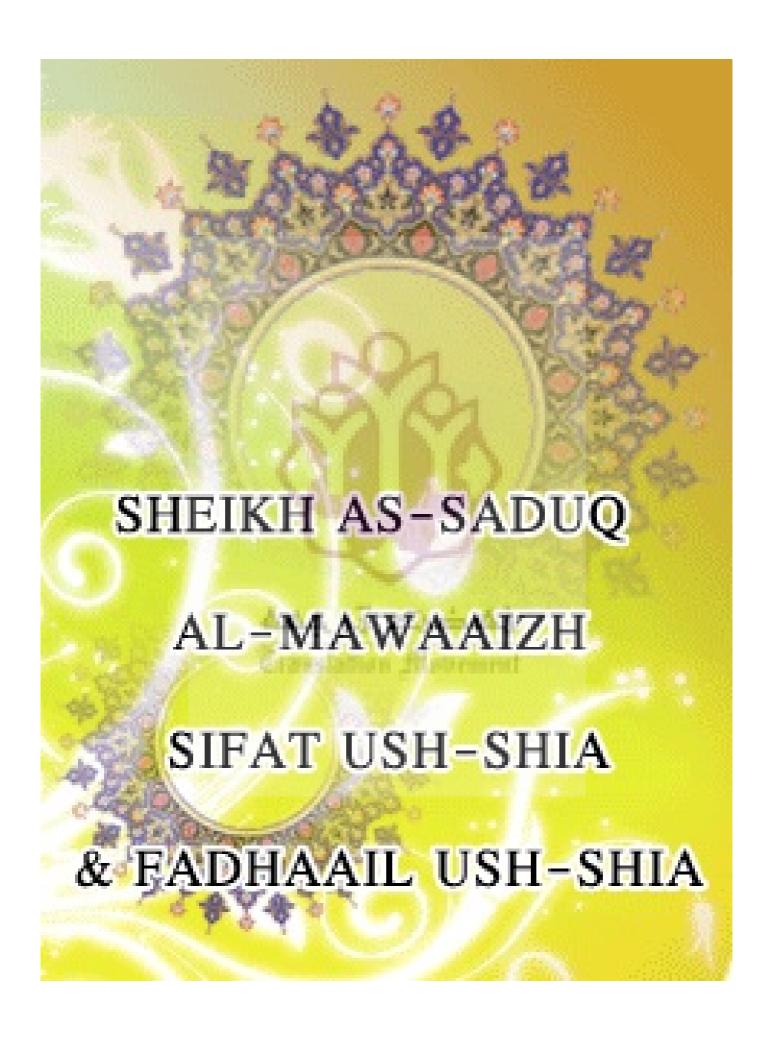


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SHEIKH AS-SADUQ AL-MAWAAIZH, SIFAT USH-SHIA & FADHAAIL USH-SHIA

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Contents

۵		Contents
14	SHEIKH AS-SADUQ AL-MAWAAIZH , SIFAT USH-SHIA & FADHAAIL U	JSH-SHIA
14	THE PUBLISHERS	WORD
14	THE REVISERS	WORD
14	p	oart \
۱۵	p	oart ۲
۱۵	THE RE	VISION
18	BIOGRAPHY OF THE CO	MPILER
18	Name and Lin	eage
18	Birth and Early	y Life
١٧	Scholastic Jour	rneys
١٧	Scholastic State and the Scholars • Opin	nions
١٨	Teachers and Stud	dents
١٨	His W	Vorks
١٨	His D	eath
١٨	SHEIKH AS-SADUQ�S AL-MAWAAIZH HE SE	RMONS
١٨		• • •
		• •(
19		\
19		٢
۲۰		٣
۲۱		۴
۲۲		Δ

۲۳			<i>۶</i>
74			Υ
۲۵			Α
79			٩٩
۲۷			١٠
۲۸			11
• • • • • • • • •			***
> • • • • • • • • •	• • • • • • • • • • • •	•••••••	***
۲۸			
۲۸			
79	<u> </u>		Y
	ترجمه		
	Constation		
	••••		

	00000000000000		

٣٩			Δ
۴۰			<i>9</i>
۴۱			Υ
ft			Λ
FT			٩٩
FF			١٠
۴۵			11
۴۶			١٢
۴۷			
FA			
F9			
fq		11()	ΥΔ -1
۵٠			
۵۰			
۵۱	22777	and the second	ac 17.
۵۲			
۵۳			
۵۳			
۵۴			
۵۴			-
۵۴			
۵۴			·
۵۵			part ۲

۵۵		part ۳
۵۶ ـ		part
۵۶		part ۵
۵۶		part ۶
ΔΥ	INDEX OF THE NAMES OF	F THE SINLESS . ٣
ΔΥ	INDEX OF P	ROPER NAMES . *
۵۷		Α
۵۷		B-Z
۵۸	(SHEIKH AS-SADUQ�S SIFAT USH-SHIA (THE QU	ALITIES OF THE SHIA
۵۸		(1)
۵۸		······(٣ (�) ٢)
۵۸		(Δ(�) ۴)
۵۹		·····(۶)
۵۹	dat ji erusidi Erusidun Alement	(Å (�)Y)
۶۱		(۱۸)
۶۱		····· (۲·)

۶۱		(۲۱)
~ u		,,,,
71		(۲۲)
۶۲		(۲۳)
۶۲		(۲۵ (�) ۲۴)
c w		,u,,,, A ,u,c,
71		(TY(\)TY)
۶۳		(۲۸)
۶۳		····· (٣·(�) ٢٩)
C.W		<i>,</i> ,,,
94		······(٣٣ (�) ٣٢)
94		(٣٤)
or.		(W.E.)
γτ		(۲۵)
۶۴ ـ	(1005)	·· \
99		۲۲
CV.		, w
۶۲	daajji arjedi Emistatin Alement	(٣٨)
	may by minney	
۶۷	Constature Moreover	(٣٩)
7		(۱ <i>・</i>)
۶۸		·····(۴۲ (�)۴۱)
۶۹ ـ		(۴۴ (�)۴٣)
CO		/\$// / A \\$6 / A \\$A\
71		(TY (♥)TS (♥) T۵)
۶۹ ـ		(۴۹ (�) ۴۸)
۶۹		(۵۲ (�)۵۱(�) ۵·)
V.		/A& / A \ AW\
Y *		(۵۲ (४) ۵۲)
٧٠		(ΔΔ)

٧٠ -	(Δ۶)
۷۱ -	(ΔΥ)
۷۱ -	(Δα (❖) βΔ)
۷۱ -	(۶۱ (�) ۶۰)
۷۱ -	(۶۲)
۷۲ -	(۶۳)
۷۳ -	(۶°F)
	(۶۵)
	(۶۶)
	(۶Y)
	(۶λ)
	(۶۹)
	(Y•)
	(Y1)
٧۶ _	ENDNOTES
٧۶ -	
٧٧ -	۳۰-۶۰
٧٧ -	
٧٨ -	INDEXES OF THE BOOK
٧٨ -	INDEX OF THE QURANIC TEXTS . \
	INDEX OF THE NARRATIONS . Y
٧٩ -	INDEX OF THE NAMES OF THE SINLESS . ٣
۷٩ ـ	INDEX OF PROPER NAMES . \$
٧٩_	SHEIKH AS-SADUO S FADHAAIL USH-SHIA (THE MERITS OF THE SHIA

٧٩		explaination
γ٩		(۱)
۸٠		(٢)
۸٠		(٣)
۸۱		(Δ (�)۴)
۸۱		(۶)
۸۱		(Y)
۸۲		(λ)
۸۳		(۱۱)
۸۳		(۱۲)
۸۳		(۱۳)
۸۵	dat ji erreini Emisterin Almini	Y
	CINESINO LILEGISTIC	
7		(77)

۹۰		(۲۵)
٩١		(۲۶)
91		(۲Y)
91		(ΥΛ)
٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠		(۲۹)
97		······(٣٠)
97		(٣١)
a v		/ww / & \ we \
۹۳ ـ		(٣۶)
98		(* V)
,,		(, 1)
9.6		(٣λ)
9۴		(٣٩)
9۴		(۴۱(�)۴·)
94	نسنس ترجمه	(۴۲)
9.4	Cranstation Alterment	(۴۳)
۵۸		()SA)
τω		(۱ω)
۵ م		ENDNOTES
۹۵		۲۵ –۱
96		
۹۷	II	NDEXES OF THE BOOK
٩٧	INDEX OF THE	QURANIC TEXTS . 1
٩٧	INDEX OF	THE NARRATIONS . Y

٩٨	INDEX OF THE NAMES OF THE SINLESS . ٣
٩٨	INDEX OF PROPER NAMES . *
٩٨	ISLAMIC TERMS
99	endnote
9 9	About Ghaemiyeh center of computerized researches



SHEIKH AS-SADUQ AL-MAWAAIZH, SIFAT USH-SHIA & FADHAAIL USH-SHIA

THE BURL TENEDE WOR

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 $\pmb{\diamond}$ 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 $\ensuremath{ f \Phi }$ adherents- , and the adorers of your Shia . [٢] 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 $oldsymbol{\Phi}$ 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 . Oum , 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 (r) is added so as to introduce this unique personality to the readers . Ansariyan Publications, undertaking the mission of propagandizing for the sect of the 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 quide 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 . Y. . 1

THE REVISERS WORD

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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 \ensuremath{ullet} 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 al people against that very killed caliph in his lifetime , and history has kept her famous call , ♦Kill Naathativi, 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 Othman[*] and calling for the revenge on his killers . That event , however , was the reason beyond the founding of the Khawarija) one of whose members killed Amir ul- $\label{eq:muminin} \textbf{Mu'minin} \ \textbf{(a)} \ \textbf{while he was offering a prayer in his mihrab} \ . \ \textbf{Shiism} \ , \textbf{too} \ , \textbf{is not the product}$ 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 lovalty 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 , peace be upon him and his family . 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 . [9] 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 . [v] On the Day of Resurrection, Ali and his Shia will be the winners . [A] O Ali, Allah has forgiven you, your progeny , your sons , your household , your Shia , and the adorers of your Shia . $[\mathfrak{k}]$ The Shia of Ali will be the true winners . [1-] 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 $\ensuremath{ \Phi } \mbox{Abu Talib}$, 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 : \P This man has bewitched you . \P Hence , they left without letting the Prophet (s) speak to them. On the next day , the Prophet said to me : \P O Ali , that man overtook me and said the statement that you had heard . They left before I could speak . \P O them. Make for us food like that which you did then gather them to me

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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 : $\mbox{\ensuremath{\mbox{$\Phi$}}}\mbox{This}$ 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 : The has ordered you to listen to and obey your son $\Phi))[n] A \ deep \ look \ in \ this \ holy \ had ith \ proves \ that \ the \ Prophet \ (s) \ asked \ his \ near \ relatives \ ,$ 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 , peace be upon him . 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 , peace be upon him . They were considered as listeners and obedient to the Prophet (s) only when they carried out his order of listening to and obeying Ali , peace be upon him . 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 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 (\mbox{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 , peace be upon him . 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 4s 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 $\$ 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 , T...

THE REVISION

Al-Mawaaizh Al-Mawaaizh (The Sermons) is the first book in this collection. In 1997 A. (1) $\mbox{H}_{\,\cdot\,}$, 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 ١٣٨٩ A . H He also added that the copier chose the title Sheikh As-Saduq ♦s Al-La ♦aali al-Ghawal 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 אמייני 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 , איזי 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 (r) . 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-Sadug (r) stated that he compiled a book titled al-



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Mawaaizh �The Sermons-. [١٢] 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 (r) records the text of this book . [١٣] 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 . (Y) Sifat ush-Shia About this book , Sheikh at-Tehrani says : ♦The book titled Sifat ush-Shia (The Qualities of the 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-Mailisi ♦ 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 : ۱۷۶۴ No . ۴ . It is a clear copy . which is ended with the following paragraph : $\ensuremath{f \Phi}$ 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 , YYY 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 Naiaf by Allama Naimuddin ash-Sharif al-Askari in 1994 A . H . 4 1994 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 Θ I-Qa Φ da . Allah may bless Mohammed and his immaculate family . • [14] (*) Fadhaail ush-Shia About this book . Sheikh at-Tehrani says : This book is also called Fadhl ush-Shia (The Merits of the 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 Wassai ash-Shia , he states the previous fact . The two books , now , are found in Isfahan and Mashhad at the hands of Sheikh Hussein (al-Muggaddas al-Mashhadi). Mirza Mohammed at-Tehrani took these copies to put them in his library in Samarra . \$\(\phi\) 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 ♦i ush-Shia and compiled by Sheikh as-Saduq (r) 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 , war 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.

Birth and Early Life

Sheikh As-Sadug was born in Oum . 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) , [1v] which was in the year $v \cdot a A \cdot H$. That was the opening year of the representation of Abu al-Qasim al-Hussein bin Rawh (the third representative), who died in *** 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-Zaman[$\mbox{\tiny{IA}}$] 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 $\pmb{\Phi}$ 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 . [14] (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 bir 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 $\,$. 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 of far Mohammed bin Ali al-Aswad used to say to me , \P 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 , peace be upon him . [٢٠] Ar-Rawandi , in his al-Kharaa�ij , related the like of the previous narrative, vet brief, [11] Besides, At-Tabirsi, in his book titled A ♦ lam ul-Wara[11], Savvid Hashim al-Bahrani , in his Tabssirat ul-Wali[177] , and Sayyid Ali bin Abdul-Karim An-Najafi , in his Muntakhab ul-Anwar il-Mudhee �a[ʏ̞۴] , referred to the same narrative . Imaduddin Mohammed bin Ali At-Tusi , in his Thaqib ul-Manaqib , $[\gamma\delta]$ referred to a part of that narrative. In his reference to the biography of Ali bin al-Hussein bin Musa: As-Sadug &s father, An-Nejashi said that the man was in Iraq when he met Abu al-Qasim al-Hussein bin Rawh (r) and asked him many questions . After that , As-Saduq \ensuremath{ullet} 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 praved to Allah for you and you will be given two virtuous male babies . ♦ Hence , Abu Ja ♦ far and Abu Abdullah(۲۶) , whose mother was a bondwoman , were born . $[\mbox{\em the}]$ From the previous we can conclude that Sheikh As-Saduq (r) 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 ۳۰۵ A . H . , when his father Sheikh Ali bin al-Hussein traveled to Iraq and met Abu al-Oasim al-Hussein bin Rawh and asked him some questions of etc . Hence , Sheikh As-Saduq was born in about rop 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 , peace be upon him . �[٢٨] 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 (٣٢١-۴۴٧ A . H .) , the Fatimids in Northern Africa (٢٩٩-۵٩٧ A . H .) , and the Hamdanian State in Mousel ♦Northern Iraq- and Syria (٣٣٣-٣٩۴ 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-Sadug 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 the 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 Try 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-Oattan and many others. He then traveled to the city of Khurasan for the visitation of the Holy Shrine of Imam Ar-Ridha (a) in yor A. H. After that , he returned to the city of Ray . In you A. H. , he made his second journey to the Holy Shrine of Imam Ar-Ridha , peace be upon him . During his third journey which was made in TPA A . H . , he passed by the cities of Istrabad[TR] and Jurjan[r·] where he attended the lectures of Sheikh Abu al-Hasan Mohammed bin al-Qasim Alistrabadi the famous exegesist (of the Holy Quran) and orator . He also attended the classes of Sheikh Abu Mohammed al-Oasim 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 , peace be upon him . 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 . �[٣١] 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 Thrahim 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 Sarakhs[rr] , 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 ray and raa 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 tof 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 , Faraghana [٣٣] and others . In such journeys , Sheikh as–Saduq attended the lessons of many scholars in

Scholastic State and the Scholars♦ Opinion

. the cities that he passed by

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 $\mbox{\ensuremath{\mbox{$\Phi$}}}$ 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. [99] An-Neiashi 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 . الامرا In his Me ♦ aalim ul-Ulemaa . Ibn Shahrashoub said the following about Sheikh As-Sadug - He was the best of the scholars of Oum. He wrote about three hundred books . [٣9] 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 . [77] 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. [74] 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-Hasar 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 tigadat al-Amali Thawab ul-A tigada - Al-Khissal Sifat ush-Shia Iqab ul-A tigada - Ali ush-Sharaayi Uyounu Akhbar ir-Reza Fadhaa tigada - Ash hur ith-Thalatha Fadhaa tigada - Iu-Ash tigada - Iu-Ash hur ith-Thalatha Fadhaa tigada - Iu-Akhbar al-Muqannaa fi al-Fiqh Men La Yahdhuruh al-Faqih - Il-Amawaaizh 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-Sadug

His Death

Sheikh As-Saduq died in TN 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 YM A. H., Sultan Fat Ph 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 deathy occurred in his blessed shrine. In the year YM 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 Ph Ali Pordered to reform that fissure and reconstruct that shrine

SHEIKH AS-SADUO® S AL-MAWAAIZH HE SERMONS

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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 Φ 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 , all peace and blessings of Allah be upon him as well as his immaculate descendants . 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 intellects and minds

••••• (•••• □ ◆◆ ◆◆◆◆ (◆◆◆ ◆◆◆◆ ◆◆ ◆◆◆*; ◆◆◆◆ ◆◆ ◆◆◆*) ♦♦♦♦♦ ♦♦ ♦♦♦♦ ♦♦ ♦♦♦♦ ♦♦ ♦♦♦♦ ♦♦ •••• •• •• ••• •••• •••• ••• • ••• ♦♦♦♦♦ • The Prophet♦s Commandments for Amir ul–Mu♦minin (١) Hemmad bin Amr and Anas bin Mohammed related from his father[₹1] from Ja�far bin Mohammed from his father from his grandfather from Ali bin Abi Talib (a) that the Prophet (s) said to $\label{eq:limit} \mbox{him}: \mbox{O Ali , I will convey to you a commandment that you should retain . You will keep up}$ yourself in goodness as long as you follow my commandment . �� ���� �� *** ** *** *** *** *** *** *** *** *** *** ****************** •••••••••• 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 . [۴1] 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 evilest of my people are those whom people respect for avoiding their evildoings . [47] O Ali , the evilest people are those who sold their lives to come with their 000 00 000000 00 000 000000 00 000000 000 •••••••••••• 0000 000000 : 0000 0000000 : 000 00000 00000 ♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦ 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 lies for the purpose of conciliation and disliked telling truths for the purpose of antagonism . [++] 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)

000000 00000000 0000 00 00000 000 00000 00 ********** ♦♦♦♦♦ ♦♦♦ ♦♦♦ ♦♦♦ ♦♦♦♦♦ . 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 acknowledge their Almighty Lord. O Ali , the drinker of wines is as same as the idolater . [49] 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. 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 . [fv] ���� �� �� �� �� ••••••□ ••••□ •••• 000 00000000 0000 000 00 00 00 00000 000 00

You should not respect or honor him who did not respect and honor you . O Ali , the fraithful) 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



They are : ••• ••• ••• ••• ••• ••• . ■•• ••• •• 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 mear 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 00 0000 000 0000 000 0000 00 000000 .00 00000 ••• •••• : ••• •••• •••• ••••• •••• ♦♦♦♦ ♦♦**■**♦♦♦♦♦♦ ♦♦♦ ♦♦♦♦ 00000 000000 . 00 00000 000 00000 0000 ••••• •••• •••<u>•</u>•••••• : •••• •••• $\diamondsuit \diamondsuit \diamondsuit$. 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 illmannered 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 who 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 , *** ♦♦♦♦ ♦♦♦♦♦♦: ♦♦♦♦♦♦... ♦♦♦♦♦□ nooooooooooooooooooooooooooo ******************************* ♦♦♦♦ ♦♦♦♦**□ **♦♦♦♦ ♦♦♦♦♦♦ ♦♦** ♦♦♦♦ ♦♦♦ ♦♦♦ **** *** *** *** *** *** *** *** *** *** *** **** ♦♦♦♦ ♦♦♦♦♦ ♦♦♦♦♦♦♦ ♦♦ ♦♦♦♦♦♦ . 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 : There is no god but Allah the Everlasting the Eternal . He who enters me will be surely happy . �������� **** ♦♦♦♦♦ ♦♦♦♦♦♦ ♦♦♦♦♦ ♦♦♦♦ ********************************* 0000 000000 00 00000 00000 00000 00 **♦♦ ♦♦♦♦♦ ♦♦ ♦♦♦♦♦ ♦♦♦♦ ♦♦** • ♦♦ • ♦♦□ ♦♦♦□ ♦♦♦♦□ ♦♦♦♦□ ♦♦♦♦♦; ♦♦♦♦♦♦ ♦♦♦♦♦♦, ♦♦♦♦♦♦ ♦♦♦♦♦ ♦♦♦♦♦□ ♦♦♦♦♦♦ ♦♦♦♦♦♦ ♦♦ said: &By My glory and majesty I swear, the alcoholic, the talebearers, the pimps, the detectives , the effeminate , the gravediggers , the tithers , the disregarders (of their relatives), and the Oadarites (FA) all these shall not enter Paradise. O Ali, ten people of this umma disbelieve in Almighty Allah . They are : 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

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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

••• •••• ••••□ •••• •••• ••••• 000000 000 000000 0000000 00 0000 00000 0000 0000 00000 00 000 000000 .0000 00000 00 ♦♦♦ ♦♦♦ ♦♦♦♦ ♦♦♦ ♦♦♦ : Allah also disliked (for people) speaking 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 washing oneself (naked) outdoors unless an apron is put on. He disliked being in rivers very naked , for they are inhabited by angels . He disliked being in bathrooms very naked unless an apron is put on . He disliked speaking between the azan and iqama of the Fajr Prayer . He disliked embarking on a ship in seaways . He disliked to sleep on a surface (of 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 speaking 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 . [44][6-1 Allah disliked for men who had wet dreams to copulate with their women before they wash themselves . If they do it and their babies are born insane, they should blame nobody except themselves. He disliked urinating on the coast of a running river . ••••••••••••••••••••••••••• ••••••. •••• ••• ••• ••• ••• ••• •• •• •• •• 0000 00000 00 000 000 . 00 00000 000000 00 ♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦♦♦♦ : 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

000 0000 00000 00000 000000 . 00 00000 0000 ������� 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 forbidder matters. The wealthiest of people is he who satisfies himself with that which Allah has given to him . •• •••• ••• •• •• •• •• ••• •••••••• **** ♦♦♦♦♦♦♦♦♦ 0000 00000 .00 00000 00000 00 000000 00000 00000 00 0000 00 00000 0000 00 000 000 ��: O Ali, the umma cannot stand three characters: to console the friends by offering them one $\ensuremath{ \Phi } s$ 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 . [a1] 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 000 0000 00000 00000 00000 0000 0000 **** **** **** **** ***** **** **** 00000 0000000 0000 000 00000 . 00 00000 000 **0000 00000 : 000 0000 0000 00000 00000** 000000 00 000 0000 . 00 00000 0000 00000 **◇◇◇◇** ◇◇◇◇◇ : ◇◇◇◇◇◇ ◇◇◇ ◇◇◇◇ □ ◇◇◇◇◇ ◊ ♦♦♦ ♦♦♦□ ♦♦♦♦♦♦ ♦♦♦♦ . ♦♦ ♦♦♦♦♦ ♦♦♦♦ 00000000 00000 00000 : 0000000 00 0000. **⋄⋄⋄⋄⋄⋄⋄ ⋄⋄⋄ ⋄⋄⋄⋄ . ⋄⋄ ⋄⋄⋄⋄ ⋄ ⋄⋄⋄⋄**■⋄⋄⋄



the prayers perfectly, defray the zakat, suppress the anger, control the tongue, seek Allahlacktriangles forgiveness for the sin , and advise for the sake of (following) the Prophetlacktriangles household . O Ali , Allah curse three individuals : he who eats his food alone , he who travels in the deserts alone, and he who passes 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 $\pmb{\Phi}$ s wife , and reconciliation between two parties . O Ali , sitting with three ones deadens the heart : ***** *** **** **** ••••••••••• ••••••••• 0000 00 00 000 000 00 0000 0000 : 000 00000 00 000 000000 . 00 00000 0000 00000 00000 00 **** ****** ***** ***** ♦♦♦♦ : ♦♦♦♦♦ ♦♦♦♦♦ ♦♦♦♦♦ . To sit with the mean and 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 . �� ���� 0000 0000 00 00000 : 0000 0000 00000 0000 00000 00000 0000 000000 . 00 00000 00000 ••••••••••• •••••••: ••••• ••••• , ••••• • ••••• ; •••• • ••• • • 000000 00 000000 00000000000 00000000 ♦♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦♦♦ . 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

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The unjust enjoys three characteristics : he dominates him who is less powerful than he is by means of his powers , dominates him who is more powerful than he is by means of acts of disobedience (to Allah)[aF] , and he supports 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 sou 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 00000 000000 000000 00000 0000 00000 . 00 ************************* ********** $\diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit$. O Ali , nice life lies in three : wide house , beautiful maiden , and



************************* ♦♦♦♦... ♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦♦♦ . 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 evilest of people is that who complains against the act of Allah . O Ali , as for the believer , his moaning is (regarded as) Tasbih ♦saying subhaanallah : All glory is due to Allah♦, his cries are tahlil ♦ saying la ilaha illallah : there is no god but Allah ♦ , his sleep in beds is a sort of worship , and his turnings are jihad for Allah s sake . If he is cured , he walks among people guiltless . (i . e . all his sins are forgiven because illness is regarded as punishment for him) 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 ***** 000 00000 00000 000 000 . 000 00000 00000 *** ****** *** *** *** *** *** *** *** 0000 0000000 000 0000 000 000 000 •• ••• •••• •••• •••• ••• ••• • 00000 0000 000000 0000000 000 000 0000 00 ♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦ women to attend the Friday and collective prayers, recite the azan or igama, visit the sick, participate in funeral ceremonies, roam between Safa and Marwa, kiss the Black Stone , and have their hair cut (as a ritual of the hajj) . They should not 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 ** ** ** *** *** •••••••••••• 000000 0000 0000 0000 0000 0000 . 00000 000 000 0000 000 000 0000 00000 00000 00000 00 00000 00000000 00000000 00000 00 00000 . 00



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 $oldsymbol{\diamond}$ s tongues O Ali , the light will be saved while the heavy will lose . O Ali , he who forges lies against me ${\sf C}$ intentionally should find himself a place in Hell . O Ali , three things better the memory and remove the phleam : chewing gum , cleaning the teeth (with a special stick called ♦miswak♦), and reciting the Quran . ♦♦ ♦♦♦♦ ♦♦♦♦♦ ♦♦♦♦ ♦♦♦♦ 00000,000000 00000 000000 00000 00 0000 ••••• •• •••••• . •• •••• • ••••--: 000 0000000 00000 00000 000 ******* **** ****** *** ***** *** 000000 000000000 000 000000 0000 **** ***** **** **** **** **** ** *** 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 ***** 000000 000 00 0000000 000 000 000000 ••••••••••••••••••••••••• •••••• 0000) *** *** **** **** *** *** **** •••••• : (••••••••• 00000 0000 ••••• ••• ••• **** **** **** 0000000000000 **** 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. ♦ (F 11) As Abdul-Muttalib found a treasure , he gave its one-fifth as alms . Allah revealed $\ensuremath{\bullet}$ 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 . • (A

••••• ••• ••• ••• •••• • ***** ***** **** **** 000000 0000000000 •••••••••••• 00000 0000 000 0000 000 00 000000 000 000 0000000 000 0000 000000 000 000 000 00 ♦♦♦♦♦ . 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 ? � (4:14) 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) ••••••••••••••••••••••••••••• ****************** 00000 00000 - 000000 000000 0000 00000 ***** ••••• •• •• •• ••• ••• •••• •••• •••• ••• •

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 . $[\Delta\Lambda]$ 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 . �� ���� ��� �� �� ♦♦♦ ♦♦□ ♦♦♦ ♦♦♦ ♦♦ ♦♦♦♦♦



••• •••• . •• ••••• •• •••• •••• •••• . •• 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 treasure[64] 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 a non-Muslim country, 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 . $\diamondsuit\diamondsuit$ \diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit ********* **** **** **** **** ***** **** 00000 00 00000 000 000 0000 0000 0000 000 ************ ♦♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦ ♦♦♦♦♦ . 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 •••••••••••••• 000000 0000 00000 .00000 00000 00 00000 0000 0000 0000 0000 0000 0000 00 0000 00 000000 00000 00 000 0000 000000 . 00 00000 ♦♦♦♦♦ ♦♦♦ ♦♦♦ . 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 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 $\pmb{\bullet} \mbox{When death approaches one of them , he says , <math>\pmb{\bullet} \mbox{Lord}$, 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 . • (17 : 44-1...) 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 . • (r: 4v) 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 0000-0000 000 0000 00 00000 00000 000 ****** 000 0000 00000 000 000 00 00 00000000 .00 0000000 . 00 00000 0000 00000 00 00000 00 000 0000 0000 000 0000 0000 0000 00 : 00000 increases the age . O Ali , begin and end your meals with salt , for it cures from seventytwo maladies . O Ali , when I come up to the Praiseworthy Position[$\mathfrak{s}\cdot$] , 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 [61] O Ali . I am the pray of my father Abraham the prophet [61] 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 C ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ **●** ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ••••••••••••••••••••••• ***********************



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 dve : 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 00 00000 00 000 00 0000 0000 00 00000 000 00 ♦♦♦♦♦ ♦♦♦♦ ♦♦ ♦♦♦♦♦□ ♦♦♦ ♦♦ ♦♦♦♦ 000 00 00000 0000 00 000000 000 000000... ••• •• ••••• •••• ••_□••••• •••• •• 00000 0000 00 00000 0000000 . 00 00000 0000 •••• •• •••• •••• •••• : •••• ••••••• •••••• 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 , $\mbox{\bf ?may I inform of the closest to my mannerism}$

•••••••••••••••••••••• ********* **** **** ************ Yes ,you may ,Allah ♦s messenger , ♦ said he ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ . (♦ The Prophet (s) expressed : The closest to my manners 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: (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 . *4 : 90) (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: (1) ***** •••••• ••• •••• ********** 00000 00000000 00000 00000000 000000 00000 0000000 000 00000000 000000 00000 **** ***** ****** ••••••••• 00000 00000 000000000 00000000 000000

people will be saved from larceny -if they recite the following Quranic Verses-(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 . IV : $11 \cdot -1$) O Ali , my people will be saved from pulling down if they recite (Allah $\ensuremath{f \Phi}$ s saying) : (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-forbearing and All-forgiving . ro : rv) O Ali , my people will be saved from care if they recite : ♦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 ••••• ***** **** 000000000 000000000 •••••••••••• •••••• •••• ••••• •••• ********* ***** 0000000000000 000000 •••••••• 000 000000 000000 (• • • • • • • • • • • • • • • ***** ***** ****** people will be saved from burning if they recite (Allah s savings): (The true Guardian is certainly Allah who has revealed the Book and is the Guardian of the righteous ones .v

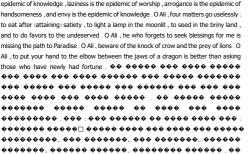


199 .) (They have not paid due respect to Allah . The whole earth will be gripped in His hands on the Day of Judgment and the heavens will be just like a scroll in His right hand Allah is too Glorious and High to be considered equal to their idols . rq : 90) O Ali , he who fears beasts should recite (Allah s saying) : (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 . " $4:17\lambda-4$) \diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit 00 000000 0000 00000 00000 00 00000 ******************************** •••••••• .) •• ••••• •• •• •• •• •• •• ********************* 00000 0000 0000 0000 000 0000 . 00 00000 00 **** **** ********** 0000000 00000 0000000 00000 00000000 ******** ***** **** refuses to move should recite in its right ear (Allah s saying): (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 . r : Ar) O Ali , he whose abdomen is affected by a yellow liquid should write the Verse of Kursi[rr] on his abdomen and drink it . [rr] By the will of Allah, he will be cured if he exercises so . O Ali, he who fears a sorcerer or a devil

should recite (Allah s saying): (Your Lord is Allah who established His dominion over the

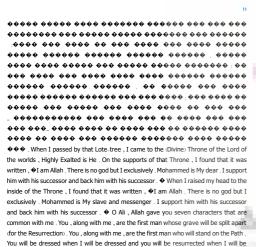
****************** ****** **** 0000 000000 000 000000 00 00000 00 0000 fathers is to choose good name for them , educate them properly , and choose good positions for them . The rights of fathers that are imposed upon their sons is to avoid calling them by name, preceding them in paths, sitting before 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 . �������������� 0000 0000 00000 00 000000 0000000 .00 00000 **•••••••••••••••••••••••••••** ******************

0000 00 00000 000 000 0000 00 00000 000 000 ******************************* •••,••••• •• •••• ••• ••• ••• ••• 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 , and no intellect like moderation. No piety like abstinence from the acts that Allah forbids, no lineage like good manners, and no •••••••••••••••••••••••••••• 00000 0000000 0000 0000 00000 00 00000 00000 00 00000 00 000 00000 0000 000 ******************* $\Diamond\, \Diamond\, \Diamond$. 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





••••• ••• ••• ••• ••• ••• ••• ••• • •••••• . 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 masters[%] 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 : $\bullet \text{What}$ should I choose for the ring , Allah $\mbox{\ensuremath{\mbox{$\Phi$}}}$ s messenger ? $\mbox{\ensuremath{\mbox{$\Phi$}}}$ The Prophet (s) answered : Use the garnet, for it is the first mountain that declared its submission to Allah and confessed of my prophecy , your succession of prophecy , your sons � imamate , your Shia �s being in Paradise , and your enemies $\pmb{\Phi}$ 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 ******* 0000000 . 000 00000 0000000 00000 00000 000 0000 0000000 . 00 00000 000 0000 0000 ********************* ***** •••••• : ••• •••• •••• : •••• •• •• •• **** ***** **** ***** ***** •••••••••••• 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 in no god but I exclusively $\begin{tabular}{ll} \begin{tabular}{ll} \beg$ with his successor . ♦ ♦ Who is my successor ? ♦ I asked Gabriel . He answered , ♦ He is ♠ Ali hin Ahi Talih



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 [199]

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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 [, but if something is offered to you , you should accept it [, but if something is offered to you , you should accept it [, but if something is offered to you , you should accept it [, but if something is offered to you , you should accept it [, but if something is offered to you , you should accept it [, but if something is offered to you , you should accept it [, but if something is offered to you are the property of the propert

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(00 000 000 000 000 000 000 00 00 00 000 000 000 000 (000 0000 0000 0000 (000 00000 000000) (000000) the first-time brief sermons of the Prophet (s): (r) The high hand is better than the low $[v \cdot]$ (r) The few that is sufficient is better than the much that diverts . $[v \cdot]$ (f) God-fearing is the best of provisions (vt) (a) The head of clemency is to fear Allah. Powerful and Majestic is He . [vr] (*) Conviction is the best thing that is thrown in hearts . [vr] (v) Doubt is $\bullet \bullet \bullet \bullet \bullet$ ••••• . (12) •• ••••• ••• •• •• ••• ••• • •• . (19) •••••• . (A) Lamentation is a non–Islamic deed . [v**] (4) Drunkenness is the firebrand of Hell . [vv] (1-) Eblis is the source of poetry . [VA] (11) Wine is the collector of all sins . [V4] (11) Women are snares of Eblis . [A-] (١٣) Youth is a branch of insanity . [٨١] (١٤) The worst of gains is the gain of usury . [٨٢] (١٥) The worst of food is to seize the estate of an orphan wrongly . [AP] (19) The true happy is that who learns lessons from others . [AF] ($\nu\nu$) The true unhappy is that who was unhappy in his mother \diamond s womb (before he was born), and the true happy is that who was happy in his mother ♦s womb . [A4] (1A) ♦♦♦♦♦ ♦♦♦ ♦♦♦♦ ♦♦♦♦ . (14) \$\displaysquare \displaysquare \disp (1A) The end of you all is that four cubits (grave) . [AF] (14) The worst usury is untruth . [AV] (Y-) 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 . [AA] (Y1) Allah will reward him who suppresses his rage . [AA] (YY) Allah will recompense him who is steadfast against misfortunes . [٩٠] (٢٣) Now , the heat of battle is fiery . [41] (14) The believers should not be stung in the same place twice . [41] (16) Nothing wrongs a man except his own hand . [47] (19) The true strong is that who ���� , (TT) ���� ��� ��� , (TT) ���� ��� ��� , (TT) **♦♦♦♦ ♦♦♦♦♦** . (76) **♦♦♦ ♦♦♦ ♦♦♦♦ ♦♦♦♦♦** ♦♦♦♦♦ (۲۸) Reporting is not like witnessing . [46] (۲۸) O Allah , bless my people who wake up (or settle their needs) early on Saturdays and Thursdays . [٩۶] (٢٩) Sessions should be kept secret . [4v] (r-) The master of a people is their servant . [4A] (r1) If a mountain oppresses a mountain , Allah will turn it into dust . [44] (PT) Begin with your dependants . [1.1] (m) (Strategies of) War is trickery . [1.1] (m) The Muslims are mirrors of each other . [١-٢] (٣٥) He died despite of his nose . [١-٣] (٣٩) Misfortunes follow the ************************************** ♦♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦ ♦♦♦ . (rv) People are equal like the teeth of a comb . [١-۵] (m) There is no malady more extremely than niggardliness . [١٠۶] (m) Pudency is good all in all . [1-v] (f-) Perjury changes countries into deserted wastelands . [1-x] (f-1) Aggression is the quickest in punishment . [1-

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00000 . (fa) 0000 000 00 0000 0000 000 ♦ ♦ ♦ ♦ ♦ ♦ . (FP) ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ . (FV) Charity is the quickest in rewarding . [111] (FA) Muslims should respect their stipulations . [111] (FA) Some poetry is (words of) wisdom and some speech has magical influence . [\(\mathbf{I}\)\(\mathbf{I}\)\(\ext{I}\) Compassion them who are on this earth and you will be compassioned by Him Who is in the Heavens . [۱۱۳] (۵۱) Those who are killed during defending their wealth are shahids •••••••••••••••••••••••••••••••••• ••••••••••••••••••••••• ���� �� . (Fv) Those who withdraw their gifts are as same as those who swallow their vomit [114] (FA) It is illicit for two believers to desert each other for more than three days . [119] (F4) He who does not have mercy upon others will not enjoy others $oldsymbol{\Phi}$ mercy . [110] (6+) Sorrow is repentance . [11A] (61) The baby is for the owner of the bed , and the share of the prostitute is the stone . [۱۱۹] (۵۲) The guide to a good deed is (rewarded) as same as those who fix to it . [۱۲۰] (۵۳) The love of something causes blindness and deafness . [١٢١] (۵۴) He who does not show gratitude to people will not show 000000 00000 000 0000 0000 . (v) 0000000 0000 ****** 00000 (M) 000 00000 (M) 0000 000 000 000 000 000 ********************** (۵۵) Except the deviants, no one shelters the deviant (1917) (۵۶) Guard (yourselves against Hell even by a half of a single grain of dates (that you should give as alms) . [174] (av) 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 [١٢٥] (۵٨) The procrastination of the wealthy is oppression . [١٢٦] (۵٩) Traveling is a piece of fire . [۱۲۷] (۶۰) Like gold and silver , people are different metals . [۱۲۸] (۶۱) The owner of a session is the most meritorious of the seat of priority . [174] (PT) Cast dust in the faces of the eulogists . [١٣٠] (٩٣) Cause earnings to come down by means of almsgiving . [١٣١] (٩٤)

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000 00 0000 00 0000 00 0000 0000000 000: 000 00 000000 00 0000 00000 00000 000 . 0000 ••••• ••• : ••• •••• •••• • ••• • • $\diamondsuit \diamondsuit \diamondsuit \diamondsuit : \diamondsuit \diamondsuit \ \diamondsuit \diamondsuit \ . \ Imam \ Ali \ and \ a \ Syrian \ Old \ Man \ (vr) \ Mohammed \ bin \ Ibrahim \ bin$ 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 . • •••••••• ••• ••• ••• ••• ••• ••• ••• • ••••••••• 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 . �� ��P ��� ��������������� •••• ••• ••• ••• ••• ••• • •••••• 0000 00000 00P0000 00000 0000 0000 . *** *** *** *** **** ***** ***** *** ♦♦♦♦♦♦♦ 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 ? *** ** *** ♦♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦♦ •••• •• •••• •••• • •••• • •••• • • ••••••••• ••••• : •• •••• •••• ••• ••• ••• $\diamondsuit\diamondsuit\diamondsuit\diamondsuit\diamondsuit\diamondsuit\diamondsuit$ 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. [۱۲۰] Zaid bin Sawhan al-Abdi asked: O Amir ul-Mu'minin, what is the most powerful and influential authority? Amir ul-Mu'minin: It is death. Zaid: What is the most degrading humility? Amir ul-Mu'minin: It is care for the worldly

?pleasures . Zaid : What is the harshest poverty

which is in the possession of Allah , Powerful and Majestic is He . Zaid : Who is the evilest companion ? Amir ul-Mu'minin : The evilest companion is that who encourages you to commit acts of disobedience to Allah . Zaid : Who is the unhappiest of people ? ��� •••••:•• ♦♦♦□ ♦♦♦ ♦♦♦♦ ♦♦♦♦♦ : ♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦ ♦♦♦♦ ♦♦♦ ♦♦♦♦ . ♦♦♦ : ♦♦♦ ♦♦♦♦ ♦♦♦♦□ ♦♦♦ ♦♦♦ is he who sold his religion with the worldly life of others . Zaid : Who is the most powerful of people ? Amir ul-Mu'minin : The most powerful of people is the self-possessed . Zaid Who is the stinglest of people? Amir ul-Mu'minin: The stinglest of people is he who seizes estates unlawfully and spends them unduly . Zaid : Who is the most courteous of people ? Amir ul-Mu'minin: The most courteous of people is he who inclined to the right guidance after he had discriminated it from the wrong way . Zaid : Who is the most clement of ♦♦♦: people ? Amir ul-Mu'minin : The clement of people is he who is never angry ***** ************************ •••• •••• : ••••• •••• • ••• • • resolute ? Amir ul-Mu'minin : 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 . Zaid : Who is the most foolish? Amir ul-Mu'minin: The most foolish is he who is deceived by this world although he is noticing the changeability of its conditions . Zaid : Who is the most regretful ? Amir ul-Mu'minin : The most regretful is he who is deprived of this world as well as the world to come . This is surely the clear loss . Zaid : Who is the blindest ? Amir ul-Mu'minin: 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 . * * * : * * * * 00000000 0000 000000 000000 000000 000 •••• •••••• •••• ••• ••• ••• •••• ••• 000000 000 0000 000000 0000 000 0000 ♦♦♦♦ Zaid: What is the best sort of satisfaction? Amir ul-Mu'minin: It is the satisfaction with that which Allah has given . Zaid : What is the most shattering misfortune ? Amir ul-Mu'minin : It is the misfortune of the religion . Zaid : What is the most favorable deed to Allah ? Amir ul-Mu'minin : It is to expect the Relief . Zaid : Who are the best people in the sight of Allah ? Amir ul-Mu'minin : They are the most careful about Allah , the most observant of God-fearing, and the most abstinent in the worldly pleasures. Zaid: What is ?the most favorable utterance in the sight of Allah

000 0000 000000 - 0000 0000 0000000 0000 **** *** **** **** **** ********* ****** ***** *** **** **** **** *** $\diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit$. Amir ul-Mu'minin : It is the frequent reference to Him and the reverentia supplication to Him . Zaid : What is the most truthful wording ? Amir ul-Mu'minin : It is the confession that there is no god but Allah . Zaid : What is the greatest deed in the sight of Allah ? Amir ul-Mu'minin : It is submission to Him and piety . Zaid : Who is the most truthful of people ? Amir ul-Mu'minin : 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 ••••••• 000000 . 000000 000000 00000 00000 0000 •••••••••• 000000 00000 0000000 00 0000 000 0000 ********************** ♦♦♦ ♦♦♦ ♦ • . 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 Maiestic 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 . ••••••••••••••••••••••••••••• ••• ••• ••• •••• •••• ••• ••• 0000 0000 00000 000000 00000 0000 0000 ******************* ••• ••• •••• •••• ••• •



••••••••• $\spadesuit \, \diamondsuit \, \diamondsuit \, \diamondsuit \, \diamondsuit$. 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 (a) so bravely , and the Imam (a 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 .] 144

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 $(\diamond$ 00000 0000 00 00000000 : 00 00000 00000 000 000 000 0000 0000 0000 .00000 00 00000 *********************** ***** 00000000 000000 0000000 0000000 000 0000 000 0000000 0000 000 00000 00000 000 ••••••••••••.Imam Ali s Commandment for his Son Mohammed bin al-Hanafiyya (vr) 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 . �������������� 000 00000 00000 00000 0000 00000 00000 •••• •• ••••• ••• ••• ••• ••• •• 000 0000 0000 00 000000 000 00000 0000 •••••••• ••••• ••• ••• •••• •• •• •••• ... ••• ••• 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 $\mathsf{God}\text{-}\mathsf{fearing}$, 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 . ���� ���� ���� ���� ���� •••••••••••••• 000000 00000 0000 00 00000 00000 0000 **•••••••••••••••••••••••••••••••••**

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 000 000 00000 00 0000 0000 0000 000 00000 00 0000 00 000000 00 0000 00 .000 00 •••••••• 00000 0000 00 00000 000 0000 000_ 000 00000 **** **** **** **** **** **** **** ** ***** ♦♦♦♦♦♦♦♦♦♦♦♦♦ 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) . ��� ****** ** **** *** **** **** ****

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***** 00 0000 00000 000000 000000 000 0000 ****** **◇◇◇◇◇□ ◇◇◇◇◇◇ ◇◇** ◇◇◇◇◇ ◇◇◇◇ *** *** *** *** *** *** *** *** *** *** *** �������� 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 . ♦♦♦♦♦ ♦♦♦♦ ♦♦♦ •••••••••• *** 0000000 00 000000 000 000000 0000 0000 00 0000 00000 0000 0000 000 ♦♦♦♦ ♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦ 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 Allahlacktriangles forgiveness to the seekers of knowledge . As a sign of submission , the angels low 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 •••• •• •••• •••• •• •• •• ••••••• ••• •••• •••• •••• •••• ••• ••••• ••• ••• ••• ••• ••• ••• • 00000 000 0000 000 . 000000 00000 00000 00000 00 00 000000 00 0000 00000 00 000 00 ♦♦♦♦ ♦♦♦♦ ♦♦♦♦ . 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 ar 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 000 000 00 0000 000 0000 000 00 000000 . 00 •••••••••••••• 0000000 000 000000 00000 00 00000 ***** 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 ♦♦♦♦ ♦♦ ♦♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦ ♦♦ •••••••• 00000 00 000000. 0000 00000 000 000000 ******************** ••••••••• **&&&&& *** **** ***** ******** ***** ****** *** *** *** **** **** **** **** *** 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 \bullet 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 .

••••• ** **** *** *** *** *** *** ** *** *** *** 000 0000 .00 000 0000 000 0000 0000 000 •••••••••• \sqcap 0000000 0000000 000000 00000 0000 **♦♦ ♦♦♦♦♦ ♦♦♦♦ ♦♦♦♦** 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 . �� �� ��� ��� ��� �� �� ••••••••••••• ••••••••••• □ **ץ••◊•◊ ◊◊• ◊◊ ◊◊•◊◊** . ◊◊ ◊◊◊ ◊◊◊◊◊ ◊◊ ******** $\diamondsuit\,\diamondsuit\,\diamondsuit\,\diamondsuit\,\diamondsuit\,\diamondsuit\,\diamondsuit\,\diamondsuit\,\diamondsuit\,\diamondsuit\,\diamondsuit\,$. 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 . •• ••• ••• ••• ••• ••• ••• ••••••••• •••• •• •• ••• •• . ••••• • ••• • • ♦♦♦♦♦ ♦♦ ♦♦♦ ♦♦□ ♦♦♦ ♦♦♦♦♦ ♦♦♦♦□ ♦♦♦♦ ♦ 00000 0000 000 00000 00 000 000 000 000 000 000 0000 0000 . 0000 00 000000 0000 00000 $\diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit$. Despair may be success and greed may be destruction . Blame him whom you wish to blame . Matters of cheating are rewardless . The evilest 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 sing 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 ••••• ••••• ••• ••• •••• ••• •• •• •• ********************* ****** *****

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0000 00 000000 0000 000 00000 0000 000 000 00000 0000 0000 00000 00 00000 0000 000 **•••••••••••••••••••••••••••••••••** 00000 00000 000000 0000 000000 000000 00000 0000000 000000 000 000 000 00000 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 $\ensuremath{f \Phi}$ 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 her so kindly . ••••• •••• ••••• ••••• •••

0000 000 000 000 00 0000 000 0000 000 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 \$\epsilon\$s possession . Peace and Allah ♦s mercy and blessings be upon you . [١٣٣] Maxims of the Prophet and the Imams (v+) 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 . \spadesuit (r : vvr) I heard Allah say after this : \spadesuit 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 . • (#: 1VF) ••••••••••••••••••••••• •••••••••• **** *** **** **************************** ••• ••• •• •• •• •• ••• ••• ••• **♦♦♦ ♦♦♦♦♦♦** ♦♦♦ ♦♦♦♦ ♦♦♦ ♦♦♦♦ ♦♦♦♦ : I wonder at those who are grievous�w they do not restore to Allah $\ensuremath{ \Phi } s$ saying : $\ensuremath{ \Phi } Lord$, You are the Only God whom I glorify . I have certainly done wrong to myself (so forgive me) Φ (Y) A(Y) I heard Allah say after this •We answered his prayer and saved him from his grief . Thus We save the faithful ones . \spadesuit (Y1 : M) I wonder at those whom are cheated; why they do not restore to Allah \spadesuit s heard Allah say after this : ♦Allah protected him against their evil plans . ♦ (೯٠ : ೯۵) 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 : (♦ ♦ ♦ **** 0000 **** •••• •• : •••• ••• •••• •• •• •• •• •• ó 000 0000000 0000,000000 00 00000 00000 ♦♦♦ ♦♦♦♦♦ ♦♦♦♦♦♦ ♦♦♦♦♦ ♦♦♦♦ ♦ €ven 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 . ♦ (١٨: ٣٩-٢١) ♦ Perhaps ♦ in the previous Verse stands for inevitability (va) Mohammed bin Zivad 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 $\ensuremath{f \Phi}$ 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



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 punish of Allah is unquestionably the fire $\langle \text{of Hell} \rangle$, 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 ther 0000 0000 000000 00000 00000 00000 0000 00 00000 : 0000 00000 0000 000 00000 00000 000 00000 0000 0000 0000 0000 . (VA) 0000 ♦♦♦♦♦ ♦♦♦♦♦♦♦ ♦♦♦♦♦ ♦♦♦♦♦ . If this worldly life will be beyond doubt cease to exist , why do you feel secure then ? ${\bf \Phi}_{\text{[YFF]}}\,\text{(VF)}$ 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 . [146] (vv) 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] (VA) The Prophet (S) said : You will not cover [people with your fortunes; thus , cover them with your good mannerism . [149

00000 00 000 00000 00000 00000 00000 ♦♦♦ . (v4) 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 or 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. •••••••••••••••••••••• **************************** ••••••••••• 00000 0000 0000 00000 00000 00000 00000 00000 00000 0000,00 00000 00000 0000 0000 •••••■ ••••• ••••• ••••• ••••• •••• •• •• •• ••••••••• 000000 00000 00000 000000 000000 00000 The most knowledgeable people are they who add people $\ensuremath{\mathfrak{D}}$ 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 stinglest 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 00000 00000 00 000 000000 000 000 000 ••••• ••••• **♦♦♦♦♦ ♦♦♦♦**□ **♦♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦♦** 000000 00 0000 000 00000 00000 00000 00 *** *** *** **** ** *** *** **** **** •••••••••••• □ 0000 00000 00 00000 00 00000 The 00000 0000 most 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 $% \left(1\right) =\left(1\right) \left(1\right)$ 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 . [١٩٨] (٨-



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000 0000 0000 00 0000 00000 00000 00000 ••• : •••• ••• ••• ••• ••• ••• ••• • 0000 0000 0000 00000 0000 0000 00000 00 **** **** **** **** **** **** **** **** •••• •••• •••• • ••• : •••• • ••• • **♦♦ ♦♦♦♦ ♦♦♦♦♦ ♦♦♦♦■♦♦♦♦♦** ♦♦♦♦♦ ♦♦ ♦♦♦♦ 00000 00 0000 0000 00 00000 000 0000 000 000 0000 00 0000 000 000 000 000 00 .000 0000 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 ar idol because I knew that idols cannot benefit or harm. • The Prophet (s) but 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 . [100] (AV) ���� ���� ���� ���� ���� •••• ••• : ••• ••• ••• • ••• : •••• • • 000000 000000 0000 0000 00 00000 (AA) 000 **◇◇◇ ◇◇◇◇ ◇◇◇◇ ◇◇◇** ◇◇◇ ◇◇ ◇◇ ◇ •••••••• *** : *** *** *** *** *** *** *** ♦♦♦ ♦♦♦♦ ♦♦♦ : (AV) 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) . [169] (M) 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 . ♦[١٥٧] (٨٩) Mas ♦ada bin Sadaqa related that the Prophet (s) said Believers should enjoy seven rights that are imposed -by Allah- on each other 0000000 00 00 0000 00000 00 00 000 •••••••• •• •• ••• ••• ••• ••• 000000 0000 00 0000 000000 000000 000 : 000 ♦♦♦♦ ♦♦♦ ♦♦♦♦ (41) ♦♦♦♦ ♦♦♦ ♦♦♦ ♦♦♦ ♦♦♦ 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. [10A] (9.) Ibn Abi Umair narrated from Ibn Abi Zivad 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 . [104] (51) Ibn Abi Umair narrated from Muawiya bin Wahab that Ja�far bin Mohammed As-Sadiq $\hbox{\scriptsize (a) said}: \mbox{Be steadfast against the enemies of the graces} \ , \mbox{for your best retaliation for}$ those who acted disobediently to Allah against you is to act obediently to Allah with them ••••••••••••••• 0000 00000 000 000 000 000 000 000 000 000 000 0000 000000 000 0000 000000 . (97) 0000 0000 **◊◊ ◊◊◊ ◊◊◊□ ◊◊ ◊◊◊ ◊◊◊◊ ◊◊ ◊◊◊◊◊ ◊◊ ◊◊◊◊◊** ♦♦♦♦ ♦♦ ♦♦♦□ ♦♦ ♦♦♦♦ ♦♦ ♦♦♦ ♦♦♦ ***** ♦♦♦♦♦♦ ♦♦♦ ♦♦♦ ♦♦♦ ♦♦♦ ♦ Mohammed al-Basri narrated from Ahmed bin Mohammed bin Abdullah from Amr bin Ziyad from Mudrik bin Abdirrahman that Abu Abdullah Ja ofar bin Mohammed 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 shahids 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 shahids . [191] (٩٣) 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

***** ♦♦♦♦ ♦♦♦♦ ♦♦♦♦ • ♦♦ ♦♦♦♦♦ ♦♦♦♦ • ♦♦♦♦ • ♦♦ ••••••••••••••• $\diamondsuit \diamondsuit \diamondsuit \diamondsuit$. 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 . [197] (45) 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 . [197] (10) 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 vou want , for vou will certainly leave it . Do whatever vou 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 . [۱۶۶۴] (۹۶۶) $\diamondsuit \diamondsuit \diamondsuit \diamondsuit$ •••••••••• 00 00000 00 0000 00 00000000000 00 000 0000 0000 0000 0000 0000 0000 : 00 00000 06 Khashab parrated from Ghiyath bin Kalub from Ishag bin Ammar that As-Sadig (a) related on the authority of his fathers that Imam Ali (a) used to say : The afflicted people on 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 . [190] (147) Ali bin Mahzvar narrated from al-Hussein bin Saeed from al-Harth bin Mohammed bin Annuman al-Ahwal (Sahib ut-Tag) from Jamil bin Salih that Abu Abdullah As-Sadig (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 . ��� ��� �� ��� ��� ��� ��� 000 000 0000 000 0000 0000 000 000 000 000 000 0000 0000 0000 0000 : 000 000000 0000 00 •••••••••••••••• ♦♦₫ ♦♦♦♦♦ : ♦♦♦ ♦♦ ♦♦♦♦ ♦♦♦♦ . ♦♦♦ : ♦♦♦♦ ♦♦ ♦♦♦ 000 000 0000 0000 000 0000 00000 000 $\spadesuit \, \diamondsuit \, \diamondsuit$. He who wants to be the wealthiest of people should trust in what is in Allah \diamondsuit s hand more than what is in his own hand . May I inform of the evilest people ? The attendants said : ♦ Yes , you may , Allah ♦ s Messenger . ♦ He (s) said : The evilest 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 pardor 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 : \(\Phi\)Yes , you may , Allah\(\Phi\)s 0000.0000 0000 00 0000 0000 00000 0000 00 ********* 00000 0000000 00000 000 0000 00 0000 ************************* 00000 000 00000 000 0000 000 0000 ♦♦♦♦♦ ♦♦ ♦♦♦□ ♦♦♦ : ♦♦♦ ♦♦♦♦♦ ♦♦♦♦ ♦♦ ♦ 00000 00000 : 00 000 000 0000 0000 $\diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit$. 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



commend to Allah . • [199] (%) 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 ********* 00000 0000 00... 0000 000 0000 0000 0000 000 (1...) **** ***** **** ***** ** 000000 000000 00 000000 000 : 00000 0000 00000 000 0000 000000 0000 000000 000 000 ********************* Faddhal narrated from Ghalib bin Othman from Shuaib al-Agargoufi 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 . [196] (1...) 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) , (1-1) 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

*** ***** *** **** **** **** 00000 000000 00000 0000 0000 000 00000 0000 00 00000 . 00000 000 00000 000000 000 000000 000 000000 000 000000 000 0000 000 ••••• . (۱·۲) •••• 00 000 0000 0000000 0000 000 : 0000000 0000 ***** **** *** *** **** **** ** *** **************************** ♦♦♦ ♦♦♦ ♦♦♦♦ : **♦♦♦♦♦ ♦♦♦ ♦♦** ♦**♦** • The faulty people should be the worthiest of hoping for perfection to people , because people wil 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 $\boldsymbol{\Phi}$ s defects , and foolishness requires the commitment of sins . [۱۶۹] (۱⋅۲) 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 -•••••••••••••••• 00 00... 00 0000 00 00000 00000 00000 . ((+r) 0000 0000 00 0000 00 0000 00 000 000 000 000 000 ***** ����� �� ������ ���� ����� . (t-f) ���� ���� **△** ♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦ 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 $\, , {\rm I}$ 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 . $\P[vv\cdot](v\cdot r)$ Mohammed bin Sinan narrated from Talha bin Zaid that Abu Abdullah as-Sadig (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 . [۱۷۱] (۱۰۴) 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 . [۱۷۲] (۱-۵) $\diamondsuit \diamondsuit \diamondsuit \diamondsuit$ 0000 00 0000 00 000000 00 000 000 000 •••••••••••• •••••••• •••• ••••• •••• ••• ••• ••• • (1.9) **** ********************** ♦♦♦♦♦♦♦♦♦♦♦♦ ♦♦♦ ♦♦ (١٠۵) Mohammed bin Sinan narrated from Al-Mufaddhal bir 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. [vvr] (1.4) la far bin Mohammed bin Malik al-Fazari al-Kufi (of Kufa) narrated from la 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 . [1947] (1-1) Safwan bin Yahva narrated that Abu as-Sabah al-Kinani said : I asked Ja ofar bin Mohammed as-Sadig (a) to name **** ***** *** **** **** **** ***********************



♦♦♦♦♦♦♦ ♦♦♦♦ 00000,00 00000 00000 00000 00000 0000 •••••••• •••••••••••• to Allah to grant me faith and piety . I seek His guard against the bad results . The best saving 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 $\langle s \rangle$. 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 selfsufficiency. 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 \diamondsuit s womb . $\diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit$ ♦♦♦♦□ ♦♦♦♦ ♦♦♦♦♦ ♦♦♦♦ 000000 000000 0000 0000 000 0000 . 0000 ******** ••• •••• ••• ••• •••• •••• ••• ••• ••••• . •••• •••• ••• ••• ••• ••••••••••••• 000 0000 00000000 000000 0000 00 000 **** ***** **** *** *** ** **** **** •••••••• ♦♦♦ ♦♦♦♦ ♦♦♦ ♦♦♦ ♦♦♦ . The true happy is he who learns lessons from others . The wittiest people are the God-fearing . The most foolish thing is libertinism . The evilest intentions are the false intentions. The evilest matters(1)(a) 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 so 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 \$\text{\$\text{\$\text{\$o}}}\$ mocking . He who identifies the misfortunes[1199] 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

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. 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 . [W] (NA) 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 . [1VA] (1-4) 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 light[1V4] (on the scale of the Day of Resurrection) . [1A+] (11+) ���������������� ••••• ••••■•• •••• •••• ••••• •••• (1)7000000 000 00000 00000 00000 0000000



00000 00 00 0000 0000 000 000 000 000 000 ♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦ . (١١٠) The Prophet (s) said : Allah , Exalted is He , savs 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 . [141] (111) Ibr Abi Umair narrated from Ishaq bin Ammar that Imam as-Sadig (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 . [147] (117) Al-Mufaddhal bin Omar narrated that Ja�far bin Mohammed as-Sadiq (a) related the following on the authority of his fathers : Al-Hussein bin Ali was asked , ♦How is your morning , son of Allah ♦s Messenger ? $\mbox{\ensuremath{\spadesuit}}$ 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 . •• ••• •• •• •• •• •• •• •• ••••••••• 00000 0000 00000 0000 000 000 000 000 ********************* ••••• ••••• : •• ••• ••• ••₋ •••• •••• : ••• 00000 000000 00000 000. 0000 0000 00000 ••••• •••• ••• ••• ••• ••• ••• ••• • 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 $\mbox{\rm He}$ wills . Is there anyone who is poorer than I am , then ? [NP] Al-Mufaddhal narrated that Imam as-Sadiq (a) related: A guarrel broke out between Salman al-Farsi (r) 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 . \$(\(\omega(1)\) Al-Mufaddhal said : I heard

: Imam as-Sadiq (a) saying 00 000000 000000 00000 00000 0000 0000 0000 00000 0000000 000000 0000 ••• ••• ••• ••• ••• ••• ••• ••• ***** (0000 00000 0000 00000 : 0000 000000 ••• •••• ••• ••• : •• ••• ••• ••• •• • • • • • • • ••••• ••• ••• ••• ••• ••• ••• ••• 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. • [١٨٥] (١١٥) Amir ul-Mu'minin (a) 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 . [NAP] (NAP) 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 •••• •••• : ••••• ••••• ••••• • ••••• ••••••••••••••••••••••••••••••• •••• •••• •••• . (\)A) •••• ••••• •• •• 0000 00 0000 00 00000 000 : 000 0000 0000 000 ••••••••• ♦♦♦♦♦♦ • 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 . [\nv] (\nv) Imam as-Sadiq (a) said : Good health is a secret favor ♦it is forgotten if it is present , and missed if it is absent . [NA] (NA) 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 . [144] (114) ♦♦♦♦ ♦♦♦ ♦♦ ♦♦□ ♦♦ ♦♦♦♦ ♦♦ ♦♦♦♦ ♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦ ♦♦♦ •••• ••• •• ••• •••• ••• ••• ••• ••• ♦♦♦ ♦♦ ♦♦♦ ♦♦♦♦ •••• •• •••• ••• ••• ••• •• •• ••• •• 0000 00 0000... 000 000 0000 00 0000... 000 0000 0000 00 00000 000 0000 0000 00 0000 000 0000 00 0000, 000 0000 0000 00 000000, 000 ♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦ ♦♦♦♦♦ . (١١٩) 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 $keeper \, more \, preserving \, than \, silence \, , no \, dress \, more \, good-looking \, than \, good \, health \, , and \, dress \, more \, good-looking \, than \, good \, health \, , and \, dress \, more \, good-looking \, than \, good \, health \, , and \, dress \, more \, good-looking \, than \, good \, health \, , and \, dress \, more \, good-looking \, than \, good \, health \, , and \, dress \, more \, good-looking \, than \, good \, health \, , and \, dress \, more \, good-looking \, than \, good \, health \, , and \, dress \, more \, good-looking \, than \, good \, health \, , and \, dress \, more \, good-looking \, than \, good \, health \, , and \, dress \, more \, good-looking \, than \, good \, health \, , and \, dress \, more \, good-looking \, than \, good \, health \, , and \, dress \, more \, good-looking \, than \, good \, health \, , and \, dress \, more \, good-looking \, than \, good \, health \, , and \, dress \, dress$ no absent more imminent than death . ••••• ••• ••• ••• ••• ••• ♦♦♦♦♦♦ ♦♦♦♦♦ ♦♦ ♦♦♦ ♦♦♦♦ •••...•••• •••• •••• •••• •••• ••• 000000 00 0000 0000000 00 000 000000 00 000000 000000 . 000 0000 00000 00 0000. ��������� . 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 wrongdoings . 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 con of sins and many acts of disobedience to Allah . Rest is very close to fatigue , and misery is very close to bliss . ••• ••• ••• ••• ••• ••• ••• ••• ���� ���� ��� ����� ����� . (\\forall r.) •••••••• •••••••••••••••••••••••••••••• ♦♦♦♦ ♦♦♦♦ . 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. [١٩٠] (١٢٠) 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 quidance, the misleading seditions, and the food and the sexual appetites . [191] (171) 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 was a competition to identify the most powerful . He asked . • they answered

000 000000 0000 000 00 00000 00 000 00 •••••••••• ********** 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 . [١٩١٦] (Or ♦ what is not rightful for them to seize ♦ according to other ways of narration)(۱۹۳) (۱۹۲) 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. ♦ (v : ٢٣) 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 **♦** (r : 4r) **♦♦♦ ♦♦♦ ♦♦♦♦ •** • **♦♦♦♦** : (**♦♦♦♦♦** •••••••• 00 00000 - 00000 0000000000 - 00 0000 ****************************** ••••• *** 00000 00 00000 000000 . 00000 00000 00000 ••••... ••• •• •••• •••• ••• •••• ••• **••••••** •••••••••••••••••••••• ♦♦ ♦♦♦♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ • • Regarding Allah ♦s saving . ♦ 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 . [١٩٢] (١٣٣) Al-Hasan bin Mahboub narrated from Malik bin Ativva from Aabid al-Ahmasi from Abu Hamza at-Themali that Zavn ul-Aabidin Ali bin al-Hussein (a) said : ••• ••• ••• ••• ••• ••• 00000 0000 00000 00000 000 0000 0000 00000 0000 000 0000 000_ 00000 0000 00000 0000 000000 00000 000 000000 000 0000 •••••••• ◆◆ ◆◆◆□ ◆◆ ◆◆◆ ◆◆ ◆◆ ◆◆ (\YF) ◆◆◆ ◆◆◆◆ ◆



••••••••• 00000 000 0000 0000 00_ 00000 000000 000 ***************** ♦♦♦♦ ♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦♦ . 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 wellmannered, 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 . [14a] (17f) 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 ♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦ ***************** •••••••• ♦♦♦♦ •♦♦♦ : ♦♦♦♦♦♦ ♦♦♦ ♦♦♦♦ • 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 . [١٩٩] (١٢٥) 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 . [14v] (179) Imam as-Sadig (a) said : To see the enemy plunge in the acts of disobedience to Allah is a sufficient victory that Allah bestows upon a . [144] (144) The Prophet (s) said : Take the initiative to the gardens of Paradise 00000 . 00 0000 0000 000 0000 00000 000 . 000 ••••• . (\tau_A) •••• •••• ••• ••• ••• • • • • • **000 0000 0000 0000 0000 0000** : 00 00000 00 ***************** ******* 000 - 0000 000000 0000 00 0000 00000 00000 ♦ ♦ ♦ • : ♦ What are the gardens of Paradise . O Allah ♦ s Messenger ? ♦ some asked He (s) answered : The gardens of Paradise are the sessions of mentioning Allah . [194] (17A) 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 (s) said to Ali (a): 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 . [Y++] (1Y4) Al-Hasan bin Mahboub narrated from al-Haitham bin Waqid that Ja �far bin Mohammed as-Sadiq (a)

0000 000000 00000 0000 000 000 000000 000 •••• ••• ••• ••• ••• ••• •• •• •• •• 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 . [۲۰۱] (۱۳۰) Abu Hamza ath-Themali narrated that Abu Ja • far (Imam al-Bagir) (a) said : • • • • • • • • • • • • **** *** *** *** *** *** *** *** *** *** ** ******************************* 000000 000000 00000 0000 000000 000000 0000 0000 000000 - 0000 0000 000 00000 00000 ♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦♦ : 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 . $\blacklozenge [\textbf{r} \cdot \textbf{r}]$ (\rm) 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 . $[r \cdot r]$ (rr) He (a) also said :



Strive against your self in the same way as you fight your enemy . [Y-F] (1977) Al-Hasan bin Rashid narrated from Abu Hamza ath-Themali that Abu Ja�far (Imam al-Bagir) (a related : ••• ••• ••• ••• ••• ••• ••• 0000:000000 00 0000 0000 00000.0000 000 ************************* 0000 0000 00000 .000 :000 00 0000000 **10000 . 0000 0000 0000 0000 0000 : 00000 0000** 00000 00000 000000 . 000 : 0000 00 0000 0000 0000 0000 0000 0000 0000 0000 0000 ********************** ♦♦♦♦♦ ♦♦ ♦♦♦ ♦♦♦ ♦♦♦ ♦♦♦ ♦♦ ♦♦ ♦ A man came to the Prophet (s) and said : O Allahos 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 $\left(s\right)$ said : Before you want to do a matter that you intend, you should consider its result. If the result is good or represents the right guidance, you shall then follow. If it is evil or misleading, you should leave it [Y-0] (NPF) Al-Hussein bin Yazid narrated from Ali bin Ghurab that Ja � far bin Mohammed •••••••••••••••••••••••• **◇◇◇□ ◇◇ ◇◇◇ ◇◇ ◇◇◇ ◇◇ ◇◇ ◇** ◇◇ ◇◇ ◇◇ ◇◇ ◇◇ 0000 00 000 0000 0000 0000 000 : 00 000 000 ****** ♦♦♦♦ ♦♦♦♦□ **♦♦♦♦** ♦**♦♦♦♦♦ ♦♦♦**♦ **♦♦**♦♦ . 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 inn, [1-9] (YD) 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 hin Ali) that Amir ul_Mu'minin Ali (a) said · As for the faithful helievers who die in the period between midday of Thursdays and midday of Fridays, Allah will save them from the burial pressure and will grant them the right of intercession for individuals ••••••••• ***** ••••••••• 00 0000000 0000 0000 000 0000 0000 ********* ••••••••••

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

00 000 00000 000 00 00000 00000 000 000 ****** (00000 00000 000 0000000 0000 ul-Mu'minin (a) then added : The faithful believer , no matter on whichever state or whenever he dies , is regarded as veracious and shahid . 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 . $\mbox{\ensuremath{\mbox{$\Phi$}}}$ He (s) then added: He whoever says la ilaha illa (a)llah -There is no god but Allah- purely will be acquitted of polytheism. He who departs this world without worshipping anything (or anyone) 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 . (F : 11F) He (S) commented : $\mbox{\bf Φ}$ 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 $\ensuremath{ \Phi}$ Subsequently , they will be given green garments , wreathes , crowns , and riding animals $oldsymbol{\phi}$ 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 . ♦[٢-٨] (١٣٩) Imam as-Sadiq (a) was asked about the limit of good mannerism. He answered: It is to be tractable, speak good wording, and 000 000000 000 : 0000 00 0000 00000 00000 ••••• ••• ••• ••• ••• •••• • 0000 000 00 0000 00 0000 0000 0000 000 ♦♦ ♦♦♦♦♦ ♦♦ ♦♦♦♦♦ ♦♦♦♦ ♦♦ ♦♦♦ 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 . [110 (אדע) Ya 🏚 goub bin Yazid parrated 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 [Y11] (194) 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-Fadhl bin
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 <th ***** **** **** **** ***** **** •••••••• **** ** ***** *** *** **** ** *** ♦♦♦♦♦ ♦♦ ♦♦♦♦♦ ♦♦♦♦♦ , ♦♦♦ ♦♦ ♦♦♦♦♦ ♦♦♦♦ Persia or the Romans presented a mule to the Prophet (s) . He 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 $\boldsymbol{\diamond}$ s) help , you should seek Allah $\boldsymbol{\diamond}$ 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 ♦♦ ♦♦♦♦□ ♦♦♦♦ ♦♦♦♦♦ ♦♦ ♦♦♦♦ ♦♦ ♦♦♦♦ 00000 000 00 00000 000000 ((f.) 000 0000 00 00 000 0000 000 000 000 0000 000 000 000 000 000 ♦♦♦♦♦ ♦♦ ♦♦♦♦♦ ♦♦♦♦ ♦♦♦♦ . 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. [Y1Y] (150) Mohammed bin Ali al-Kufi narrated from Ismaeel bin Mehran from Murazim from Jabin 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 so womb with the hands on the cheeks and

*********** **** 00000 0000 0000 00000 000000 00 00 00 000000 000 0000 . 0000 000 0000 000 00000000 00000 000 0000 000 000000000 fetus receives its food the source of which is its mother $\pmb{\diamond}$ 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 $\boldsymbol{\diamond}$ 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

the chin on the knees . It is just like a tied up person . A tie that links its navel to its



noo oooooo oooo oooo oo oooo oo oooo oo 00000 000 000 00000 000 000 . 0000 0000 ***** **** **** ** *** **** ** ***** 0000 000 0000 00 000 000 000 0000 000 00 ** ** *** **** ***** ***** •••••••••• ********* Out of His mercy , pity , and love for that baby , \diamondsuit \diamondsuit 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 . ���������������� •••••••• ********** *** ••••• ***** 0000000000 ***** ***** ***** ***************************** **** **** **** *** •••••••••••••••••••••• 000000 000000000000 •••• : •• •••• •••• •••• •••• • ••• •••••••• ♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦ : 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 (xx · xx-x) 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 : ♦ ♦ ♦♦♦□ ♦♦♦ ♦♦♦♦ ♦♦ ♦♦♦♦ ♦♦ ♦♦♦♦♦ ♦ 0000 000000 0000 0000 00 0000 0000000 ***** ♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦ . 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 . [Y1Y] (1Y1) *** *** *** *** *** *** *** *** 0000 0000 - 0000 00000 0000 0000000 0000 ♦♦♦♦♦ ♦♦♦♦ : ♦♦♦♦ ♦♦♦ ♦♦♦♦ ♦♦♦♦ 00000 00 00000 00 000000 0000 00000 000 000 000 **◇◇◇◇ ◇◇◇◇ ◇◇◇◇ ◇◇◇◇ ◇◇** ◇◇◇ ◇◇◇ ◇ ♦♦ ♦♦□ ♦♦ ♦♦♦♦□ ♦♦ ♦♦♦♦♦♦ ♦♦♦♦ ♦♦ ♦♦♦ ♦♦♦♦♦♦ ♦♦ : (١٤١) 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 . [Y1F] (1FY) Hemmad bin Othman narrated that Imam as-Sadiq (a) said: In the book of wisdom that Allah gave to the family of Prophet David (a), the following is recorded: It is necessary for the intelligent to be interested in his affairs, control his tongue outterance- and discriminate the people of his age . [٢١٥] (١٢٣) Safwan bin Yahya and Mohammed bin Abi Umair narrated from Musa : bin Bakr from Zurara that Ja�far bin Mohammed as–Sadiq (a) said

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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 *** *** *** *** *** *** *** *** *** *** 00000 00000 000 000000 000 0000 00000 000 0000 000 0000000 000 0000 .00 0000 00000 ♦♦♦ ♦♦♦♦ ♦ • • Anderation 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 \mbox{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 . [YVP] ���� ����� ���� ************************ **••••••••••••••••••••••••••••••••** 0000 00000 000 000 000 0000 000 000 000 000 000 •••••••• •••••••••••• 00000 00000000 000000 . 0000 000 : 00000 00 00000 00000 . 0000 000000 0000 00000 00000 ••••••••••••••• you definite shares of moralities in the same way as He has decided for each of you definite shares of sustenance . [٢١٧] (١٩٤) 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 ♦♦♦♦ ♦♦ ♦♦♦♦♦♦ ♦♦ ♦♦♦ ♦♦♦ ♦♦ ♦♦ •••••••• 00000 0000 000 000 000000 . (\fv) 0000 00000 0000 00000 000 00 00 000 000 000 000 000 000 ♦♦♦ ♦♦♦♦ ♦ . (١٩٥) 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 . [٢١٩] (١٢٩) Imam as-Sadiq (a) said : Allah has definite fields called ♦Nemesis♦ (al-Muntagima). 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 [YY-] (NYV) 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 •• ••• ••• ••• ••• ••• ••• ••• 00000 000 00000 . 0000000 : 0000 00000 000 ••••• : ••••• : ••••• •••••••••••••••••••••••••••• 0000 00000 000 000 000 000 000 000 0000 ♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦ . 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 . [۲۲۱] (۱۴۸) 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



heavens is granted according to the measure of the need . [۲۲۲] (۱۵۰) Al-Hasan bin Faddhai narrated from Maisar that Ja�far bin Mohammed as-Sadig (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 . [۲۲۴] (۱۵۱) 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 . [YYA] (YAY) *** *** *** *** *** *** *** *** ◆◆◆◆□ ◆◆◆◆◆ ◆◆◆◆◆□ ◆◆◆◆◆ ◆◆◆◆◆ □ ◆◆◆◆◆ ◆◆◆◆◆□ ******** 00 000 0000 000 0000 00 0000 0000 000 ••••• •• •• ••• ••• ••• ••• ••• • 0000 0000 00000 0000000 00000 0000 ♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦♦ . (\ay) 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 $\operatorname{\mathsf{God} ext{-}fearing}$, 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 Allahloudly. 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 . �� •••••••• •••••••••••••••••••• ••••••••• ******** 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 . ••••• •••• •••• •••• 000000 0000 0000 00000 000 00000 0000 0000 00000 . (\abra (\abra) 00 0000, 00 00000 00 00000 000 : 0000 0000 ***** 00000 00 0000000 000000000 0000 0000 ••••••••••••••••• 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). [٢٢۶] (١٥٣) 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 . ���� ��� ��� ��� ��� ��� 00000 00000 000000 000000 000000 0000 0000 00000 00000 000000 00000 0000 *** ** ***** ***** ** ** *** **** ************************* ****************** 0000 00000 000 0000 0000 000000 . (\df) 0000 �� ���� . 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 (a) . 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 . [YTY] (10F) 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 . [YYA



** ***** ** **** *** : ••• •••• ar-Ridha (a) said: Hearts are molded on cherishing those who treat them charitably and abhorring those who treat them nastily . [۲۲۹] (۱۵۶) Sa lacktriangledown bin Tarif narrated from al-Asbagh bin Nubata that Amir ul-Mu'minin (a) said in one of his sermons : O people , lister to and understand my sayings , for the departure is imminent . I am the imam of the creation . [YT-] 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 . ♦ ♦ ♦ *** *** *** *** *** *** *** *** *** *** •••••••• ••• ••••• : ••• •••• •••• •••• • ••• • ••• • • *********************************** 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 apostates (۱۳۲) were cursed by the Ummi Prophet, Whoever invents falsehood against Allah will certainly be lost . [۲۳۲] (۱۵۷) 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 Allahos Messenger, who are your successors ? The Prophet (s) said : My successors are those who will come after ••••••• ♦♦♦♦ ♦♦ ♦♦♦♦ ♦♦ ♦♦♦□ ♦♦ ♦♦♦♦ ♦♦♦♦ । ♦♦♦ ***** 000000 000 000000 000 000000 000 00000 000 ***** ♦♦♦♦♦ . (١٥٨) 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 ••••• •• •• ••• •••• •••• • ••• ��������� . O Allah , like Your prophets and messengers who had momentous people and household. Ali and Fatima and al-Hassan and al-Hussein are my momentous people and household . O Allah , take away from them filth and purify them



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Referring to the series of relaters of this commandment, Sheikh as-Saduq records the .v following in his Al-Mashyakha: (About the commandment of the Prophet (s) for Amir ul-Mu'minin (a) that is narrated by Hemmad 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-Oattan from Hemmad bin Amr from 1a & 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 (a) that the Prophet (s) said : O Ali , I command ♦) y. 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. T. In other way of narration , the word �obscene language� replaces the word �evildoing� . ₹. 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 (a) said : The reformer is not liar . a. 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 . F. 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 . v. In al-Faqih and al-Bihar , this statement is recorded in the following form : \P It is worthless to sit with him whom you do not benefit by his religion or world . \P



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A. Qadariya, in Islam, are the adherents of the doctrine of free will. A. Refer to Men La Yahdhuruh ul-Fagih; # : ۵۵۷ H . F91F and ۵۷FT and al-Khissal; Y : ۵۲- . 1-. This statement seems to be within the comment of the compiler . Probably , it is said by Amir ul-Mu'minin (a) . The Prophet (s) 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 . vr. This means that you should treat your parents kindly even if this causes you to walk a distance that takes two years ١٣. In al-Faqih and al-Bihar , ♦act of disobedience ♦ replaces ♦ misfortune ♦ . ١۴. In al-Fagih . ♦ misfortune ♦ replaces ♦ acts of disobedience (to God) ♦ 14 ♦ Public bathrooms♦ replaces ♦ collections♦ in other reference books that refer to this narration . ١٩. Refer to Jami ul-Akhbar; ١٧٧ , Oddat ud-Da �ee; ١١١ , al-Odad ul-Qawiyya; ۱۵۰ , Mekarim ul-Akhlaq; ۴۳۹ , Keshf ul-Ghumma; ۲ : ۱۸۳ , and Bihar ul-Anwar; ۷۷ : ۵۴ H . ۳ and vx : Y⋅T H . F· . Yv. 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 (s) might have meant : ♦ If I am invited to the village of Kura ♦ , I will answer despite its remoteness . vx. These are three areas near Mecca . Many narratives confirmed that these places were sunk down . №. In al-Faqih and al-Bihar , the word �spadix� replaces the word ♦treasure ♦ . ٢٠. This is an indication to God ♦s saying : ♦Your Lord will raise you to a highly Praiseworthy Position . • (1y : 4y) . 11. The two slain men are Ishmael the prophet and Abdullah; the Prophet s father . YY. This is an indication to God s saying : ۲۳. The Verse of Kursi is chapter ۲۵۵ of Sura of al-Baqara (۲) . ۲۴. �To drink it , � means to recite the Verse on a cup of water , then drink that water , to. Sheikh As-Saduq , in his al-Fagih, relates the following narrative: Eban bin Othman reported: Imam As-Sadig (a) asked Ibrahim As-Sayqal: �Do you know to whom the Prophet (s) referred in his saying ♦in the sermon of the Farewell Pilgrimage- ♦masters ? ♦♦ ♦No , ♦ answered $\textbf{Ibrahim ,} \ \diamondsuit \textbf{I do not know .} \ \diamondsuit \ \textbf{The Imam (a) answered :} \ \diamondsuit \ \diamondsuit \textbf{Masters} \ \diamondsuit \ \textbf{stands from the}$. Prophet s family

About the commandments of the Prophet (s) for Imam Ali (a), they are recorded in As-. 15 Saduq ♦s Men La Yahdhuruh ul-Faqih; ६ : ٣٥٢-٣٧٥ H . ٥٧٩٢ . Al-Majlisi , in his Bihar ul-Anwar; τν : τ H . δ . τ · : τρ H . v · . and vv : τρ H . τ (quoted from Mekarim ul-Akhlag; ττδ) refers to some of these commandments by Refer to Men La Yahdhuruh ul-Fagih; # : ٣٧٥ H - ۵٧٩٢ . al-Khissal; 1:114 H . 114, al-Amali; TW, Bihar ul-Anwar; W: 91 H . T and A1:1A6 H . TV . 1A. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۵ H . ۵۷۶۲ , al-Khissal; ۱۸۲ H . ۲۴۹ , Alikhtisas; ۳۴۲ , al–Qummi�s Tafsir; ۱ : ۲۹۱ , Mekarim ul–Akhlaq; ۴۴۵ , Bihar ul–Anwar; ۱۷ : ۶۲ H . ۳ . ۲۹. Refer to Men La Yahdhuruh ul-Faqih; f : ٣٧٥ H . ۵٧۶٢ , al-Khissal; ١٨٢ H . ٢٢٩ , Alikhtisas; ٣٢٢ , Mekarim ul-Akhlag; ++6 . Az-Zuhd; + H . A . Keshf ur-Rayba; +1 . Bihar ul-Anwar; vv : +1 H . + T. Refer to Men La Yahdhuruh ul-Faqih; F: TVF H. DVFT, al-Khissal; NAT H. TFR, Alikhtisas; ۳۴۲ , al-Qummi♦s Tafsir; ۱ : ۲۹۱ , Ibn Shahrashoub♦s al-Manaqib; ۳ : ۲۵۷ , Kenz ul-Fawa�id; ۱: ۲۱۶ , Tuhaf ul-Uqoul; ۲۸∙ , Tanbih ul-Khawattir; ۲: ۲۲۹ , Irshad ul-Quloub; ∨r , Awali ul-La ♦aali; ۱:۱۴۱ H . مه and ۲۶۸ H . ۶ , Bihar ul-Anwar; ۱۱:۳۷۹ H . ۱۲ . ۳۱. Refer to Men La Yahdhuruh ul-Fagih; ₹: ٣٧٩ H . ۵٧٩۴ . As-Sadug ♦s al-Amali; ₹٧٨ H . \ . Ourb ul-Isnad; \ \ \ . al-Khissal; ۱۸۲ H . ۲F4 , Alikhtisas; ۲۳F and ۳FY , al-Qummi s Tafsir; 1 : ۲۹۱ , Irshad ul-Quloub; yr , Kenz ul-Fawa �id; y : yy , Mishkat ul-Anwar; yy , Jbn Abi al-Hadid �s Sharhu Nahj ul-Balagha; $\iota \tau$: $\tau \tau$. $\tau \tau$. Refer to Men La Yahdhuruh ul-Faqih; \mathfrak{r} : $\tau \vee \mathfrak{r}$ H . $\Delta \vee \mathfrak{r} \Delta$, As-Sadug ♦s al-Amali: ۴٧٨ H .) . Alikhtisas: ۲۳۴ . al-Oummi ♦s Tafsir:) : ۲۹١ . Irshad ul-Quloub; yr , Kenz ul-Fawa �id; 1: 119. rr. Refer to Men La Yahdhuruh ul-Faqih; 1: 119 H. ۵۷۶۶ , al-Khissal; ۱۱۱ H . ۸۲ , Alikhtisas; ۲۴۲ , al-Qummi s Tafsir; ۱ : ۲۹۱ , Irshad ul-Quloub; ٧٣ , Mishkat ul-Anwar; ١٢٠ , Bihar ul-Anwar; ٢١ : ٢١١ H . ٢ and ٧٧ : ١٧٥ H . ٢٣ . ٣٤. Refer to Men La Yahdhuruh ul-Faqih; ₹ : ٣٧۶ H . ۵٧۶٧ , As-Saduq ♦s al-Amali; ₹١٧ H . ١ , Alikhtisas; ٣۴٢ , al-Oummi ♦s Tafsir: ۱:۲۹۱ . Kenz ul-Fawa ♦id: ۱:۲۱۶ . Bihar ul-Anwar: ۲۰:۱۷۳ H . ۲۵ . ۳۵ . Refer to Men La Yahdhuruh ul-Faqih; F: TVF H. ΔVFA, Alikhtisas; TFY, al-Qummi ♦s Tafsir; 1: T91, Kenz ul-Fawa �id; ۱:۲۱۶, Bihar ul-Anwar; ۲۱:۲۱۱ H:۲:۳۶. Refer to Men La Yahdhuruh ul-Faqih; F: TYP H. DYPA, Alikhtisas; TFT, al-Qummi s Tafsir; 1: TA1, Kenz ul-Fawa id; 1: T19 , Bihar ul-Anwar; ۲۱: ۲۱۱ H . ۲ (in which the word ♦ desertion ♦ replaces ♦ lamentation ♦ and w: ١٣٥ Hfr . ٣٧. Refer to Men La Yahdhuruh ul-Faqih; f: ٣٧/ H . ۵٧٧٠ , Alikhtisas; ٣fr , al-Oummi♦s Tafsir: \: \\ \. Kenz ul-Fawa ♦ id: \: \\ \\ Bihar ul-Anwar: \\ \: \\ \\ and \\ \\ : ۱۳۵ H . ۴۳ . ۳۸. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۷۱ , Alikhtisas; ۳۶۲ , al Qummi ♦s Tafsir; ١:٢٩١, Kenz ul-Fawa ♦id; ١:٢١۶, Bihar ul-Anwar; ٢١:٢١١ H . ٢ and ٧٧:١٣٥ H . FT . TA. Refer to Men La Yahdhuruh ul-Fagih; F : TVF H . SVVT . Alikhtisas; TFT . al-Qummi♦s Tafsir; ۱ : ۲۹۱ , Kenz ul-Fawa ♦id; ۱ : ۲۱۶ , Bihar ul-Anwar; ۲۱ : ۲۱۱ H . ۲ and ۲۷ : ۲۲۵ H. Fr. .F. . Refer to Men La Yahdhuruh ul-Faqih; F: TVP H. SVVT, al-Qummi ♦s Tafsir; 1: Y41 Kenz ul-Fawa �id; ۱:۲۱۶, Ibn Abi al-Hadid�s Nahj ul-Balagha; ۱۸:۱۹۹, Irshad ul-Quloub; ٧٢ , Jami ♦ ul-Akhbar; ۱۵۸ , Bihar ul-Anwar; ۲۱ : ۲۱۱ H . ۲ , ۷۷ : ۲۲۵ H . ۴۳ , and ۱۰۳ : ۲۴۹ H . ۳۸ ۴۱. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۷۴ , Alikhtisas; ۳۴۲ , al-Qummi المرادية والمرادية المرادية المرا Tafsir: 1: Y11, Kenz ul-Fawa ♦ id: 1: Y19, Irshad ul-Ouloub: YT, Awali il-La ♦ aali: 1: Y11 H ۱۵۳ , Bihar ul-Anwar; ۲۱ : ۲۱۱ H . ۲ , and w : ۱۳۵ H . ۴۳ . ۴۲. Refer to Men La Yahdhuruh ul-Faqih; ۴: ۳۷۷ H . م۷۷۵ , Alikhtisas; ۳۴۲ , al-Qummi♦s Tafsir; ۱: ۲۹۱ , Kenz ul-Fawa ♦id; ۱: ۲۱۶ , Irshad ul–Quloub; vr , Jami ul–Akhbar; ۱۵۸ , and Bihar ul–Anwar; ۲۱ : ۲۱۱ H . ۲ , ۷۷ : ۱۳۵ H $\rm Fr$, and \+r + \r + H r \+r Refer to Men La Yahdhuruh ul-Fagih; r + rvv H → \r v \r As-Sadug \rightarrow s al-Amali: ۴۸۷ H . 1 . al-Khissal: ۴۲1 . Alikhtisas: ۳۴۲ . al-Oummi 🗣 s Tafsir: 1 : ۲۹1 . Tanbih ul-Khawattir; ۲ : ۹۲ , Bihar ul-Anwar; ۲۱ : ۲۱۱ H . ۲ and ۲۷ : ۱۳۵ H ۴۳ . ۴۴. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H . ۵۷۷۷ , As-Saduq�s al-Amali; ۴۸۷ H ۱ and p . ۵۰۳ H . ۱ , al-Khissal; ۶۲۱ , Alikhtisas; ۳۴۲ , al-Qummi♦s Tafsir; ۱ : ۲۹۱ , Ibn Abi al-Hadid♦s Nahj ul-Balagha; Y: YYP. P: "FOF. Y: YY . YY . YY . YY . YY . And YY : YAY . Tanbih ul-Khawattir; Y: Fy and D . TIV , Awali il-La &aali; Y : 199 H . 199 , Irshad ul-Quloub; Yr , Tuhaf ul-Ugoul; p . M , VV , and 154 , Bihar ul-Anwar; vi : 175 H . 17 and vv : 170 H 54 . 66. Refer to Men La Yahdhuruh ul-Fagih; F: TVV H. AVVA, As-Saduq ♦s al-Amali; FAV H. 1, At-Tawhid; TAP H. T., Alikhtisas; TFT, al-Qummi♦s Tafsir; ۱:۲۲۷ and ۲۹۱, Mutashabah ul-Qur♦aan; ۱:۱۷۹, Awali il-La♦aali; ۱ τὸ H . 14 . Ibn Kenz ul-Fawa �id; \ : ٢١۶ . Az-Zuhd; \ 1 H . τλ . Bihar ul-Anwar; δ : \δπ H . \ D . 100 H . 1- and w : 110 H . A . FP. Refer to Men La Yahdhuruh ul-Faqih; F : TW H . 6 W4 , Alikhtisas; ۳۴۲, al-Qummi♦s Tafsir; ۱: ۲۹۱, Bihar ul-Anwar; ۲۷: ۱۳۵ H . ۴۳ . ۴۷. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H . ۵۷۸۰ , Alikhtisas; ۳۴۲ , Bihar ul-Anwar; ۷۷ : ۲۵۵ H . ۴۷ . ۴۸ Refer to al-Mahaasin; ۱۰۲ H . w , Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H . ۵۷۸۱ , Thawab ul-A ♦ maal: ۲۴. Alikhtisas: ۳۴۲. Figh ul-Our ♦ aan: ١٠٢٨٣. Tanbih ul-Khawattir: ٢٠٤٥ and ٢٠٩ , Kenz ul-Fawa �id; 1: 119, Mekarim ul-Akhlaq; 194, A �lam ud-Din; 11A and 1-1, Jami ul-Akhbar; ۱۶۰ , Az-Zuhd; ۱۱ H . ۲۳ , Munyat ul-Mureed; ۲۲۸ , Bihar ul-Anwar; ۷۵ : ۱۶۰ H . ۲۳

Refer to Men La Yahdhuruh ul-Fagih; F: TVV H. AVAY, Kenz ul-Fawa ♦id; 1: Y19, Bihar ul-. F9 Anwar; ۲۱ : ۲۱۲ H . ۲ and ۷۷ : ۲۱۵ H . ۴۳ . ۵۰. Refer to Men La Yahdhuruh ul-Fagih; ۴ : ۳۷۷ H . ۵۷۸۳ , Alikhtisas; ۳۴۲ , al-Qummi s Tafsir; ۱ : ۲۸۸ , Kenz ul-Fawa sid; ۱ : ۲۱۶ , Bihar ul-Anwar; ۲۱: ۲۱۲ H . ۲ and W : ۱۳۵ H . ۴۳ . ۵۱. Refer to Men La Yahdhuruh ul-Faqih; ۴: ۳W H . ۵۷۸۴, al-Irshad; ۱:۱۴۳, Ibn Shahrashoub s al-Manaqib; ۱:۲۱۱, Keshf ul-Ghumma; ۱:۲۲۲ , al-Qummi♦s Tafsir; ۱: ۲۸۸, A♦lam ul-Wara; ۱۱۵, Ar-Rawandi♦s Qassas ul-Anbiyaa ۳۵۰ H . ۴۲۵ , Bihar ul-Anwar; ۲۱ : ۱۵۱ H . ۱ , p . ۱۵۷ H . ۶ and ۳۳ : ۴۴۵ H . ۶۵۶ . ۵۲. Refer to Men La



Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H . ۵۷۸۵ , Ilal ash-Sharaayi�; ۴۹ , Alikhtisas; ۳۴۵ , Awali il-La �aali; ۱ : ۲۲۸ H . ۱۲۲ , al-Kharaij wal-Jara �ih; ۱۴۹ , Nahj ul-Haqq; مح٠ , Bihar ul-Anwar; ۲۰ : ۲۹ H . ۱۶ and ۲۶ : ۳۶۲ H . ۶۷ . ۵۳. Refer to Men La Yahdhuruh ul-Fagih; ۴ : ۳۷۸ H . ۵۷۸۶ . ۵۴ Refer to Men La Yahdhuruh ul-Fagih; ۴ : ۳۷۸ H . ۵۷۸۷ . ۵۵. Refer to Men La Yahdhuruh ul-Fagih; F: TVA H. AVAA , Ibn Abi al-Hadid ♦s Nahi ul-Balagha; V: TT- and TAT and 11:11. AP Refer to Men La Yahdhuruh ul-Fagih; ۴: ٣٧٨ H . ۵٧٨٩ , al-Khissal; ٣٩٢ H . ٩٨ , Uyounu Akhbar ir-Ridha; ۱: ۳۴ H . ۲۳ , Sahifat ur-Ridha : ۵۱ H . ۴۸ , Bihar ul-Anwar; ۵۹ : ۳۵ H . ۳ & ۴۷ H . ۵ and ۱۰۳: ۴۱ H . ۱ . ۵۷. Refer to Men La Yahdhuruh ul-Faqih; ۴: ۳۷۸ H . ۵۷۸۹ , At-Tousi ♦s al-Amali; Y · Y . Tanbih ul-Khawattir: Y · 95 and Y . Mekarim ul-Akhlag: F94 . A lam ud-Din: Y-Y and 1.4 , Ma ♦ dan ul-Jawhar; 77 , Bihar ul-Anwar; va : 190 H . v & 199 H . v . 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 (s) 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 . ۵۸. Refer to Men La Yahdhuruh ul-Fagih; ۴ : ۳۷۸ H ۵۷۹۱ , Mekarim ul-Akhlag; ۴۶۹ , Bihar ul-Anwar; ۷۶ : ۲۷۳ H ، ۳۱ ۵۹. Refer to Men La Yahdhuruh ul-Fagih; ۴ : ۳۷۸ H . ۱۹۹۲ , Thawab ul-A♦maal; ۲۷۵ , Tanbih ul-Khawattir; ۱ : ۱۵ , Bihar ul-Anwar; va : ۲۷۵ H . ۱۰ and ۱۳ . ۶۰. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۸ H . ۵۷۹۳ , Alikhtisas; ۲۱۹ , Fiqh ul-Qur ♦aan ۱ : ۲۳۸ , and ۲ : ۱۰۱ , Awali il-La ♦aali; ۱ : ۱۴۱ H . ۵۵ & p . ۳۶۸ H . 94 . Tuhaf ul-Ugoul; TFA & TA+ . Bihar ul-Anwar; FV : TTF H . YY & YT . 91. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٧٨ H . ۵٧٩٣ , Waq�atu Siffeen; ١٧٠ , al-Irshad; ١ : ١۶٣ , Ibn Shahrashoub ♦s al-Manaqib; ۴: ٣١, Keshf ul-Ghumma; ١: ٢٣١, Irshad ul-Quloub; ٢٢٩, As-Sirat ul-Mustaqeem; v: v≥·, Mutashabah ul-Qur�aan; v: vy۶, Ibn Abi al-Hadid�s Sharhu Nahi il-Balagha: ٣: ٣٢٥ . 9: ١٣١ . ١٥: ٣٢ . ١٩: ٢٣ . and ١٧: ١٧ . Bihar ul-Anwar: ٢٠: ٢٠٧ . p . ٢٢٩ H 11 & 1 · · : FY H . Ar . As a comment on this hadith , al-Majlisi , in his An-Nihaya; Y : 1F , 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 $\mbox{\it mean that war is misleading}$. Finally , it may mean that war promise men of good return but it is not faithful . 91. Refer to Men La Yahdhuruh ul-Fagih; # : ٣٧٨ H . ۵٧٩۵ . al-Khissal; 91٨ Tuhaf ul-Ugoul; 1-A, Bihar ul-Anwar; vf : ٢٣٣ H . ٢٩ . ٩٣. 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; ۴ : ٣٧٨ H . مهم . ۴۴. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۸ H . مهم , Bisharat ul-Mustafa; ۲۶۵ , Jami • ul-Akhbar; ٩٣ , Mishkat ul-Anwar; ١٧٢ , Rawdhat ul-Wa • idheen; ٢٩٩ , Ibn Abi al-Hadid ♦s Sharhu Nahi il-Balagha; # : \tv and \tau : #19 . Bihar ul-Anwar; \tilde{\text{v}} : \text{tAP H . Ft . 90. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۹ H . ۱۹۹۸ , Tuhaf ul-Uqoul; ۳۶۸ , Bihar ul-Anwar; ۶۱ : ۶۵ H . ۵۱ and ۲۸ : ۲۵۱ H . ۱۰۸ ۶۶. Refer to Men La Yahdhuruh ul–Faqih; ۴ : ۳۷۹ H . ۵۷۹۸ , Ilal ush-Sharayi♦; ۵۴۸ H . ۴ , al-Ayyashi♦s Tafsir; ۲ : ۲۴۴ H . ۲۶ , Ibn Abi al-Hadid♦s Sharhu Nahj il-Balagha; ۱۹: ۲۱۷, Bihar ul-Anwar; ۱۲: ۱۷۴ H . ۱ and ۲۲: ۱۰۶ H . ۱۰۶ . ۶۷. Refer to Men La Yahdhuruh ul-Fagih; + : +v4 H . ۵۸۰۰ , Me ♦aani al-Akhbar; +-4 H . 47 , Tanbih ul-Khawattir; ז : ימפּאַ , Bihar ul-Anwar; או פּשִיא H . וּשׁ . אַג Refer to Men La Yahdhuruh ul-Faqih; F: TV4 H. ۵۸-1, As-Saduq�s al-Amali; FTY H. 1, al-Khissal; 17F H. 114, Me�aani al-Akhbar; ۲۶۴ H . 1 , Thawab ul-A�maal; ۲۲۶ , al-Mufid�s al-Amali; ٩٨ H . ٨ , Tanbih ul-Khawattir; ۲ TAP , al-Wasila; TER , Bihar ul-Anwar; 1.F : TER H . 1V . PR. Refer to Men La Yahdhuruh ul-Fagih; F: TV4 H. DA-T, Tuhaf ul-Ugoul; F4, Ghurar ul-Hikam wa Durar ul-Kelim; FDV H. 1-FDY , Bihar ul-Anwar; ۱۵ : ۲۷۵ H ، ۱۱ and ۱۵ ، ۲۰ . Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۹ H ۵۸۰۳, al-Khissal; ۱۱۰ H مر , Thawab ul-A maal; ۱۹۶ , al-Mahaasin; ۲۹۲ H ، ۴۶۷ , al-Mufid s al-Amali; 94 H . 1 and 144 H . F , Alikhtisas; 114 , Keshf ul-Ghumma; 1 : 114 , Az-Zuhd; A H . 17 . Bihar ul-Anwar: ۱۲:۱۵۰ H . ۳۰ . ۷۲: ۱۹۵ H . ۱۸ . and ۷۵: ۴۷ H . 9

90-V1

Refer to Men La Yahdhuruh ul-Faqih; f: ٣٧٩ H . ۵٨٠ f , Qurb ul-Isnad; ١٢٢ f , Da ♦ aayim ul- .vi Islam; ۲:۴۴ H . ۱۰۶, p . ۵۴ H . ۱۴۳ & ۲۱۱ H . ۱۱۷۵ , Awali il-La �aali; ۲:۲۵۷ H . ۷ , Bihar ul-Anwar; ۲ : ۲۷۷ H ، ۳۰ ، ۷۲. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۹ H ، ۵۸۰۵ ، Mutashabah ul-Qur ♦aan; ۲: ۲۳, Ibn Abi al-Hadid ♦s Sharhu Nahj ul-Balagha; ۷: ۲۹, Bihar ul-Anwar; ۷۹ ۲۹۰ H . ۵ . ۲۳. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۹ H . ۵۸۰۶ , Ibn Abi al-Hadid�s Sharhu Nahj ul-Balagha; w: w , Bihar ul-Anwar; w: 199 H . F . vF. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۲۷۹ H . ۱۹۸۰ , al-Khissal; ۶۰۷ , Uyounu Akhbar ir-Ridha; ۱ : ۱۲۲ H . ۱ Ibn Abi al-Hadid ♦s Sharhu Nahj ul-Balagha; ١٩: ٢١٣, Awali il-La ♦aali; ١: ٣٨ H . ٣٠, As-Sawarim ul-Muhriga; ۲۱ , Bihar ul-Anwar; ۷۹ : ۱۹۵ H . 9 , ۷۵ , Refer to Men La Yahdhuruh ul-Faqih; F: TA- H. AA-A. VF. Refer to Men La Yahdhuruh ul-Faqih; F: TA- H. AA-4, al-Khissal; ۶۰۷, Rawdhat ul-Wa �idheen; ۲۶۸, Awali ul-La �aali; ۱: ۱۶۲ H . ۱۵۸, Keshf ur-Rayba; ۸۱ H * Bihar ul-Anwar: va : ۱۸۹ H . ۱۴ . vv. Refer to Men La Yahdhuruh ul-Fagih; * : ۳۸٠ H . ۵۸۱۰ . Ibn Shahrashoub ♦s al-Managib; r: ٣٨ € & F: 76 , Tanbih ul-Khawattir; 1: 117 , Rawdhat ul-Wa �idheen; ۳۶۹, Awali il-La �aali; \: \A٩ H . ٢٣, al-Umda; ۴٠١ H . \A١٩, Bihar ul-Anwar; ٢٢ Akhbar ir-Ridha; ۱ : ۱۳۷ , Tuhaf ul-Uqoul; ۵۵ , Awali il-La�aali; ۱ : ۲۹۲ H . ۱۶۸ , Bihar ul-Anwar; ۸: ۳۴ H . ۵ & ۷۷: ۱۶۱ H . ۱-۲ . ۷۹. Refer to Men La Yahdhuruh ul-Faqih; ۴: ۳۸۰ H . ۵۸۱۲ al-Khissal; ۲۱۱ H . ۳۵ . Keshf ul-Ghumma; ۱ : ۴۱۸ . As-Sirat ul-Mustageem; ۳ : ۴۵ . Tanbih ul-Khawattir; ۱: ۳۸ , Alihtijaj; ۲۹۷ , Tuhaf ul-Ugoul; ۳٠ , Figh ur-Ridha; ۲۶۲ , Mesaa ♦ilu Ali bin Ja'far; ۱۱۰ q . ۲۴ , Ibn Abi al-Hadid ♦s Sharhu Nahj ul-Balagha; ۱ : ۱۲۶ ,۵ : ۳۵ , and ۱۵ : ۱۷۷ Awali il-La ♦aali; ۲ : ۱۳۲ H . ۲۵۹ , Bihar ul-Anwar; ۲۳ : ۲۱۱ H . ۴۹۲ & ۱۰۶ : ۶۶ H . ۱۲ . ۸۰ . Refer to Men La Yahdhuruh ul-Fagih; F : YA H DANY , al-Khissal; NYF H NED , Alikhtisas; YE , Tafsir of Imam al-Askari; ٣٩٣ H . ٢٥٢ . Bisharat ul-Mustafa; ١٣٧ . al-Ja ♦ fariyat; ١٧١ . Awali il-La �aali; 1 : ٣٧٥ H . 1-1 , Bihar ul-Anwar; ٧٥ : ١٨ H . ۵ & ٩۶ : ١٧٥ H . ١ . ٨١. Refer to Men La Yahdhuruh ul-Faqih; ₹ : ٣٨٠ H . ٥٨١₹ , Keshf ul-Ghumma; ١ : ١٩٤٥ , Ibn Abi al-Hadid �s Sharhu Nahj ul-Balagha; ۱۱ : ۲۸ , ۱۶ : ۱۱۷ , and ۱۸ : ۳۹۲ . ۸۲. Refer to Men La Yahdhuruh ul-Faqih; ۴ ۳۸۰ H . ۵۸۱۵ . Bihar ul-Anwar: ۲۱ : ۴۴ H . ۴۷ . ۸۳. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۰ H . مرره , Awali il-La �aali; ۳ : ۴۸۴ H . ۳ , Wassail ush-Shi �a; ۲۵ : ۴۴۱ H . ۳۲۳-۵ . ۸۴. Refer to Men La Yahdhuruh ul-Faqih; ₹ : ٣٨٠ H . ٥٨١٧ , As-Saduq ♦s al-Amali; ٩٣ H . ₹ , Uyounu Akhbar ir-Ridha; ۱ : ۲۹۵ H . ۳۵ , Fadhaa�il ul-Ash�hur ith-Thalatha; w : H . ۶۱ , Ibn Abi al-Hadid�s Sharhu Nahj ul-Balagha; $14: \tau 1\cdot$, al-Iqbal; τ , Tanbih ul-Khawattir; $\iota: \tau \ \& \ 11\cdot$, al-Ja ♦ farivat; ۵v , Ar-Rawandi ♦ s An-Nawadir; ۳ , Bihar ul-Anwar; v : ۱۸۳ H , ۲۹ , ۸۵, Refer to Men La Yahdhuruh ul-Fagih; ₹: ٣٨٠ H . ۵٨١٨ , As-Sadug ♦s al-Amali; ١٩٥ H . ١۶ , Ilal ash-Sharaayi�; ۴۲۶ H . v , Mutashabah ul-Qur�aan; ۱ : A , A�lam ud-Din; ۴۴∙ , Jami� ul-Akhbar; ۱۷۱ , Bihar ul-Anwar; ۲۶ : ۴۱۰ H . ۱۶ . ۸۶. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸ H . DANA . AV. Refer to Men La Yahdhuruh ul-Faqih; ₹ : ٣٨٠ H . DAY. , Ibn Abi al-Hadid♦s Sharhu Nahi ul-Balagha: ۲۰۰۳۳۸ . Awali il-La 🏟 aali: ۲۰۰۲ H. ۲۸ . Mekarim ul-Akhlag: ۲۶۶ al-Ja ♦fariyat; ۱۷۰ , Ar-Rawandi♦s Ad-Da ♦awat; ۲۹۵ H . ۵۹ , Bihar ul-Anwar; ۹۶ : ۳۱۷ H . ۹ м. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۰ Н . ۵۸۲۱ , Ibn Abi al-Hadid�s Sharhu Nahj ul-Balagha; ۶ : ۳۷۰ , Mishkat ul-Anwar; ۲۶۰ , Bihar ul-Anwar; ۶۱ : ۶۵ H . ۵۱ . ۸۹. Refer to Men La Yahdhuruh ul-Faqih; F: ٣٨٠ H . ۵٨٢٢ , Bihar ul-Anwar; ۶۶: F-V H . ١ . ٩٠. Refer to Men La Yahdhuruh ul-Faqih; F: TAN H. BAYT , As-Sadug ♦s al-Amali; FYF , Tanbih ul-Khawattir; Y: אין , Mekarim ul-Akhlaq; איז , Ibn Abi al-Hadid ♦s Sharhu Nahj ul-Balagha; יו : ייד and יי ۴۵ , Bihar ul-Anwar; ۲۳ : ۲۹۴ H . ۱ and ۲۶ : ۳۳۱ H . ۱ . ۹۱ , Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۱ H . ۵۸۲۴ , al-Khissal; ۶۲۱ , At-Tawhid : ۶۸ H . ۲۴ , Qurb ul-Isnad; ۵۶ , Keshf ul-Ghumma; ۲ : ١٨٤ & ٢٠٧ , Tuhaf ul-Uqoul; ۶۰ & ١١٠ , Al-Ja �fariyat; ۵۷ , al-Odad ul-Qawiyya; ۱۵۰ , Oddat ud-Da ♦ee; ۶۹ , Ibn Abi al-Hadid ♦s Sharhu Nahi ul-Balagha; \\ \: \\ \+ and \\ \\ : \\ \+ b \. Bihar ul-Anwar; ٧٨: ٩٠ H . ١٨٣ and ٩9: ١١٨ H . ١۴, ٢٢, ٢٥, ۶۶ & ۶٨ . ٩٢. Refer to Men La Yahdhuruh ul-



19-11

Refer to Men La Yahdhuruh ul-Faqih; F : YAN H . SAYA . al-Khissal; N : YNF . Bihar ul-Anwar; .49 w: ۱۶۹ H. + . 4v. Refer to Men La Yahdhuruh ul-Faqih; + : ٣٨١ H . ۵٨٣٠ , Wassail ush-Shi�a; $v_1:v_2\bullet v_1v_4\bullet H$. Valve . 4s. In some other reference books , this word is changed into $\pmb{\Phi} \text{gift} \pmb{\Phi}$. In others , it is changed into $\pmb{\Phi} \text{good mien} \pmb{\Phi}$, which seems to be the most appropriate . ٩٩. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٨١ H . ۵٨٣١ , Wassail ush-Shi�a; 19: YET TO H. YEGET . IV. Refer to Men La Yahdhuruh ul-Fagih; F: YAT H. GAPT . As-Sadug ♦s al-Amali; ٣٩٨ H . ١ , al-Khissal; ١٣٩ , H . ١٥٨ , Uyounu Akhbar ir-Ridha; ١ : ١٢٢ H . ١ , al-Manaqib; Ibn Shahrashoub , ۱۱۱ , Keshf ul-Ghumma; ۱ : ۲۶۳ , Da�aayim ul-Islam; ۱ : ۳۵۰ , Tanbih ul-Khawattir; ۱ : ۵۱ , Khassa ♦is ul-A ♦imma; ۱٠٩ , Mekarim ul-Akhlaq; ۴۱۹ , Ibn Abi al-Hadid ♦s Sharhu Nahj ul-Balagha; ۵: ۱۱۲, ۱۶: ۱۵۸ & ۱۸: ۳۸۹, Wassail ush-Shi♦a; ۱۹: ۲۴۱ ♦v♦ H . YF۵·Y , Bihar ul-Anwar; VF : A۵۵ H . 4A and 4Y : 1V4 H . 4 . 1·1. Refer to Men La Yahdhuruh ul-Faqih; ۴: ۲۸۲ H. ۵۸۳۲, As-Saduq ♦s al-Amali; ٣٢١-٢ H. ۴, Bihar ul-Anwar; w TYL H . L and V4 : THE H . LE . LET. Refer to Men La Yahdhuruh ul-Faqih; F : TAT H . SATT , al-Amali; Sheikh As-Saduq ۲۲۲ , H . ۴ , Me �aani al-Akhbar; ۱۹۷ H . ۴ , al-Amali; At-Tusi ۲۳۶ , H . 44v , al-Ghavat; 66 , Tanbih ul-Khawattir; v : 10th , Bihar ul-Anwar; vv : 100 H . 1 . 1.1th Refer to Men La Yahdhuruh ul-Fagih; ₹: ٣٩١ H . ۵٨٣₹ , A ♦ lam ud-Din; ₹٨₽ , Tanbih ul-Khawattir; ٢: ٣٩ , Ibn Abi al-Hadid ♦s Sharhu Nahj ul-Balagha; ۱۶:۹۶ & ۱۹:۳۰۱, Bihar ul-Anwar; ۷۳:۱۶۰ H. ۷ , Wassail ush-Shi ♦a; ۱۷:۶۱ ♦ ۱۹ ♦ H . ۲۱۹۸۴ . ۱۰۴. Refer to Men La Yahdhuruh ul-Faqih; ۴ ۳۹۲ H . ۵۸۳۶ , As-Saduq�s al-Amali; v H . ۵ , al-Khissal; ۴۵۰ H . ۵۵ , At-Tawhid; ۳۶۷ H . ۲۱ , Rawdhat ul-Wa ♦idheen; ۴۴1, Bihar ul-Anwar; ٧٨: ١٩٠ H . ١ and ١٠٣: ٢٧ H . ۴٣ . ١٠٥. Refer to Men La Yahdhuruh ul-Fagih; + : ۳۹+ H . ۵۸۳۷ . As-Sadug ♦s al-Amali; ۱۲ H . A . al-Khissal; A+ H . 1A , Tuhaf ul-Uqoul; ₹97 , Rawdhat ul-Wa ♦idheen; A , Bihar ul-Anwar; ۲ : 14 H . 1 and √f : ۴-۵ H . ۱ . ۱-۶. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۴ H . ۵۸۳۸ , al-Khissal; ۲۷۱ H . ۱- , Tuhaf ul-Uqoul; +6., Bihar ul-Anwar; vr : ۱۹۳ H . ۱۳ , vr : ۲۵۲ H . ۱۲ , vr : ۳۳ H . ۱۷ , va : ۳۰۰ H . v , VALUE AND VALUE HILL AND Refer to Men La Yahdhuruh ul-Fagih: First Hill ANTS AS-Saduq ♦s al-Amali; ۱۲ H . 4 , Alikhtisas; ۲۲۵ , A♦lam ud-Din; ۲۹۴ , Ibn Abi al-Hadid ♦s Sharhu Nahj ul-Balagha; ۶: ٣٣٨ and ١١: ٢١٨ , Rawdhat ul-Wa�idheen; ٣٧۶ , Awali ul-La �aali; r : vf H . ۱۹v and f : ∧ · H . vA , Mishkat ul-Anwar; r ۱ · , Bihar ul-Anwar; v · : ۳۸۳ H . ۱۹ , ٧١ : ٣٨٣ H . ٢٢ , ٧٣ : ١٩٩ H . ٢٧ , ٧٧ : ١٩٨ H . ٣ , ٧٧ : ١٧٥ H . ٨ . ١٠٨. Refer to Men La Yahdhuruh ul-Fagih; ₹: ₹٩٩ H. ۵۸۴. As-Sadug ♦s al-Amali: ₹٧-٨ H. ₹. Me ♦aani al-Akhbar; ١٩٥ H. ١. Mustatrafat us-Saraa ♦ir; ۶۳۲, Bihar ul-Anwar; ۷۲: ۲۹۷ H. V and VV: ۱۱۳ H. Y. 1.4. Refer to Men La Yahdhuruh ul-Faqih; ₹ : ٣٩۶ H . ۵۸₹١ , As-Saduq ♦s al-Amali; ٣٢ H . ₹ , Rawdhat ul-Wa �idheen; τν∙ , Bihar ul-Anwar; ۵ : ττν H . τι and νι : τν۶ H . ۴ . ۱۱۰. Refer to Men La Yahdhuruh ul-Faqih; F : T99 H . DAFT , al-Khissal; 10 H . DT (In this book , the word ♦believer♦ replaces ♦ Muslim♦), Thawab ul-A♦maal: ١٧٨, Alikhtisas; ٢٣٢, Rawdhat ul-Wa�idheen; ۴۶۷ , Mishkat ul-Anwar; ۱۷۳ , Bihar ul-Anwar; ۵ : ۳۲۷ H . ۲۲ , ۷۱ : ۲۹۸ H . ۵۲ , and vi : ۳۰۷ H . مه . ۱۱۱. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۶ H . ۵۸۴۳ , Alikhtisas; ۲۳۲ , Bihar ul-Anwar; ۱۱ : ۲۸۸ H . ۵۰ , and ۱۱ : ۲۲۹ H . ۶۴ . ۱۱۲. Refer to Men La Yahdhuruh ul-Faqih; F: TAP H . DAFF . Wassail ush-Shi ♦a; \Y: \AF ♦\\Y ♦ H . \P-TY . \YT. Refer to Men La Yahdhuruh ul-Faqih; ۴: ۳۹۶ H . ۵۸۶۵ , As-Sadug ♦s al-Amali; ۳۸ H . ۶ , al-Khissal; ۱۲۰ H . ۱۳۳ , Thawab ul-A♦maal; ۲۱۶, Tanbih ul-Khawattir; ۲:19π, Bihar ul-Anwar; ۲1:1۸1 H. ۳۶, ۷۷: TALL H. Y and 1-T: FT4 H. &. . 11F. Refer to Men La Yahdhuruh ul-Faqih; F: T49 H. &AF9 , As-Sadug ♦s al-Amali; ۵۵ H . ۸ . Rawdhat ul-Wa ♦idheen; ۴۷۵ . Bihar ul-Anwar; ۶۹ : ۴۰۰ H . ۹۵ . vi : ivi H . r and w : iia H . r . iia. Refer to Men La Yahdhuruh ul-Fagih; r : rqp H . axrv . As-Sadug ♦s al-Amali; vf H . v , Ilal ash-Sharaayi ♦; ۵۵۵۸ H . 1 , Rawdhat ul-Wa ♦idheen; ۲۹۶ , Bihar ul-Anwar; ۲۲ : ۲۷۲ H . ۱۶ . ۱۱۶. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۲۹۶ H . ۵۸۶۸ , As-Saduq ♦s al-Amali; 4 · H . 1 , Bihar ul-Anwar; ۵ : ۱۹۸ H . ۱۶ . ۱۱۷. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۲۹۷ H . ۵۸۴۹ , As-Saduq 🗣 s al-Amali; ۹۵ H . ۲ , Falah us-Sa 🗣 il; ۲۱۵ , Muhasabat un-Nafs; ۱۴, Rawdhat ul-Wa ♦ idheen; ۳۹۳, Bihar ul-Anwar; ۷۱: ۱۸۱ H. ro and w: rai H. r. ۱۱۸. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۲۹۸ H . ۵۸۵۰ . As-Sadug 🗣 s al-Amali; ۲۲ H . ۲ . al-Khissal; ۲۵۱ H . ۲۷ , Ar-Rawandi�s Ad-Da�awat; ۲۲۲ H . ۶۱۰ , Rawdhat ul-Wa�idheen; ۲۹۲ , Bihar ul-Anwar; ۲۶ : ۲۲۲ H . ۳ . ۱۱۹. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۲۹۸ H . ۱۸۵۵ , As-Sadug ♦s al-Amali: +\ H . a and ++> H . \ a al-Khissal: +\ H . 4+ . Sifat ush-Shi ♦a: H . a. Mishkat ul-Anwar; ۲۸۱ , Bihar ul-Anwar; ۷۵ : ۳۲۰ H . ۴۵ . ۱۲۰ . Refer to Men La Yahdhuruh ul-Faqih; ۴: ۳٩٨ H . ممد , As-Saduq ♦s al-Amali; ٨٨ H . ه , al-Khissal; ٢٠ H . ٧١ , Bihar ul-Anwar; .vi : + - A H . yr , vi : + i i H . yr , and vi : + i p H . ya

149-141

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۸ H . ممه م As-Saduq المعرف المجاور As-Saduq المعرف المجاور Mustatrafat us-Saraa ♦ir: ۶۲۲ , Oddat ud-Da ♦ee: vv , Irshad ul-Ouloub: ۱۶۵ , Awali ul-Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۱۹۹۸ H . مممة , As-Saduq 🗣 s al-Amali; ۱۷۸ H . ۷ , Mustatrafat us-Saraa�ir; ۶۲۲ , Tuhaf ul-Uqoul; ۲⋅۸ , Mishkat ul-Anwar; ۱۱۷ , Fiqh ur-Ridha: ros . Rawdhat ul-Wa ♦idheen: 6.7. Bihar ul-Anwar: 17:57. VI:177 H. 4.177. Refer to Men La Yahdhuruh ul-Faqih; ₹ : ٣٩٨ H . ۵۸۵۵ , As-Saduq ♦s al-Amali; ١٩٤ H . ۶ , al-Khissal; v H . vv , Me�aani al-Akhbar; vvv H . v , Rawdhat ul-Wa�idheen; ۶ , Bihar ul-Anwar; ∧v Saduq ♦s al-Amali; ۱۹۴ H . ۵ , al-Khissal; v H . ۱۹-۲- and ۱۷۸ H . ۲ , al-Ja ♦fariyat; ۱۸۱ , Jami ul-Akhbar; 1-A , Musakkin ul-Fu♦ad; 11- , Az-Zuhd; v4 H , 11+ , Ma♦dan ul-Jawhar; ++ , Rawdhat ul-Wa�idheen; ۵۰۲, Mishkat ul-Anwar; ۳۰۱, Bihar ul-Anwar; ۷۱: ۱۸۸ H . ۵۶, ۷۵ ۱۰۵ H . ۲ , ۷۷ : ۱۹ H . ۳ & ۵ , and ۸۷ : ۱۲۸ H . ۵ . ۱۲۵. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۲۹۹ H مهم , As-Saduq♦s al-Amali; ۲۶۵ H . ۵ , Tanbih ul-Khawattir; ۲ : ۱۶۶ , Mekarim ul-Akhlaq; TIV , Oddat ud-Da ♦ee; ۱۶ , Rawdhat ul-Wa ♦idheen; TVV , Bihar ul-Anwar; TT : TA- H . T NY Refer to Men La Yahdhuruh ul-Fagih: + · + · · H AAAA . As-Sadug ♦s al-Amali: + · A H N . Me �aani al-Akhbar; ۱۹۶ H . ۲ , Tanbih ul-Khawattir; ۱ : ۲۲۲ , Tuhaf ul-Uqoul; ۲۷ , Rawdhat ul–Wa�idheen; ۴۲۶ , Ibn Abi al-Hadid�s Sharhu Nahj ul-Balagha; ۱۹ : ۲۱۶ , Ghurar ul-Hikam wa Durar ul-Kelim; 14 H . 16 V , 18 Bihar ul-Anwar; 18 C 18 L 18 C 18 C 18 L 18 C 18 L 18 C 18 C 18 L 18 C $^$ v. and vv . vv H. vv. Nvv. Refer to Men La Yahdhuruh ul_Fagih: v . v. H. AANA As_Sadur &s al-Amali; ۲۷ H . ۶ , Bihar ul-Anwar; ۷۰ : ۲۵ H . ۱۴ . ۱۲۸. Refer to Men La Yahdhuruh ul-Fagih; ۴ : ۴۰۰ H . ۵۸۵۹ , As-Sadug♦s al-Amali; ۲۷۰ H . ۶ , Thawab ul-A♦maal; ۱۵۹ , al-Qummi♦s Tafsir; ۲: ۲۷۷ , Jami ul-Akhbar; ۱۸۰ , Rawdhat ul-Wa �idheen; ۲۸۰ , Mishkat ul-Anwar; ۲۴۷-۳۰۷ , Bihar ul-Anwar; ۲۱ : ۲۹۵ H . ۷ . ۱۲۹. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۰ H . ۵۸۶۲ , As-Saduq�s al-Amali; ۲۸۷۰ H . ۲ , al-Khissal; ۱۵۲ H . ۱۸۸ , Tanbih ul-Khawattir; ۲ : ۱۴۹ , Bihar . ul-Anwar; ۲۳: ۳۰: H . ه and ۲۸: ۹۱ H . ۳ . ۱۳۰. Refer to Men La Yahdhuruh ul-Fagih; ۴: ۴۰۱ H مدري ، As-Sadug s al-Amali; ۲۱۲ H . ۱۱ , Bihar ul-Anwar; ۵ : ۱۲۹ H . ۷ . ۱۳۱ . Refer to Men La Yahdhuruh ul-Faqih; F : F+1 H . 6APF . 187. Refer to Men La Yahdhuruh ul-Faqih; F : F+7 H אנאס . אייר. Refer to Men La Yahdhuruh ul-Faqih; לאנאס . אייר. Refer to Men La Yahdhuruh ul-Faqih; ₹: ₹-₹ H . ۵۸۶۷ . ۱۳۵. ♦ Matters ♦ , in this regard , stands for every new heresy that is added to the religion . ١٣%. To identify a misfortune means to believe in the



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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 . Yev. Refer to Men La Yahdhuruh ul-Faqih; F : F+Y H . ۵۸۶۸ . ۱۳۸. Refer to Men La Yahdhuruh ul-Faqih; F : F+F H . ۵۸۶۹ , As-Saduq ♦s al-Amali; ۴۸۹ H . ۲ , Jami ♦ ul-Akhbar; ۱۰۰ , Mishkat ul-Anwar; ۷۵ , Rawdhat ul-Wa ♦ idheen: ۴۲ · . Bihar ul-Anwar: ٧١ : ١٧٨ H . ۲٢ . ١٣٩. This is an indication to God ♦ s saving : 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 . (۱-۱ : A-11) . 15-. Refer to Men La Yahdhuruh ul-Fagih; € · € • € H. ΔΔV· . As-Sadug ♦s al-Amali; €97 H. A. Trshad ul-Qulouh; ۱۸۸ , Tuhaf ul-Ugoul; ۲۹۴ , Mishkat ul-Anwar; ۲۲۱ , Bihar ul-Anwar; ۲۱ : ۲۶۵ H . ۹ , ۲۸ : ۱۷۳ H . ۵ and ۷۸ : ۱۸۸ H ، ۳۸ ، ۱۴۱ ، Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۴ H ، ۵۸۷۱ , As-Saduq�s al-Amali; ۲۲۹ H . ۱۲ , Irshad ul-Quloub; ∧r , Rawdhat ul-Wa �idheen; ۴۱۹ , Bihar ul-Anwar; vr : ٣٩٣ H . vv and vr : ٣٩٧ H . ra . ١٩٢. Refer to Men La Yahdhuruh ul-Fagih; ۴ : ۴٠۴ H . אאי , As-Sadug ♦s al-Amali: ۶۲۸ H . A . Alikhtisas: ۲۳۰ . A ♦ lam ud-Din: ۳٠١ . Az-Zuhd: ۲۲ . Mishkat ul-Anwar; AY , Rawdhat ul-Wa ♦idheen; ۳۷١ , Bihar ul-Anwar; YY : 161 H . 11 , YY : 191 H . YY , YA IVY H . a , and VA : IAA H . FY . IFF. Refer to Men La Yahdhuruh ul-Faqih; F : F-F H . BAYF , As-Saduq�s al-Amali; ۶۰۹ H . r , al-Odad ul-Qawiyya; ro , Jami� ul-Akhbar; ۹۰ , Bihar ul-Anwar; v9: ۴۱۵ H . v and vA: ۱۱۳ H . v . ۱۴۴. Refer to Men La Yahdhuruh ul-Faqih; F: ۴۰۴ H . ه بر Me ♦ aani al-Akhbar: مرماه , As-Saduq ♦ al-Amali: ٩٠٩ H . ٧ . Ilal ash-Sharaavi ♦ : ٢٧٥٥ H . ٣ . Me ♦ aani al-Akhbar: Y-v H. Y, Rawdhat ul-Wa �idheen; FYY, Bihar ul-Anwar; YY: Y۵5 H. Y, V-: Y4Y H. YA, and VF ۱۱۱ H . ۲۴ . ۱۴۵. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۵ H . ۵۸۷۵ , As-Saduq 🗣 s al-Amali ۶۰۹ H . v , Alihtijaj; ۲۳۱ , Kenz ul-Fawa �id; ۲ : ۳۷ , Bihar ul-Anwar; ۲۶۶ : ۲۵۳ H . ۲۵ and ۴۶ : ۲۸۸ H . 11 . 189. Refer to Men La Yahdhuruh ul-Fagih; # : # . 6 H . 6AV9 . As-Sadug �s al-Amali; vv H . r and 1.4 H. 9, al-Khissal; 4A H. FV, Me ♦aani al-Akhbar; ٣FF H. 1, Thawab ul-A ♦ maal; 1VV , al-Mahaasin; ه H ، ۱۰ , al-Irshad; ۲۹۷ , Alikhtisas; ۲۳۱ , Tanbih ul-Khawattir; ۲ : ۱۵۸ , Kenz ul-Fawa�id; ۲: A♥, Tuhaf ul-Uqoul; ۲۱۵, Mishkat ul-Anwar; ♥٧, ۵۵, and ١٧۶. Keshf ul-Yaqin; ۱۸۱ , Ma � dan ul-Jawhar; ۲۰۰ , Bihar ul-Anwar; ۲۱ : ۲۷۵ H . ۲ and ۲۷ : ۴۰۸ H . ۲۷

174-144

Refer to Men La Yahdhuruh ul-Faqih; ₹: ₹-۵ H . ۵۸w . As-Saduq ♦s al-Amali; ₹-٨ H . ١ . . ١٤٧ al-Khissal; ۲۴۳ H . ۹۸ , Alikhtisas; ۲۳۹ , Fiqh ur-Ridha; ۲۵۳ , Ibn Abi al-Hadid 🗣 s Sharhu Nahj ul-Balagha; ۱۸ : ۱۵۷ , Ar-Rawandi�s Qassas ul-Anbiyaa; ۱۸ طاله که , Bihar ul-Anwar; ۱۱ : ۲۱ H. \ and كن: ٢٩ H. \ . \ ١٢٨. Refer to Men La Yahdhuruh ul-Faqih; ٢: ٢٠٥ H. كم٧٨ , As-Saduq ♦s al-Amali: ۲۲4 H NY . Rawdhat ul-Wa tidheen: ۲۷7 . Mekarim ul-Akhlag: ۲۲۷ . Bihar ul-Anwar; va : YFT H . Y-A and AY : YYT H . & . YF4. Refer to Men La Yahdhuruh ul-Faqih; F : F-& H هما، , al-Khissal; ۳۳ H . ۳ , Me ♦aani al-Akhbar; ۳۶۷ H . ۱ , al-Mahaasin; ۲۳۰ H . ۱۷۰ , Tanbih ul-Khawattir; ۲ : ۲۵ , Tuhaf ul-Uqoul; ۵۹ , Mishkat ul-Anwar; ۱۳۴ , Bihar ul-Anwar; ۲ : ۴۲ H . ۷ and w: ١١٩ H . ١٢ . ١٥٠. Refer to Men La Yahdhuruh ul-Faqih; F: F-V H . ۵٨٨٠ , As-Saduq �s al-Amali; **. H . A . At-Tawhid; v* H . *v . Rawdhat ul-Wa ♦idheen; *A4 . Ghurar ul-Hikam; ۱۵۹ H . ۳۰۴۶ , Bihar ul-Anwar; ۷۷ : ۲۸۲ . ۱۵۱. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۷ H ممم , al-Mufid �s al-Amali; ۱۱۱ H . ۱ , Sahifat ur-Ridha; ۴۴ H . ۱۶۶ , Bihar ul-Anwar; ۱۰ : ۱۶۶ H . 16 , YY : F61 H . V , V1 : Y94 H . 6 , V1 : YYY H . 19 and VY : 149 H . YY . 16Y. Refer to Men La Yahdhuruh ul-Faqih; F: F•v H. ۵۸۸۲, Me ♦ aani al-Akhbar; ۳۶۶ H. 1, Tanbih ul-Khawattir; r ve . Rawdhat ul-Wa ♦ idheen; rvs . Mishkat ul-Anwar; rr and rva . Bihar ul-Anwar; ve : va H ۱۶ . ۱۵۳. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۷ H . ۱۵۸۸ , As-Saduq ♦s al-Amali; ۲ H . ۳ , Bihar ul-Anwar; ۶۷ : ۲۹۸ , ۶۷ : ۳۰۰ H . ۲۸ , ۷۱ : ۳۵۸ H . ۴ & ۵ , ۷۵ : ۲۸ H . ۱۸ . ۱۵۴. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴·v H . ۵۸۸۳ , al-Ayyashi�s Tafsir; ۲ : ۲۸۵ H . ۳۹ , Mishkat ul-Anwar; see Ribar ul-Anwar: veire Himpersy Hive sy Hive say Refer to Men La Yahdhuruh ul-Eagib: e F-V H . AMF , al-Ja ♦ fariyat; YFA , Mishkat ul-Anwar; VF , A ♦ lam ud-Din; 4- & YYY , Bihar ul-Anwar; 94: 1946 H. 194 and 1/4: 1914 H. 19. 169. Refer to Men La Yahdhuruh ul-Faqih; 19: 19-14 H. همه , Bihar ul-Anwar; ۶۹ : ۳۹۵ H . ۷۹ and ۷۸ : ۳۱۹ H . ۳ . ۱۵۷. Refer to Men La Yahdhuruh ul-Fagih; #: #-4 H . DANF . 1DA. Refer to Men La Yahdhuruh ul-Fagih; #: #-4 H . DANV , Bihar ul-Anwar: v. : ٣٨٥ H . fv . ١٥٩. Refer to Men La Yahdhuruh ul-Fagih: f : f-9 H . 6٨٨ . As-Sadug ♦s al-Amali; rx H . r & ree H . rr , al-Khissal; rv H . 49 , Sifat ush-Shi ♦a; H . ۵۸ , Bihar ul-Anwar; ۱:۲۰۲ H ، ۱۲ and ۹۳ : ۱۵۵ H ،۲۰ ، ۱۶۰ ، Refer to Men La Yahdhuruh ul-Faqih; ۴: ۴۰۹ H ، ۵۸۸۹ , al-Khissal; ۱۰۱ H . ۵۷ , Ilal ush-Sharayi; ۵۵۵۹ H . ۱ , Bihar ul-Anwar; ۷۰ : ۳۸۶ H . ۴۷ . ۱۶۱ Refer to Men La Yahdhuruh ul-Faqih; + : +1 · H . ۵۸۹ · , Mustatrafat us-Saraa ♦ir; ۵۹۳ A ♦ lam ud-Din: ۲۹۳. Keshf ul-Ghumma: ۲ · ۱۳۵. Tanbih ul-Khawattir: ۱ · ۶۵ & ۲ · ۸۹. Bihar ul-Anwar: 94: 9.5 H. 115. 197. Refer to Men La Yahdhuruh ul-Fagih: 5: 51. H. 2041. Tanbih ul-Khawattir : 1 : 1v , Mishkat ul-Anwar; ۲۲ , Bihar ul-Anwar; ۲۱ : ۷۶ H . 1 · . 197. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۰ H . ۵۸۹۲ , al-Kafi; ۲ : ۴۵۴ H . v , Tuhaf ul-Uqoul; ۳۰۴ , Mishkat ul-Anwar: YFF, Bihar ul-Anwar: YA: YATH . 1. 19F. Refer to Men La Yahdhuruh ul-Faqih: F: F1-H . ۵۸۹۳ , Wassail ush-Shi♦a; ۱۵ : ۲۸ ♦۳۲♦ H . ۲-۵۱۳ . ۱۶۵. Refer to Men La Yahdhuruh ul-Faqih; F: FI. H. MAF, al-Mahaasin; IF H. FF, Ar-Rawandi S Ad-Da Sawat; F. H. MA. Mishkat ul-Anwar; ۱۴۵ , Ibn Abi al-Hadid�s Sharhu Nahj ul-Balagha; r : ۱۶π , Bihar ul-Anwar; w : ١٣١ H ، ٣۶ ، ١٩٩٨. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴١١ H ، ١٨٩٥ , Wassail ush-Shi�a; ۱۵: ۲۸ ♦ ۱۴♦ H . ۲۰۳۲۸ . ۱۶۷. Rabeea and Madhar are the two largest Arabic tribes . 19A. Refer to Men La Yahdhuruh ul-Fagih; # : #11-Y H . 6A99 . Jami ul-Akhbar; 196 . 199. Refer to Men La Yahdhuruh ul-Faqih; ₹ : ₹١٢ H . ۵۸٩٧ , Me�aani al-Akhbar; ۲۵٣ H . ١ , Bihar ul-Anwar; v1: ۳۸٩ H . ۴۲ and v6: ۱۷۱ H . ۳٩ . ۱۷٠. Refer to Men La Yahdhuruh ul-Faqih; 6: 617 h אא , Me�aani al-Akhbar; אא H . ו , Bihar ul-Anwar; או : דמד H . וי . ועו. Refer to Men La Yahdhuruh ul-Faqih; F: FIY H: ۵۸۹۹, Me ♦aani al-Akhbar; Yor H: 1, Bihar ul-Anwar; ۹۶: IF-H . av . 174. Refer to Men La Yahdhuruh ul-Fagih; # : #1# H . a4... . Mishkat ul-Anwar; * . Bihar ul-Anwar; ۶۴ : ۲۱۶ H ، ۳۱ and ۲۰ : ۱۸۳ H ، ۵۲ ، ۱۷۳. Refer to Men La Yahdhuruh ul-Faqih; ۶ : FIT H . 64-1 , Bihar ul-Anwar; Fo : TOY H . TF . 1VF. Refer to Men La Yahdhuruh ul-Faqih; F : FIX . H . ۵٩٠٢ , Wassail ush-Shi ♦a; ۲۴: ۱۳۲ ♦٩ ♦ ٣٠١۶٢۶

199-14

Refer to Men La Yahdhuruh ul-Faqih; F: F16 H . 64-Y , Wassail ush-Shi♦a; 1Y: 19Y . 1V6 ۱۹۹۹ ۱۹۰۹۵ ، ۱۷۶. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۶ H ، ۵۹۰۶ ، These maxims were also mentioned in many other reference books but with little difference in their sequence, such as As-Saduq ♦s al-Amali; ۴۴9 H . 4 & ۵۵۱ H . ۳, al-Khissal; ۵۸۵ H . ۱۲ & ۶۲۰-۱ H → Uyounu Akhbar ir-Ridha: → v H → v . Fadhaa �il ul-Ash �hur ith-Thalatha: ¬v v H → v v , Thawab ul-A�maal; ++ , Qurb ul-Isnad; ۵۵ , Alikhtisas; ++ , Mustatrafat us-Saraa�ir; ۵۵-, al-Muqannaa; тя, al-Ja�fariyat; тт, Ar-Rawandi�s An-Nawadir; т∙, Keshf ul-Ghumma; ۲: ۱۸۴ & ۲۰۷ , Khassa�is ul-A�imma; ۱۰۳ , al-Odad ul-Qawiyya; ۱۵۰ , Az-Zuhd; TT H . A · . Jami ul-Akhbar; YT . Awali ul-La ♦ aali; Y : ToT H . YY . Mekarim ul-Akhlag; TAA Tuhaf ul-Ugoul; 11. & 111 , Ibn Abi al-Hadid ♦s Sharhu Nahj ul-Balagha; 14: 1779 & 14: 1714 , Bihar ul-Anwar; ۲۸: ۲۰۳ H . ۴۱ . ۱۷۷. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۶ H . ۵۹۰۵ , al-Khissal; $1 \cdot Y$, al-Kafi; $1 : 1 \cdot Y$, Bihar ul-Anwar; $1 : 1 \cdot Y$ H . A . 1 VA. Refer to al-Mahaasin; 141 H . Y , Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۶ H . ۵۹۰۶ , al-Khissal; ۱۰۲ H . ۵۹ , Kenz ul-Fawa �id; ۱ : ۵۶ . Rawdhat ul-Wa ♦idheen; ۳۶۶ , Mishkat ul-Anwar; ۲۴۸ , ۱۷۹, Refer to Men La Yahdhuruh ul-Fagih; F: FIV H: 64-V , al-Khissal; YPF H: 1FF , Bihar ul-Anwar; Y: PV H: 1- VF: 14F H: Y-, and ۷۵ : ۶۶۶ H . ۴ . ۱۸۰. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۷ H . ۵۹۰۸ . As-Sadug ♦s al-Amali; ۲۸ H . ۴ , Me�aani al-Akhbar; ۲۳۵ H . ۱ , Tanbih ul-Khawattir; ۲ : ۱۰ , Rawdhat ul-Wa �idheen; ۳۵۶, Bihar ul-Anwar; ۹۶: ۱۱ H . ۱۴ . ۱۸۱. Refer to Men La Yahdhuruh ul-Faqih; ۴ : FIV H. 64.4, al-Khissal; 1999 H. F., Me ♦aani al-Akhbar; F. H. S., Bihar ul-Anwar; Vr : ros H . 99 . NAY. Refer to Men La Yahdhuruh ul-Faqih; $\mathfrak{f}:\mathfrak{f}$ NA H . DANA , Fiqh ur-Ridha; \mathfrak{r} 9 \mathfrak{f} ,



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Mekarim ul-Akhlaq; ۹۹ , Tuhaf ul-Uqoul; ۲۰۷ , Mishkat ul-Anwar; ۱۳۱ , Bihar ul-Anwar; ۲۳ Saduq �s al-Amali; ۱۵۵۱ H . ۳ , At-Tawhid; ۴۰۱ H . ۶ , Alikhtisas; ۳۰ , Mekarim ul-Akhlaq; ۲۵۴ , Tuhaf ul-Uqoul; ۴-۳ , Ghurar ul-Hikam wa Durar ul-Kelim; ۳۹۶ H . ۹۱۸۱ , Wassail ush-Shi a: 19: TYF AFF H. TIPPF. INF. Refer to Men La Yahdhuruh ul-Fagih; F: FIN H. DAIY. Thawab ul-A�maal; YAV H . Y , Ibn Abi al-Hadid�s Sharhu Nahj ul-Balagha; YY : ₹ and Y-۱۷۴ , Tanbih ul-Khawattir; ۱ : ۱۶۲ . ۱۸۵. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۸ H . ۱۸۹۲ Thawab ul-A�maal; ۲۴∙ , al-Mahaasin; ۱۰۲ H . W , Alikhtisas; ۳۴۲ , al-Qummi�s Tafsir; ۱ ۱۹۱ , Jami ul-Akhbar; ۱۶۰ , Munyat ul-Mureed; ۳۲۸ , Az-Zuhd; ۱۱ H . ۲۳ , Figh ul-Qur المعاربة على المعاربة الم YAT , A ♦ lam ud-Din; YFA , Tanbih ul-Khawattir; Y : Y-4 , Kenz ul-Fawa ♦ id; Y : YYF , Awali ul-La �aali; ۱ : ۲۹۲ H . ۶۶ , Mishkat ul-Anwar; ۱۰۰ , Bihar ul-Anwar; ۷۵ : ۱۶۸ H . ۶ , ۷۵ : ۱۵۰ H . ۱۶ , ۷۵ : ١٩٠ H . ٣٣ , ٧٥ : ٢٥٥ H . ٣٩ . ١٨٩. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴١٨ H . ٥٩١۴ , al-Khissal; ۵۲۷-۸ H . 1 , Me�aani al-Akhbar; 1.1 H . ₹ , Uyounu Akhbar ir-Ridha; 1 : ۲۱۲ H . 1 , Ibn Shahrashoub�s al-Manaqib; \ : Yor , Keshf ul-Ghumma; \ Y : Y4+ , As-Sirat ul-Mustageem; 1:1.A, al-Kharaij wa al-Jara ♦ih; ১۶٩, Alihtijaj; ٢٣۶۶, Bihar ul-Anwar; ۲۵:119 H . ١ . ١٨٧. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴ ١٨ H . ١٩٩٥ , Uyounu Akhbar ir-Ridha; ٢ ۲۲ H . هـ - ۱ (in another series of narrators) , Jami ul-Akhbar; ۱۵۳ , Bihar ul-Anwar; ۴۵ : ۱۷۶ H Tr and 99: FAY H. TF. IM. Refer to Men La Yahdhuruh ul-Faqih; F: FIA H. 6419, As-Saduq ♦s al-Amali: ٣١٥ H . ٣ . al-Khissal: ١٩١ . Bihar ul-Anwar: ٧٠ : ٣١٢ H . ١٥ and ٧٧ : ١١٩ H . ٧ . ١٨٩. Refer to Men La Yahdhuruh ul-Faqih; # : #١٩ H . ٥٩١٧ , Bihar ul-Anwar; w : ١٩٢ H . ١ . ١٩٠. In his ad-Durr ul-Manthour; 9: **v4 , as-Suyoutti (the Shafiite) records the following narrative as related to Ibn Abbas : When $\operatorname{God} \boldsymbol{\diamond} s$ saying , $\boldsymbol{\diamond} \mathsf{The}$ righteously striving believers are the best of all creatures . (4A : 4) ♦ was revealed . the Prophet (s) said to Ali : This is you and your Shia . On the Day of Resurrection , you will be content and pleased . In Yanabii ul-Mawadda; vf., 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 : $\ensuremath{\bullet}\ensuremath{\text{O}}$ People , ask me . Ask me . By Allah 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 . $\pmb{\Phi}$ the righteously striving believers are the best of all creatures . (4A : 4) $\pmb{\Phi}$ He answered Those are our followers and we . On the Day of Resurrection , we will be whiteforheaded, honorable, sated, and well watered. We will be known through our distinctive features . � ۱۹۱. The perfidious party are those who fought against Imam Ali (a) 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 (a) 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 (a) during the battle of an-Nahrawan after they had formed a party called Khawarij . ١٩٢٢. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۹ H . ۵۹۱۹ , As-Saduq�s al-Amali; ۶۰۵ H . ۹ , al-Qummi�s Tafsir; ۱ : ۱۷۲ Bisharat ul-Mustafa; און , Bihar ul-Anwar; און : איז א H . איז . איז Refer to Men La Yahdhuruh ul-Fagih; F: F14 H. 647 . As-Sadug ♦s al-Amali; F16 H. 4 . Me ♦ aani al-Akhbar; TVF H. 1 . Uyounu Akhbar ir-Ridha; ۱:۳۷ H . ۹۴ , Jami♦ ul-Akhbar; ۱۸۱ , Sahifat ur-Ridha : ۵۶ H . ۷۳ Awali ul-La �aali; F: ۵٩ H. ٣, Bihar ul-Anwar; Y: ١٩٩ H. ٣, F & V and ٨٩: ٢٢١ H. 90. ١٩٩. Refer to Men La Yahdhuruh ul-Faqih; ۴: ۴۲۰ H . ۵۹۲۰ , As-Saduq 🗣 s al-Amali; ۵۶ H . ۱۰ & ۴۷۳ H . ۶ , Bihar ul-Anwar; מי : יוי א : יוי H . יו and יי : א H . י , Keshf ul-Ghumma; י : יוי א Tuhaf ul-Uqoul;

INDEXES OF THE BOOK

INDEX OF THE QURANIC TEXTS.

. Tanbih ul-Khawattir: Y: V9 . Bihar ul-Anwar: 9V: T-T H . TF

INDEX OF THE NARRATIONS . 1

part 1

NARRATION SAYER PAGE A Muslim individual is recorded as good-doer Amir ul-Mu'minin ۱۴۸ Aggression is the quickest in punishment ♦ The Prophet 111 Ali is certainly my representative and successor♦ The Prophet ۲-۵ Allah has definite fields called ♦Nemesis♦ Imam as-Sadiq ۱۹۶ Allah revealed to the Prophet (s)♦ Imam al-Baqir ۱۵۰ Allah will recompense him who is steadfast against♦ The Prophet 1-4 Allah will reward him who suppresses his rage The Prophet 1.4 Allah . Blessed and Exalted is He . grants ♦ Imam as-Sadiq YV Allah , Blessed and Exalted is He , grants help ♦ Imam as-Sadiq 146 Allah , Blessed and Exalted is He , has given each • Imam as-Sadiq ۱۹۵ Almsgiving (to the strangers) is unacceptable when � The Prophet 114 Almsgiving will never cause reduction of a fortune • The Prophet 114 Amicability is the half of intelligence • Imam as-Sadig 144 Amnesty of kings perpetuates their kingdoms ♦ The Prophet 114 As Allah moves some people from the humility of� Imam as-Sadiq w∧ As for anyone who has the ability to commit a sin in lacktriangle Imam as-Sadiq 1A1 As for anyone who lacks heart-preaching , self-lacktriangleImam as-Sadiq ۱۶۱ As for the faithful believers who die in the period♦ Amir ul-Mu'minin IAN As for those who beat the hand on the thigh Imam as-Sadiq 14F As for those who possess themselves in situations & Imam as-Sadig 144 As for those whose appearances are preferable to ♦ Imam al-Bagir ۱۶۵ Be steadfast against the enemies of the graces for♦ Imam as-Sadiq ۱۵۲ Begin with your dependants♦ The Prophet 11. Believers should enjoy seven rights that are� The Prophet ١٥١ Blessed are those who enjoy long ages with good ♦ The Prophet 154 Care is the half of senility ♦ Imam as-Sadig 155 Cast dust in the faces of the eulogists • The Prophet we Cause earnings to come down by means of • The Prophet 11th Cause the earnings to come Imam as-Sadiq 14th Certainly , the most favorable of you to Allah are the� Imam as-Sejjad ١٧٥ Charity is the quickest in rewarding $\ \$ The Prophet $\ \ \ \$ Cling to the despair of everything that is at peoples $\ \ \ \ \$ The Prophet ⋈ Compassion them who are on this earth and you♦ The Prophet W Consider your mind as a kinsman whose opinion ◆ Imam as-Sadig 1v4 Conviction is the best thing that is thrown in� The Prophet 1.17 Doubt is a part of atheism� The Prophet 1.17

Drunkenness is the firebrand of Hell� The Prophet → Eblis is the source of poetry� The Prophet ١٠٨ Every new day that comes upon man says to him� Amir ul-Mu'minin ١۵١ shelters the deviant� The Prophet \rightarrow Favors are worthless unless they are done� Imam as-Sadig ۱۹۳ Fewness of dependants is one of the two facilities ♦ Imam as-Sadig 19F Five classes of people are as exactly as I will Imam as-Sadig 19F For my umma , I am only afraid of three things � The Prophet wy For the servants who obey Me , I will not commend � Qudsi ١٩٥ Fortify your wealth by means � Imam as-Sadiq ١٩٣ Four things are useless : affection towards the ♦ Imam as-Sadiq ١٩٠ God-fearing is the best of provisions ♦ The Prophet 1.17 Good health is a secret favor ♦ it is forgotten if it is ♦ Imam as-Sadiq 194 Hajj is the jihad of the weak� Imam as-Sadiq . 147 He died despite of his nose♦ The Prophet w- He who acts indeliberately is as same as him who♦ Imam as-Sadiq 19∙ He who begins his day with good health , peace of� Imam ar–Ridha ۲۰۲ He who does not care for what he says or what is \$\text{Imam as-Sadig 149}\$ He who does not have mercy upon others will not ? The Prophet 117 He who does not show gratitude to people will not ♦ The Prophet \(\text{Y}\) He who is certain of the reward will ♦ Imam as-Sadiq \(\text{Y}\) He who thinks it is fortunate for him to have only � Amir ul-Mu'minin 14v

nart t

He who wants to be the most generous should fear ♦ The Prophet ١٥٥ Health and free time are two ignored graces � The Prophet 115 Hearts (i . e . souls) are amended to love those who� The Prophet 114 Hearts are molded on cherishing those who treat� Imam ar-Ridha ۲.۳ Help of the heavens is granted according to the� Imam as-Sadiq 14.٨ Husbands ♦ prestige improves their wives ♦ chastity ♦ The Prophet \(\mathbb{V} \) I begin this day while my Lord is higher than I am� Imam al-Hussein 1999 I feel sympathetic for three classes of people ♦ Imam as-Sadiq ۱۴۴ I implore to Allah to grant me faith and piety . I ♦ The Prophet 1991 I wonder at four (people); why they do not restore ♦ Imam as–Sadiq 1991 If a mountain oppresses a mountain, Allah will turn The Prophet vir If anyone of my creatures, who acknowledges Me ♦ Qudsi ١٩٩ If it is Allah Who took the charge of sparing your ♦ Imam as-Sadiq ۱۴۲ If son of Adam ♦ man- possesses two valleys ♦ Qudsi ۱۹۸ If the intention is powerful (to do any matter) , the $\ensuremath{\bullet}$ Imam as–Sadiq <code>\lambda_vv</code> It is illicit for two believers to desert each other for� The Prophet \(\text{\text{or}} \) It is necessary for the intelligent to be interested in� Imam as-Sadiq ۱۹۲ It is to be tractable , speak good wording , and� Imam as-Sadiq 1AF It is to spend the right that Allah has imposed upon ♦ Imam as-Sadiq المم Jihad of women is their good behavior � Imam as-Sadiq ۱۹۳ Lamentation is a non-Islamic deed ♦ The Prophet v-A Live in this world as you like , for you will certainly die Love� Archangel Gabriel 10F Man�s dependants are his prisoners . Anyone upon� Imam al-Kadhim 191 May I inform you of the evilest of you ♦ The Prophet 1.9 Misfortunes follow the utterance � The Prophet い Moderation is the half of living � Imam as-Sadiq 14F Muslims should respect their stipulations The Prophet 111 No creature should be obeyed in matters that (cause ♦ The Prophet 11f Nothing wrongs a man except his own hand� The Prophet 1-4 Now , the heat of battle is fiery� The Prophet 1-4 O Abu Hashim , which one of Allah s graces do Imam al-Jawad 164 O Abu Tharr, beware of petition for it is present The Prophet 1.4 O Abu Tharr , do not ask from people directly , but if The Prophet 1-0 O Abu Tharr , you will live alone , die alone , and ♦ The Prophet 115 O Adam , I will gather the good , as a whole , in four Qudsi 19% O Ali , a (faithful) believer has three situations of ♦ The Prophet vr O Ali , a man ♦s deed is imperfect before he enjoys The Prophet or O Ali , a Muslim should enjoy twelve characters in The Prophet # O Ali , a single dirham of usury is more horrible in ♦ The Prophet 🗚 O Ali , Allah created Paradise from two adobes : $\mbox{\bf \mbox{\bf \Phi}}$ The Prophet 94 O Ali , Allah curse the parents who encourage their � The Prophet ላ O Ali , Allah curse those who claim of being the � The Prophet w O Ali , Allah curse three individuals : those who eat♦ The Prophet w O Ali . Allah deemed unlawful seven things of the The Prophet 47 O Ali , Allah disliked for my people to play during � The Prophet ↔ O Ali , Allah gave you seven characters that are � The Prophet 1.7 O Ali , Allah liked telling lies for the purpose of ♦ The Prophet ۵4 O Ali , Allah may have mercy upon the parents who � The Prophet ላ∧ O Ali , Allah revealed to this world: ♦Serve him who♦ The Prophet vs O Ali , Allah selects the progeny of every messenger ♦ The Prophet AT O Ali , Allah will establish a house in Paradise for ♦ The Prophet v· O Ali , Allah will not accept the prayers of eight � The Prophet ﴾

onet 94

O Ali . Allah will not give any atheist or hypocrite a The Prophet v4 O Ali . almsgiving (to the strangers) is unacceptable The Prophet & O Ali , almsgiving stops the act of Allah that is� The Prophet 4. O Ali , an hour comes upon the drinkers of wines in� The Prophet ⋄ O Ali , any intoxicating drink is haram ♦ prohibited-♦ The Prophet ⋄ O Ali , al the sins are situated in a house whose key ♦ The Prophet 9. O Ali , as Allah took a look at the creatures. He • The Prophet ... O Ali . as for him who fears Allah . Allah will make • The Prophet 1.1 O Ali, as for him who neglects to perform the hajj ♦ The Prophet 4. O Ali, as for the believer , his moaning is $\pmb{\diamond}$ The Prophet ${\scriptstyle{\Lambda}\!\!\cdot}$ O Ali , as for those who learn (knowledge) for the� The Prophet A- O Ali , bad mannerism is evil omen and the� The Prophet ∧ Y O Ali , banquets should be served only in five � The Prophet % O Ali , begin and end your meals with salt, for it & The Prophet & O Ali, beware of the knock of crow and the prey ♦ The Prophet 1... O Ali , blessed is he whose age is long and deeds are ♦ The Prophet ۶۲ O Ali , by way of Islam , Allah took away the ♦ The Prophet VA O Ali , cleaning the teeth (with a special stick called� The Prophet ∧ O Ali , do not bargain with those from whom you � The Prophet ٩٣ O Ali , do not consult the coward , for he shows your � The Prophet vv O Ali, do not loke lest, you will lose respect, and do ♦ The Prophet ۶۲ O Ali, do not offer prayers while you wear a skin of ♦ The Prophet AF O Ali, eat only the eggs whose edges are not even , ♦ The Prophet № O Ali , eight classes of people should blame no one lacktriangle The Prophet lpha O Ali , employ four before the falling of four : lacktriangle The Prophet 99 O Ali , every sin can be repented except bad♦ The Prophet 94 O Ali , for every obscene , indecent , and shameless ♦ The Prophet ↔ O Ali , for the drinkers of wines Allah will not� The Prophet ﴾ O Ali , for those who could defend their Muslim� The Prophet v·· O Ali , for those who give up drinking wines for� The Prophet ⋄· O Ali , for those who obey their wives , Allah will • The Prophet vs O Ali , for those who pass their hands on an The Prophet v. O Ali , for those who suppress their anger while The Prophet △4 O Ali , fornication causes six bad consequences; ♦ The Prophet △4 O Ali , four matters are the quickest in punishment : � The Prophet 99 O Ali , four matters deal a death blow : a leader who♦ The Prophet Ab O Ali , four matters go uselessly : to eat after ullet The Prophet \dots O Ali , four things are signs of unhappiness : ullet The Prophet \vee_{δ} O Ali , he who does not provide a proper will in his The Prophet 64 O Ali , he who fears a sorcerer or a devil should ♦ The Prophet < O Ali , he who fears beasts should recite (Allahlackboxs lackbox The Prophet 4v O Ali , he who forges lies against me intentionally lackbox The Prophet $\mbox{\ensuremath{\mbox{NP}}}$ O Ali , he who forgets to seek blessings for me is $\ensuremath{m{\Theta}}$ The Prophet $\mbox{\ensuremath{\mbox{N-1}}}$ O Ali , he who refuses to pay a single carat of the ♦ The Prophet 4. O Ali , he who rejects an apology, whether true or ♦ The Prophet > O Ali, he whose abdomen is affected by a yellow ♦ The Prophet 4A O Ali , he whose riding animal refuses to move ♦ The Prophet 4A



SHEIKH AS-SADUQ AL-MAWAAIZH, SIFAT USH-

O Ali , he whose utterance is avoided by people will $oldsymbol{\Phi}$ The Prophet $\mathfrak s\mathfrak s$ O Ali , I am the pray of my father Abraham the $oldsymbol{\Phi}$ The Prophet $\mathfrak s\mathfrak s$

part f

O Ali , I am the son of the two slain men . • The Prophet 47 O Ali , I saw your name attached to mine in four� The Prophet 1-₹ O Ali , I warn you against three characters envy, ♦ The Prophet v+ O Ali, I will convey to you a commandment that ♦ The Prophet a O Ali , if a foot of an animal is presented to me , I $\pmb{\diamond}$ The Prophet \bowtie O Ali , if evil omen is found in something , it will � The Prophet At O Ali , if the modest , in the government of the evils . The Prophet AV O Ali . in the pre-Islamic era . Abdul-Muttalib passed The Prophet $\mbox{$^{\land}$}$ O Ali , insanity is expected from doing three things : $\mbox{$\bullet$}$ The Prophet $\mbox{$^{\lor}$}$ O Ali , Islam is naked; pudency is its dress , gravity � The Prophet ∧ O Ali , it is haram to fast on the days of Eid ul-Fitr♦ The Prophet ∧ O Ali , it is not obligatory upon women to attend the � The Prophet ∧r O Ali , it is unacceptable for the fornicators to � The Prophet ∧ O Ali , it is unacceptable for wives , slaves , and ♦ The Prophet ∧ O Ali , it is unacceptable to offer fruits or treasure $\pmb{\Phi}$ The Prophet \bowtie O Ali , it is worthless to sit with him who does not� The Prophet ₹1 O Ali , like sons� treating their parents impiously ,� The Prophet ٩٩ O Ali , lying is acceptable in three situations : in � The Prophet vr O Ali , may I inform of the closest to my ♦ The Prophet ٩ O Ali , my people will be saved from burning if they ♦ The Prophet 4v O Ali , my people will be saved from care if they ♦ The Prophet 49 O Ali , my people will be saved from drowning if ♦ The Prophet 46 O Ali , my people will be saved from larceny if they♦ The Prophet ٩٠ O Ali , my people will be saved from pulling down♦ The Prophet 49 O Ali, nice life lies in three: wide house, beautiful The Prophet VA O Ali, nine things cause oblivion : to eat sour apples , • The Prophet w O Ali , no poverty is harsher than ignorance , no� The Prophet 1... O Ali , on the Day of Resurrection , every individual � The Prophet ∧ O Ali , Paradise is unquestionably inevitable � The Prophet the epidemic of ancestry . • The Prophet v. O Ali , regard of the kinship increases the age ♦ The Prophet ۹7 O Ali, rest will depart him who is ♦ The Prophet 99 O Ali, retaliation is inoperative for fathers who kill ♦ The Prophet AA O Ali , sitting with three ones deadens the heart : the � The Prophet vr O Ali , sleep is of four categories : the sleep of the � The Prophet ∧F O Ali , suckling after weaning is void and � The Prophet ∨ O Ali , sudden death is rest for the believers and ♦ The Prophet ∧ O Ali , ten people of this umma disbelieve in The Prophet 99 O Ali, the (faithful) believer should enjoy eight The Prophet 94 O Ali, the best of intellect is that by which Paradise � The Prophet ۹ YO Ali , the best of jihad is to begin your day without � The Prophet △۹ O Ali , the drinker of wines is as same as the � The Prophet ≠1 O Ali , the evilest of my people are those whom � The Prophet ≥1 O Ali , the evilest of people is that who complains The Prophet A. O. Ali , the evilest people are those who sold their � The Prophet & O Ali , the firmest handle of faith is to support and � The Prophet v4 O Ali , the first creation of Allah was the intellect . � The Prophet 47 O Ali , the intelligent should not travel except in The Prophet % O Ali , the light will be saved while the heavy will The Prophet AT

part Δ

O Ali , the people of the most admirable faith and � The Prophet AV O Ali , the prayers of four classes of people are never♦ The Prophet & O Ali , the reality of faith and the portals of Paradise� The Prophet vr O Ali , the remotest people from Allah are those� The Prophet 1-Y O Ali, the rights of sons that are imposed upon their The Prophet 44 O Ali , the sleep of the knowledgeable is better than ♦ The Prophet 🗚 O Ali , the true believer is only he whom Muslims� The Prophet v₄ O Ali , the umma cannot stand three characters : to ♦ The Prophet vr O Ali , this world is the jail of the believer and the ♦ The Prophet A- O Ali , those who meet Allah enjoying three features $\ensuremath{\bullet}$ The Prophet vi O Ali , those who neglect to defray the zakat will ask The Prophet () O Ali , those who omit performing the hajj while � The Prophet ᠬ O Ali , three characters raise the rank , three others ♦ The Prophet va O Ali , three deeds are originated from extreme ♦ The Prophet 44 O Ali , three manners are the charities of this world The Prophet 94 O Ali , three matters harden the heart: listening to ♦ The Prophet Av O Ali, three things better the memory and remove ♦ The Prophet Ar O Ali , three will wrong you if you do not wrong ♦ The Prophet vr O Ali , to depress the parents is impiety to them . • The Prophet 44 O Ali , to move a mountain from its place is easier $\ensuremath{f \Phi}$ The Prophet $\ensuremath{f P}$ 1 O Ali , to put your hand to the elbow between the� The Prophet ⋯ O Ali , to spend a single dirham for the dye is better� The Prophet 4* O Ali , two rak as of the knowledgeable is better The Prophet A4 O Ali . untruth is the epidemic of talking, oblivion is The Prophet 1.1 O Ali, usury is of seventy parts the (punishment of ♦ The Prophet ९ O Ali , walk for two years so as to treat your parents � The Prophet v≠ O Ali , wear your ring in the right hand , for it is a � The Prophet $\text{$^{\text{hor}}$ O Ali , when a servant (of Allah) dies , people } \text{ask} \, \bullet \, \text{The Prophet} \, \text{$^{\text{hor}}$ O Ali , when I come }$ up to the Praiseworthy ♦ The Prophet ۹ O Ali, within the realities of faith is to spend in ♦ The Prophet vf O Ali , wording is worthless unless it is applied The Prophet 4f O Allah , bless my people who wake up (or settle � The Prophet 111 O Allah , have mercy upon my successors� The Prophet ۲-۴ O boy , keep (good relations with) Allah so that He� The Prophet ١٨٥ O Ishaq , use kind words with the hypocrite , love ♦ Imam as-Sadiq ١٩٩ O My servants, you all are lost except Qudsi 161 O people, listen to and understand my sayings, for ♦ Amir ul-Mu'minin ۲۰۳ O people, there is no honor higher than Islam, no ♦ The Prophet № O Salman , when you become sick , you win three � The Prophet № O son , beware of relying on hopes , for they are the Amir ul-Mu'minin 119 O son , go through the right , even if it is bitter , so $\pmb{\Phi}$ Imam as–Sejjad $\mbox{\em inv}$ O son , let not Allah see you committing an act of ♦ Imam al-Kadhim ۱۷۵ O you! You are dictating to the Keeping Angels a � Amir ul-Mu'minin ۱۴۸ On the Day of Resurrection , all people will be � Imam as-Sadiq var People are equal like the teeth of a comb♦ The Prophet vvv Perjury changes countries into deserted� The Prophet ™ Prayer is the offertory of the pious� Imam as-Sadig . 14* Pudency is good all in all The Prophet 111 Repeal the misfortunes by praying (to Allah) ♦ The Prophet 11F Reporting is not like witnessing♦ The Prophet 11F Right wording is better than keeping silent about� Imam as-Sadiq ۱۴۸ Scholars and wise people used to correspond to ♦ Amir ul-Mu'minin 159 Sessions should be kept secret ♦ The Prophet 11. Silence is a rich treasure . It is the adornment of the ♦ Imam as–Sadiq 15A Sleep is the rest of the body , speaking is the rest of ♦ Imam as-Sadiq ١٩٠ Some poetry is (words of) wisdom and some speech ♦ The Prophet \(\)\

part

Sorrow is repentance . The Prophet \to \text{To Spend (in the cause of Allah) and be certain of the \Phi Imam as-Sadiq \to \text{Strive against your self in the same way as you fight \Phi Imam as-Sadiq \to \text{Strive against your self in the same way as you fight \Phi Imam as-Sadiq \to \text{Take the initiative to the gardens of Paradise \Phi The Prophet \to \text{Pro Prophet \to \text{Pro Archangel Gabriel} descended to Adam and \Phi Amir ul-Mu'minin \to \text{The baby is for the owner of the bed, and the share \Phi The Prophet \to \to The Believers should not be stung in the same place \Phi The Prophet \to \to The false believer enjoys three characteristics : he \Phi The Prophet \to The fame of worship is \text{The men of worship is }}



SHEIKH AS-SADUQ AL-MAWAAIZH, SIFAT USH-

mistrust . My father said that � Imam as-Sadiq ١٠٦٥ The few that is sufficient is better than the much $\mbox{\ensuremath{\$ Salman al-Farsi 191 The good , as a whole , is gathered in three things� Amir ul-Mu'minin 19A The guide to a good deed is (rewarded) as same as The Prophet 117 The head of clemency is to fear Allah , Powerful and The Prophet 1.17 The high hand is better than the low♦ The Prophet v-v The honorable men of my umma are the retainers of♦ The Prophet 10F The hypocrite has three characteristics : he lies in� The Prophet vv The Imam carries definite characteristics . He is the ♦ Imam ar-Ridha ۱۹۹ The instructors who do not apply their Imam as-Sadio 145 The kindness to the parents (that is intended in the ♦ Imam as-Sadiq vvr The love of something causes blindness and ♦ The Prophet vvr The master of a people is their servant lacktriangle The Prophet m. The misers should be the worthiest of hoping for� Imam as-Sadiq \∆A The moderate will never be needy� Imam as-Sadiq . 144 The most powerful of you are those whose � The Prophet 1√4 The Muslims are mirrors of each other The Prophet 11. The ordeal of people with regard to us is really ♦ Imam as-Sadig 19% The owner of a session is the most meritorious of ♦ The Prophet 117 The showy has three characteristics : he activates ♦ The Prophet vv The true abstinent is he who neglects the legal♦ Imam as-Sadiq ١٥٨ The true happy is that who learns lessons from ♦ The Prophet 1-A The true strong is that who overcomes his own ♦ The Prophet 1.4 The true unhappy is that who was unhappy in his ♦ The Prophet 1.4 The unjust enjoys three characteristics� The Prophet w The worst of food is to seize the estate of an orphan♦ The Prophet ١٠٨ The worst of gains is the gain of usury♦ The Prophet 1-A The worst usury is untruth� The Prophet 1-4 There is no malady more extremely than • The Prophet W This world is seeking and is sought. He who seeks • Imam as-Sadig wy Those who are killed during defending their wealth ♦ The Prophet w Those who withdraw their gifts are as same as� The Prophet \(\text{VY}\) Three cannot be treated fairly by three : the masters � The Prophet v₁ To depress the parents is impiety to them� Imam as-Sadiq 144 To revile at a believer is (regarded as) commitment� The Prophet 1.4 To revile at a believer is a sort of sinfulness, to fight ♦ The Prophet 14A To see the enemy plunge in the acts of disobedience ◆ Imam as-Sadig *** Two words are strange : a word of wisdom that is � The Prophet 194 Use the garnet , for it is the first mountain that � The Prophet ⋯ War is trickery � The Prophet ⋯ We � the household of the prophecy♦ do not♦ Amir ul-Mu'minin ۱۹۲ When a fetus settles in the mother♦s womb, its face ♦ The Prophet \(\text{vv} \) When the head of Imam al-Hussein ♦ Imam ar-Ridha Y-1 Wine is the collector of all sins ♦ The Prophet 1-A Women are snares of Eblis ♦ The Prophet 1-A Yes , old man . He whose two days are moderate is ♦ Amir ul-Mu'minin 119 You should hope for the unexpected more than the� Amir ul-Mu'minin ושמי You will not cover people with your fortunes; thus ♦ The Prophet ١٩٩ Youth is a branch of insanity ♦ The Prophet 1-A

Abraham: 94, AT, 197 Adam: 19A, 1W, 146. Archangel Gabriel: To, AT, 107, 106, 146. David: 141 Michael : At . Moses : 124 Solomon : 124 The Prophet : 1 · , 17 , 14 , 14 , 7 · F1 . DA . F. . F9 . V9 . AV . 90 . 1. Y . 1. V . 18. . 186 . 189 . 101 . 105 . 100 . 190 . 199 . 199 . 1V. , 177 , 181 , 187 , 197 , 196 , 197 , 198 , 197 , 707 , 707 . Fatima : 107 , 707 , 707 . Al-Hasan bin Ali : 19 , 706 , 709 Al-Hussein bin Ali : ۱۹ , ۱۶۶ , ۱۸۱ , ۲۰۱ , ۲۰۲ , ۲۰۵ , ۲۰۶ . Ali bin Al-Hussein as-Sejjad : ۱۱۵ , ۱۷۴ 1A1 . Abu Ja • far Mohammed bin Ali al-Bagir : ۲۴ . 190 . 1VA . 1A5 . 195 . 196 . Abu Abdullah Ja ♦ far bin Mohammed as-Sadig : ۵4 , 15 · , 157 , 155 , 154 , 157 , 167 , 167 , 160 , 160 , 160 , 160 Hasan Musa bin Ja �far al-Kadhim: ۱۲۲, ۱۷۳, ۱۹۰. Abu al-Hasan Ali bin Musa ar-Ridha: ۴۰. ۱۵۹ : Fr , ۱۷۷ , ۱۹۹ , ۲۰۱ , ۲۰۲ , ۲۰۲ , Abu Ja �far Mohammed bin Ali al-Jawad منابع بها والم

Aabid al-Ahmasi : ١٧۴ Abdul-Azheem al-Hasani : ۴٧ Abdullah bin Abbas : ١٥٢ Abdullah bin al-Hakam : ۲۰۵ Abdullah bin al-Qasim : ۱۵۳ Abdullah bin al-Waleed : ۱۹۶ Abdullah bin Bakr al-Muradi : ۱۱۵۸ Abdullah bin Maymoun : ۱۶۶۷ Abdullah bin Meskan : ۱۵۸ Abdullah bin Wahab ; ۱۵۶۸ Abdul-Muttalib : ۲۰ , ۲۲ , ۸۵ , ۸۶ Abdul-Wahid bin Mohammed bin Abdous : ۲۱ , ۲۰۱ Abu al-Hasan Ali bin Easa al-Muiawir : ++ Abu al-Hasan Ali bin Thabit Ad-Dawalibi : ++ Abu al-Hasan Mohammed bin al-Qasim Alistrabadi : + Abu Ali Ahmed bin al-Hasan al-Qattan : +4 Abu Ali al-Hussein bin Ahmed al-Bayhaqi : +\ Abu al-Qasim al-Hasan bin Mohammed As-Sakuni : ۴۲ Abu al-Qasim al-Hussein bin Rawh : ۳۴ , ۳۷ , ۳۸ Abu as-Sabah al-Kinani : ۱۶۱ Abu at-Tayvib al-Hussein bin Ahmed bin Mohammed Ar-Razi + 1 Abu Bassir + 149 Abu Hamza ath-Themali : ۱۷۸ , ۱۷۹ Abu Hashim al-Ja ♦fari : ۱۵۹ Abu Ja'far Mohammed bin Ali al-Aswad : ידי, אס , איי, אס Abu Jurada al-Barda �i : ייז Abu Lahab : יו Abu Mansour Ahmed bin Ibrahim bin Bakr al-Khuzi : 🕫 Abu Mohammed Abdous bin Ali bin al-Abbas al-Jurjani : 🕫 Abu Mohammed al-Hasan bin Mohammed bin Yahya : Ft Abu Mohammed al-Qasim bin Mohammed Alistrabadi : +- Abu Nasr Mohammed bin Ahmed bin Tamim As-Sarakhsi : +1 Abu Talib: ۲۱, ۲۲ Abu Tharr: ۱۰۶, ۱۰۷ Abu Tharr Yahya bin Zaid bin al-Abbas bin al-Waleed al-Bezzaz : +1 Abu Wallad al-Hennat : 1V/r Abu Yousuf bin Abdullah bin Abdul-Malik : +1 Ahmed bin al-Hasan al-Maithami : ۱۸۵ Ahmed bin Ibrahim bin Harun al-Fami : ۲۲ Ahmed bin Ishaq bin Sa ♦d : אם Ahmed bin Mohammed bin Abdullah : אמר Ahmed bin Mohammed bin As-Sagr: ** Ahmed bin Mohammed bin Easa: 149 Ahmed bin Mohammed bin Saeed al-Hamadani : ١١٥ Ahmed bin Mohammed bin Saeed al-Kufi : ١٩٩ Aisha : ١٧ Al-Abbas : ٢١ Al-Abbas bin Bekkar ad-Debi : ۱۸۱ Al-Asbagh bin Nubata : ۱۹۴ , ۲۰۳ Al-Bahaa �i : ۴۴ Al-Fadhl bin Abbas : ۱۸۵ Al-Fadhl bin Shathan : ۲۰۱ Al-Haitham bin Waqid : ۱۷۷ Al-Hasan bin Ali bin Faddhal: ۱۵۷ Al-Hasan bin al-Oasim: ۱۱۵ Al-Hasan bin Faddhal: ۱۵۸ . ۱۹۸ Al-Hasan bin Mahboub: ۱۶۶, ۱۷۶, ۱۷۵, ۱۷۷ Al-Hasan bin Mohammed bin Saeed al-Hashimi: ۴۲ Al-Hasan bin Musa al-Khashab : ماه Al-Hasan bin Rashid : ۱۷۹ Al-Hurr Al-Aamili : ۲۹ ,۳۰ Al-Hussein bin Abi Hamza : ۱۸۲ Al-Hussein bin Saeed : ۱۵۵ Al-Hussein bin Yazid : ۱۸۰ Ali bin Al-Hakam : ۱۷۶ Ali bin al-Hasan bin Faddhal : ١٥٧ , ١٩٨ , ١٩٩ Ali bin Ghurab : ١٨٠ Ali bin Ibrahim bin al-Mu ♦ alla : ۱۱۵ Ali bin Ismaeel : ۱۹۶ Ali bin Mahzvar : ۱۵۵ Ali bin Mohammed bin Outaiba : ۲۰۱ Al-Khawansari : ₹A Al-Majlisi : ₹4 , ₹ - Al-Mamuqani : ₹A Al-Mu ♦ alla bin Mohammed al-Basri : 100 , T-0 Al-Mufaddhal : 197 , 198 , 149 Al-Mufaddhal bin Omar : 191 , 197 , 149 Al-Mufaddhal bin Salih : ١٩٥ Al-Mufid : ۴۴ , ۴۶ Al-Urdubadi : ۲۹ Amr bin Khalid : ۱۸۱ Amr bin Ziyad : ۱۵۳ Anas bin Mohammed : ۵۸ An-Nejashi : ۳۷ , ۴۳ , ۴۶ An-Nuri : ۲۹ Ar-Rawandi : ۳۷ As-Sakuni : ۴۲ , ۱۵۱ , ۱۶۹ At-Tabari : ۲۰ At-Tabirsi : ۲۹ ,۳۷ At-Tehrani : ۲۹ ,۳۰ ,۳۱ At-Tusi : ۳۵ ,۳۷ ,۴۳ Ayatollah al-Mar ♦ashi an-Najafi : ٣١ Azizullah Attaridi : ٢٧

Banu Saaida : ۱۷ Easa al-Ferra : ۱۶۵ Eban bin Othman : ۱۳۸ , ۱۴۰ Eban bin Othman al-Ahmar ۱۴۲ Feda Ali al-Musawi ۲۷ Ghalib bin Othman ۱۵۸ Ghiyath bin Kalub ۱۵۸ Habbaba al-Walibiyya: ۱۹۲ Hamza bin Mohammed bin Ahmed: ۳۹ Hamza: ۲۱ Hemmad bin Amr: ۵۹ Hemmad bin Othman : ۱۹۲ Husham bin Salem : ۱۴۰ , ۱۷۶ Hussein bin Abdus-Samad al-Harithi : ۴۴ Ibn Abi Umair : ١٥٢ , ١٩٦ Ibn Abi Ziyad At-Tuhami : ١٥٢ Ibn Idris : ۴۴ Ibn Meskan 174 Ibn Shahrashoub : FF Ibn Tahir : FF Imaduddin Mohammed bin Ali At-Tusi : TV Ishaq bin



Ammar : ١٥٥, ١٩٩, ١٩٨ Ismaeel bin Mehran : ١٨٧ Ismaeel bin Muslim : ١٢٩, ١٧٢ Ja ♦ far bin Abi Talib : ۱۵۰ Ja �far bin Mohammed bin Malik al-Fazari : ۱۶۱ Ja �far bin Mohammed bin Sahl ۱۹۰۱ - اهاد: ۱۹۱۱ Salama: ۲۰۰۸ Jabir bin Abdullah al-Ansari: ۱۸۸۷ Jabir bin Yazid al-Ju ۱۷۰ Jamil bin Salih : ۱۵۵ Maisar : ۱۹۸ Malik bin Atiyya : ۱۷۷ Mas�ada bin Sadaqa : ۱۵۱ Mirza Ali Behzadi : 19 Mohammed bin Abi Umair : 150 . 167 . 160 . 197 Mohammed bin Adam : 199 Mohammed bin Ahmed bin Ali bin Shathan : 49 Mohammed bin Ahmed bin Yahya : 14V Mohammed bin al-Hanafiyya : ١٣٢ Mohammed bin al-Hussein bin al-Waleed Mohammed bin Ali Alistrabadi : ۴- Mohammed bin Ali al-Kufi : ۱۹۱ Mohammed bin Ali al-Marwalruthi : *\ Mohammed bin Babawayh al-Qummi : *\ Mohammed bin Bakran An-Naggash : FY Mohammed bin Hamran : 15. Mohammed bin Khalid : 116 Mohammed bin Othman al-Omari : r r , r s , r r , r h Mohammed bin Sinan : h h h , h r r , h r r Mohammed bin Sulaiman al-Kufi : ۱۸۸ Mohammed bin Ziyad al-Azdi : ۱۴۲ Muawiya : ۱۸ Muawiya bin Wahab ۱۵۲ Mudrik bin Abdirrahman : ۱۵۲ Murazim : ۱۸۷ Musa bin Bakr : ۱۹۲ Naathal : ۱۷ Najmuddin ash-Sharif al-Askari : + · · + · Othman bin Affan : 1 v Rukn ad-Dawla : + 4 Sa ♦ d bin Abi Khalaf ۱۷۵ Sa � d bin Tarif : ۱۶۸ , ۲۰۳ Saeed bin Jubair : ۲۰۵ Saeed bin Mohammed : ۱۶۱ Safwan bin Yahya : 147 , 191 Salman al-Farsi : 194 Sayyid Ali bin Abdul-Karim An-Najafi : ۳۷ Sayyid al-Murtedha Alam ul-Huda : 49 Sayyid Hashim al-Bahrani : 171 Sheikh Ibrahim bin Harun al-Hiti : FY Shuaib al-Agarqoufi : ١٥٨ Sultan Fat�h Ali Shah : FY Talha bin Zaid : ١۶٠ Thabit ath-Themali: ۱۹۲ The Pharaoh: ۱۹۴ Ya Qoub bin Yazid: ۱۸۵ Ya Qoub bin Yousuf bin Ya ♦ qoub : ٣٩ Yazid the Cursed : ٢٠٢ Younus bin Zhabyan : ١٢٥ Zaid bin Ali : ١٨١ Zaid bin Sawhan al-Abdi : ١١٨ Zurara : ١٩٢

(SHEIKH AS—SADUQ♦S SIFAT USH—SHIA (THE QUALITIES OF THE SHIA

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 < 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 \tt , defray the zakat \tt , perform the hajj to the Holy House of Allah , fast during the month of Ramadan , declare their lovalty 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 . $\ensuremath{\bullet}$ *** *** *** **** **** **** **** •••••••••• ••••••••••••••• ••••••

He who rejects them is rejecting Allah , because they are the true servants and the genuine disciples of Allah . By Allah 1 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 . [۱۳۹] ⊕ The Reward of La Ilaha Illa (AlLah My father (r) 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 who says ♦La ilaha illa (Allah ♦ ♦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 deems unlawful . [1**]

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•••••••• 0000 0000 000 - 000000 000 0000 00 0000 ••••••• Reward of La Ilaha Illa (A)Llah My father (r) 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 Argam 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 deems unlawful . [۲۴۱] (A) The Shia are the God-Fearing Mohammed bin Musa bin al-Mutawakkil (r) narrated to us from Abdullah bin Ja far al-Himvari from Ahmed bin Mohammed bin Easa from al-Hasan bin Mahboub from Ali bin Riaab from Abu Ubaida al-******

When the Prophet (s) conquered Mecca , he stood on the ���������� Safa (height) 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 $\label{thm:model} \mbox{Mohammed is from you} \ . \ \mbox{By Allah} \ \mbox{I swear , my followers , whether they are from your clan}$ 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 . [٢٢٢] (4) The Company of the Evils and the Company of the Good Ahmed bin Mohammed bin Yahva al-Attar (r) narrated to us from Sa d bin Abdullah . . . **◇◇◇◇□ ◇◇ ◇◇◇◇ ◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇** : ◇◇◇ ♦♦♦♦♦♦□ ♦♦♦♦♦♦ ♦♦♦♦♦♦ *****

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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 who fraternizes with a disbeliever or associates with a sinful one is certainly regarded as idisbeliever and sinful. • ¶ very

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ó 000 : 000000 00000000 0000 0000 0000 visiting the poor ? ♦ He answered : ♦ It is few . ♦ The Imam (a) asked : ♦ How about the rich menlacktriangles regarding and helping the poor ? lacktriangle He said : lacktriangleYou are referring to moralities that we do not enjoy . • The Imam (a) wondered : • How do they claim being Shia , then ? ♦ [٢٩٧] (١٩) The Affection for the Prophet ♦s Household Mohammed bin Musa bin al-Mutawakkil (r) 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 . ♦[YFA] I asked : ♦ How do such people become dangerous ? ♦ The Imam (a) answered : They support our enemies and antagonize our followers **** *** *** **** **** ****

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wrong and the whole matter will be perplexed . Then , there will be no distinction between the believers and the hypocrites . [174] (13) The Friend of Allah \$ 5 Enemy is Allah \$ 5 Enem

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He (a) also said: He who gratifies one of our ◆◆◆◆◆◆ ◆◆◆◆◆◆◆◆◆◆ ◆ • • • enemies is killing one of our disciples. [۲۵7] (1A) The Shia of Ali are Atrophied-Stomached and Dry-Lipped My father (r) narrated to us from \$a◆d bin Abdullah van 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.] You

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(a) spoke : The Shia are pale-faced because of staying up at nights , atrophiedstomached because of fasting, and dry-lipped because of their prayers to Allah. The dust of the submissive covers them . [Yap] (Y1) The Shia of Ja far Abstain from the Food Appetite and Work Diligently Mohammed bin Musa bin al-Mutawakkil (r) 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

******* □ ◆◆◆◆◆ ◆ ◆ ◆◆◆◆ ◆ ◆◆◆◆ ◆ **◆** ◆◆◆ ••••• ••• •••• ••••• ••••• ••• 00000 00000 00000 0000000 0000000 000000 00 0000000 0000 00000 •••••• ••• •••• •• ••• ••• ••• •• ♦♦♦♦♦ ♦♦♦♦♦ ♦♦♦♦♦♦ ♦♦ ♦♦♦♦♦♦ . (YY) The False Embracement of Shiism My father (r) 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 ♦♦♦♦ ♦♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦ : ♦♦ ♦♦♦□ ♦♦ **** ***** ♦♦♦♦♦ ♦♦ ♦♦♦□ ♦♦ ♦♦♦♦♦ ♦♦♦♦ ♦♦♦ 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) . If he claims that he loves the Prophet (s) who is preferable to Ali (a) but he does not follow his 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 . [١٥٨] The most favorable and honorable servants of Allah are the most Godfearing and 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 •••••••• 000 00000 000 0000 000000 0000 000000

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and the emaciated . Their lips are dry , their stomachs are atrophied , and their colors are faded , (no) The Shia % Voices do not Exceed Their Hearings The same previous series of narration
\$\phi\$ that Abu Ja \(\phi \) (a) said to Jabir : O Jabir , the Shia of Ali (a) red only those whose voices do not exceed their hearings and detestation does not exceed their bodies[\(\phi \) | .

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•••••••• 0000 00000 000000 0000 0000 000 0000 000 *** ***** **** **** **** **** **** *** **** ***** *** **** ***** ** ******** 00000 000000 00 0000 0000000000 0000 00 ♦♦♦♦♦ : (۲٩) The Shia♦s Concern and their Enemies♦ Concern Mohammed bir Musa bin al-Mutawakkil (r) narrated to me from Mohammed bin Yahya al-Attar from Al-Mufaddhal bin Zivad 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 . [19A] (T+) The Shia are Saved from Adultery Ahmed bin Mohammed bin Yahva al-Attar from ********

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••••• ••••••••• •••••••• $\pmb{\Phi}$ we answered . He said , $\pmb{\Phi} \text{But I}$ cannot see the marks of the Shia on your faces . $\pmb{\Phi}$ ♦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. (YVY) (YY) As-Sadiq (a) Describes the Shia My father (r) narrated 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 hodies. They do not burden others with their loads. They do not ask anybody other than their friends even if they starve ***** ****** **◇◇◇◇◇◇◇◇◇** ••••••••• •••• ••••• ***** ***** ***

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asked : Where can I find such people ? He (a) answered : You will find them living in the



A companion of Amir ul-Mu'minin called Homam who was a man devoted to worship said to him , $\ensuremath{ f \Phi }$ 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 everily. Allah is with those who guard (themselves against evil) and those who do good (to others) ♦ (١٩: ١٢٨). 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 : $\diamondsuit\,\diamondsuit\,\diamondsuit\,\diamondsuit$ 00000 00 000000 0000 00 000000 00000 00 ********************* ••••••••••••••••••••••••••• ♦♦♦♦♦♦ ♦♦♦♦♦ ♦♦♦♦♦ ♦♦♦♦♦♦ ******* **** *** ***** ***** **** ♦♦♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦♦ • 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 . ••••• •••• •••• ••• ••• ••• ***** 000 00000 00000 00 00000 000 000 00000 00 **00 0000 000 0000 000000 . 000000 00000**. *** ***** **** **** **** •••••••••••••••••••••••••••••••••••• 000000 00 00000 00000 . 00000 000000 ***** ♦♦♦ ♦♦♦♦♦ ... ♦♦♦♦♦♦♦ ♦♦♦♦♦♦ . 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 ***** ***** ***** ****** ***** 00000 000 000000 0000 0000 000000 ****** ••••••••• ••••••••• 00000 000 00000 00000 000 000 000 00 ����� . 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) . ����� ����� ���� ************** 0000 000 000000 00 00□ 00 0000 00 0000 000 **** ****** ********* •••••••• 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

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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 , and 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 000 00 000 0000 0000 . 000000 000000 0000 00 00000 000 0000 0000 000 00 . 00000 00000 ••••• ••• ••• ••• ••• • $\diamondsuit \diamondsuit \diamondsuit \diamondsuit$. 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 greed 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 . •••• •••• •••• ••• ••• ••• •••••••• ♦♦♦♦□ ♦♦♦ ♦♦♦♦ ♦♦♦ ♦♦♦♦ ♦♦♦ ♦♦♦♦ . ♦♦♦ : ♦♦♦♦ *** **** **** ** ***** ***** ** ***** 00000 00 000 00000 000000 000 000 00000 ♦ ♦ ♦ ♦ ♦ ♦ . 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 .] TYPE

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0000000 **** 00000 0000 000000 00000 00 000 0000 00 0000 000 •••• ••• ••• ••• ••• •••: ••••• ••••• ••••• • •••• **** *** **** Imams Commandments to the Shia Mohammed bin Musa bin al-Mutawakkil (r) 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 . (Y : AP) 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 *** ***** ***** ***** **** **** *** 000 00000 000000 000000 000 000, 00000 : 000

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**** **** *** **** *** **** **** 00000 000000, 0000 000000 000000 00000 ♦♦♦♦♦ ♦♦♦♦♦♦ ♦♦♦♦♦ ♦♦♦♦♦ . 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 . [YVV] (P4) The Shia Truthfulness, and Faithfulness Mohammed bin al-Hasan bin al-Waleed (r) narrated 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) . Then I said : �O son of Allah $\ensuremath{ f \Phi } s$ 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 . • • • • • • • ••••••••••• ••• •••• ••• ••• ••• ••• ••• ••• • ************************* 00000 000 0000 000 000 0000 000 0000 000 **** •••••• ••• •••• ••••• ••••

**** 000000 00000000 000000 **•••••••••••••••••••••••••••••** 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 . [YVA] (F.) The Shia are Known from their Worship and Facial signs My father (r) 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 . ♦♦♦ : ♦♦ •••••• ••• ••• ••••• •••• •••• 00000 000000 00000000 000000 0000 0000 ••••••••• *** ♦♦♦♦□ ♦♦♦♦♦ ♦♦♦♦•. ♦♦♦♦♦♦ ♦♦♦♦♦♦ . He asked one of his bondmaids to open the door . $\mbox{\ensuremath{\mbox{$\Phi$}}}\mbox{\ensuremath{\mbox{We}}}\mbox{\ensuremath{\mbox{are}}}\mbox{\ensuremath{\mbox{some}}}\mbox{\ensuremath{\mbox{Φ}}}\mbox{\ensuremath{\mbox{We}}}\mbox{\ensuremath{\mbox{Φ}}}\mbox{\ensuremath{\mbox{Φ}}}\mbox{\ensuremath{\mbox{Φ}}}\mbox{\ensuremath{\mbox{Φ}}}\mbox{\ensuremath{\mbox{Φ}}}\mbox{\ensuremath{\mbox{Φ}}}\mbox{\ensuremath{\mbox{Φ}}\mbox{\ensuremath{\mbox{Φ}}}\mbox{\ensuremath{\mbox{Φ}}}\mbox{\ensuremath{\mbox{Φ}}}\mbox{\ensuremath{\mbox{Φ}}}\mbox{\ensuremath{\mbox{Φ}}\mbox{\ensuremath{\mbox{Φ}}}\mbox{\ensuremath{\mbox{Φ}}}\mbox{\ensuremath{\mbox{Φ}}\mbox{\ensuremath{\mbox{Φ}}}\mbox{\ensuremath{\mbox{Φ}}\mbox{\e$ 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 . [YV4]

••••••••• 00 000 0000 000 000 00000 0000 00000 000 000000 000000000 00000 00000 00000 •••••••••• ******************* The Shia and the Disavowal of 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[YA-], the declaration of the divine leadership (of the Imams), the belief of rajaa(۱۸۸۱), 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). (FY) Manners of the Believers My father (r) 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 : ••• ••• ••• • ••• : •••• ••• ••• •• 00000 00 0000 0000 000000 0000 ♦♦♦♦♦ ♦♦ ♦♦♦♦ ♦♦♦♦♦ ♦♦♦♦ ♦♦♦ ♦♦ •••••••••• ••••• : •••• : •••• : •••• : •••• : •••• ****** ***** **** ***** ***** ♦♦♦♦♦ ♦♦♦♦♦ ♦♦♦♦ ♦♦♦♦♦ . This is because of the existence of the glory of the Ouran 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



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believers dislike forsaking 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 . ��� �� : ��� ��� ��� �� �� �� 00000 00000 000 00000 00000 000 0000 . 0000 0000 000000 : 000 0000 00000 00 0000 000 000 00000 000000 0000 00000 0000 00000 000 ♦♦ ♦♦♦ ♦♦♦ ♦♦ ♦♦ ♦♦ ♦♦ ♦♦ ♦♦ • . 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-Sadig (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 ♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦ ♦♦♦ ♦♦♦♦♦ ♦♦♦♦♦♦ wountains

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**** 00000 . 000000 0000 00000000000 00000 00 ♦♦♦♦♦♦♦♦♦♦♦ ♦♦♦ ♦♦♦ Origin Al-Hasan bin Ahmed (r) 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 . [YAV] (F4) Winter is the Believer \$ Spring Mohammad bin Ali Majilwayh (r) narrated to us from Mohammed bin Sulaiman ad-Dailami that Abu Abdullah (a) said : Winter is the believer $\pmb{\Phi} s$ spring . Its long nights help the believer offer

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••••••••••••• ♦♦♦♦♦♦♦♦♦ 00 00000 000 : 000 000 000 0000 0000 00000 00000 00 0000 000000 . 0000 0000000000 **◇◇◇◇◇□** ◇◇ ◇◇◇◇ ◇◇ ◇◇ ◇◇ ◇ ◇ ◇ ◇ ◇ ◇ ◇ 000 000 0000 0000 000000 000 000 000 000 ♦♦♦♦♦♦♦ ♦♦♦♦ ♦♦♦♦♦♦♦♦ : (a)·) 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 $[{\it YAA}]$ and the unhappiness �i . e . sightlessness . [۲۹-] (۵۱) 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 . [۲۹۱] (۵۲) 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 : •• •• •• •• •• •• •• •• •• •• •• •• 00000 00 000000, 000 0000 0000 0000 0000 *****

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The believer enjoys strength with religiousness ,

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00000 00 000000 0000 0000 000000000000 ♦♦♦♦♦ ♦♦♦ ♦♦♦♦♦♦ ♦♦♦♦ . (۵v) In the Heavens , the Believer Gives Light as Same as the Stars♦ My father (r) 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 . $\mbox{\ensuremath{\spadesuit}}$ Some asked : $\mbox{\ensuremath{\spadesuit}}$ 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

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••••••••••• 0000 0000 000000 : 00000 000000 00000 0000 ********************** narrated to us from Sa�d bin Abdullah from� Ali bin Saaih that Abdullah bin Musa bin la 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 : 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[r+f] says to the angel on the left

rexercise patience in poverty and in distress . (r : ۱۷۷)(۳۰۲



♦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 $\Diamond\, \Diamond\, \Diamond\, \Diamond\, \Diamond\, \Diamond\, \Diamond$ stands for the ink and , hence , the angel will record it for him ******************** ***************** ••••••••••• 0000000000000000

*** **** *** ***** (♦♦♦ •••••••• *** ***** **** ***** ** *** ***** ** 00000 000 000 : 00 0000 000 00 000000 . 0000 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 . $\P[r \cdot \delta]$ (%r) 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. After that, some people who were very reverent as if they were ****** 0000 00000 0000 0000 00000 00 00 00 000 ••••••• ••• •• •••• •• ••• ••• • • • • • • *** *** *** *** *** *** *** *** *** •••••••• •••••••••• •••••••• 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 $\textbf{Allah} \ , \textbf{Glorified is He} \ , \textbf{loved some people who worshipped} \ \textbf{Him devotedly in this world as}$ 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 **** **•••••••••••••••••••••••••••••••••** ••••••... **** **** *** *** *** *** *** *** *** *** *** $\diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit) \text{ They have longed (for meeting Allah) like the longing of the }$ 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 $\boldsymbol{\Theta}$ 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 00000 000000 00000 00 0000000 000000 ******************** •• ••• ••• ••• ••• ••• ••• ••• • 0000000 00 00000 00 000000 000 000000 00 ************* ••••• ***** •••••••••••••••••••••••••••••••• 000000000 (0000000 **** •••••• So , they wake up panicstricken, 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 $\mbox{\mbox{\ensuremath{$\Phi$}}}$ walk gently on the earth , $\mbox{\ensuremath{$\Phi$}}$ say $\mbox{\ensuremath{$\Phi$}}$ good wording to people , � and �when addressed by the ignorant ones , their only response is , ♦Peace be with you . ♦ ♦ And ♦ when they come across something impious , they pass **♦**[₩-9] **♦♦ ♦♦♦♦♦♦ ♦♦♦♦♦♦ ♦♦ ♦♦♦♦**♦

it by nobly .



00000 0000 00 00000 000 00000 00 00000 0000000 000000 00 0000 0000 0000 00 000000 00000 00000 . 00000 0000 000 inspecting the people $oldsymbol{\diamond}$ s defects , stopped their tongues from mentioning the people $oldsymbol{\diamond}$ s honors , checked their hearings from interfering in the others $\ensuremath{\boldsymbol{\Phi}}$ 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 $[r\cdot v]$ will open them in their faces and they will prostrate then 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 . •••• •••• ••• ••• ••• ••• ••• ••••• ••••• ••••• •••• •••• •• ••••• • •••• ***** •••••• ***** *** *** *** **** **** 0000 000 00. 000000 00000 000000 000000 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 : $\ensuremath{\bullet} \ensuremath{\mathsf{O}}$ 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 ••••••••••••••• **************** *****



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Nakh ♦ i from Mohammed bin Muslim and others from ♦ that Abu Ja ♦ far Mohammed bin Ali (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 (**4) (%) Ali is the Disciple of Allah Mohammed bin al-Qasim Alistrabadi (r) 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 (a) related that the Prophet (s) said to one of his companions : ♦ ♦ ♦ ♦ ••• ••• ••• ••• •••• ••• ••• • 00 00000 000 000000 00 000000 00000 •••••••• ••••••••• 00000 00 0000 0000 0000 0000 0000 0000 0000 0000 00000 0000 : 0000 000 0000 : 000

love , hate , support , and antagonize vall 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 . $\mbox{\bf \@psi}$ The man asked : $\mbox{\bf \@psi}$ 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 : $\mbox{\ensuremath{\Phi}}\mbox{\ensuremath{Do}}$ you see this one ? $\mbox{\ensuremath{\Phi}}\mbox{\ensuremath{The}}$ man said : $\mbox{\ensuremath{\Phi}}\mbox{\ensuremath{Yes}}$, I do . lacktriangledown He (s) said : lacktriangledown 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 ,

♦♦♦♦ ♦♦♦♦ ♦♦♦ ♦♦♦ ♦♦♦♦ pou should antagonize him

******* *** **** 00000 0000 0000 000 00000 000 00 0000 00 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 . ♦[٣١٠] (۶۶) The Characters of the Religious Al-Hasan bi

Ahmed bin Idris (r) narrated to us from his father from Ahmed bin Mohammed bin Easa from his father from Abdullah bin al-Oasim 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 ***************************** 0000 000 000 00 0000 000 0000 0000 000 0000 000 00000 00 .000 000 00000 000000 000 00 00000 0000 000 00 0000 0000 , 000 000 00 •••••••••• **** *** *** *** **** **** **** **** ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ • . **♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ • .** 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 restful 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 . [٣١٧



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He who denies four matters does not belong to our Shia : the \diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit \diamondsuit Prophet s Midnight Ascension, the tomb interrogation, the creation of Paradise and Hell , and the right of intercession . [r1a] $(v\cdot)$ To Deny the Ascension is to Deny the Prophet Mohammed bin Ibrahim bin Ishaq at-Taliqani (r) 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 . [719] (V1) The True Believer Abdul-Wahid bin Mohammed bin Abdous al-Attar an-Nisapuri (d) narrated to us from Ali bin Mohammed 00000 000000 : 00 0000 00000 0000 0000 000000 000 000000 0000 00 0000 00 00000 •••• •• ••••• •••• 00000 00000 000000 00000 0000 0000 ••• •••• ••• ••• • ••• • ••• • • •••••••• •• ••••• ••••• ••••• •••••••• ���������� 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 vall 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 . [٣١٧

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Refer to Bihar ul-Anwar; ۶۸ : ۱۶۶۷ H . ۲۳ , al-Wassail; ۳ : ۴۱ H . ۲۶ . ۲. Refer to Bihar ul- .۱ Anwar: 94 - 169 H - 16 - al-Wassail: 14 - 47 H - 15 - 7 Refer to Bihar ul-Anwar: 97 - 77 H - 76 - al-Wassail; W : FPB H . YY . F. Refer to Me ♦ aani al-Akhbar; rss H . by (with another series of relaters) , Bihar ul-Anwar; ۲ : ۹۸ H . ۴۹ . ۵. Refer to Fadhaa � il ul-Ash � hur ith-Thalatha; ۱۰۵ H. 46, Bihar ul-Anwar; 94: 199 H. 16, al-Wassail; 1: 16 H. 14. 9. Refer to At-Tawhid; 17 H. 19 , Me�aani al-Akhbar; ᠬ᠈· H . ١ , Thawab ul-A�maal; ١٩ H . ١ , Kifayat ul-Athar; ١١٩ , Falah us-Sa ♦il; \\\\\. Awali ul-La ♦aali; + : ٩+ H . \\\-, Bihar ul-Anwar; ٩\\\. \\\. \\. At-Tawhid; \\\ H. vv., Me �aani al-Akhbar; vv. H. v., Thawab ul-A � maal; v. H. v., Mekarim ul-Akhlag; vv. , Bihar ul-Anwar; ٩٣ : ١٩٧ H . ٢٢ . ٧. Refer to Tanbih ul-Khawattir; ٢ : ١٥١ , Bihar ul-Anwar; ٢١ : 111 H . Y , VI : IAA H . 61 , and 49 : YYY H . Y . . A. Refer to Bihar ul-Anwar; VF : 19V H . YI , al-Wassail; ۱۱ : ۵۰۶ H . ۱۸ . ۹. Refer to Bihar ul-Anwar; ۱۵ : ۱۹۹۱ H . ۱۱ , al-Wassail; ۱۱ : ۵۰۷ H . ۱۹ 1. Refer to Bihar ul-Anwar; vo: ۳٩١ H. 11. al-Wassail; 11: ٣٣١ H. 11. 11. Refer to A ♦ lam ud-Din; ١٢٥ (in another series of relaters), Mishkat ul-Anwar; ۵۸, Bihar ul-Anwar; ۶۸: ۱۶۸ H . ۲۶ . ۱۲. Refer to Mishkat ul-Anwar; ۲۳۹ , Bihar ul-Anwar; ۶۸ : ۱۶۸ H . ۲۷ . ۱۳. The Dajjal : A great personal opponent of Imam Mahdi , peace be upon him , expected to appear before the end of the world . 14. Refer to Bihar ul-Anwar; va : ٣٩١ H . ١١ , al-Wassail; ١١ : ٢٤١ H . ٩ . ١٥. Refer to As-Sadug ♦s al-Amali; +A+ H . A , Rawdhat ul-Wa ♦idheen; +1v , Bihar ul-Anwar; 94 : 1777 H . T , al-Wassail; 11 : 1997 H . 17 . 19. Refer to Bihar ul-Anwar; 19 : 1917 H . T1 , al-Wassail; 11 : 6-Y H . Tr . 1V. Nasibi is the person who provokes hostility against the Prophet�s household . va. Refer to Me�aani al-Akhbar; ۳۶۵ H . v , Bihar ul-Anwar; ۲۷ : ۲۲۲ H . Fr . In Thawab ul-A�maal; r⋅v , Ilal ash-Sharaayi�; ۶۰۱ H . ۶۰ (with other series of relaters), a part of this narration is recorded, Mishkat ul-Anwar; 97 & A4, Bihar ul-Anwar; ۶۸ : ۱۸۸ H . ۴۳ . In another way of relation , the same narration is recorded in al-Kafi; ۲ : ۲۲۲ and at-Tamhees; ₱₱ H . ١٥₱ . ١٩. Refer to A�lam ud-Din; ١٩٢ , Falah us-Sa�il; ٢٩٨ , Mishka ul–Anwar; v٩ , Rawdhat ul–Wa�idheen; ٢٩۴ , al–Wassail; ۴ : ٨٩٣ H . ١٩ . In another way of relation, the same narration is recorded in al-Khissal; t: +++ H. ++ . ++. Refer to al-Amali; At-Tusi ۱۳۵ ، al-Mufid 🗣 s al-Irshad: ۱۴۰ ، Mishkat ul-Anwar: ۵۸ ، ۲۱ ، Refer to al-Kafi: ۲ : ۲۳۳ H . ۹ , al-Khissal; ۱ : ۱۹۵ H . ۶۳ , Da�ayim ul-Islam; ۱ : ۵۸ , Tuhaf ul-Uqoul; ۵۱۵ , A�lam ud-Din; ۱۲۹ , Mishkat ul-Anwar; ۵۸ & ۶۳ , Ikhtiyaru Ma�rifat Ar-Rijal; ۳۰۶ H . ۱۵۵۵ , Bihar ul-Anwar; FA: YAV H . FY . YY. 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



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SHEIKH AS-SADUQ AL-MAWAAIZH, SIFAT USH-

(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 . Yr. Refer to al-Kafi; Y : 9. H . r . As-Saduq ♦s al-Amali; +44 H . r . (in another series of relation) , al-Amali; At-Tusi איז אַראַס , Mishkat ul-Anwar; אַ , Tanbih ul-Khawattir; τ : ۱۸۵۵ , Bihar ul–Anwar; v : qv H . ϕ . $\tau\phi$. Refer to al–Kafi; τ : $v\phi$ H . τ , al–Khissal; τ rqv H . 1.+ F , Tuhaf ul-Uqoul; r··· , A�lam ud-Din; 1\r r , at-Tamhees; ۶q H . 199A , Mishkat ul-Anwar: 6) . Bihar ul-Anwar: 60 : 19 · H · 66 · 10 This means that they are so quiet and so selfpossessed . 19. Refer to Da ♦aayim ul-Islam; 1 : 95 , Tanbih ul-Khawattir; 1 : 1.17 , al-Ghaybah; an-Numani ۲۰۳ H . ₹ , Tuhaf ul-Uqoul; ۳۷۸ , A�lam ud-Din; ۱۱۳ , at-Tamhees; ۷۰ H . 1999 , Bihar ul-Anwar; 9A : 19A H . YA YV. Refer to Bihar ul-Anwar; 9V : 16A H . Y . YA. Abu al-Abbas was the first Abbasid caliph . ۲۹. Abu Ja�far ad-Dawaniqi was the second Abbasid

Refer to Bihar ul-Anwar; FV: 199 and 9A: 9F H: 11V: T1. Refer to Bihar ul-Anwar; T: 1F H: T דא . די. Refer to Bihar ul-Anwar; י : יוא H . יד. Regarding this meaning , refer to al-Mahaasin; ۱۴۱ H . ۳۳-۴ , al-Mufid ♦s al-Maialis; ۳۲۷ H . ۱۱ , at-Tousi ♦s al-Amali; 1: 47 & ۲۷۵ . Bihar ul-Anwar: v · yrv ♦٩♦ yr Refer to al-Kafi: 6 · FA H | 17 . al-Wassail: y · yra H | y yra Refer to Bihar ul-Anwar; ۶۸: ۱۶۹ H. ۲۹: ۳۶. Refer to al-Irshad; ۱: ۲۷۷, Mishkat ul-Anwar; ۵۸, Bihar ul-Anwar; ۶۸: ۱۵۱ H . ۵ . ۳۷. Refer to Kenz ul-Fawa �id; ۱: ۸۷ , at-Tamhees; ۷۰ H . ۱۶۹ , Tanbih ul-Khawattir; ۲: ۲۰۳, Da�aayim ul-Islam; 1:9€, Bihar ul-Anwar; 94: €-1 H. 94. TA Refer to al-Kafi; Y: 194 H . Y , Kitab Sulaim bin Qays; YFA , As-Saduq ♦s al-Amali; Fay H . Y . at-Tamhees; ۷۰ H . ۱۷۰ , Mekarim ul-Akhlaq; ۴۷۵ , Rawdhat ul-Wa �idheen; ۴۳۷ , Nahj ul-Balagha; ۱۰: ۱۳۲ (sermon No . ۱۹۲) , Bihar ul-Anwar; ۶۷: ۳۱۵ H . ۵۰ and ۶۷: ۳۴۱ H . ۵۱ . ۳۹. Refer to A�lam ud-Din; ١٣١ & ٣٠٣ , Keshf ul-Ghumma; ٢ : ٢٠٨ , Tuhaf ul-Uqoul; ٣٢۴ , Tanbih ul-Khawattir; Y: VP, Bihar ul-Anwar; PV: T-T H. TF. F. Refer to Mishkat ul-Anwar; FF, Bihar ul-Anwar; ۲۰: ۲۸۳ H . ۴ . ۴۱. Refer to al-Mahaasin; ۱: ۱۸ H . ۵۱ , al-Ayyashi ♦s Tafsir; ۱: ۴۸ H . ۵۶ . Mustatrafat us-Saraa ♦ir: ۵۹۹ , Bihar ul-Anwar: ٧+: ١٥٩ H , ١+ , +y, Refer to Mishkat ul-Anwar; ۱۴۶, Bihar ul-Anwar; ۲۴: ۱۶۲ H . ۲۵ . ۴۳. Refer to Bihar ul-Anwar; ۶۸: ۱۶۹ H . ۳۰ . ۴۴. 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 . ₹۵. 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 . ₹₽. Refer to Ilal ush-Sharaayi�; ۲ : ۵۵۷ H . ١ , Bihar ul-Anwar; ٧₽ : ۲٩٩ H . ۲۴ . ₹٧ Refer to Ilal ush-Sharaavi : x : ۵۲۲ H . x . Bihar ul-Anwar: 97 : Y۵۸ H . 97 . (Al-Kulavni . in al-Kafi; Y: YTO H . 14, relates the same narrative to another series of relaters .) FA. Refer to Rawdhat ul-Wa�idheen; ۲۹۲ , Bihar ul-Anwar; ۶۷ : ۳۰۳ H . ۳۴ (with slight difference in words) ، ۴۹. Refer to Bihar ul-Anwar; ۶۷ : ۲۰۰ H ، ۱ ، ۵۰. Refer to al-Mahaasin; ۲۵۱ , H ، ۲۶۶ (with another series of narrators : - Mohammed bin Ismaeel bin Bazigh : Abu Ismaeel as-Sarrai : Khadhir bin Amr) , Bihar ul-Anwar: 9v : ٣٠٣ H . ٣٤ . ٥١ . Refer to Bihar ul-Anwar: 9v ۳۰۴ H . ۲۵ . ۵۲. Refer to as-Saduq ♦s al-Amali; ۱۹۷ H . ۲ , (He relates it to Ibn al-Waleed : al-Attar : Mohammed bin Sulaiman ad-Dailami : His father .) Me �aani al-Akhbar; ۲۲۸ H . V , (The following addition to this narrative is recorded in the previous reference book : Tts short days help the believer observe fasting during them . • Rawdhat ul-Wa • idheen; TIV , Bihar ul-Anwar; 9V : T-F H . TP . ST. 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 . " (Y+: \YF-9) . &F. Refer to Bihar ul-Anwar; FY: Y. (within) H. Y. ab. Refer to al-Mahaasin; YAA (within) H. 49 (In this reference book , the word \P rash \P replaces the word \P unblessed \P .) Bihar ul-Anwar; ۶۷ : ۳۰۴ (within) H . ۳۶ . ۵۶. The same narration is recorded in al-Khissal; ۱۰۴ H . ۶۹ 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; ۱۳۱ , Bihar ul-Anwar; ۶۷ : ۳-۴ H . ۳۶ . ۵۷. In other copies of this book , the word �tolerance� replaces �temperance� . △A. 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 . 64. This means that his religion is too firm to be shaken by suspicions , doubts , or acts of disobedience to God . 9. Refer to al-Khissal; Y : avv H . Y (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; ۲ : ۲۳۱ H . ۴ , Bihar ul-Anwar; ۶۷ : ۲۹۴ H . ۱

In Jami ul-Akhbar (۱۳۳۹ H . ۹۴۹/۲ p . . A.) , a part of this narration is related by Mohammed . 91 bin Mohammed as-Sabzawari . Ft. Refer to Bihar ul-Anwar; Ft : T-& (within) H . TF . FT. Refer to Bihar ul-Anwar; ۶۷ : ٣-۵ (within) H . ۳۶ . ۶۴. Refer to Bihar ul-Anwar; ۶۷ : ۶۳ H . ۶ . ۶۵. Refer to as_Sadur@s al_Amali: sy H &s v. (He relates the parration to Mohammed hin Musa al-Mutawakkil from Abdullah bin Ja'far al-Himyari from Ahmed bin Mohammed bin Khalid from his father from Ibn Abi Umair from Abu Ziyad an-Nahdi from Abdullah bin Wahab � On page 1954 H . 195 s . 64 , the same narration is related to al-Hasan bin Ibrahim bin Natana from Ali bin Ibrahim from his father from Mohammed bin Abi Umair from Abu Ziyad an-Nahdi from Abdullah bin Bukair♦), al-Khissal; vv H . 49, Men La Yahdhuruh ul-Fagih; + : ۲۸۴ H . ۸۴۷ , Bihar ul-Anwar; ۱۱ : ۴۱۴ H . ۳۳ and ۱۵ : ۳۲۰ H . ۴۵ . ۶۶. Refer to al-Khissal; ۱ : ۸۲ H . ۸ (In this reference book , the compiler relates the narration to Mohammed bin al-Hasan bin Ahmed bin al-Waleed from Mohammed bin al-Hasan as-Saffar from Mohammed bin al-Hussein bin Abu al-Khattab from an-Nadhr bin Shuaib from al-Harithi♦) . A♦lam ud-Din; ۱۱۱ , Mishkat ul-Anwar; ۳۱∙ , Rawdhat ul-Wa vidheen; ۴۲۴ , Bihar ul-Anwar; ۶۷ : ۳۶۴ H ۶۸ , ۲۳ : ۱۹۶۱ H . ۹ , ۲۳ : ۲۵۱ H . ۱۰ , ۲۳ : ۲۰۳ H . ۱۲ and ۲۵ : ۲۰۰۱ H . ۱ . ۶۷. Refer to Bihar ul-Anwar; ۷۵ : Y19 H . 1A . 9A. Refer to Uyounu Akhbar ir–Ridha; Y : Y09 H . \P , al–Khissal; Y : AY H . V , As– Saduq ♦s al-Amali; ۲۷- H . A , Me ♦aani al-Akhbar; ۱۸+ H . \ (In this reference book , the narration is related to Ali bin Ahmed bin Musa from Mohammed bin Abu Abdillab al-Kufi from Sahl bin Ziyad al-Adami from Mubarak the servant of Imam ur-Ridha-:), Keshf ul-Ghumma; Y: YAY, Mishkat ul-Anwar; Ab, Rawdhat ul-Wa ♦idheen; FYY, Bihar ul-Anwar; 14: 44 H . 19 . 90 : 1A+ H . 0 . 10 : 9A H . 1 and 10 : 11V H . 11 . 19. Al-Kulayni , in al-Kafi; 1 : 111-1 H rs) relates the same narration to Ali bin Mohammed bin Bendar from Ibrahim bin Ishaq from Sahl bin al-Harith from ad-Delhath (the servant of Imam ur-Ridha) . v . 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 . v1. Refer to al-Kafi; r FTR H . T . VT. These statements are quoted from the Holy Quran . VT. Ridhwan is the name of the doorkeeper of Paradise . vf. Refer to Bihar ul-Anwar; v : ۲۱۹ H . ۱۳۲ , (As a comment



on this narration, Allama al-Majlisi says: This narration is clearly distorted and weak; therefore, I omitted some of its statements.), 9A: 1V- H: ** (As a comment on this $narration \ , Allama \ al-Majlisi \ says : This \ narration \ is \ extremely \ weak \ . \ I \ could \ not \ find \ it \ in \ allama \ allama \ al-Majlisi \ says \ : This \ narration \ is \ extremely \ weak \ . \ I \ could \ not \ find \ it \ in \ allama \ allama$ any other reference book in order that I would correct it . Besides , distortion and omission occurred to it.) vs. Refer to As-Sadug ♦s al-Amali; \4 H . F . al-Khissal; \1: ٣١٧ H ۹۹ , Ma�dan ul-Jawhar; ۵۰ , Tuhaf ul-Uqoul; ۴۴۵ , Rawdhat ul-Wa�idheen; ۲۹۵ , A�lam ud-Din; ۱۲۹ , Fiqh ur-Ridha; ۲۵۴ , Bihar ul-Anwar; ۶۹ : ۲۰۵ (the end of) H . ۲۶ and ۲۱ : ۲۵۹ H . ۱ v۶. Refer to Ilal ash-Sharaayi♦; ۱۴۰ H . ۱ , As-Saduq♦s al-Amali; ۱۱ H . v , Me♦aani al-Akhbar: ٣٩٩ H AA . Uyounu Akhbar ir-Ridha: ٢٩١ H F) . Rawdhat ul-Wa ♦ idheen: ۴١٧ . Mishkat ul-Anwar; ۱۲۳, Bihar ul-Anwar; ۶۹: ۲۳۶ H. ۱ vv. Refer to al-Ayyashi ♦s Tafsir; ۲: ۲۱۲ , As-Saduq�s al-Amali; ١٨٣ H . v , al-Khissal; ۴٨٣ H . ۵۶۶ (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; ev H . 161 , Tuhaf ul-Ugoul; v11 , Mishkat ul-Anwar; TA, Bihar ul-Anwar; A: 11V H. Y. 9V: YAS H. 11. V. : YAY (within) H. Y and 1-F: YYF H. F VA. Refer to As-Saduq�s al-Amali; ۱۸۴ H . A , Me�aani al-Akhbar; ۱۹۱ H . ۳ , al-Khissal; ۴۳۱۲ H . ۱۲ Mekarim ul-Akhlaq; ۲۲۳ , Fiqh ur-Ridha; ۲۵۳ , Bihar ul-Anwar; ۶۹ : ۲۶۸ H . ۵ ۷۹. 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 . A. Refer to As-Saduq ♦s al-Amali; YVA H . YF , at-Tawhid; A\ H . YV , Kamal ud-Din; יא H . י , Keshf ul-Ghumma; י : מים , Kifayat ul-Athar; ארץ , Rawdhat ul Wa�idheen; ۳۱ , A�lam ud-Din; ۴۳۶ .۸۱. Refer to Bihar ul-Anwar; ۸ : ۱۹۶ H . ۱۸۶۶ , ۱۸ : ۳۱۱ H . ۲۲ and ۶۹ : ۹ H . ۱۲ . ۸۲. Refer to Bihar ul-Anwar; ۸۱ : ۲۱۲ H . ۲۳ . ۸۳. Refer to Bihar ul-Anwar; ۸ . 14v H . 1AV , 57 : 111 (the end of) H . 191 , 99 : 9

INDEXES OF THE BOOK

INDEX OF THE OURANIC TEXTS.

VERSE NUMBER PAGE And those who exercise patience ♦ τ : wv ma Did the people of the towns ♦ v : vv ma He knows the unseen ♦ vr : va ma Speak righteous words to people ♦ τ : vr ma They are humble towards the believers ♦ a : ar va v, var Walk gently on the earth ♦ v : vr mr . When addressed by the ignorant ones, their ♦ vs : vr mr .

NDEX OF THE NARRATIONS . Y

A believer�s power lies in his heart; therefore , he� Imam as-Sadiq ャップ A servant will not be a faithful believer before he♦ Imam ar-Ridha ٣١٥ Allah has not insured the believers against the♦ Imam as-Sadig +vv Allah will cause everything , including vermin♦ Imam as-Sadig *** Allah , Blessed and Exalted is He , has created all the♦ Imam as-Sadiq ₹16 Allah , Blessed and Exalted is He , has given the ♦ Imam as-Sadiq ₹74 Anyone who enjoys stinginess , envy , and ♦ Imam as-Sadiq +++ As for anyone who builds relations with somebody ♦ Imam ar-Ridha ٣٧ By Allah I swear , the Shia of Ali are only those who ♦ Imam as-Sadig ۲۷۵ Cling to God-fearing, truthfulness, fulfillment of ♦ Imam as-Sadiq r·∧ Do you hope they were less♦ Imam as-Sadiq r›∧ Do you know why the believers are called so ♦ The Prophet ٣١٥ Everything is submissive to the believer ♦ Imam as-Sadiq ٣٢١ For anyone who declares the oneness of Allah� Imam ar-Ridha ٣٩٥ He who antagonizes our Shia is antagonizing us and ♦ Imam ar-Ridha ٣٩٨ He who believes in Allah and the Final Day should♦ The Prophet TYT He who believes in sever things is (regarded as) • Imam as-Sadiq my He who claims being one of our Shia while he is ♦ Imam as-Sadig YFA He who denies four matters does not belong to our ♦ Imam as-Sadiq ₹₹₹ He who denies the Prophet�s Midnight Ascension is� Imam ar-Ridha ₹₹₹ He who enjoys three characters has the qualities♦ Imam as-Sadiq rvv He who follows the enemies of Allah will certainly & Imam ar-Ridha TVF He who gratifies one of our enemies is killing one of ♦ Imam as-Sadiq ۲۷٩ He who is displeased by his evil deeds and pleased� The Prophet 114 He who loves a disbeliever will hate Allah and� Imam as Sadiq тvv He who says �La ilaha illa ⟨A⟩llah� �there is no god� The Prophet тv- He who sits to the suspicious people is suspicious & Imam as-Sadig YVA How about the rich men♦s visiting♦ Imam as-Sadiq ۲۷% I do not like for the noble men to carry cheap things � Imam al-Kadhim 😘 It is very ugly for a believer to be humiliated by his � Imam as-Sadiq ۳۱۵ Leprosy is semi-curse . Neither we , nor will our • Imam as-Sadiq ۳۱۵ No , Ahnaf . It was not . Allah , Glorified is He , loved� Amir ul-Mu'minin מאר O Abu al-Miqdam the Shia of Ali (a) ◆ Imam al-Bagir ۲۸., ۲۸۶ O Ali bin Abdil-Aziz, do not be deceived by Mu'minin 146 O Jabir , do you think that it is sufficient for those Imam al-Baqir 147 O Jabir , the Shia of Aliane only those where their♦ Imam as-Sadiq r.+ O Homam , fear Allah and perform good acts♦ Amir ul-Jabir , the Shia of Ali are only those whose voices ♦ Imam al-Bagir ۳۱۲ O servants of Allah , I command you to cling to� Imam as-Sadiq v·v O sons of Hashim and sons of Abdul-Muttalib , I am ♦ The Prophet vvr On the Day of Resurrection , all the creatures will be ♦ Imam as-Sadig 141 On the Day of Resurrection, every believer will be given ♦ Imam as-Sadiq TTY Only the believers enjoy three characters altogether & Imam as-Sadiq TTF Our (true) Shia are those who submit to our orders♦ Imam ar-Ridha ۲۶۷ Our Shia are characterized by their ♦ Imam as-Sejjad +1. Our Shia are only those whose voices do ♦ Imam as-Sadiq ۲۹۳ Our Shia are the people of piety and diligence ♦ Imam as-Sadiq ۲۹۶ Our Shia are those who prefer what they favor ♦ Imam as-Sadiq ۲۹۲ Some of those who claim the affection for us� Imam ar-Ridha ₩ Some of you offer more prayers than others do� One of the Imams 1/14 Some people claim being our followers and� Imam as-Sadig v·v The believer enjoys strength with religiousness♦ Imam as-Sadig vi4 The believer is firmer than blocks of iron . Iron is ♦ Imam as-Sadig ۳۱۵ The believer is not unblessed� Imam as-Sadiq ャ۱۷ The believer is self-righteous . He is more sincere€ Imam as-Sadig ٣٢٤ The best servants are those who become ♦ The Prophet ٣٣٥ The friend of Allah�s enemy is Allah�s enemy� Imam as-Sadiq ャッ・The inhabitants of the heavens can see only the♦ Imam as-Sadig +++ The Nasibi is not he who declares antagonism♦ Imam as-Sadig ۲۷۸ The religion of those who deny tagiyah is null and♦ Imam as-Sadiq Y∮Y The religious people enjoy definite characters due � Amir ul-Mu'minin ידיי The Shia are pale-faced because of staying up at� Imam as-Sejjad יאיז , יוֹיִר The Shia of Ali (a) are surely those who meet the Imam al-Bagir مرا The Shia of Ali are atrophiedstomached, dry Imam as-Sadio vs The Shia of la far are only those who abstain from� Imam as-Sadiq ۲۸۲ The true believer is feared by everything , for he is� Imam as-Sadiq 🗥 The true believer is he whose rage does not take � Imam as-Sadiq r⋅۶ This is because of the existence of the glory of the � Imam as–Sadiq ┲℩ℸ This is because of the sweetness ♦ Imam as-Sadiq ۲۸۹ To see the enemy plunge in the acts of disobedience ♦ Imam as-Sadig Tab To sit with the evils causes mistrust in the good . To ♦ Amir ul-Mu'minin ۲۷۳ Visit the ailed people , participate in� Imam as-Sadiq ₹-٧ We are truthful household . Your main concern is ♦ Imam as-Sadig 🕫 Welcome , O Abu al-Qasim , you are surely our disciple $\mbox{\bf \mbox{\bf 0}}$ Imam al–Hadi $\mbox{\bf \mbox{\bf r}}\mbox{\bf \mbox{\bf F}}\cdot$ When a servant intends to do a good deed , his breath� Imam al-Kadhim ٣٢۶ Winter is the believer�s spring . Its long nights help� Imam as-Sadig ₹19 With regard to his religion, the believer is firmer ♦ Imam as-Sadig ₹17 You will not be considered as believers before you ♦ Imam as-Sadiq min You, O Abdullah, should love , hate , support , and The Prophet rm



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INDEX OF THE NAMES OF THE SINLESS .

The Prophet : זיעד, זי

TNDEY OF PROPER NAMES . *

Aassim bin Hamid : ۲۷۴ Abdirrahman bin Kuthair al-Hashimi : ۲۹۴ Abdul-Azheem al-Hasani TF- Abdullah : TFF Abdullah bin Aamir : YFF Abdullah bin al-Qasim : TFF Abdullah bin Amr bir al-Ash♦ath : ۲۸۰ Abdullah bin Hemmad al-Ansari : ۲۸۰ Abdullah bin Ja ♦far : ۲۶۸ Abdullah bin Ja ♦ far al-Himvari : ۲۷۱ , ۲۷۹ , ۲۹۲ , ۳۱۱ Abdullah bin Jibilla al-Kinani : ۲۹۱ Abdullah bin Meskan: ٣٢٩ Abdullah bin Sinan: ٢٨٠, ٣٠٧ Abdullah bin Ziyad: ٣٠٨ Abu al-Abbas as-Saffah TAN Abu al-Abbas ad-Dainouri : TYV Abu al-Alaa : TYV Abu al-Migdam : TVN , TAP Abu Bas 197 , TTV Abu Ja�far ad-Dawaniqi : TAA Abu Mohammed al-Ansari : TAV Abu Ubaida al-Hetthaa : ۲۷۱ Ahmed bin Abi Abdullah al-Barqi : ۳۱۱ Ahmed bin al-Hasan al-Qattan : ۳۴۳ Ahmed bin al-Hasan bin Ali bin Faddhal - *** Ahmed bin Idris - *** . *** . *** . *** Ahmed bin Mohammed : ۲۸۷ , ۲۹۰ , ۳۰۳ , ۳۴۸ Ahmed bin Mohammed al-Barqi : ۲۸۰ Ahmed bin Mohammed al-Khezzaz : ۲۷۶ Ahmed bin Mohammed bin Easa : ۲۷۱ , ۳۳۷ , ۳۳۹ Ahmed bin Mohammed bin Khalid : ۲۷۴ , ۳۳۴ Ahmed bin Mohammed bin Saeed al-Hamadani : ۳۴۴ Ahmed bin Mohammed bin Yahya al-Attar : ۲۷۲ , ۲۹۰ , ۳۳۹ Ahmed bin Yahya bin Zakariyya TET Al-Abbas bin Marouf: ۲۸۵ Al-Ahnaf bin Qays: TYV Al-Asbagh bin Nubata: ۲۹۲ Al-Bargi TAY Al-Fadhl bin Shathan : ٣٩6 Al-Harith bin Ad-Delhath : ٣٩6 Al-Harithi : ٣٩٣ Al-Hasan bin Ahmed : יידי Al-Hasan bin Ahmed bin Idris : אור Al-Hasan bin Ali al-Kufi : אור Al-Hasan bin Ali bin Faddhal: ۲۴۴ Al-Hasan bin Mahboub: ۲۷۱ Al-Hussein bin Khalid: ۲۶۷ Al-Hussein bin Mohammed bin Aamir - 199 Al-Hussein bin Saif - 199 Al-Hussein bin Yazid an-Nawfali - 199 Ali bin Abdil-Aziz : ٣٠6 Ali bin Abdullah al-Warrag : ٣٤٠ Ali bin Ahmed bin Abdullah : ٣١١ Ali bin Ahmed bin Musa ad-Daqqaq : ٣٠٠ Ali bin al-Hasan bin Ali bin Faddhal : ٣٠٢ Ali bin al-Hussein as-Sa ♦dabadi : ۲۷۴ , ۲۸۲ , ۲۸۳ Ali bin Hassan al-Wasiti : ۲۹۴ Ali bin Ibrahim : ۳-۹ Ali bin Ibrahim bin Hashim : ٣-٩ Ali bin Mabad : ٢٩٧ Ali bin Mohammed bin Qutaiba : ٣٩٩ Ali bin Mohammed bin Savvar : ۳۲۶ Ali bin Riaab : ۲۷۱ Ali bin Saaih : ۳۲۶ Ali bin Salem : ۲۶۶ Al-Mu�alla bin Khunais : ۲۷۸ Al-Mufaddhal : ۲۸۲ , ۳۱۶ Al-Mufaddhal bin Omar : ۲۶۸ Al-Mufaddhal bin Qays : ۲۸۸ Al-Mufaddhal bin Ziyad al-Abdi : ۲۹۰ Ammar bin Musa : ۳۲۲ Amr bin Abi al-Miqdam : ۲۸۰ , ۲۸۶ Amr bin Shemr : ۳۱۱ As-Salih bin Maitham : ۳۱۷ As-Sindi bin Mohammed: YAN Bakr bin Abdullah bin Habib: YFF Eban bin Othman: YFV Hamran bin Hussein bin Amr درج: Harun bin Muslim : ۲۹۲ , ۳۱۸ Hebbab al-Wasiti : ۲۰۱۸ Homam : ۲۹۵ Hussein bin Amr : זאר Ibn Abi Nejran : אַרָּא , אַיַּע Ibn Abi Nejran : אַרָּא , אַיַּע Ibn Abi Umair : אַאַן Ibn Faddhal : אַרָּא , אַיָּא Ibrahim bin Hashim ۳-۹ Ismaeel bin Mehran : ۳-۹ , ۳۳۴ Ja�far bin Mohammed bin Malik al-Fazari : ۳۷۷ Ja�far bin Mohammed bin Masrour : ۲۷۸ Jabir al-Ju�fi : ۲۸۳ Mas�ada bin Sadaqa : ۲۹۲ , ۳۱۲ Mohammed bin Abi Umair: ۲۶۷, ۲۷۰ Mohammed bin Ahmed: ۲۹۷, ۳۰۳, ۳۱۹, ۳۱۳, ۳۴۷, ۲۷۸ TES . TOT Mohammed bin Ahmed bin Ali : TSF . TOT Mohammed bin Ailan : TVD Mohammed bin al-Hanafiyya : ٣٢٧ Mohammed bin al-Hasan as-Saffar : ٢٧٢ , ٢٨٠ , ٢٨٥ , ٢٩٢ , ٣٠٨ , ٣٣٢ Mohammed bin al-Hasan bin al-Waleed : TYF , TIA Mohammed bin al-Hasan bin Shamoun: YA1 Mohammed bin al-Hussein bin Zaid: YVV Mohammed bin Ali al-Kufi: Y9A, YVA Mohammed bin Ali Majilwayh : ۲۶۸ , ۲۷۸ , ۲۹۲ Mohammed bin al-Oasim Alistrabadi : ۳۲۵ Mohammed bin Easa: ۲۸۶ Mohammed bin Easa bin Ubaid: ۲۷۶ Mohammed bin Emara: ۳۶۶ Mohammed bin Hamran : ۲۷۰ Mohammed bin Harun as-Sufi : ۳۴۰ Mohammed bin Ibrahim bin Ishaq at–Taliqani : "

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(SHEIKH AS—SADUQ♦S FADHAAIL USH—SHIA (THE MERITS OF THE SHIA

explaination

: book) says

0000 000000000 00 00000 00 0000 000000 •••••••••••• 000000 0000 0000 0000 0000 0000 000 : 00 *** **** **** *** *** *** *** 00000 000000 .000 000 0000 00000 00 0000 00 ♦♦♦♦♦♦♦♦♦♦♦♦♦ (١) Ali♦s Rank is as Same as the Prophet♦s My father (d) related to us from Abdullah bin al-Hussein al-Mueddib from Ahmed bin Ali al-Isfahani from Mohammed bin Aslam at-Tusi from Abu Raiaa from Hemmad bin Zaid from Abdirrahman as-Sarraj from Nafii that Ibn Omar said : When we asked him about Ali bir 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 ? [*\] 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 Par

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SHIA

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 Φ 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 with being maintained to the Judgment . Whoever loves Ali , Allah will give him his record of deeds) in his right hand| \P -11 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 . \P -11 \P -12 \P -13 \P -14 \P -15 \P -15 \P -16 \P -16 \P -17 \P -17 \P -18 \P -18 \P -18 \P -18 \P -18 \P -18 \P -19 \P -19

♦ ♦ ♦ ♦ ♦ 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 shahids . [۲۲] 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 . [۲۲] Whoever loves Ali , an ancel from beneath the Divine Throne will call at him : O servant of Allah , make a new

attend on the Day of Resurrection with a face 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 , Penter Paradise without judgment . Photocompose Whoever loves Ali , the angles 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

(٢)

♦♦♦♦ ♦♦♦♦ • Whoever dies on the love for the family of Mohammed , 1 guarantee for him a place in Paradise with the prophets . [٣٢٣] Whoever dies on the hatred for the family of Mohammed will never smell the essence of Paradise ((Ahu Raiaa commented · Hemmad bin Zaid used to take pride in this , for he considered it as the only hope .))[٣٢٢] (1) 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 (a) that the Prophet (s) said : •••••••••• ****

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 . $[m_3]$ [m] The Shia will be the Most Sure-Footed on the Path Ja Φ far bin Ali bin al-Hasan bin Albanah bin Albullah bin al-Mugheera narrated to us from his grandfather from his grandfather from Ismaeel bin Muslim ash-Shuairi from Ja Φ far bin Mohammed as-Sadiq (a) that the Prophet (s) said : The most sure-footed of you on the IPath will be the most loving for my household. Imp



(A (⊕)F)

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Love for Ali is in the Believer s Heart Al-Hussein bin Ibrahim (r) narrated from Ahmed bir 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 (a) 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 . [٣٢٧] (a) The Shia will Have Security and Faith Ali bin Mohammed bin al-Hasan al-Oizwini (Abu al-Hasan Ibn Magbara) narrated to us from Mohammed bin Abdullah bin Aamir from Essam bin Yousuf ♦♦♦ ♦♦♦♦ ♦♦ ♦♦♦♦♦ ♦♦ ♦♦♦♦ ♦♦ ♦♦ 00000 00000 00000 000 000 000 0000 0000

0000 00000 00 000 000 00000 00000 00000 00 0000 00 0000 00 0000 00 0000 00 •••••••• ••••••••••••••••••••••• from Mohammed bin Ayyoub al-Kelabi from Amr bin Sulaiman from Abdullah bin : Imran from Ali bin Zaid from Saeed bin al-Musavvab 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 . [٣٢٨] (*) All People will be Asked 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 $\blacklozenge \diamondsuit \diamondsuit \diamondsuit \diamondsuit Abi Talib related on the authority of her fathers that the Prophet said$ ••••••••

00 000000 00 000. 00 0000 00 000 000 ♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦♦ : 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 $\ensuremath{ \Phi } s$ family . [٣٢4] (v) 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-Oawariri from Abu al-Hussein Mohammed bin Ammar from Ismaeel bin Tawba from Ziyad bin Abdullah al-

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Bukaai from Sulaiman bin al-Amish that Abu Saeed al-Khidri related : We were sitting with 0000 0000 0000 0000 :000 00000 00000 00000 000000 0000 00 00000 00000 00000 0000 ****** 000 0000 000 00000 000 00000 000 0000 000 •••••••••• ♦♦♦♦♦♦♦♦♦ ♦♦ ♦♦♦♦ ♦♦♦♦ . ♦O Allah♦s Messenger , Allah says

 $oldsymbol{\Phi}$ 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? ♦ (٣٨: ٧٥) 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 \mbox{He} , ordered the angels to prostrate themselves before \mbox{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



******************* ****** 000000 000 : 0000 0000 0000 0000 0000 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 . [$m \cdot j$ (α) The Shia Φ 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-Sadig (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 **000000 000 000000 0000000 00 000000 000** ••••••••••• ***** ••••••••••• ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ • . 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 $\langle s \rangle$. 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, [٣٣١] ♦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 . ��������� 000 0000 0000 0000 00000 . 000 0000 0000 000 00000 00000 000000 00000 00000 ••••• . ••• •••• ••• ••• ••• ... •••• ••• 00000 000 000 00 000000 00 000 000 0000 000 ••••••:(••••••• 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 . • (19: Y-Y) The response of the prayer of your dissidents is yours . •••••••••••••••••••••••••••• **** *** *** *** *** *** *** *** *** 0000 0000 0000 0000 00000 000 000000 . 00000 0000 00000 000 0000000 00 00000 00 0000 ♦♦♦♦ ♦♦♦♦ . 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 angles 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 . Allah s reward to you will be excellently great ************* **00000 000 000000 00000 0000000 00000 .000** 00 000000 000 0000000 00000 000000 0000 000000 00000 00000 000 00 000000 , 000 : 000 ****************** ♦♦♦♦♦♦ Were it ◆◆◆◆◆◆◆ ◆◆◆◆◆ . ■◆◆◆ ◆◆◆◆ ◆◆◆ ◆◆ not for that you might fail , suffer your enemies $\pmb{\theta}$ 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 bight 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 (r) 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 [***

♦♦♦ ♦♦♦ ♦♦♦♦♦ ♦♦♦♦♦♦ , ♦♦♦□♦♦♦♦♦♦♦ ♦♦♦♦ ••• •••• ••••• •••• •••• ••• ******** ***** ***** **** **** 0000000 000000 000000 00000 000 0000 ♦♦♦♦ ♦♦♦ ♦♦ ♦ ♦ ♦ • : (4) Our Shia are the Masters and the Highborn Abu Tharr (d) 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 $\frac{1}{2} \int_{\mathbb{R}^{n}} \left(\frac{1}{2} \int_{\mathbb$ following the religion of Abraham $\langle a \rangle$. The remaining people are all out of it $\spadesuit i$. 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 . [rrr] (1.) The Love for Ali Consumes the Evil Deeds Abdullah bin Mohammed bin Abdul-Wahab narrated to us from Hemmad bin 00 000 0000 0000 0000000 000 0000 0000 ****

**** •••:•••••• ♦♦♦♦ ♦♦♦ ♦♦□ ♦♦♦♦ : ♦♦♦♦ ♦♦♦ ♦♦♦♦♦ ♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦ ♦♦♦♦ ♦♦♦ ♦♦ : ♦♦♦♦ . The love for Ali bin Abi Talib consumes the evil deeds in the same way as fire consumes wood . [٣٣٤] (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 $\ensuremath{f \$}$ s Messenger . Will I be one of $\blacklozenge \blacklozenge \blacklozenge \blacklozenge \blacklozenge \blacklozenge \blacklozenge \Leftrightarrow \\ \Leftrightarrow \text{them ? He } (s) \text{ said } : \\ \text{Sit down } . \blacklozenge \\ \Box$ ••••••••••••••••

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••••••• 0000 00 000 0000 00 0000 000000 00 0000 00 $\spadesuit \, \diamondsuit \, \diamondsuit \, \diamondsuit$: 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 . [٣٣٥] (١٢) The Shia are not Punished for their Loyalty to the Imams Mohammed bin Musa bin al-Mutawakkil (r) 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-Seijstani from Abu Ja ♦ far Imam al-Bagir that the ************************

•••••••••• ****** ** **** ** ***** **** **** who recognized the leadership of any unjust ruler whom I do not select, even if the individuals of such a group are pious and God-fearing . I , likewise , will forgive every Muslim group that recognized (only) the leadership of the just imams whom I appointed



even if the individuals of such a group wrong (themselves) and commit bad deeds . [\pi \pi]

(\rightarrow) The Shia are the People of the Preference and Mercy of Allah Mohammed bin alHasan bin Ahmed bin al-Waleed (r) narrated to us from \Phi al-Mufaddhal from Abu Hamza
that Abu Abdullah (a) said : You are the people of Allah \Phi s greeting and salutation . You
are the people of Allah \Phi s preference and mercy , Allah \Phi s uccess 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 . [\pi \pi]

(14 (4) 15

000 0000 0000 00 0000 0000 00000 0000 : 000 0000 00000 (00 00000000 000 0000 : 0000 ••• ••• ••• •••• •••• • •••• : "••• •••• 00000 00 000 0000 000 0000 0000 00000 ◆◆ ◆◆◆ ◆◆◆ ◆◆◆◆ ◆◆◆ : "◆◆◆◆◆◆ ◆◆◆◆◆ ◆ ♦♦♦♦ ♦♦♦ ♦♦♦ ♦♦♦ ♦♦♦ ♦♦ • . " (١٤) The Shia are not Subject to the Record Abu Hamza narrated that he heard la ♦ far bin Mohammed (a) saving · By way of Allah ♦ s guard and protection, the Shia are not subject to the record (of the good and evil deeds) [٣٣٨] (١٥) The Shia of Ali are the Pious Abu Hamza narrated that he heard Abu Abdullah (a) saying : OI know some people whom Allah has forgiven , accepted , guarded $compassioned\ , protected\ against\ any\ evil\ , supported\ , guided\ to\ every\ right\ matter\ , and$ 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).

(17 (�) 19)

0000000 000 0000 000000 000000 00000 ••••••••••••••• •••••••••• ♦♦ ♦♦♦♦ ♦♦♦♦♦ ♦♦ ♦♦♦□ ♦♦ ♦♦♦ ♦♦♦□ ♦♦ ♦♦♦ ♦♦♦ ♦♦♦♦♦♦♦ ♦♦♦♦ ♦♦♦♦♦♦♦♦ ♦♦♦ Pople 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. [99-] (14) The Rank of Ali s Adorers in the Sight of Allah My father (r) 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 0000 00 000 00 0000 000 0000 0000 0000 . 00 **⋄⋄⋄⋄⋄⋄⋄⋄⋄⋄⋄⋄⋄⋄⋄⋄⋄⋄⋄⋄⋄⋄०००** 00 00000 000000 00000 0000 00 000 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 . Whoeve 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 clothes[٣٤١] 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 ••••... ***** ********************** •••••••••••••••••••••••••••••• 00000 0000 0000 00000 0000 00000 000 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 \mbox{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 . �� ���� ������� 00 000000 .00 00000 000 0000 0000000 00000 00000 00000000 00 00000 00000 00000000 ***** 0000 0000 . 00 00000 000 000000 0000000 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



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commander of the faithful believers and the leader of the white-forheaded 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-horned(rr+1) 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 head(rr+1) and you will be with me . Then the

00 00000 000 0000000 0000000 000000 •••••••••••••••••• 000000 000000 000 000 00000 00 00000 ••••••••• ••••••••••• 00000 00000 00 000000 00 000000000 000 ♦♦♦♦♦♦♦ ♦♦♦♦♦♦♦♦ . 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 . �� ���� ��� **•••••••••••••••••••••••••••••••** 00000 00 0000000 . 00000 000 0000000 0000 •••••• ••••• •• •••• • •••• • ••• •••••• •• ••• ••• ••• ••• ••• • *** *** *** ***** •••• •• ••• ••• ••• ••• ••• ••• • • **00000 0000 000 00000 00** 000000 00000

O Ali , in the Torah and the Gospel , your Shia and you are mentioned in a good $\diamondsuit \diamondsuit \diamondsuit \diamondsuit$ reference before they were created . Ask the people of the Torah and the people of the $\textit{Kitab}[\texttt{rff}] \ \text{to tell you about } \bullet \textit{Eli} \bullet \text{; yet , you are well versed in the Torah and the Gospel}$ 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 ••••••••••••••••••• ••••• •••• •••• •••• ••■••••• •••• ***** ** ******** ***** *** 00000 0000000 0000 00000 00000 0000 ***** **** *** 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



000000 000 0000000 00 000000 ■000 0000 000 .0000000 000 000000 0000000 ***** ****** ***** *** **** *** ***** *** 00000 00000 000 0000 0000 000000 00000 0000, 00000 00000 00000 0000, 0000 00000 quidance and will not lead them to deviation . Tell them that Allah is pleased with them takes pride in them before the angels, looks at them every Friday with mercy, and orders the angels to seek 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 ••••••••••••• **** **•••••••••••••** •••••••• ••• ••• •••• •••• •••• 00000 0000 . 000000 00000 00000 00000 ♦♦♦♦♦♦ ♦♦♦♦♦ ♦♦♦♦♦ ♦♦♦♦♦ . 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 . Those are surely the lanterns of gloom . Those are surely the lanterns of [gloom . Those are surely the lanterns of gloom . [٣٩٥

*** *** ***** **** •••••••• 000 0000 0000 000000 : 00 000 0000 00 000 00000 000000 000 : 0000 0000 00 00 0000 0000 0000 0000 000000: 00 000 00000 00000 00000 ♦♦♦! (١٨) Allah Honors the Young Shiites and Reverences their Old Men Mohammed bin al-Hasan bin Ahmed bin al-Waleed (r) 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 : ♦0 Abu Mohammed , is it you who says such a thing ? ♦♦♦ 0000 00000 00 000000 000 000 0000 0000 **0000 0000 00000 00000 00 000000 000** : 0000 ****** **** ** ***** ***** ** ••••••••••••••••••••••••• ♦♦♦♦ ♦♦ ♦♦♦♦ ♦♦♦♦♦ ♦ ♦♦♦ • ♦♦♦♦ ♦ 000 00000 000 0000000 000 000 000 0000 ♦♦♦♦ ♦♦♦♦♦ : ♦♦♦♦♦ ... 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 $\pmb{\diamond} \text{believing in Allah} \, \pmb{\diamond} \text{s oneness-} \, ? \, \pmb{\diamond} \, \text{The Imam said} \, : \, \pmb{\diamond} \, \text{No , by Allah . It is peculiar for your last of the la$, not the general (Muslims) . �[٣۴۶] 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 vall for a narration that their scholars have related . ♦ The Imam (a) said : ♦ Do you mean Rafidah ? ♦ [٣٤٧] ♦ ♦ *******************

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•••••••• ********************* *** ***** *** *** *** *** *** *** *** 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 Othe 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 . C Abu Mohammed , the others rejected the good and you have rejected the evil and held 0000000 00 000 000 00000 0000 000000 **** 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 compassioned 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 000000000000 **** 000000000 ••••• **** ********** •••••••••• **00000 000000000 000000000 (,00000 00000** ••••••• ♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦ : This is the meaning of Allah♦s saying : ♦The angels glorify their Lord with His praise and seek forgiveness € (ft : ∆)� 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 . (٣٣ : ٢٣)♦ 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

**** 000000000 0000000000000 0000 00 00000 0000): 000000000 00000 00000 ••••••••••• •••••• ••••• •• ••• ••• ••• ••• ••• • ••• · ••• · ••• We did not find many among them keeping their promises . ◆◆◆◆ ◆◆◆ . • However, We did find many evildoers among them. (v: ハ・۲) � 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 . (14: 4v) 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 . (FT: PV) ◆ By Allah , you are the Prious 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 **** *** ****** ••••••• **** ***** ••••••••••••



*** 0000000 **** ***** 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? (rq: 4) • We are those who know ♦ , our enemies are \$\text{those} who do not know \$\text{\$\text{\$\circ}} and our Shia are ♦the people of reason . ♦ O Abu Mohammed , have I made you happy ? ♦ He said $oldsymbol{\Phi}$ May Allah make me your sacrifice . I seek more from you . $oldsymbol{\Phi}$ The Imam (a) said : $oldsymbol{\Phi}$ 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 . (FF: F1-T) ◆ This means Ali and his Shia . Have I made you happy ? ♦ He said : ♦ May Allah make me your ••••• •• •• ••• • ••••• •••• •••• ••• •••••••••• •••••••••••• 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 . (r4 or) ♦ This is , by Allah , an indication to you . Have I made you happy ? ♦ He said : ♦ May Allah make me vour sacrifice . I seek more from vou . ♦ The Imam (a) said : ♦ O Abu Mohammed , Allah has referred to you in His Book . He says : ♦And you ♦the Shaitanhave no authority over My servants . (1a : ft) \spadesuit 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 **** *** ***** 00000000000000000 •••••• **** *** ***** ••••••••••••••••••••••••• ••• •••• •• ••••• ••• •• •• •• • ********** ♦♦♦ ♦♦♦♦, ♦♦♦ : ♦♦♦ : ♦♦♦♦ ♦♦♦♦ . ♦♦ ♦♦♦ ♦ •••••• ••• ••• ••• •••• ••• ••• ••• ••••••••• *** 000000000000 ••••• **** *** *** **** One who obeys Allah and the Messenger is) the friend of the prophets ,���� . �) saints, shahids, and the righteous ones to whom Allah has granted His favors. They are the best friends that one can have . (f : f4) The Prophet Mohammed (s) is one of the prophets , we \$\text{the Imams-} are the saints and the shahids , 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 ? (∀A: ۶۲-∀) � By Him I swear , Allah ♦♦♦♦♦ ♦♦♦♦♦ ♦♦ ♦♦♦♦♦ . ♦♦ ♦♦♦ ♦♦♦♦□ •••••••••••••••••••••••••••••••••••• ••••••••••••• •••:•••:••• In the sight of the people of this world, you are ** ** ** ** ** ** ** ** ** ** ** regarded as the evilest 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 , Abu Mohammed ? $\ensuremath{ \Phi}$ He said $\P{} \text{May Allah make me your sacrifice} \; . \; I \; \text{seek more from you} \; . \; \P{} \; \text{The Imam (a) said} \; : \; \P{} \text{O}$ 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 ? ♦ ١٣٩٨

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********************** 00000 000 000000 0000 00000 00000 00000 •• ••• ••• ••• ; ••• • ••• • ••• • ••• • • • • • **0000 0000000 000 000 000 : 000 000000 000** ••••• •• •• ••• ••• · ••• • ••• • • 00000000 000000 00 00000 00 00000 00 0000 00 000000 000000 000 000 0000 000 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 . �[ro-] (٢١) Allah Created the Believers from His Light (The same previous series of relaters) from Sulaiman from Othman bin Aslam that Muawiva 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 **** . *** *** **** ***** ****

(YY)

***** 0000 000000 000 : 0000 000 000 000 0000 0000 ♦♦♦♦ ♦♦♦♦♦ ■♦♦♦♦♦ ♦♦♦ ; ♦♦♦♦ ♦♦♦ 0000000 000000000 00000 00000 00000 ••••••• _ I said :•••••••••••••••••••••• ♦(It is 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 . � (٢٢) The Shia�s Acknowledgement of the Immaculate Imams (Th same previous series of relaters)♦ from Sulaiman that Dawoud bin Kuthair 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 , (Y · : AY) ♦ what is that right ? $\spadesuit\, \diamondsuit\, \diamondsuit$: guidance , which comes after repentance , faith , and the righteous acts ••••••••••••

(77)

00000 0000 0000 00000 000000000 0000 •••••••••••••••••••••• ***** ♦♦♦ ♦♦♦♦ ♦♦♦♦♦♦♦♦♦ ♦♦♦♦ : ♦♦ ♦♦♦□ •••• ••••••■•••••• . ••• : ••• : ♦♦♦♦ ♦♦♦♦♦ ♦♦♦♦♦ He (a) said : (This right guidance is) the acknowledgement of the Imams one after the other . (YF) The Shiite Worships Allah While Standing or Sitting My father (r) 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 ? �� **♦♦♦ ♦♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦** ••••• •• •• •••• ••• ••• ••• ••• • $\diamondsuit \diamondsuit \diamondsuit \diamondsuit$. 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 Φ 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 . •••• ••• ••• ••• ••• ••• ****** 000000 0000 000 00 00000 00 0000000 . 000 ****** 000000 0000000 0000 000 00000 000000 On Mv lands, likewise, there are many who worship me so properly; yet, I have not created anything that is needler 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 ${\sf rak}\, \pmb{\bullet} {\sf a}$ 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 of for others, probably-from Allah and Allah will grant him (that security) . • [٣٥١] (٢٤) The Angel of Death Pities for the Shiite (The same previous series of relaters) Sadir said : I asked Abu Abdullah (a) whether the believer is coerced to be had his soul seized ? He 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 •••• •••• •••• •••• •••• •••• •••• •••••• •••• •••• •••• •••• ••• -000 0000 0000 0000 -0000000 0000 0000 000000000 000000000 -0000000000000 0000000 -00000000 000 0000000- 0000 ****

□ ♦♦ ♦♦♦♦ ♦♦ ♦♦♦□ ♦♦ ♦♦♦♦ ♦♦♦♦ ♦♦♦♦ ����� • Allah Amir ul-Mu'minin , Fatima , al-Hasan , al-Hussein , and the Imams (a) 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 so household- and He will please you ♦ by means of the reward- . Enter among My servants ♦who are Mohammed and his household- into My Paradise . ♦ (A4 : TY-TY) Then , nothing will be more preferable for that believer than the sneaking of his soul and joining the caller . [$\gamma \Delta \gamma$] ($\gamma \Delta$) The Shia on the Day of Resurrection My father (r) 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 : *** *** *** **** ****** *** **** ** *** ***** ***** •••••••••••• •• •••••• •• : •• •••••• • •• •••••••••••••••••••••••••••• 00 00000000 0000 00 0000000 000000 ♦♦♦♦♦♦♦♦♦♦♦♦ • 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 : $\ensuremath{f \Phi} \mbox{My}$ father and mother be sacrificed for you . Are they the shahids ? ♦ The Prophet (s) said : ♦ They are shahids but not the shahids that you know . • Omar asked : • Are they the prophets ? • The Prophet (s) said : \P They are prophets , but not the prophets that you know . \P Omar 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



*** 000000 **** **** ************* 00 00000 00 000 0000 0000 00000 000 : 000 *********************** ♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦ 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 whoreson, 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 . • [rar] (19) The Prophets , Angels , and Shahids will Envy the Shia Mohammed bin al-Hasan bin Ahmed bin al-Waleed (r) related to me from Mohammed bin al-Hasan as-Saffar� from Mohammed bin Qays and Aamir bin as-Simt that Abu Ja� far (a) related 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 ••••••• 000 00000 00 0000 0000 00000 000000

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**** ****** ** **** **** ***** ••••••• the Lord of the worlds. The prophets, angels, shahids, and righteous people will envy them . � Omar bin al-Khattab asked : �O Allah�s Messenger , who are they whom the prophets , angels , shahids , and righteous men will envy ? • The Prophet (s) answered ♦They will be our Shia , and Ali will be their imam . ♦[٣٥٢] (٢٧) When he Comes out of the Grave, the Shiite ♦s Face is Like Full Moon Mohammed bin al-Hasan bin Ahmed bin al-Waleed (r) 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) : �� **** **** ***** ***** ***** *** *** *** •••••••• ♦♦♦♦♦ ♦♦♦♦ ♦♦♦♦□ ♦♦♦ ♦♦♦♦ ♦♦♦♦

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•••••••••• u ♦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 . ♦ Al 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 . الموجاة (٢٨) The Relief , Contentment , and Glad Tidings are for the Shia of Ali My father (r) said that Ahmed bin Idris narrated to them that Ya Qoub bin Yazid narrated to them ���� ���� ��� ��� ��� ��� ••••• ••• ••• ••• ••• ••• ••• • 0000 0000 00 0000 0000 00000 000 0000 000 *** **** **** *** *** *** *** *** *** *** ************ 0000 00000 00 0000000 0000 0000 00000 000 0000 000 000 00000000 000 0000 000 000 000000 000000 0000000 000 00000 00000 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 ••••••••••••••



(75)

(٣+)

**** **** **** **** ••••••••••• **••••••** . . •••• : (•••• 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 . • [rav] (r.) 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 (A : F) . \clubsuit Allah then authorized him to represent Him . He says : \spadesuit Take only what the Messenger gives to you and desist from what he forbids you (64 : v) . $\P{ \text{One who obeys the Messenger has certainly obeyed Allah } (\P{ \text{ : }} \wedge \cdot) \text{ . } \P{ \text{ }} \P{ \text{ }}} }} }$ 00000 000000 000000 0000 00000 . 000000

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rof faith exclusively . [٣٥٩

••••••• **** ••••••• 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 . [٣٦٠] (٣٣) 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 **** **** ******* ****

(٣٥ (�)



(46

□ ◆◆ ◆◆◆◆ ◆ ◆���� ◆◆ ◆◆◆◆ ◆ ◆ ◆◆ ◆ ◆ ◆ ••••• •• •• ••• ••• ••• ••• ••• • ****************************** ♦♦♦♦□ ♦♦♦♦ ♦♦♦♦♦ ♦♦♦♦♦ ♦♦♦ ♦♦♦ ♦♦♦ . (٣٩) 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 ********* •••••••• ***** **** **** **** $\diamondsuit \diamondsuit) \ . \ (\text{He then added}) \ I \ swear \ by \ Him \ Who \ prevails \ Mohammed \& s$ 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 whiteforheaded 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 . T 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 0000 000 : 000000 000 0000 0000 0000 0000 *** *** *** **** *** *** **** ****

♦♦♦.

The Prophet (s) then added) I swear by Him Who prevails �� ��� ��� ��) Mohammed ullet s soul , seventy thousand angels will visit that believer every day in Paradise and will call him by his name and his father Φ s . [rrg] (rv) The Dead Shiite is as the Shahid Mohammed bin Musa bin al-Mutawakkil[٣٩٥] 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 shahids whose swords are engaged in fighting for the sake of Allah . ��� : ���� • ��� : ���� • ��� • ��� ♦♦♦■♦♦♦♦ ♦♦ ♦♦♦♦ ♦♦♦ ♦♦♦♦♦ . ♦♦ ♦♦♦ 00000 00000 0000 0000000 000 0000 0000 ******************* 000 000 0000 000000 000 0000 : 00 0000 0000 �������� . (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. [1996]

(TA)

***** ♦♦♦♦♦: ♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦ 000 00000 00 0000 0000 000 0000 0000 ***** ***** and their Sins are Forgiven Mohammed bin Ali bin Majilwayh narrated to me from his uncle Mohammed bin al-Oasim 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 ! $\ensuremath{\bullet}$ He said : $\ensuremath{\bullet}$ 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 prayers $[r\not\sim]$ 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 . @[٣٩٨

(34)

Shiite and their Haters Ja � far bin Mohammed bin Masrour (r) 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-Rifaee 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 Faradise. 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 tim. Hence, Allah records for him

(F1(+)F+)

••••••••••••••••• •••••••• ***** 00 0000, 000 : 000 000 000 0000 00000 : m The Shia Eat and Dress the Legal My father (r) said that Sa &d bin Abdullah narrated to him ♦ that Mansour as-Savgal 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 . [$\text{YV} \cdot$] (F1) The Shia are Following the Religion of Prophet 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) ••••• • ••• •••• •••• •

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(66

•••••••• 000 0000 00000 00000 00000 00 000000 00 ♦♦♦ ♦♦♦♦ ♦♦ ♦♦♦): ♦♦♦♦♦♦♦ ♦♦♦♦♦♦ ♦♦♦♦ answered : ♦The first one who distorted the Verse[٣٧٣] was son of Arwa , [٣٧۴] 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 ? �[٣٧٥] (FF) Honoring the Shia in Paradise Mohammed bin al-Hasan bin al-Waleed (r) 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: Tyou were to see it , you would find it to be a great kingdom with great bounty (v≠ : Y+)◆ ? ♦ ♦ •••• •••• •••• •••• **** 000000000000000000

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

ENDNOTES

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Ibn Hagar , in his book titled as-Sawaaiq ul-Muhriqa; ١٠٨ , records a similar narration , . ١ but there is an addition in its beginning and distortion in its middle . Refer also to ar-Riyadh un-Nadhira; ヾ: ١٩٣٢ ٢. 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 . • vv vı) ۳. The previous statements are recorded in al-Khawarzmi�s al-Manaqib; ۴۳ . ۴. 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 . $\ensuremath{\text{a}}.$ 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 . $\$ $\$ $\$. Refer to al-Khawarzmi $\$ s al-Manaqib; ۴۳ v. Refer to Mietu Manqaba; Ibn Shathan هه M . ۳۷ and ۹۵ , Taawil ul-Aayat; ۸۲۴ , Bisharat ul-Mustafa; ۲۶-۸ , Keshf ul-Ghumma; ۱:۱۰۴ , Irshad ul-Quloub; ۲۲۵ , A�lam ud-Din; ۴۶۴ , Nahj ul-Haqq; ۲۶۰ , Keshf ul-Yaqin; ۲۲۷ , Bihar ul-Anwar; ۲ : ۲۲۱ H . ۱۳۳ , ۳۹ : ۲۷۷-۸ H . ۵۵ , and ۶۸ : ۱۲۶ ۸. Refer to al-Amali; as-Saduq ۱۸ H . ۳ , al-Khissal; ۲ : ۳۶۰ H . ۲۹ . Rawdhat ul-Wa �idheen; ۲۷۱, Bihar ul-Anwar; v: ۲۴۸ H . Y , and YV: ۱۵۸ H . Y . With little difference , the same narration is recorded in Rashfat us-Sadi; ++ . 4. Refer to Bihar ul-Anwar; A: 999 H. 19 and 10: 10A H. a. 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; ۲۶۶ H ty, 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-Sawaaiq ul-Muhriqa; هدا , and al-Mannawi in his Kunouz ul-Hagaaig; ه . ۱۰. Refer to al-Amali; as-Sadug ۳۴۸ s . ۸۵ , al-Managib; Ibn Shahrashoub יי : יאה , Bisharat ul-Mustafa; יו & אום , Keshf ul-Ghumma; יו אוי , Taawil ul-Aavat: xxv . Bihar ul-Anwar: x - 95 H - xv - xv - xxx H - 99 - xx - xxx H - xxx - In his Kenz ul-Ummal: al-Muttagi al-Hindi records a similar narration with little difference from this one . . . Refer to al-Amali; as-Saduq FPV H . YV , Ilal ush-Sharaayi; Y : 199 H . YY , Bisharat ul-Mustafa; 16A, Bihar ul-Anwar; 1V: V99 H. V and 1V: A4 H. F. . In Kenz ul-Ummal; 11: 914, 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 +++ of the same book . 11. Refer to Refer to al-Amali;



as-Sadug FY H . 4 , al-Khissal; 1 : YOT H . YYO , Tuhaf ul-Ugoul; OF H . YFT , al-Managib; Ibn Shahrashoub Y : Yor , (He relates it to Ibn Abbas and Abu Saeed al-Khidri) Tanbih ul Khawattir; r : vo , al-Umda; ov , Bisharat ul-Mustafa; ۶۹ & ۱۲۴ , A�lam ud-Din; ۱۲۴ (He relates it to Abu Burda al-Aslami) , Keshf ul-Ghumma; v : v a , Mishkat ul-Anwar; v v Mutashabah ul-Our ♦ aan; ۲:۴۳, Bihar ul-Anwar; ۷:۲۵۸ H. 1. ۲۷:۳۱۱ H. 1. ۷1:۱۸۰ H. ۳۳ and w : ١٩٢ H : ١٢٩ . 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; ۲۶۱ H . ۴۶ , records this narration and relates it to Ibn Abbas . As well , the same narration is recorded by al-Oadhi at-Tustari in his Thogg ul-Hagg: 4 : 5-4 , al-Hafiz Nuruddin in his Maimaa uz-Zawaaid: 1-۳۴۶ , and al-Kenji (the Shafiite) in his Kifayat ut-Talib; ۱۸۳ and relates it to Abu Tharr . ۱۳ Refer to Kenz ul-Fawa �id; ۲:۵⋅۸-۹, Taawil ul-Aayat iz-Zhahira; ۱۸۲ H . ۱, al-Burhan; ۴:۶۴ H. r, Bihar ul-Anwar; 11:147 H. 4, 10:11 H. rf, 10:17 H. r, 19:17 H. 17, 19:17 H. 171, 199:1769 H. 19.16 Qanbar is the servant of Amir ul-Mu'minin Ali , peace be upon him . 16. Refer to al-Kafi; A



YIF H. Y64. Furat ♦s Tafsir: Y-A-4. Rawdhat ul-Wa ♦idheen: YFV. Bisharat ush-Shia: 19. Mishkat ul-Anwar; ٩٣ , al-Burhan; ٢ : ٣٩٧ & ٢ : ٩٥٣ , Bihar ul-Anwar; ٧ : ٢٠٣ H . ٩٠ and ٩٨ : ٨٠ H 151 19. Refer to al-Amali; al-Mufid 194 H . F , al-Amali; at-Tusi 1 : 148-F , Keshf ul-Ghumma; 1 :۲۹۰ , Bisharat ul-Mustafa; ۱۰۲ , Ghayat ul-Maram; ۱۹۸۵ H . ۱ , Bihar ul-Anwar; ۶۸ : ۲۲۲ H . ۴۱ ۱۷ Refer to al-Manaqib; Ibn Shahrashoub r : ١٩٨ , Maqssad ur-Raghib; r١ (manuscript) , as-Sirat ul-Mustageem: 1:14A . Taawil ul-Aavat: ATV . In his Kenz ul-Ummal: al-Muttagi al-Hindi records a similar narration, which is also recorded in Thakhaair ul-Uqba; 41, Kifayat ut-Talib; ۱۸۴-۵ . They all relate the narration to Ibn Abbas and Meaath . ۱۸. Refer to Ithbat ul-Hudat; ۳ : ۴۴۲ H . ۳۴۵ , Bihar ul-Anwar; ۷ : ۱۷۸ H . ۱۵ & ۶۸ : ۶۶ H . ۱۲۰ . Similar narration is recorded in Kifayat ut-Talib; 114, Kenz ul-Haqaaiq (in the margins of al-Jami ul-Saghir; 1 ۱۱) , al-Managib; al-Khawarzmi ۶۶ , and ad-Durr ul-Manthour; ۶ : ۲۷۹ . Al-Khawarzmi , in his al-Managib; 144, 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 . $\ensuremath{\mathfrak{o}}$ ♦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 $\,$ \bullet 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 . • 14. Refer to al-Mahaasin; 45. al-Kafi; 1: ٣٧٩ H . F , Thawab ul-A ♦ maal; ٢٢٥ H . 1 , al-Ayyashi ♦ s Tafsir; 1: ١٣٩ , al-Ghaybah; an-Numani ١٣٢ , Alikhtisas; ٢٥٩ , Bisharat ul-Mustafa; ٢١٧ , A�lam ud-Din; ٢۴٧ , Ghayat ul-Maram; ۱۲ H . ۱۱ , Ithbat ul-Hudat; ۱ : ۲۳۷ H . ۱۹۳ , Bihar ul-Anwar; ۲۵ : ۱۱۰ H . ۱ , ۲۷ : ۱۹۳ H . ۵۱ 9A: 1FY H.A. T. Refer to Bihar ul-Anwar; 9A: 1FY H.A. TI. Refer to Bihar ul-Anwar; 9A: 1FY (the end of) H As my Refer to Bihar ul-Anwar; \$A - NY (the end of) H As my Refer to Bihar ul-Anwar; v: ٣٢٥ H . 14 and ۶٨: ١٩٢ (the end of) H . 🗚 . ٢٩. This refers to the individuals who . possess nothing . ים. This means that you will be stricken on your head twice This is an indication to the Resurrection : the Prophet will be the first one who is . YP

resurrected from his tomb . vv. Kitab , among Muslims , is the sacred book of any of certain other revealed religions . Refer to Oxford Talking Dictionary . YA. Refer to al-Amali; as-Saduq ۴۵۱ (within) H . ۲ , Furat�s Tafsir; ۹۵ , Kifayat ul-Athar; ۱۸۴ , Bisharat ul-Mustafa; YYY , Keshf ul-Ghumma; Y : 1994 , Missbah ul-Anwar 194 & Y-Y , Shawahid ut-Tanzil; Y : 404 Nahj ul-Hagg; ۲۴۵ , Keshf ul-Yagin; ۸۵ , Taawil ul-Aayat; ۱ : ۳۳۱ H . ۱۸ , Ithbat ul-Hudat; ۳ *FY H . *FF . Bihar ul-Anwar: A : YA H . *Y and FA : YA H . 91 . Y9. 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 . \bullet Others said : \bullet The gray hair is the jewel of the mind and the sign of $dignity \ . \ \, \boldsymbol{\diamondsuit} \ \, \boldsymbol{\tau} \boldsymbol{\cdot} \cdot \boldsymbol{Rafidah} : (A rabic : "Rejecters") \ , \ \, broadly \ , \ \, Shiite \ \, Muslims \ \, who \ \, reject \ \, (rafd)$ the caliphate of The Prophet Muhammad's , peace be upon him and his family , two successors Abu 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 Abu 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 Y ...) TI. Refer to al-Kafi; ∧: ٣ H . 99 , Furat ♦s Tafsir; ۲۲۵ , Da ♦aayim ul-Islam; ١: ٧9 , Alikhtisas; ١٠١ , Taawil ul-Aayat; ۲: ۵-۷ H . A & 4 , Bihar ul-Anwar; ۲۴: ۲۵4 H . 4 and ۴۷: ۳۹- H . ۱۱۴ . ۳۲. Refer to al Kafi; ۱: ۴۳۰ H . ۸۸ , Furat�s Tafsir; ۱۵۵۸ , al-Manaqib; Ibn Shahrashoub ۲: ۱۵۵۸ , A�lam ud-Din; YVA (with an addition), Shawahid ut-Tanzil; Y: FT1, Taawil ul-Aayat; VVF, Ghayat ul-Maram: ۲۲6 H. m. al-Burhan: F - F65 H. A. TT Refer to Bihar ul-Anwar: 63 - 176 H. TT TE Refer to Ithbat ul-Hudat; ۲: ۴۵۳ H . موم , al-Burhan; ۴: ۲۲۲ H . ۲۲۱ , Bihar ul-Anwar; ۵: ۳۲۷ H ٣٣ and ٩٨ : ٩٧ H . ١٢١ . ٣٥. Refer to al-Kafi; ٣ : ١٣٧ H . ٢ , Furat�s Tafsir; ۵۵۴ , Taawil ul-Aayat; 1: vav H . 4 , al-Burhan; 1: 199. H . 1 , Bihar ul-Anwar; 1: 149 H . 14 , 15: 41 H . v and 11: 11 H . 15 TP. Refer to Mishkat ul-Anwar; 4V., al-Burhan; F : Y5T H . 1T . Bihar ul-Anwar; V : 1V5 H . 1A The last statement of this narration is recorded in many reference books, such as al-Amali; as-Saduq ١٢٥ H . ٨ & ٢٩٨ H . ١٧-٨ , al-Khissal; ٥٧٧ , at-Tahsin; ٥٥ , al-Manaqib; Ibn Shahrashoub r : 1·1 , Keshf ul-Ghumma; 1 : 4r , Rawdhat ul-Wa �idheen; 1·1 , Irshad ul-Quloub; ۹۳ & ۲۵۹ , at-Taraaif; ۱۳۳ H . ۲۱۱ , Kenz ul-Fawa �id; ۲ : ۵۵ , Bisharat ush-Shia; ۲۳ , and A�lam ud-Din; ۱۸۷ . ۳۷. Refer to al-Mahaasin; ۱۸۱ H . ۱۷۵ , Bihar ul-Anwar; ۷ : ۱۸۰ H . ۱۹ and PA: ۱۲۳. TA. Refer to Bassaair ud-Daraiat; AF H. & . Irshad ul-Ouloub; 197. A ♦ lam ud-Din; YAY, and Bihar ul-Anwar; V: YA- H. Y- and PA: YV H. &- . Y4. Refer to al-Amali; as-Saduq

SHIA

۱۱۱ H . ۱۰ , Bassaair ud-Darajat; هم H . ۱ , Bisharat ul-Mustafa; ۲۰ , Ithbat ul-Hudat; ۲ : ۴۲۱ H 140 & Y : FOF H . YOU , and Bihar ul-Anwar; YF : YFA H . FO and YA : NO H . 1Y . FO. Refer to al-Mahaasin; 16+ H . 94 , al-Umda; va H . 41 , al-Manaqib; Ibn Shahrashoub $r: \cdots$, Keshf ul-Ghumma; ۱: ۳۴۵ , A�lam ud-Din; ۴۴۸ , Keshf ul-Yaqin; ۳۸۳ , Shawahid ut-Tanzil; ۱: ۵۴۸ H but, and Nahi ul-Hagg; Y-Y, FY, Refer to al-Mahaasin; Y: YPY H. YYY, al-Kafi; Y: YPA, al-Ayyashi♦s Tafsir; ۱: ۲۵۹ H . ۲۰۳ , Bassaair ud-Darajat; ۳۸۴ H . ۴ & ۳۸۵ H . V , Alikhtisas; ۳۳۰ , al-Burhan; F: T1F H . 1 , and Bihar ul-Anwar; T: 45 H . TV , 1V : T H . 1 , and T5 : TTF H . 1T . FT Refer to al-Kafi; r : frr H . f , al-Mu♦min; rf h . Ar , and Bihar ul-Anwar; f : f · H . vi . fr. Refer to al-Mu € min; vv. at-Tambees: Δ1. Mishkat ul-Anwar; vs. . and Bihar ul-Anwar; sv. ٣٩٨ H . Y . FF. Refer to A�lam ud-Din; F۵۷ and Bihar ul-Anwar; 9Λ : ١٩٣ (the end of) H . ٩٠ . F۵ Refer to A�lam ud-Din; ۴۵۷ and Bihar ul-Anwar; ∧ : ۳۶۰ H . ۲۶ and ۶۸ : ۱۴۴ (the end of) H . ۹۰ ۴۶. Refer to Oddat ud-Da�ee; ۵۸ , A�lam ud-Din; ۴۵۷ , and Bihar ul-Anwar; ۸۶ : ۱۷ H . ۱۴ ۴۷. Refer to al–Mahaasin; ۱ : ۱۸۰ H . ۱۲۷ , Taawil ul–Aayat; ۵۸ H . ۱ , al–Burhan; ۳ : ۲۸۵ H . ν , and Bihar ul-Anwar; A : ١٣٨ H . & . ٤٨. 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 . +4. Refer to al-Mahaasin; 199 H . 177 , al-Kafi; A : 189 H . 177 , Tanbih ul-Khawattir; Y : 189 , A�lam ud-Din: YFF, and Taawil ul-Aavat: 9F1 and 9V4. A. As a comment, Allama al-Mailisi 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. an Refer to al-Mahaasin; 1:199 H. 179, (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; ۲۷ : ۱۸۴ H . ۴۰ . ۵۲. Refer to al-Kafi; ۲ : ۱۲۶ H . ۱۰ and ۸ : ۲۱۵ H ۴۹۵ and Bihar ul-Anwar; ۶۹ : ۲۴۶ H . ۲۱ . ۵۳. Refer to Bihar ul-Anwar; ۲۷ : ۱۹۹ H . ۶۵ and Mustadrak ul-Wassail; 1: Yr H . or . of. Refer to al-Mahaasin; Y1V H . 11-1 . Tuhaf ul-Ugoul; TVF , Mishkat ul-Anwar; ۲۹۱ , A lam ud-Din; FF9 , and Bihar ul-Anwar; TV : 17T H . 1. V . ۵۵ Refer to A�lam ud-Din; ++4 and Bihar ul-Anwar; +v: ١٣٧ H . ١٣٧ . ۵۶. 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 . av. Al-Majlisi commented : Son of Arwa is Othman bin Affan . av. 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 exegesist 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; wv , Taawil ul–Aayat; ۲ : ۶۳۸ H . ۲۰ , and Bihar ul–Anwar; ۷ : ۲۷۳ H . ۴۵ , ۸ : ۳۵۳ H . ۳ , ۸ : ۳۶۰ H . ۲۸ , ۲۶ YVA H = 9 . = 9 × . > > > > + F H = 9 and = 1 · > > 0 + H = 1 · > 0 + Refer to Me ⊕ aani al-Akhbar: Y > + 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; ۴ : ۴۱۵ H . ۲ , and Bihar ul-Anwar; ۸ : ۱۹۷۷ H . ۱۸۸ . ۶۰ . Refer to Mishkat ul-Anwar; ۳۲۸ and Bihar ul-Anwar; ۸ : ۵۹ H . ۱۸

INDEXES OF THE BOOK

INDEX OF THE QURANIC TEXTS.

INDEX OF THE NARRATIONS.

After Allah allows the people of Paradise to ♦ Imam as-Sadiq +FF 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 +AV By way of Allah�s guard and protection , the Shia� Imam as-Sadiq ობ Do you really like me� The Prophet ₹₹١ For any believer who has the love for you fixed in � The Prophet ₹٨٢ For anyone who loves Ali in his lifetime and after� The Prophet ∀∧∀ I am the shepherd� the shepherd of people ♦ Amir ul-Mu'minin +1v I know some people whom Allah has forgiven� Imam as-Sadig 😘 I will punish every Muslim group who recognized� Qudsi rq F I , by Allah , love you as well as your smells and ♦ Imam al-Baqir rʌ F It happens that a man loves you ♦ the Shia- but he ♦ Imam as-Sadig ٢٣٩ 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 ₹٢٢ O Abu Abdullah , may I tell you about the good ♦ Amir ul-Mu'minin ₹₹-O Ali , all the souls of my people , including the The Prophet **v O Ali , Allah has bestowed upon you with the love� The Prophet ₹٩۶ O Ali , ask your companions who acknowledge you� The Prophet +⋅+ O Ali , bear the good tidings to your brothers; Allah� The Prophet ₹٩٩ O Ali , do not turn away from supporting them who � The Prophet ₹-۵ O Ali , he who loves us is the true Arab and he who♦ The Prophet +51 O Ali , he who loves you loves me and whoever� The Prophet +4A O Ali , I am the city (of knowledge) and you are its � The Prophet +4v O Ali , I am the support of him whoever you � The Prophet +4∧ O Ali , I will be the first one who shakes off the dust $\pmb{\Phi}$ The Prophet $\mathfrak{r}\cdots$ 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 ۴-۲ O Ali , send my greetings to them whom I will not♦ 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 \ensuremath{ullet} The Prophet $\ensuremath{\mathbf{f}} \cdot \ensuremath{\mathbf{r}}$ O Ali , the people who love you are every repentant ♦ The Prophet ۲۹۷ O Ali , the people who love you will be the ♦ The Prophet ۲۹۸ 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 ¬٩٨ O Ali , you are the commander of the faithful � The Prophet ¬٩٨



O Ali , you are the most knowledgeable in this The Prophet ray O Ali , you will have a treasure in Paradise . You are� The Prophet +44 O Ali , your brothers are the dry-lipped ones� The Prophet +4A O Ali , your brothers are the pure , chaste , and� The Prophet +4A O Ali , your brothers will be happy in three • The Prophet ۲۹۸ O Ali , your Shia and you are the administrators of The Prophet *44 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 . Without you as well � The Prophet ras O Ali , your Shia compete with each other for \spadesuit The Prophet f-r O Ali , your Shia fear Allah secretly and advise \spadesuit The Prophet +++ O Malik , do you not accept to offer the (obligatory) ♦ Imam as-Sadig +++ O Muawiya , Allah created the believers ♦ Imam as-Sadiq +\A O Omar , Allah surely grants the pleasures of this $oldsymbol{\Phi}$ Imam as–Sadiq ++1 O people , these are my household . You are $oldsymbol{\Phi}$ The Prophet ₹₹٨ O Sadir , our disciple worships Allah ♦ Imam as-Sadiq ₹14 On the Day of Resurrection , a servant♦s feet will not♦ The Prophet MAF On the Day of Resurrection some people dressing ♦ The Prophet +16 On the Day of Resurrection, some people will ♦ The Prophet ₹₹₹ On the Day of Resurrection , we will intercede for Imam al-Bagir ₹₹₹ Only he whom Allah grants favor through the � Imam as-Sadiq FIF People disregarded the Prophet�s saying about Ali� Imam as-Sadiq ₹₹٨ The love for Ali bin Abi Talib consumes the evil � The Prophet ۲۹۲ The love for my household and me will help in � The Prophet TAN The most sure-footed of you on the Path will be the ♦ The Prophet TAN The sins of the believers are already forgiven ♦ Imam al-Bagir + There will be some men standing to the right and The Prophet They eat, dress, and marry illegally. But you eat� Imam as-Sadiq ++. We are witnesses on our Shia , and our Shia are� Imam as-Sadiq ₹٩₽ When a believer stands up for offering a prayer ♦ Imam as–Sadiq ₹٣٣ You are for Paradise and Paradise is yours . To us Imam as-Sadig +++ You are the people of Allah♦s greeting and ♦ Imam as-Sadiq r4+ Your houses are your paradises . Your graves are ♦ Imam as-Sadiq ٢٣٢

INDEX OF THE NAMES OF THE SINLESS . *

Ad am : TAS . Abraham : TAI . YIO . FTV . FTI . Ishmael : FTI . Moses : FA . The Prophet : TAI . TAC .

INDEX OF PROPER NAMES . *

Aamir al-Juhani : *** Aamir bin As-Simt : *** Aassim bin Hamid : *** , *** Abdirrahman as-Sarrai : ٣٧٩ Abdul-Ghaffar bin Mohammed al-Kelabi : ٣٨٠ Abdullah bin Aamir : ٣٨٢ , ٩٣٩ Abdullah bin al-Hussein al-Mueddib : ٣٧٩ Abdullah bin al-Mugheera : ٣٨٥ Abdullah bin Imran : ۳۸۷ Abdullah bin Ja�far al-Himyari : ۳۹۷ Abdullah bin Jibilla : ۴۳۰ Abdullah bin Mohammed bin Abdul-Wahab : ۲۹۸ , ۲۹۰ , ۲۹۵ Abu Abdullah al-Jadali : ۴۲۹ Abu Bakr : ۲۹۲ , ۲۹۳ Abu Bassir : ٣٩٠ . ٣٩٢ . ٤١٧ . ٤١٩ Abu Dawoud al-Aama : ٤٢٧ Abu Hamza : ٣٩٢ . ٣٩٣ . ٤٣٠ Abu Ishaq an-Nahawi : ۴۳۰ Abu Rajaa : ۳۷۶ , ۳۸۰ Abu Saeed al-Khidri : ۳۸۴ Abu Tharr : ۴۹۱ Ahmed bin al-Ayes : FFF Ahmed bin Ali al-Isfahani : TVF Ahmed bin Idris : FTV Ahmed bin Mohammed : rar Ahmed bin Mohammed bin Khalid : rar Ahmed bin Yahya : rar Al-Abbas bin Yazid : ۴۴۳ Al-Alaa : ۴۳۱ Al-Harith bin Mohammed al-Ahwal : ۴۳۴ Al-Hasan bin Abdullah bin Saeed : TA- Al-Hasan bin Ali bin Faddhal : FTY , FT3 Al-Hasan bin Mahboub : T3T Al-Hasan bin Rashid : rsp Al-Hussein bin al-Hasan bin Eban : rsp Al-Hussein bin Ibrahim : rsp Al-Hussein bin Saeed : rq. Ali bin Abi Hamza : rq. Ali bin al-Hakam : rq. Ali bin Aqaba : rq. Ali bin Mohammed bin al-Hasan al-Qizwini : rar Ali bin Zaid : rar Al-Mufaddhal : rar Al-Mugheera bin Mohammed bin al-Muhallab al-Azdi : ٣٨٠ Al-Qasim bin Yahya : ٣٩٠ Amr bin Sulaiman : TAT As-Sabah bin Sayyaba : FT4 Bakr bin Abdullah : TAT Dawoud bin Kuthair ar-Raggi: FIX Eban bin Taghlib: FIF Ebbad bin Sulaiman: FIF, FIF Eblis: FIF Eblis: FIF Essam bin Yousuf : ۳۸۲ Habib as-Sejistani : ۳۹۳ Hanzhala : ۴۴۲ Hemmad bin Yazid : ۳۹۱ Hemmad bin Zaid: ٣٧٩, ٣٨٠ Husham: ٣٨٢ Husham bin Salem: ٣٩٣ Ibn Abbas: ٣٩١ Ibn Jurada al-Barda �i TAT Ibn Magbara: TAT Ibn Mas ♦ oud: TAT Ibn Omar: TV9 Ismaeel bin Muslim ash-Shuairi: TAN Ismaeel bin Tawba - TAF la far bin Ali bin al-Hasan bin Ali - TAN la far bin Mohammed bin Masrour : ۴۲۹ Jabir : ۲۸۰ Maisar : ۴۴۲ Malik al-Juhani : ۴۳۶ Mansour as-Saygal : ۴۴۰ Mohammed al-Qibtti : ۴۲۸ Mohammed bin Abdullah bin Aamir : ۳۸۲ Mohammed bin Abi Umair : ۳۹۰ , ۴۲۸ Mohammed bin Ahmed al-Qawariri : ۳۸۴ Mohammed bin Ahmed bin Ali al-Asadi : ٣٨٣ Mohammed bin Ahmed bin Hamdan al-Qushairi : ٣٨٠ Mohammed bin al-Fadhl : ۴۳۲ Mohammed bin al-Hasan as-Saffar : ۳۹۸ ، ۴۲۵ ، ۴۲۶ ، ۴۳۴ ، ۴۳۳ Mohammed bin al-Hasar bin al-Waleed : ٣٩٠, ۴۴٣ Mohammed bin al-Hussein : ۴٣۴ Mohammed bin al-Hussein bin Abi al-Khattab : ٢٣٢ Mohammed bin Ammar : ٣٨٢ Mohammed bin Aslam at-Tusi Mohammed bin Ayyoub al-Kelabi : ٣٨٣ Mohammed bin Hamran : ٣٨٩ Mohammed bin Musa bin al-Mutawakkil : ٣٩٣ , ۴٣۶ , ۴۴۴ Mohammed bin Muslim : ۴٣١ Mohammed bin Qays : ۴٢٥ Mohammed bin Sulaiman: 4.9, 419 Mohammed bin Ubaidullah: TAT Mohammed bin Yahva al-Attar : ۴۴۴ Mohammed bin Ziyad : ۳۹۲ Muawiya ad-Duhani : ۴۱۷ Muawiya bin Ammar : ۴۲۶ , FT- Musa an-Numayri : FF1 Mustafad bin Yahya : F91 Nafii : F99 Omar bin al-Khattab : F1F , ۴۲۶ Omar bin Eban al-Kelbi : ۴۳۸ Omar bin Eban ar-Rifaee : ۴۳۹ Omar bin Hanzhala : ۴۴۰ Othman bin Aslam: ۴۲۱ Oanbar: ۳۸۷ Rugavva: ۳۸۵ Sa &d bin Abdullah: ۳۹۸, ۴۱۸, ۴۲۱, ۴۲۵ FFY , FFY Sadir as-Sayrafi : FIA Saeed bin Al-Musayyab : FAF Sulaiman : FIA Sulaiman ad-Dailami : ۴-9 , ۴۱۷ Sulaiman bin Al-Amish : ۳۸۴ Thaalaba bin Omar : ۴۳۹ The Pharaoh : ۴۱۸ Ummu Ibrahim : ₹₹٨ Ya�qoub bin Yazid : ₹₹٧ Yahya bin Eban al-Qammat : ₹₹٧ Zaid bin Thabit: พภพ Zakariyya: พงพ Ziyad bin Abdullah al-Bukaai: พภพ

TSI AMTC 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 oa 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 . Haji : 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: v. 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-Sadig), Musa bin Ja ofar (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 . r . 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) Shahid : The martyr in Islam . Shaitan : The Devil . Sharia : The Islamic code of religious \mbox{law} , based on the teachings of the Koran and the traditional sayings of the Prophet Muhammad (peace be upon him and his family) . Sunna : The body of the Prophet Mohammed s words, deeds, and confirmations, 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

endnote

Refer to Kunouz ul-Hagaaig; AT . [Y] Refer to as-Sawaaig ul-Muhriga; 49 . [Y] The [Y] 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 $\mbox{\it Naathal}$, however , refers to a Jewish person who lived in that time . [۴] The shirt of Othman was bloodstained because he put it on when he was killed . [4] Some people deserted Ali bin Abi Talib (a) 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 . [9] Refer to Majmaa uz-Zawaaid; 4 : ١٣١ , Kunouz ul-Hagaaig; ١٨٨ , and Alisteeab; ۲ : ۴۵۷ . [۷] Refer to as-Sawaaiq ul-Muhriqa; ۹۳ and Majmaa uz-Zawaaid; ۹ : ۱۳۱ [A] Refer to Kunouz ul-Haqaaiq; ۹۲ [٩] Refer to as-Sawaaiq ul-Muhriqa; ٩۶ . [١٠] Refer to Kunouz ul-Haqaaiq; AT . [11] This narration is recorded in the following reference books At-Tarikh; at-Tabari v : ٣١٩-٢١ , Al-Kamil fit Tarikh; Ibn ul-Athir v : vv , As-Sirat un-Nabawiyya; al-Halabi (the Shafiite) v:rvv-r , Kenz ul-Ummal; al-Muttaqi (the Hanafite) , Mustadrak us-Sahihayn; Al-Hakim an-Nisapuri (the Shafiite) r: ١٣٣, Ad-Durr ul-Manthour; As-Suyoutti (the Shafiite) & : v4 , Al-Musnad; Ahmed bin Hanbal (the founder of Habalites) v : ١١١ , Al-Bidaya wan-Nihaya; Ibn Kuthair ٣ : ٣٩ , Tarikh; Abu al-Fidaa ١ : ١١٩ , Shawahid ut-Tanzil; Al-Hasakani ۱ : ۲۸۵ H . ۲۱۶ and ۲۱۸ , Tarikh Dimashq : the life account of Imam Ali bin Abi Talib; Ibn Asakir (the Shafiite) ۱: ۹۷-۱-۵ H . ۱۳۳-۴-, and Sharhu Nahj ul-Balagha; Ibn Abi al-Hadid (the Mutazilite) \r : ٢١٠ and ٢٩٩ . [١٦] Refer to Ath-Thareea; Sheikh Agha Buzurg at-Tehrani ۲۲ : ۲۲۵ No . ۱۷۲۹ [۱۳] Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۲۵۲-۴۲۰ H . ۵۷۶۲ 64Y. [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 . [16] Refer to Ath-Thareea; Sheikh Agha Buzurg at-Tehrani ۱۶: ۲۶۰ No . ۱۰۵۶ [۱۶] Refer to Ar-Rijal; An-Nejashi , ۲۶۱ H . ۶۸۴ [۱۷] 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 . [14] 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♦ . [١٩] Refer to Kamal ud-Din wa Tamam un-Ni ♦ ma; ۵·۳ H . ۳١ . [٢٠] Refer to al-Ghaybah; ۲۲ H . ۲۶۶ . [٢١] Refer to al-Kharaij wa al-Jara ♦ih; ٣: ١١٣٢ H . ٢٩9 . [٢٢] Refer to A ♦ lam ul-Wara : ٢٢٢ . [٢٣] Refer to Tabssirat ul Wali : H . ۵۶ . [۲۴] Refer to Muntakhab ul-Anwar il-Mudhee ♦ a : ۱۱۳ . [۲۵] Refer to Thaqib ul-Manaqib; ۲۷∙. [۲۶] 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 FIA A . H He compiled many books , such as At-Tawhid and Nafy ut-Tashbih . [YV] Refer to Ar-Rijal; an-Neiashi 1991 H . 9AF . [1A] Refer to Ar-Riial; an-Neiashi 1991 H . 9AF . [14] Istrabad is a famous town of Tabaristan . $[r\cdot]$ Jurjan is a famous city lying between Tabaristan and Khurasan . [٣١] Refer to Kamal ud-Din; ٢ (the introduction) . [٣١] Marwalruth and Sarakhs are two cities in Khurasan . [rr] 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 Samargand is a famous Uzbek city in east-central Uzbekistan . Faraghana is a city eastern Uzbekistan [46] Refer to al-Fihrest; Nav , H . 54a . [7a] Refer to Ar-Rijal; An-Nejashi , 44A , H . 1-64 . [75] Refer to Me�aalim ul-Ulemaa; 111 H . 1994 . [₹7] Refer to As-Saraa�ir; Y : ۵۲۹ . [₹٨] Refer to Ad-Diraya; v· . [r4] Some scholars ascribe this book to the father of Sheikh As-Saduq [$\mathfrak{F}\cdot$] This book is one of the four master reference books of Shia upon which the scholars

. depend totally and the jurisprudents extract the rulings About Ghaemiyeh center of computerized researches

Crusade for God's way with your wealth & souls; it's better for you, if you know!" (Holy" Quran, Taubah chapter, verse §1). Imam Reza (Peaces upon him) said: "God bless whoever revives our matter! ... He studies our sciences and teaches them to people; so if people know the virtues of our speeches, they will follow us..." ("Oyoon-o-Akhbaar-er-Reza", Shaikh Sadoogh, chapter ۲۸, ۱-۳-۷; "banaader-ol-Behaar",the deceased Faiz-ol-Islam, P.164). The establisher of "Ghaemiyeh center"- Isfahan- Iran: the late martyr "Ayatollah Shams-aabaadi" – God bless him – was one of the great clergies of this city, that was renowned for his infatuation with "The High Progeny of the Prophet" (Peaces upon them), particularly with His Maiesty Imam Reza (P.) & His Maiesty Imam Mahdi – the Lord of the time (God hasten his holy advent); and so, he established - with his view & insight - in the year ۱۳۴۰ A.H. (=۱۹۶۱) an establishment as a way which hasn't subsided never, but is going to be followed by others, forcefully & better every day. "Ghaemiyeh center of computerized researches" - Isfahan/Iran- has begun his activities from the year ١٣٨٥ A.H. (=٢٠٠٩) under the care & favor of His Excellency "Ayatollah Sayyed Hassan Imami" - Be prolonged his honor - with cooperation of a group composed of graduates from seminary & a few students of college & university, daily & nightly, in different fields: religious, cultural & scientific... Purposes: defense from Shi'ah limits & extending the



culture of "the Two Weights" (=Saqalain) (=The Holy Quran & the High-ranking Progeny of the Prophet – Peaces on them) & their theological sciences, fortifying youths motives for studying into religious subjects, replacing useful objects in stead of hollow senseless blue-tooth objects into cell-phones & computerized devices, establishing the vast & extensive cultural area based on Ouran & the High Progeny (P.) knowledge - in order to publish sciences, servicing researchers & theological students, extending reading culture & enriching free-times of lovers of Islamic sciences soft-wares, presenting necessary sources to facilitate removing obscurities & dispelling doubts rumored in the society, etc... - Including Social Justice: that which may be extended progressively by the modern devices; in addition to being possible to accelerate presenting facilities – around the country – and publishing Islamic\Iranian culture – around the world – from different direction. - Some of the vast activities of the center: A) Print & publish tens of books, brochures, monthlies, with celebrating Reading Matches. B) Produce hundreds of research soft-wares, able to run in the computer & cell-phones. C) Produce Threedimensional Exhibitions, Panorama, Animations &... Religious or touring Places, etc... D) Establish the web-site: www.Ghaemiyeh.com & other sites. E) Make product demos, lectures &... for exhibiting in satellite networks F) Launch & Support scientifically religious, moral, theological questions; Tel: \cdots 4.4-۳۱۱-۲۳۵-۵۲F G) Plan the automatic & handheld system of Blue-tooth, Web-Kiosk, & SMS H) Honorary Cooperation with tens centers natural & legal, such as: the houses of Authorities, seminaries, universities, religion places as like "Jamkaraan" mosque. I) Celebrate conferences, and carry out Preschool plan, particular to children & adolescents participant in the meeting. 3) Celebrate Common Educational Courses & Instructor Training Periods (in person & virtual) length of a year. Central Office: "Ghaemiyeh" building / "Masjed Sayyed" avenue / between "Panje Ramadan" street & "Vafa'ei" crossroads / Isfahan / Iran Establishment Date: איז A.H. (=T-+9) Registration No.: TTVT National ID: 1-A9-10T-19 Web-Site: www.ghaemiyeh.com Email: Info@ghaemiyeh.com Internet Store: www.eslamshop.com Tel: ••٩٨-٣١١- יים אי- יי Fax: ..٩٨-٣١١-٢٣٥٧-٢٢ Tehran Office: ..٩٨-٢١-٨٣١٨٧٢٢ Business & Sales: ..٩٨-٩١٣-٢.....٩ Users Affairs: ۱۹۸۰–۲۱۱۰–۲۳۳۳۰۴۵ Important Point: The current budget of this center, is from donations, popular, non-profitably, non-governmental, gathered by a group of benefactors, but it doesn't answer for the ever-increasing & large quantity of the current religious & scientific affairs and cultural development projects; so, this center trusts the main owner of this house (Ghaemiyeh) and additionally, it hopes The God's Reminder: Imam Mahdi "Ghaa'em" (May God hasten his glad advent) to make successful all - each one his ability – in this great project; God-willing: & God is the owner of success



