq.

Most of the biographists, who referred to Sheikh as-Saduq, Allah may have mercy upon him, stated that he compiled a book titled *al-Mawaaizh* –The Sermons-.¹² Besides, the contents of the book are almost sermons, advices, and maxims.

In the last of his book titled *Men La Yahdhuruh ul-Faqih*; Chapter: *An-Nawadir* -The Extraordinary Reports-, Sheikh as-Saduq, Allah may have mercy upon him, records the text of this book.¹³

In the revision of this book, the previously mentioned copy of the book and the last chapter of *Men La Yahdhuruh al-Faqih*, since it is the same as the book of *al-Mawaaizh*, are relied upon.

2. SIFAT USH-SHIA

About this book, Sheikh at-Tehrani says:

“The book titled *Sifat ush-Shia* is compiled by Sheikh as-Saduq Abu Ja'far Mohammed bin Ali bin al-Hussein bin Musa bin Babawayh al-Qummi. *Ad-Dam'at us-Sakiba*, Al-Majlisi's *Bihar ul-Anwar*, Al-Hurr Al-Aamili's *Wassail ush-Shia*, and *Al-Mustadrak*-all these reference books quoted from *Sifat ush-Shia*. In Tehran, there is a copy of this book, which is handwritten with an old and big script, is found with the Doctor. Other copies are found with Mr. Al-Urdubadi in Najaf and the Library of At-Tehrani in Samarra that is written by our Sheikh an-Nuri and, now, kept by his grandson Mirza Ali Behzadi in Tehran. The book titled *Fadhaa'il ush-Shia* is within this copy.

In the revision of this book, two copies are depended:

The first copy is documentary and stored in Fayziyya School within Group: 1764 No. 4. It is a clear copy, which is ended with the following paragraph:

“This is the end of the book titled *Sifat ush-Shia* and compiled by Sheikh as-Saduq Mohammed bin Ali bin Babawayh al-Qummi; the resident in Ray. All praise is due to Allah primarily, finally, openly, and secretly. The poor servant Hussein bin Mohammed Taqi an-Nuri at-Tabirsi wrote it himself in Najaf... on the seventh of Shawal, 1271 A.H.”

The second is the copy that is found in the Library of At-Tehrani of Samarra to which it was referred in the book title *Ath-Thareea*. This copy was printed in Najaf by Allama

Najmuddin ash-Sharif al-Askari in 1380 A.H. –1958 A.D.- and was attached to his book titled *Ali wash-Shia*. In the end of this book, he writes down:

“This book was copied by ash-Sharif al-Askari Najmuddin, the son of the late scholar Sheikh Mirza Mohammed ash-Sharif al-Askari (of Tehran) in Samarra at the night of Saturday, the twenty-first of Thu’l-Qa’da. Allah may bless Mohammed and his immaculate family.”¹⁴

3. FADHAA’IL USH-SHIA

About this book, Sheikh at-Tehrani says:

“This book is also called *Fadhil ush-Shia*. Al-Majlisi quotes from this one as well as the previous. This means that he had them both. Al-Hurr Al-Aamili, also, quotes from them and had them in possession. In the fourth appendix of *Wassail ash-Shia*, he states the previous fact. The two books, now, are found in Isfahan and Mashhad at the hands of Sheikh Hussein (al-Muqqaddas al-Mashhadi). Mirza Mohammed at-Tehrani took these copies to put them in his library in Samarra.”¹⁵

For this revision, two copies of the book are depended:

The first one is the documentary copy that is found in the library of Ayatollah al-Mar’ashi an-Najafi (without bearing any number). It is a good copy.

The second is printed. It is the same copy of *Sifat ush-Shia* to which we have previously referred and found in the Library of At-Tehrani in Samarra.

In the end of this copy, the following is written:

“Thanks to Allah the Exalted, the book titled *Fadhaa’il ush-Shia* and compiled by Sheikh as-Saduq, Allah may have mercy upon him, has come to its end on the hands of Najmuddin ash-Sharif al-Askari (of Tehran), the son of the late scholar Sheikh Mirza Mohammed al-Askari at-Tehrani on the eighth of Shaban, 1380 A.H.

Allah may bless Mohammed and his immaculate household.”

For the sake of providing the texts as accurate as possible, the reviser did not depend on a single definite copy of the book. He moved between all of the available copies, in addition to the other reliable reference books, including the compilations of Sheikh as-Saduq himself, such as *Al-Amali*, *At-Tawhid*, *Me’aani al-Akhbar*, and the other reference books such as *Bihar ul-Anwar*, *Wassail ush-Shia* and many others.

The other tasks that the reviser did are as follows:

He compared the Quranic texts that are mentioned in these books with the holy Quran.

He referred to the same narrations that are mentioned in other reference books.

He added to the texts of series of relaters the statements that are found in other reliable reference books.

He referred to only some differences between the copies of the books intended and the other reference books.

He added some important comments that are considered necessary.

He used guide titles for each narration so as to enable the dear reader and the searcher to benefit by them.

In the end of each book, he attached a number of useful indexes.

BIOGRAPHY OF THE COMPILER

Name and Lineage

Mohammed bin Ali bin al-Hussein bin Musa bin Babawayh; Abu Ja'far As-Saduq* al-Qummi –i.e. of Qum-; the master Sheikh and the head of the narrators.

His father was the respectful Sheikh Abu al-Hasan Ali bin al-Hussein bin Musa bin Babawayh: the master Sheikh of Qum in his time. He was also the most precedent, the master jurisprudent, and the most trustful of the ulema of his time.¹⁶

Birth and Early Life

Sheikh As-Saduq was born in Qum. Although it was impossible to define the very year in which he was born, it is well known that he was born after the death of Mohammed bin Othman al-Omari (the second representative),¹⁷ which was in the year 305 A.H. That was the opening year of the representation of Abu al-Qasim al-Hussein bin Rawh (the third representative), who died in 326 A.H.

As confirmation of this estimation, we provide the words of Sheikh As-Saduq himself in his book titled *Kamal ud-Din wa Tamam un-Ni'ma*:

Abu Ja'far Mohammed bin Ali al-Aswad related to us:

After the death of Mohammed bin Othman al-Omari, Ali bin al-Hussein bin Musa bin Babawayh (i.e. As-Saduq's father) asked me to tell Abu al-Qasim Ar-Rawhi –i.e. bin Rawh- to ask our master Sahib uz-Zaman¹⁸ to pray to Allah for giving him a male baby.

Abu al-Qasim informed that he asked the Imam, who rejected. Three days later, Abu al-Qasim informed that the Imam (a) had prayed to Allah for Ali bin al-Hussein and he would be given a blessed male baby who would be the means by which Allah, Exalted is He, would benefit (many people). Moreover, many boys would come after that baby.

(Abu Ja'far Mohammed bin Ali al-Aswad said) After a period, Ali bin al-Hussein was given Mohammed (i.e. As-Saduq) followed by many other boys.¹⁹

(Another Narrative)

Sheikh At-Tusi said that some people narrated from Abu Ja'far Mohammed bin Ali bin al-Hussein bin Musa bin Babawayh and Abu Abdullah al-Hussein bin Ali bin Musa bin Babawayh (his brother) that Abu Ja'far Mohammed bin Ali al-Aswad related to us:

After the death of Mohammed bin Othman al-Omari, Ali bin al-Hussein bin Musa bin Babawayh (i.e. As-Saduq's father) asked me to tell Abu al-Qasim Ar-Rawhi to ask our master Sahib uz-Zaman (a) to pray to Allah for giving him a male baby.

Abu al-Qasim informed that he asked the Imam, who rejected. Three days later, Abu al-Qasim informed that the Imam (a) had prayed to Allah for Ali bin al-Hussein and he would be given a blessed male baby who would be the means by which Allah, Exalted is He, would benefit (many people). Moreover, many boys would come after that baby.

(Abu Ja'far Mohammed bin Ali al-Aswad said) I asked him to pray to Allah to give me a male baby, but he did not answer. He said: This is impossible.

After a period, Ali bin al-Hussein was given Mohammed (i.e. As-Saduq) followed by many other boys. For me, I was not given anything.

Abu Ja'far bin Babawayh commented: As he noticed me attending the classes of our master Mohammed bin al-Hussein bin al-Waleed frequently while I was interested in recording and retaining the items of knowledge, Abu Ja'far Mohammed bin Ali al-Aswad used to say to me, 'It is not strange for you to have such an insistent desire for learning since you came to this world by the supplication of the Imam (a).'²⁰

Ar-Rawandi, in his *al-Kharaa'ij*, related the like of the previous narrative, yet brief.²¹ Besides, At-Tabirsi, in his book titled *A'lam ul-Wara'*²², Sayyid Hashim al-Bahrani, in his *Tabssirat ul-Wali'*²³, and Sayyid Ali bin Abdul-Karim An-Najafi, in his *Muntakhab ul-Anwar il-Mudhee'a'*²⁴, referred to the same narrative.

Imaduddin Mohammed bin Ali At-Tusi, in his *Thaqib ul-Manaqib*,²⁵ referred to a part of that narrative.

In his reference to the biography of Ali bin al-Hussein bin Musa; As-Saduq's father, An-Nejashi said that the man was in Iraq when he met Abu al-Qasim al-Hussein bin Rawh, Allah may have mercy be upon him, and asked him many questions. After that, As-Saduq's father corresponded with Abu al-Qasim at the hands of Ali bin Ja'far bin al-Aswad and asked him to deliver a paper to Imam al-Mahdi, Allah may hasten his return, in which he asked for a male baby.

The answer was, 'We have prayed to Allah for you and you will be given two virtuous male babies.'

Hence, Abu Ja'far and Abu Abdullah²⁶, whose mother was a bondwoman, were born.²⁷

From the previous we can conclude that Sheikh As-Saduq, Allah may have mercy be upon him, had come to this world out of the prayer of Imam al-Hujja (a) after the death of Mohammed bin Othman al-Omari; after the year 305 A.H., when his father Sheikh Ali bin al-Hussein traveled to Iraq and met Abu al-Qasim al-Hussein bin Rawh and asked him some questions... etc. Hence, Sheikh As-Saduq was born in about 306 A.H.

Sheikh As-Saduq used to take pride in such a birth and say, 'I was born due to the prayer of Imam al-Mahdi (a).'²⁸

Sheikh As-Saduq grew up in the laps of virtue; his father used to feed him with the knowledge, shower him with the abundance of his knowledge and moralities, and circulate on him the lights of his purity, God-fearing, piety, and ascetics. All these contributed in the scholastic perfection and growth of Sheikh As-Saduq who lived under the wing of his father for more than twenty years during which he drank these knowledges and took from the great flow of his father's information, moralities, and conducts. In addition, he grew up in the city of Qum which was swarming with the scholars and narrators, such as the master of the scholars of Qum Mohammed bin al-Hasan bin Ahmed bin al-Waleed and Hamza bin Mohammed bin Ahmed bin Ja'far bin Mohammed bin Zaid bin Ali as well as many others whose sessions and lectures were frequently attended by Sheikh As-Saduq.

After a short while, Sheikh As-Saduq became that great figure by whom people were benefiting. He also became such a distinctive sign of retaining and intelligence. He exceeded his companions in fields of virtue and knowledge and became such an unparalleled person.

Furthermore, the political circumstances of that period played a significant role in crystallizing the personality of Sheikh As-Saduq who lived in the reign of the Buyid in Iraq and Persia (321-447 A.H.), the Fatimids in Northern Africa (296-567 A.H.), and the Hamdanian State in Mousel –Northern Iraq- and Syria (333-394 A.H.)

It is well known that all these states were declaring their loyalty to the leadership of the Prophet's household. In other words, they were Shia.

Scholastic Journeys

Not only was the intention of Sheikh As-Saduq to suffice with receiving knowledge from the master scholars of his town, but also it rose higher to encourage him to travel and emigrate far away from his hometown for seeking studies and knowledge. In the beginning, he traveled to the city of Ray to answer the summons of Rukn ad-Dawla al-Buwayhi (the Buyid), who died in 366 A.H. There, Sheikh As-Saduq met the scholars of that city, such like Sheikh Abu al-Hasan Mohammed bin Ahmed bin Ali bin Asad al-Asadi whose famous nickname is Abu Jurada al-Barda'i. That was in 347 A.H. He also met Ya'qoub bin Yousuf bin Ya'qoub, Ahmed bin Mohammed bin As-Saqr As-Sa'igh al-Adl (the decent), Abu Ali Ahmed bin al-Hasan al-Qattan and many others.

He then traveled to the city of Khurasan for the visitation of the Holy Shrine of Imam Ar-Ridha (a) in 352 A.H. After that, he returned to the city of Ray.

In 367 A.H., he made his second journey to the Holy Shrine of Imam Ar-Ridha (a). During his third journey which was made in 368 A.H., he passed by the cities of Istrabad²⁹ and Jurjan³⁰ where he attended the lectures of Sheikh Abu al-Hasan Mohammed bin al-Qasim Alistrabadi-the famous exegetist (of the Holy Quran) and orator. He also attended the classes of Sheikh Abu Mohammed al-Qasim bin Mohammed Alistrabadi, Sheikh Abu Mohammed Abdous bin Ali bin al-Abbas al-Jurjani, and Sheikh Mohammed bin Ali Alistrabadi.

In his journey back from the visitation of the Holy Shrine of Imam Ar-Ridha (a) Sheikh As-Saduq passed by the city of Nisapur and resided there for a period.

About this residence, he said:

“After I had satisfied my wishes for the visitation of Imam Ali bin Musa Ar-Ridha (a) I was back in Nisapur where I resided. I found that the majority of the Shia there, who were frequently referring to me, were perplexed by the Invisibility –*Ghaybah*- and doubted the matter of al-Qa’im (a). They therefore left the right course of the submission (to Allah) to join the path of personal opinions and analogy. Hence, I exerted all my efforts for guiding them to the right and taking them back to the path of correctitude by means of the relevant narratives of the Prophet and the Imams, peace be upon them.”³¹

In Nisapur, Sheikh As-Saduq related the lessons of most of the scholars of that city, such like Sheikh Abu Ali al-Hussein bin Ahmed al-Bayhaqi, Sheikh Abdul-Wahid bin Mohammed bin Abdous An-Nisapuri, Sheikh Abu Mansour Ahmed bin Ibrahim bin Bakr al-Khuzi, Sheikh Abu Saeed Mohammed bin al-Fadhl bin Mohammed bin Ishaq al-Muthekkir An-Nisapuri, Sheikh Abu at-Tayyib al-Hussein bin Ahmed bin Mohammed Ar-Razi and many others.

As he passed by the cities of Marwalruth and Sarakhs³², Sheikh As-Saduq attended the classes of Sheikh Mohammed bin Ali al-Marwalruthi, Sheikh Abu Yousuf bin Abdullah bin Abdul-Malik, and Sheikh Abu Nasr Mohammed bin Ahmed bin Tamim As-Sarakhsi.

In the years 352 and 355 A.H., Sheikh As-Saduq was in Baghdad where he learnt from Sheikh Abu al-Hasan Ali bin Thabit Ad-Dawalibi, Sheikh Abu Mohammed al-Hasan bin Mohammed bin Yahya al-Husseini al-Alawi; Ibn Tahir, and Sheikh Ibrahim bin Harun al-Hiti as well as many others.

In 354 A.H., Sheikh As-Saduq had the honor to pilgrimage to the Holy House of Allah. In his way, he passed by Kufa and learnt from the master scholars there, such like Sheikh Mohammed bin Bakran An-Naqqash, Sheikh Ahmed bin Ibrahim bin Harun al-Fami, Sheikh al-Hasan bin Mohammed bin Saeed al-Hashimi, Sheikh Abu al-Hasan Ali bin Easa al-Mujawir, Sheikh Abu Tharr Yahya bin Zaid bin al-Abbas bin al-Waleed al-Bezzaz, Sheikh Abu al-Qasim al-Hasan bin Mohammed As-Sakuni al-Kufi and many others.

He also traveled to many cities such as Hamadan, Ilaq, Balkh, Samarqand, Faraghana³³ and others.

In such journeys, Sheikh as-Saduq attended the lessons of many scholars in the cities that he passed by.

Scholastic State and Scholars’ Opinions

Sheikh As-Saduq, Allah may promote his position, was one of the master scholars of Shiism, great intellectuals, and well-versed men of knowledge. He was such a grand mastermind, abundant knowledgeable, and well informed. In his time, he was one of the most distinguishable scholars to whom everyone referred in questions concerning the rulings of the Sharia and was the sign upon whom everyone acted in the religious problems.

Sheikh At-Tusi; the master scholar of the sect mentioned Sheikh As-Saduq with the following words:

Mohammed bin Ali bin al-Hussein bin Musa bin Babawayh al-Qummi is the lofty master. His surname is Abu Ja’far. He was so admirable, good narrator of hadith, skillful knowing of men, and bright criticizer of narrations. Besides, he was such distinct relater and encyclopedic

that no one of the people of Qum could attain his rank. He had written about three hundred books.³⁴

An-Nejashi referred to Sheikh As-Saduq with the following wording:

Abu Ja'far al-Qummi who resided in Ray was our Sheikh and master jurisprudent. He was the representative of the sect (of Shiism) in Khurasan.³⁵

In his *Me'aalim ul-Ulemaa*, Ibn Shahrashoub said the following about Sheikh As-Saduq:

He was the best of the scholars of Qum. He wrote about three hundred books.³⁶

In *As-Saraa'ir*, Ibn Idris referred to Sheikh As-Saduq with the following wording:

He was trustworthy, highly reverent, well versed in narrations, good criticizer of the reports, well knowing of men, and well memorizer. He was the master of our Sheikh al-Mufid Mohammed bin Mohammed bin An-Nu'man.³⁷

Sheikh Hussein bin Abdus-Samad al-Harithi -father of Sheikh al-Bahaa'i- said about Sheikh As-Saduq:

He was highly reverent, high-ranking scholar among the upper class as well as the ordinary people, good narrator of hadith, well knowing of jurisprudence and men, good discerning of the mental and analytical sciences, and good criticizer of reports. He was also the master scholar, jurisprudent, and chief of the Saved Sect (Shia) in Khurasan and Iraq of the non-Arabs; (i.e. Persia).

In the fields of narration and abundance of knowledge, he was so distinct over all those who lived in his time.³⁸

The previous models have been few wordings of praise and extolment that were said about Sheikh As-Saduq. To know more about this respectful personality, it is recommendable to refer to the numerous reference books that recorded the biography of him some of which we have just excerpted.

Teachers and Students

Because of the many journeys that Sheikh As-Saduq made to various countries for the purpose of seeking studies, he could read, listen, deliver lectures, and gain the license of many scholars and masters of the countries that he passed by in the various fields of knowledge.

A good look in his numerous books, such as *al-Amali*, *Men La Yahdhuruh ul-Faqih*, *At-Tawhid*, *Thawab ul-A'maal* and many others, proves that he rested upon many of the Shiite and Sunni master scholars in the field of narrations. He also depended upon such scholars in the fields of hadith regarding a great variety of sciences and fields. The famous names of the master scholars upon whom Sheikh As-Saduq depended in relation of the reports are innumerable.

For avoiding lengthiness, we ask the dear reader to refer to the numerous books of biography so as to have an idea about the teachers of Sheikh As-Saduq.

The students and the narrators on the authority of Sheikh As-Saduq are also too many to be mentioned in this book. Reference books of biography referred to some famous names such as the lofty Sheikh Mohammed bin Mohammed bin An-Nu'man At-Tal'akbari whose nickname is Sheikh al-Mufid, the trustworthy Sheikh Ali bin Ahmed bin al-Abbas (father of Sheikh An-Nejashi), Sheikh Abu al-Hasan Mohammed bin Ahmed bin Ali bin Shathan al-Qummi, Sayyid al-Murtedha Alam ul-Huda, and many others that we could not mention their names in details. To have more information about such names, it is recommendable to refer to the many books that discussed this topic and from which we excerpted this brief biography.

His Works

Sheikh As-Saduq dealt with a great variety of arts and sciences. He wrote many books; more than three hundred ones. Unfortunately, most of these books were lost. We, hereby, refer to some of them:

Ali'tiqadat
al-Amali
Thawab ul-A'maal
al-Khissal
Sifat ush-Shia
Iqab ul-A'maal
Ilal ush-Sharaayi
Uyounu Akhbar ir-Reza
Fadhaa'il ul-Ash'hur ith-Thalatha
Fadhaa'il ush-Shi'a
Kamal ud-Din wa Tamam un-Ni'ma
Mussadaqat ul-Ikhwan³⁹
Me'aani al-Akhbar
al-Muqannaa' fi al-Fiqh
Men La Yahdhuruh al-Faqih⁴⁰
al-Mawaaizh
al-Hidayatu fi al-Fiqh

Furthermore, there are tens of books most of which were lost, as we have previously mentioned. To have more information about such books, it is recommendable to refer to the books that mentioned the biography of Sheikh As-Saduq.

His Death

Sheikh As-Saduq died in 381 A.H. He was more than seventy years old. He was buried in the city of Ray near the tomb of Abdul-Azheem al-Hasani, Allah be pleased with him.

Today, his tomb is one of the famous shrines whom are frequently visited by people who seek blessings there.

In nearly 1238 A. H., Sultan Fat'h Ali Shah the Qajar reconstructed that holy shrine after the spread of the news of the good charismata that had been seen there.

Al-Khawansari, in his *Ar-Rawdhat*, al-Mamuqani, in his *Tanqeeh ul-Maqaal*, and other scholars mentioned a number of charismata of Sheikh As-Saduq (after his death) occurred in his blessed shrine. In the year 1238 A.H., a fissure occurred to the shrine due to the heavy rain. When some people entered inside the shrine for chasing the source of that fissure, they could reach the gutter in which Sheikh As-Saduq was buried. They found that his dead body was laid out while the genitals were covered. It was very sound and handsome. On the nails of the body, they could notice the signs of dye, while on the limbs, there were old threads of the torn coffin.

As this event was rumored in the city of Tehran, Sultan Fat'h Ali... ordered to reform that fissure and reconstruct that shrine.

INTRODUCTION OF THE COMPILER

All praise is due to the true Master and Deserver of all praise. Honorable blessings and peace be upon the honorable being-Mohammed the seal of the great prophets and messengers of Allah and his immaculate daughter and noble sinless successors.

So then, these are dear pearls and bright jewels. They are commandments that were produced by the head of prophecy, the core of the Divine Epistle, the zone of the divine blessings, and the revealer of the endless mercies; Allah bless him as well as his immaculate successors who are the honorable beings in the sight of Allah. Then comes the solver of the problems and the arbitrator of the issues; our master and leader Amir ul-Mu'minin - commander of the faithful believers- and the Imam of the Muslims Ali bin Abi Talib, Allah bless him as well as his sinless progeny. Blessed are those who retain the coming commandments and store them in their hearts and welcome to those who will exert efforts for retaining them by means of their sound intellect and mind.

THE PROPHET'S COMMANDMENTS FOR AMIR UL-MU'MININ

(1) Hammad bin Amr and Anas bin Mohammed related from his father⁴¹ from Ja'far bin Mohammed from his father from his grandfather from Ali bin Abi Talib (a) that the Prophet (s) said to him:

O Ali, I will convey to you a commandment that you should retain. You will keep up yourself in goodness as long as you follow my commandment.

O Ali, for those who suppress their anger while they are able to punish, Allah will endow them with security and tasteful faith on the Day of Resurrection.

O Ali, he who does not provide a proper will in his final hours is suffering a defect in his personality and will be deprived of the right of Intercession.⁴²

O Ali, the best of jihad is to begin your day without intending to oppress anybody.

O Ali, he whose utterance is avoided by people will be an inhabitant of Hell.

O Ali, the vilest of my people are those whom people respect for avoiding their evildoings.⁴³

O Ali, the vilest people are those who sold their lives to come with their worldly lives. Those who sold their lives to come with others' worldly lives are eviler than the previous.

O Ali, he who rejects an apology, whether true or false, will be deprived of my Intercession (on the Day of Resurrection).

O Ali, Allah liked telling fibs for the purpose of conciliation and disliked telling truths for the purpose of antagonism.⁴⁴

O Ali, for those who give up drinking wines for sake of something other than Allah, Allah will serve them with the sealed wine of Paradise.

Ali (a) wondered: "Even if it is for sake of something other than Allah?"

The Prophet (s) answered: Yes, it is. Even if he gives it up for saving himself (from its disadvantages). Allah will thank him for so.⁴⁵

O Ali, the drinker of wines is as same as the idolater.⁴⁶

O Ali, for the drinkers of wines, Allah will not accept their prayers for forty days. If they die in this period, they will be regarded as the atheists.

Commentary of the compiler:

(Only those who deem lawful to drink wines are included in such a ruling.)

O Ali, any intoxicating drink is haram –prohibited-. A single dose of a drink whose much amount causes intoxication is haram.

O Ali, all the sins are situated in a house whose key is drinking wines.

O Ali, an hour comes upon the drinkers of wines in which they do not realize their Almighty Lord.

O Ali, to move a mountain from its place is easier than trying to ruin a power in other than its deadline.

O Ali, it is worthless to sit with him who does not benefit by his religion and his worldly life.⁴⁷ You should not respect or honor him who did not respect and honor you.

O Ali, the (faithful) believer should enjoy eight characters; he should be venerable in shaking situations, steadfast against misfortunes, thankful in luxury, satisfied with what Allah has decided for him, avoid oppressing the enemies, avoid overtaxing the associates, should fatigue his body, and make people feel glad with him.

O Ali, the prayers of four classes of people are never refuted: the just rulers, fathers when they pray for their sons, people who pray for their brothers secretly, and the oppressed. Allah says: By My glory and majesty I take the oath, I will give triumph to the oppressed even if a long period passes.

O Ali, eight classes of people should blame no one but themselves if they are insulted: he who attends a banquet without invitation, he who behaves imperiously upon the owner, he who seeks goodness from his enemies, he who seeks favors from the mean ones, he who intrudes himself in a secret matter of two persons, he who mocks at the rulers, he who sits himself in an improper place, and he who speaks to him who does not listen to him.

O Ali, for every obscene, indecent, and shameless individual who does not care for his speech or for what is said to him, Allah has banned him from being in Paradise.

O Ali, blessed is he whose age is long and deeds are good.

O Ali, do not joke; lest, you will lose respect, and do not tell untruths; lest, you will lose illumination. Beware of two characters: indolence and laziness, for if you are indolent, you will not stand the right and if you are lazy, you will not fulfill the right properly.

O Ali, every sin can be repented except bad mannerism. Whenever the ill-mannered quits a sin, he enters into another.

O Ali, four matters are the quickest in punishment: to recompense the favor with mistreatment, to trespass him who does not show hostility, to break the faith of the party who keeps up his faith, and to rupture the relations with the relatives who regard you properly.

O Ali, rest will depart him whomever is predominated by indolence.

O Ali, a Muslim should enjoy twelve characters in regard with sitting to the dining tables, four of which are obligatory, four are recommendable, and four are ethical.

The four obligatory characters are to know what to eat, begin with *bismillahirrahmanirraheem* (In the Name of Allah, the Compassionate, the Merciful), thank, and satisfy (yourself with the food).

The four recommendable characters are to rely on the left leg, eat with three fingers, eat from only what is before you, and suck the fingers.

The four ethical characters are to make the bite as small as possible, chew the food properly, avoid looking in people's faces, and wash the hands.

O Ali, Allah created Paradise from two adobes: golden and silver. He created the walls from corundum, the ceiling from aquamarine, the pebbles from pearl, and the dust from saffron and odorous musk. Then Allah ordered it to speak; hence, Paradise said: "No god but Allah the Everlasting the Eternal. He who enters me will be surely happy."

Allah then said: "By My glory and majesty I swear, the alcoholic, the talebearers, the pimps, the detectives, the effeminate, the gravediggers, the tithers, the disregards (of their relatives), and the Qadarites⁴⁸-all these shall not enter Paradise."

O Ali, ten people of this umma are disbelieving in Almighty Allah: the talebearer, the sorcerer, the pimp, he who copulates with a lady annally illegally, he who copulates with an animal, he who copulates with married ladies, the agitator, he who sells weapons to the parties of war, he who refrains from defraying the zakat, and he who dies before he performs the obligatory hajj while he was wealthy enough to do so.

O Ali, banquets should be served only in five situations: wedding parties, birth of male babies, circumcision, purchase of houses, and arrival from Mecca (after performing the hajj).

Commentary of The compiler:⁴⁹

... The Prophet (s) said: To observe fasting in winter is a blessed gain.⁵⁰

O Ali, the intelligent should not travel except in three situations: in seeking the worldly earnings, getting supplies for the life to come, and gaining a legal pleasure.

O Ali, three manners are the charities of this world and the world to come: to pardon him who oppressed you, regard him who ruptured relations with you, and possess yourself when one's ignorance inflicts you.

O Ali, employ four before the falling of four: employ your youth before old age comes upon you, employ your health before ailment comes upon you, employ your wealth before poverty comes upon you, and employ your life before death comes upon you.

O Ali, Allah disliked for my people to play during offering prayers, to remind those to whom alms are given of favors, to attend in mosques while being ceremonially impure, to laugh among graves, to spy on houses, and to look in women's genitals, for this may cause blindness.

Allah also disliked (for people) to speak while copulation, for this may cause deafness.

He disliked to sleep in the period between the Maghrib Prayer and the Esha' Prayer, for this may deprive of sustenance.

He disliked to wash oneself (naked) outdoors unless an apron is put on.

He disliked to be in rivers very naked, for they are inhabited by angels.

He disliked to be in bathrooms very naked unless an apron is put on.

He disliked to speak between the azan and iqama of the Fajr Prayer.

He disliked to embark on a ship in seaways.

He disliked to sleep on a surface (of a house) without a fence and said: "No responsibility is taken of those who sleep on a surface (of a house) without a fence."

He disliked for men to sleep alone in a house.

He disliked for men to copulate with their menstrual women for if their babies are born mad or leprous, they should not blame anybody but themselves.

He disliked to speak with leprous people unless a distance of one cubit is left between the two.

(The Prophet (a) said: Escape the leprous people in the same way as you escape from lions.⁵¹⁵²)

Allah disliked for men who had wet dreams to copulate with their women before they wash themselves. If they copulate before washing themselves and their babies are born insane, they should blame nobody except themselves.

He disliked to urinate on the coast of a running river.

He disliked for men to excrete under a fruitful tree (including date-palm trees).

He disliked for men to excrete while they are standing up.

He disliked for men to wear sandals while they are standing up.

He disliked for men to enter dark houses unless there is a torch in the hand.

O Ali, pride is the epidemic of ancestry.

O Ali, as for him who fears Allah, Allah will make everything fear him, and will make him who does not fear Him fear everything.

O Ali, Allah will not accept the prayers of eight classes: the fugitive slaves until they return to their masters, the recalcitrant wives whose husbands are angry at them, those who refrain from defraying the zakat, those who leave the (ritual) ablution, the pubescent bondmaids who offer the prayers without veils, the imam (of a collective prayer) whose followers are not satisfied with him, the drunken, and those who resisted urination and excretion.

O Ali, Allah will establish a house in Paradise for those who enjoy four characters: to shelter the orphans, compassion the weak, treat the parents kindly, and treat the slaves leniently.

O Ali, those who meet Allah enjoying three features are the most favorable of people: the best worshipper is he who fulfills the obligatory duties of Allah properly. The most pious of people is he who abstains from the forbidden matters. The wealthiest of people is he who satisfies himself with that which Allah has given to him.

O Ali, the umma cannot stand three characters: to console the friends by offering them one's fortune, to consider people fairly, and to mention Allah in every situation. To mention Allah does not mean to utter: *subhaanallah walhamdu lillah wa la ilaha illallah wallahu akbar* (All Glory is to Allah, All praise is to Allah, there is no god but Allah, and Allah is the most greatest). To mention Allah stands for leaving a prohibited matter out of fear of Allah.

O Ali, three will wrong you if you do not wrong them: the lows, the wife, and the servant.⁵³

Three cannot be treated fairly by three: the masters cannot be treated fairly by the slaves, the knowledgeable cannot be treated fairly by the ignorant, and the strong cannot be treated fairly by the weak.

O Ali, the reality of faith and the portals of Paradise are perfect and opened for those who enjoy seven characters: to perform the (ritual) ablution properly, offer the prayers perfectly, defray the zakat, suppress the anger, control the tongue, seek Allah's forgiveness for the sin, and advise for the sake of (following) the Prophet's household.

O Ali, Allah curse three ones: those who eat their food alone, those who travel in the deserts alone, and those who pass a night in a house alone.

O Ali, insanity is expected from doing three things: to excrete among graves, to walk in a single sandal, and to sleep alone (in a house).

O Ali, lying is acceptable in three situations: in trickeries of war, promising one's wife, and reconciliation between two parties.

O Ali, sitting with three ones deadens the heart: the mean, the rich, and to talk with women (excessively).

O Ali, within the realities of faith is to spend in times of hardship, treat people fairly, and offer knowledge to the learners.

O Ali, a man's deed is imperfect before he enjoys three characters: piety that stops him from committing acts of disobedience to Allah, morality through which people are treated courteously, and clemency by which the ignorance of the ignorant is refuted.

O Ali, a (faithful) believer has three situations of bliss: meeting with the friends, offering food to the fasting, and practicing rites of worship in the last hours of night.

O Ali, I warn you against three characters: envy, acquisitiveness, and arrogance.

O Ali, four things are signs of unhappiness: solidity of the eye, hardheartedness, long hope, and fondness of the worldly survival.

O Ali, three characters raise the rank, three others forgive the sins, three others cause perdition, and three others achieve salvation.

The three characters that raise the rank are to perform the (ritual) ablution perfectly in biting cold, to wait for the coming prayer after accomplishing the current one, and to walk to the collective prayers in days and nights.

The three characters that cause the sins to be forgotten are to greet everybody, to offer food (to the needy), and to worship at nights when people are sleeping.

The three characters that cause perdition are the obeyed niggardliness, the pursued passion, and self-conceit.

The three characters that achieve salvation are to fear Allah, Exalted is He, openly and secretly, to be moderate in richness and poverty, and to say the right in situations of satisfaction and dissatisfaction.

O Ali, suckling after weaning is void and orphanage after puberty is meaningless.

O Ali, walk for two years so as to treat your parents piously⁵⁴, walk for one year so as to regard your relatives, walk for a mile so as to visit a sick person, walk for two miles so as to participate in a funeral ceremony, walk for three miles so as to answer an invitation, walk for four miles so as to visit a friend with whom you made friends for the sake of Allah, walk for five miles so as to aid a seeker of help, walk six miles for the sake of supporting the oppressed, and keep on seeking Allah's forgiveness.

O Ali, there are three signs for the (faithful) believers: offering prayers, paying the zakat, and fasting.

The false believer enjoys three characteristics: he flatters slavishly when he witnesses (a situation), backbites the absent, and rejoices over the others' misfortunes.⁵⁵

The unjust people enjoy three characteristics: they dominate him who is less powerful than they are by means of their powers, dominate him who is more powerful than they are by means of acts of disobedience (to Allah)⁵⁶, and support the oppressors.

The showy has three characteristics: he activates among people, becomes lazy when he is alone, and desires to be praised in all situations.

The hypocrite has three characteristics: he lies in speech, breaks his promise, and breaches his trusts.

O Ali, nine things cause oblivion: to eat sour apples, to eat coriander and cheese, to eat remainders of mice, to recite the writings of the graves, to walk between two women, to kill lice, to cup in the pit of the head, and to urinate in stagnant water.

O Ali, nice life lies in three: wide house, beautiful maiden, and handsome horse.

...

O Ali, if the modest, in the government of the evils, are in the bottom of a well, Allah will cause wind to blow for raising them over the good people.

O Ali, Allah curse those who claim of being the subjects of other than their (true) masters. Allah curse those who refrain from giving the wage of a hireling. Allah curse those who brings about a heresy or protect him who brings about a heresy.

'O Allah's Messenger,' he was asked, 'What is that heresy?' He (s) answered, 'It is killing.'

O Ali, the true believer is only he whom Muslims can trust in regard with their estates and souls. The true Muslim is only he whom Muslims are saved from his hand –physical harm- and tongue- verbal harm-. The true Muhajir –emigrant- is that who deserts the sins.

O Ali, the firmest handle of faith is to support and hate for the sake of Allah.

O Ali, for those who obey their wives, Allah will turn them on the faces in Hell.

Ali (a) asked, 'What sort of obedience is that?' The Prophet (s) answered:

(That obedience is) to permit her to participate the collections⁵⁸ of women, go for wedding parties, go for mourning ceremonies, and wear transparent clothes.

O Ali, by way of Islam, Allah took away the arrogance and taking pride in ancestors that were followed in the pre-Islamic era. All people are (the offspring) of Adam who was created from dust. The honorable among them in the sight of Allah is the most pious of them.

O Ali, prices of the dead animals, dogs, and wine, dowry of the fornicatress, bribe of the judge, and wages of the diviner-all these are parts of ill-gotten properties.

O Ali, as for those who learn (knowledge) for the purpose of disputing with the foolish ones, vying proudly with the scholars, or attracting people's attentions so that they will deify them, they will be in Hell.

O Ali, when a servant (of Allah) dies, people ask about what he leaves, while the angels ask about what he has advanced.

O Ali, this world is the jail of the believer and the paradise of the atheist.

O Ali, sudden death is rest for the believers and regret for the disbelievers.

O Ali, Allah revealed to this world: “Serve him who will serve Me and disturb him who will serve you.”⁵⁹

O Ali, Allah will not give any atheist or hypocrite a single drink of water of this world if it equals for Him the amount of a mosquito’s wing.

O Ali, on the Day of Resurrection, every individual, including all the past and the coming generations, will hope were they given only the minimum sustenance.

O Ali, the vilest of people is that who complains against the act of Allah.

O Ali, as for the believers, their moaning is (regarded as) *Tasbih* -saying *subhaanallah*: All glory is due to Allah-, their cries are *tahlil* -saying *la ilaha illallah*: there is no god but Allah-, their sleep in beds is a sort of worship, and their turnings are (regarded as) jihad for Allah’s sake. If they are cured, they walk among people guiltless.

O Ali, if a foot of an animal is presented to me, I will accept it. If I am invited to a foot of a sheep⁶⁰, I will answer.

O Ali, it is not obligatory upon women to attend the Friday Prayers and the collective prayers, recite the azan or the iqama, visit the sick, participate in funeral ceremonies, roam between Safa and Marwa, kiss the Black Stone, have their hair cut (as a ritual of the hajj), assume the magistrature, be consulted, slaughter animals except in emergencies, recite the *talbiya* loudly, reside near a grave, listen to the sermon (of the Friday Prayers), and manage the ceremonies of their marriage themselves. Women should not leave their husbands’ houses before they obtain their permissions; lest, Allah, Gabriel, and Michael –the angles- will curse them. They should also avoid giving anything of their husbands’ houses before they obtain their permission and avoid passing a single night while their husbands are angry at them even the husbands were the wrong.

O Ali, Islam is naked; pudency is its dress, gravity is its ornament, righteous deed is its personality, and piety is its support. Everything has its basis; the basis of Islam is to cherish us-the Prophet’s household.

O Ali, bad mannerism is evil omen and the compliance with women is regret.

O Ali, if evil omen is found in something, it will definitely be found in women’s tongues.

O Ali, the light will be saved while the heavy will lose.

O Ali, he who forges lies against me intentionally should find himself a place in Hell.

O Ali, three things better the memory and remove the phlegm: chewing gum, cleaning the teeth (with a special stick called ‘miswak’), and reciting the Quran.

O Ali, cleaning the teeth (with a special stick called ‘miswak’) is a recommendable practice, for it purifies the mouth, betters the sight, satisfies the Lord, whitens the teeth, removes the bad smell of mouth, strengthens the gums, stimulates the appetite, removes the phlegm, betters the memory, doubles the advantages, and makes the angels happy.

O Ali, sleep is of four categories: the sleep of the prophets is on their backs, the sleep of the faithful believers is on their right sides, the sleep of the atheists and the hypocrites is on their left sides, and the sleep on the devils is on their faces.

O Ali, Allah selects the progeny of every messenger that He chooses from that messenger’s descendants, but He selects my progeny from your descendants. Without you, I would not have progeny.

O Ali, four matters deal a death blow: a leader who is obeyed while he disobeys Allah, a wife who betrays her husband while he considers her, a cureless poverty, and a bad neighbor in the permanent residence.

O Ali, in the pre-Islamic era, Abdul-Muttalib passed five laws that Allah enacted in Islam. He forbade sons from marrying their fathers' women, and Allah revealed: "Do not marry, from now on, the ex-wives of your fathers." (4:22)

As Abdul-Muttalib found a treasure, he gave its one-fifth as alms. Allah revealed: "Know that whatever property you may gain, one fifth belongs to Allah, the Messenger, the kindred, orphans, the needy and those who need money while on a journey." (8:41)

When he dug the Zamzam spring, he called it 'the watering of the pilgrims'. Allah revealed: "Do you, because you served water to the pilgrims and constructed the Sacred Mosque, consider yourselves equal to those who have believed in Allah, the Day of Judgment, and have fought for the cause of Allah?" (9:19)

Abdul-Muttalib issued the law that one hundred camels should be paid as the blood money of murdering. Allah passed the same in Islam.

For the Koreishites, they did not stop at a limited number of circumambulations around the Kaaba; hence, Abdul-Muttalib decided seven circulations for them. In Islam, Allah passed this law.

O Ali, Abdul-Muttalib used to avoid dividing by casting superstitious and gambling arrows, worshipping the idols, and having the flesh of an animal that had been sacrificed on the stone blocks. He used to say: I follow the religion of my father Abraham the prophet (a).

O Ali, the people of the most admirable faith and the greatest conviction are those who will live in the last of time: they did not catch (the time) of the Prophet (s) and were not given an opportunity to meet the Representative of Allah; yet, they believed while they did not see anything.

O Ali, three matters harden the heart: listening to the unlawful amusement, seeking of hunt, and stopping at the rulers' doors.

O Ali, do not offer prayers while you wear a skin of an animal whose milk is unlawful to drink or a skin of an animal whose meat is unlawful to eat. Do not offer prayers in Thatul-Jaysh, Thatus-Salassil, and Dhajnan.⁶¹

O Ali, eat only the eggs whose edges are not even, the fish who has shells, the birds whose wings are flapping and leave those whose wings are still, and the waterfowls that have gizzards or back nails.

It is unlawful to have the meat of any beast that has a canine tooth or any bird that has a claw.

O Ali, it is unacceptable to offer fruits or treasure⁶² in mortmain.

O Ali, it is unacceptable for the fornicators to slaughter an animal as ransom. There is no doctrinal provision for the innuendo and there is no intercession in the execution of the doctrinal provisions. Oaths are invalid if they are taken for rupturing the relations of kinship. The oath of sons, wives, and slaves regarding their fathers, husbands, and masters is void. To observe fasting a whole day up to night is void. To fast for two (or more) days ceaselessly is void. To migrate to the non-Muslim countries -after living in a Muslim country- is void.

O Ali, retaliation is inoperative for fathers who kill their sons.

O Ali, Allah, Exalted is He, will not answer the prayer of an inattentive heart.

O Ali, the sleep of the knowledgeable is better than the rituals of the (unknowing) worshipper.

O Ali, two rak'as of the knowledgeable is better than one thousand rak'as of the (unknowing) worshipper.

O Ali, it is unacceptable for wives, slaves, and guests to offer optional prayers before they obtain the permission of the husbands, masters, and hosts (respectively).

O Ali, it is haram to fast on the days of Eid ul-Fitr and Eid ul-Adha. It is also haram to fast on two days continuously, fast from speaking, fast for the vow of an act of disobedience to Allah, and fast all lifetime.

O Ali, fornication causes six bad consequences; three are in this world and the others are in the world to come. Regarding the three of this world, it takes away the brightness, hastens the perdition, and stops the sustenance. Regarding the three that are in the world to come, it causes hard judgment, dissatisfaction of the Beneficent Allah, and immortality in the fire (of Hell).

O Ali, usury is of seventy parts the (punishment of the) easiest of which is as same (punishment) as perpetrating incest with one's mother inside the Holy House of Allah.

O Ali, a single dirham of usury is more horrible in the sight of Allah than seventy times of the commitment of incest inside the Holy House of Allah.

O Ali, he who refuses to pay a single carat of the zakat of his estate is definitely neither believer nor Muslim.

O Ali, those who neglect to defray the zakat will ask Allah to take them back to the world. They are the intendeds in Allah's saying: "When death approaches one of them, he says, 'Lord, send me back again so that perhaps I shall act righteously for the rest of my life.' Although he will say so but his wish will never come true. After death they will be behind a barrier until the day of their resurrection." (23:99-100)

O Ali, those who omit performing the hajj while they are capable enough for so are regarded as disbelievers. Allah says: "Those who have the means and ability have a duty to Allah to visit the House and perform the hajj (pilgrimage) rituals." (3:97)

O Ali, as for him who neglects to perform the hajj until he dies, Allah will reckon him with the Jews or the Christians on the Day of Resurrection.

O Ali, almsgiving stops the act of Allah that is finally determined.

O Ali, regard of the kinship increases the age.

O Ali, begin and end your meals with salt, for it cures from seventy-two maladies.

O Ali, when I come up to the Praiseworthy Position⁶³, I will intercede for my father, uncle, mother, and a friend of mine in the pre-Islamic era.

O Ali, I am the son of the two slain men.⁶⁴

O Ali, I am the pray of my father Abraham the prophet.⁶⁵

O Ali, the best of intellect is that by which Paradise is gained and the satisfaction of the Beneficent Allah is sought.

O Ali, the first creation of Allah was the intellect. When Allah created him, He said to him: "Approach (by Me)." The intellect approached. Allah said: "Go away." The intellect went away. Then, Allah said: "By My glory and loftiness I swear, I have never created anything that is more favorable to Me than you are. By you, I will give and take. The reward will be for you and the punishment will fall on you."

O Ali, almsgiving (to the strangers) is unacceptable when one of the relatives is needy.

O Ali, to spend a single dirham for the dye is better than one thousand dirhams that are spend for the sake of Allah. There are fourteen characteristics in the dye: it releases the wind from the ears, betters the sight, softens the nasals, scents the flavor, strengthens the gums, dismisses feebleness, lessens the devilish inspirations, gladdens the angels, bears the good tidings to the believers, enrages the disbeliever, (it is his ornament and odor,) makes Munkar and Nakeer feel shy, and it is a document of acquittal (of sins) in the grave.

O Ali, wording is worthless unless it is applied practically. Appearances are worthless unless they agree with the reality. Wealth is worthless unless there is liberality. Truthfulness is worthless unless there is loyalty. Knowledge is worthless unless there is piety. Almsgiving is worthless unless there is good faith. Life is worthless unless there is health. Homeland is worthless unless there is security and pleasure.

O Ali, Allah deemed unlawful seven things of the sheep: the blood, genitals, urinary bladder, bone marrow, glands, spleen, and gallbladder.

O Ali, do not bargain with those from whom you want to buy a sacrifice (animal), a coffin, or a slave or when you want to hire a riding animal to Mecca.

O Ali, may I inform of the closest to my mannerism?

“Yes, you may, Allah’s messenger,” said he. The Prophet (s) expressed: The closest to my mannerism are the most well-mannered, the most self-possessed, the kindest to their relatives, and the fairest.

O Ali, my people will be saved from drowning if they recite the following (Quranic Verses) when they embark on ships:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ . وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ
سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ .

بِسْمِ اللَّهِ مَجْرَاهَا وَمَرْسَاهَا إِنْ رِبِّيْ غَفُورٌ رَّحِيمٌ .

(In the Name of Allah, the Beneficent, the Merciful. They have not paid due respect to Allah. The whole earth will be gripped in His hands on the Day of Judgment and the heavens will be just like a scroll in His right hand. Allah is too Glorious and High to be considered equal to their idols. 39:67

It will sail in the name of Allah, in His Name it will sail and in His Name it will cast anchor. My Lord is All-forgiving and All-merciful. 11:41)

O Ali, my people will be saved from larceny if they recite the following (Quranic Verses):

قُلْ اذْعُوا لِلَّهِ أَوْ اذْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوا بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا . وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ الدُّنْيَا وَكَبِّرُهُ تَكْبِيرًا .

(Muhammad, tell them, "It is all the same whether you call Him Allah or the Beneficent. All the good names belong to Him." (Muhammad), do not be too loud or slow in your prayer. Choose a moderate way of praying. Say, "It is only Allah who deserves all praise. He has not begotten a son and has no partner in His Kingdom. He does not need any guardian to help Him in His need. Proclaim His greatness. 17:110-1)

O Ali, my people will be saved from pulling down if they recite (Allah’s saying):

إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا .

(Allah prevents the heavens and the earth from falling apart. If they do fall apart, then, no one besides Him can restore them. He is All-forgiving and All-forgiving. 35:41)

O Ali, my people will be saved from care if they recite:

لا حول ولا قوة إلا بالله ، لا ملجأ ولا منجأ من الله إلا إليه .

La hawla wa la quwwata illa billah, la malja'a wa la manja min allahi illa ilayh

(All power and might belong to Allah. No refuge and no escape from Allah except to Him.)

O Ali, my people will be saved from burning if they recite (Allah’s sayings):

إِنَّ وَلِيِّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ .

وما قدروا الله حق قدره والأرض جميعاً قبضته يوم القيامة والسموات مطويات بيمينه سبحانه وتعالى عما يشركون .

(The true Guardian is certainly Allah who has revealed the Book and is the Guardian of the righteous ones. 7:196.)

(They have not paid due respect to Allah. The whole earth will be gripped in His hands on the Day of Judgment and the heavens will be just like a scroll in His right hand. Allah is too Glorious and High to be considered equal to their idols. 39:67)

O Ali, he who fears beasts should recite (Allah's saying):

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ . فَإِنْ تَوَلَّوْا فَعَلَّ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

(A Messenger from your own people has come to you. Your destruction and suffering is extremely grievous to him. He really cares about you and is very compassionate and merciful to the believers. (Muhammad), if they turn away from you, say, "Allah is Sufficient (support) for me. There is no Allah but He. In Him do I trust and He is the Owner of the Great Throne." 9:128-9)

O Ali, he whose riding animal refuses to move should recite in its right ear (Allah's saying):

وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ.

(All that is in the heavens and the earth have submitted themselves to His will, either by their own free will or by force? To Allah do all things return. 3:83)

O Ali, he whose abdomen is affected by a yellow liquid should write the Verse of Kursi⁶⁶ on his abdomen and drink it.⁶⁷ By the will of Allah, he will be cured (if he exercise so).

O Ali, he who fears a sorcerer or a devil should recite (Allah's saying):

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُعْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ.

(Your Lord is Allah who established His dominion over the Throne (of the realm) after having created the heavens and the earth in six days. He made the night darken the day which it pursues at a (considerable) speed and He made the sun and the moon submissive to His command. Is it not He Who creates and governs all things? Blessed is Allah, the Cherisher of the Universe. 7:54)

O Ali, the rights of sons that are imposed upon their fathers is to choose good name for them, educate them properly, and choose good positions for them. The rights of fathers that are imposed upon their sons is to avoid calling them by name, preceding them in paths, sitting before them, and entering to bathrooms with them.

O Ali, three deeds are originated from extreme solicitude: eating soil, clipping the nails with the teeth, and biting the hair of the beard.

O Ali, Allah curse the parents who encourage their sons to treat them disrespectfully.

O Ali, like sons' treating their parents impiously, fathers may treat their sons impiously.

O Ali, Allah may have mercy upon the parents who educate their sons how to treat them respectfully.

O Ali, to depress the parents is impiety to them.

O Ali, for those who could defend their Muslim brothers whom had been backbitten but they did not, Allah will disappoint them in this world as well as the world to come.

O Ali, Paradise is unquestionably inevitable for him who meets the needs of an orphan out of his own fortune until that orphan attains maturity.

O Ali, for those who pass their hands on an orphan's head as a sign of mercy, Allah will give them illumination for every single hair (of that head) on the Day of Resurrection.

O Ali, no poverty is harsher than ignorance, no fortune better than the intellect, no loneliness drearier than pride, no intellect like moderation, no piety like abstinence from the

acts that Allah forbids, no lineage like good manners, and no worship like pondering (over things).

O Ali, untruth is the epidemic of talking, oblivion is the epidemic of knowledge, laziness is the epidemic of worship, arrogance is the epidemic of handsomeness, and envy is the epidemic of knowledge.

O Ali, four matters go uselessly: to eat after (attaining) satiety, to light a lamp in the moonlit, to seed in the briny land, and to do favors to the undeserved.

O Ali, he who forgets to seek blessings for me is missing the path to Paradise.

O Ali, beware of the knock of crow and the prey of lions.

O Ali, to put your hand to the elbow between the jaws of a dragon is better than asking those who have newly had fortune.

O Ali, the remotest people from Allah are those who avenge themselves improperly. He who claims of being the subject of other than his proper masters⁶⁸ is disbelieving in all that which was revealed to me by Allah, Powerful and Majestic is He.

O Ali, wear your ring in the right hand, for it is a merit of Allah for the preferential ones.

Imam Ali (a) asked: "What should I choose for the ring, Allah's messenger?" He (s) answered:

Use the garnet, for it is the first mountain that declared its submission to Allah, Exalted is He, and confessed of my prophecy, your succession of prophecy, your sons' imamate, your Shia's being in Paradise, and your enemies' being in Hell.

O Ali, as Allah, Powerful and Majestic is He, took a look at the creatures, He selected me among the men of this world. He took a second look and selected you among the men of this world. He took a third look and selected the Imams that are your descendants among the men of this world. He took a fourth look and selected Fatima among the women of this world.

O Ali, I saw your name attached to mine in four places. I was so delighted for so. When I was ascended to the heavens, I found that it was written on the Rock of the Jerusalem, 'There is no god but Allah and Mohammed is the messenger of Allah. I support him with his successor and back him with his successor.' I asked Gabriel (the angel) about that successor. "He is Ali bin Abi Talib," answered the angel.

When I arrived at the Lote-tree (of the seventh heaven), I found that it was written on it, 'I am Allah, there is no god but I exclusively. Mohammed is the choice of My creatures. I support him with his successor and back him with his successor.' "Who is my successor?" I asked Gabriel. He answered, "He is Ali bin Abi Talib."

When I passed by that Lote-tree, I came to the (Divine) Throne of the Lord of the worlds, Highly Exalted is He. On the supports of that Throne, I found that it was written, 'I am Allah. There is no god but I exclusively. Mohammed is My dear. I support him with his successor and back him with his successor.'

When I raised my head to the inside of the Throne, I found that it was written, 'I am Allah. There is no god but I exclusively. Mohammed is My slave and messenger. I support him with his successor and back him with his successor.'

O Ali, Allah gave you seven characters that are common with me. You, along with me, are the first man whose grave will be split apart (for the Resurrection). You, along with me, are the first man who will stand on the Path. You will be dressed when I will be dressed and you will be resurrected when I will be resurrected. You will be the first man who will live in Illiyyin with me. You will be the first man who will drink the sealed nectar (which is sealed by musk) of Paradise.⁶⁹

The Prophet (s) then said to Salman al-Farsi, Allah may have mercy upon him:

O Salman, when you become sick, you win three things: you mention Allah continuously, your praying is answered, and all your sins are pardoned due to that ailment. Allah may make you enjoy good health up to the time of your death.⁷⁰

The Prophet (s) then said to Abu Tharr, Allah may have mercy upon him:

O Abu Tharr, beware of petition, for it is present humiliation, current poverty, and will cause long judgment on the Day of Resurrection.

O Abu Tharr, you will live alone, die alone, and enter Paradise alone. Some Iraqi people will be delighted because of you. They will wash your (dead) body, arrange your funerals, and bury you.

O Abu Tharr, do not ask from people directly, but if something is offered to you, you should accept it.⁷¹

The Prophet (s) then said to his companions:

May I inform you of the vilest of you?

“Yes, you may, Allah’s messenger,” answered they. He (s) said:

They are the talebearers who sow enmity between the associates and stick defects to those who are acquitted of defects.⁷²

Brief Sermons of the Prophet

The following are the first-time brief sermons of the Prophet (a) and his family:

(2) The high hand is better than the low.⁷³

The few that is sufficient is better than the much that diverts.⁷⁴

God-fearing is the best of provisions.⁷⁵

The head of clemency is to fear Allah, Powerful and Majestic is He.⁷⁶

Conviction is the best thing that is thrown in hearts.⁷⁷

Doubt is a part of atheism.⁷⁸

Lamentation is a non-Islamic deed.⁷⁹

Drunkenness is the firebrand of Hell.⁸⁰

Eblis is the source of poetry.⁸¹

Wine is the collector of all sins.⁸²

Women are snares of Eblis.⁸³

Youth is a branch of insanity.⁸⁴

The worst of gains is the gain of usury.⁸⁵

The worst of food is to seize the estate of an orphan wrongly.⁸⁶

The true happy is that who learns lessons from others.⁸⁷

The true unhappy is that who was unhappy in his mother’s womb (before he was born), and the true happy is that who was happy in his mother’s womb.⁸⁸

The end of you all is that four cubits (grave).⁸⁹

The worst usury is untruth.⁹⁰

To revile at a believer is (regarded as) commitment of sins, to fight him is atheism, and to backbite him is an act of disobedience to Allah. The believers’ estates are as sanctified as their souls.⁹¹

Allah will reward him who suppresses his rage.⁹²

Allah will recompense him who is steadfast against misfortunes.⁹³

Now, the heat of battle is fiery.⁹⁴

The believers should not be stung in the same place twice.⁹⁵

Nothing wrongs a man except his own hand.⁹⁶

The true strong is that who overcomes his own whims.⁹⁷

Reporting is not like witnessing.⁹⁸

O Allah, bless my people who wake up (or settle their needs) early on Saturdays and Thursdays.⁹⁹

Sessions should be kept secret.¹⁰⁰

The master of a people is their servant.¹⁰¹

If a mountain oppresses a mountain, Allah will turn it into dust.¹⁰²

Begin with your dependants.¹⁰³

(Strategies of) War is trickery.¹⁰⁴
The Muslims are mirrors of each other.¹⁰⁵
He died despite of his nose.¹⁰⁶
Misfortunes follow the utterance.¹⁰⁷
People are equal like the teeth of a comb.¹⁰⁸
There is no malady more extremely than niggardliness.¹⁰⁹
Pudency is good all in all.¹¹⁰
Perjury changes countries into deserted wastelands.¹¹¹
Aggression is the quickest in punishment.¹¹²
Charity is the quickest in rewarding.¹¹³
Muslims should respect their stipulations.¹¹⁴
Some poetry is (words of) wisdom and some speech has magical influence.¹¹⁵
Compassion them who are on this earth and you will be compassioned by Him Who is in the Heavens.¹¹⁶
Those who are killed during defending their wealth are martyrs.¹¹⁷
Those who withdraw their gifts are as same as those who swallow their vomit.¹¹⁸
It is illicit for two believers to desert each other for more than three days.¹¹⁹
He who does not have mercy upon others will not enjoy others' mercy.¹²⁰
Sorrow is repentance.¹²¹
The baby is for the owner of the bed, and the share of the prostitute is the stone.¹²²
The guide to a good deed is (rewarded) as same as those who fix to it.¹²³
The love of something causes blindness and deafness.¹²⁴
He who does not show gratitude to people will not show gratitude to Allah.¹²⁵
Except the deviants, no one shelters the deviant.¹²⁶
Guard (yourselves) against Hell even by a half of a single grain of dates (that you should give as alms).¹²⁷
Spirits are in groups. Amicability occurs only between the spirits that are acquainted with one another while disagreement occurs between those who oppose one another.¹²⁸
The procrastination of the wealthy is oppression.¹²⁹
Traveling is a piece of fire.¹³⁰
Like gold and silver, people are different metals.¹³¹
The owner of a session is the most meritorious of the seat of priority.¹³²
Cast dust in the faces of the eulogists.¹³³
Cause earnings to come down by means of almsgiving.¹³⁴
Repeal the misfortunes by praying (to Allah).¹³⁵
Hearts (i.e. souls) are amended to love those who do them favors and hate those who maltreat them.¹³⁶
Almsgiving will never cause reduction of a fortune.¹³⁷
Almsgiving (to the strangers) is unacceptable when any of the relatives is needy.¹³⁸
Health and free time are two ignored graces.¹³⁹
Amnesty of kings perpetuates their kingdoms.¹⁴⁰
Husbands' prestige¹⁴¹ improves their wives' chastity.¹⁴²
No creature should be obeyed in matters that (cause or) are regarded as acts of disobedience to the Creator.¹⁴³

Imam Ali and A Syrian Old Man

(72) Mohammed bin Ibrahim bin Ishaq related to me from Ahmed bin Mohammed bin Saeed al-Hamadani from al-Hasan bin al-Qasim from Ali bin Ibrahim bin al-Mu'alla from Abu Abdullah Mohammed bin Khalid from Abdullah bin Bakr al-Muradi from Musa bin Ja'far (Imam al-Kadhim) from his father from his father from Ali bin al-Hussein that his father (a) said:

One day, Amir ul-Mu'minin was mobilizing his companions when an old man, whose face was pale out of traveling, approached and asked: "Where is Amir ul-Mu'minin?" "Here he is," some answered (as they pointed to Imam Ali).

The old man moved toward him, greeted him, and said: "O Amir ul-Mu'minin, I have come to you from Syria in spite of my old age because I have heard about you such innumerable virtues. I see you will be assassinated. I wish you would instruct me with items that Allah has conveyed to you."

Imam Ali (a) said:

Yes, old man. He whose two days are moderate is wronged. He whose main concern is the worldly pleasures will suffer great regret for their departure. He whose day to come is eviler than his present day is surely deprived. He who does not care for whatever reduces from his world to come as long as his worldly life will not be influenced is surely perishing. He who does not pay attention to the defects of his own personality is overcome by passions. Death is surely better for those who are moving to the abyss.

O Old man, this world is sweet and green. It has its own people. The world to come is also has its own people whose selves are too lofty to compete with the people of this world. They neither contend with each other for gaining the worldly pleasures, nor do they feel happy for its fertility, nor do they feel sad for its misery.

O Old man, he who anticipates sudden shocks will hardly sleep. Nights and days are very quick in one's age. Hence, control your tongue and say nothing but the good.

O Old man, you should like for people all that which you like for yourself and treat them in the same way you want them to treat you.

Imam Ali (a) then turned to his companions and said:

O people, do you not see that people in this world encountering a great variety of conditions whenever they enter into evening or morning? They are either a victim that writhes (out of pain), a visitor of a sick, a person that is visited in his ailment, a person that is dying, a person that is not expected to live any longer, or a (dead) person that is laid out. The seekers of this world are chased by death, and the negligent are not ignored. The present ones will surely face the same fate of the past ones.¹⁴⁴

Zaid bin Sawhan al-Abdi asked and Amir ul-Mu'minin answered:

O Amir ul-Mu'minin, what is the most powerful and influential authority?

It is death.

What is the most degrading humility?

It is care for the worldly pleasures.

What is the harshest poverty?

It is apostasy after faith.

What is the most aberrant advocacy?

It is the advocacy to the impossible.

What is the best deed?

It is God-fearing.

What is the most successful deed?

It is to seek for that which is in the possession of Allah, Powerful and Majestic is He.

Who is the evilest companion?

The evilest companion is that who encourages you to commit acts of disobedience to Allah.

Who is the unhappiest of people?

The unhappiest of people is he who sold his religion with the worldly life of others.

Who is the most powerful of people?

The most powerful of people is the self-possessed.

Who is the stingiest of people?

The stingiest of people is he who seizes estates unlawfully and spends them unduly.

Who is the most courteous of people?

The most courteous of people is he who inclined to the right guidance after he had discriminated it from the wrong way.

Who is the most clement of people?

The clement of people is he who never becomes angry.

Who is the most resolute?

The most resolute is he who is not deceived by people in regard to his personality and is not deceived by this world and its seductive matters.

Who is the most foolish?

The most foolish is he who is deceived by this world although he is noticing the changeability of its conditions.

Who is the most regretful?

The most regretful is he who is deprived of this world as well as the world to come. This is surely the clear loss.

Who is the blindest?

The blindest is he who desired for gaining the rewards of Allah through acts that he had practiced for something other than the cause of Allah.

What is the best sort of satisfaction?

It is the satisfaction with that which Allah has given.

What is the most shattering misfortune?

It is the misfortune of the religion.

What is the most favorable deed to Allah?

It is to expect the Relief.

Who are the best people in the sight of Allah?

They are the most careful about Allah, the most observant of God-fearing, and the most abstinent in the worldly pleasures.

What is the most favorable utterance in the sight of Allah?

It is the frequent reference to Him and the reverential supplication to Him.

What is the most truthful wording?

It is the confession that there is no god but Allah.

What is the greatest deed in the sight of Allah?

It is the submission (to Him) and piety.

Who is the most truthful of people?

It is he who resists in battles.

Imam Ali (a) then turned to the old man and said:

O Old man, Allah has created some people and made the worldly affairs difficult for them. He has also induced them to abstain from the worldly pleasures and transitory wreckage. They desired from the Abode of Peace to which Allah has called them, stood the harsh livelihood and the misfortunes, and longed for the honor that is found with Allah, Powerful and Majestic is He. They therefore sacrificed themselves for the sake of Allah's satisfaction and ended their deeds with martyrdom to meet Allah Who will be pleased with them. As they recognized that death was inevitable for the past ones as well as the present ones, they took along provisions, not gold and silver, for their lives to come, wore tough clothes, advanced charity, and loved and hated for the sake of Allah. These are surely the lanterns and people of bliss and peace in the world to come.

The old man commented: "Where should I go and how should I leave Paradise while I can see it and its people with you, Amir ul-Mu'minin? Equip me with weapons by which I can fight against your enemy."

Hence, Imam Ali (a) equipped him with weapons and prepared a horse for him. He went on fighting in front of Amir ul-Mu'minin so bravely, and the Imam was highly admired by his fight. As the war attained its climax, the old man was advancing with his horse until he was killed. One of the companions of Amir ul-Mu'minin traced him. He found him killed and found his horse and sword still in his hand.

When the war was over, the horse and sword of the old man was put before Amir ul-Mu'minin (a) who prayed for his body and said: "This is, by Allah, the true happy. Seek Allah's mercy for your brother."¹⁴⁵

The Commandment of Amir ul-Mu'minin for his Son Mohammed bin al-Hanafiyya

(73) In his commandment for his son Mohammed bin al-Hanafiyya, Amir ul-Mu'minin (a) said:

O son, beware of relying on hopes, for they are the goods of the foolish. They also frustrate of getting the (means of the) life to come. It is highly fortunate to have a good friend.

Sit with the people of charity and you will be one of them. Be away from those who preclude you from mentioning Allah and death by means of decorated falsities and fabricated lies and you will be discriminated from them. Do not let mistrust of Allah overcome you, for it will spoil every conciliation between your friends and you.

Kindle your heart with good manners like fire when kindled with wood, for good manners are the best support to the charitable people and experiments are the best support to the intelligent. Collect the opinions of men then choose the nearest to the reward and the remotest from suspect.

O son, there is no honor higher than Islam, no generosity more glorious than God-fearing, no fortress more protective than piety, no interceder more successful than repentance, no dress fitter than good health, no defense more shielding than safety, no treasure more sufficient than satisfaction, and no wealth more dismissive of poverty than satisfaction with the sustenance.

He who confines himself to the minimum necessity will have rest before others and will find himself a place in the tranquil life. Acquisitiveness is the key to the plunging into sins. Repeal the incoming grieves by means of the resolutions of patience. Accustom yourself to steadfastness, for it is the best of moralities and make yourself stand the worldly horrors and griefs that befall you.

The triumphant ones have won and those to whom Allah has already promised blessings have been saved, ... for it is a guard from poverty. In all of your affairs, rely exclusively upon Allah, the One the Omnipotent, for, if you do so, you will entrust them to a protective cavern, defending fortress, and shielding stronghold. Pray to Allah sincerely because good, evil, giving, deprivation, granting, and divestment-all are in His hand exclusively.

In the same commandment, Imam Ali (a) said:

O son, sustenance is of two kinds-one is that which you seek and one is that which seeks you and will come to you even if you do not approach it. Do not apply the care of your year on the care of your day, for every new day will cover all your needs (of that day). If that year is decided to be within your age, Allah will take to you all that which is decided for you every new day. If it is not, what is your business with the care and grief that are not yours?

You should also know that no seeker will precede you to the sustenance that is decided for you and no one, no matter how powerful he is, will seize it against you. All that which is determined for you will not be kept against you. Many are those who fatigue themselves for seeking earnings, but their sustenance is withheld against them and many are those who are moderate (in seeking earnings), but the decrees of fate helped them (in enjoying abundant provisions). Nevertheless, everybody is subject to extinction. Today is yours, but it is uncertain that you will attain tomorrow! It often happens that an individual who begins a day

cannot see its end and it often happens that an individual who is happy in the first hours of a night will shed tears in the last hours (of the same night). Do not be deceived by the long term of Allah's showering of graces and the postponement of His punishments, for He would have anticipated the punishment before (your) death if He had expected your escape.

O son, accept the sermons of the wise people and ponder over their dicta. Precede others in applying (to yourself) the matters with which you ask people to do and stop committing the matters against which you forbid others. Enjoin good and you will be one of its people, for the perfection of matters in the sight of Allah is to enjoin good and forbid evil. Learn the religious questions, for the scholars are the heirs of the prophets. The prophets did not bequeath dinars and dirhams, but they bequeathed knowledge. He who acquires knowledge is surely acquiring great goodness.

You should also know that all those who are in the heavens and the earth, including the birds in the sky and whales in the oceans, are seeking Allah's forgiveness to the seekers of knowledge. As a sign of submission, the angels bow their wings for the seeker of knowledge, which achieves honor in this world and the obtainment of Paradise in the life to come, for the scholars are the callers to the paradises and the guide to Allah, Blessed and Exalted is He.

Treat all people kindly as long as you want them to treat you kindly. Accept for them whatever you accept for yourself, and find ugly for yourself all that which you find ugly for others. Treat all people with good manners so that they will long for you when you are absent and will weep for you and say, 'We all are Allah's and to Him we will return,' (*Inna lillah wa inna ilayhi raji'oun*) when you depart this life. Do not be one of those about whom people say, 'All praise is due to Allah the Lord of the worlds,' when they depart this life.

You should also know that compliance with people's moods is the head of intelligence after believing in Allah, Powerful and Majestic is He. Those who do not associate courteously with the ones the association with whom is inescapable, until Allah makes for them a way of salvation, are worthless. I have found that all the affairs of people's mutual association can be considered as one measure, two-thirds of which is approval and one is negligence. Wording is both the nicest and the most hideous thing that Allah has ever created. By means of wording, some faces have become white and by means of wording, some faces have become black.

You should know that wording is under your control so long as you do not say it. If you say it, you will be under its control. Save your tongue in the same way as you save your gold and currencies. The tongue is as same as a mordacious dog; if you give free rein to it, it will bite others. It happens that a single word causes the removal of a grace. He who gives full rein to his tongue will be driven to every item of misfortune and scandal. Then, he will not get rid of such consequences before he becomes the subject of the detestation of Allah and the censure of people.

He who pursues his opinions exclusively is risking. He who propounds the various opinions will realize the places of errors. He who engages himself in affairs without looking in their outcomes will suffer scandalous misfortunes. Planning before acting saves against regret. The true intelligent is he who learns lessons from (others') experiments. In experiences lies resumed knowledge. The inwardness of men is realized in the vicissitudes of time. Days show you the hidden secrets.

You therefore should understand my commandment and avoid neglecting it. In fact, the best wording is the most useful.

Know, my son, that it will be inevitable for you to be returned and asked about your provisions. Hence, try to be light-burdened. Do not load your back beyond your power lest its weight becomes a mischief for you when you will be resurrected and interrogated on the Day of Resurrection. Violence against the servants –of Allah- is the worst supplies to the world to come. Know that in front of you lie pitfalls, abysses, bridges, and impassable valley; your

terminating point at the other end of this passage will necessarily be either Paradise or Hell. Therefore, prepare the place before getting down. If a person is willing to borrow from you in the days of your affluence to pay it back to you at the time of your need then make use of this opportunity and borrow him as much as possible so long as you are able to do so. Put in that provision as much as you are able to, for it is likely that if you may need him (afterwards), you may not get hold of him. Beware of relying upon the impious and the distrustful in the question of loading your supplies. If you do it, you will be like the thirsty that is advancing to mirage; when he reached it, he found nothing. Hence, you will be alone without any supplies on the Day of Resurrection.

In the same commandment, Imam Ali (a) said:

O son, oppression takes to destruction. A man who appreciates himself very precisely will not fail. He who controls his passions will guard his prestige. The value of a man is what he does expertly. Learning lessons (from others) achieves good sense. The honorable wealth is to neglect hopes. Acquisitiveness is the permanent poverty. Affection is an advantageous kinship. Your friend is your full brother, but not every full brother is your friend. Do not befriend the enemy of your friend lest you become the enemy of your friend. Many are the remote ones who are closer than the nearer (kinship). A poor man who keeps good relations is better than a wealthy one who breaks his relations (with others).

Admonition is the haven of him who keeps it. He who reminds reproachfully of his favors is spoiling his favors. The mentality of the ill-mannered individuals is always bad and it would better to hate such ones. It is not fair to depend upon conjecture in issuing judgments.

How ugly wickedness in situations of ingratitude is! How ugly depression in excessive hardships is! How ugly severity with the neighbors is! How ugly disagreement with the (intimate) associate is! How ugly the perjury of the men of personality is! How ugly the treachery of the powerful is!

Ingratitude is foolishness. Sitting with the foolish is evil omen. Respect the rights of everybody, whether masters or humble individuals.

He who ignores moderation will wrong. He who trespasses the right will be detained in narrow courses. Many diseased persons were cured and many healthy ones passed away. Despair may be success and greed may be destruction. Blame him whom you wish to blame. Matters of cheating are rewardless. The vilest dress of Muslims is betrayal. It is quite proper to be disloyal to the betrayers. Corruption destructs the much amount while moderation causes the small to grow.

Regard of the relatives is a sign of generosity. He who is generous will be master and he who understands (something) will seek more (knowledge about it). Offer proper advice to your friends and help them in every situation except those who lead to the acts of disobedience to Allah. Follow your friends in every situation. Do not desert your friend due to suspicion and do not leave him before you blame him. Perhaps, he has his excuse while you are blaming him. Accept the apology of everyone so that you will be included with the Intercession. Honor those who support you and increase your charity, honor, respect, and reverence to them as long as you enjoy good health. It is improper for you to disregard him who respects you or injure him who covers up your defects.

Treat your companion with kindness as much as you can, for you can gain his righteous deeds if you will. He who betakes pudency as his dress will have his defects screened from eyes. The burdens of those who seek moderation are light. He who prevents his soul from its passion will gain his right guidance. Comfort lies with every hardship and choking is expected in every bite.

No grace can be obtained unless it is preceded by harm. Be lenient with him who enraged you so that you will win your need. Times of care are times of forgiveness. Hours, however, take your age to termination. The pleasure that is followed by fire (of Hell) is worthless and

every good matter that is followed by fire (of Hell) is also worthless. Likewise, the evil that produces Paradise is not evil. Any bliss other than Paradise is valueless and any misfortune other than Hell is (regarded as) good health. Do not ignore your friends' rights in reliance on your relationship, for those whose rights are ignored by you are not your true friends. Do not make the disregard of your friend control your building good relation with him and do not make his mistreatment with you control your kind act to him.

O son, if you are strong, employ your strength in the fields of acts of obedience to Allah, and if you are weak, employ your weakness to avoid the acts of disobedience to Him. If you can deprive women of the possession of matters other than the personal, then you should do it, for this is better for achieving prosperous and peaceful life and permanent beauty with them. A woman is a flower, not an administrator. To enjoy tranquil life with a woman, treat her so kindly. Stand the satisfaction with the acts of Allah. If you want to have the good of this life and the life to come altogether, you should drive yourself to despair of all that which is in people's possession.

Peace and Allah's mercy and blessings be upon you.

That has been the commandment of Amir ul-Mu'minin for Mohammed bin al-Hanafiyya.¹⁴⁶

Maxims of the Prophet and the Imams

(74) Mohammed bin Abi Umair narrated from Eban bin Othman and Husham bin Salem and Mohammed bin Hamran that Imam As-Sadiq (a) said:

I wonder at four (people); why they do not restore to four (acts)! I wonder at those who feel fearful; why they do not restore to Allah's saying: "Allah is All-sufficient as our Guardian." (3:173) I heard Allah say after this: "They returned with the favors and the bounties of Allah untouched by evil and followed by the pleasure of Allah. Allah's favor is great." (3:174)

I wonder at those who are grievous-why they do not restore to Allah's saying: "Lord, You are the Only God whom I glorify. I have certainly done wrong to myself (so forgive me)"(21:87) I heard Allah say after this: "We answered his prayer and saved him from his grief. Thus We save the faithful ones."(21:88)

I wonder at those whom are cheated; why they do not restore to Allah's saying: "I entrust Allah with my affairs. Allah is Well Aware of His servants." (40:44) I heard Allah say after this: "Allah protected him against their evil plans." (40:45)

I wonder at those who seek the worldly life and its adornments; why they do not restore to Allah's saying: "All Power belongs to Allah." I heard Allah say after this: "Even if you consider me inferior to yourself in wealth and offspring, perhaps my Lord will give me a garden better than yours and strike your garden with a thunderbolt from the sky to turn it into a barren ground, or cause the streams in your garden to disappear under the ground such that you will never be able to find them." (18:39-41)

'Perhaps' in the previous Verse stands for inevitability.

(75) Mohammed bin Ziyad al-Azdi related to me that Eban bin Othman al-Ahmar said:

A man came to Imam As-Sadiq (a) and said: I sacrifice my father and mother for you, son of Allah's Messenger. Would you please instruct me?

The Imam answered:

If it is Allah Who took the charge of sparing your sustenance, why do you care for it then?

If the shares of the sustenance are already distributed and decided (for people), why are you acquisitive then?

If the Judgment will unavoidably fall, why are you excessively cheerful then?

If Allah will certainly give back (that whichever you spend as alms), why do you behave stingily then?

If the punishment of Allah is unquestionably the fire (of Hell), why do you commit acts of disobedience then?

If death will inescapably fall, why are you happy then?

If Allah will sue everybody unavoidably, why are you plotting trickeries then?

If the Shaitan is your enemy, why are you inadvertent then?

If you will inescapably have to pass by the Path, why are you arrogant then?

If everything is subject to the acts of Allah, why are you depressing then?

If this worldly life will be beyond doubt cease to exist, why do you feel secure then?"¹⁴⁷

(76) Imam As-Sadiq (a) said:

I feel sympathetic for three classes of people. Anyhow, they should be treated mercifully. They are those who suffered humiliation after honor, those who became needy after having been wealthy, and the scholars whom have been belittled by their folks and the ignorant people.¹⁴⁸

(77) Imam As-Sadiq (a) said:

Five classes of people are as exactly as I will describe them - The stingy do not enjoy comfort, the envious cannot enjoy pleasure, the enslaved cannot be loyal, the liars do not have personality, and the foolish cannot be masters (over others).¹⁴⁹

(78) The Prophet (s) said:

You will not cover people with your fortunes; thus, cover them with your good mannerism.¹⁵⁰

(79) Younus bin Zhabyan related that Imam As-Sadiq Ja'far bin Mohammed (a) said:

The fame of worship is mistrust. My father said that he heard his father relating on the authority of his father (a) that the Prophet (s) said: The best worshippers are they who perform the obligatory rituals (properly). The most generous people are they who defray the zakat. The most abstinent people are they who avoid the forbidden acts. The most pious people are they who say the right whether for or against them. The fairest people are they who like for people whatever they like for themselves and hate for them whatever they hate for themselves. The most courteous people are they who refer to death more than the others. The happiest people are they who are saved from the punishment and hope for the reward when they go under the dust (in their grave). The most oblivious people are they who do not learn lessons from the ceaseless changes of this world. The most respectful people are they who disrespect this world. The most knowledgeable people are they who add people's knowledges to theirs. The most courageous people are they who overcome their passions. The most valuable people are the most knowledgeable. The less valuable people are the less knowledgeable. The less pleasant people are the envious. The less comfortable people are the stingy. The stingiest people are they who withhold the duties that Allah imposed upon them. The most precedent to the right are they who apply it to themselves. The less reverent people are the sinful. The less loyal people are the slaves. The less friendly people are the kings. The poorest people are the greedy. The richest people are they whom are not captured by acquisitiveness. The most faithful people are the bearers of the best manners. The most generous people are the most God-fearing. The loftiest people are they who do not intrude themselves in that which does not concern them. The pious people are they who leave all sorts of disputation including the right. The owners of the weakest personalities are the liars. The unhappiest people are the enslaved. The most hateful people are the arrogant. The most hard-working people are they who neglect the sins. The wisest people are they who escape the ignorant. The most content people are they who associate with the honorable people. The most intelligent people are the most courteous with people. The most accused people are those who associate with the doubted ones. The most insolent people are they who kill or beat ones other than their killers or beaters. The worthiest of pardon are the most powerful. The worthiest of guilt are the backbiting foolish ones. The most disgraceful people are they who debase others. The most judicious people are they who suppress their rage most. The most virtuous people are they who do favors to people most. The best people are they who benefit the people.¹⁵¹

(80) As he passed by a man who was speaking nonsense, Amir ul-Mu'minin (a) stopped and said to him:

O you! You are dictating to the Keeping Angels a record that will be taken to your Lord. You therefore should say only that which concerns you and should leave that which does not concern you.¹⁵²

(81) He (a) also said:

A Muslim individual is recorded as good-doer so long as he is silent. If he speaks, he is recorded either good-doer or evildoer.¹⁵³

(82) Imam As-Sadiq (a) said:

Silence is a rich treasure. It is the adornment of the clement and the shelter of the ignorant.¹⁵⁴

(83) He (a) said:

Right wording is better than keeping silent about wrongdoing.¹⁵⁵

(84) Ismaeel bin Muslim narrated that Ja'far bin Mohammed As-Sadiq related on the authority of his fathers that Amir ul-Mu'minin (a) said:

Scholars and wise people used to correspond to each other three statements only: As for those whose main concern is the (preparations for the) life to come, Allah will satisfy their worldly concerns. As for those who maintain their hidden intentions, Allah will maintain their public affairs. As for those who establish good relations between Allah and them, Allah will establish good relations between people and them.¹⁵⁶

(85) The Prophet (s) said:

Blessed are those who enjoy long ages with good deeds and pleasant resorts when their Lord is pleased with them. Woe are those who enjoy long ages but with evildoings and bad resort when their Lord is displeased with them.¹⁵⁷

(86) Omar bin Shemr narrated from Jabir bin Yazid al-Ju'fi that Abu Ja'far Mohammed bin Ali al-Baqir (a) said:

Allah revealed to the Prophet (s) that He appreciated Ja'far bin Abi Talib for four characters.

The Prophet (s) summoned Ja'far and asked him about these characters. Ja'far answered: "Except that Allah, Blessed and Exalted is He, told you about them, I would not tell you at all. I have never drunk wine because I knew that it would take away one's mind. I have never told untruth because I knew that it would violate one's personality. I have never committed fornication because I knew that others would abuse my honor if I abuse others' honors. I have never worshipped an idol because I knew that idols cannot benefit or harm."

The Prophet (s) put his hand on Ja'far's shoulder and said: It is incumbent upon Allah to give you two wings with which you will fly in Paradise.¹⁵⁸

(87) The Prophet (s) said:

Allah, Exalted is He, said: O My servants, you all are lost except those whom I guide. You all are poor except those whom I enrich. You all are guilty except those whom I guard (against sins).¹⁵⁹

(88) As-Sakuni related that Ali (a) said:

Every new day that comes upon man says to him: "I am a new day and I will witness you. Hence, you should say only good wording and do only good deeds so that I will testify for your good on the Day of Resurrection, for you will not see me ever again."¹⁶⁰

(89) Mas'ada bin Sadaqa related that the Prophet (s) said:

Believers should enjoy seven rights that are imposed -by Allah- on each other: honor each other in their sights, bear love to each other in the hearts, offer the wealth to each other, prevent backbiting each other, visit each other in ailment, participate in the funeral ceremonies of each other, and mention each other in good manners after death.¹⁶¹

(90) Ibn Abi Umair narrated from Ibn Abi Ziyad At-Tuhami from Abdullah bin Wahab that Ja'far bin Mohammed As-Sadiq (a) said:

To see the enemy plunge in the acts of disobedience to Allah is a sufficient victory that Allah bestows upon a servant.¹⁶²

(91) Ibn Abi Umair narrated from Muawiya bin Wahab that Ja'far bin Mohammed As-Sadiq (a) said:

Be steadfast against the enemies of the graces, for your best retaliation for those who acted disobediently to Allah against you is to act obediently to Allah with them.¹⁶³

(92) Al-Mu'alla bin Mohammed al-Basri narrated from Ahmed bin Mohammed bin Abdullah from Amr bin Ziyad from Mudrik bin Abdirrahman that Abu Abdullah Ja'far bin Muhammad As-Sadiq (a) said:

On the Day of Resurrection, all people will be gathered on one highland and the scales will be maintained. The blood of the martyrs will be put in a scale and the ink of the scholars in the other. The ink of the scholars will outweigh the blood of the martyrs.¹⁶⁴

(93) Mohammed bin Abi Umair narrated from Abdullah bin al-Qasim that Ja'far bin Mohammed As-Sadiq (a) related on the authority of his fathers that Ali (a) said:

You should hope for the unexpected more than the expected. As he went for fetching a kindle of fire for his family, Moses (a) was back with prophecy after Allah had spoken with him. As she went out, the queen of Sheba converted to Islam with Solomon the prophet (a). Similarly, the sorcerers of the Pharaoh went for supporting the king, but they went back with faith.¹⁶⁵

(94) Abdullah bin Abbas narrated that the Prophet (s) said:

The honorable men of my umma are the retainers of the Quran and the worshippers at nights.¹⁶⁶

(95) The Prophet (s) asked Archangel Gabriel for advice. He said:

O Mohammed –or O Allah’s Messenger-, live in this world as you like, for you will certainly die. Love whatever you want, for you will certainly leave it. Do whatever you want, for you will certainly get (the consequence of) your deeds. The believer’s honor is his night prayers, and his glory is to abstain from harming people.¹⁶⁷

(96) Al-Hasan bin Musa al-Khashab narrated from Ghiyath bin Kalub from Ishaq bin Ammar that As-Sadiq (a) related on the authority of his fathers that Ali (a) used to say:

The afflicted people –no matter how intense their afflictions are- are not worthier of praying to Allah than those who live peacefully but they do not know when an affliction will befall them.¹⁶⁸

(97) Ali bin Mahzyar narrated from al-Hussein bin Saeed from al-Harth bin Mohammed bin Annuman al-Ahwal (Sahib ut-Taq) from Jamil bin Salih that Abu Abdullah As-Sadiq (a) related on the authority of his fathers that the Prophet (s) said:

He who wants to be the most generous should fear Allah, he who wants to be the most God-fearing should depend upon Allah, and he who wants to be the wealthiest of people should trust in what is in Allah’s hand more than what is in his own hand.

May I inform of the vilest people?

The attendants said: “Yes, you may, Allah’s Messenger.” He (s) said:

The vilest people are those who hate people and people hate them. May I inform you of the people that are eviler than the previous?

The attendants said: “Yes, you may, Allah’s Messenger.” He (s) said:

The people that are eviler than the previous are those who do not pardon others, do not accept any excuse, and do not forgive. May I inform you of the people that are eviler than the previous?

The attendants said: “Yes, you may, Allah’s Messenger.” He (s) said:

The people that are eviler than the previous are those whose favor is not expected and whose evil is not secured. Once, Jesus (a) orated before the Israelites. He said:

O children of Israel, do not speak words of wisdom before the ignorant so that you will not wrong these words. Do not prevent the wise people from receiving the wisdom; lest, you will wrong those people. Do not help the unjust ones; otherwise, your favors will be null.

Matters must be one of three: a clearly right matter that you should follow, a clearly wrong matter that you should avoid, or a confused matter that you should commend to Allah.”¹⁶⁹

(98) Al-Hasan bin Ali bin Faddhal narrated from al-Hasan bin al-Juhm from al-Fudhayl bin Yessar that Ja’far bin Mohammed As-Sadiq (a) said:

If the intention is powerful (to do any matter), the body will not be weak.¹⁷⁰

(99) Al-Hasan bin Faddhal narrated from Ghalib bin Othman from Shuaib al-Aqarqoufi that Ja’far bin Mohammed as-Sadiq (a) said:

As for those who possess themselves in situations of desire, fear, appetite, and rage until they feel pleased, Allah will prevent the fire (of Hell) from consuming their bodies.¹⁷¹

(100) As he was asked about the abstinent in this world, Imam As-Sadiq (a) answered:

The true abstinent is he who neglects the legal matters out of fear of the judgment (of it) and neglects the illegal matters out of fear of the torture (of it).

(101) Mohammed bin Sinan narrated from Abdullah bin Meskan that Abu Abdullah As-Sadiq (a) said:

The misers should be the worthiest of hoping for richness to people, because people will not ask from them if they become rich. The faulty people should be the worthiest of hoping for perfection to people, because people will not inspect their defects when they are perfect. The foolish should be the worthiest of hoping for clemency to people, because they need for being treated clemently. Unfortunately, the misers, now, hope for poverty to people, the faulty hope for defects to people, and the foolish hope for foolishness to people. In fact, poverty requires stinginess, faultiness requires inspecting people's defects, and foolishness requires the commitment of sins.¹⁷²

(102) Abu Hashim al-Ja'fari related:

I went to Abu al-Hasan Ali bin Mohammed (Imam al-Jawad) (a) after I had been inflicted by harsh poverty. When he permitted me and I sat before him, he (a) said: "O Abu Hashim, which one of Allah's graces do you want to thank?"

I could say no single word after I heard this statement. He (a) then added: "Allah, Powerful and Majestic is He, has bestowed upon you with faith due to which He will prevent your body from being in Hell, bestowed upon you with good health to help you obey Him, and bestowed upon you with satisfaction to protect you from degradation. O Abu Hashim, I have said this to you initially because I understood that you would complain to me about your current poverty; hence, I will give you one hundred dinars."¹⁷³

(103) Mohammed bin Sinan narrated from Talha bin Zaid that Abu Abdullah as-Sadiq (a) said:

He who acts indeliberately is as same as him who takes a wrong way; the hastier he is the remoter from his purpose be.¹⁷⁴

(104) Imam as-Sadiq (a) said:

Sleep is the rest of the body, speaking is the rest of the soul, and silence is the rest of the mind.¹⁷⁵

(105) Mohammed bin Sinan narrated from Al-Mufaddhal bin Omar that Ja'far bin Mohammed as-Sadiq (a) said:

As for anyone who lacks heart-preaching, self-reproving, and a guide friend, his enemy will surely control him.¹⁷⁶

(106) Ja'far bin Mohammed bin Malik al-Fazari al-Kufi (of Kufa) narrated from Ja'far bin Mohammed bin Sahl from Saeed bin Mohammed from Mas'ada that Abu al-Hasan Musa bin Ja'far (Imam al-Kadhim) said to him:

Man's dependants are his prisoners. Anyone upon whom Allah confers with graces should be generous towards his prisoners. If he does not, he will soon be deprived of these graces.¹⁷⁷

(107) Safwan bin Yahya narrated that Abu as-Sabah al-Kinani said:

I asked Ja'far bin Mohammed as-Sadiq (a) to name the sayer of the following preach:

"I implore to Allah to grant me faith and piety. I seek His guard against the bad results. The best saying is the mention of Allah, Exalted is He. The head of wisdom is the obedience to Him. The most truthful, the most effective preach, and the best storyteller is the Book of Allah. The firmest handle is the believing in Allah. The best creed is the creed of Abraham (a). The best norm is the norm of the prophets. The best guidance is the guidance of Mohammed (s). The best supplies is God-fearing. The best knowledge is the most advantageous. The best guidance is the pursued guidance. The best richness is the self-sufficiency. The best thing that is thrown in the heart is the conviction. The embellishment of speaking is truthfulness. The embellishment of knowledge is benevolence. The best death is martyrdom. The best matters are these whose results are good. The sufficient fewness is better than the diverting muchness. The true unhappy is that who was unhappy since he was in his mother's womb. The true happy is he who learns lessons from others. The wittiest

people are the God-fearing. The most foolish thing is libertinism. The vilest intentions are the false intentions. The vilest matters¹⁷⁸ are the most recently invented ones. The worst blindness is the heart blindness. The worst regret is the regret on the Day of Resurrection. The worst sinful thing in the sight of Allah is the tongue of the liars. The worst gain is the gain of usury. The worst consuming is the wrong consuming of the orphan's wealth. The best embellishment of a man is tranquility with faith. As for those who pursue mocking at people, Allah will make them the subject of people's mocking. He who identifies the misfortunes¹⁷⁹ will stand them. Likewise, those who do not identify the misfortunes will not stand them. Suspect is disbelief. The arrogant will be humiliated by Allah. He who complies with the Shaitan will disobey Allah, and Allah will torment him who disobeys Him. Allah, likewise, will increase (His graces to) those who thank Him. Allah will help him who behaves steadfastly against misfortunes. Allah is Sufficient for the needs of whoever trusts in Him and will reward them who depend upon Him. Do not enrage Allah for the purpose of seeking the favors of any of His creatures. Do not curry favors with anybody through means that take you away from Allah. Allah accepts no means other than the obedience to Him and the seeking of His satisfaction through which He confers a good matter or saves from an evil. The obedience to Allah, Blessed and Exalted is He, is the prosperity of all of the expected welfares and the salvation from all of the dangerous evils. Allah will surely guard whoever obeys Him. As for those who disobey Allah, they will never find any shelter against Him nor can any fugitive be saved against Him since the act of Him will befall and humiliate that fugitive whether the creatures are pleased or not. Everything that will be inevitably falling is imminent. Only will that which Allah wants occur, and that which He does not want will never occur. Help each other in fields of piety and God-fearing, not sin and aggression, and fear Allah, for He is tense in punishment."

Ja'far bin Mohammed as-Sadiq (a) said: This saying is the Prophet's.¹⁸⁰

(108) The Prophet (s) said:

Allah, Exalted is He, says: For the servants who obey Me, I will not commend their affairs to anyone other than Me. For those who disobey Me, I will commend their affair to themselves and I will not care where they will perish.¹⁸¹

(109) Mohammed bin Abi Umair narrated from Easa al-Ferra from Abdullah bin Abi Yafur from Abu Abdullah (a) that Abu Ja'far al-Baqir (a) said:

As for those whose appearances are preferable to their realities, their good deeds will be lighter¹⁸² (on the scale of the Day of Resurrection).¹⁸³

(110) The Prophet (s) said:

Allah, Exalted is He, says: If anyone of my creatures, who acknowledges Me, disobeys Me, I will subjugate him to the absolute control of one of my creatures that does not acknowledge Me.¹⁸⁴

(111) Ibn Abi Umair narrated from Ishaq bin Ammar that Imam as-Sadiq (a) said to him:

O Ishaq, use kind words with the hypocrite, love the faithful believer sincerely, and regard your association with (even) the Jew who sits with you.¹⁸⁵

(112) Al-Mufaddhal bin Omar narrated that Ja'far bin Mohammed as-Sadiq (a) related on the authority of his fathers that al-Hussein bin Ali was asked: "How is your morning, son of Allah's Messenger?" He answered:

I begin this day while my Lord is higher than I am, fire (of Hell) is in front of me, death is pursuing me, the Judgment is waylaying me, and I am subject to my deeds. I cannot gain that which I like and I cannot guard myself against that which I dislike. After all, all my affairs are in the hand of the One Who is other than me. He may torment me and may forgive me if He wills. Is there anyone who is poorer than I am, then?¹⁸⁶

(113) Al-Mufaddhal narrated that Imam as-Sadiq (a) related:

A quarrel broke out between Salman al-Farsi, Allah may have mercy upon him, and a man who addressed to him: "Who are you and what are you?" Salman answered:

The first of you and me is a dirty sperm. The last of you and me is a stinking carrion. On the Day of Resurrection, the scales will be maintained. Those whose good deeds will weigh heavier on the scale will be the true noble men, but those whose good deeds will be lighter on the scale, will be the true inglorious."¹⁸⁷

(114) Al-Mufaddhal said: I heard Imam as-Sadiq (a) saying:

The ordeal of people with regard to us is really great: if we call them, they do not respond, and if we leave them, they will not be guided by anyone else."¹⁸⁸

(115) Amir ul-Mu'minin said:

The good, as a whole, is gathered in three things: consideration, silence, and wording. Every consideration that lacks learning lessons is inattention, every silence that lacks thinking is inadvertence, and every wording that lacks the mention of Allah is nonsense. Blessed are those whose consideration teaches them lessons, whose silence causes them to think, whose wording is mention of Allah, who weep for their sins, and save people from their evil."¹⁸⁹

(116) Imam as-Sadiq (a) said that Allah, Powerful and Majestic is He, revealed to Adam:

O Adam, I will gather the good, as a whole, in four words: one is for Me, one is for you, one is between you and Me, and one is between people and you. The word that is for Me is that you should worship only Me without associating anything (or anyone) with Me. The word that is for you is that I will reward you in your most critical need (for the compensation of your acts). The word that is between you and Me is that you should supplicate to Me and I will answer. The word that is between people and you is that you should accept for yourself whatever you accept for people."¹⁹⁰

(117) Imam as-Sadiq (a) said:

Good health is a secret favor-it is forgotten if it is present, and missed if it is absent."¹⁹¹

(118) As-Sakuni narrated that Ja'far bin Mohammed (a) related on the authority of his fathers that the Prophet (s) said:

Two words are strange: a word of wisdom that is uttered by a foolish. You should accept it. The other is a foolish word that is uttered by a wise man. You should pardon it."¹⁹²

(119) Omar bin Shemr narrated from Jabir bin Yazid al-Ju'fi that Abu Ja'far Mohammed bin Ali al-Baqir (a) related on the authority of his fathers that Amir ul-Mu'minin (a) delivered a sermon after the death of the Prophet (s) in which he said:

O people, there is no honor higher than Islam, no generosity more glorious than God-fearing, no fortress more protective than piety, no interceder more successful than repentance, no treasure more beneficial than knowledge, no power loftier than clemency, no ancestry nobler than good manners, no fatigue humbler than rage, no beauty more handsome than intelligence, no defect worse than untruth, no keeper more preserving than silence, no dress more good-looking than good health, and no absent more imminent than death.

O people, you should know that everyone who walks on the surface of this earth will eventually go beneath it. Night and day are expediting in ruining the ages. Every breath of life has a provision and every seed has an eater. You are the food of death. He who realizes the (vicissitudes of) time truly will not bypass readiness. Neither the wealth of the rich nor will the poverty of the poor save them from death.

O people, he who fears his Lord will stop his wrongdoing. Anyone who does not care for his wording will cause his raving to appear. He who cannot distinguish good from evil is as same as an animal. The worldly misfortunes are so scanty if compared with the huge neediness of tomorrow. Your enmity is surely the reason of your much commitment of sins and many acts of disobedience to Allah. Rest is very close to fatigue, and misery is very close to bliss. Any evil that is followed by Paradise is not a true evil, and any welfare that is

followed by Hell is not a true welfare. Every comfort other than Paradise is valueless, and every misfortune other than Hell is a good health.¹⁹³

(120) Ismaeel bin Muslim related that the Prophet (s) said:

For my umma, I am only afraid of three things-deviation after the pursuance of the right guidance, the misleading seditions, and the food and the sexual appetites.¹⁹⁴

(121) One day, the Prophet (s) saw some people trying to roll a rock as a competition of power. He (s) asked them about that game. They answered that it is a competition to identify the most powerful. He commented:

The most powerful of you are those whose satisfaction does not lead them to the commitment of sins or the wrong, whose displeasure does not take them out of the right, and whose ability does not lead them to seize what is not theirs.¹⁹⁵ (or “what is not rightful for them to seize” according to other ways of narration)¹⁹⁶

(122) Al-Hasan bin Mahboub narrated that Abu Wallad al-Hennat said: I asked Abu Abdullah Ja’far bin Mohammed as-Sadiq (a) about the sort of kindness that is mentioned in Allah’s saying, “You must be kind to your parents.” (17:23)

He answered:

The kindness to the parents (that is intended in the previous Quranic text) is to treat them properly and not let them ask you to settle any of their needs even if they can cover all of their needs sufficiently. Allah says: “You can never have extended virtue and righteousness unless you spend part of what you dearly love for the cause of Allah.” (3:92)

Regarding Allah’s saying, “If either or both of your parents should become advanced in age, do not express to them words which show your slightest disappointment,” this includes the situations when they weary you. “Never yell at them,” means even if they beat you. “But always speak to them with kindness.” The kind speaking to them is to say: Allah may forgive you both. “Be humble and merciful towards them,” means that you should never look at them sharply. You should look at them with the looks of mercy and compassion. You should never raise your voice above theirs, you should not raise your hand above theirs, and you should not precede them.¹⁹⁷

(123) Al-Hasan bin Mahboub narrated from Malik bin Atiyya from Aabid al-Ahmasi from Abu Hamza at-Themali that Zayn ul-Aabidin Ali bin al-Hussein (a) said:

Certainly, the most favorable of you to Allah are the best good-doers, the gainers of the best rewards of Allah are the most desirous for gaining what He has in possession, the safest from Allah’s punishment are the most fearful of Him, the closest to Allah are the best well-mannered, the most pleased in the sight of Allah are the most generous towards the dependants, and the best of you in the sight of Allah are the most God-fearing.¹⁹⁸

(124) Al-Hasan bin Mahboub narrated from Sa’d bin Abi Khalaf that Abu al-Hasan Musa bin Ja’far (al-Kadhim) (a) said to one of his sons:

O son, let not Allah see you committing an act of disobedience against which He warned you, and let Him not miss you in an act of obedience to Him of which He ordered you. Keep serious and do not convince yourself that you are worshipping and obeying Allah perfectly, because no one can achieve perfection in the fields of worshipping Allah. Beware of joking because it extinguishes the illumination of your faith and disgraces your personality. Beware of indolence and laziness because they both prevent you from receiving your shares of the pleasures of this world and the world to come.¹⁹⁹

(125) Ali bin al-Hakam narrated from Husham bin Salem that Ja’far bin Mohammed as-Sadiq (a) said:

This world is seeking and is sought. He who seeks it will be sought by death, which will take him out of it. He who seeks the world to come will be sought by this world to give him his (decided) shares of sustenance.²⁰⁰

(126) Imam as-Sadiq (a) said:

To see the enemy plunge in the acts of disobedience to Allah is a sufficient victory that Allah bestows upon a believer.²⁰¹

(127) The Prophet (s) said:

Take the initiative to the gardens of Paradise.

“What are the gardens of Paradise, Allah’s Messenger?” some asked.

He (s) answered:

The gardens of Paradise are the shaving of the pubes.²⁰²

(128) Mohammed bin Ahmed bin Yahya narrated from Mohammed bin Adam from His father that Abu al-Hasan ar-Ridha (a) related on the authority of his fathers that the Prophet said to Ali, peace be upon them:

O Ali, do not consult the coward, for he shows your exits as narrow. Do not consult the stingy, for he frustrates you against your goal. Do not consult the acquisitive, for he garnishes the evils for you. You should know that cowardice, stinginess, and acquisitiveness are instincts that are contained by mistrust.²⁰³

(129) Al-Hasan bin Mahboub narrated from al-Haitham bin Waqid that Ja’far bin Mohammed as-Sadiq (a) said:

As Allah moves some people from the humility of the acts of disobedience to Him, to the honor of acts of obedience to Him, He enriches them without need of wealth, supports them without need of a clan, and entertains without need to a bosom friend. For him whoever fears Allah, Allah will make everything fear him, and will make him who does not fear Him fear everything. Allah accepts the few deeds of those who satisfy themselves with few earnings from Him. For those who have the courage of seeking legal earnings, their provisions will be easily obtainable and their dependants will be luxurious. For those who abstain from pursuing the worldly pleasures, Allah will fix wisdom in their minds, make it glide on their tongues, show them the malady and remedy of the worldly defects, and move them from this world to the Eternal Abode safely.²⁰⁴

(130) Abu Hamza ath-Themali narrated that Abu Ja’far (Imam al-Baqir) (a) said: When my father (a) was dying, he embraced me to the chest and said:

O son, go through the right, even if it is bitter, so that your rewards will be given to you completely without judgment.”²⁰⁵

(131) Ibn Meskan narrated from Abdullah bin Abi Yafur that Ja’far bin Mohammed as-Sadiq (a) said to a man:

Consider your mind as a kinsman whose opinion you seek, consider your knowledge as the father that you follow, consider your self as the enemy that you fight, and consider your wealth as the loan that you should defray.²⁰⁶

(132) He (a) also said:

Strive against your self in the same way as you fight your enemy.²⁰⁷

(133) Al-Hasan bin Rashid narrated from Abu Hamza ath-Themali that Abu Ja’far (Imam al-Baqir) (a) related:

A man came to the Prophet (s) and said: “O Allah’s Messenger, instruct me.” He (s) said:

Cling to the despair of everything that is at peoples’ hands. This is surely the present richness.

As the man asked for more, the Prophet (s) said:

Beware of greed, for it is surely the present poverty.

As the man asked for more, the Prophet (s) said:

Before you want to do a matter that you intend, you should consider its result. If the result is good or right guidance, you shall then follow. If it is evil or misleading, you should leave.²⁰⁸

(134) Al-Hussein bin Yazid narrated from Ali bin Ghurab that Ja’far bin Mohammed as-Sadiq (a) said:

As for anyone who has the ability to commit a sin in a seclusion but he (does not commit it because he) considers Allah and feels ashamed of the Keeping Angels, Allah will forgive all of his sins, even if they are as many as the sins of all mankind and all jinn.²⁰⁹

(135) Al-Abbas bin Bekkar ad-Debi narrated from Mohammed bin Sulaiman al-Kufi al-Bezzaz from Amr bin Khalid that Zaid bin Ali related on the authority of his fathers (Ali bin al-Hussein and al-Hussein bin Ali) that Amir ul-Mu'minin Ali (a) said:

As for the faithful believers who die in the period between midday of Thursday and midday of Friday, Allah will save them from the burial pressure and will grant them the right of intercession for individuals as many as the individuals of (the tribes of) Rabea and Madhar²¹⁰.

For the believers who die on Saturdays, Allah will never join them to the Jews in Hell.

For the believers who die on Sundays, Allah will never join them to the Christians in Hell.

For the believers who die on Mondays, Allah will never join them to our enemies-sons of Umayya in Hell.

For the believers who die on Tuesdays, Allah will add them to us in the Highest Comrade.

For the believers who die on Wednesdays, Allah will guard them against the evil omen on the Day of Resurrection, bless them by His vicinity, and grant them, through His favor, an everlasting dwelling wherein they shall experience no hardship or any fatigue.

Amir ul-Mu'minin (a) then added:

The faithful believer, no matter on whichever state or whenever he dies, is regarded as veracious and martyr. I have heard my dear the Prophet (s) saying:

“Death will surely erase the sins of the faithful believer who departs this world even if he is burdened with the sins of all people on this earth.”

He (s) then added:

“He whoever says *la ilaha illa (a)llah* -There is no god but Allah- purely will be acquitted of polytheism, and whoever departs this world without worshipping anything besides Allah will be in Paradise.”

He then recited the Verse:

Allah will not forgive the sin of considering something equal to Him, but He may forgive the other sins of whomever He wants. (4:116)

He (s) commented:

“Regarding the previous Verse, Allah will forgive the sins of whomever he wants among your Shia and adorers, Ali.”

I wondered: “O Allah’s Messenger, all this is for my Shia, is it not?”

The Prophet (s) answered:

“Yes, it is, by my Lord. All this is for your Shia. On the Day of Resurrection, they will come out of their graves saying, ‘There is no god but Allah, Mohammed is the Messenger of Allah, and Ali bin Abi Talib is the argument of Allah.’ Subsequently, they will be given green garments, wreathes, crowns, and riding animals-all from Paradise. Each of them, then, will put on the green garment, the wreath, and the crown and will ride the animal that will hasten to Paradise. ***They will not be affected by the great terror. The angels will come to them with this glad news: This is your day which was promised to you.***”²¹¹

(136) Imam as-Sadiq (a) was asked about the limit of good mannerism. He answered:

It is to be tractable, speak good wording, and receive your friends with good humor.²¹²

(137) As he was asked about the limit of openhandedness, Imam as-Sadiq (a) said:

It is to spend the right that Allah has imposed upon you from your wealth and use it in its proper field.²¹³

(138) Ya’qoub bin Yazid narrated from Ahmed bin al-Hasan al-Maithami from al-Hussein bin Abi Hamza that he heard Abu Abdullah (a) saying:

Spend (in the cause of Allah) and be certain of the compensation. You should also know that he who does not spend (some of his wealth) in the fields of obedience to Allah will have to spend in the fields of disobedience to Allah. Likewise, he who does not exert efforts for settling the needs of Allah's disciples will have to exert efforts for settling the needs of Allah's enemies.²¹⁴

(139) Ahmed bin Ishaq bin Sa'd narrated from Abdullah bin Maymoun that Ja'far bin Mohammed as-Sadiq (a) related (on the authority of his father) that al-Fadhli bin Abbas said: The king of Persia or the Romans presented a she-mule to the Prophet (s) who rode it ... and asked me to ride behind him. He (s) then said:

O boy, keep (good relations with) Allah so that He will keep you. Keep (good relations with) Allah and you will always find Him ahead of you. Acknowledge Allah in situations of facility so that He will answer you in situations of hardship. If you want to ask (somebody), you should ask Allah only. If you want to seek (somebody's) help, you should seek Allah's. The Pen had already recorded all that which will come about. If people exert all efforts for benefiting you in a matter whose benefit has not been decided for you by Allah, they will not have the ability to do it. Likewise, if they exert all efforts for harming you in a matter whose harm has not been decided by Allah for you, they will not be able to do it. If you can use steadfastness with conviction, then do it. If you cannot, you should then be tolerant, for great advantage lies in being steadfast against the detestable (matters). You should also know that victory accompanies steadfastness and relief accompanies the hardships. *After every difficulty, there is relief. Certainly, after every difficulty there comes relief.*²¹⁵

(140) Mohammed bin Ali al-Kufi narrated from Ismaeel bin Mehran from Murazim from Jabir bin Yazid from Jabir bin Abdullah al-Ansari that The Prophet (s) said:

When a fetus settles in the mother's womb, its face becomes in the direction of the mother's back if it is boy. If it is girl, the face becomes in the direction of the mother's front. Like a grieved and sad person, the fetus sits in the mother's womb with the hands on the cheeks and the chin on the knees. It is just like a tied up person. A tie that links its navel to its mother's navel makes it troubled. Through that navel, the fetus receives its food the source of which is its mother's food and drink. This continues up to the time that is decided for its birth. When that time falls, Allah sends an angel to record on the forehead of that fetus whether it will be happy or unhappy, believer or unbeliever, and rich or poor. The angle also records its time of death, amount of sustenance, ailment, and health.

When the sustenance that is decided for the fetus to receive from its mother's navel ceases, the angel scolds it so heavily that it turns over and its head becomes in the direction of the exit. When it falls to the ground, it faces great terror and painful torment. Any wind, hardship, or touch of hand falls on that baby will cause him to suffer the same pain that is suffered by the skinned. When he feels hungry, he cannot ask for food. When he feels thirsty, he cannot ask for water. When he feels pain, he cannot seek help. Out of His mercy, pity, and love for that baby, Allah, Blessed and Exalted is He, entrusts the baby's mother to guard him against hot and cold weather by herself to the degree that she is ready to sacrifice her soul for her baby. She also becomes such steadfast in showing the baby her love to the degree that she does not care if she is hungry, thirsty, or naked so long as her baby is full, sated, or dressed.

Allah deposits the baby's nourishment in his mother's breasts-one carries the food and the other the drink. When the baby suckles, Allah brings him the decided share of everyday. When he attains discernment, he becomes careful for his family members, wealth, evil, and acquisitiveness. Notwithstanding, he is the subject of epidemics, deformities, and misfortunes that befall him from everywhere. In the meantime, the angels guide and lead him and the devils (try to) mislead and misguide him. He is therefore perishing unless Allah saves him.

In His Book of wisdom, Allah, Blessed and Exalted is He, refers to the creation of man. He says:

We have created the human being from an extract of clay, which was then turned into a living germ and placed in safe depository. The living germ, then, was turned into a shapeless lump of flesh from which bones were formed. The bones, then, were covered with flesh. At this stage, We caused it to become another creature. All blessings belong to Allah, the best Creator. Thereafter you will certainly die and you will be brought back to life again on the Day of Resurrection. (23:12-6)

Jabir said: “O Allah’s Messenger,” I asked, “The previous discussion concerns us-the ordinary people, what about you as well as your successors?”

The Prophet (s) kept silent for a while before he said:

O Jabir, you have asked about a big matter that nobody can understand except those who have been granted a great share of Allah's favor. The prophets and their successors are created from the illumination of Allah’s majesty. Allah deposits their illuminations in clean spines and pure wombs, makes the angels preserve them, adorns them out of His wisdom, and nourishes them with His knowledge. Thus, their matter is too lofty to be described and their manners are too accurate to be known, for they are the stars of Allah on His earth, the signs of Allah in His creation, the representatives of Allah to His servants, the lights of Allah in His lands, and the arguments of Allah against His creatures.

O Jabir, this is part of the sealed and concealed knowledge. Hence, you should keep it secret from everybody except its suitable people.²¹⁶

(141) Al-Mufaddhal bin Omar narrated from Thabit ath-Themali that Habbaba al-Walibiyya related: I heard my master Amir ul-Mu'minin (a) saying:

We-the household of the prophecy- do not consume intoxicants, eat the flesh of eel, or pass our hands over our slippers (during the ritual ablution). He who claims being one of our Shia should imitate and take us as examples.²¹⁷

(142) Hemmad bin Othman narrated: About the wisdom that Allah granted to the family of Prophet David, Imam as-Sadiq (a) said:

It is necessary for the intelligent to be interested in his affairs, control his tongue – utterance- and discriminate the people of his age.²¹⁸

(143) Safwan bin Yahya and Mohammed bin Abi Umair narrated from Musa bin Bakr from Zurara that Ja'far bin Mohammed as-Sadiq (a) said:

Favors are worthless unless they are done to the highborn and the religious.

Prayer is the offertory of the pious.

Hajj is the jihad of the weak.

Everything has its tax, and the tax of bodies is fasting.

Jihad of women is their good behavior with their husbands.

Cause the earnings to come down through almsgiving.

He who is certain of the reward will surely spend generously.

Allah, Blessed and Exalted is He, grants help as much as required.

Fortify your wealth by means of defraying the zakat.

Moderation is the half of living.

The moderate will never be needy.

Fewness of dependants is one of the two facilities.

The instructors who do not apply their instructions to themselves are like those who try to shoot without having a string.

Amicability is the half of intelligence.

Care is the half of senility.

Allah, Blessed and Exalted is He, grants steadfastness according to the measure of the misfortune.

As for those who beat the hand on the thigh in misfortunes, their rewards will be cancelled.

To depress the parents is impiety to them.²¹⁹

Imam as-Sadiq (a) also said: Allah, Blessed and Exalted is He, has given each you definite shares of moralities in the same way as He has decided for each of you definite shares of sustenance.²²⁰

(144) Al-Mufaddhal bin Salih narrated from Abu Jamila from Sa'd bin Tarif from al-Asbagh bin Nubata that Amir ul-Mu'minin Ali bin Abi Talib (a) said:

The Archangel Gabriel descended to Adam and said: O Adam, I have been given the orders of making you choose one of three. Hence, you should choose one and leave two.

Adam asked: What are these three?

The angel said: They are the intellect, the pudency, and the religion.

Adam said: I choose the intellect.

Gabriel then asked the pudency and the religion to leave.

They both said: O Gabriel, we have been ordered to follow the intellect whenever it goes.

Thus, the angel left them and ascended.²²¹

(145) Ahmed bin Mohammed bin Easa narrated from Ali bin Ismaeel from Abdullah bin al-Waleed from Abu Bassir that Abu Abdullah Ja'far bin Mohammed as-Sadiq (a) said:

Four things are useless: affection towards the unfaithful, a favor that is done to the ungrateful, knowledge that is given to the inattentive, and a secret that is said to the unsafe.²²²

(146) Imam as-Sadiq (a) said:

Allah has definite fields called 'Nemesis' (al-Muntaqima). Allah will make the servant, who does not dedicate some of his wealth to the fulfillment of the obligatory rights of Allah, the subject of one of these fields in which he will spoil all his wealth until he dies and departs his wealth completely.²²³

(147) Imam as-Sadiq (a) said:

He who does not care for what he says or what is said about him is semi-son of the devils. He who does not care if people consider him as harmful is semi-son of the devils. He who backbites a faithful friend without being in state of enmity with him is semi-son of the devils. He who is fond of the haram and the fornication is semi-son of the devil.

The Imam (a) then added:

The bastards enjoy definite characteristics. First, they hate us –the Prophet's household-. Second, they long for the haram from which they were created. Third, they disparage the religion. Fourth, they are considered as unwelcome persons. Only those whom were formed by persons other than their fathers or whose mothers conceived them in their periods of menstruation may be considered as unwelcome persons.²²⁴

(148) Amir ul-Mu'minin (a) said:

He who thinks it is fortunate for him to have only what suffices him will be sufficed with the least needs of this world. He who thinks it is not sufficient for him to have the minimum needs of this world will not be sufficed by all the worldly pleasures.²²⁵

(149) Ishaq bin Ammar narrated that Imam as-Sadiq (a) said:

Help of the heavens is granted according to the measure of the need.²²⁶

(150) Al-Hasan bin Faddhal narrated from Maisar that Ja'far bin Mohammed as-Sadiq (a) said:

Within the revelations of the heavens is (this statement): If son of Adam –man- possesses two valleys that produce gold and silver, he will seek for a third one. O son of Adam, your stomach is an ocean and a valley. Nothing will fill in it except dust.²²⁷

(151) The Prophet (s) said:

To revile at a believer is a sort of sinfulness, to fight against him is a sort of disbelief, and to backbite him is an act of disobedience to Allah. The wealth of the believer is as sanctified as his soul.²²⁸

(152) Ahmed bin Mohammed bin Saeed al-Kufi narrated from Ali bin al-Hasan bin Faddhal from His father that Abu al-Hasan Ali bin Musa ar-Ridha (a) said:

The Imam carries definite characteristics. He is the most knowledgeable, the wisest, the most God-fearing, the most clement, the most courageous, the most openhanded, and the best worshipper. He is born circumcised and purified. He can see that which behind him in the same way as he sees that which is in front of him. He has no shadow. When he first falls on the earth –from his mother’s womb-, he falls on his palms reciting the two shahadas –creeds of Islam: I declare there is no god but Allah and Mohammed is the Messenger of Allah-loudly. He does not encounter wet dreams. His eyes may sleep but his heart never sleeps. He is addressed from the heavens. The armor of the Prophet (s) fits him. His urination and feces cannot be seen because Allah has ordered the earth to swallow that whichever is discharged from him. His smell is more fragrant than musk. He enjoys *more authority over the believers than themselves. He is more compassionate with the believers than their fathers and mothers. He is the most modest for Allah, the best performer of Allah’s orders and the best abstinent from the matters that Allah forbids. His prayer is responded to the degree that if he invokes Allah against a rock, it will be rent asunder. He possesses the weapon of the Prophet (s) and the sword of Thulfeqar. He possesses a record that includes the names of his adherents and another record that includes the names of his enemies up to the Day of Resurrection. He also possesses al-Jami’a (the comprehensive), which is a record of seventy-cubit long that contains all the requirements of people. He also possesses the Major Cipher, which is written on skin of a goat, and the Minor Cipher, which is written on skin of a ram. They contain the whole body of sciences and information, including the rulings of the compensation of the defect that occurs due to the retaliation of a scratch and the rulings of one lash, half a lash, and one third of a lash. Finally, the Imam possesses the Book of Fatima (a).*²²⁹

(153) Abdul-Wahid bin Mohammed bin Abdous an-Nisapuri narrated to us from Ali bin Mohammed bin Qutaiba from al-Fadhl bin Shathan that he heard Imam ar-Ridha (a) saying:

When the head of Imam al-Hussein (a) was carried to Syria, Yazid, the cursed, ordered to put a dining table on it. His companions and he sat to that table eating and drinking beer. When they finished, Yazid, the cursed, ordered to put the head in a washtub under his bed. He then put a chessboard on the head and went on playing chess and reviling and mocking at al-Hussein, his father, and his grandfather, peace be upon them. When his companion gambled, he took the beer and drank it three times. He then poured the remainder near the washtub.

He who claims being one of our Shia should abstain from drinking beer and playing chess. Whenever your sight falls on beer or on chess, you should remember al-Hussein (a) and curse Yazid, his family, and the family of Ziyad. If you do it, Allah will forgive your sins even if they are as many as the stars.²³⁰

(154) Imam ar-Ridha (a) said:

He who begins his day with good health, peace of mind, and availability of that day’s food is as if he is given the whole good of this world.²³¹

(155) Imam ar-Ridha (a) said:

Hearts are molded on cherishing those who treat them charitably and abhorring those who treat them nastily.²³²

(156) Sa’d bin Tarif narrated from al-Asbagh bin Nubata that Amir ul-Mu’minin (a) said in one of his sermons:

O people, listen to and understand my sayings, for the departure is imminent. I am the imam of the creation,²³³ the successor of the best of the creatures, the husband of the mistress of women of this umma, and the father of the immaculate progeny and the guide Imams. I am the brother, successor, guardian, vizier, acquaintance, choice, dear, and intimate friend of the

Prophet (s). I am the commander of the faithful believers, the leader of the white-forheaded honorables, and the master of the (prophets') successors. To fight me is to fight against Allah, to make peace with me is to make peace with Allah, to obey me is to obey Allah, and to be loyal to me is to be loyal to Allah. My Shia are the disciples of Allah and my supporters are the supporters of Allah. I swear by Allah Who created me when I was nothing, the entrusted people among the companions of the Prophet (s) have certainly known that the perfidious party, the deviators, and the apostates²³⁴ were cursed by the Ummi Prophet. ***Whoever invents falsehood against Allah will certainly be lost.***²³⁵

(157) Amir ul-Mu'minin (a) related that the Prophet (s) prayed:

O Allah, have mercy upon my successors.

He repeated the statement three times.

Some asked: O Allah's Messenger, who are your successors?

The Prophet (s) said: My successors are those who will come after me and relate my hadith and Sunna."²³⁶

(158) Al-Mu'alla bin Mohammed al-Basri narrated from Ja'far bin Salama from Abdullah bin al-Hakam from His father from Saeed bin Jubair from Ibn Abbas that the Prophet (s) said:

Ali is certainly my representative and successor. His lady; the mistress of women of the world is my daughter. Al-Hasan and al-Hussein; the masters of the youth of Paradise are my sons. He whoever follows them is following me, whoever antagonizes them is antagonizing me, whoever makes an enmity with them is making an enmity with me, whoever turns away from them is turning away from me, and whoever honors them is honoring me. Allah will regard him whoever regards them, disregard him whoever disregards them, support him whoever helps them, and disappoint him whoever disappoints them. O Allah, like Your prophets and messengers who had momentous people and household, Ali and Fatima and al-Hasan and al-Hussein are my momentous people and household. O Allah, take away from them filth and purify them thoroughly.²³⁷

All praise is due to Allah the Lord of the worlds.

All peace and blessings be upon our master Mohammed and his immaculate family.

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SHEIKH AS-SADUQ
SIFAT USH-SHI'A (THE QUALITIES OF THE SHIA)

In the Name of Allah, the Compassionate the Merciful

From Him, We Seek Help

All Praise is Due to Allah, the Lord of the Worlds.

All Blessings Be upon Mohammed and His Immaculate Household

Abu Ja'far Mohammed bin Ali bin al-Hussein bin Musa bin Babawayh (the compiler of this book) says:

(1) The Shia are the people of piety and diligence

Mohammed bin Musa bin al-Mutawakkil, Allah have mercy upon him, narrated to me from Mohammed bin Yahya al-Attar al-Kufi from Musa bin Imran an-Nakh'i from his uncle al-Hussein bin Yazid an-Nawfali from Ali bin Salem from his father from Abu Bassir that Imam as-Sadiq (a) said:

Our Shia are the people of piety and diligence, loyalty and honesty, and asceticism and worship. They perform fifty-one rak'as in a single day and night. They pass their nights with worship and their days with fasting. They defray the zakat from their wealth, perform the hajj, and refrain from committing any forbidden thing.²³⁸

(2) The Shia are those who submit to the imams

My father, Allah have mercy upon him, related to us from Ali bin Ibrahim from his father from Ali bin Mabad from al-Hussein bin Khalid that Abu al-Hasan ar-Ridha (a) said:

Our (true) Shia are those who submit to our orders, carry out our directives, and dissent from our enemies. He who does not enjoy such characteristics is not one of us.²³⁹

(3) The Shia and taqiyah

Ja'far bin Mohammed bin Masrour narrated to us from al-Hussein bin Mohammed bin Aamir from his uncle Abdullah bin Aamir from Mohammed bin Abi Umair from Eban bin Othman that Ja'far bin Mohammed as-Sadiq (a) said:

The religion of those who deny taqiyah is null and the faith of those who lack piety is null, too.²⁴⁰

(4) The false Shiite

Mohammed bin Ali Majilwayh, Allah may have mercy upon him, narrated to us from his uncle Mohammed bin Abi al-Qasim from Mohammed bin Ali al-Kufi from Mohammed bin Sinan from al-Mufaddhal bin Omar that Imam as-Sadiq (a) said:

He who claims being one of our Shia while he is clinging to the handle of somebody else is surely telling a lie.²⁴¹

(5) The Shia were created from the same clay of the Imams

My father, Allah may have mercy upon him, narrated to us from Abdullah bin Ja'far from Ahmed bin Mohammed from Ibn Abi Nejran that he heard Abu al-Hasan (Imam ar-Ridha) saying:

He who antagonizes our Shia is antagonizing us and whoever follows them is following us, because they are part of us. They were created from the same clay from which we were created. He who loves them is one of us, and whoever hates them is not with us. Our Shia see through the light of Allah, move about in the mercy of Allah, and will win the dignity of Allah. We feel the same pains that any of our Shia feels during ailment, we become grieved whenever any of our Shia becomes grieved, and we feel happy whenever any of our Shia feels happy. No one of our Shia can be out of our auspices, whether he was in the east or the west of the earth. The debt that is left by any of our Shia is in our responsibility while the estate is his heirs'. Our Shia are those who offer the prayers, defray the zakat, perform the hajj to the Holy House of Allah, fast during the month of Ramadan, declare their loyalty to the Prophet's household, and declare their disavowal of the enemies of the Prophet's household. Those are the people of faith, God-fearing, piety, and devoutness. He whoever rejects them is rejecting Allah, because they are the true servants and the genuine disciples of Allah. By Allah I swear, each individual of them will be granted (on the Day of Resurrection) the right to intercede for people as many as the individuals of the tribes of Rabeea and Madhar, out of Allah's honor to them.²⁴²

(6) The reward of la ilaha illa (a)llah

My father, Allah may have mercy upon him, narrated to us from Sa'd bin Abdullah from Ya'qoub bin Yazid from Mohammed bin Abi Umair from Mohammed bin Hamran that Abu Abdullah (a) said:

He whoever says '*La ilaha illa (A)llah*' –there is no god but Allah- sincerely will be in Paradise. Sincerity, here, means that this saying should prevent him from violating the things that Allah forbids.²⁴³

(7) The reward of la ilaha illa (a)llah

My father, Allah may have mercy upon him, narrated to us from Sa'd bin Abdullah from Ahmed bin Mohammed, al-Hasan bin Ali al-Kufi, and al-Hussein bin Saif from Sulaiman bin Amr from Muhajir Abu al-Hasan from Zaid bin Arqam that the Prophet (s) said:

He who says '*La ilaha illa (A)llah*' –there is no god but Allah- sincerely will be in Paradise. Sincerity, here, means that this saying should prevent him from violating the things that Allah forbids.²⁴⁴

(8) The Shia are the God-fearing

Mohammed bin Musa bin al-Mutawakkil, Allah may have mercy upon him, narrated to us from Abdullah bin Ja'far al-Himyari from Ahmed bin Mohammed bin Easa from al-Hasan bin Mahboub from Ali bin Riaab from Abu Ubaida al-Hetthaa that Abu Abdullah (a) related that when the Prophet (s) conquered Mecca, he stood in Safa and said:

O sons of Hashim and sons of Abdul-Muttalib, I am the messenger of Allah to all of you. I feel pity for you. Do not depend on the fact that Mohammed is from you. By Allah I swear, my followers, whether they are from your clan or any other clan, are only the God-fearing.

I will not admit you on the Day of Resurrection if you come to me burdened with the worldly disadvantages while others come with the advantages of the world to come. I am excused regarding my mission to you and the commandments of Allah for you. I have my own deeds and you will have your own deeds.²⁴⁵

(9) The company of the evils and the company of the good

Ahmed Bin Mohammed bin Yahya al-Attar, Allah may have mercy upon him, narrated to us from Sa'd bin Abdullah from Ibrahim bin Hashim from Ibn Abi Nejran from Aassim bin Hamid from Mohammed bin Qays that Abu Ja'far Mohammed bin Ali al-Baqir (a) related on the authority of his fathers that Amir ul-Mu'minin (a) said:

To sit with the evils causes mistrust in the good. To sit with the good attaches the evils to the good. The sinful ones' sitting with the good ones attaches the sinful ones to the good ones. If you cannot discern the belief of somebody, you should investigate his associates. If they are following the right creed, he will inevitably be on the right creed. If they are not, he then has no share in the religion of Allah.

The Prophet (s) used to say:

He who believes in Allah and the Final Day should not fraternize with any disbeliever or associate with any sinful. He whoever fraternizes with a disbeliever or associates with a sinful one is certainly regarded as disbeliever and sinful.²⁴⁶

(10) He who honors a dissident is not Shiite

Mohammed bin al-Hasan bin al-Waleed related to us from Mohammed bin al-Hasan as-Saffar from Mohammed bin Easa bin Ubaid from Ibn Faddhal that Imam ar-Ridha (a) said:

As for anyone who builds relations with somebody who disregards us, disregards somebody who builds good relations with us, praises somebody who reviles at us, or honors somebody who dissents from us, he is surely not one us and we are surely not from him.²⁴⁷

(11) The loyalty to the enemies of Allah

Mohammed bin Musa bin al-Mutawakkil narrated to us from Ali bin al-Hussein as-Sa'dabadi from Ahmed bin Mohammed bin Khalid from Ibn Faddhal that Imam ar-Ridha (a) said:

He who follows the enemies of Allah will certainly antagonize the disciples of Allah, and whoever antagonizes the disciples of Allah will antagonize Allah Who will incumbently put him in the fire of Hell.²⁴⁸

(12) The Shia of Ali abstain from the food appetite and work for their Creator

Mohammed bin Musa bin al-Mutawakkil, Allah may have mercy upon him, narrated to me from Ahmed bin Abdullah... that Abu Abdullah (a) said:

By Allah I swear, the Shia of Ali are only those who abstain from the food and the sexual appetites, work sincerely for the Creator, hope for gaining His reward, and fear from His punishment.²⁴⁹

(13) Moralities of the Shia

My father, Allah may have mercy upon him, narrated to us from Mohammed bin Ahmed bin Ali bin as-Salt that Mohammed bin Ajlan said:

I was with Abu Abdullah (a) when a man attended and greeted. The Imam asked him about the manners of his friends. The man praised, admired, and honored.

The Imam asked: How about the rich men's visiting the poor?

He answered: It is few.

The Imam (a) asked: How about the rich men's regarding and helping the poor?

He said: You are referring to moralities that we do not enjoy.

The Imam (a) said: How do they claim being Shia, then?²⁵⁰

(14) The affection for the Prophet's household

Mohammed bin Musa bin al-Mutawakkil, Allah may have mercy upon him, narrated to us from Mohammed bin Yahya from Ahmed bin Mohammed al-Khezzaz that Imam ar-Ridha (a) said:

Some of those who claim the affection for us –the Prophet's household- are more dangerous for our Shia than the ordeal of the Dajjal.²⁵¹

I asked: How do such people become dangerous?

The Imam (a) answered: They support our enemies and antagonize our followers. When this occurs, the right will be confused with the wrong and the whole matter will be perplexed. Then, there will be no distinction between the believers and the hypocrites.²⁵²

(15) The friend of Allah's enemy is Allah's enemy

Mohammed bin al-Hasan bin Ahmed bin al-Waleed narrated to us from Ahmed bin Idris from Ja'far bin Mohammed Bin Malik al-Fazari from Mohammed bin al-Hussein bin Zaid from Mohammed bin Sinan from al-Alaa bin al-Fudhayl that Imam as-Sadiq (a) said:

He who loves a disbeliever will hate Allah and whoever hates a disbeliever loves Allah.

He (a) then added:

The friend of Allah's enemy is Allah's enemy.²⁵³

(16) The company of the suspicious

Ja'far bin Mohammed bin Masrour, Allah may have mercy upon him, narrated to us from a number of our acquaintances that Ja'far bin Mohammed (a) said:

He who sits to the suspicious people is suspicious.²⁵⁴

(17) The Nasibi is he who antagonizes the Shia

Mohammed bin Ali Majilwayh narrated to us from his uncle Mohammed bin Abi al-Qasim from Mohammed bin Ali al-Kufi from Ibn Faddhal from al-Mu'alla bin Khunais that he heard Abu Abdullah (a) saying:

The Nasibi²⁵⁵ is not he who declares antagonism against us; the Prophet's household. You cannot meet any person who declares that he hates Mohammed and his family openly. The Nasibi is he who provokes hostility against you while he knows that you support us and disavow our enemies.

He (a) also said:

He who gratifies one of our enemies is killing one of our disciples.²⁵⁶

(18) The Shia of Ali are atrophied-stomached and dry-lipped

My father, Allah may have mercy upon him, narrated to us from Sa'd bin Abdullah and Abdullah bin Ja'far al-Himyari from Ahmed bin Mohammed bin al-Hasan... that Abu Abdullah (a) said:

The Shia of Ali are atrophied-stomached, dry-lipped, and people of compassion, knowledge, and clemency. Their distinctive feature is reverence. Help the beliefs that you embrace by means of piety and diligence.²⁵⁷

(19) The Shia of Ali are the pale and the thin

Mohammed bin al-Hasan bin Ahmed bin al-Waleed, Allah may have mercy upon him, narrated to us from Mohammed bin al-Hasan as-Saffar from Ahmed bin Mohammed al-Barqi from Mohammed bin al-Hasan bin Shamoun from Abdullah bin Amr bin al-Ash'ath from Abdullah bin Hammad al-Ansari from Abdullah bin Sinan from Amr bin Abi al-Miqdam from his father that Abu Ja'far (a) said:

O Abu al-Miqdam, the Shia of Ali (a) are only the pale, the thin, and the feeble. Their lips are faded because of worship and their stomachs are atrophied. Their colors are pale and they are white-faced. When night comes upon them, they betake the ground as their bed and the direction of their foreheads. Their eyes are teary, their teardrops are heavy, and their prayers are very much. They recite the Book of Allah. When people are happy, they are grieved.²⁵⁸

(20) The marks of the Shia

My father, Allah may have mercy upon him, narrated to us from Mohammed bin Ahmed bin Ali bin as-Salt from Ahmed bin Mohammed from as-Sindi bin Mohammed that Amir ul-Mu'minin (a) turned his face to the group who were following him and asked them about their beliefs. "We are your Shia, Amir ul-Mu'minin," they answered. He said, "But I cannot see the marks of the Shia on your faces." "What are the marks of the Shia?" asked they. He (a) spoke:

The Shia are pale-faced because of staying up at nights, atrophied-stomached because of fasting, and dry-lipped because of prayers to Allah. The dust of the submissive covers them.²⁵⁹

(21) The Shia of Ja'far abstain from the food appetite and work diligently

Mohammed bin Musa bin al-Mutawakkil, Allah may have mercy upon him, narrated to me from Ali bin al-Hussein as-Sa'dabadi from al-Barqi from his father from al-Mufaddhal that Abu Abdullah (a) said:

The Shia of Ja'far are only those who abstain from the food and the sexual appetites, act diligently, work for the Creator, hope for gaining His reward, and fear from His punishment. If you see them, know that they are the Shia of Ja'far.²⁶⁰

(22) The false embracement of Shiism

My father, Allah may have mercy upon him, narrated to us from Ali bin al-Hussein as-Sa'dabadi... from Jabir al-Ju'fi that Abu Ja'far (a) said:

O Jabir, do you think that it is sufficient for those who claim being Shia to say that they cherish us; the Prophet's household?

By Allah I swear, our Shia are only those who fear and obey Allah. Their signs are modesty, submission, fulfillment of the trusts, very much reference to Allah, fasting, offering

prayers, piety to (their) parents, aiding the neighbors especially the poor, the destitute, the indebted, and the orphans, truth, reciting the Quran, and avoiding mentioning people except for praising. In addition, they are the most trustful of the people of their tribes.

Jabir said: O son of Allah's Messenger, we do not know anyone who bears such characters.

The Imam (a) said: No, Jabir. Do not misunderstand the matter. It is enough for a man to claim that he loves and follows Ali (a). As a matter of fact, if he claims that he loves the Prophet (s) who is preferable to Ali (a) but he does not follow the Prophet's traditions and does not act upon his instructions, such claim of love will be definitely useless. Hence, you should fear Allah and work for the cause of obtaining that which He has in possession. There is no relation between Allah and anybody.²⁶¹ The most favorable and honorable servants of Allah are the most God-fearing and the most pious.

O Jabir, the only means through which a servant seeks to gain Allah's favor is the obedience to Him. We –the Prophet's household- do not carry a patent for saving from Hell. Likewise, none of you has a claim against Allah. He who obeys Allah is only our disciple and whoever disobeys Him is our enemy. The loyalty to us cannot be gained except by means of diligent work and piety.²⁶²

(23) The Shia of Ali meet the needs of each other and love each other

Mohammed bin al-Hasan bin Ahmed bin al-Waleed, Allah may have mercy upon him, narrated to me from Mohammed bin al-Hasan as-Saffar from al-Abbas bin Marouf from al-Hasan bin Ali bin Faddhal from Zharif bin Nasih... that Mohammed bin Ali (a) said:

The Shia of Ali (a) are surely those who meet the needs of each other for the sake of (their loyalty to) our leadership, love each other for the sake of our cherishment, and exchange visits for the sake of proclaiming our affairs. They do not oppress when they are enraged and do not exaggerate when they are pleased. They are blessings for their neighbors and peace for their associates.²⁶³

(24) The Shia of Ali are pale, thin, and emaciated

My father, Allah may have mercy upon him, narrated to us from Ahmed bin Idris from Mohammed bin Ahmed from Mohammed bin Easa from Abu Mohammed al-Ansari from Amr bin Abi al-Miqdam from his father that Abu Ja'far (a) said to him:

O Abu al-Miqdam, the Shia of Ali (a) are the pale, the thin, and the emaciated. Their lips are dry, their stomachs are atrophied, and their colors are faded.

(25) The Shia of Ali are those whose voices do not exceed their hearings

The same previous series of narration... that Abu Ja'far (a) said to Jabir:

O Jabir, the Shia of Ali (a) are only those whose voices do not exceed their hearings and detestation does not exceed their bodies²⁶⁴. They do not praise those who abhor us, regard those who hate us, or associate with those who revile at us. The true Shia of Ali (a) do not bark like dogs, covet like craws, or beg people openly even if they starve. Their living is hardly sufficient. Their dwellings are roving. When they are present, they are not recognized. When they are absent, they are not missed. When they are ailed, nobody visit them. When they die, nobody participate in their funeral ceremonies. They exchange visits in their graves.

Jabir asked: Where can I find such people?

The Imam (a) answered: You will find them living in the outskirts and among the marts. They are the intendeds in Allah's saying: They *are humble towards the believers and dignified to the unbelievers.* (5:54)²⁶⁵

(26) The Shia say only the truth

Mohammed bin al-Hasan bin al-Waleed, Allah may please him, ... from al-Mufaddhal bin Qays that Abu Abdullah (a) asked him about the number of the Shia in Kufa.

He answered: They are fifty thousand.

The Imam (a) said: Do you hope they were less?

He went on saying until he said:

Do you hope they were twenty individuals? By Allah I swear, I wish they were twenty five individuals provided that they acknowledge our beliefs and say about us nothing but the truth.²⁶⁶

(27) The sweetness of faith is in the Shia's chests

Mohammad bin Ali Majilwayh, Allah may have mercy upon him, ...

In al-Hira during the reign of Abu al-Abbas,²⁶⁷ Abu Ja'far ad-Dawaniqi²⁶⁸ said to Imam Abu Abdullah (a) "O Abu Abdullah, I noticed that any individual of the Shia speak out all that he hides in one session so that his trend would be easily known. Why is that?"

The Imam (a) answered: This is because of the sweetness of faith that the Shia carry in their chests. For that sweetness, they show the hidden all at once.²⁶⁹

(28) The best of the Shia are the most knowledgeable

My father, Allah may have mercy upon him, narrated to us from Ahmed bin Idris from Mohammed bin Ahmed from Ibn Abi Umair that one of the Imams (a) said:

Some of you offer more prayers than others do. Some perform the hajj more often than others do. Some give alms more than others do. Some observe the fasting more than others do. The best of you, however, are the most knowledgeable.²⁷⁰

(29) The Shia's concern, and their enemies' concern

Mohammed bin Musa bin al-Mutawakkil, Allah may have mercy upon him, narrated to me from Mohammed bin Yahya al-Attar from ... al-Mufaddhal bin Ziyad al-Abdi that Abu Abdullah (a) said:

We are truthful household. Your main concern is the affairs of your religion. The main concern of your enemies is you. Their hearts are full of enmity against you. They distort the words that they hear from you, consider other things as equal to you, and they accuse you of such things out of slander. This is surely a sufficient act of disobedience in the sight of Allah.²⁷¹

(30) The Shia are saved from adultery

Ahmed bin Mohammed bin Yahya al-Attar from ... Mohammed bin Yahya bin Sadir that Abu Abdullah (a) said:

On the Day of Resurrection, all the creatures will be called with the names of their mothers. We, as well as our Shia, are not bound by this act, because we are saved from adultery.²⁷²

(31) The large numbers of the Shia's enemies

Al-Hasan bin Ahmed from his father that Abdullah bin Jibilla al-Kinani related:

A fish was hanging down my hand when I met Abu al-Hasan Musa bin Ja'far (a). He asked me to throw that fish and said:

I do not like for the noble men to carry cheap things themselves.

He then added: O Shia, your enemies are numerous. All people antagonized you. Hence, you should keep good appearances before them as much as possible.²⁷³

(32) The Shiite behaves nicely and provides the grand matter

Mohammed bin Ali Majilwayh narrated to me from his uncle Mohammed bin Abi al-Qasim from Harun bin Muslim that Mas'ada bin Sadaqa related:

As he was asked about the Shia, Abu Abdullah (a) said:

Our Shia are those who prefer what they favor, withhold what they find ugly, behave nicely, and provide the grand matter out of their desire for the mercy of the Magnificent Allah. Those are from, belong to, and accompany us wherever we are.²⁷⁴

(33) The qualities of the Shia

Mohammed bin Musa bin al-Mutawakkil, Allah may have mercy upon him, narrated to me from Abdullah bin Ja'far al-Himyari from ... al-Asbagh bin Nubata related:

We were gathering when Amir ul-Mu'minin (a) went out and asked about the reason of our gathering. "We are your Shia, Amir ul-Mu'minin," we answered. He said, "But I cannot see the marks of the Shia on your faces." "What are the marks of the Shia?" asked we. He (a) spoke:

The Shia are pale-faced because of staying up at nights for offering prayers, bleary-eyed because of fear of Allah, and dry-lipped because of fasting. The dust of the submissive covers them.²⁷⁵

(34) As-Sadiq (a) describes the Shia

My father, Allah may have mercy upon him, narrated to us from Sa'd bin Abdullah from ... Abu Bassir related:

I asked Abu Abdullah (a): May Allah make me your sacrifice. Describe the Shia for me.

He said: Our Shia are only those whose voices do not exceed their hearings and detestation does not exceed their bodies. They do not burden others with their loads. They do not ask anybody other than their friends even if they starve. Our Shia do not bark like dogs or covet like crows. Our Shia's livings are hardly sufficient and their dwellings are roving. Our Shia are those who dedicate a definite right in their wealth. They help each other, do not worry about death, and exchange visits in their graves.

I asked: Where can I find such people?

He (a) answered: You will find them living in the outskirts and among the marts. They are the intendeds in Allah's saying: They *are humble towards the believers and dignified to the unbelievers.* (5:54)²⁷⁶

(35) Ali (a) describes the God-fearing*

Mohammed bin al-Hasan bin Ahmed bin al-Waleed related to me from Mohammed bin al-Hasan as-Saffar from Ali bin Hassan al-Wasiti from his uncle Abdirrahman bin Kuthair al-Hashimi from Ja'far bin Mohammed that his father (a) related:

A companion of Amir ul-Mu'minin called Homam who was a man devoted to worship said to him, "O Amir ul-Mu'minin, describe to me the pious men in such a way as though I see them." Amir ul-Mu'minin (a) avoided the reply and said:

O Homam, fear Allah and perform good acts because "verily, Allah is with those who guard (themselves against evil) and those who do good (to others)" (16:128).

Homam was not satisfied with this; therefore, he said, "O Amir ul-Mu'minin, I implore to you by the One Who honored you as He gave you some merits exclusively and favored you as He endowed you with special gifts. Describe the pious man to me." Hence, he pushed Amir ul-Mu'minin to speak.

Thereupon, Amir ul-Mu'minin stood up, praised Allah, extolled Him, sought His blessings on the holy Prophet, and then spoke:

Now then, Allah, the Glorified the Sublime, created (the things of) creation. He created them without any need for their obedience or being safe from their sinning, because the sin of anyone who sins does not harm Him nor does the obedience of anyone who obeys Him benefit Him. He has distributed among them their livelihood, and has assigned them their positions in the world.

Allah caused Adam and Eve (a) to descend from Paradise as punishment for them since they broke His orders and breached his instruction.

Thus, the God-fearing, in this world, are the people of distinction. Their speech is to the point, their dress is moderate and their gait is humble. They submit to Allah the Sublime and so therefore, they are astonished. They keep their eyes closed to what Allah has made unlawful for them, and they put their ears to that knowledge which is beneficial to them. They remain in the time of trials as though they remain in comfort, because they satisfy themselves with the acts of Allah. If there had not been fixed periods (of life) ordained for each, their spirits would not have remained in their bodies even for the twinkling of an eye because of (their) eagerness for the reward and fear of chastisement. The greatness of the Creator is seated in their heart, and so, everything else appears small in their eyes.

Thus, to them, Paradise is as though they see it and are enjoying its favors. To them, Hell is also as if they see it and are suffering punishment in it. Their hearts are grieved, evils are not expected from them, their bodies are thin, their needs are scanty, their souls are chaste, and their supplies that they take from this world are great. They endured (hardship) for a short while, and, in consequence, they secured comfort for a long time. It is a beneficial transaction that the All-generous Lord made easy for them. The world aimed at them, but they did not aim at it. It captured them, but they freed themselves from it.

During a night, they are upstanding on their feet reading portions of the Quran and reciting it in a well-measured way, creating through it grief for themselves, bearing good tidings for themselves, stirring their sorrows for their sins, and seeking by it the cure for their ailments. When they come across a Verse, which contains fear (of Hell), they bend the ears of their hearts towards it, and feel as though the sound of Hell and its cries are reaching their ears. When they come across a Verse creating eagerness (for Paradise), they pursue it avidly, and their spirits turn towards it eagerly, and they feel as if it is in front of them. They bend themselves from their backs, glorify Allah the Sublime the Omnipotent, and prostrate themselves on their foreheads, their palms, their toes, and their knees. Their tears are flowing on their cheeks. They pray ardently to Allah for releasing them (from Hell).

During the day, they are enduring, learned, virtuous and God-fearing. Fear (of Allah) has made them thin like arrows. If any one looks at them, he believes they are sick, although they are not sick, and he says that they have gone mad. In fact, great concern (i.e., fear) has made them mad. If they ponder over the greatness and absolute power of Allah, along with the mention of death and the terrors of the Day of Resurrection that affect them deeply, their hearts become frightened, their minds agitated, and their mentalities astonished. If they wake up, they take the initiative to doing the pure acts to Allah. They are not satisfied with their meager good acts and do not regard their major acts as great. They always blame themselves and are afraid of their deeds.

When anyone of them is spoken of highly, he says: "I know myself better than others do, and my Lord knows me better than I know. O Allah do not blame me for what they say, and make me better than what they think of me and forgive me (those shortcomings) which they do not know. You are surely the knower of the things unseen and the coverer of the defects."

The peculiarity of anyone of them is that you will see that he has strength in religion, determination along with leniency, faith with conviction, eagerness in (seeking) knowledge, understanding along with comprehension, knowledge along with clemency, gain along with lenience, kindness along with almsgiving, moderation in riches, devotion in worship, sufferance in starvation, endurance in hardship, mercy for the efforts, rightful giving, lenience in seeking earnings, desire for the lawful, pleasure in guidance, hatred from greed, piety with straightforwardness, and uninterest in appetite.

He is not deceived by the praise of the ignorant and does not forget to evaluate his past deeds. He regards all his acts as slow.

He performs virtuous deeds but still feels afraid. In the evening, he is anxious to offer thanks (to Allah). In the morning, his anxiety is to remember (Allah). He passes the night in

fear and rises in the morning in joy - fear lest night is passed in forgetfulness, and joy over the favor and mercy received by him. If his self refuses to endure a thing, which it does not like, he does not grant its request towards what it likes. His delight lies in that which will remain forever and last long. The coolness of his eye lies in what is to last forever. His desire lies in that which will continue, while from the things (of this world) that will not last, he keeps aloof. He transfuses knowledge with forbearance, and speech with action.

You will see his laziness remote, his activity ceaseless, his hopes simple, his shortcomings few, his expectation is the coming of death, his heart fearing, his reference is to his Lord, his fear is of his sin, his spirit contented, his ignorance absent, his affairs easy, his religion safe, his desires dead, his rage suppressed, his manners pure, his neighbor secured, his pride weak, his steadfastness strong, reference to Allah very frequent, and his matters decisive.

He does not divulge that which the friends ask to keep secret and does not conceal a testimony for the enemies. He does not act any deed out of showing off and does not neglect acting it out of pudency. Good alone is expected from him. Evil from him is not to be feared. Even if he is found among those who forget (Allah), he is counted among those who remember (Him), but if he is among those who remember (Allah), he is not counted among the forgetful.

He forgives him who is unjust to him, he gives to him who deprives him, and he behaves well with him who behaves ill with him. His forbearance is never absent and he does not hurry up in matters that he suspects. He overlooks him whose fault is shown to him. Indecent speech is far from him, his utterance is lenient, his evils are non-existent, his virtues are ever present, his speech is truthful, his deeds are good, his good is ahead, and mischief has turned its face (from him). He is dignified during calamities, patient in distresses, and thankful during ease. He does not commit excess over him whom he hates, and does not commit sin for the sake of him whom he loves. He does not claim of possessing that which is not his and does not deny the right that is incumbent upon him. He admits truth before evidence is brought against him. He does not misappropriate what is placed in his custody, and does not forget what he is required to remember. He does not call others bad names, he does not oppress anybody, he does not take the initiative in envy, he does not cause harm to his neighbor, and he does not feel happy at others misfortunes.

He hurries to offer the prayers, keeps the trusts that are deposited with him so honestly, slows down in acting the evil deeds, enjoins good, forbids evil, does not engage himself in matters ignorantly, and does not go out of the right out of his failure. If he is silent, his silence does not grieve him. If he speaks, he does not err. If he laughs, he does not raise his voice beyond his hearing.

He is satisfied with that which is decided for him. Rage does not cause his to exceed the limits, passion does not overcome him, and stinginess does not predominate him. He is not greedy for that which is not his. He associates with people so as to learn, keeps silent so as to save himself, puts questions so as to understand, and investigates so as to have knowledge. His silence is not purposed for making people wondering at him and his wording is not purposed for priding himself on others.

If he is wronged, he endures until Allah takes revenge on his behalf. His own self is in distress because of him, while the people are in ease from him. He puts himself in hardship for the sake of his next life, and makes people feel safe from himself. His keeping away from others is by way of asceticism and purification, and his nearness to those to whom he is near is by way of leniency and mercifulness. His keeping away is not by way of vanity or feeling of greatness, nor is his nearness by way of deceit and cheating. He imitates the virtuous people who preceded him and is the leader of the pious people who will come after him.

It is related that Homam passed into a deep swoon and then expired. Then Amir ul-Mu'minin said: "Verily, by Allah I had this fear about him."

The Imam (a) ordered people to prepare Homam's funeral ceremonies. He offered the Deceased Prayer on his body. Then he added: "Effective advises produce such effects on receptive minds."

Someone said to him: "O Amir ul-Mu'minin, how is it you do not receive such an effect?" Amir ul-Mu'minin replied: "Woe to you. For death, there is a fixed hour, which cannot be exceeded and a cause, which does not change. Now look, never repeat such talk, which the Shaitan had put on your tongue."²⁷⁷

36. The Shiite in anger and satisfaction

My father, Allah may have mercy upon him, narrated to us from Sa'd bin Abdullah... from Safwan bin Mehran that Abu Abdullah (a) said:

The true believer is he whose rage does not take him out of the right and whose satisfaction does not enter him into the wrong. When he has power, he should not seize more than that which is his right.²⁷⁸

(37) God-fearing is in hearts

My father, Allah may have mercy upon him, narrated to us from Sa'd bin Abdullah... from Ali bin Abdil-Aziz that Abu Abdullah (a) said to him:

O Ali bin Abdil-Aziz, do not be deceived by their weeping. God-fearing is surely in the heart.²⁷⁹

(38) The Imams' commandments to the Shia

Mohammed bin Musa bin al-Mutawakkil, Allah may have mercy upon him, narrated from ... Abdullah bin Sinan that he heard Abu Abdullah (a) saying:

O servants of Allah, I command you to cling to God-fearing. Do not disregard people so that you will not be humiliated. Allah, Powerful and Majestic is He, says in His Book: *Speak righteous words to people. (2:83)*

He (a) then said: Visit the ailed people, participate in their funeral ceremonies, testify for and against them, offer prayer with them in their mosques, and fulfill their rights.

He (a) then said: Some people claim being our followers and acting upon our commandments, but they do not observe the matters of which we order them and do not stop committing the acts that we forbid. Moreover, they divulge our secrets before our enemies, who come to us for interrogating whether we had really said such things. In such cases, we have to deny and disavow everyone who divulges such matters. Thus, our disavowal includes such people.²⁸⁰

(39) The Shia, truthfulness, and faithfulness

Mohammed bin al-Hasan bin al-Waleed, Allah may have mercy upon him, narrated to me from Mohammed bin al-Hasan as-Saffar from Mohammed bin al-Hussein bin Abu al-Khattab... that Abdullah bin Ziyad related:

In Mina, we greeted Abu Abdullah (a) and said, "O son of Allah's Messenger, we are itinerant people. We cannot attend your sessions. Hence, we ask you to give us some advices." The Imam (a) said:

Cling to God-fearing, truthfulness, fulfillment of the trusts that are deposited with you, good company with whoever accompanies you, spread of salutation, and serving of food.

Offer prayers in the mosques of people, visit the ailed, and participate in their funeral ceremonies. My father told me that the adherents of us –the Prophet's household- were the best of their folks. The jurisprudent of any people was the Shiite. The muezzin of any people was the Shiite. The most trustful of any people was the Shiite. The most dependable of any people was the Shiite. Thus, you should carry such characters. Lead people to love us. Do not make them hate us.²⁸¹

(40) The Shia are known from their worship and faces

My father, Allah may have mercy upon him, narrated to us from Ali bin Ibrahim bin Hashim from his father from Ismaeel bin Mehran from Hamran bin Aayun that Abu Abdullah (a) related:

Ali bin al-Hussein (a) was sitting in his house when the door was knocked. He asked one of his bondmaids to open the door. "We are some of your Shia," they shouted from behind the door. As soon as he heard this statement, the Imam jumped so hurriedly that he was about to fall down. When he opened the door, he took back and said:

You are lying. Where are the marks of your faces? Where are the signs of worship? Where are the features of prostration? Our Shia are characterized by their worship and shagginess. Their noses are impaired due to worship, and their foreheads, as well as organs of prostration, are effaced. Their stomachs are atrophied, and their lips are withered. Worship has changed their faces, staying up at nights has fatigued them, and hot weather has affected their bodies. They praise Allah when people are silent, offer prayers when people are asleep, and are sad when people are happy. Their distinctive feature is asceticism. Their wording is mercy and their main concern is Paradise.²⁸²

(41) The Shia and the disavowal of the Jibt and Taghut

Ali bin Ahmed bin Abdullah narrated to us from his father from his grandfather from Ahmed bin Abi Abdullah al-Barqi from his father from Amr bin Shemr from Abdullah that Imam as-Sadiq (a) said:

He who believes in seven things is (regarded as) believer: the disavowal of the Jibt and Taghut²⁸³, the declaration of the divine leadership (of the Imams), the belief of rajaa²⁸⁴, the legality of the temporary marriage, the illegality of the (flesh of) eel, and the illegality of passing the (wet) hands over the slippers (during the ritual ablutions).

(42) Manners of the believers

My father, Allah may have mercy upon him, narrated to us from Abdullah bin Ja'far al-Himyari from Harun bin Muslim from Mas'ada bin Sadaqa:

As he was asked about the clear resoluteness that is seen in the manners of the believers, Abu Abdullah (a) answered:

This is because of the existence of the glory of the Quran in the believers' hearts and the existence of the purity of faith in their chests. They worship Allah, Powerful and Majestic is He, obey Him, and believe the Messenger of Allah.

They asked: What about the stinginess that is noticed in the believers' manners?

He (a) answered: This is because the believers seek only legal earnings. To seek legal earnings is something very hard; therefore, the believers dislike to forsake the things that they exerted all efforts painstakingly to obtain. When they are generous, they spend so properly.

They asked: What are the characters of the believers?

He (a) answered: The believers sleep like the drowned, eat like the ailed, weep like the mother that is bereaved of her child, and sit like the one against whom people are rallied.

They asked: Why are the believers more importunate than others are in the question of marriage?

He (a) answered: This is because the believers restrain their carnal desires and do not violate the others' honors. Besides, they do so in order that their sexual drives will not lead them astray. If a believer gains the legal, he satisfies himself with it and dispends with anything else.

• Imam as-Sadiq (a) also said:

Only the believers enjoy three characters altogether: the knowledge of Allah, knowledge of those whom they like, and knowledge of those whom they dislike.

• He (a) also said:

A believer's power lies in his heart; therefore, he stays up at nights (for worship) and observes fasting during days while his body is weak and thin.

• He (a) also said:

With regard to his religion, the believer is firmer than the unshakable mountains. One can take from the unshakable mountains, while no one can take anything from the beliefs of the believers, for they are so observant and abiding by his religion.²⁸⁵

(43) The believer, the Muslim, and the Muhajir

(The same series of relaters)... The Prophet (s) said:

Do you know why the believers are called so? This is because people can entrust them with their souls and fortunes.

May I tell you about the true Muslims? The true Muslims are those from whose hands –i.e. acts- and tongues –i.e. words- people are saved.

May I tell you about the true Muhajirs? They are those who deserted the sins as well as everything that Allah has forbidden.²⁸⁶

(44) The believer is displeased by his evil deeds

(The same previous series of relaters)... The Prophet (s) said:

He who is displeased by his evil deeds and pleased by his good deeds is believer.²⁸⁷

45. The ugly believer

My father, Allah may have mercy upon him, narrated from Sa'd bin Abdullah from ... Hebbab al-Wasiti that Abu Abdullah (a) said:

It is very ugly for a believer to be humiliated by his desires.

(46) Leprosy is semi-curse

(The same previous series of relaters)... Abu Abdullah (a) said:

Leprosy is semi-curse. Neither we, nor will our descendants and Shia be affected by leprosy.²⁸⁸

(47) The believer is firmer than blocks of iron

(The same previous series of relaters)... from Hussein bin Amr said that Abu Abdullah (a) said:

The believer is firmer than blocks of iron. Iron is changed when it is subjected to fire, while the believer will not be changed even if he is killed, cut by a saw, and then killed anew.²⁸⁹

(48) Allah created the believers from the same origin

Al-Hasan bin Ahmed, Allah may have mercy upon him, narrated from... al-Mufaddhal that Abu Abdullah (a) said:

Allah, Blessed and Exalted is He, has created all the believers from the same origin. No one is added to them and no one of them is excluded. By Allah (I swear), they are like a head for a body and fingers for a hand. If you notice anyone unlike this description, you should know that he is hypocrite.²⁹⁰

(49) Winter is the believer's spring

Mohammad bin Ali Majilwayh, Allah may have mercy upon him, narrated to us from... Mohammed bin Sulaiman ad-Dailami that Abu Abdullah (a) said:

Winter is the believer's spring. Its long nights help the believer offer his rites of worship.²⁹¹

(50) The believer and the worldly misfortunes

(The same previous series of relaters)... from Mohammed bin Ahmed from Muawiya bin Ammar that Abu Abdullah (a) said:

Allah has not insured the believers against the worldly misfortunes. In fact, He insures them against the blindness in the Hereafter²⁹² and the unhappiness –i.e. sightlessness.²⁹³

(51) The believer is not unblessed

(The same previous series of relaters)... from Mohammed bin Ahmed from Saeed bin Ghazwan that Abu Abdullah (a) said:

The believer is not unblessed.²⁹⁴

(52) Qualities of the believer

(The same previous series of relaters)... from Ahmed bin Mohammed from as-Salih Bin Maitham that Abu Abdullah (a) said:

He who enjoys three characters has the qualities of faith in perfect: to tolerate the wrong, to suppress the anger, and to pardon for the sake of gaining Allah's rewards. For anyone who enjoys such characters, Allah will take him to Paradise and will grant him the right to intercede for individuals as many as the individuals of (the tribes of) Rabeaa and Madhar.²⁹⁵

(53) Steadfastness against misfortunes

(The same previous series of relaters)... from Mohammed bin Ahmed from Zaid that Abu Abdullah (a) said:

You will not be considered as believers before you become trustworthy and regard the favor of luxury as misfortune. In fact, to be steadfast against misfortunes is better than to enjoy good health with luxury.

(54) Ethics and moralities of the believer

(The same previous series of relaters)... from Mohammed bin Ahmed that a man asked Abu Abdullah (a) to describe the believer. He (a) said:

The believer enjoys strength with religiousness, determination with lenience, faith with conviction, carefulness with understanding, activity with right guidance, charity with straightforwardness, overlooking with appetite, knowledge with clemency, wit with indulgence, rightful openhandedness, moderation in wealth, temperance²⁹⁶ in poverty, pardon in ability, obedience with advice, godliness in desires, prudence in jihad, praying in concern, and steadfastness against hardship. In shaking disasters, he is solemn. In misfortunes, he is steadfast. In luxury, he is thankful. He does not backbite anyone, pride himself against anyone, or oppress anyone. He shows tolerance when he is oppressed. He does not rupture his relations with his relatives. He is not weak, rude, or coarse. His sight does not precede him,²⁹⁷ his stomach does not disgrace him, and his carnal desire does not dominate him. He does not envy others. He does not scant, waste, or exceed the proper limits. He only economizes.

He supports the wronged and compassions the poor. His own self is in distress because of him, while the people are in ease from him. He does not desire for the dignity of this world and does not worry about people's humiliation.

People are engaged in their concerns while the believer has his own concern. He does not see any blemish in his clemency, any weakness in his opinion, or any waste in his religion.²⁹⁸

He guides him whoever seeks his consultation, helps him who helped him, and refrains from the wrong, the obscene language, and ignorance. These are the moralities of the believer.²⁹⁹

(55) The believer is powerful in the religion

(The same previous series of relaters)... from Mohammed bin Ahmed from Abu al-Alaa that Abu Abdullah (a) said:

The true believer is feared by everything, for he is powerful in the religion of Allah and he does not fear anything. This is the distinctive feature of the believers.³⁰⁰

(56) Everything is submissive to the believer

(The same previous series of relaters)... from Mohammed bin Ahmed from ... Safwan al-Jammal that he heard Abu Abdullah (a) saying:

Everything is submissive to the believer.

He (a) then added:

Allah will cause everything, including vermin, beasts, and birds, to fear the believer if he is sincere to Allah.³⁰¹

(57) In the heavens, the believer gives light as same as the stars'

My father, Allah may have mercy upon him, narrated to us from Sa'd bin Abdullah from Ahmed bin al-Hasan bin Ali bin Faddhal from ... Ammar bin Musa that Abu Abdullah (a) was asked whether the inhabitants of the heavens can see the inhabitants of the earth. He (a) answered:

The inhabitants of the heavens can see only the believers, because they give light like the light of the stars.

Some asked: Can they see the people on this earth markedly?

He (a) answered: No, they cannot. They can only see their lights wherever they go.

He (a) then added: On the Day of Resurrection, every believer will be given five hours during which he will be granted the right of intercession.³⁰²

(58) The believer and his enemy

My father, Allah may have mercy upon him, narrated to us from Sa'd bin Abdullah from ... al-Harithi from Ziyad al-Qandi that Abu Abdullah (a) said:

To see the enemy plunge in the acts of disobedience to Allah is a sufficient victory that Allah bestows upon the servant.³⁰³

(59) The believer is neither coward nor stingy

My father, Allah may have mercy upon him, narrated to us from Sa'd bin Abdullah from ... al-Harithi that Abu Abdullah (a) said:

Anyone who enjoys stinginess, envy, and cowardice cannot be believer. The believer is never coward, stingy, or acquisitive.³⁰⁴

(60) The believer is self-righteous

Mohammed bin al-Hasan bin Ahmed bin al-Waleed, Allah may have mercy upon him, narrated to us from Mohammed bin Yahya al-Attar from one of his companions that Abu Abdullah (a) said:

The believer is self-righteous. He is more sincere with himself than seventy believers.³⁰⁵

(61) The believer has characters from his Lord, Prophet, and Imam

My father, Allah may have mercy upon him, narrated to us from Ahmed bin Idris from Mohammed bin Ahmed bin Yahya bin Imran al-Ash'ari from Sahl bin Ziyad from al-Harith bin ad-Delhath (the servant of Imam ar-Ridha) that Abu al-Hasan (a) said:

A servant will not be a faithful believer before he learns three characters: one from the Lord, one from His Messenger, and one from the Imam. The character that he should learn from Allah is the concealment of secrets. Allah the Glorified says: He knows the unseen and He does not allow anyone to know His secrets... (72:28)

The character that he should learn from the Prophet (s) is that he should treat people courteously. Allah says: Take the surplus, *preach the truth, and keep away from the ignorant ones.* (7:199)

The character that he should learn from the Imam (a) is to be steadfast against situations of misfortune and crises. Allah says: ... and those who *exercise patience in poverty and in distress.* (2:177)³⁰⁶

(62) The intention to do good or bad

My father, Allah may have mercy upon him, narrated to us from Sa'd bin Abdullah from ... Ali bin Saa'ih that Abdullah bin Musa bin Ja'far (a) related:

I asked my father (Imam al-Kadhim) whether the Keeping Angels know the good or bad deed before the servant acts them.

He asked me: Is the smell of the toilet as same as the perfume?

I answered: Of course not.

He (a) said: In the same manner, when a servant intends to do a good deed, his breath becomes sweet-smelling. In this case, the angel on the right³⁰⁷ says to the angel on the left, 'Stop it. He intends to do a good deed.' If the servant does that good deed, his tongue stands for the pen (with which the good deed will be recorded) and his saliva stands for the ink and, hence, the angel will record it for him.

When the servant intends to do an evil deed, his breath becomes stinking. In this case, the angel on the left says to the angel on the right, 'Stop it. He intends to do an evil deed.' If the servant commits that evil deed, his tongue stands for the pen (with which the good deed will be recorded) and his saliva stands for the ink and, hence, the angel will record it against him.³⁰⁸

(63) Amir ul-Muminin describes the sincere

Mohammed bin Salih narrated to me from (...) Abu al-Abbas ad-Dainouri that Mohammed bin al-Hanafiyya related:

Al-Ahnaf bin Qays invited Amir ul-Mu'minin (a) in Basra after the Battle of the Camel. When Amir ul-Mu'minin responded to the invitation, he asked al-Ahnaf to invite his companions, too. Al-Ahnaf did.

After that, some people who were very reverent as if they were worn out skins came in. "O Amir ul-Mu'minin," asked al-Ahnaf, "What happened to those people? Was it because scarce of food or was it because of the terror of war?"

Amir ul-Mu'minin (a) answered:

No, Ahnaf. It was not. Allah, Glorified is He, loved some people who worshipped Him devotedly in this world as if they were under blockade, because He has known their dread of the Day of Resurrection before they have witnessed it. They therefore exerted all their possible efforts in this regard. If they remember that morning when the creatures will be brought before their Lord, they imagine a line comes out of Hell to gather all the creatures before their Lord and imagine a record that is opened before the Witnesses and uncovers all of their sins. Thus, their souls are about to run flowingly, their hearts are about to fly with wings of fear highly, and their minds are as if they are boiling in a cauldron.

They have longed (for meeting Allah) like the longing of the distracted in the murk and they have been distressed because of the fear of that to which they dedicated themselves. Thus, they have become weak-bodied, brokenhearted, gloomy-faced, dry-lipped, and atrophied-stomached. You see them as if they are drunk; they talk in the loneliness of nights and are submissive like worn out skins. They have offered their acts to Allah so sincerely in secret and in public. Their hearts have never felt secure because of their fear of Allah. They have behaved as if they were the guards of the domes of their tributes.

Were you to see them at nights-when the eyes are asleep, the sounds are quiet, and the movements of the birds in their nests are calm-the threatening horror of the Day of Resurrection has deterred them from sleeping, just as Allah says: "***Did the people of the towns think themselves secure from Our wrath that could strike them at night during their sleep? (7:97)***" So, they wake up panic-stricken, hurried to their prayers crying-they, sometimes, weep and sometimes praise Allah. In their places of worship, they weep and resound. At gloomy nights, they weep.

Were you, O Ahnaf, to see them at nights standing on their limbs with the backs bent. They recite the parts of the Quran in their prayers. Their wailing, lamenting, and sighing are

very deep. If they sigh, you think as if the fire (of Hell) has taken them from the throat. If they wail, you think as if the chains are fastened on their necks. If you look at them in days, you see the people who *“walk gently on the earth,” say “good wording to people,” “when addressed by the ignorant ones, their only response is, ‘Peace be with you,’” and “when they come across something impious, they pass it by nobly.”*³⁰⁹ *They have prevented their feet from inspecting the people’s defects, stopped their tongues from mentioning the people’s honors, checked their hearings from interfering in the others’ reference to the wrong, feasted their eyes on turning them away from (looking at) the acts of disobedience to Allah, and directed towards the Abode of Peace-he whoever enters there will be saved from doubt and griefs.*

It seems, O Ahnaf, that you have been engaged by looking at the face of that one which afflicts you with (various sorts of) misfortunes in the very moment you enjoy looking at its flourishing face, and you have been engaged by looking at the drawings of the portico of that lodging, as well as its hanged curtains, while wind and hot weather are charged with its fruits. Nevertheless, that lodging, which is definitely not your permanent abode, has distracted you from (working for) the Final Abode that Allah created from a white pearl, holed rivers, planted trees, cast shadows of its ripen fruits over it, and filled in it with the young women. Then, He will house (permanently) His disciples and obedient people there.

Were you, O Ahnaf, to see them when they will come to their Lord the Glorified. When their mares are stricken, their riding she-camels will make such a nice sound that no one has ever heard its like. A cloud that rains musk and saffron will overshadow them. Their mares will neigh between the plants of the gardens (of Paradise), and their she-camels will take them between the heights of saffron. They will walk gravely on pearls and corals. The curators of Paradise will receive them with the pulpits of basil. A wind from the direction of the Divine Throne will then disperse over them jasmine and daisy. When they approach the portals (of Paradise), Ridhwan³¹⁰ will open them in their faces and they will prostrate themselves for Allah in the courtyard of Paradise.

The All-omnipotent Allah will say to them, “Raise your heads. I have freed you from the burden of worship and housed you in the paradise of contentment.”

If you, O Ahnaf, disregard that which I have previously said, you will be left in the shirts of tar, you will run around in blazing fire and boiling water, and you will be watered very boiling water. On that day, many spines will be broken, many faces will be destroyed, and many will be deformed and beaten on the noses. Likewise, the chains will eat the palms of many, and the bands will cohere with the necks of many.

Were you, O Ahnaf, to see them slipping in the valleys of Hell and climbing the mountains there while they are dressed with pieces of tar and matched to the sinful and the devils. If they call for help against the fire, the scorpions and snakes will attack them.

Were you also to see the caller who will say: “O people of Paradise and its bliss and jewels and garments, you will live forever and you will never die.” Only then, they lose hope completely, the doors will be locked, and the relations will be cut. On that day, many old men will mourn for their old age, many young people will mourn for their youth, and many women will wail for their scandals. Their screens will be torn. On that day, many will be dipped and detained between the layers of Hell. It is a dip that will cause you to dress a garment –after you had dressed linen clothes, drunk water that was cooled on the walls, and eaten the various meals-, which will turn gray every single and smooth hair that you were feeding and will gouge out the eye with which you saw every dear one. This is what Allah has prepared for the criminals and that was what Allah has prepared for the God-fearing.³¹¹

(64) The best of servants

Mohammed bin al-Hasan bin Ahmed bin al-Waleed, Allah may have mercy upon him, narrated to us from Mohammed bin al-Hasan as-Saffar from Ahmed bin Mohammed bin

Khalid from Ismaeel bin Mehran from Saif bin Umaira from Sulaiman bin Ja'far an-Nakh'i from Mohammed bin Muslim and others from ... that Abu Ja'far Mohammed bin Ali al-Baqir (a) said:

As he was asked about the best servants, the Prophet (s) said:

The best servants are those who become happy when they do a good deed, seek Allah's forgiveness when they make a mistake, show gratitude when something is given to them, and pardon when they are enraged.³¹²

(65) Ali is the disciple of Allah

Mohammed bin al-Qasim Alistrabadi, Allah may have mercy upon him, narrated to us from Yousuf bin Mohammed bin Ziyad and Ali bin Mohammed bin Sayyar from their fathers that al-Hasan (Imam al-Askari) bin Ali bin Mohammed bin Ali bin Musa bin Ja'far bin Mohammed bin Ali bin al-Hussein bin Ali bin Abi Talib, peace be upon them all, related that the Prophet (s) said to one of his companions:

You, O Abdullah, should love, hate, support, and antagonize-all for the sake of Allah. You cannot gain the loyalty to Allah except through this way. A man cannot find the taste of faith, no matter how many his prayers and days of fasting are, unless he follows so. Unfortunately, these days, people are fraternizing with each other on the bases of the worldly benefits. Likewise, they love each other and hate each other for the same reason. This will in no means benefit them in the sight of Allah.

The man asked: How can I know whether my support or antagonism was for the sake of Allah? Who is the disciple of Allah so that I will support him, and who is the enemy of Allah so that I will antagonize him?"

The Prophet (s) pointed to Ali (a) and said: Do you see this one?

The man said: Yes, I do.

He (s) said: The supporter of this one is surely the disciple of Allah; therefore, you should support him. The enemy of this one is surely the enemy of Allah; therefore, you should antagonize him. You should support him whoever supports this man, –Ali- even if he is the killer of your father and sons. You should antagonize him whoever antagonizes this man, even if he was your father or your sons.³¹³

(66) The characters of the religious

Al-Hasan bin Ahmed bin Idris, Allah may have mercy upon him, narrated to us from his father from Ahmed bin Mohammed bin Easa from his father from Abdullah bin al-Qasim from his father from Abu Bassir that Abu Abdullah related on the authority of his fathers that Amir ul-Mu'minin (a) said:

The religious people enjoy definite characters due to which they are recognized: telling truth, redemption of trusts, fulfillment of the pledge, infrequency of pride, shyness, regard of the relatives, mercifulness to the weak, rarity of copulation, doing of favors, good mannerism, broad-mindedness, and pursuance of knowledge as well as every matter that takes near to Allah. They **will receive abundant blessings and the best eternal dwelling.**

Tuba –abundant blessings- is the name of a tree that is in Paradise. Its origin is in the house of the Prophet (s). In the house of every believer, there will be a branch of that tree. That branch will carry any desire that occurs to the believers.

If a painstaking rider walks for one hundred years under the shadow of that tree, he will not be able to get out of it. If a crow begins his journey of flight from the lower part of that tree, it will not attain its higher part before it dies out of old age. You should desire for so.

The (true) believer engages himself (in acts and rites of worship to Allah) while people feel restless towards him. When night comes upon him, he takes the face as his bed and prostrates his honorable organs before Allah, Powerful and Majestic is He. He confides to the One Who created him (secretly) to release him (from Hell). You should be like this.³¹⁴

(67) The nobilities of character

Ahmed bin Mohammed bin Yahya al-Attar, Allah may have mercy upon him, narrated to us from his father from Ahmed bin Mohammed bin Easa from Othman bin Easa from Abdullah bin Meskan that Abu Abdullah (a) said:

Allah, Blessed and Exalted is He, has given the Prophet (s) the nobilities of character exclusively. You should test yourselves through such characters. If you have them all, you should thank Allah and seek more. These are ten: conviction, satisfaction, tolerance, thankfulness, clemency, good mannerism, openhandedness, sense of honor, courage, and personality.³¹⁵

(68) Abdul-Azheem al-Hasani and Imam al-Hadi

Ali bin Ahmed bin Musa ad-Daqqaq and Ali bin Abdullah al-Warraaq narrated to us from Mohammed bin Harun as-Sufi from Abu Turab Ubaidullah bin Musa al-Huyani that Abdul-Azheem al-Hasani related:

I visited my master Ali bin Mohammed bin Ali bin Musa bin Ja'far, peace be upon them. When his eyes fell on me, he said: "Welcome, O Abu al-Qasim, you are surely our disciple."

"O son of the Messenger of Allah," I said, "I want to provide my beliefs before you. If they are right, I will maintain until I meet Allah, Powerful and Majestic is He."

"Well," said the Imam (a) "show me."

I began, "Allah, Blessed and Exalted is He, is One. There is nothing like Him. He is out of the two edges-the edge of neutralization and the edge of anthropomorphism.³¹⁶ He is not corporeality, image, accident, or essence. He, Glorified is His Name, is the Maker of the corporalities, the Former of the images, and the Creator of the accidents and the essences. He is the Lord, the Possessor, the Maker, and the Producer of everything. He is All-wise; He neither does the ugly nor does He break the obligatory. I also believe that Mohammed (s) is His servant and messenger as well as the seal of the prophets. No prophet will come forth after him up to the Day of Resurrection. His code is the seal of codes. No code will be enacted after his code up to the Day of Resurrection.

I also believe that the Imams, successors, and lawful leaders after him are Amir ul-Mu'minin Ali bin Abi Talib, al-Hasan, al-Hussein, Ali bin al-Hussein, Mohammed bin Ali, Ja'far bin Mohammed, Musa bin Ja'far, Ali bin Musa, Mohammed bin Ali, and you-my master, peace be upon you all, respectively."

The Imam (a) said: "After me, my son al-Hasan will come. What will people do with his successor?"

"What is that, master?" I asked.

Imam al-Hadi (a) answered: "His appearance will not be seen and his name cannot be mentioned until he comes forth to fill in the earth with justice and fairness in the same way as it would be filled with wrong and injustice."

"I submit to this," I said, "I also declare that the follower of the Imams is surely the disciple of Allah, their enemy is surely the enemy of Allah, the obedience to them is surely the obedience to Allah, and the disobedience to them is surely the disobedience to Allah.

I declare that the Prophet's Midnight Ascension is right, the tomb interrogation is right, Paradise is right, Hell is right, the Path is right, the Balance is right, and ***there is no doubt about the coming of the Hour of Doom and that Allah will raise every one from the graves.***

I declare that the obligatory religious duties, after the (obligatory) loyalty to the Imams, are the prayer, the zakat, the fasting, the hajj, the jihad, the enjoinder of good, the forbiddance of evil, and the keeping of the parents' rights.

This has been my religion, belief, and faith."

Ali bin Mohammed (a) said: "O Abu al-Qasim, this is, by Allah, the very religion that Allah has accepted for His servants; therefore, you should keep it. Allah may strengthen your faith by the true Words in this world and in the life to come."³¹⁷

(69) The Shiite does not deny four matters

Ahmed bin al-Hasan al-Qattan, Allah may have mercy upon him, narrated to us from Ahmed bin Yahya bin Zakariyya from Bakr bin Abdullah bin Habib from Tamim bin Buhloul from Mohammed bin Emara from his father that Ja'far bin Mohammed as-Sadiq (a) said:

He who denies four matters does not belong to our Shia: the Prophet's Midnight Ascension, the tomb interrogation, the creation of Paradise and Hell, and the right of intercession.³¹⁸

(70) To deny the Ascension is to deny the Prophet

Mohammed bin Ibrahim bin Ishaq at-Taliqani, Allah may have mercy upon him, narrated to us from Ahmed bin Mohammed bin Saeed al-Hamadani from Ali bin al-Hasan bin Ali bin Faddhal from his father that Abu al-Hasan Ali bin Musa ar-Ridha (a) said:

He who denies the Prophet's Midnight Ascension is belying the Prophet.³¹⁹

(71) The true believer

Abdul-Wahid bin Mohammed bin Abdous al-Attar an-Nisapuri, Allah may please him narrated to us from Ali bin Mohammed bin Qutaiba from al-Fadhl bin Shathan that Ali bin Musa ar-Ridha (a) said:

For anyone who declares the oneness of Allah, denies His being anthropomorphized, deems Him far above that whichever does not fit Him, declares that might, power, will, volition, creation, authority, and acts-all are in the possession of Allah, believes that the acts of the servants (the planning for the acts, not their bringing into being) are created, declares that Mohammed (s) is the messenger of Allah and Ali and the Imams who follow him are the arguments of Allah (against the creatures), supports their disciples, antagonizes their enemies, avoids committing the grand sins, believes in rajaa and the two mut'as, and has faith in the Prophet's Midnight Ascension, the tomb interrogation, the Divine Pool, the right of intercession, the creation of Paradise and Hell, the Path, the Balance, the raising from the death, and the Resurrection, he is surely believer and one of our Shia-the Shia of the Prophet's household.³²⁰

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Aassim bin Hamid
Abdirrahman bin Kuthair al-Hashimi
Abdul-Azheem al-Hasani
Abdullah
Abdullah bin Aamir
Abdullah bin al-Qasim
Abdullah bin Amr bin al-Ash'ath
Abdullah bin Hemmad al-Ansari
Abdullah bin Ja'far
Abdullah bin Ja'far al-Himyari
Abdullah bin Jibilla al-Kinani
Abdullah bin Meskan
Abdullah bin Sinan
Abdullah bin Ziyad
Abdullah bun Musa bin Ja'far
Abdul-Wahid bin Mohammed al-Attar
Abu al-Abbas (as-Saffah)
Abu al-Abbas ad-Dainouri
Abu al-Alaa
Abu al-Miqdam
Abu al-Qasim
Abu Bassir
Abu Ja'far ad-Dawaniqi
Abu Mohammed al-Ansari
Abu Ubaida al-Hetthaa
Ahmed bin Abdullah
Ahmed bin Abi Abdullah al-Barqi
Ahmed bin al-Hasan al-Qattan
Ahmed bin al-Hasan bin Ali bin Faddhal
Ahmed bin Idris
Ahmed bin Mohammed
Ahmed bin Mohammed al-Barqi
Ahmed bin Mohammed al-Khezzaz
Ahmed bin Mohammed bin Easa
Ahmed bin Mohammed bin Khalid
Ahmed bin Mohammed bin Saeed al-Hamadani
Ahmed bin Mohammed bin Yahya al-Attar
Ahmed bin Yahya bin Zakariyya
Al-Abbas bin Marouf
Al-Ahnaf bin Qays
Al-Alaa bin Fudhayl
Al-Asbagh bin Nubata
Al-Barqi
Al-Fadhil bin Shathan
Al-Harith bin Ad-Delhath
Al-Harithi
Al-Hasan bin Ahmed
Al-Hasan bin Ahmed bin Idris
Al-Hasan bin Ali al-Kufi

Al-Hasan bin Ali bin Faddhal
Al-Hasan bin Mahboub
Al-Hussein bin Khalid
Al-Hussein bin Mohammed bin Aamir
Al-Hussein bin Saif
Al-Hussein bin Yazid an-Nawfali
Ali bin Abdul-Azeez
Ali bin Abdullah al-Warraaq
Ali bin Ahmed bin Abdullah
Ali bin Ahmed bin Musa ad-Daqqaq
Ali bin al-Hasan bin Ali bin Faddhal
Ali bin al-Hussein as-Sa'dabadi
Ali bin Hassan al-Wasiti
Ali bin Ibrahim
Ali bin Ibrahim bin Hashim
Ali bin Mabad
Ali bin Mohammed bin Qutaiba
Ali bin Mohammed bin Sayyar
Ali bin Riaab
Ali bin Saaih
Ali bin Salem
Al-Mu'alla bin Khunais
Al-Mufaddhal
Al-Mufaddhal bin Omar
Al-Mufaddhal bin Qays
Al-Mufaddhal bin Ziyad al-Abdi
Ammar bin Musa
Amr bin Abi al-Miqdam
Amr bin Shemr
As-Salih bin Maitham
As-Sindi bin Mohammed
Bakr bin Abdullah bin Habib
Eban bin Othman
Hamran bin Aayun
Harun bin Muslim
Hebbab al-Wasiti
Homam
Hussein bin Amr
Ibn Abi Nejran
Ibn Abi Umair
Ibn Faddhal
Ibrahim bin Hashim
Ismaeel bin Mehran
Ja'far bin Mohammed bin Malik al-Fazari
Ja'far bin Mohammed bin Masrouf
Jabir al-Ju'fi
Mas'ada bin Sadaqa
Mohammed bin Abi al-Qasim
Mohammed bin Abi Umair
Mohammed bin Ahmed

Mohammed bin Ahmed bin Ali
Mohammed bin Ahmed bin Yahya al-Ash'ari
Mohammed bin Ajlan
Mohammed bin al-Hanafiyya
Mohammed bin al-Hasan as-Saffar
Mohammed bin al-Hasan bin al-Waleed
Mohammed bin al-Hasan bin Shamoun
Mohammed bin al-Hussein bin Abi al-Khattab
Mohammed bin al-Hussein bin Zaid
Mohammed bin Ali
Mohammed bin Ali al-Kufi
Mohammed bin Ali bin Al-Hussein bin Babawayh
Mohammed bin Ali Majilwayh
Mohammed bin al-Qasim Alistrabadi
Mohammed bin Easa
Mohammed bin Easa bin Ubaid
Mohammed bin Emara
Mohammed bin Hamran
Mohammed bin Harun as-Sufi
Mohammed bin Ibrahim bin Ishaq at-Taliqani
Mohammed bin Musa al-Mutawakkil
Mohammed bin Muslim
Mohammed bin Qays
Mohammed bin Salih
Mohammed bin Sinan
Mohammed bin Sulaiman ad-Dailami
Mohammed bin Yahya
Mohammed bin Yahya al-Attar al-Kufi
Mohammed bin Yahya bin Said
Muawiya bin Ammar
Muhajir Abu al-Hasan
Musa bin Imran An-Nakh'i
Othman bin Easa
Sa'd bin Abdullah
Saeed bin Ghazwan
Safwan al-Jammal
Safwan bin Mehran
Sahl bin Ziyad
Saif bin Umaira
Sulaiman bin Amr
Sulaiman bin Ja'far an-Nakh'i
Tamim bin Buhloul
Ubaidullah bin Musa al-Huyani
Ya'qoub bin Yazid
Yousuf bin Mohammed bin Ziyad
Zaid
Zaid bin Arqam
Zharif bin Nasih
Ziyad al-Qandi

SHEIKH AS-SADUQ
FADHAAIL USH-SHI'A (THE MERITS OF THE SHIA)

Translated by:

Badr Shahin

In the Name of Allah, the Compassionate the Merciful

All Praise is Due to Allah, the Lord of the Worlds.

All Blessings be upon Mohammed and His Immaculate Household

Abu Ja'far Mohammed bin Ali bin al-Hussein bin Musa bin Babawayh (the compiler of this book) says:

1. Ali's rank is as same as the Prophet's

My father, Allah may please him, related to us from Abdullah bin al-Hussein al-Mueddib from Ahmed bin Ali al-Isfahani from Mohammed bin Aslam at-Tusi from Abu Rajaa from Hemmad bin Zaid from Abdirrahman as-Sarraj from Nafii that Ibn Omar said:

When we asked him about Ali bin Abi Talib, the Prophet (s) was angry and said:

Why do some people mention that one whose rank in the sight of Allah is as same as mine?³²¹

He who loves Ali loves me, and Allah will accept him who loves me, and whomever Allah accepts will be rewarded with Paradise.

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

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

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

Whoever loves Ali, Allah will give him his record (of deeds) in his right hand³²² and will call him to account in the same way as He calls His prophets.

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

Whoever loves Ali, Allah will give him in marriage women of Paradise as many as the arteries of his body, will grant him the right to intercede for eighty individuals from his family members, and will give him women and cities of Paradise as many as the hairs of his body.³²³

Whoever loves Ali, Allah will send the Angel of Death to him in the same way as He sends him to the prophets, will save him from the horrible interrogation of Munkar and Nakeer, will lighten his heart, will whiten his face, and will join him with Hamza; the master of the martyrs.³²⁴

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

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

Whoever loves Ali will be called 'the prisoner of Allah' in the heavens and the earth.³²⁵

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

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

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

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

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

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

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

Whoever dies on the love for the family of Mohammed, I guarantee for him a place in Paradise with the prophets.³²⁶

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

((Abu Rajaa commented: Hammad bin Zaid used to take pride in this, for he considered it as the only hope.))³²⁷

2. The merit of the love for the family of Mohammed

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

The love for my household and me will help in seven situations whose horrors are enormous: at death, in the grave, in the Resurrection, in the Recorded Account, in the Judgment, in the Balance, and on the Path.³²⁸

3. The Shia will be the most sure-footed on the Path

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

The most sure-footed of you on the Path will be the most loving for my household.³²⁹

4. The love for Ali is in the believer's heart

Al-Hussein bin Ibrahim, Allah may have mercy upon him, narrated from Ahmed bin Yahya from Bakr bin Abdullah from Mohammed bin Ubaidullah from Ali bin al-Hakam from Husham from Abu Hamza ath-Themali that Abu Ja'far Mohammed bin Ali relates on the authority of his fathers, peace be upon them all, that the Prophet (s) said to Ali:

For any believer who has the love for you fixed in his heart, if one of his feet slips on the Path, the other will be firm so that Allah will take him to Paradise for his love to you.³³⁰

5. The Shia will have security and faith

Ali bin Mohammed bin al-Hasan al-Qizwini (Abu al-Hasan Ibn Maqbara) narrated to us from Mohammed bin Abdullah bin Aamir from Essam bin Yousuf from Mohammed bin Ayyoub al-Kelabi from Amr bin Sulaiman from Abdullah bin Imran from Ali bin Zaid from Saeed bin al-Musayyab from Zaid bin Thabit that the Prophet (s) said:

For anyone who loves Ali in his lifetime and after his death, Allah will grant him security and faith as long as the sun rises and sets. Anyone who hates Ali in his lifetime and after his death will die as if he has never been Muslim and will be called to account for his deeds.³³¹

6. People will be interrogated about the love for the Prophet's family

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

On the Day of Resurrection, a servant's feet will not move before he is asked about four matters. He will be asked how he had spent the age of his youth, how he had finished his age, what earnings he had got and where from he had got them and how he had spent them, and he will be also asked about his affection to us; the Prophet's family.³³²

7. The Shia enjoy ranks higher than the angels'

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

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

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

The Prophet (s) answered: Those are Ali, Fatima, al-Hasan, al-Hussein, and I. We were in the pavilion of the Divine Throne praising Allah. The angels were imitating us. That was two thousand years before the creation of Adam.

When He created Adam, Allah, Powerful and Exalted is He, ordered the angels to prostrate themselves before him. Allah did not include us in this order. All of the angels therefore prostrated except Eblis who rejected to prostrate.

Referring to the five individuals whose names are recorded on the pavilion of the Divine Throne, Allah said to Eblis, ‘Was it because of your pride or are you one of those who are exalted?’

Thus, we are the doors that take to Allah. We guide the followers of the right path. For him whoever loves us, Allah will love him and house him in His Paradise. For him who hates us, Allah will hate him and house him in Hell. Only do the legitimate sons love us.³³³

8. The Shia’s ranks in the sight of the Imams

Abdullah bin Mohammed bin Abdul-Wahab narrated to us from ... Mohammed bin Hamran from his father that Abu Abdullah Ja’far bin Mohammed as-Sadiq (a) related:

One day, my father and I went out to the mosque. We met some people who were taking the place between the tomb and the mimbar. My father approached and greeted them. He then said:

I, by Allah, love you as well as your smells and souls. Hence, help us keep on so by means of your piety and diligence. You should know that the loyalty to us cannot be obtained except by means of piety and diligence. He who follows someone should imitate his deeds. You are the Shia of Allah, you are the supporters of Allah, and you are the foremost forerunners, the last forerunners, the foremost to the love for us in this world, and the foremost to win Paradise on the Last Day.

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

More than once, Amir ul-Mu'minin (a) said to Qanbar,³³⁴ ‘Be happy and announce this good news. When the Prophet (s) died, he was discontent with all of the individuals of his umma except the Shia.

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

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

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

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

Everything has desire. The desire of this world is our Shia’ living in it.

By Allah I swear, had it not been for your existence on this earth, your dissidents would not have enjoyed the pleasures of their fortunes. Nevertheless, they will not have anything in the world to come. Any Nasibi, no matter how diligently he worships and works, is included in this Verse: **“On that day, the faces of some people will be humbly cast down, troubled and tired as a result of their deeds in the past. They will suffer the heat of the blazing fire.” (26:2-3) The response of the prayer of your dissidents is yours. Anyone of you who asks one request from Allah will have one hundred requests settled. Anyone of you who asks one question will have one hundred questions answered. Anyone of you who supplicates to Allah once will have the reward of one hundred supplications. Anyone of you who acts one**

good deed will have it doubled many times. As for anyone of you who commits an evil act, Mohammed (s) will be his advocate.

By Allah I swear, the fasting ones among you will luxuriate in the gardens of Paradise and the angels keep on praying for them to win (Paradise) until they break their fasting. You all are surely the people of the advocacy and the loyalty to Allah. You will not have fear and will not be grieved. You all will be in Paradise; hence, compete with each other in doing good acts.

After us, no one will be nearer to the Divine Throne of Allah than you will on the Day of Resurrection. Were it not for that you might fail, suffer your enemies' gloating over you, and people might not accept it for you, the angels would greet you in groups.

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

• Mohammed bin al-Hasan bin al-Waleed, Allah may have mercy upon him, reported to me this narration after he had related it to al-Hussein bin al-Hasan bin Eban, al-Hussein bin Saeed, Mohammed bin Abi Umair, Ali bin Abi Hamza, and Abu Bassir respectively. Although the contents are nearly the same, this narration includes some paragraphs, which were not in the other one.³³⁵

9. Our Shia are the masters and the highborn

Abu Tharr, Allah may please him, related:

I saw the Prophet (s) strike on the shoulder of Ali bin Abi Talib (a) and say:

O Ali, he who loves us is the true Arab and he who hates us is the infidel. Our Shia are the masters, the highborn, the honorable, and the legitimate. Only are our Shia and we following the religion of Abraham (a). The remaining people are all out of it –i.e. the religion of Abraham-. Allah and His angels are surely destroying the evil deeds of our Shia in the same way as an axe destroys the building.³³⁶

10. The love for Ali consumes the evil deeds

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

The love for Ali bin Abi Talib consumes the evil deeds in the same way as fire consumes wood.³³⁷

11. The Shia will be on luminous stages

(The same previous series of relaters)... from Mustafad bin Yahya from Zakariyya from Yahya bin Eban al-Qammat from Mohammed bin Ziyad that Aamir al-Juhani related:

The Prophet (s) entered the mosque while we, including Abu Bakr, Omar, Othman, and Ali, were sitting there. He sat next to Ali (a) and looked to the right and left.

He (s) then spoke:

There will be some men standing to the right and left of the Divine Throne on luminous stages. Their faces will be glittering.

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

He (s) said: Sit down.

Omar, then, repeated the same question of Abu Bakr, and the Prophet (s) repeated the same answer.

As he noticed the answers of the Prophet (s) to these two men, Ibn Mas'oud stood up and said: O Allah's Messenger, describe them for us so that we will recognize them.

The Prophet (s) stroke the shoulder of Ali and said: They will be this man and his Shia. They will be the winners.³³⁸

12. The Shia will not be punished for their loyalty to the Imams

Mohammed bin Musa bin al-Mutawakkil, Allah may have mercy upon him, narrated to us from Abdullah bin Ja'far al-Himyari from Ahmed bin Mohammed from al-Hasan bin Mahboub from Husham bin Salem from Habib as-Sejistani from Abu Ja'far (Imam al-Baqir) that the Prophet (s) said:

Allah, Powerful and Majestic is He, said: I will punish every Muslim group who recognized the leadership of any unjust ruler whom is not selected by Allah, even if the individuals of such a group are pious and God-fearing. I will, likewise, forgive every Muslim group that recognized (only) the leadership of the just imams whom are appointed by Allah, even if the individuals of such a group are wronging (themselves) and committing bad deeds.³³⁹

13. The Shia are the people of Allah's preference and mercy

Mohammed bin al-Hasan bin Ahmed bin al-Waleed, Allah may have mercy upon him, narrated to us from ... al-Mufaddhal from Abu Hamza that Abu Abdullah (a) said:

You are the people of Allah's greeting and salutation. You are the people of Allah's preference and mercy, Allah's success and guard, and the advocacy and the obedience to Allah. No judgment will be maintained for you. No fear and no sadness will affect you.³⁴⁰

14. The Shia are not subject to the record

Abu Hamza narrated that he heard Abu Abdullah Ja'far bin Mohammed (a) saying:

By way of Allah's guard and protection, the Shia are not subject to the record (of the good and evil deeds).³⁴¹

15. The Shia of Ali are the true pious

Abu Hamza narrated that he heard Abu Abdullah (a) saying:

I know some people whom Allah has forgiven, accepted, guarded, compassionated, protected against any evil, supported, guided to every right matter, and taken them to the highest places.

Some asked: Who are they, Abu Abdullah?

He (a) said: These are our pious Shia: the adherents of Ali (a).³⁴²

16. The Shia are witnesses on people

Abu Abdullah (a) said:

We are witnesses on our Shia, and our Shia are witnesses on people. Due to the testimony of our Shia, people will be rewarded or punished.³⁴³

17. The rank of Ali's adorers in the sight of Allah

My father, Allah may have mercy upon him, narrated from Sa'd bin Abdullah from Ahmed bin Mohammed bin Khalid from al-Qasim bin Yahya from his grandfather al-Hasan bin Rashid from Abu Bassir from Abu Abdullah (a) that the Prophet (s) said:

O Ali, Allah has bestowed upon you with the love of the poor and the oppressed on this earth. You have accepted them as brothers and they have accepted you as their imam. Blessed are they who loved and believed you. Woe to them who hated and belied you.

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

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

O Ali, the people who love you are every repentant and keeper (of his promises) as well as every wearer of shabby clothes³⁴⁴ whose supplications are utterly answered by Allah.

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

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

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

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

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

O Ali, your brothers will be happy in three situations: when they go out of their graves while you and I will be their witnesses, when they encounter the tomb interrogation, and when they encounter the Presentation and the Path when the other people will not find answers as they will be asked about their faith.

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

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

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

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

O Ali, you will have a treasure in Paradise. You are the two-horned³⁴⁵ of this nation. Your Shia are known as Hezbollah (the Party of Allah).

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

O Ali, I will be the first one who shakes off the dust from the head³⁴⁶ and you will be with me. Then the other creatures will do.

O Ali, your Shia and you will be the guardians of the Divine Pool. You will water whomever you like and prevent whomever you dislike. You are the saved on the Day of the Grand Horror. You will be under the shadow of the Divine Throne. People will panic, but you will not panic. People will be sad, but you will not be sad. You are the only intendeds in Allah's saying: ***“But those to whom We have already promised blessings will be far away from Hell. They will not even hear the slightest sound from it while enjoying the best that they can wish for in their everlasting life. They will not be affected by the great terror. The angels will come to them with this glad news: ‘This is your day which was promised to you.’ (21:101-3)”***

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

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

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

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

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

O Ali, in the Torah and the Gospel, your Shia and you are mentioned in a good reference. Ask the people of the Torah and the people of the Kitab³⁴⁷ to tell you about ‘Eli’; yet, you are well versed in the Torah and the Gospel. The scripturalists honor Eli, but they do not know his Shia. They know him as much as that which is recorded in their books.

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

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

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

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

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

O Ali, tell them that Allah is pleased with them, takes pride in them before the angels, looks at them every Friday with His mercy, and orders the angels to seek His forgiveness to them.

O Ali, do not turn away from supporting them who loved you because they had heard that I love you and took their love for you as a belief that takes them nearer to Allah, gave you their pure affection of their hearts, preferred you to their fathers, brothers, and sons, pursued your path, stood all the misfortunes for our sake, rejected everything for backing us, sacrificed their souls for us, and endured harm, insult, and bitterness for our sake. Therefore, be merciful to them and satisfy yourself with them, for Allah has chosen them for us out of His knowledge from among the creatures, created them from the same clay from which He created us, deposited with them our secret, bound their hearts to acknowledge our right, comforted their hearts, and made them cling to our tie. They never prefer the dissidents to us even if this takes the worldly pleasures away from them and causes the Shaitan to inflict them with misfortunes. As Allah supported and led them to the right way, they have held fast to Him while people are plunging in the floods of deviation and perplexed in the midst of passions. They could not see the right path and that which has come from Allah; therefore, they begin and end their day with the wrath of Allah. On the other side, your Shia are on the course of right and straightforwardness. They do not like the company of those who dissented them. The world is not their concern and they are not its concern.

These are surely the lanterns of gloom. These are surely the lanterns of gloom. These are surely the lanterns of gloom.³⁴⁸

18. Allah honors the young Shiites and reverences their old men

Mohammed bin al-Hasan bin Ahmed bin al-Waleed, Allah may have mercy upon him, related to us from Mohammed bin al-Hasan as-Saffar from Ebbad bin Sulaiman from Mohammed bin Sulaiman that his father Sulaiman ad-Dailami (of Daylam) said:

I was with Abu Abdullah (a) when Abu Bassir, who was out of breath, came in. When he took his seat, Abu Abdullah (a) asked him:

“O Abu Mohammed, what for was your breathlessness?”

He answered: “May Allah make me your sacrifice, son of Allah's Messenger. I grew old, my bones grew thin, and time of my death is about to fall. Still, I do not know what I will face in my life to come.”

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

He answered: “May Allah make me your sacrifice, why should I not say it?”

The Imam (a) said: “O Abu Mohammed, have you not known that Allah, Blessed and Exalted is He, honors the youth among you and reverences the old ones?”

He said: “May Allah make me your sacrifice, how does Allah honor the youth and reverence the old ones?”

The Imam (a) said: “Allah will not punish the youth out of His honoring them and will not settle an account with the old men out of His reverencing them.”

He said: “May Allah make me your sacrifice. Is this peculiarity granted (to us) exclusively or is it general for the community of Tawhid –believing in Allah’s oneness-?”

The Imam said: “No, by Allah. It is peculiar for you, not the general (Muslims).”³⁴⁹

He said: “May Allah make me your sacrifice. We have been called with a name due to which our backs have been broken, our hearts have been dead, and the governors have deemed lawful to kill us-all for a narration that their scholars have related.”

The Imam (a) said: “You mean Rafidah, do you not?”³⁵⁰

He answered: “Yes, I do.”

The Imam (a) said: “No, by Allah. It was not they who named you so. It was, in fact, Allah Who chose this name for you. O Abu Mohammed, have you not known that there were seventy men among the Israelites who rejected the Pharaoh and his people when their deviation had been proved to them? Accordingly, they joined Moses (a) when they knew his having been the right party. Because they rejected the Pharaoh, the party of Moses called them the Rafidah –the rejecters-. They were the best worshippers among the individuals of the party of Moses. Besides, they were the most affectionate of Moses, Aaron, and their descendants.

Then, Allah, Powerful and Majestic is He, ordered Moses, by way of revelation, to record this name for those people in the Torah, for He has chosen it for them. Moses (a) did. Allah then saved this name so as to use it for you.

O Abu Mohammed, the others rejected the good and you have rejected the evil and held fast on the good.

As people went in various directions and separated into different sects, you went in with the household of your Prophet Mohammed (s). You thus opted for what Allah has opted, chosen what Allah has chosen, and wanted what Allah has wanted.

Enjoy the good tidings. Surely, enjoy the good tidings. You are, by Allah, the compassionate ones whose righteous deeds will be accepted and wrongdoings will be overlooked. For him whoever does not come to Allah, on the Day of Resurrection, with the same beliefs that you have, his good deeds will not be accepted and his wrongdoings will not be overlooked.

O Abu Mohammed, have I made you happy?”

He said: “May Allah make me your sacrifice. I seek more from you.”

The Imam (a) said: “O Abu Mohammed, there are definite angels of Allah, Powerful and Majestic is He, whose mission is to unload the sins that our Shia carry on their backs in the same way as wind causes the leaves of trees to fall down in the season of fall. This is the meaning of Allah’s saying: *‘The angels glorify their Lord with His praise and seek forgiveness... (42:5)’ for the believers.*

The angels, by Allah, seek forgiveness for you exclusively. O Abu Mohammed, have I made you happy?”

He said: “May Allah make me your sacrifice. I seek more from you.”

The Imam (a) said: “O Abu Mohammed, Allah has referred to you in His Book. He says: ‘Among the believers, there are people who are true in their promise to Allah. Some of them have already passed away and some of them are waiting. They never yield to any change. (33:23)’ You have fulfilled the pledge under which Allah put you concerning the loyalty to us. You have not substituted anything for us. If you had not done it, Allah would have

rebuked you in the same way as He rebuked the others. He, Glorified is His mention, says: 'We did not find many among them keeping their promises. However, We did find many evil-doers among them. (7:102)' O Abu Mohammed, have I made you happy?"

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

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

O Abu Mohammed, have I made you happy?"

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

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

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

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

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

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

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

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

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

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

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

The Imam (a) said: "O Abu Mohammed, Allah has referred to you in His Book. He says: '(One who obeys Allah and the Messenger is) the friend of the prophets, saints, martyrs, and the righteous ones to whom Allah has granted His favors. They are the best friends that one can have. (4:69)' The Prophet Mohammed (s) is one of the prophets, we –the Imams- are the saints and the martyrs, and you are the righteous ones. Hence, you should be true righteous so as to meet the quality that Allah has ascribed to you. ***Have I made you happy?"***

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

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

enjoy Paradise. You will be saved if you will be decided to be in Hell. Have I made you happy?”

He said: “May Allah make me your sacrifice. I seek more from you.”

The Imam (a) said: “O Abu Mohammed, every single Verse that refers to Paradise and mentions its people is only speaking of us as well as our Shia. Likewise, every single Verse that censures some people and leads to Hell is only referring to our enemies as well as those who disagree with us. *Have I made you happy?*”

He said: “May Allah make me your sacrifice. I seek more from you.”

The Imam (a) said: “O Abu Mohammed, no one is following the religion of Abraham (a) except us and our Shia. All the others are away from it. *Have I made you happy, Abu Mohammed?*”³⁵¹

19. The Shia will enter into Aqaba for their loyalty

My father, Allah may have mercy upon him, narrated to me from Sa'd bin Abdullah from Ebbad bin Sulaiman from Mohammed bin Sulaiman from his father from Eban bin Taghlib that he asked Abu Abdullah (a): “May Allah make me your sacrifice. What is the meaning of ‘*Yet, he has not entered into Aqaba –obstacle-? (90:11)*’” The Imam (a) answered:

Only he whom Allah grants favor through the loyalty to us will pass that Aqaba. We are that Aqaba. He who enters into that Aqaba will be saved.

The Imam kept silent for a while, then said: May I tell you about another piece of knowledge that is better for you than the world along with all that which is in it?

I said: “Yes, you may. Allah make me your sacrifice.”

He said: “It is the setting free of a slave. (90:13)” All people are the slaves of this world except your acquaintances and you. Allah, Powerful and Majestic is He, will set you free from Hell because of your loyalty to us-the Prophet’s household.³⁵²

20. The Shia are pale-faced because of the mention of Allah

(The same previous series of relaters)... from Sulaiman ad-Dailami related from Abu Bassir from Abu Abdullah (a) that Amir ul-Mu'minin (a) said:

I am the shepherd-the shepherd of people. Is it acceptable that a shepherd does not identify his sheep?

Juwairiya stood up and asked: O Amir ul-Mu'minin, who are your sheep?

He (a) answered: My sheep are pale-faced and dry-lipped because of the mention of Allah.³⁵³

21. Allah created the believers from His light

(The same previous series of relaters) ... from Sulaiman from Othman bin Aslam that Muawiya ad-Duhani said:

I asked Abu Abdullah (a): Allah may make me your sacrifice. What is the meaning of the saying that I have heard from you?

The Imam (a) asked: Which one?

I said: (Your saying) The believer sees through the light of Allah.

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

22. The Shia’s acknowledgement of the Immaculate Imams

(The same previous series of relaters)... from Sulaiman that Dawoud ar-Raqqi said:

When I was before Abu Abdullah (a) I said to him: Allah may make me your sacrifice. Regarding the Holy saying of Allah, “I am All-forgiving to him who repented, believed, and

did righteous acts then followed the right guidance, (20:82)” what is that right guidance, which comes after repentance, faith, and the righteous acts?

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

23. The Shiite worships Allah while standing or sitting

My father, Allah may have mercy upon him narrated from Sa’d bin Abdullah from Ebbad bin Sulaiman that Sadir as-Sayrafi said:

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

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

He (a) said: When the time of the prayer comes while our disciple is asleep, two angels whom were created in the earth and had never ascended to the heavens or seen the kingdom there will offer prayers next to him so as to awaken him. Allah will record the reward of the prayers of these two angels for that disciple. A single rak’a that is offered by these angels is equal to one thousand prayers that are offered by people.

When Allah seizes the soul of our disciple, his two angels ascend to the heavens and say, ‘O our Lord, Your servant (so-and-so) has withdrawn from worship and taken in full his life. You, however, are more knowledgeable with this matter than we are. Allow us to worship you in the horizons of Your heavens and the extremes of Your lands.’

Allah, then, says to them -in a form of revelation-, ‘In My heavens, there are many who worship Me while I am not in need for their worship. In fact, it is they who are in need for worshipping Me. On My lands, likewise, there are many who worship me so properly; yet, I have not created anything that is needier for Me than they are. Hence, descend to the grave of my disciple.’

They will say, ‘O our Lord, who is that one who is enjoying Your love for him?’

Allah will answer them -in a form of revelation-, ‘That one is he who has put himself under the pledge of being loyal to Mohammed; My servant, his successor, and their descendants. Descend to the grave of My disciple (so-and-so) and offer prayers there until I resurrect him for the Day of Resurrection.’

The angels then descend to offer prayers at the grave until Allah resurrects him. Allah will record the reward of the prayers of these two angels for that disciple. A single rak’a that is offered by these angels is equal to one thousand prayers that are offered by people.

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

He (a) said: No, Sadir. This is too far (from the truth). On the Day of Resurrection, our disciple will seek security -for others, probably- from Allah and Allah will grant him (that security).”³⁵⁴

24. The Angel of Death pities for the Shiite

(The same previous series of relaters) ... Sadir said:

I asked Abu Abdullah (a): Allah may make me your sacrifice, son of Allah’s Messenger. Is the believer coerced to have his soul seized?

He (a) said: No, by Allah. When the angel of death attends for seizing his soul, the believer shows impatience. There, the angel of death says to him: “O disciple of Allah, do not be worry. I swear by Him Who sent Mohammed (a) with the truth, I am more compassionate and kinder to you than a merciful father to his son. Open your eyes and look.” In these moments, the believer will see the Messenger of Allah, Amir ul-Mu'minin, Fatima, al-Hasan, al-Hussein, and the Imams, peace be upon them all, in front of him. The angel will say to

him: “Those are your companions.” Then, a caller from the direction of the Divine Throne will call at his soul: *“O soul that is serene –to Mohammed and his household-, return to your Lord well pleased -with the loyalty to the Prophet’s household- and He will please you –by means of the reward-. Enter among My servants –who are Mohammed and his household- into My Paradise.”* (89:27-30)

Then, nothing will be more preferable for that believer than the sneaking of his soul and joining the caller.³⁵⁵

25. The Shia on the Day of Resurrection

My father, Allah have mercy upon him, narrated to me from Sa’d bin Abdullah... from Muawiya bin Ammar from Ja’far bin Mohammed from his father from his grandfather that the Prophet (s) said:

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

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

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

The Prophet (s) said: “They are martyrs, but not the martyrs that you know.”

Omar asked: “Are they the prophets?”

The Prophet (s) said: “They are prophets, but not the prophets that you know.”

Omar asked: “Are they the successors of the prophets?”

The Prophet (s) said: “They are successors of the prophets, but not the successors that you know.”

Omar asked: “Are they from the heavens or the earth?”

The Prophet (s) said: “They are from the earth?”

Omar said: “Tell me, who are they?”

The Prophet (s) pointed to Ali (a) and said: “They are this one and his Shia. No one from Koreish hates him except the bastard, no one of Ansar hates him except the Jew, no one from the Arabs hates him except the whorson, and no one from the human beings hates him except the scoundrel.

O Omar, he who claims he loves me while he hates Ali is surely lying.³⁵⁶

26. The prophets, angels, and martyrs will envy the Shia

Mohammed bin al-Hasan bin Ahmed bin al-Waleed, Allah may have mercy upon him, related to me from Mohammed bin al-Hasan as-Saffar... from Mohammed bin Qays and Aamir bin as-Simt from Abu Ja’far (a) that the Prophet (s) said:

On the Day of Resurrection, some people dressing clothes of light with luminous faces whom will be identified by the signs of prostration will come. They will overstep the rows until they stand in front of the Lord of the worlds. The prophets, angels, martyrs, and righteous people will envy them.

Omar bin al-Khattab asked: O Allah’s Messenger, who are they whom the prophets, angels, martyrs, and righteous men will envy?

The Prophet (s) answered: They will be our Shia, and Ali will be their imam.³⁵⁷

27. When he comes out of the grave, the Shiite’s face is like full moon

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

O Ali, all the souls of my people, including the children and the old, were shown before me before the creation of their bodies. I passed by you and your Shia, and sought Allah’s forgiveness for you.

Ali said: O Allah's Prophet, tell me more about them.

The Prophet (s) said: Yes, Ali. When your Shia and you will come out from your graves, your faces will be as bright as the full moon, your hardships will be alleviated, your griefs will be taken away from you, and you will be in the shadow of the Divine Throne. People will be fearful, but you will not, and will be sad, but you will not. A dining table will be installed for you while people will be called to the judgment.³⁵⁸

28. The relief, contentment, and glad tidings are for the Shia of Ali

My father, Allah may have mercy upon him, said that Ahmed bin Idris narrated to them that Ya'qoub bin Yazid narrated to them from Mohammed bin Abi Umair that Mohammed al-Qibtti said that he heard Abu Abdullah (a) saying:

People disregarded the Prophet's saying about Ali on that day in Ghadir Khumm and disregarded his saying on that day in the chamber of Ummu Ibrahim. The Prophet (s) felt pain in his leg and people came to visit him. Ali (a) as well, came to see him, but people did not give him an opportunity to see the Prophet (s) due to their crowds.

When the Prophet (s) noticed this thing, he said:

O people, these are my household. You are disregarding them while I am alive among you. By Allah I swear, if I am no longer present among you, Allah shall never be absent. It is certainly that relief, rest, content, and glad tidings will be for him who follows, abide by, and submit to Ali as well as the successors who will come after him. It is incumbent upon me to include such individuals with my (right of) intercession, because they are my followers. "He who follows me will belong to me." I repeat this statement of Abraham because I belong to Abraham and Abraham belongs to me. My religion is the same as Abraham's, my Sunna is the same as Abraham's, and Abraham's virtue is the same as mine. I, however, am preferable to him. This preference comes to support the saying of my Lord: "*They were the offspring of one another. Allah is All-hearing and All-seeing. (3:34)*"³⁵⁹

29. The love for the Prophet's household is good deed

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

O Abu Abdullah, may I tell you about the good deed whose doer will be saved from the terror of the Day of Resurrection?

I said: Yes, you may.

He (a) said: This good deed is the love for us. The evil deed is to hate us.³⁶⁰

30. The Imams love their Shia

(The same previous series of relaters) ...from al-Hasan bin Ali from Aassim bin Hamid that Abu Ishaq an-Nahawi (the grammarian) said that he heard Abu Abdullah (a) saying:

Allah educated His Prophet (s) as He liked for him. He says: "You have attained a high moral standard (68:4)." Allah then authorized him to represent Him. He says: "Take only what the Messenger gives to you and desist from what he forbids you (59:7)." "One who obeys the Messenger has certainly obeyed Allah (4:80)." In the same manner, the Prophet (s) authorized Ali (a) to represent him and deposited with him (all the religious affairs). You submitted (to this authority) while the others denied. By Allah I swear, we do love you to say when we say and keep silent when we keep silent. We are the mediators between Allah and you. Allah has never made any goodness lie in the contradiction to His commandments.³⁶¹

31. The sins of the believers are forgiven

(The same previous series of relaters)... from al-Hasan in Mahboub from al-Alaa from Mohammed bin Muslim that Abu Ja'far (a) said:

The sins of the believers are already forgiven. Hence, a believer should put a new start. This is surely granted for the people of faith exclusively.³⁶²

32. Allah will grant the believer whatever he asks

(The same previous series of relaters)... that Abu Ja'far (a) said:

Allah, Powerful and Majestic is He, gives (the pleasures of) this world to anyone, whether He likes or dislikes, while He gives the world to come only to those whom He likes. It happens that Allah does not answer the believer who asks for a location that is as small as a place of a lash, and gives the world to the disbeliever before he asks for anything. But, if that disbeliever asks Allah for a location that is as small as a place of a lash in the world to come, Allah will not answer him.³⁶³

33. The Shia are for Paradise and Paradise is theirs

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

You are for Paradise and Paradise is yours. To us, you are called the virtuous and the reformers. You are the people of the contentment with Allah, for He is pleased with you. The angels are your brothers in virtue if they work diligently.³⁶⁴

34. The Shia's houses and graves are paradises

(The same previous series of relaters)... that Abu Abdullah (a) said:

Your houses are your paradises. Your graves are your paradises. You were created for Paradise and you will be in Paradise.³⁶⁵

35. The women of paradise look at the believer in prayers

(The same previous series of relaters)... that Abu Abdullah (a) said:

When a believer stands up for offering a prayer, Allah allows the women of Paradise to look at him. If he finishes his prayer without asking Allah to give him women of Paradise in marriage, they go back with astonishment.³⁶⁶

36. The highest ranks of Paradise are the Shia's

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

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

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

(The Prophet (s) then added) I swear by Him Who prevails Mohammed's soul, seventy thousand angels will visit that believer every day in Paradise and will call him by his name and his father's.³⁶⁷

37. The dead Shiite is as the martyr

Mohammed bin Musa bin al-Mutawakkil³⁶⁸ narrated to me... from Malik al-Juhani that Abu Abdullah (a) said:

O Malik, do you not accept to offer the (obligatory) prayers, defray the zakat, and stop your aggressions so as to be in Paradise? (He then added)

O Malik, as for any people who follow a leader in this world, that leader will curse them and they will curse him on the Day of Resurrection. Only your likes and you are excluded from this rule. (He then added)

O Malik, anyone of you who dies while he keeps up these beliefs will enjoy the same rank of the martyrs whose swords are engaged in fighting for the sake of Allah.

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

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

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

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

My father (a) used to say: The fire (of Hell) will not consume him who describes this matter.³⁶⁹

38. For the Shia, their deeds are accepted and sins are forgiven

Mohammed bin Ali bin Majilwayh narrated to me from his uncle Mohammed bin al-Qasim... from Omar bin Eban al-Kelbi that Abu Abdullah (a) said to him:

How numerous the human beings are!

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

He said: By Allah I swear, no one performs the hajj for the sake of Allah, Powerful and Majestic is He, except you, no one offers the two prayers³⁷⁰ except you, and no one will be rewarded two-fold except you. You are certainly the guardians of the sun, the moon, and the stars. Your sins will be forgiven and your deeds will be accepted.³⁷¹

39. The Shiite and the haters

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

It happens that a man loves you –the Shia- but he does not know what you say. Accordingly, Allah will allow him to enter Paradise. It also happens that a man hates you but he does not know what you say. Accordingly, Allah will send him to Hell. Hence, a man may fill in his record with good deeds without being doing any of them.

(I asked how, and the Imam answered)

This occurs when he passes by some people while they are reviling at us. As they see him, some of them tell that he is one of the Shia. They then go on railing and reviling at him. Hence, Allah records for him good deeds because of so until his record of good deeds is filled.³⁷²

40. The Shia eat and dress the legal

My father, Allah may have mercy upon him, said that Sa'd bin Abdullah narrated to him... that Mansour as-Sayqal said:

I was with Abu Abdullah (a) in his pavilion in Mina (during the season of the hajj) when he looked at people and said:

They eat, dress, and marry illegally. But you eat, dress, and marry legally. By Allah, it is only you whose hajj is valid and whose deeds are accepted.³⁷³

41. The Shia are following the religion of Mohammed and his forefathers

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

O Omar, Allah surely grants the pleasures of this world to everyone whether He likes or dislikes, but He does not grant this matter except for His choice. You, by Allah, are following my religion as well as the religion of my forefathers Abraham and Ishmael, not Ali bin al-Hussein or al-Baqir (a) although these are following the religion of those.³⁷⁴

42. The Shia are added to those whom they like

(The same previous series of relaters)... from al-Hasan bin Ali from Ali bin Aqaba from Musa an-Numayri that Abu Abdullah (a) said:

A man came to the Prophet (s) and said: O Allah's Messenger, I do like you.

He (s) asked: Do you really like me?

The man said: By Allah I swear, I love you.

The Prophet (s) said: You will be with whomever you like.³⁷⁵

43. The Shiite will not see Hell

Mohammed bin Ali bin Majilwayh, Allah may have mercy upon him, said to us that Mohammed bin Yahya narrated to him... from Hanzhala that Maisar said that Abu al-Hasan ar-Ridha said:

No two of you will be seen in Hell. Furthermore, no single one of you will be seen in Hell.

I said: How can this be proved through the Book of Allah?

The Imam did not answer me for a whole year.

On the Circumambulating day of the next year, he said to me: O Maisar, only today I am permitted to answer your last question.

I said: Well, how can it be proved through the Book of Allah?

He (a) said: This is in sura of Arrahman. It is: "On that day, no mankind –among you- or jinn will be asked about his sin (55:39)."

I said: This Verse does not include 'among you' that you have said.

He (a) answered: The first one who distorted the Verse³⁷⁶ was son of Arwa,³⁷⁷ because it was evidence against his acquaintances and him. Without the existence of 'among you' in the Verse, the sentence of the punishment of Allah, Powerful and Majestic is He, will cease to be valid for all the creatures. If Allah will not ask any man or jinn about his sin, whom will he punish on the Day of Resurrection, then?³⁷⁸

44. The honoring of the Shia in Paradise

Mohammed bin al-Hasan bin al-Waleed, Allah may have mercy upon him, narrated to us that Mohammed bin al-Hasan as-Saffar related to him ... that al-Abbas bin Yazid said:

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

He said to me: After Allah allows the people of Paradise to enter there, he sends a messenger to one of His disciples. The messenger will find on the door of that disciple some doorkeepers who will ask him to wait until they obtain permission for him. Hence, even the messenger of Allah cannot attend before the disciples before they are permitted. This is the meaning of Allah's saying: "*If you were to see it, you would find it to be a great kingdom with great bounty (67:20)*"³⁷⁹

45. The Imams are the intercessors of Paradise

Mohammed bin Musa bin al-Mutawakkil, Allah may have mercy upon him, narrated to us that Mohammed bin Yahya al-Attar narrated to him from Ahmed bin al-Ayes... that Ja'far bin Mohammed (a) said:

On the Day of Resurrection, we will intercede for the sinful individuals among our Shia. Allah will save the righteous ones.³⁸⁰

1. INDEX OF THE QURANIC TEXTS

VERSE	NUMBE	PAGE
	R	
They were the offspring of one another...	3:34	
the friend of the prophets, saints, martyrs...	4:69	
One who obeys the Messenger has...	4:80	
We did not find many among them keeping...	7:102	
And you –the Shaitan- have no...	155:42	
We shall remove all hatred...	15:47	
I am All-forgiving to him who repented...	20:82	
But those to whom We have already promised ...	21:101	
So, no soul knows what is hidden for them...	32:17	
Among the believers, there are people...	33:23	
But why is it that we cannot see...	38:62	
Eblis, what prevented you from...	38:75	
Are those who know equal to those...	39:9	
Tell My servants who have committed injustice...	39:53	
The angels glorify their Lord with His...	42:5	
All intimate friends on that day...	43:67	
On this day, masters will be of no benefit...	44:41	
On that day, no mankind or jinn...	55:39	
Take only what the Messenger gives...	59:7	
You have attained a high moral standard...	68:4	
If you were to see it, you would find...	76:20	
O soul that is serene...	89:27	
He has not entered into Aqaba...	90:11	

2. INDEX OF THE NARRATIONS

NARRATION	SAYER	PAGE
After Allah allows the people of Paradise to...	Imam as-Sadiq	
Allah educated His Prophet (a)...	Imam as-Sadiq	
Allah gives (the pleasures of) this world to anyone...	Imam al-Baqir	
Be happy and announce this good news...	Amir ul-Mu'minin	
By way of Allah's guard and protection, the Shia...	Imam as-Sadiq	
Do you really like me...	The Prophet	
For any believer who has the love for you fixed in...	The Prophet	
For anyone who loves Ali in his lifetime and after...	The Prophet	
How numerous the human beings are...	Imam as-Sadiq	
I am the shepherd-the shepherd of people...	Amir ul-Mu'minin	
I know some people whom Allah has forgiven...	Imam as-Sadiq	
I will punish every Muslim group who recognized...	Qudsi	
I, by Allah, love you as well as your smells and...	Imam al-Baqir	
It happens that a man loves you –the Shia- but he...	Imam as-Sadiq	
No two of you will be seen in Hell. Furthermore, no...	Imam ar-Ridha	
No, by Allah. When the angel of death attends...	Imam as-Sadiq	
O Abu Abdullah, may I tell you about the good...	Amir ul-Mu'minin	
O Abu Mohammed, what for was your...	Imam as-Sadiq	
O Ali, all the souls of my people, including the...	The Prophet	
O Ali, Allah has bestowed upon you with the love...	The Prophet	
O Ali, ask your companions who acknowledge you...	The Prophet	
O Ali, bear the good tidings to your brothers; Allah...	The Prophet	
O Ali, do not turn away from supporting them who...	The Prophet	
O Ali, he who loves us is the true Arab and he who...	The Prophet	
O Ali, he who loves you loves me	The Prophet	

and whoever...	
O Ali, I am the city (of knowledge) and you are its...	The Prophet
O Ali, I am the support of him whoever you...	The Prophet
O Ali, I will be the first one who shakes off the dust...	The Prophet
O Ali, in Paradise, I saw a river that was whiter...	The Prophet
O Ali, in the Torah and the Gospel, your Shia and you...	The Prophet
O Ali, send my greetings to them whom I will not...	The Prophet
O Ali, tell them that Allah is pleased with them...	The Prophet
O Ali, the angels and the doorkeepers...	The Prophet
O Ali, the deeds of your Shia are presented before...	The Prophet
O Ali, the good reference to your companions in the...	The Prophet
O Ali, the people who love you are every repentant...	The Prophet
O Ali, the people who love you will be the...	The Prophet
O Ali, the spirits of your Shia ascend to the heavens...	The Prophet
O Ali, the wrath of Allah is intense on anyone who...	The Prophet
O Ali, to fight you is to fight against me and to...	The Prophet
O Ali, you are the commander of the faithful...	The Prophet
O Ali, you are the most knowledgeable in this...	The Prophet
O Ali, you will have a treasure in Paradise. You are...	The Prophet
O Ali, your brothers are the dry-lipped ones...	The Prophet
O Ali, your brothers are the pure, chaste, and...	The Prophet
O Ali, your brothers will be happy in three...	The Prophet
O Ali, your Shia and you are the administrators of...	The Prophet
O Ali, your Shia and you will ask in the Situation...	The Prophet
O Ali, your Shia and you will be the guardians of...	The Prophet
O Ali, your Shia are the choice.	The Prophet

Without you as well...	
O Ali, your Shia compete with each other for...	The Prophet
O Ali, your Shia fear Allah secretly and advise...	The Prophet
O Malik, do you not accept to offer the (obligatory) ...	Imam as-Sadiq
O Muawiya, Allah created the believers...	Imam as-Sadiq
O Omar, Allah surely grants the pleasures of this...	Imam as-Sadiq
O people, these are my household. You are...	The Prophet
O Sadir, our disciple worships Allah...	Imam as-Sadiq
On the Day of Resurrection, a servant's feet will not...	The Prophet
On the Day of Resurrection, some people dressing...	The Prophet
On the Day of Resurrection, some people will...	The Prophet
On the Day of Resurrection, we will intercede for...	Imam al-Baqir
Only he whom Allah grants favor through the...	Imam as-Sadiq
People disregarded the Prophet's saying about Ali...	Imam as-Sadiq
The love for Ali bin Abi Talib consumes the evil...	The Prophet
The love for my household and me will help in...	The Prophet
The most sure-footed of you on the Path will be the...	The Prophet
The sins of the believers are already forgiven...	Imam al-Baqir
There will be some men standing to the right and...	The Prophet
They eat, dress, and marry illegally. But you eat...	Imam as-Sadiq
This right guidance is the acknowledgement...	Imam as-Sadiq
Those are Ali, Fatima, al-Hasan, al-Hussein...	The Prophet
We are witnesses on our Shia, and our Shia are...	Imam as-Sadiq
When a believer stands up for offering a prayer...	Imam as-Sadiq
Why do some people mention that one whose rank...	The Prophet
You are for Paradise and Paradise is	Imam as-

yours. To us...

Sadiq

You are the people of Allah's
greeting and...

Imam as-

Sadiq

Your houses are your paradises. Your
graves are...

Imam as-

Sadiq

3. INDEX OF THE NAMES OF THE SINLESS

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Abdullah bin Imran
Abdullah bin Ja'far al-Himyari
Abdullah bin Jibilla
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Ahmed bin Mohammed
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Al-Abbas bin Yazid
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Al-Harith bin Mohammed al-Ahwal
Al-Hasan bin Abdullah bin Saeed
Al-Hasan bin Ali bin al-Mugheera
Al-Hasan bin Ali bin Annuman
Al-Hasan bin Ali bin Faddhal
Al-Hasan bin Mahboub
Al-Hasan bin Rashid
Al-Hussein bin al-Hasan bin Eban
Al-Hussein bin Ibrahim
Al-Hussein bin Mohammed bin Aamir
Al-Hussein bin Saeed
Ali bin Abi Hamza
Ali bin al-Hakam
Ali bin Aqaba
Ali bin Mohammed bin al-Hasan al-Qizwini
Ali bin Zaid
Al-Mufaddhal
Al-Mugheera bin Mohammed bin al-Muhallab al-Azdi
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Ummu Ibrahim
Ya'qoub bin Yazid
Yahya bin Eban al-Qammat
Zaid bin Thabit
Zakariyya
Ziyad bin Abdillah al-Bukaai

Islamic Terms

Allah: Almighty God.

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

Azan: Announcement. The Muslim call to ritual prayer.

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

Eblis: The Devil.

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

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

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

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

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

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

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

Halal: The allowable according to the Islamic Sharia.

Haram: The forbidden according to the Islamic Sharia.

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

Iqama: The prefatory statements of the ritual prayers.

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

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

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

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

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

Masjid: Mosque.

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

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

Mosque: A place of worship.

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

Mujahid: The performer of jihad.

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

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

Rak'a: The unit of a prayer.

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

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

Shaitan: The Devil.

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

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

Sura: Any of the sections of the Koran.

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

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

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

Umma: The Islamic community.

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

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

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

Notes

- 1 Refer to Kunouz ul-Haqaaq; 82.
- 2 Refer to as-Sawaaq ul-Muhriqa; 96.
- 3 The Prophet's widow; Aisha said the name of Naathal to Othman bin Affan when she rallied people against him and accused him of atheism. The name Naathal, however, refers to a Jewish person who lived in that time.
- 4 The shirt of Othman was bloodstained because Othman was putting it on when he was killed.
- 5 Some people deserted Ali bin Abi Talib, peace be upon him, who was the caliph and fought against him, accusing him of having committed a grave sin in submitting his claim to the caliphate to arbitration after the battle of Siffin. Those deserted formed the trend, which later was called Khawarij. The word kharaju, from which khariji is derived, means "to withdraw" and Khawarij were, therefore, seceders who believed in active dissent or rebellion against a state of affairs they considered to be gravely impious.
- 6 Refer to Majmaa uz-Zawaa'id; 9:131, Kunouz ul-Haqaaq; 188, and Alisteeab; 2:457.
- 7 Refer to as-Sawaaq ul-Muhriqa; 93 and Majmaa uz-Zawaa'id; 9:131
- 8 Refer to Kunouz ul-Haqaaq; 92
- 9 Refer to as-Sawaaq ul-Muhriqa; 96.
- 10 Refer to Kunouz ul-Haqaaq; 82.
- 11 This narration is recorded in the following reference books:
At-Tarikh; at-Tabari 2:319-21, Al-Kamil fit Tarikh; Ibn ul-Athir 2:22, As-Sirat un-Nabawiyya; al-Halabi (the Shafiite) 1:311-2, Kenz ul-Ummal; al-Muttaqi (the Hanafite), Mustadrak us-Sahihayn; Al-Hakim an-Nisapuri (the Shafiite) 3:133, Ad-Durr ul-Manthour; As-Suyoutti (the Shafiite) 5:79, Al-Musnad; Ahmed bin Hanbal (the founder of Habalites) 1:111, Al-Bidaya wan-Nihaya; Ibn Kuthair 3:39, Tarikh; Abu al-Fidaa 1:119, Shawahid ut-Tanzil; Al-Hasakani 1:485 H.514 and 580, Tarikh Dimashq: the life account of Imam Ali bin Abi Talib; Ibn Asakir (the Shafiite) 1:97-105 H.133-40, and Sharhu Nahj ul-Balagha; Ibn Abi al-Hadid (the Mutazilite) 13:210 and 244.
- 12 Refer to Ath-Thareea; Sheikh Agha Buzurg at-Tehrani 22:225 No. 8729
- 13 Refer to Men La Yahdhuruh ul-Faqih; 4:352-420 H.5762-5920.
- 14 The other printed copy of the book, which is attached to the book titled Fadhaa'il ush-Shia was carefully printed in Tehran: Kanune Intisharate Aabdi.
- 15 Refer to Ath-Thareea; Sheikh Agha Buzurg at-Tehrani 16:260 No. 1056
- * For more information about the biography of Sheikh As-Saduq, refer to al-A'lam; Az-Zarkali, 6:274, A'yaan ush-Shi'a; Sayyid Muhsin al-Amin, 10:24, Amal ul-Aamil; al-Hurr al-Aamili, 2:283, al-Ansaab; As-Sam'aani, 4:544, Tarikh Baghdad; al-Khateeb al-Baghdadi, 3:89, Tuhfat ul-Ahbaab; Sheikh Abbas al-Qummi, 468, Tanqeeh ul-Maqaal; al-Mamuqani, 3:154, Jami ur-Ruwaat; al-Ardabeeli, 2:154, al-Khulaassa; Allama al-Hilli, 147, Ad-Diraya; Sheikh Hussein Abdus-Samad, 70, Ar-Rijal; Ibn Dawoud al-Hilli, 179, Ar-Rijal; Sheikh At-Tousi, 495, Ar-Rijal; An-Nejashi, 389, Rawdhaat ul-Jannaat; al-Khawansari, 6:132, Riyadh ul-Ulemaa; Mirza Abdullah Afandi, 5:119, Rayhanat ul-Adab; al-Muderris At-Tabrizi, 3:434, Siyeru A'lam in-Nubelaa; Ath-Thehbi, 16:303, al-Fihrest; Ibn un-Nadeem, 227, al-Kuna wal-Alqaab; Sheikh Abbas al-Qummi, 560, Lu'lu'at ul-Bahrain; Yousuf al-Bahrani, 372, Me'aalim ul-Ulemaa; Ibn Shahrashoub, 111, Mu'jam ul-Mu'ellifeen; Omar Reza Kahhala, 11:3, Nawabigh ur-Ruwaat; Agha Buzurg At-Tahrani, 287, Hadiyyat ul-Aarifeen; Ismaeel Basha al-Baghdadi, 2:52, and Wassail ush-Shi'a; al-Hurr al-Aamili, 30:478.
- 16 Refer to Ar-Rijal; An-Nejashi, 261 H.684
- 17 After the Grand Invisibility (Ghaybah) of Imam al-Mahdi, God may hasten his return, four representatives were successively appointed as the means between the Imam and people. The second representative was Mohammed bin Othman al-Omari.
- 18 Many are the titles of Imam al-Mahdi; God may hasten his return, such like sahib uz-Zaman —the owner of the time—, al-Qa'im —the executor—, al-Muntazhar —the awaited—, and al-Hujja —the claim of God—.
- 19 Refer to Kamal ud-Din wa Tamam un-Ni'ma; 503 H.31.
- 20 Refer to al-Ghaybah; 23 H.266.
- 21 Refer to al-Kharaj wa al-Jara'ih; 3:1124 H.266.
- 22 Refer to A'lam ul-Wara: 422.
- 23 Refer to Tabssirat ul-Wali: H.56.
- 24 Refer to Muntakhab ul-Anwar il-Mudhee'a: 113.
- 25 Refer to Thaqib ul-Manaqib; 270.
- 26 Abu Abdillah (As-Saduq's brother) is al-Hussein bin Ali bin al-Hussein bin Musa bin Babawayh. He was also righteous master and retainer. He dies in 418 A.H. He compiled many books, such as At-Tawhid and Nafy ut-Tashbih.
- 27 Refer to Ar-Rijal; an-Nejashi 2661 H.684.

28 Refer to Ar-Rijal; an-Nejashi 2661 H.684.

29 Istrabad is a famous town of Tabaristan.

30 Jurjan is a famous city lying between Tabaristan and Khurasan.

31 Refer to Kamal ud-Din; 2 (the introduction).

32 Marwalruth and Sarakhs are two cities in Khurasan.

33 Hamadan is a big city western Iran. Ilaq is a village in Bukhara. Balkh was a big city. Today, it is a small village in Afghanistan. Samarqand is a famous Uzbek city in east-central Uzbekistan. Faraghana is a city eastern Uzbekistan.

34 Refer to al-Fihrest; 157, H.695.

35 Refer to Ar-Rijal; An-Nejashi, 398, H.1049.

36 Refer to Me'aalim ul-Ulemaa; 111 H.764.

37 Refer to As-Saraa'ir; 2:529.

38 Refer to Ad-Diraya; 70.

39 Some scholars ascribe this book to the father of Sheikh As-Saduq

40 This book is one of the four master reference books of Shia upon which the scholars depend totally and the jurists extract the rulings.

41 Referring to the series of relatives of this commandment, Sheikh as-Saduq records the following in his Al-Mashyakha:

(About the commandment of the Prophet, peace be upon him and his family, for Amir ul-Mu'minin, peace be upon him, that is narrated by Hammad bin Amr and Anas bin Mohammed, I have narrated it from Mohammed bin Ali Shah in Marwalruth from Abu Hamid Ahmed bin Mohammed bin Ahmed bin al-Hussein from Abu Yazid Ahmed bin Khalid at-Tamimi from Mohammed bin Ahmed bin Salih at-Tamimi from his father Ahmed bin Salih at-Tamimi from Mohamed Bihar ul-Anwar; Hatem al-Qattan from Hammad bin Amr from Ja'far bin Mohammed from his father from his grandfather from Ali bin Abi Talib, peace be upon him.

I also narrated it from Mohammed bin Ali Shah from Abu Hamid from Abu Yazid from Mohammed bin Ahmed bin Salih at-Tamimi from his father from Anas bin Mohammed Abu Malik from his father from Ja'far bin Mohammed from his father from his grandfather from Ali bin Abi Talib, peace be upon him, that the Prophet, peace be upon him and his family, said: O Ali, I command...)

42 This means that such a person does not deserve to intercede for anybody or be interceded by anyone, for his omission of dedicating a one-third of his will to charity.

43 In other way of narration, the word 'obscene language' replaces the word 'evildoing'.

44 It is clearly evident that it is unlawful to tell untruths and that lying is reckoned as same as any other act of disobedience to God. In case it is either to tell untruth or commit a matter that is more serious, it becomes obligatory to prefer the more serious matter, because reason judges the necessity of preferring the more serious matter in case of competition between two matters one of which should be preferred. When the salvation of a drowned person requires the omission of an obligatory matter, it is rational to omit the obligatory matter for the purpose of being able to live out the most important matter, which is saving a drowned person. Al-Kulayni related: Muawiya bin Yessar narrated that Imam As-Sadiq, peace be upon him, said: The reformer is not liar.

45 Except for drinking wines, the intention is conditional for gaining the reward of giving up any act of disobedience to God. Many narratives confirm this fact.

46 This means that the drunken will suffer the same punishment that is decided for the idolaters. This is for the fact that the idolaters will be in Hell forever, while the drinkers of wines are punished as same as the committers of one of the grand sins.

47 In al-Faqih and al-Bihar, this statement is recorded in the following form: "It is worthless to sit with him whom you do not benefit by his religion or world."

48 Qadariya, in Islam, are the adherents of the doctrine of free will.

49 The compiler goes on explaining the previous saying, for the Prophet, peace be upon him and his family, used terms that are unfamiliar for ordinary people.

50 Refer to Men La Yahdhuruh ul-Faqih; 4:356 H.5762, al-Khissal; 1:314, and Me'aani al-Akhbar; 272.

51 Refer to Men La Yahdhuruh ul-Faqih; 3:557 H.4914 and 5762 and al-Khissal; 2:520.

52 This statement seems to be within the comment of the compiler. Probably, it is said by Amir ul-Mu'minin, peace be upon him.

53 The Prophet, peace be upon him and his family, intends to say that these three individuals carry such an aggressive spirit. It is not an encouragement to avoid treating them fairly. It is only an invitation to treat them courteously and stand their harm and disobedience.

54 This means that you should treat your parents kindly even if this causes you to walk a distance that takes two years.

55 In al-Faqih and al-Bihar, 'act of disobedience' replaces 'misfortune'.

56 In al-Faqih, 'misfortune' replaces 'acts of disobedience (to God)'.

57 The compiler, here, goes on explaining the words of the previous saying and citing some poetic verses as evidence.

58 'Public bathrooms' replaces 'collections' in other reference books that refer to this narration.

59 Refer to Jami ul-Akhbar; 177, Oddat ud-Da'ee; 111, al-Odad ul-Qawiyya; 150, Mekarim ul-Akhlaq; 439, Keshf ul-Ghumma; 2:183, and Bihar ul-Anwar; 77:54 H.3 and 78:203 H.40.

60 There is a village called 'Kura' which is a place between Mecca and al-Medina and about eight miles away from Osfan. Accordingly, the Prophet, peace be upon him and his family, might have meant: "If I am invited to the village of Kura', I will answer despite its remoteness.

61 These are three areas near Mecca. Many narratives confirmed that these places were sunk down.

62 In al-Faqih and al-Bihar, the word 'spadix' replaces the word 'treasure'.

63 This is an indication to God's saying: "Your Lord will raise you to a highly Praiseworthy Position." (17:97).

64 The two slain men are Ishmael the prophet and Abdullah; the Prophet's father.

65 This is an indication to God's saying: "(Abraham prayed) ... And ordain for me a goodly mention among posterity." (26:84).

66 The Verse of Kursi is chapter 255 of Sura of al-Baqara (2).

67 'To drink it,' means to recite the Verse on a cup of water, then drink that water.

68 Sheikh As-Saduq, in his al-Faqih, relates the following narrative: Eban bin Othman reported: Imam As-Sadiq, peace be upon him, asked Ibrahim As-Sayqal: "Do you know to whom the Prophet, peace be upon him and his family, referred in his saying –in the sermon of the Farewell Pilgrimage- 'masters?'" "No," answered Ibrahim, "I do not know." The Imam, peace be upon him, answered: "'Masters' stands from the Prophet's family."

69 About the commandments of the Prophet, peace be upon him and his family, for Imam Ali, peace be upon him,, they are recorded in As-Saduq's Men La Yahdhuruh ul-Faqih; 4:352-375 H.5762. Al-Majlisi, in his Bihar ul-Anwar; 27:2 H.5, 40:36 H.70, and 77:46 H.3 (quoted from Mekarim ul-Akhlaq; 445) refers to some of these commandments.

70 Refer to Men La Yahdhuruh ul-Faqih; 4:375 H. 5762, al-Khissal; 1:170 H.224, al-Amali; 377, Bihar ul-Anwar; 77:62 H.3 and 81:185 H.37.

71 Refer to Men La Yahdhuruh ul-Faqih; 4:375 H. 5762, al-Khissal; 182 H.249, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Mekarim ul-Akhlaq; 445, Bihar ul-Anwar; 77:62 H.3.

72 Refer to Men La Yahdhuruh ul-Faqih; 4:375 H. 5762, al-Khissal; 182 H.249, Alikhtisas; 342, Mekarim ul-Akhlaq; 445, Az-Zuhd; 6 H.8, Keshf ur-Rayba; 41, Bihar ul-Anwar; 77:62 H.3.

73 Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5763, al-Khissal; 182 H.249, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Ibn Shahrashoub's al-Manaqib; 3:257, Kenz ul-Fawa'id; 1:216, Tuhaf ul-Uqoul; 380, Tanbih ul-Khawattir; 2:229, Irshad ul-Quloub; 73, Awali ul-La'aali; 1:141 H. 55 and 368 H.6, Bihar ul-Anwar; 71:379 H.12.

74 Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5764, As-Saduq's al-Amali; 478 H.1, Qurb ul-Isnad; 16, al-Khissal; 182 H.249, Alikhtisas; 234 and 342, al-Qummi's Tafsir; 1:291, Irshad ul-Quloub; 73, Kenz ul-Fawa'id; 1:216, Mishkat ul-Anwar; 282, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 12:32.

75 Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5765, As-Saduq's al-Amali; 478 H.1, Alikhtisas; 234, al-Qummi's Tafsir; 1:291, Irshad ul-Quloub; 73, Kenz ul-Fawa'id; 1:216.

76 Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5766, al-Khissal; 111 H.83, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Irshad ul-Quloub; 73, Mishkat ul-Anwar; 120, Bihar ul-Anwar; 21:211 H.2 and 77:175 H.43

77 Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5767, As-Saduq's al-Amali; 417 H.1, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Kenz ul-Fawa'id; 1:216, Bihar ul-Anwar; 70:173 H.25.

78 Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5768, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Kenz ul-Fawa'id; 1:216, Bihar ul-Anwar; 21:211 H.2

79 Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5769, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Kenz ul-Fawa'id; 1:216, Bihar ul-Anwar; 21:211 H.2 (in which the word 'desertion' replaces 'lamentation'.) and 77:135 H.43

80 Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5770, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Kenz ul-Fawa'id; 1:216, Bihar ul-Anwar; 21:211 H.2 and 77: 135 H.43.

81 Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5771, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Kenz ul-Fawa'id; 1:216, Bihar ul-Anwar; 21:211 H.2 and 77: 135 H.43

82 Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5772, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Kenz ul-Fawa'id; 1:216, Bihar ul-Anwar; 21:211 H.2 and 77: 135 H.43

83 Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5773, al-Qummi's Tafsir; 1:291, Kenz ul-Fawa'id; 1:216, Ibn Abi al-Hadid's Nahj ul-Balagha; 18:199, Irshad ul-Quloub; 72, Jami' ul-Akhbar; 158, Bihar ul-Anwar; 21:211 H.2, 77: 135 H.43, and 103: 249 H. 38

84 Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5774, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Kenz ul-Fawa'id; 1:216, Irshad ul-Quloub; 73, Awali il-La'aali; 1:291 H 153, Bihar ul-Anwar; 21:211 H.2, and 77: 135 H.43

85 Refer to Men La Yahdhuruh ul-Faqih; 4:377 H. 5775, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Kenz ul-Fawa'id; 1:216, Irshad ul-Quloub; 73, Jami ul-Akhbar; 158 Bihar ul-Anwar; 21:211 H.2, 77: 135 H 43, and 103:120 H 28

86 Refer to Men La Yahdhuruh ul-Faqih; 4:377 H. 5776, As-Saduq's al-Amali; 487 H. 1, al-Khissal; 621, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Tanbih ul-Khawattir; 2:92, Bihar ul-Anwar; 21:211 H.2 and 77: 135 H 43

87 Refer to Men La Yahdhuruh ul-Faqih; 4:377 H. 5777, As-Saduq's al-Amali; 487 H 1 and p.503 H. 1, al-Khissal; 621, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Ibn Abi al-Hadid's Nahj ul-Balagha; 2:226, 6:353, 10:121, 12:13, 17:14, and 20:289, Tanbih ul-Khawattir; 2:47 and p.211, Awali il-La'aali; 1:296 H.196, Irshad ul-Quloub; 73, Tuhaf ul-Uqoul; p.88, 100, and 249, Bihar ul-Anwar; 71:324 H.13 and 77: 138 H 49

88Refer to Men La Yahdhuruh ul-Faqih; 4:377 H. 5778, As-Saduq's al-Amali; 487 H. 1, At-Tawhid; 356 H.3, Alikhtisas; 342, al-Qummi's Tafsir; 1:227 and 291, Mutashabah ul-Qur'aan; 1:179, Awali il-La'aali; 1:35 H.19, Ibn Kenz ul-Fawa'id; 1:216, Az-Zuhd; 14 H.28, Bihar ul-Anwar; 5:153 H.1 p.157 H.10 and 77: 117 H.8

89Refer to Men La Yahdhuruh ul-Faqih; 4:377 H. 5779, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Bihar ul-Anwar; 77: 135 H.43

90Refer to Men La Yahdhuruh ul-Faqih; 4:377 H. 5780, Alikhtisas; 342, Bihar ul-Anwar; 77: 135 H.47

91Refer to al-Mahaasin; 102 H.77, Men La Yahdhuruh ul-Faqih; 4:377 H. 5781, Thawab ul-A'maal; 240, Alikhtisas; 342, Fiqh ul-Qur'aan; 1:283, Tanbih ul-Khawattir; 2:65 and 209, Kenz ul-Fawa'id; 1:216, Mekarim ul-Akhlaq; 469, A'lam ud-Din; 148 and 201, Jami ul-Akhbar; 160, Az-Zuhd; 11 H.23, Munyat ul-Mureed; 328, Bihar ul-Anwar; 75: 160 H.33

92Refer to Men La Yahdhuruh ul-Faqih; 4:377 H. 5782, Kenz ul-Fawa'id; 1:216, Bihar ul-Anwar; 21:212 H.2 and 77: 135 H.43

93Refer to Men La Yahdhuruh ul-Faqih; 4:377 H. 5783, Alikhtisas; 342, al-Qummi's Tafsir; 1:288, Kenz ul-Fawa'id; 1:216, Bihar ul-Anwar; 21:212 H.2 and 77: 135 H.43

94Refer to Men La Yahdhuruh ul-Faqih; 4:377 H. 5784, al-Irshad; 1:143, Ibn Shahrashoub's al-Manaqib; 1:211, Keshf ul-Ghumma; 1:223, al-Qummi's Tafsir; 1:288

A'lam ul-Wara; 115, Ar-Rawandi's Qassas ul-Anbiyaa; 350 H.425, Bihar ul-Anwar; 21:151 H.1, p.157 H.6 and 33: 445 H.656

95Refer to Men La Yahdhuruh ul-Faqih; 4:377 H. 5785, Ilal ash-Sharaayi'; 49, Alikhtisas; 345, Awali il-La'aali; 1:228 H.122, al-Kharaij wal-Jara'ih; 149, Nahj ul-Haqq; 520, Bihar ul-Anwar; 20:79 H.16 and 76: 362 H.67

96 Refer to Men La Yahdhuruh ul-Faqih; 4:378 H. 5786.

97Refer to Men La Yahdhuruh ul-Faqih; 4:378 H. 5787.

98 Refer to Men La Yahdhuruh ul-Faqih; 4:378 H. 5788, Ibn Abi al-Hadid's Nahj ul-Balagha; 7:220 and 253 and 11:11

99 Refer to Men La Yahdhuruh ul-Faqih; 4:378 H.5789, al-Khissal; 394 H.98, Uyounu Akhbar ir-Ridha; 1: 34 H.73, Sahifat ur-Ridha; 51 H.48, Bihar ul-Anwar; 59: 35 H.3 & 47 H.5 and 103:41 H.1

100Refer to Men La Yahdhuruh ul-Faqih; 4:378 H.5789, At-Tousi's al-Amali; 2:7, Tanbih ul-Khawattir; 2:65 and 70, Mekarim ul-Akhlaq; 469, A'lam ud-Din; 202 and 209, Ma'dan ul-Jawhar; 33, Bihar ul-Anwar; 75: 465 H.7 & 467 H.16. The narration, as recorded by al-Majlisi in his Bihar ul-Anwar (and quoted from At-Tousi's al-Amali) is as follows: Jabir bin Abdillah: The Prophet, peace be upon him and his family, said: Sessions should be kept secret except those in which a respected soul is killed illegally, a chaste honor is violated illegally, and an ill-gotten estate is seized illegally.

101Refer to Men La Yahdhuruh ul-Faqih; 4:378 H.5791, Mekarim ul-Akhlaq; 469, Bihar ul-Anwar; 76: 273 H.31

102Refer to Men La Yahdhuruh ul-Faqih; 4:378 H.5792, Thawab ul-A'maal; 275, Tanbih ul-Khawattir; 1:53, Bihar ul-Anwar; 75: 275 H.10 and 13

103 Refer to Men La Yahdhuruh ul-Faqih; 4:378 H.5793, Alikhtisas; 219, Fiqh ul-Qur'aan 1:238, and 2:101, Awali il-La'aali; 1:141 H.55 & p. 368 H. 69, Tuhaf ul-Uqoul; 348 & 380, Bihar ul-Anwar; 47: 234 H.22 & 13

104 Refer to Men La Yahdhuruh ul-Faqih; 4:378 H.5793, Waq'atu Siffeen; 170, al-Irshad; 1:163, Ibn Shahrashoub's al-Manaqib; 4: 31, Keshf ul-Ghumma; 1:231, Irshad ul-Quloub; 246, As-Sirat ul-Mustaqeem; 1:150, Mutashabah ul-Qur'aan; 1:226, Ibn Abi al-Hadid's Sharhu Nahj il-Balagha; 3:325, 6:131, 15:32, 16:23,

and 17:17, Bihar ul-Anwar; 20: 207, p.246 H.11 & 100:42 H. 53. As a comment on this hadith, al-Majlisi, in his An-Nihaya; 2:14, says: This hadith has many meanings. It may mean that a fighter will be finally terminated if he is trapped by a single trickery. This is, however, the most accurate meaning. It may also mean that war is misleading. Finally, it may mean that war promise men of good return but it is not faithful.

105 Refer to Men La Yahdhuruh ul-Faqih; 4:378 H.5795, al-Khissal; 618

Tuhaf ul-Uqoul; 108, Bihar ul-Anwar; 74: 233 H.29

106 This is a famous Arabic expression, which means 'he dies a natural death.' It is mentioned here for the handsome rhetorical feature that the expression draws. Refer to Men La Yahdhuruh ul-Faqih; 4:378 H. 5796

107 Refer to Men La Yahdhuruh ul-Faqih; 4:378 H.5797, Bisharat ul-Mustafa; 265, Jami' ul-Akhbar; 93, Mishkat ul-Anwar; 174, Rawdhat ul-Wa'idheen; 469, Ibn Abi al-Hadid's Sharhu Nahj il-Balagha; 4:127 and 13:316, Bihar ul-Anwar; 71:286 H.42

108 Refer to Men La Yahdhuruh ul-Faqih; 4:379 H.5798, Tuhaf ul-Uqoul; 368, Bihar ul-Anwar; 61:65 H.51 and 78:251 H.108

109 Refer to Men La Yahdhuruh ul-Faqih; 4:379 H.5798, Ilal ush-Sharayi'; 548 H.4, al-Ayyashi's Tafsir; 2:244 H.26, Ibn Abi al-Hadid's Sharhu Nahj il-Balagha; 19:217, Bihar ul-Anwar; 12:174 H.1 and 22:106 H.106

110 Refer to Men La Yahdhuruh ul-Faqih; 4:379 H.5800, Me'aani al-Akhbar; 409 H.92, Tanbih ul-Khawattir; 2:2566, Bihar ul-Anwar; 71:335 H.15

111 Refer to Men La Yahdhuruh ul-Faqih; 4:379 H.5801, As-Saduq's al-Amali; 422 H.1, al-Khissal; 124 H.119, Me'aani al-Akhbar; 264 H.1, Thawab ul-A'maal; 226, al-Mufid's al-Amali; 98 H.8, Tanbih ul-Khawattir; 2:256, al-Wasila; 349, Bihar ul-Anwar; 104:209 H.17

112 Refer to Men La Yahdhuruh ul-Faqih; 4:379 H.5802, Tuhaf ul-Uqoul; 49, Ghurar ul-Hikam wa Durar ul-Kelim; 457 H.10452, Bihar ul-Anwar; 75:275 H.11 and 15

113 Refer to Men La Yahdhuruh ul-Faqih; 4:379 H.5803, al-Khissal; 110 H.81, Thawab ul-A'maal; 166, al-Mahaasin; 292 H.447, al-Mufid's al-Amali; 67 H.1 and 278 H.4

Alikhtisas; 228, Keshf ul-Ghumma; 2:118, Az-Zuhd; 8 H.13, Bihar ul-Anwar; 12:150 H.30, 72:195 H.18, and 75:47 H.6

114 Refer to Men La Yahdhuruh ul-Faqih; 4:379 H.5804, Qurb ul-Isnad; 124, Da'aayim ul-Islam; 2:44 H.106, p.54 H. 143 & 311 H.1175, Awali il-La'aali; 2:257 H.7, Bihar ul-Anwar; 2:277 H.30

115 Refer to Men La Yahdhuruh ul-Faqih; 4:379 H.5805, Mutashabah ul-Qur'aan; 2:23, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 7:39, Bihar ul-Anwar; 79:290 H.5

116 Refer to Men La Yahdhuruh ul-Faqih; 4:379 H.5806, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 17:117, Bihar ul-Anwar; 77:169 H.4

117 Refer to Men La Yahdhuruh ul-Faqih; 4:379 H.5807, al-Khissal; 607

Uyounu Akhbar ir-Ridha; 1: 124 H.1, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 19:213, Awali il-La'aali; 1:38 H. 30, As-Sawarim ul-Muhriqa; 31, Bihar ul-Anwar; 79:195 H.6

118 Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5808

119 Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5809, al-Khissal; 607

Rawdhat ul-Wa'idheen; 368, Awali ul-La'aali; 1:162 H. 158, Keshf ur-Rayba; 81 H.4, Bihar ul-Anwar; 75:189 H.14

120 Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5810, Ibn Shahrashoub's al-Manaqib; 3:384 & 4:25, Tanbih ul-Khawattir; 1:113, Rawdhat ul-Wa'idheen; 369

Awali il-La'aali; 1:89 H. 23, al-Umda; 401 H.819, Bihar ul-Anwar; 22:151 H.1 & 82:76 H.10

121 Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5811, Uyounu Akhbar ir-Ridha; 1: 137, Tuhaf ul-Uqoul; 55, Awali il-La'aali; 1:292 H.168, Bihar ul-Anwar; 8:34 H.5 & 77:161 H.1-2

122 Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5812, al-Khissal; 211 H.35, Keshf ul-Ghumma; 1:418, As-Sirat ul-Mustaqeem; 3:45, Tanbih ul-Khawattir; 1:38, Alihtijaj; 297, Tuhaf ul-Uqoul; 30, Fiqh ur-Ridha; 262, Mesaa'ilu Ali bin Ja'far; 110 q.24, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 1:126, 5:35, and 15:177, Awali il-La'aali; 2:132 H. 359, Bihar ul-Anwar; 33:211 H.492 & 104:64 H.12

123 Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5813, al-Khissal; 134 H.145, Alikhtisas; 240, Tafsir of Imam al-Askari; 363 H.252, Bisharat ul-Mustafa; 137, al-Ja'fariyat; 171, Awali il-La'aali; 1:376 H. 101, Bihar ul-Anwar; 75:18 H.5 & 96:175 H.1

124 Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5814, Keshf ul-Ghumma; 1:145, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 11:78, 16:117, and 18:392

125 Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5815, Bihar ul-Anwar; 71:44 H.47

126 Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5816, Awali il-La'aali; 3:484 H. 3, Wassail ush-Shi'a; 25:441 H.32305

127 Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5817, As-Saduq's al-Amali; 93 H.4, Uyounu Akhbar ir-Ridha; 1: 295 H. 35, Fadhaa'il ul-Ash'hur ith-Thalatha; 77: H.61

Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 19:210, al-Iqbal; 2, Tanbih ul-Khawattir; 1:3 & 110, al-Ja'fariyat; 57, Ar-Rawandi's An-Nawadir; 3, Bihar ul-Anwar; 7:183 H.29

128 Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5818, As-Saduq's al-Amali; 145 H.16, Ilal ash-Sharaayi'; 426 H.7, Mutashabah ul-Qur'aan; 1:8, A'lam ud-Din; 440, Jami' ul-Akhbar; 171, Bihar ul-Anwar; 74:410 H.16

129 Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5819

130 Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5820, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 20:338, Awali il-La'aali; 1:102 H. 28, Mekarim ul-Akhlaq; 266, al-Ja'fariyat; 170, Ar-Rawandi's Ad-Da'awat; 295 H.59, Bihar ul-Anwar; 96:317 H.9

131 Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5821, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 6:370, Mishkat ul-Anwar; 260, Bihar ul-Anwar; 61:65 H.51

132 Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5822, Bihar ul-Anwar; 66:407 H.1

133 Refer to Men La Yahdhuruh ul-Faqih; 4:381 H.5823, As-Saduq's al-Amali; 426, Tanbih ul-Khawattir; 2:259, Mekarim ul-Akhlaq; 428, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 11:103 and 17:45, Bihar ul-Anwar; 73:294 H.1 and 76:331 H.1

134 Refer to Men La Yahdhuruh ul-Faqih; 4:381 H.5824, al-Khissal; 621

At-Tawhid; 68 H.24, Qurb ul-Isnad; 56, Keshf ul-Ghumma; 2:184 & 207, Tuhaf ul-Uqoul; 60 & 110

Al-Ja'fariyat; 57, al-Odad ul-Qawiyya; 150, Oddat ud-Da'ee; 69, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 11:103 and 17:45, Bihar ul-Anwar; 78:60 H.183 and 96:118 H.14, 22, 25, 66 & 68

135 Refer to Men La Yahdhuruh ul-Faqih; 4:381 H.5825, Mohaj ud-Da'awat; 217, Bihar ul-Anwar; 48:150 H.25 and 94:318 H.1

136 Refer to Men La Yahdhuruh ul-Faqih; 4:381 H.5826, Tuhaf ul-Uqoul; 37, Falah us-Sa'il; 111, Bihar ul-Anwar; 77:142 H. 1

137 Refer to Men La Yahdhuruh ul-Faqih; 4:381 H.5827, Keshf ul-Ghumma; 2:207, al-Ja'fariyat; 55, Ar-Rawandi's An-Nawadir; 3, Awali ul-La'aali; 3:113 H. 1, Bihar ul-Anwar; 78:209 H.79 and 96:121 H.62

138 Refer to Men La Yahdhuruh ul-Faqih; 4:381 H.5828, Mekarim ul-Akhlaq; 442, As-Sirat ul-Mustaqeem; 3:282, Bihar ul-Anwar; 77:59 H.3 and 96:147 H.24

139 Refer to Men La Yahdhuruh ul-Faqih; 4:381 H.5829, al-Khissal; 1:314, Bihar ul-Anwar; 77:169 H. 4

140 Refer to Men La Yahdhuruh ul-Faqih; 4:381 H.5830, Wassail ush-Shi'a; 12:170 "112" H.15987.

141 In some other reference books, this word is changed into 'gift'. In others, it is changed into 'good mien', which seems to be the most appropriate.

142 Refer to Men La Yahdhuruh ul-Faqih; 4:381 H.5831, Wassail ush-Shi'a; 19:241 "7" H.24502.

143 Refer to Men La Yahdhuruh ul-Faqih; 4:381 H.5832, As-Saduq's al-Amali; 368 H.1, al-Khissal; 139, H.158, Uyounu Akhbar ir-Ridha; 1:124 H.1, al-Manaqib; Ibn Shahrashoub, 111, Keshf ul-Ghumma; 1:263, Da'aayim ul-Islam; 1:350, Tanbih ul-Khawattir; 1:51, Khassa'is ul-A'imma; 109, Mekarim ul-Akhlaq; 419, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 5:112, 16:158 & 18:389, Wassail ush-Shi'a; 19:241 "7" H.24502, Bihar ul-Anwar; 74:855 H.98 and 92:179 H.9

144 Refer to Men la Yahdhuruh ul-Faqih; 4:382 H.5833, As-Saduq's al-Amali; 321-2 H.4, Bihar ul-Anwar; 77:371 H.1 and 79:301 H.10.

145 Refer to Men La Yahdhuruh ul-Faqih; 4:382 H. 5833, al-Amali; Sheikh As-Saduq 322, H.4, Me'aani al-Akhbar; 197 H.4, al-Amali; At-Tusi 434, H.947, al-Ghayat; 66, Tanbih ul-Khawattir; 2:173, Bihar ul-Anwar; 77:376 H.1

146 Refer to Men La Yahdhuruh ul-Faqih; 4:391 H.5834, A'lam ud-Din; 486, Tanbih ul-Khawattir; 2:39, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 16:96 & 19:301, Bihar ul-Anwar; 73:160 H.7, Wassail ush-Shi'a; 17:61 "19" H.21984

147 Refer to Men La Yahdhuruh ul-Faqih; 4:392 H.5836, As-Saduq's al-Amali; 7 H.5, al-Khissal; 450 H. 55, At-Tawhid; 367 H.21, Rawdhat ul-Wa'idheen; 441, Bihar ul-Anwar; 78:190 H.1 and 103:27 H.43

148 Refer to Men La Yahdhuruh ul-Faqih; 4:394 H.5837, As-Saduq's al-Amali; 12 H.8, al-Khissal; 86 H. 18, Tuhaf ul-Uqoul; 367, Rawdhat ul-Wa'idheen; 8, Bihar ul-Anwar; 2:14 H.1 and 74:405 H.1

149 Refer to Men La Yahdhuruh ul-Faqih; 4:394 H.5838, al-Khissal; 271 H. 10, Tuhaf ul-Uqoul; 450, Bihar ul-Anwar; 72:193 H.13, 73:252 H.12, 73:33 H.17, 75:300 H.7, 75:138 H.13 and 78:194 H.10

150 Refer to Men La Yahdhuruh ul-Faqih; 4:394 H.5839, As-Saduq's al-Amali; 12 H.9, Alikhtisas; 225, A'lam ud-Din; 294, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 6:338 and 11:218, Rawdhat ul-Wa'idheen; 376, Awali ul-La'aali; 2:74 H. 197 and 4:80 H.78, Mishkat ul-Anwar; 211, Bihar ul-Anwar; 71:383 H.19, 71:384 H.22, 74:169 H.26, 77:168 H.3, 77:175 H. 8

151 Refer to Men La Yahdhuruh ul-Faqih; 4:396 H.5840, As-Saduq's al-Amali; 27-8 H.4, Me'aani al-Akhbar; 195 H.1, Mustatrafat us-Saraa'ir; 632, Bihar ul-Anwar; 72:297 H.7 and 77:113 H.2

- 152 Refer to Men La Yahdhuruh ul-Faqih; 4:396 H.5841, As-Saduq's al-Amali; 32 H.4, Rawdhat ul-Wa'idheen; 370, Bihar ul-Anwar; 5:327 H.21 and 71:276 H.4
- 153 Refer to Men La Yahdhuruh ul-Faqih; 4:396 H.5842, al-Khissal; 15 H. 53 (In this book, the word 'believer' replaces 'Muslim'), Thawab ul-A'maal; 178, Alikhtisas; 232, Rawdhat ul-Wa'idheen; 467, Mishkat ul-Anwar; 173, Bihar ul-Anwar; 5:327 H.22, 71:298 H.52, and 71:307 H. 85
- 154 Refer to Men La Yahdhuruh ul-Faqih; 4:396 H.5843, Alikhtisas; 232, Bihar ul-Anwar; 71:288 H.50, and 71:239 H. 64
- 155 Refer to Men La Yahdhuruh ul-Faqih; 4:396 H.5844, Wassail ush-Shi'a; 12:184 "117" H.16032
- 156 Refer to Men La Yahdhuruh ul-Faqih; 4:396 H.5845, As-Saduq's al-Amali; 38 H.6, al-Khissal; 120 H.133, Thawab ul-A'maal; 216, Tanbih ul-Khawattir; 2:163, Bihar ul-Anwar; 71:181 H.36, 77:381 H. 2 and 103:429 H.50
- 157 Refer to Men La Yahdhuruh ul-Faqih; 4:396 H.5846, As-Saduq's al-Amali; 55 H.8, Rawdhat ul-Wa'idheen; 475, Bihar ul-Anwar; 69:400 H.95, 71:171 H.2 and 77:115 H.3
- 158 Refer to Men La Yahdhuruh ul-Faqih; 4:396 H.5847, As-Saduq's al-Amali; 74 H.7, Ilal ash-Sharaayi'; 5558 H.1, Rawdhat ul-Wa'idheen; 296, Bihar ul-Anwar; 22:272 H.16
- 159 Refer to Men La Yahdhuruh ul-Faqih; 4:396 H.5848, As-Saduq's al-Amali; 90 H.1, Bihar ul-Anwar; 5:198 H.16
- 160 Refer to Men La Yahdhuruh ul-Faqih; 4:397 H.5849, As-Saduq's al-Amali; 95 H.2, Falah us-Sa'il; 215, Muhasabat un-Nafs; 14, Rawdhat ul-Wa'idheen; 393, Bihar ul-Anwar; 71:181 H.35 and 77:381 H.3
- 161 Refer to Men La Yahdhuruh ul-Faqih; 4:398 H.5850, As-Saduq's al-Amali; 32 H.2, al-Khissal; 351 H.27, Ar-Rawandi's Ad-Da'awat; 222 H.610, Rawdhat ul-Wa'idheen; 292, Bihar ul-Anwar; 74:222 H.3
- 162 Refer to Men La Yahdhuruh ul-Faqih; 4:398 H.5851, As-Saduq's al-Amali; 41 H.5 and 361 H.13, al-Khissal; 27 H.96, Sifat ush-Shi'a; H.58, Mishkat ul-Anwar; 381, Bihar ul-Anwar; 75:320 H.45
- 163 Refer to Men La Yahdhuruh ul-Faqih; 4:398 H.5852, As-Saduq's al-Amali; 88 H.5, al-Khissal; 20 H.71, Bihar ul-Anwar; 71:408 H.22, 71:411 H.26, and 71:416 H.38
- 164 Refer to Men La Yahdhuruh ul-Faqih; 4:398 H.5853, As-Saduq's al-Amali; 168 H.1, Mustatrafat us-Saraa'ir; 622, Oddat ud-Da'ee; 77, Irshad ul-Quloub; 165, Awali ul-La'aali; 4:6 H.10, Mishkat ul-Anwar; 137, Bihar ul-Anwar; 2:14 H.26, 2:16 H.35
- 165 Refer to Men La Yahdhuruh ul-Faqih; 4:398 H.5854, As-Saduq's al-Amali; 178 H.7, Mustatrafat us-Saraa'ir; 622, Tuhaf ul-Uqoul; 208, Mishkat ul-Anwar; 117, Fiqh ur-Ridha; 359, Rawdhat ul-Wa'idheen; 502, Bihar ul-Anwar; 13:92, 71:134 H.9
- 166 Refer to Men La Yahdhuruh ul-Faqih; 4:398 H.5855, As-Saduq's al-Amali; 194 H.6, al-Khissal; 7 H.21, Me'aani al-Akhbar; 177 H.1, Rawdhat ul-Wa'idheen; 6, Bihar ul-Anwar; 87:138 H.6, 92:177 H.2
- 167 Refer to Men La Yahdhuruh ul-Faqih; 4:399 H.5856, As-Saduq's al-Amali; 194 H.5, al-Khissal; 7 H.19-20 and 178 H.2, al-Ja'fariyat; 181, Jami ul-Akhbar; 108, Musakkin ul-Fu'ad; 120, Az-Zuhd; 79 H.214, Ma'dan ul-Jawhar; 44, Rawdhat ul-Wa'idheen; 502, Mishkat ul-Anwar; 301, Bihar ul-Anwar; 71:188 H.54, 75:105 H.2, 77:19 H.3 & 5, and 87:138 H.5
- 168 Refer to Men La Yahdhuruh ul-Faqih; 4:399 H.5857, As-Saduq's al-Amali; 265 H.5, Tanbih ul-Khawattir; 2:166, Mekarim ul-Akhlaq; 217, Oddat ud-Da'ee; 16, Rawdhat ul-Wa'idheen; 327, Bihar ul-Anwar; 93:380 H.2
- 169 Refer to Men La Yahdhuruh ul-Faqih; 4:400 H.5858, As-Saduq's al-Amali; 305 H.11, Me'aani al-Akhbar; 196 H.2, Tanbih ul-Khawattir; 1:222, Tuhaf ul-Uqoul; 27, Rawdhat ul-Wa'idheen; 426, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 19:216, Ghurar ul-Hikam wa Durar ul-Kelim; 89 H.1507, Bihar ul-Anwar; 71:138 H.2, 72:203 H.1, 73:177 H.20 and 77:126 H.30
- 170 Refer to Men La Yahdhuruh ul-Faqih; 4:400 H.5859, As-Saduq's al-Amali; 27 H.6, Bihar ul-Anwar; 70:25 H.14
- 171 Refer to Men La Yahdhuruh ul-Faqih; 4:400 H.5859, As-Saduq's al-Amali; 270 H.6, Thawab ul-A'maal; 159, al-Qummi's Tafsir; 2:277, Jami ul-Akhbar; 180, Rawdhat ul-Wa'idheen; 380, Mishkat ul-Anwar; 247-307, Bihar ul-Anwar; 71:395 H.7
- 172 Refer to Men La Yahdhuruh ul-Faqih; 4:400 H.5862, As-Saduq's al-Amali; 3870 H.2, al-Khissal; 152 H.188, Tanbih ul-Khawattir; 2:149, Bihar ul-Anwar; 73:300 H.5 and 78:91 H.3
- 173 Refer to Men La Yahdhuruh ul-Faqih; 4:401 H.5863, As-Saduq's al-Amali; 412 H.11, Bihar ul-Anwar; 5:129 H.7
- 174 Refer to Men La Yahdhuruh ul-Faqih; 4:401 H.5864
- 175 Refer to Men La Yahdhuruh ul-Faqih; 4:402 H.5865
- 176 Refer to Men La Yahdhuruh ul-Faqih; 4:402 H.5866
- 177 Refer to Men La Yahdhuruh ul-Faqih; 4:402 H.5867
- 178 'Matters', in this regard, stands for every new heresy that is added to the religion.

179 To identify a misfortune means to believe in the compensation that will be gained due to suffering it or to know that the source of misfortunes is God the Exalted Who offers only the good.

180 Refer to Men La Yahdhuruh ul-Faqih; 4:402 H.5868

181 Refer to Men La Yahdhuruh ul-Faqih; 4:403 H.5869, As-Saduq's al-Amali; 489 H.2, Jami' ul-Akhbar; 100, Mishkat ul-Anwar; 75, Rawdhat ul-Wa'idheen; 420, Bihar ul-Anwar; 71:178 H.22

182 This is an indication to God's saying: Those whose good deeds will weigh heavier (on the scale) will live a pleasant life, but those whose good deeds will be lighter (on the scale) will have hawiyah as their dwelling. Would that you knew what hawiyah is. It is a burning Fire. (101:8-11)

183 Refer to Men La Yahdhuruh ul-Faqih; 4:404 H.5870, As-Saduq's al-Amali; 492 H.8, Irshad ul-Quloub; 188, Tuhaf ul-Uqoul; 294, Mishkat ul-Anwar; 321, Bihar ul-Anwar; 71:365 H.9, 78:173 H.5 and 78:188 H.38

184 Refer to Men La Yahdhuruh ul-Faqih; 4:404 H.5871, As-Saduq's al-Amali; 229 H.12, Irshad ul-Quloub; 83, Rawdhat ul-Wa'idheen; 419, Bihar ul-Anwar; 73:343 H.27 and 73:347 H.35

185 Refer to Men La Yahdhuruh ul-Faqih; 4:404 H.5872, As-Saduq's al-Amali; 628 H.8, Alikhtisas; 230, A'lam ud-Din; 301, Az-Zuhd; 22, Mishkat ul-Anwar; 82, Rawdhat ul-Wa'idheen; 371, Bihar ul-Anwar; 72:152 H.11, 72:161 H.22, 78:172 H.5, and 78:188 H.42

186 Refer to Men La Yahdhuruh ul-Faqih; 4:404 H.5873, As-Saduq's al-Amali; 609 H.3, al-Odad ul-Qawiyya; 35, Jami' ul-Akhbar; 90, Bihar ul-Anwar; 76:415 H.2 and 78:113 H.7

187 Refer to Men La Yahdhuruh ul-Faqih; 4:404 H.5874, As-Saduq's al-Amali; 609 H.7, Ilal ash-Sharaayi'; 2755 H.3, Me'aani al-Akhbar; 207 H.1, Rawdhat ul-Wa'idheen; 412, Bihar ul-Anwar; 22:355 H.1, 70:291 H.28, and 73:211 H.24

188 Refer to Men La Yahdhuruh ul-Faqih; 4:405 H.5875, As-Saduq's al-Amali; 609 H.7, Alihtijaj; 331, Kenz ul-Fawa'id; 2:37, Bihar ul-Anwar; 266:253 H.25 and 46:288 H.11

189 Refer to Men La Yahdhuruh ul-Faqih; 4:405 H.5876, As-Saduq's al-Amali; 27 H.2 and 109 H.6, al-Khissal; 98 H.47, Me'aani al-Akhbar; 344 H.1, Thawab ul-A'maal; 177, al-Mahaasin; 5 H.10, al-Irshad; 297, Alikhtisas; 231, Tanbih ul-Khawattir; 2:158, Kenz ul-Fawa'id; 2:83, Tuhaf ul-Uqoul; 215, Mishkat ul-Anwar; 37, 55, and 176. Keshf ul-Yaqin; 181, Ma'dan ul-Jawhar; 34, Bihar ul-Anwar; 71:275 H.2 and 77:408 H.37

190 Refer to Men La Yahdhuruh ul-Faqih; 4:405 H.5877, As-Saduq's al-Amali; 608 H.1, al-Khissal; 243 H.98, Alikhtisas; 239, Fiqh ur-Ridha; 353, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 18:157, Ar-Rawandi's Qassas ul-Anbiyaa; 69 H.50, Bihar ul-Anwar; 11:215 H.1 and 75:26 H.8

191 Refer to Men La Yahdhuruh ul-Faqih; 4:405 H.5878, As-Saduq's al-Amali; 229 H.13, Rawdhat ul-Wa'idheen; 472, Mekarim ul-Akhlaq; 327, Bihar ul-Anwar; 78:243 H.108 and 81:172 H.5

192 Refer to Men La Yahdhuruh ul-Faqih; 4:405 H.5879, al-Khissal; 33 H.3, Me'aani al-Akhbar; 367 H.1, al-Mahaasin; 230 H.170, Tanbih ul-Khawattir; 2:75, Tuhaf ul-Uqoul; 59, Mishkat ul-Anwar; 134, Bihar ul-Anwar; 2:42 H.7 and 77:119 H.12

193 Refer to Men La Yahdhuruh ul-Faqih; 4:407 H.5880, As-Saduq's al-Amali; 320 H.8, At-Tawhid; 72 H.27, Rawdhat ul-Wa'idheen; 489, Ghurar ul-Hikam; 159 H.3046, Bihar ul-Anwar; 77:382

194 Refer to Men La Yahdhuruh ul-Faqih; 4:407 H.5881, al-Mufid's al-Amali; 111 H.1, Sahifat ur-Ridha; 44 H.166, Bihar ul-Anwar; 10:168 H.15, 22:451 H.7, 71:269 H.5, 71:272 H.16 and 72:196 H.22

195 Refer to Men La Yahdhuruh ul-Faqih; 4:407 H.5882, Me'aani al-Akhbar; 366 H.1, Tanbih ul-Khawattir; 2:76, Rawdhat ul-Wa'idheen; 379, Mishkat ul-Anwar; 32 and 218, Bihar ul-Anwar; 75:28 H.16

196 Refer to Men La Yahdhuruh ul-Faqih; 4:407 H.5882, As-Saduq's al-Amali; 2 H.3, Bihar ul-Anwar; 67:298, 67:300 H.28, 71:358 H.4 & 5, 75:28 H.18

197 Refer to Men La Yahdhuruh ul-Faqih; 4:407 H.5883, al-Ayyashi's Tafsir; 2:285 H.39, Mishkat ul-Anwar; 163, Bihar ul-Anwar; 74:39, H.3 74:97 H.79

198 Refer to Men La Yahdhuruh ul-Faqih; 4:407 H.5884, al-Ja'fariyat; 238, Mishkat ul-Anwar; 74, A'lam ud-Din; 90 & 222, Bihar ul-Anwar; 69:395 H.79 and 78:319 H.3

199 Refer to Men La Yahdhuruh ul-Faqih; 4:408 H.5885, Bihar ul-Anwar; 69:395 H.79 and 78:319 H.3

200 Refer to Men La Yahdhuruh ul-Faqih; 4:409 H.5886.

201 Refer to Men La Yahdhuruh ul-Faqih; 4:409 H.5887, Bihar ul-Anwar; 70:386 H.47

202 Refer to Men La Yahdhuruh ul-Faqih; 4:409 H.5888, As-Saduq's al-Amali; 38 H.3 & 366 H.13, al-Khissal; 27 H.96, Sifat ush-Shi'a; H.58, Bihar ul-Anwar; 1:202 H.12 and 93:155 H.20

203 Refer to Men La Yahdhuruh ul-Faqih; 4:409 H.5889, al-Khissal; 101 H.57, Ilal ush-Sharayi; 5559 H.1, Bihar ul-Anwar; 70:386 H.47

204 Refer to Men La Yahdhuruh ul-Faqih; 4:410 H.5890, Mustatrafat us-Saraa'ir; 593, A'lam ud-Din; 293, Keshf ul-Ghumma; 2:135, Tanbih ul-Khawattir; 1:65 & 2:89, Bihar ul-Anwar; 69:604 H.114

205 Refer to Men La Yahdhuruh ul-Faqih; 4:410 H.5891, Tanbih ul-Khawattir; 1:17, Mishkat ul-Anwar; 22, Bihar ul-Anwar; 71:76 H.10

- 206 Refer to Men La Yahdhuruh ul-Faqih; 4:410 H.5892, al-Kafi; 2:454 H.7, Tuhaf ul-Uqoul; 304, Mishkat ul-Anwar; 244, Bihar ul-Anwar; 78:283 H.1
- 207 Refer to Men La Yahdhuruh ul-Faqih; 4:410 H.5893, Wassail ush-Shi'a; 15:28 "32" H.20513
- 208 Refer to Men La Yahdhuruh ul-Faqih; 4:410 H.5894, al-Mahaasin; 16 H.46, Ar-Rawandi's Ad-Da'awat; 40 H.98, Mishkat ul-Anwar; 145, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 3:163, Bihar ul-Anwar; 77:131 H.36
- 209 Refer to Men La Yahdhuruh ul-Faqih; 4:411 H.5895, Wassail ush-Shi'a; 15:28 "14" H.20328
- 210 Rabea and Madhar are the two largest Arabic tribes.
- 211 Refer to Men La Yahdhuruh ul-Faqih; 4:411-2 H.5896, Jami ul-Akhbar; 165
- 212 Refer to Men La Yahdhuruh ul-Faqih; 4:412 H.5897, Me'aani al-Akhbar; 253 H.1, Bihar ul-Anwar; 71:389 H.42 and 74:171 H.39
- 213 Refer to Men La Yahdhuruh ul-Faqih; 4:412 H.5898, Me'aani al-Akhbar; 256 H.1, Bihar ul-Anwar; 71:353 H.10
- 214 Refer to Men La Yahdhuruh ul-Faqih; 4:412 H.5899, Me'aani al-Akhbar; 253 H.1, Bihar ul-Anwar; 96:130 H.57
- 215 Refer to Men La Yahdhuruh ul-Faqih; 4:413 H.5900, Mishkat ul-Anwar; 20, Bihar ul-Anwar; 64:216 H.31 and 70:183 H.52
- 216 Refer to Men La Yahdhuruh ul-Faqih; 4:413 H.5901, Bihar ul-Anwar; 60:352 H.36
- 217 Refer to Men La Yahdhuruh ul-Faqih; 4:415 H.5902, Wassail ush-Shi'a; 24:132 "9" 301626
- 218 Refer to Men La Yahdhuruh ul-Faqih; 4:415 H.5902, Wassail ush-Shi'a; 12:192 "119" 16095
- 219 Refer to Men La Yahdhuruh ul-Faqih; 4:416 H.5904. These maxims were also mentioned in many other reference books but with little difference in their sequence, such as As-Saduq's al-Amali; 446 H.9 & 551 H.3, al-Khissal; 585 H.12 & 620-1 H.10, Uyounu Akhbar ir-Ridha; 1:7 H.16, Fadhaa'il ul-Ash'hur ith-Thalatha; 122 H.127, Thawab ul-A'maal; 46, Qurb ul-Isnad; 55, Alikhtisas; 30, Mustatrafat us-Saraa'ir; 550, al-Muqannaa; 269, al-Ja'fariyat; 32, Ar-Rawandi's An-Nawadir; 30, Keshf ul-Ghumma; 2:184 & 207, Khassa'is ul-A'imma; 103, al-Odad ul-Qawiyaa; 150, Az-Zuhd; 32 H.80, Jami ul-Akhbar; 72, Awali ul-La'aali; 1:353 H.17, Mekarim ul-Akhlaq; 388, Tuhaf ul-Uqoul; 110 & 221, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 18:336 & 19:318, Bihar ul-Anwar; 78:203 H.41
- 220 Refer to Men La Yahdhuruh ul-Faqih; 4:416 H.5905, al-Khissal; 102, al-Kafi; 1:10, Bihar ul-Anwar; 1:86 H.8
- 221 Refer to al-Mahaasin; 191 H.2, Men La Yahdhuruh ul-Faqih; 4:416 H.5906, al-Khissal; 102 H.59, Kenz ul-Fawa'id; 1:56, Rawdhat ul-Wa'idheen; 366, Mishkat ul-Anwar; 248.
- 222 Refer to Men La Yahdhuruh ul-Faqih; 4:417 H.5907, al-Khissal; 264 H.144, Bihar ul-Anwar; 2:67 H.10, 74:194 H.20, and 75:666 H.4
- 223 Refer to Men La Yahdhuruh ul-Faqih; 4:417 H.5908, As-Saduq's al-Amali; 38 H.4, Me'aani al-Akhbar; 235 H.1, Tanbih ul-Khawattir; 2:10, Rawdhat ul-Wa'idheen; 356, Bihar ul-Anwar; 96:11 H.14
- 224 Refer to Men La Yahdhuruh ul-Faqih; 4:417 H.5909, al-Khissal; 2666 H.40, Me'aani al-Akhbar; 400 H.60, Bihar ul-Anwar; 73:356 H.66
- 225 Refer to Men La Yahdhuruh ul-Faqih; 4:418 H.5910, Fiqh ur-Ridha; 364, Mekarim ul-Akhlaq; 99, Tuhaf ul-Uqoul; 207, Mishkat ul-Anwar; 131, Bihar ul-Anwar; 73:178 H.3 and 78:44 H.41
- 226 Refer to Men La Yahdhuruh ul-Faqih; 4:418 H.5911, As-Saduq's al-Amali; 551 H.3, At-Tawhid; 401 H.6, Alikhtisas; 30, Mekarim ul-Akhlaq; 254, Tuhaf ul-Uqoul; 403, Ghurar ul-Hikam wa Durar ul-Kelim; 396 H.9181, Wassail ush-Shi'a; 16:324 "14" H.21664
- 227 Refer to Men La Yahdhuruh ul-Faqih; 4:418 H.5912, Thawab ul-A'maal; 287 H.2, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 17:4 and 20:174, Tanbih ul-Khawattir; 1:162
- 228 Refer to Men La Yahdhuruh ul-Faqih; 4:418 H.5913, Thawab ul-A'maal; 240, al-Mahaasin; 102 H.77, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Jami ul-Akhbar; 160, Munyat ul-Mureed; 328, Az-Zuhd; 11 H.23, Fiqh ul-Qur'aan; 1:283, A'lam ud-Din; 148, Tanbih ul-Khawattir; 2:209, Kenz ul-Fawa'id; 1:216, Awali ul-La'aali; 1:392 H.44, Mishkat ul-Anwar; 100, Bihar ul-Anwar; 75:148 H.6, 75:150 H.16, 75:160 H.33, 75:255 H.39
- 229 Refer to Men La Yahdhuruh ul-Faqih; 4:418 H.5914, al-Khissal; 527-8 H.1, Me'aani al-Akhbar; 102 H.4, Uyounu Akhbar ir-Ridha; 1:212 H.1, Ibn Shahrashoub's al-Manaqib; 1:253, Keshf ul-Ghumma; 2:290, As-Sirat ul-Mustaqeem; 1:108, al-Kharaj wa al-Jara'ih; 569, Alihtijaj; 4366, Bihar ul-Anwar; 25:116 H.1
- 230 Refer to Men La Yahdhuruh ul-Faqih; 4:418 H.5915, Uyounu Akhbar ir-Ridha; 2:22 H.50-1 (in another series of narrators), Jami ul-Akhbar; 153, Bihar ul-Anwar; 45:176 H.23 and 66:492 H.34
- 231 Refer to Men La Yahdhuruh ul-Faqih; 4:419 H.5916, As-Saduq's al-Amali; 315 H.3, al-Khissal; 161, Bihar ul-Anwar; 70:312 H.15 and 77:116 H.7
- 232 Refer to Men La Yahdhuruh ul-Faqih; 4:419 H.5917, Bihar ul-Anwar; 77:142 H.1

233 In his ad-Durr ul-Manthour; 6:379, as-Suyoutti (the Shafiite) records the following narrative as related to Ibn Abbas:

When God's saying, "The righteously striving believers are the best of all creatures, (98:9)" was revealed, the Prophet, peace be upon him and his family, said to Ali: This is you and your Shia. On the Day of Resurrection, you will be content and pleased.

In Yanabii ul-Mawadda; 74, al-Qanaduzi (the Hanafite) records the following narrative as related to Aamir bin Waaila:

From the mimbar of Masjid ul-Kufa, Ali, Allah be pleased with him, delivered a sermon in which he said:

"O People, ask me. Ask me. By God I swear, I can inform you about every Verse of the Book of God. I can tell whether it was revealed at night or in day, during residence or journey, or in a plain or on a mountain. I can also tell whether it was revealed with regard to a faithful believer or a hypocrite and whether its meaning is general or particular. "

Ibn ul-Kawwa asked him about God's saying, 'the righteously striving believers are the best of all creatures. (98:9)' He answered: "Those are our followers and we. On the Day of Resurrection, we will be white-headed, honorable, sated, and well watered. We will be known through our distinctive features."

234 The perfidious party are those who fought against Imam Ali, peace be upon him, during the battle of the Camel, among whom there were the Prophet's wife –Aisha- and other companions. The deviators are those who fought against Imam Ali, peace be upon him, during the battle of Siffeen under the commandment of Muawiya bin Abi Suffian and Amr bin al-Aas. The apostates are those who fought against Imam Ali, peace be upon him, during the battle of an-Nahrawan after they had formed a party called Khawarij.

235 Refer to Men La Yahdhuruh ul-Faqih; 4:419 H. 5919, As-Saduq's al-Amali; 605 H.9, al-Qummi's Tafsir; 1:171, Bisharat ul-Mustafa; 191, Bihar ul-Anwar; 39:335 H.4

236 Refer to Men La Yahdhuruh ul-Faqih; 4:419 H. 5920, As-Saduq's al-Amali; 605 H.9, Me'aani al-Akhbar; 374 H.1, Uyounu Akhbar ir-Ridha; 1: 37 H.94, Jami' ul-Akhbar; 181, Sahifat ur-Ridha; 56 H.73, Awali ul-La'aali; 4:59 H.3, Bihar ul-Anwar; 2:144 H.3, 4 & 7 and 89:221 H.65

237 Refer to Men La Yahdhuruh ul-Faqih; 4:420 H. 5920, As-Saduq's al-Amali; 56 H.10 & 473 H.6, Bihar ul-Anwar; 35:210 H.11 and 37:35 H.2, Keshf ul-Ghummah; 2:208, Tuhaf ul-Uqoul; 324, Tanbih ul-Khawattir; 2:76, Bihar ul-Anwar; 67:303 H.34

238 Refer to Bihar ul-Anwar; 68:167 H.23, al-Wassail; 3:41 H.26

239 Refer to Bihar ul-Anwar; 68:167 H.24, al-Wassail; 18:83 H.25

240 Refer to Bihar ul-Anwar; 67:303 H.34, al-Wassail; 11:465 H.22

241 Refer to Me'aani al-Akhbar; 399 H.57 (with another series of relaters), Bihar ul-Anwar; 2:98 H.49

242 Refer to Fadha'il ul-Ash'hur ith-Thalatha; 105 H.95, Bihar ul-Anwar; 68:167 H.25, al-Wassail; 1:15 H.28

243 Refer to At-Tawhid; 27 H.26, Me'aani al-Akhbar; 370 H.1, Thawab ul-A'maal; 19 H.1, Kifayat ul-Athar; 119, Falah us-Sa'il; 117, Awali ul-La'aali; 4:94 H.134, Bihar ul-Anwar; 93:197 H.21

244 At-Tawhid; 28 H.27, Me'aani al-Akhbar; 270 H.2, Thawab ul-A'maal; 20 H.3, Mekarim ul-Akhlaq; 310, Bihar ul-Anwar; 93:197 H.22

245 Refer to Tanbih ul-Khawattir; 2:151, Bihar ul-Anwar; 21:111 H.2, 71:188 H.51, and 96:233 H.30

246 Refer to Bihar ul-Anwar; 74:197 H.31, al-Wassail; 11:506 H.18

247 Refer to Bihar ul-Anwar; 75:391 H.11, al-Wassail; 11:507 H.19

248 Refer to Bihar ul-Anwar; 75:391 H.11, al-Wassail; 11:441 H.11

249 Refer to A'lam ud-Din; 125 (in another series of relaters), Mishkat ul-Anwar; 58, Bihar ul-Anwar; 68:168 H.26

250 Refer to Mishkat ul-Anwar; 239, Bihar ul-Anwar; 68:168 H.27

251 The Dajjal: A great personal opponent of Imam Mahdi, peace be upon him, expected to appear before the end of the world.

252 Refer to Bihar ul-Anwar; 75:391 H.11, al-Wassail; 11:441 H.9

253 Refer to As-Saduq's al-Amali; 484 H.8, Rawdhat ul-Wa'idheen; 417, Bihar ul-Anwar; 69:237 H.3, al-Wassail; 11:442 H.12

254 Refer to Bihar ul-Anwar; 74:197 H.31, al-Wassail; 11:507 H.20

255 Nasibi is the person who provokes hostility against the Prophet's household.

256 Refer to Me'aani al-Akhbar; 365 H.1, Bihar ul-Anwar; 27:233 H.43. In Thawab ul-A'maal; 207, Ilal ash-Sharaayi'; 601 H.60 (with other series of relaters), a part of this narration is recorded.

257 Mishkat ul-Anwar; 62 & 89, Bihar ul-Anwar; 68:188 H.43. In another way of relation, the same narration is recorded in al-Kafi; 2:233 and at-Tamhees; 66 H.156

258 Refer to A'lam ud-Din; 142, Falah us-Sa'il; 268, Mishkat ul-Anwar; 79, Rawdhat ul-Wa'idheen; 294, al-Wassail; 4:843 H.14. In another way of relation, the same narration is recorded in al-Khissal; 2:444 H.40.

- 259 Refer to al-Amali; At-Tusi 135, al-Mufid's al-Irshad; 140, Mishkat ul-Anwar; 58
- 260 Refer to al-Kafi; 2:233 H.9, al-Khissal; 1:195 H.63, Da'aayim ul-Islam; 1:58, Tuhaf ul-Uqoul; 515, A'lam ud-Din; 129, Mishkat ul-Anwar; 58 & 63, Ikhtiyaru Ma'rifat Ar-Rijal; 306 H.552, Bihar ul-Anwar; 68:187 H.42
- 261 Allama al-Majlisi commented: This means that there is no (family) relation between God and the Shia due to which He may forgive them while He does not forgive the others who have committed the same sins. It also may mean that there is no (family) relation between God and Ali due to which God may forgive Ali's followers while He does not forgive the followers of the Prophet, for example, who have committed the same sins. As a result, the only relation between God and His servants is the obedience to Him and fear of Him. From that cause, the Imams, peace be upon him, are the dearest people to God.
- 262 Refer to al-Kafi; 2:60 H.3, As-Saduq's al-Amali; 499 H.3, (in another series of relation), al-Amali; At-Tusi 735/1535, Mishkat ul-Anwar; 59, Tanbih ul-Khawattir; 2:1855, Bihar ul-Anwar; 70:97 H.4
- 263 Refer to al-Kafi; 2:74 H.3, al-Khissal; 2:397 H.104, Tuhaf ul-Uqoul; 300, A'lam ud-Din; 112, at-Tamhees; 69 H.1668, Mishkat ul-Anwar; 61, Bihar ul-Anwar; 68:190 H.46
- 264 This means that they are so quiet and so self-possessed.
- 265 Refer to Da'aayim ul-Islam; 1:64, Tanbih ul-Khawattir; 2:203, al-Ghaybah; an-Numani 203 H.4, Tuhaf ul-Uqoul; 378, A'lam ud-Din; 113, at-Tamhees; 70 H.1669, Bihar ul-Anwar; 68:168 H.28
- 266 Refer to Bihar ul-Anwar; 67:158 H.2
- 267 Abu al-Abbas was the first Abbasid caliph.
- 268 Abu Ja'far ad-Dawaniqi was the second Abbasid caliph.
- 269 Refer to Bihar ul-Anwar; 47:166 and 68:64 H.117
- 270 Refer to Bihar ul-Anwar; 3:14 H.38
- 271 Refer to Bihar ul-Anwar; 2:218 H.13
- 272 Regarding this meaning, refer to al-Mahaasin; 141 H.33-4, al-Mufid's al-Majalis; 327 H.11, at-Tousi's al-Amali; 1:92 & 275, Bihar ul-Anwar; 7:237 "9"
- 273 Refer to al-Kafi; 6:480 H.12, al-Wassail; 3:345 H.2
- 274 Refer to Bihar ul-Anwar; 68:169 H.29,
- 275 Refer to al-Irshad; 1:277, Mishkat ul-Anwar; 58, Bihar ul-Anwar; 68:151 H.5
- 276 Refer to Kanz ul-Fawa'id; 1:87, at-Tamhees; 70 H.169, Tanbih ul-Khawattir; 2:203, Da'aayim ul-Islam; 1:64, Bihar ul-Anwar; 69:401 H.99
- * Most of the paragraphs of this sermon is quoted from Syed Ali Reza' translation of Nahj ul Balagha
- 277 Refer to al-Kafi; 2:179 H.1, Kitab Sulaim bin Qays; 238, As-Saduq's al-Amali; 457 H.2, at-Tamhees; 70 H.170, Mekarim ul-Akhlaq; 475, Rawdhat ul-Wa'idheen; 437, Nahj ul-Balagha; 10:132 (sermon No. 192), Bihar ul-Anwar; 67: 315 H.50 and 67:341 H.51,
- 278 Refer to A'lam ud-Din; 131 & 303, Keshf ul-Ghumma; 2:208, Tuhaf ul-Uqoul; 324, Tanbih ul-Khawattir; 2:76, Bihar ul-Anwar; 67: 303 H.34
- 279 Refer to Mishkat ul-Anwar; 44, Bihar ul-Anwar; 70:283 H.4
- 280 Refer to al-Mahaasin; 1:18 H.51, al-Ayyashi's Tafsir; 1:48 H.56, Mustatrafat us-Saraa'ir; 599, Bihar ul-Anwar; 74: 159 H.14
- 281 Refer to Mishkat ul-Anwar; 146, Bihar ul-Anwar; 74:162 H.25
- 282 Refer to Bihar ul-Anwar; 68:169 H.30
- 283 Jibt stands for the idols as well as anything that is worshipped or obeyed in violation of God's commandments. Taghut is every oppressor and, as a modern term, dictator.
- 284 The belief of rajaa –reviviscence- is to believe that God will give new life to some people in order to witness the state of Imam al-Mahdi, God hasten his advent. Uninterrupted relations prove that only some individuals will be given new ages in the reign of Imam al-Mahdi. Those people are those who are purely believers and those who are absolutely disbelievers.
- 285 Refer to Ilal ush-Sharaayi'; 2:557 H.1, Bihar ul-Anwar; 76:299 H.24
- 286 Refer to Ilal ush-Sharaayi'; 2:523 H.2, Bihar ul-Anwar; 67:258 H.62. (Al-Kulayni, in al-Kafi; 2:235 H.19, relates the same narrative to another series of relaters.)
- 287 Refer to Rawdhat ul-Wa'idheen; 292, Bihar ul-Anwar; 67:303 H.34 (with slight difference in words)
- 288 Refer to Bihar ul-Anwar; 67:200 H.1
- 289 Refer to al-Mahaasin; 251, H.266 (with another series of narrators: - Mohammed bin Ismaeel bin Bazigh; Abu Ismaeel as-Sarraj; Khadhir bin Amr), Bihar ul-Anwar; 67:303 H.34
- 290 Refer to Bihar ul-Anwar; 67:304 H.35
- 291 Refer to as-Saduq's al-Amali; 197 H.2, (He relates it to Ibn al-Waleed: al-Attar: Mohammed bin Sulaiman ad-Dailami: His father.) Me'aani al-Akhbar; 228 H.1, (The following addition to this narrative is

recorded in the previous reference book: "Its short days help the believer observe fasting during them.") Rawdhat ul-Wa'idheen; 317, Bihar ul-Anwar; 67:304 H.36

292 This is an indication to God's saying: "Whoever ignores My guidance will live a woeful life and will be brought in Our presence blind on the Day of Judgment. He will say, "My Lord, why have you brought me back to life blind; before I could see?" The Lord will say, "This is true. But just as you forgot Our revelations that had come to you, so, too, are you forgotten on this day." (20:124-6)

293 Refer to Bihar ul-Anwar; 67:200 (within) H.1

294 Refer to al-Mahaasin; 158 (within) H.96 (In this reference book, the word 'rash' replaces the word 'unblessed'.) Bihar ul-Anwar; 67: 304 (within) H.36

295 The same narration is recorded in al-Khissal; 104 H.63 with the following series of narrators: - (My father, Allah may have mercy upon him, narrated to us from Mohammed bin Yahya al-Attar from Mohammed bin Ahmed from Mohammed bin Hassan from Ibrahim bin Aassim bin Hamid from Salih bin Maitham). Refer to A'lam ud-Din; 131, Bihar ul-Anwar; 67:304 H.36

296 In other copies of this book, the word 'tolerance' replaces 'temperance'.

297 This statement means that the believer controls his sight totally that he looks at a thing after he knows it is legal for him to look at it.

298 This means that his religion is too firm to be shaken by suspicions, doubts, or acts of disobedience to God.

299 Refer to al-Khissal; 2:571 H.2 (He relates the narration to his father from Mohammed bin Yahya al-Attar and Ahmed bin Idris from Mohammed bin Ahmed bin Yahya bin Arran al-Ash'ari from al-Hasan bin Ali from (a man from) Abu Sulaiman al-Halawani...), al-Kafi; 2:231 H.4, Bihar ul-Anwar; 67:294 H.4

In Jami ul-Akhbar (339 H.949/2 p.80), a part of this narration is related by Mohammed bin Mohammed as-Sabzawari.

300 Refer to Bihar ul-Anwar; 67:305 (within) H.36

301 Refer to Bihar ul-Anwar; 67:305 (within) H.36

302 Refer to Bihar ul-Anwar; 67:63 H.6

303 Refer to as-Saduq's al-Amali; 92 H.6 s.10 (He relates the narration to Mohammed bin Musa al-Mutawakkil: Abdullah bin Ja'far al-Himyari: Ahmed bin Mohammed bin Khalid: his father: Ibn Abi Umair: Abu Ziyad an-Nahdi: Abdullah bin Wahab... On page 448 H.14 s.58, the same narration is related to al-Hasan bin Ibrahim bin Natana: Ali bin Ibrahim: his father: Mohammed bin Abi Umair: Abu Ziyad an-Nahdi: Abdullah bin Bukair...), al-Khissal; 27 H.96, Men La Yahdhuruh ul-Faqih; 4:284 H.847, Bihar ul-Anwar; 71:414 H.33 and 75:320 H.45

304 Refer to al-Khissal; 1:82 H.8 (In this reference book, the compiler relates the narration to Mohammed bin al-Hasan bin Ahmed bin al-Waleed: Mohammed bin al-Hasan as-Saffar: Mohammed bin al-Hussein bin Abu al-Khattab: an-Nadhr bin Shuaib: al-Harithi...), A'lam ud-Din; 111, Mishkat ul-Anwar; 310, Rawdhat ul-Wa'idheen; 424, Bihar ul-Anwar; 67:364 H.68, 73:1661 H.9, 73:251 H.10, 73:203 H.12 and 75:301 H.1

305 Refer to Bihar ul-Anwar; 75:216 H.18

306 Refer to Uyounu Akhbar ir-Ridha; 1:256 H.9, al-Khissal; 1:82 H.7, As-Saduq's al-Amali; 270 H.8, Me'aani al-Akhbar; 184 H.1 (In this reference book, the narration is related to Ali bin Ahmed bin Musa: Mohammed bin Abu Abdillah al-Kufi: Sahl bin Ziyad al-Adami: Mubarak -the servant of Imam ur-Ridha, peace be upon him,-: ...), Keshf ul-Ghumma; 2:292, Mishkat ul-Anwar; 85, Rawdhat ul-Wa'idheen; 422, Bihar ul-Anwar; 24:39 H.16, 67:280 H.5, 75:68 H.2 and 75:417 H.71

Al-Kulayni, in al-Kafi; 2:241-2 H.39) relates the same narration to Ali bin Mohammed bin Bendar: Ibrahim bin Ishaq: Sahl bin al-Harith: ad-Delhath (the servant of Imam ur-Ridha, peace be upon him,)

307 There are two angels, with each human being, whose mission is to record the good as well as the bad deeds that man does. The angels are standing on the right and the left shoulders of each human being. The angel on the right is charged with recording the good deeds, while the angel on the left is charged with recording the evil deeds.

308 Refer to al-Kafi; 2:429 H.3

309 These statements are quoted from the Holy Quran.

310 Ridhwan is the name of the doorkeeper of Paradise.

311 Refer to Bihar ul-Anwar; 7:219 H.132, (As a comment on this narration, Allama al-Majlisi says: This narration is clearly distorted and weak; therefore, I omitted some of its statements.), 68:170 H.31 (As a comment on this narration, Allama al-Majlisi says: This narration is extremely weak. I could not find it in any other reference book in order that I would correct it. Besides, distortion and omission occurred to it.)

312 Refer to As-Saduq's al-Amali; 19 H.4, al-Khissal; 1:317 H.99, Ma'dan ul-Jawhar; 50, Tuhaf ul-Uqoul; 445, Rawdhat ul-Wa'idheen; 295, A'lam ud-Din; 129, Fiqh ur-Ridha; 354, Bihar ul-Anwar; 69:305 (the end of) H. 26 and 71:259 H.2

313 Refer to Ilal ash-Sharaayi'; 140 H.1, As-Saduq's al-Amali; 11 H.7, Me'aani al-Akhbar; 399 H.58, Uyounu Akhbar ir-Ridha; 291 H.41, Rawdhat ul-Wa'idheen; 417, Mishkat ul-Anwar; 123, Bihar ul-Anwar; 69:236 H.1

314 Refer to al-Ayyashi's Tafsir; 2:213, As-Saduq's al-Amali; 183 H.7, al-Khissal; 483 H.566 (He relates this narration to al-Mustafa bin Ja'far as-Samarqandi: Ja'far bin Mas'oud al-Ayyashi: his father Abu an-Nadhr: Ibrahim bin Ali: Ibn Ishaq: Younus bin Abdirrahman: Ibn Sinan: Abdullah bin Meskan: Abu Bassir...), at-Tamhees; 67 H.161, Tuhaf ul-Uqoul; 211, Mishkat ul-Anwar; 38, Bihar ul-Anwar; 8:117 H.2, 67:289 H.11, 70:282 (within) H.2 and 103:223 H.3

315 Refer to As-Saduq's al-Amali; 184 H.8, Me'aani al-Akhbar; 191 H.3, al-Khissal; 4312 H.12, Mekarim ul-Akhlaq; 233, Fiqh ur-Ridha; 353, Bihar ul-Anwar; 69:368 H.5

316 The edge of neutralization stands for the fact that no description can express the actual attributes of God. The edge of anthropomorphism stands for the fact that God cannot be anthropomorphized.

317 Refer to As-Saduq's al-Amali; 278 H.24, at-Tawhid; 81 H.37, Kamal ud-Din; 279 H.1, Keshf ul-Ghumma; 2:525, Kifayat ul-Athar; 286, Rawdhat ul-Wa'idheen; 31, A'lam ud-Din; 436.

318 Refer to Bihar ul-Anwar; 8:196 H.1866, 18:311 H.22 and 69:9 H.11

319 Refer to Bihar ul-Anwar; 81:312 H.23

320 Refer to Bihar ul-Anwar; 8:197 H.187, 53:121 (the end of) H.161, 69:9

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

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

323 The previous statements are recorded in al-Khawarzmi's al-Manaqib; 43.

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

325 In Bihar ul-Anwar, this statement is recorded in the following form:

"Whoever loves Ali, the inhabitants of the heavens will call him 'the prisoner of Allah on the earth.'"

326 Refer to al-Khawarzmi's al-Manaqib; 43

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

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

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

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

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

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

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

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

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

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

337 Refer to al-Manaqib; Ibn Shahrashoub 3:198, Maqssad ur-Raghib; 31 (manuscript), as-Sirat ul-Mustaqeem; 1: 198, Taawil ul-Aayat; 827. In his Kenz ul-Ummal; al-Muttaqi al-Hindi records a similar narration, which is also recorded in Thakhaair ul-Uqba; 91, Kifayat ut-Talib; 184-5. They all relate the narration to Ibn Abbas and Meaath.

338 Refer to Ithbat ul-Hudat; 3:442 H.345, Bihar ul-Anwar; 7:178 H.15 & 68:66 H.120. Similar narration is recorded in Kifayat ut-Talib; 119, Kenz ul-Haqaaiq (in the margins of al-Jami ul-Saghir; 2:21), al-Manaqib; al-Khawarzmi 66, and ad-Durr ul-Manthour; 6:379.

Al-Khawarzmi, in his al-Manaqib; 199, records the following narration:

We were sitting with the Prophet, peace be upon him and his family, when Fatima (a) came with al-Hasan and al-Hussein on her shoulders. She was weeping sobbingly. The Prophet, peace be upon him and his family, asked her, "O Fatima, what for are you weeping? Allah may never cause your eyes to weep."

She said, "O Allah's Messenger, the Koreishite women are gibing at me. They said that my father has given me in marriage to a fortuneless poor man."

"Do not weep, Fatima," said the Prophet, peace be upon him and his family, "It was not I who gave you in marriage. In fact, it was Allah. He gave you in marriage from above His seven heavens and called upon Gabriel, Michael and Israfeel (the angels) as witnesses on that marriage. As He looked at the earth, Allah (Powerful and Majestic is He) selected your father among all the creatures for the prophecy. As He looked another look at the earth, Allah selected Ali to whom He married you and took as the successor. Thus, Ali is from me and I am from him.

O Fatima, your husband is the most courageous, the most knowledgeable, the most clement, the foremost Muslim, the most openhanded, and the most well-mannered.

O Fatima, I will raise the pennon of Hamd and will have the keys of Paradise in my hand. I will then hand the pennon to Ali. Adam, as well as all his descendants, will be behind that pennon.

O Fatima, I will –on the Day of Resurrection- appoint Ali as the guardian of my Divine Pool. He will water only those whom he knows among the individuals of my umma. Al-Hasan and al-Hussein; his sons, will be the masters of the early and the late youth of Paradise. Their names are mentioned in the Torah of Moses (the prophet). They were written as Shubbar and Shubair. Allah gave them the names Hasan and Hussein for the special rank that Mohammed, as well as they, enjoys in the sight of Allah.

O Fatima, your father will dress two garments of Paradise and Ali, too, will dress two garments of Paradise and will have the pennon of Hamd in his hand. While my umma are gathering under my pennon, I will hand it to Ali for the special favor that he enjoys in the sight of Allah. Then, someone will call: O Mohammed, your grandfather Abraham is the best grandfather and your brother Ali is the best brother. When the Lord of the worlds will summon me, He summons Ali with me. When I will be resurrected, Ali will be resurrected with me. When I will be granted the right of intercession, Ali will be granted the same right. When my intercession will be accepted, Ali's intercession will be accepted with mine. He will be in the Praiseworthy Standing with me. He will help me hold the keys of Paradise.

O Fatima, Ali and his Shia will be the winners in the morrow."

339 Refer to al-Mahaasin; 94, al-Kafi; 1:376 H.4, Thawab ul-A'maal; 245 H.1, al-Ayyashi's Tafsir; 1:139, al-Ghaybah; an-Numani 132, Alikhtisas; 259, Bisharat ul-Mustafa; 217, A'lam ud-Din; 247, Ghayat ul-Maram; 12 H.11, Ithbat ul-Hudat; 1:237 H.193, Bihar ul-Anwar; 25:110 H.1, 27:193 H.51, 68:142 H.88

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

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

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

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

344 This refers to the individuals who possess nothing.

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

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

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

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

349 It is related that Allah, Exalted is He, says: "The gray hairs of the believers is My light, and I am too modest to burn My light with My fire."

Others said: "The gray hair is the jewel of the mind and the sign of dignity."

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

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

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

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

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

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

356 Refer to Mishkat ul-Anwar; 97, al-Burhan; 4:293 H.13, Bihar ul-Anwar; 7:179 H.18.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

378 It is clear that this narration refers to the distortion of the Holy Quran, and this matter is absolutely rejected. The proof of the narration is imperfect. Besides, many other narrations solve this misunderstanding of the Verse. No single exegegist of the Holy Quran has referred to such a meaning for the intended Verse. Accordingly, this narration seems to be fabricated. Anyhow, it is recorded in the following reference books:

Furat's Tafsir; 177, Taawil ul-Aayat; 2:638 H.20, and Bihar ul-Anwar; 7:273 H.45, 8:353 H.3, 8:360 H.28, 24:275 H.61, 68:144 H.91 and 92:56 H.31

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

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