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SIFAT USH-SHIA

THE QUALITIES OF THE SHIA - by Sheikh Sadooq

Chapter 1

(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.[1]

[1] Refer to *Bihar ul-Anwar*; 68:167 H.23, *al-Wassail*; 3:41 H.26

Chapter 2

(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.[1]

[1] Refer to *Bihar ul-Anwar*; 68:167 H.24, *al-Wassail*; 18:83 H.25

Chapter 3

(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.[1]

[1] Refer to *Bihar ul-Anwar*; 67:303 H.34, *al-Wassail*; 11:465 H.22

Chapter 4

(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.[1]

[1]Refer to *Me'aani al-Akhbar*; 399 H.57 (with another series of relaters), *Bihar ul-Anwar*; 2:98 H.49

(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 Rabea and Madhar, out of Allah's honor to them.[1]

[1] Refer to *Fadhaa'il ul-Ash'hur ith-Thalatha*; 105 H.95, *Bihar ul-Anwar*; 68:167 H.25, *al-Wassail*; 1:15 H.28

Chapter 6

(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.[1]

[1] 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, *Azali ul-La'aali*; 4:94 H.134, *Bihar ul-Anwar*; 93:197 H.21

Chapter 7

(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.[1]

[1] *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

(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.[1]

[1] Refer to *Tanbih ul-Khawattir*; 2:151, *Bihar ul-Anwar*; 21:111 H.2, 71:188 H.51, and 96:233 H.30

(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.[1]

[1]Refer to *Bihar ul-Anwar*; 74:197 H.31, *al-Wassail*; 11:506 H.18

Chapter 10

(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 of us and we are surely not from him.[1]

[1] Refer to *Bihar ul-Anwar*; 75:391 H.11, *al-Wassail*; 11:507 H.19

Chapter 11

(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.[1]

[1] Refer to *Bihar ul-Anwar*; 75:391 H.11, *al-Wassail*; 11:441 H.11

Chapter 12

(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.[1]

[1] Refer to *A'lam ud-Din*; 125 (in another series of relaters), *Mishkat ul-Anwar*; 58, *Bihar ul-Anwar*; 68:168 H.26

Chapter 13

(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?[1]

[1] Refer to *Mishkat ul-Anwar*; 239, *Bihar ul-Anwar*; 68:168 H.27

Chapter 14

(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.[1]

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.[2]

[1] The Dajjal: A great personal opponent of Imam Mahdi, peace be upon him, expected to appear before the end of the world.

[2] Refer to Bihar ul-Anwar; 75:391 H.11, al-Wassail; 11:441 H.9

Chapter 15

(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.[1]

[1] 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

Chapter 16

(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.[1]

[1] Refer to *Bihar ul-Anwar*; 74:197 H.31, *al-Wassail*; 11:507 H.20

Chapter 17

(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 Nasibi[1] 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.[2]

[1] Nasibi is the person who provokes hostility against the Prophet's household.

[2] 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.

Chapter 18

(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.[1]

[1] *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

Chapter 19

(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.[1]

[1] 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.

Chapter 20

(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.[1]

[1] Refer to *al-Amali*; At-Tusi 135, al-Mufid's *al-Irshad*; 140, *Mishkat ul-Anwar*; 58

Chapter 21

(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.[1]

[1] 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

(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.[1] 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.[2]

[1] 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.

[2] 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

Chapter 23

(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.[1]

[1] 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

Chapter 24

(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.

Chapter 25

(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 bodies[1]. 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 crows, 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)[2]

[1] This means that they are so quiet and so self-possessed.

[2] 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

Chapter 26

(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.”[1]

[1] Refer to *Bihar ul-Anwar*; 67:158 H.2

Chapter 27

(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,[1] Abu Ja'far ad-Dawaniqi[2] 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.[3]

[1] Abu al-Abbas was the first Abbasid caliph.

[2] Abu Ja'far ad-Dawaniqi was the second Abbasid caliph.

[3] Refer to Bihar ul-Anwar; 47:166 and 68:64 H.117

Chapter 28

(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.[1]

[1] Refer to *Bihar ul-Anwar*; 3:14 H.38

Chapter 29

(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.[1]

[1] Refer to *Bihar ul-Anwar*; 2:218 H.13

Chapter 30

(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.[1]

[1] 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"

Chapter 31

(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.[1]

[1] Refer to *al-Kafi*; 6:480 H.12, *al-Wassail*; 3:345 H.2

Chapter 32

(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.

(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.[1]

[1] Refer to *al-Irshad*; 1:277, *Mishkat ul-Anwar*; 58, *Bihar ul-Anwar*; 68:151 H.5

Chapter 34

(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)[1]

[1] Refer to *Kenz 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

(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 him 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." [1]

[1] 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,

Chapter 36

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.[1]

[1] 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

Chapter 37

(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.[1]

[1] Refer to *Mishkat ul-Anwar*; 44, *Bihar ul-Anwar*; 70:283 H.4

(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.[1]

[1] 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

(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.[1]

[1] Refer to *Mishkat ul-Anwar*; 146, *Bihar ul-Anwar*; 74:162 H.25

Chapter 40

(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.[1]

[1] Refer to *Bihar ul-Anwar*; 68:169 H.30

(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 Taghut[1], the declaration of the divine leadership (of the Imams), the belief of rajaa[2], 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).

[1] 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.

[2] 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.

(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.[1]

[1] Refer to *Ilal ush-Sharaayi'*; 2:557 H.1, *Bihar ul-Anwar*; 76:299 H.24

Chapter 43

(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.[1]

[1] 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.)

Chapter 44

(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.[1]

[1] Refer to *Rawdhat ul-Wa'idheen*; 292, *Bihar ul-Anwar*; 67:303 H.34 (with slight difference in words)

Chapter 45

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.

Chapter 46

(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.[1]

[1] Refer to *Bihar ul-Anwar*; 67:200 H.1

Chapter 47

(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.[1]

[1] 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

Chapter 48

(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.[1]

[1] Refer to *Bihar ul-Anwar*; 67:304 H.35

Chapter 49

(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.[1]

[1] 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

Chapter 50

(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 Hereafter and the unhappiness –i.e. sightlessness.

Chapter 51

(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.[1]

[1] 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

(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) Rabeea and Madhar.[1]

[1] 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

Chapter 53

(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, temperance[1] 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,[2] 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.[3] 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.[4]

[1] In other copies of this book, the word 'tolerance' replaces 'temperance'.

[2] 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.

[3] This means that his religion is too firm to be shaken by suspicions, doubts, or acts of disobedience to God.

[4] 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.

Chapter 55

(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.[1]

[1] Refer to *Bihar ul-Anwar*; 67:305 (within) H.36

Chapter 56

(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.

(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.[1]

[1] Refer to *Bihar ul-Anwar*; 67:63 H.6

Chapter 58

(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.[1]

[1] 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

Chapter 59

(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.[1]

[1] 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

Chapter 60

(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.[1]

[1] Refer to *Bihar ul-Anwar*; 75:216 H.18

Chapter 61

(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)[1]

[1] 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,)

(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 Saaih 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 right[1] 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.[2]

[1] 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.

[2] Refer to *al-Kafi*; 2:429 H.3

(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.”[1] 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), Ridhwan[2] 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.[3]

[1] These statements are quoted from the Holy Quran.

[2] Ridhwan is the name of the doorkeeper of Paradise.

[3] 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.)

Chapter 64

(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.[1]

[1] 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

Chapter 65

(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.[1]

[1] 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

(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.[1]

[1] 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

Chapter 67

(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.[1]

[1]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

(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.[1] 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." [2]

[1] 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.

[2] 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.

Chapter 69

(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.[1]

[1] Refer to *Bihar ul-Anwar*; 8:196 H.1866, 18:311 H.22 and 69:9 H.11

Chapter 70

(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.[1]

[1] Refer to *Bihar ul-Anwar*; 81:312 H.23

Chapter 71

(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.[1]

[1] Refer to *Bihar ul-Anwar*; 8:197 H.187, 53:121 (the end of) H.161, 69:9

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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 bin 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-Fadhl 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 Masrour
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

From the same author on Feedbacks

AL-MAWAAIZH The Sermons (2013)

The Shia of Ali will be the true winners- 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 is added so as to introduce this unique personality to the readers.

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.

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*"Wisdom is the lost property of the Believer,
let him claim it wherever he finds it"*

Imam Ali (as)