

Center of Computer

Researches



Ghaemiyeh

Isfahan



WWW. Ghaemiyeh.com
WWW. Ghaemiyeh.org
WWW. Ghaemiyeh.net
WWW. Ghaemiyeh.ir



SHEIKH AS-SADUQ

AL-MAWAAIZH

SIFAT USH-SHIA

& FADHAAIL USH-SHIA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SHEIKH SADUQ : AL-MAWAAIZH , SIFAAT -o- SH-SHIAh & FADHAAIL -o- SH-SHIAh

:Writer

Sheikh Saduq

:Published in print

Ansariyan

:Digital Publisher

Ghaemiyeh center of computerized researches

Contents

٥	.....	Contents
١٣	.....	SHEIKH AS-SADUQ AL-MAWAAIZH , SIFAT USH-SHIA FADHAAIL USH-SHIA
١٣	.....	THE PUBLISHERS WORD
١٤	.....	THE REVISERS WORD
١٤	.....	part ١
١٩	.....	part ٢
٢٤	.....	THE REVISION
٢٨	.....	BIOGRAPHY OF THE COMPILER
٢٨	.....	Name and Lineage
٢٩	.....	Birth and Early Life
٣٣	.....	Scholastic Journeys
٣٦	.....	Scholastic State and the Scholars ♦ Opinions
٣٨	.....	Teachers and Students
٣٩	.....	His Works
٤٠	.....	His Death
٤١	.....	SHEIKH AS-SADUQ ♦S AL-MAWAAIZH HE SERMONS
٤١	.....	♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦
٤٣	(♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦) ♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦ (♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦) ♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦	
٤٣	.....	١
٤٩	.....	٢
٥٣	.....	٣
٥٨	.....	٤
٦٥	.....	٥
٧٢	.....	٦
٧٧	.....	٧
٨٣	.....	٨

189 ----- 9

195 ----- 10

103 ----- 11

104 ----- 

104 ----- 

105 ----- 

105 ----- 

105 ----- 1

112 ----- 2

116 ----- 

116 ----- 1

121 ----- 2

127 ----- 3

131 ----- 

133 ----- 

140 ----- 

146 ----- 

146 ----- 1

153 ----- 2

158 ----- 3

163 ----- 4

169 ----- 5

174 ----- 6

178 ----- 7

184 ----- 8

189 ----- 9

195 ----- 10

٢٠١	١١
٢٠٦	١٢
٢١٢	١٣
٢١٨	١٤
٢٢٢	ENDNOTES
٢٢٢	٢٥ -١
٢٢٥	٤٨ -٢٦
٢٣٠	٧٠ -٤٩
٢٣٥	٩٥ -٧١
٢٣٩	٩٦-١٢٠
٢٤٤	١٤٦ -١٢١
٢٤٩	١٧٤ -١٤٧
٢٥٣	١٩٤ -١٧٥
٢٥٨	INDEXES OF THE BOOK
٢٥٨	INDEX OF THE QURANIC TEXTS . ١
٢٦٠	INDEX OF THE NARRATIONS . ٢
٢٦٠	part ١
٢٦٥	part ٢
٢٧٠	part ٣
٢٧٣	part ٤
٢٧٧	part ٥
٢٨٢	part ٦
٢٨٧	INDEX OF THE NAMES OF THE SINLESS . ٣
٢٨٩	INDEX OF PROPER NAMES . ٤
٢٨٩	A
٢٩٤	B-Z
٢٩٩	(SHEIKH AS-SADUQ'S SIFAT USH-SHIA (THE QUALITIES OF THE SHIA

۳۰۰ (۱)

۳۰۱ (۳) ♦ (۲)

۳۰۲ (۵) ♦ (۴)

۳۰۵ (۶)

۳۰۶ (۸) ♦ (۷)

۳۰۸ (۹)

۳۱۱ (۱۱) ♦ (۱۰)

۳۱۲ (۱۳) ♦ (۱۲)

۳۱۳ (۱۴)

۳۱۵ (۱۵)

۳۱۷ (۱۷) ♦ (۱۶)

۳۱۹ (۱۸)

۳۲۰ (۱۹)

۳۲۱ (۲۰)

۳۲۳ (۲۱)

۳۲۴ (۲۲)

۳۲۷ (۲۳)

۳۲۷ (۲۵) ♦ (۲۴)

۳۳۱ (۲۷) ♦ (۲۶)

۳۳۲ (۲۸)

۳۳۴ (۳۰) ♦ (۲۹)

۳۳۶ (۳۱)

۳۳۸ (۳۳) ♦ (۳۲)

۳۳۹ (۳۴)

۳۴۱ (۳۵)

۳۴۱ ۱

۳۵۵ ----- (۳۷) ◆ (۳۶)

۳۵۷ ----- (۳۸)

۳۵۹ ----- (۳۹)

۳۶۱ ----- (۴۰)

۳۶۳ ----- (۴۲) ◆ (۴۱)

۳۶۷ ----- (۴۴) ◆ (۴۳)

۳۶۹ ----- (۴۷) ◆ (۴۶) ◆ (۴۵)

۳۷۱ ----- (۴۹) ◆ (۴۸)

۳۷۳ ----- (۵۲) ◆ (۵۱) ◆ (۵۰)

۳۷۴ ----- (۵۴) ◆ (۵۳)

۳۷۷ ----- (۵۵)

۳۷۷ ----- (۵۶)

۳۷۹ ----- (۵۷)

۳۸۱ ----- (۵۹) ◆ (۵۸)

۳۸۲ ----- (۶۱) ◆ (۶۰)

۳۸۵ ----- (۶۲)

۳۸۶ ----- (۶۳)

۳۹۴ ----- (۶۴)

۳۹۵ ----- (۶۵)

۳۹۷ ----- (۶۶)

۴۰۰ ----- (۶۷)

۴۰۱ ----- (۶۸)

۴۰۴ ----- (۶۹)

۴۰۵ ----- (۷۰)

۴۰۵ ----- (۷۱)

۴۰۷ ----- ENDNOTES

۴۰۷	۲۹ - ۱
۴۱۱	۳۰ - ۶۰
۴۱۵	۸۳ - ۶۱
۴۱۹	INDEXES OF THE BOOK
۴۱۹	INDEX OF THE QURANIC TEXTS . ۱
۴۱۹	INDEX OF THE NARRATIONS . ۲
۴۲۵	INDEX OF THE NAMES OF THE SINLESS . ۳
۴۲۷	INDEX OF PROPER NAMES . ۴
۴۳۶	(SHEIKH AS-SADUQ ♦ S FADHAAIL USH-SHIA (THE MERITS OF THE SHIA
۴۳۶	explanation
۴۳۷	(۱)
۴۴۲	(۲)
۴۴۴	(۳)
۴۴۴	(۵) ♦ (۴)
۴۴۶	(۶)
۴۴۷	(۷)
۴۴۹	(۸)
۴۵۵	(۱۰) ♦ (۹)
۴۵۷	(۱۱)
۴۵۹	(۱۲)
۴۶۱	(۱۳)
۴۶۲	(۱۵) ♦ (۱۴)
۴۶۳	(۱۷) ♦ (۱۶)
۴۶۳	۱
۴۷۱	۲
۴۷۶	(۱۸)
۴۷۶	۱

۴۸۸ ----- (۱۹)

۴۸۹ ----- (۲۱) ◆ (۲۰)

۴۹۰ ----- (۲۲)

۴۹۲ ----- (۲۳)

۴۹۵ ----- (۲۴)

۴۹۷ ----- (۲۵)

۴۹۹ ----- (۲۶)

۵۰۰ ----- (۲۷)

۵۰۱ ----- (۲۸)

۵۰۳ ----- (۲۹)

۵۰۴ ----- (۳۰)

۵۰۵ ----- (۳۱)

۵۰۶ ----- (۳۳) ◆ (۳۲)

۵۰۷ ----- (۳۵) ◆ (۳۴)

۵۰۸ ----- (۳۶)

۵۱۱ ----- (۳۷)

۵۱۴ ----- (۳۸)

۵۱۴ ----- (۳۹)

۵۱۷ ----- (۴۱) ◆ (۴۰)

۵۱۹ ----- (۴۲)

۵۱۹ ----- (۴۳)

۵۲۲ ----- (۴۴)

۵۲۳ ----- (۴۵)

۵۲۴ ----- ENDNOTES

۵۲۴ ----- ۲۵ -۱

۵۳۱ ----- ۲۶-۶۰

۵۳۸ ----- INDEX OF THE QURANIC TEXTS . ۱

۵۳۹ ----- INDEX OF THE NARRATIONS . ۲

۵۴۵ ----- INDEX OF THE NAMES OF THE SINLESS . ۳

۵۴۷ ----- INDEX OF PROPER NAMES . ۴

۵۵۴ ----- ISLAMIC TERMS

۵۵۸ ----- endnote

۵۶۳ ----- About center

In the Name of Allah , the Compassionate , the Merciful

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

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

[The Shia of Ali will be the true winners . [1

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

These three books namely , al-Mawaaizh , Sifat ush-Shia , and Fadhaa ♦ il ush-Shia ♦ that are at the hands of the dear reader

are indeed precious moral gems presented to the adherents of the Prophet's household . They are the works of the master Sheikh as-Saduq , Allah have mercy upon him , who compiled them in different times

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

In addition to the original texts of the books , most of the information , notes , and comments that the reviser has added are translated for the purpose of expanding the scope of information and making the contents more understandable and more accessible to all . Furthermore , a brief biography of the compiler Sheikh as-Saduq (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 guide to the human perfection and we implore to Allah , Exalted is He , to grant us success to keep on offering the dear readers with the valuable gems of the Islamic heritage

ANSARIYAN PUBLICATIONS , ٢٠٠١

THE REVISERS WORD

part ١

All praise is

due to Allah , the lord of the worlds . All blessings and peace be upon Mohammed and his family the pure and immaculate . All mercy and content be upon all their adorers and adherents . The content of Allah be upon the Prophet's companions who honestly followed him . It is well known that Shiism , as a sect and belief , was not the fruit of the political circumstances that took place after the death of the glorious Prophet (s) when some people usurped the leadership from its legal master in the Saqifa of the Banu Saaida . It was also not the product of the political circumstances that came about during the reign of Imam Ali (a) when the Prophet's widow (Aisha) mutinied , calling for the revenge on those who shed the blood of the killed caliph after she had provoked all people against that very killed caliph in his lifetime , and history has kept her famous call , Kill Naathat[۳] , 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[۴] and calling for the revenge on his killers . That event , however , was the reason beyond the founding of the Khawarij[۵] one of whose members killed Amir ul-Mu'minin (a) while he was offering a prayer in his mihrab

Shiism , too , is not the product of the political circumstances that the Muslims had to encounter

after the savage massacre of Karbala , which was committed against the Prophet ﷺ's household (a) at the hands of the Umayyad ruling authorities

It is quite true that Shiism was not the product of any of the previous circumstances , as some please to say . Shiism came to light and appeared on the theater of the political and religious life since the first sparks of the Islamic history . The embracers of Shiism raised the slogan of the love and loyalty to the Prophet ﷺ'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 ﷺ Amir ul-Mu'minin , the head of the religion , the leader of the white-headed honorables , the husband of the pure lady , the father of the two grandsons (of the Prophet) al-Hasan and al-Hussein ﷺ 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 . [٤

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 . [٥

[On the Day of Resurrection , Ali and his Shia will be the winners . [٦

O Ali , Allah has forgiven you , your progeny , your sons , your household , your Shia , [and the adorers of your Shia . [٧

[The Shia of Ali will be the true winners . [٨

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

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

After the revelation of the Verse , ♦And warn your nearest relations , ♦ the Prophet (s) summoned me and said : ♦O Ali , Allah had ordered me to warn my near relatives , but I was unable to bear this order because I knew that they would show me . detestable things if I would approach such a matter with them

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

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

When the Prophet (s) tried to speak , Abu Lahab

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

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

part ۲

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

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

They all kept silent except

me . I said , while I was the youngest among them , ﴿O the Prophet of Allah , I will be
. your supporter in this matter . ﴿ I repeated this statement three times

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

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

A deep look in this holy hadith proves that the Prophet (s) asked his near relatives ,
according to the order of Allah , to confess of the oneness of Allah the Exalted and his
divine mission , and then ordered them to listen to and obey his brother , successor ,
and representative Ali bin Abi Talib , 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 those who claim being Shia to say that ? they cherish us; the Prophet's household

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

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

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

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

. with righteousness and appositeness

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

Mahmoud al-Badri , ٢٠٠٠

THE REVISION

Al-Mawaaizh (١)

Al-Mawaaizh (The Sermons) is the first book in this collection . In ١٣٩٢ A . H . , it was first printed , with its Persian translation of Azizullah Attaridi , in reliance on the only documentary copy that is found in the Library of An-Nassiriyya in Lakanhu , India . Mr . Attaridi mentioned that he had found that copy during his journey to India in ١٣٨٦ A . H . He also added that the copier chose the title Sheikh As-Saduq's Al-La'aali al-Ghawali The Dear Pearls- for the copy that carried the same title in the indexes of . that library

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

This copy seems to be the only available one that was handwritten in ١٢٣٥ 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 , ١٢٣٥ 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-Saduq (r) stated that he compiled a book titled al-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

Sifat ush-Shia (٢)

: 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-Majlisi♦s Bihar ul-Anwar , Al-Hurr Al-Aamili♦s
Wassail ush-Shia , and Al-Mustadrak♦all these reference books quoted from Sifat
ush-Shia . In Tehran , there is a copy of this book , which

is handwritten with an old and big script , is found with the Doctor . Other copies are found with Mr . Al-Urdubadi in Najaf and the Library of At-Tehrani in Samarra that is written by our Sheikh an-Nuri and , now , kept by his grandson Mirza Ali Behzadi in . Tehran . The book titled Fadhaa il ush-Shia is within this copy

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

The first copy is documentary and stored in Fayziyya School within Group : ١٧٦٤ No . ٤ .

: It is a clear copy , which is ended with the following paragraph

This is the end of the book titled Sifat ush-Shia and compiled by Sheikh as-Saduq il
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 il on the seventh of il . Shawal , ١٢٧١ A . H

The second is the copy that is found in the Library of At-Tehrani of Samarra to which it was referred in the book title Ath-Thareea . This copy was printed in Najaf by Allama Najmuddin ash-Sharif al-Askari in ١٣٨٠ A . H . il ١٩٥٨ 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 il scholar Sheikh

Mirza Mohammed ash-Sharif al-Askari (of Tehran) in Samarra at the night of Saturday , the twenty-first of Thu I-Qa da . Allah may bless Mohammed and his [immaculate family . [۱۴

Fadhaail ush-Shia (۳)

: 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 Wassail ash-Shia , he states the previous fact . The two books , now , are found in Isfahan and Mashhad at the hands of Sheikh Hussein (al-Muqqaddas al-Mashhadi) . Mirza Mohammed at-Tehrani took these copies to put them in his library in Samarra .

[۱۵

: 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-Marashi 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 Fadhaail 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 , ١٣٨٠ . 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 . [۱۶

Birth and Early Life

Sheikh As-Saduq was born in Qum . Although it was impossible to define the very year
in which he was born , it is well known that he was born after the death of Mohammed
bin Othman al-Omari (the second representative) , [۱۷] which was in the year ۳۰۵ A . H .
That was the opening year of the representation of Abu al-Qasim al-Hussein bin
. Rawh (the third representative) , who died in ۳۲۶ 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[۱۸] to pray to Allah for giving him a male
. baby

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

. many boys would come after that baby

Abu Ja'far Mohammed bin Ali al-Aswad said) After a period , Ali bin al-Hussein was)
[given Mohammed (i . e . As-Saduq) followed by many other boys . [۱۹

(Another Narrative)

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

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

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

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

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

Abu Ja'far bin

Babawayh commented : As he noticed me attending the classes of our master Mohammed bin al-Hussein bin al-Waleed frequently while I was interested in recording and retaining the items of knowledge , Abu Ja'far Mohammed bin Ali al-Aswad used to say to me , It is not strange for you to have such an insistent desire for learning since you came to this world by the supplication of the Imam , peace be upon him . [۲۰]

Ar-Rawandi , in his al-Kharaaj , related the like of the previous narrative , yet brief . [۲۱] Besides , At-Tabirsi , in his book titled Aalam ul-Wara [۲۲] , Sayyid Hashim al-Bahrani , in his Tabssirat ul-Wali [۲۳] , and Sayyid Ali bin Abdul-Karim An-Najafi , in his Muntakhab ul-Anwar il-Mudhee'a [۲۴] , referred to the same narrative

Imaduddin Mohammed bin Ali At-Tusi , in his Thaqib ul-Manaqib , [۲۵] referred to a part of that narrative

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

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

, Hence

[Abu Ja'far and Abu Abdullah[۲۶], whose mother was a bondswoman, were born. [۲۷

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-Qasim al-Hussein bin Rawh and asked him some questions etc . . Hence , Sheikh As-Saduq was born in about ۳۰۶ 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 . ﴿[۲۸

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

Ahmed bin Ja'far bin Mohammed bin Zaid bin Ali as well as many others whose sessions and lectures were frequently attended by Sheikh As-Saduq

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

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

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

Scholastic Journeys

Not only was the intention of Sheikh As-Saduq to suffice with receiving knowledge from the master scholars of his town, but also it rose higher to encourage him to travel and emigrate far away from his hometown for seeking studies and knowledge. In the beginning, he traveled to the city of Ray to answer the summons of Rukn ad-Dawla al-Buwayhi (the Buyid), who died in 366 A.H. There, Sheikh As-Saduq met the scholars of that city, such like Sheikh Abu al-Hasan Mohammed bin Ahmed

bin Ali bin Asad al-Asadi whose famous nickname is Abu Jurada al-Barda ؓ . That was in ٣٤٧ A . H . He also met Ya ؓ qoub bin Yousuf bin Ya ؓ qoub , Ahmed bin Mohammed bin As-Saqr As-Sa ؓ igh al-Adl (the decent) , Abu Ali Ahmed bin al-Hasan al-Qattan . and many others

He then traveled to the city of Khurasan for the visitation of the Holy Shrine of Imam . Ar-Ridha (a) in ٣٥٢ A . H . After that , he returned to the city of Ray

In ٣٦٧ 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 ٣٦٨ A . H . , he passed by the cities of Istrabad[٢٩] and Jurjan[٣٠] where he attended the lectures of Sheikh Abu al-Hasan Mohammed bin al-Qasim Alistrabadi ؓ the famous exegeisist (of the Holy Quran) and orator . He also attended the classes of Sheikh Abu Mohammed al-Qasim bin Mohammed Alistrabadi , Sheikh Abu Mohammed Abdous bin Ali bin al-Abbas al- . Jurjani , and Sheikh Mohammed bin Ali Alistrabadi

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

: About this residence , he said

After I had satisfied my wishes for the visitation of Imam Ali bin Musa Ar-Ridha (a) I ؓ was back in Nisapur where I resided . I found that the majority of the Shia there , who

were frequently referring to me , were perplexed by the Invisibility ❖Ghaybah- and doubted the matter of al-Qa❖im , 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 . ❖[۳۱]

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

As he passed by the cities of Marwalruth and Sarakhs[۳۲] , 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 ۳۵۲ and ۳۵۵ 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 ۳۵۴ 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[۳۳] and others

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

Scholastic State and the Scholars ❖ **Opinions**

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

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

Mohammed bin Ali bin al-Hussein bin Musa bin Babawayh al-Qummi is the lofty master . His surname is Abu Ja ❖ far . He was so admirable , good narrator of hadith , skillful knowing of men , and bright criticizer

of narrations . Besides , he was such distinct relater and encyclopedic that no one of the people of Qum could attain his rank . He had written about three hundred books .

[[٣٤

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

Abu Ja'far al-Qummi who resided in Ray was our Sheikh and master jurisprudent .

[He was the representative of the sect (of Shiism) in Khurasan . [٣٥

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

: Saduq

[He was the best of the scholars of Qum . He wrote about three hundred books . [٣٦

: 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 . [٣٧

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

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-Nuḥman At-Talḥakbari whose nickname is Sheikh al-Mufid , the trustworthy Sheikh Ali bin Ahmed bin al-Abbas (father of Sheikh An-Nejashi) , Sheikh Abu al-Hasan Mohammed bin Ahmed bin Ali bin Shathan al-Qummi , Sayyid al-Murtedha Alam ul-Huda , and many others that we could not mention their names in details . To have more information about such names , it is recommendable to refer to the many books that discussed this topic and from which we excerpted this brief . biography

His Works

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

Aliḥtiqadat

al-Amali

Thawab ul-Aḥmaal

al-Khissal

Sifat ush-Shia

Iqab ul-Aḥmaal

Ilal ush-Sharaayi

Uyounu Akhbar ir-Reza

Fadhaaḥil ul-Ashḥur ith-Thalatha

Fadhaaḥil ush-Shiḥa

Kamal ud-Din wa Tamam un-Niḥma

[Mussadaqat ul-Ikhwān] ٣٩

Meaani al-Akhbar

al-Muqannaa fi al-Fiqh

[Men La Yahdhuruh al-Faqih]

al-Mawaaizh

. al-Hidayatu fi al-Fiqh

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

His Death

Sheikh As-Saduq died in ٣٨١ 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 ١٢٣٨ A . H . , Sultan Fat h Ali Shah the Qajar reconstructed that holy shrine . after the spread of the news of the good charismata that had been seen there

Al-Khawansari , in his Ar-Rawdhat , al-Mamuqani , in his Tanqeeh ul-Maqaal , and other scholars mentioned a number of charismata of Sheikh As-Saduq (after his death) occurred in his blessed shrine . In the year ١٢٣٨ A . H . , a fissure occurred to the shrine due to the heavy rain . When some people entered inside

the shrine for chasing the source of that fissure , they could reach the gutter in which Sheikh As-Saduq was buried . They found that his dead body was laid out while the genitals were covered . It was very sound and handsome . On the nails of the body , they could notice the signs of dye , while on the limbs , there were old threads of the . torn coffin

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

SHEIKH AS-SADUQ'S AL-MAWAAIZH HE SERMONS



Arabic text rendered in black diamond symbols, organized into approximately 24 lines. Some characters are replaced by square boxes, likely representing missing or obscured text.

Introduction of the Compiler

All praise is due to the true Master and Deserver of all praise . Honorable blessings and peace be upon the honorable being^h Mohammed the seal of the great prophets

and messengers of Allah and his immaculate daughter and noble sinless successors .
So then , these are dear pearls and bright jewels . They are commandments that
were produced by the head of

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

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

O Ali , he who does not provide a proper will in his final hours is suffering a defect in his [personality and will be deprived of the right of Intercession . [۴۲

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

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

O Ali , the vilest of my people are those whom people respect for avoiding their [evildoings . [۴۳

. O Ali , the vilest people are those who sold their lives to come with their worldly lives

.....

.....

.....

.....

. 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2

2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2

. 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2

2 2 2 2 2 2 2 2 : 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2

2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 : 2 2 2

. 2 2 2

Those who sold



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 . [٤٤

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 . [٤٥



. You should not respect or honor him who did not respect and honor you

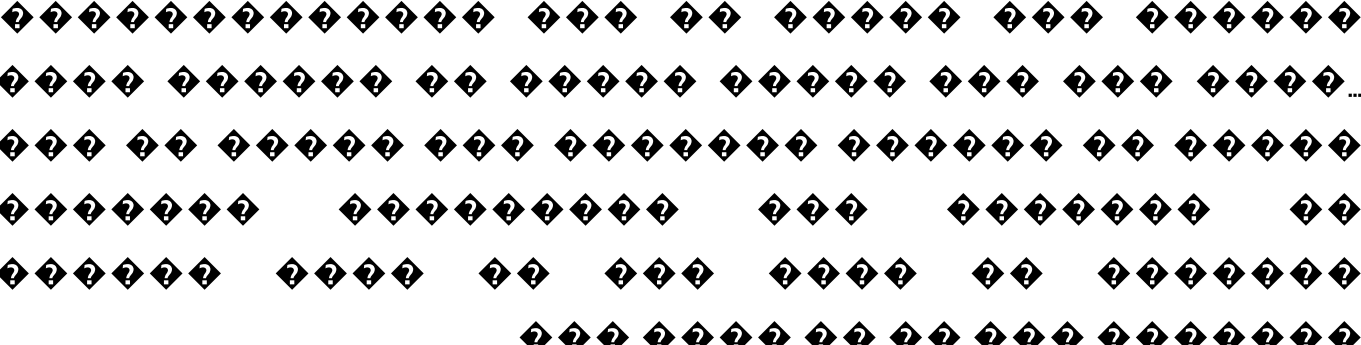
O Ali , the (faithful) believer should enjoy eight characters : he should be venerable in
 shaking situations , steadfast against misfortunes , thankful in luxury , satisfied with
 what Allah has decided for him , avoid oppressing the enemies , avoid overtaxing the
 associates

. should fatigue his body , and make people feel glad with him ,

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


. O Ali , eight classes of people should blame no one but themselves if they are insulted



... 



. 



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 mean ones , he who intrudes himself in a secret matter of two persons , he who mocks at the rulers , he who sits himself in an improper place , and he who . speaks to him who does not listen to him

O Ali , for every obscene , indecent

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

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

O Ali , do not joke lest , you will lose respect , and do not tell untruths; lest , you will
. lose illumination

..... :
.....

.....
.....

..... :
.....
..... ■
..... ■

.....
.....

.....
..... :
.....

Beware of two characters : indolence and laziness , for if you are indolent , you will not
. stand the right and if you are lazy , you will not fulfill the right properly

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

O Ali , four matters are the quickest in punishment : to recompense the favor with
mistreatment , to trespass him who does not show hostility , to break the faith of the
party who keeps

up his faith , and to rupture the relations with the relatives who regard you properly

O Ali , rest will depart him 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 , and four are ethical

... : ...
.

:
□
.

... :
.

...
: □
.
.

The four obligatory characters are to know what to eat , begin with bismillahirrahmanirraheem (In the Name of Allah , the Compassionate , the Merciful) , thank , and satisfy (yourself with the food) . The four recommendable characters are to rely on the left leg , eat with three fingers , eat from only what is before you , and suck the fingers . The four ethical characters are to make the bite as small as possible , , chew the food properly , avoid looking in people's faces , and wash the hands

O Ali , Allah created Paradise from two adobes : golden and silver . He created the walls from

corundum , the ceiling from aquamarine , the pebbles from pearl , and the dust from saffron and odorous musk . Then Allah ordered it to speak; hence , Paradise said :
 ♦ There is no god but Allah the Everlasting the Eternal . He who enters me will be
 ♦ . surely happy

♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ : ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦
 ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦
 ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦
 . ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦

♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦
 ... ♦ ♦ ♦ ♦ ♦ ♦ □ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ... ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ : ♦ ♦ ♦ ♦
 ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ... ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ... ♦ ♦ ♦ ♦
 ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ... ♦ ♦ ♦ ♦ ♦ ♦
 ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ... ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ...
 . ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦

□ ♦ ♦ ♦ ♦ ♦ ♦ ♦ : ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦
 ♦ ♦ ♦ ♦ □ ♦ ♦ ♦ ♦ □ ♦ ♦ ♦ ♦ ♦ ; ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ , ♦ ♦ ♦ ♦ ♦ ♦
 ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ □ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦
 . ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ...

Allah , the Exalted , then 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 Qadarites[٤٨] ♦ 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 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

۳

...
...
...

...
...
...

...
...
...

...
...
...
...

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

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

O Ali , employ four before the falling of four : employ your youth before old age comes
upon you , employ your health

before ailment comes upon you , employ your wealth before poverty comes upon you
. , and employ your life before death comes upon you

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



Allah also disliked (for people) 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 a house) without a fence and said



.....

.....

..... □

.....

.....

.....

.....

..... :

.....

.....

.....

.....

.....

No responsibility is taken of those who sleep on a surface (of a house) without a fence .

. He disliked for men to sleep alone in a house

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

He disliked 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 . [٤٩][٥٠]

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

?? ???? ?? ???? ???? ???? ???? ???? ????
. ???? ???? ???? ???? ?

. ???? ???? ???? ???? ???? ???? ???? ???? ???? ?

. ???? ???? ???? ???? ???? ???? ???? ???? ???? ?

?? ???? ???? ???? ???? ???? ???? ???? ???? ????
. ???? ???? ???? ???? ?

. ???? ???? ???? ???? ???? ???? ???? ???? ???? ?

?? ???? ???? ???? ???? ???? ???? ???? ???? ?

.....
.....
:

. (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

f

.....
.....
.....
.....
.....

.....
.....
.....

.....
.....
.....
.....

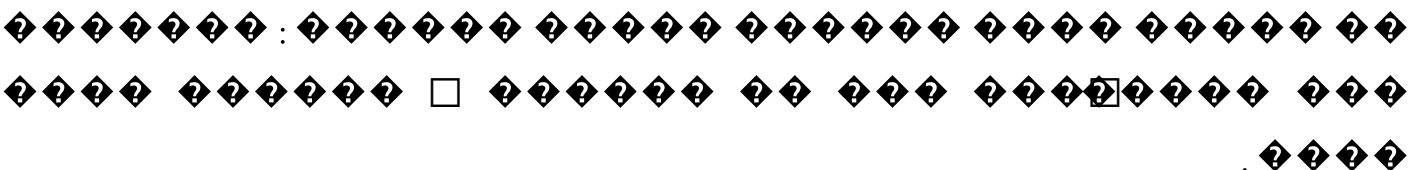
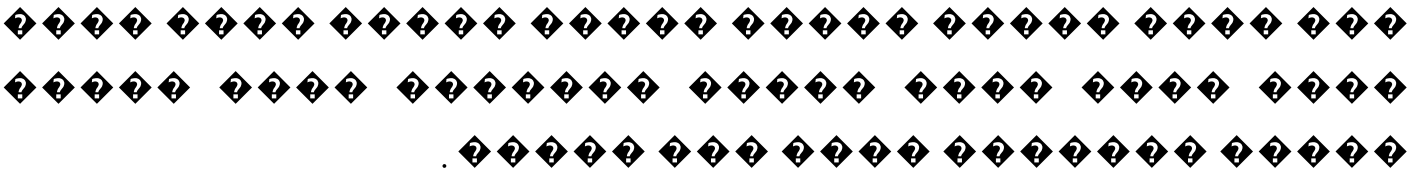
The fugitive slaves until they return to their masters , the recalcitrant wives whose
 , husbands are angry at them , those who refrain from defraying the zakat

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 . [٥١

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

O Ali , the reality of faith and the portals of Paradise are perfect and opened for those
: who enjoy seven characters



To perform the (ritual) ablution properly , offer the prayers perfectly , defray the
zakat , suppress the anger , control the tongue , seek Allah's forgiveness for the sin ,
and advise for the

. sake of (following) the Prophet's household

O Ali , Allah curse three 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's
. wife , and reconciliation between two parties

: O Ali , sitting with three ones deadens the heart

.....
.....
.....

..... :
..... ■
.....

..... :
... ..
.....

..... :
.....
.....

..... :
.....

. (To sit with the mean and the rich and to talk with women (excessively

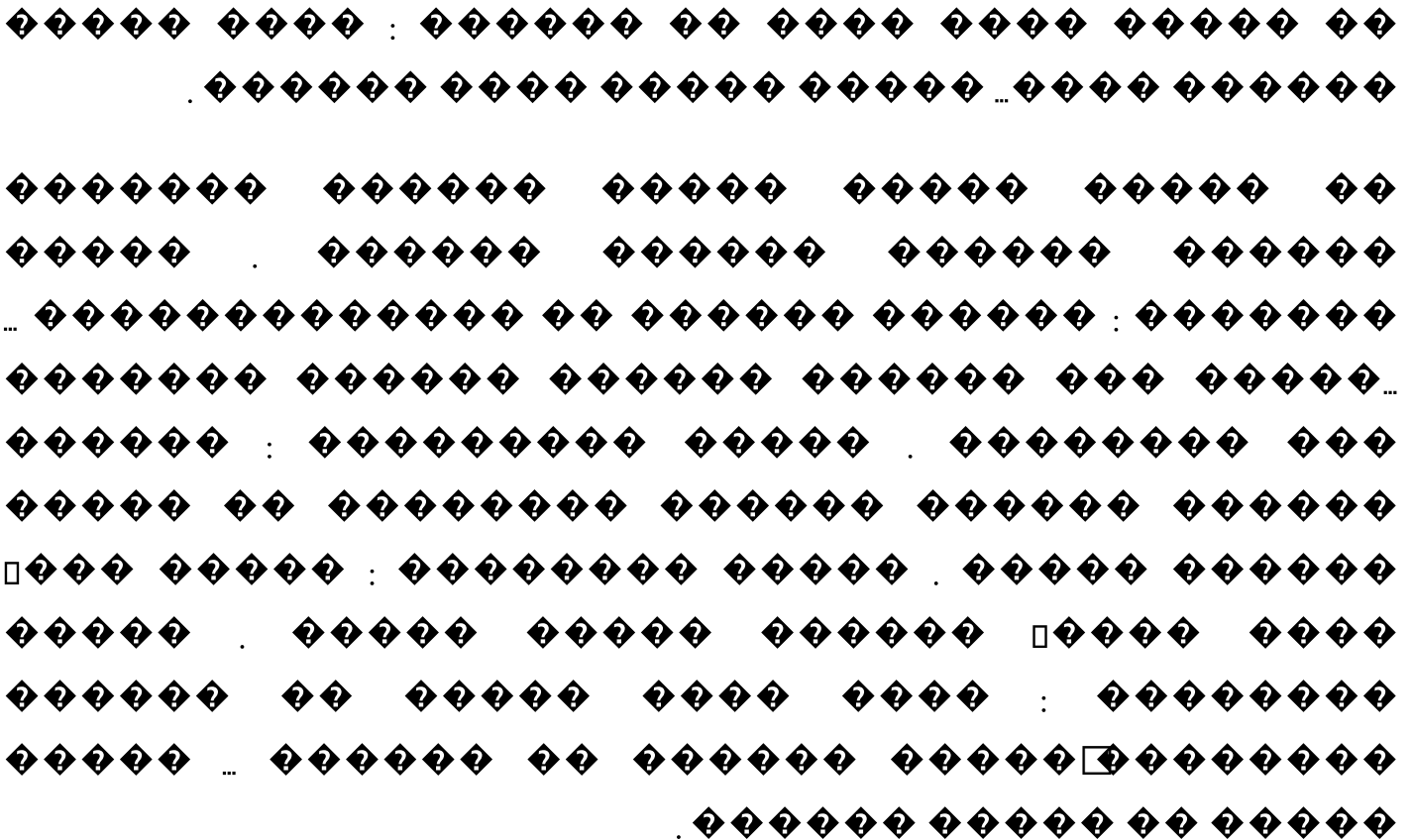
O Ali , within the realities of faith is to spend in times of hardship , treat people fairly ,
. and offer knowledge to the learners

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



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

six miles for the sake of supporting the oppressed , and keep on seeking Allah's forgiveness

O Ali , the (faithful) believer enjoys three characters : he offers prayers , pays the zakat , and fasts

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

... :

: :

: : .

: :

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) , 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 sour apples , to eat coriander and cheese , to
eat remainders of mice , to recite

. the sight of Allah is the most pious

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

.....

.....

.....

.....

.....

.....

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

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

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

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

O Ali , Allah revealed to this world : ﴿Serve him who will serve Me and disturb him
[who will serve you . ﴿[٥٦

O Ali , Allah will

not give any atheist or hypocrite a single drink of water of this world if it equals for
. Him the amount of a mosquito's wing



.....
.....
.....

.....

.....
.....
.....
.....

.....
.....

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

. O Ali , the 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 sheep]

. I will answer

.....
.....
.....
.....

.....
.....
.....
.....

.....
.....
.....
.....

O Ali , it is not obligatory upon women to attend the Friday and collective prayers ,
recite the azan or iqama , 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

.....
.....

.....

.....

.....

.....

.....

.....

.....

O Ali , Islam is naked; pudency is its dress , gravity is its ornament , righteous deed is its personality , and piety is its support

Everything has its basis; the basis of Islam is to cherish us the Prophet's household

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

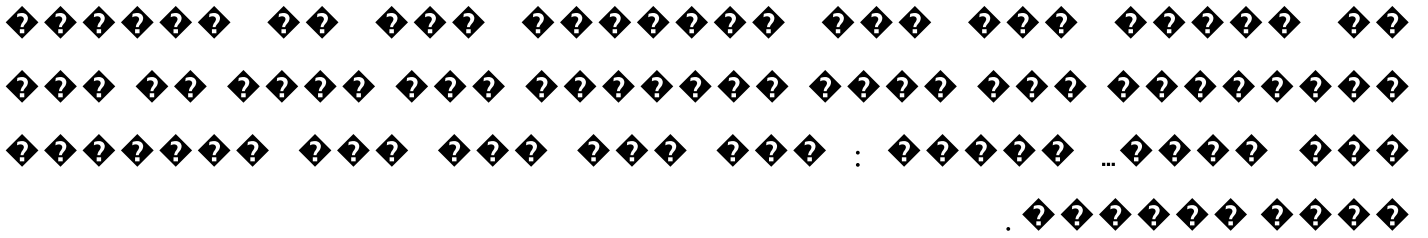
O Ali , if evil omen is found in something , it will definitely be found in women's tongues

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

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

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

.....



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 ?

(۹ : ۱۹)

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

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

.....

.....

.....

.....

O Ali , the people of the most admirable faith and the greatest conviction are those who will live in the last of

time : they did not catch (the time) of the Prophet (s) and were not given an opportunity to meet the Representative of Allah; yet , they believed while they did not . see anything

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

O Ali , do not offer prayers while you wear a skin of an animal whose milk is unlawful to drink or a skin of an animal whose meat is unlawful to eat . Do not offer prayers in [Thatul-Jaysh , Thatus-Salassil , and Dhajnan . [58

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

❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖
. ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖

. ❖ ❖ ❖ ❖ ❖ ❖ ... ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖

□ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ □ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ...
❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖
. ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖

. ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖

. ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖

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

O Ali , it is

. unacceptable to offer fruits or treasure[٥٩] 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

٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢

٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢

. ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢

٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢

٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ... ٢ ٢ ٢ ٢

٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢

. ٢ ٢ ٢ ٢ ٢

٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢

٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢

. ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢

٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ : ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢

. ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢

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

O Ali , two rak'as of the knowledgeable is

. better than one thousand rak'as of the (unknowing) worshipper

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

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

O Ali , fornication causes six bad consequences; three are in this world and the others . are in the world to come

.....

.....

.....

.....

Regarding the three of this world , it takes away the brightness , hastens the perdition , and stops the sustenance . Regarding the three that are in the world to come , it causes hard judgment , dissatisfaction of the Beneficent Allah , and immortality in the . (fire (of Hell

O Ali , usury is of seventy parts the (punishment of the) easiest of which is as same (punishment) as perpetrating incest with

.one's mother inside the Holy House of Allah

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

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



.....
.....) :
.....
.....
.....
.....
.....
.....
.....

.....
.....) :
.....
.....
.....
.....
.....

.....
.....
.....

O Ali , those who neglect to defray the zakat will ask Allah to take them back to the
. world

They are the intendeds in Allah's saying : When death approaches one of them , he says , Lord , send me back again so that perhaps I shall act righteously for the rest of my life . Although he will say so but his wish will never come true . After death they will be behind a barrier until the day of their resurrection . (۲۳ : ۹۹-۱۰۰)

O Ali , those who omit performing the hajj while they are capable enough

[O Ali ,I am the pray of my father Abraham the prophet . [۶۲

O Ali , the best of intellect

is that by which Paradise is gained and the satisfaction of the Beneficent Allah is sought.

O Ali , the first creation of Allah was the intellect . When Allah created him , He said to him : **Approach (by Me) .** The intellect approached . Allah said : **Go away .** The intellect went away .

Approach (by Me) . The intellect approached . Allah said : Go away . The intellect went away .

Approach (by Me) . The intellect approached . Allah said : Go away . The intellect went away .

Approach (by Me) . The intellect approached . Allah said : Go away . The intellect went away .

Approach (by Me) . The intellect approached . Allah said : Go away . The intellect went away .

Then , Allah said : **By My glory and loftiness I swear , I have never created anything that is more favorable to Me than you are . By you , I will give and take . The reward will be for you and the punishment will fall on you .**

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

O Ali , to spend a single dirham for the dye is better than one thousand dirhams that are spend for the sake of Allah . There are fourteen characteristics in the dye

It releases the wind from the ears , betters the sight , softens the nasals

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

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

... .. : :

... .. :) :))))

... ..))

. Yes , you may , Allah's messenger , said he

The Prophet (s) expressed : The closest to my 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 . ۳۹ : ۶۷

It will sail in the name of Allah , in His Name it will sail and in His Name it will cast)

O Ali , he who fears beasts should recite (Allah ﷻs 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 . " ۹ : ۱۲۸-۹

﴿ ۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۱۰ ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰ ۳۱ ۳۲ ۳۳ ۳۴ ۳۵ ۳۶ ۳۷ ۳۸ ۳۹ ۴۰ ۴۱ ۴۲ ۴۳ ۴۴ ۴۵ ۴۶ ۴۷ ۴۸ ۴۹ ۵۰ ۵۱ ۵۲ ۵۳ ۵۴ ۵۵ ۵۶ ۵۷ ۵۸ ۵۹ ۶۰ ۶۱ ۶۲ ۶۳ ۶۴ ۶۵ ۶۶ ۶۷ ۶۸ ۶۹ ۷۰ ۷۱ ۷۲ ۷۳ ۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰ ﴾ : ﴿ ۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۱۰ ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰ ۳۱ ۳۲ ۳۳ ۳۴ ۳۵ ۳۶ ۳۷ ۳۸ ۳۹ ۴۰ ۴۱ ۴۲ ۴۳ ۴۴ ۴۵ ۴۶ ۴۷ ۴۸ ۴۹ ۵۰ ۵۱ ۵۲ ۵۳ ۵۴ ۵۵ ۵۶ ۵۷ ۵۸ ۵۹ ۶۰ ۶۱ ۶۲ ۶۳ ۶۴ ۶۵ ۶۶ ۶۷ ۶۸ ۶۹ ۷۰ ۷۱ ۷۲ ۷۳ ۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰ ﴾

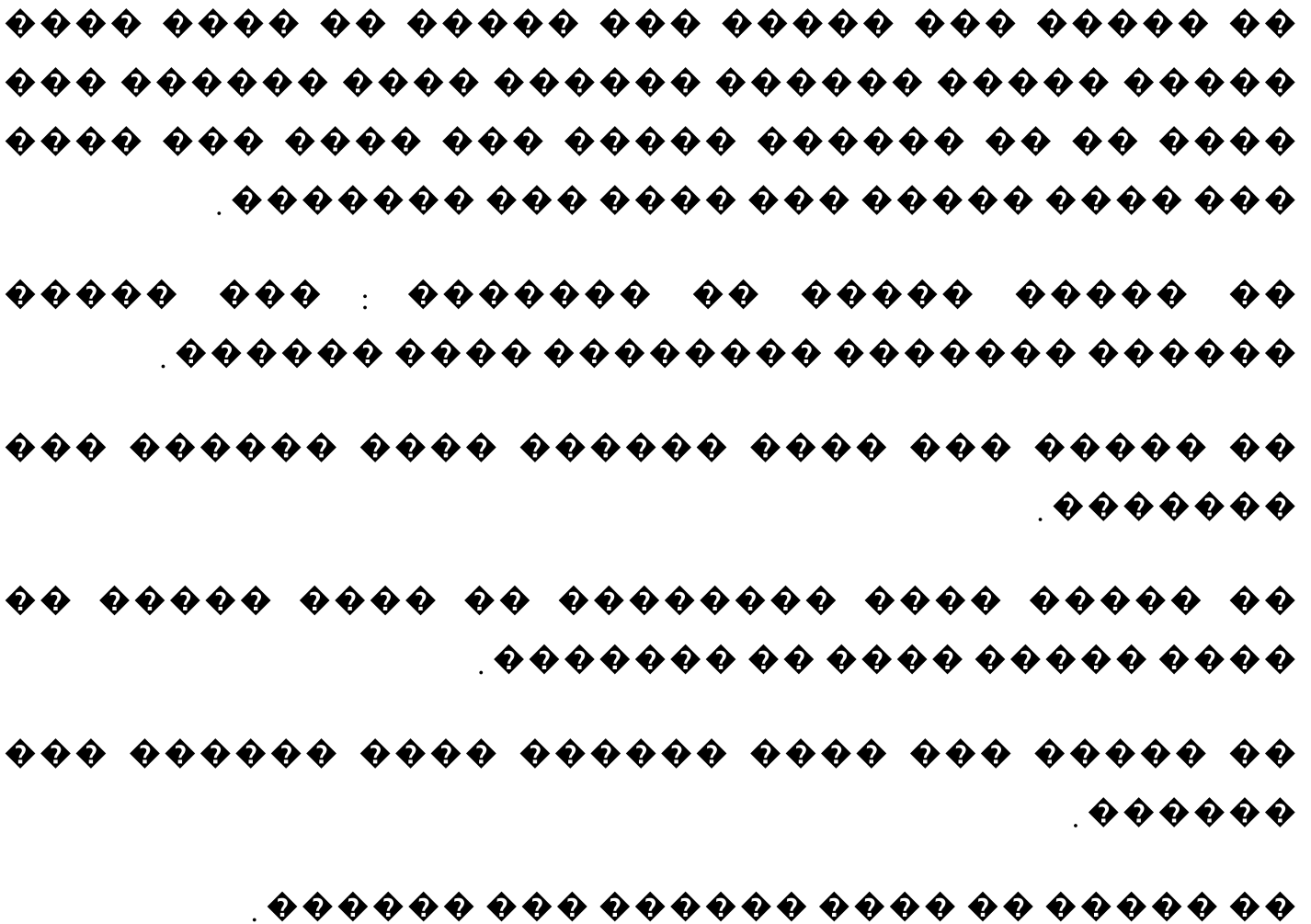
﴿ ۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۱۰ ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰ ۳۱ ۳۲ ۳۳ ۳۴ ۳۵ ۳۶ ۳۷ ۳۸ ۳۹ ۴۰ ۴۱ ۴۲ ۴۳ ۴۴ ۴۵ ۴۶ ۴۷ ۴۸ ۴۹ ۵۰ ۵۱ ۵۲ ۵۳ ۵۴ ۵۵ ۵۶ ۵۷ ۵۸ ۵۹ ۶۰ ۶۱ ۶۲ ۶۳ ۶۴ ۶۵ ۶۶ ۶۷ ۶۸ ۶۹ ۷۰ ۷۱ ۷۲ ۷۳ ۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰ ﴾

: ﴿ ۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۱۰ ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰ ۳۱ ۳۲ ۳۳ ۳۴ ۳۵ ۳۶ ۳۷ ۳۸ ۳۹ ۴۰ ۴۱ ۴۲ ۴۳ ۴۴ ۴۵ ۴۶ ۴۷ ۴۸ ۴۹ ۵۰ ۵۱ ۵۲ ۵۳ ۵۴ ۵۵ ۵۶ ۵۷ ۵۸ ۵۹ ۶۰ ۶۱ ۶۲ ۶۳ ۶۴ ۶۵ ۶۶ ۶۷ ۶۸ ۶۹ ۷۰ ۷۱ ۷۲ ۷۳ ۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰ ﴾

O Ali , he whose riding animal 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 . ۳ : ۸۳

O Ali , he whose abdomen is affected by a yellow liquid should write the Verse of Kursi[۶۳] on his abdomen and drink it . [۶۴] By the will of Allah , he will be cured if he . exercises so

he who fears a sorcerer or a devil should recite (Allah's saying) : (Your Lord is Allah , who established His dominion over the Throne of the realm after having created the heavens and the earth in six days . He made the night darken the day , which it pursues at a considerable speed and He made the sun and the moon submissive to His command . Is it not He Who creates and governs all things ? Blessed is Allah , the
(Cherisher of the Universe . v : ۵۴



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

O Ali , three deeds are originated from extreme solicitude : eating soil , clipping

. the nails with the teeth , and biting the hair of the beard

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

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

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

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

.....

.....

.....














.....




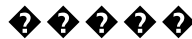







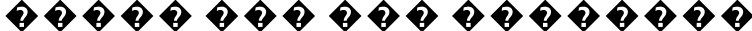
O Ali , for those who could defend their Muslim brothers whom had been backbitten . but they did not , Allah will disappoint them in this world as well as the world to come

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

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




















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 . (worship like pondering (over things

...      
     ...
.

      
      
.

        
.

.

        
        
.

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

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

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

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

O Ali , to put your hand to the elbow between the jaws of a dragon is better than

asking those who have newly had

O Ali , as Allah , Powerful and Majestic is He , took a look at the creatures , He selected me among the men of this world . He took a second

. look and selected you among the men of this world

.....

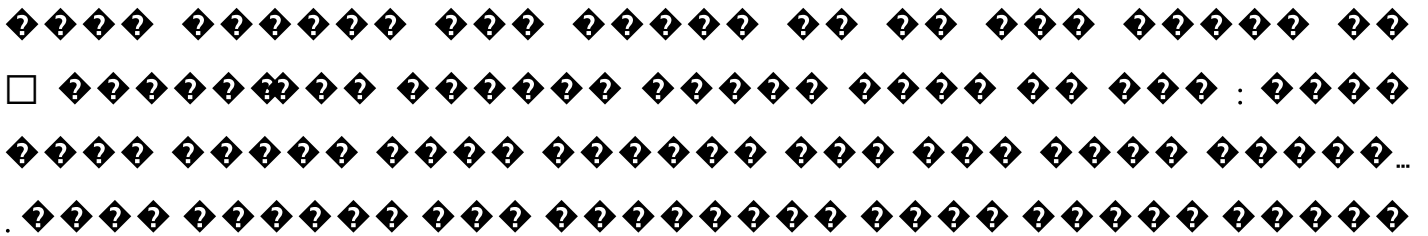
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

He took a third look and selected the Imams that are your descendants among the men of this world . He took a fourth look and selected Fatima among the women of this world

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

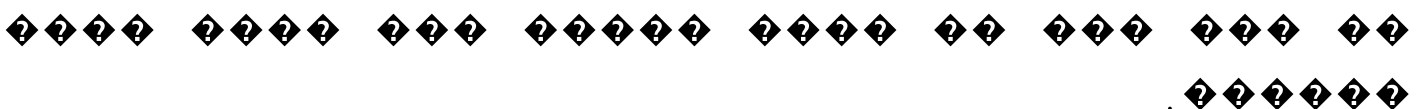
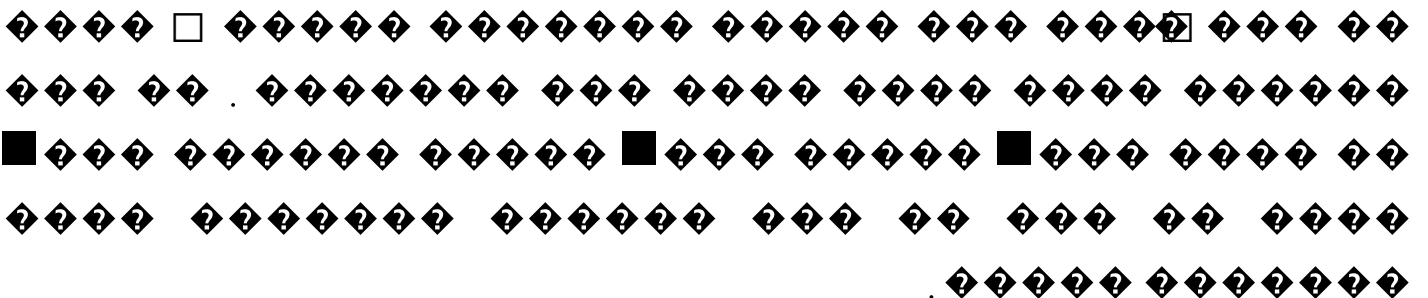
I am Allah . There is no god but I exclusively . Mohammed is My slave and
. messenger . I support him with his successor and back him with his successor

O Ali , Allah gave you seven characters that are common with me . You , along with me
, are the first man whose grave will be split apart (for the Resurrection) . You , along
with me , are the first man who will stand on the Path . You will be dressed when I will
be dressed and you will be resurrected when I will be resurrected . You will be the first
man who will live in Illiyyin with me . You will be the first man who will drink the sealed
[nectar (which is sealed by musk) of Paradise . [99



: (The Prophet (s) then said to Salman al-Farsi , (r

O Salman , when you become sick , you win three things : you mention Allah
continuously , your praying is answered , and all your sins are pardoned due to that
[ailment . Allah may make you enjoy good health up to the time of your death . [9v



: (The Prophet (s) then said to Abu Tharr , (r

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

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

O Abu Tharr , do not ask from people directly , but if something is offered to you , you
[should accept it . [۶۸

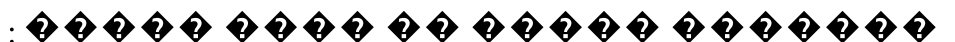


: The Prophet (s) then said to his companions

? May I inform you of the vilest of you

: Yes , you may , Allah's messenger , answered they . He (s) said

They are the talebearers who sow enmity between the associates and stick defects
[to those who are acquitted of defects . [۶۹



. ❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖ (۲۶)

[The end of you all is that four cubits (grave) . [۸۶ (۱۸)

[The worst usury is untruth . [۸۷ (۱۹)

To revile at a believer is (regarded as) commitment of sins , to fight him is atheism (۲۰)
, and to backbite him is an act of disobedience to Allah . The believers❖ estates are as
[sanctified as their souls . [۸۸

. Allah will reward him who suppresses his rage (۲۱)

[Allah will recompense him who is steadfast against misfortunes . [٩٠ (٢٢)

[Now , the heat of battle is fiery . [٩١ (٢٣)

[The believers should not be stung in the same place twice . [٩٢ (٢٤)

[Nothing wrongs a man except his own hand . [٩٣ (٢٥)

[The true strong is that who overcomes his own whims . [٩٤ (٢٦)

. [٩٥ (٢٧)

[٩٦ (٢٨)

. [٩٧ (٢٩)

[٩٨ (٣٠)

[٩٩ (٣١)

[١٠٠ (٣٢)

[١٠١ (٣٣)

[١٠٢ (٣٤)

[١٠٣ (٣٥)

[١٠٤ (٣٦)

[١٠٥ (٣٧)

[Reporting is not like witnessing . [٩٥ (٢٧)

O Allah , bless my people who wake up (or settle their needs) early on Saturdays (٢٨)

[and Thursdays . [٩٦

[Sessions should be kept secret . [٩٧ (٢٩)

[The master of a people is their servant . [۹۸ (۳۰)

[If a mountain oppresses a mountain , Allah will turn it into dust . [۹۹ (۳۱)

[Begin with your dependants . [۱۰۰ (۳۲)

[Strategies of War is trickery . [۱۰۱) (۳۳)

[The Muslims are mirrors of each other . [۱۰۲ (۳۴)

[He died despite of his nose . [۱۰۳ (۳۵)

[Misfortunes follow the utterance . [۱۰۴ (۳۶)

۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ (۳۷)

۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ (۳۸)

۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ (۳۹)

۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ (۴۰)

۲ ۲ ۲ ۲ ۲

۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ (۴۱)

[People are equal like the teeth of a comb . [۱۰۵ (۳۷)

[There is no malady more extremely than niggardliness . [۱۰۶ (۳۸)

Pudency is good all in all (۳۹)

..... (٥٢)

..... (٥٣)

..... (٥٤)

Those who withdraw their gifts are as same as those who swallow their vomit . (٤٧)

[[١١٥

[It is illicit for two believers to desert each other for more than three days . [١١٦ (٤٨)

[He who does not have mercy upon others will not enjoy others' mercy . [١١٧ (٤٩)

[Sorrow is repentance . [١١٨ (٥٠)

The baby is for the owner of the bed , and the share of the prostitute is the stone . (٥١)

[[١١٩

. The guide to a good deed is (rewarded) as same as those who fix to it (٥٢)

[The love of something causes blindness and deafness . [١٢١ (٥٣)

[He who does not show gratitude to people will not show gratitude to Allah . [١٢٢ (٥٤)

. [Decorative diamond symbols] (٥٥)

. [Decorative diamond symbols] (٥٦)

[Decorative diamond symbols] [Decorative diamond symbols] [Decorative diamond symbols] [Decorative diamond symbols] [Decorative diamond symbols] [Decorative diamond symbols] (٥٧)

. [Decorative diamond symbols]

. [Decorative diamond symbols] (٥٨)

. [Decorative diamond symbols] (٥٩)

. [Decorative diamond symbols] (٦٠)

. [Decorative diamond symbols] (٦١)

. [Decorative diamond symbols] (٦٢)

. [Decorative diamond symbols] (٦٣)

[Except the deviants , no one shelters the deviant . [١٢٣ (٥٥)

Guard (yourselves) against Hell even by a half of a single grain of dates (that you (٥٦) [should give as alms) . [١٢٤

Spirits are in groups . Amicability occurs only between the spirits that are (٥٧) acquainted with one another while disagreement occurs between those who oppose [one another . [١٢٥

[The procrastination of the wealthy is oppression . [١٢٦ (٥٨)

[Traveling is a piece of fire . [١٢٧ (٥٩)

[Like gold and silver , people are different metals . [١٢٨ (٦٠)

[The owner of a session is the most meritorious of the seat of priority . [١٢٩ (٦١)

[Cast dust in the faces of the eulogists . [١٣٠ (٦٢)

[Cause earnings to come down by means of almsgiving . [١٣١ (٦٣)

..... (٦٤)

..... (٦٥)

.....

..... (٦٦)

..... (٦٧)

..... (٦٨)

..... (٦٩)

..... (٧٠)

..... (٧١)

• ❖❖❖❖ : ❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖

Imam Ali and a Syrian Old Man

Mohammed bin Ibrahim bin Ishaq related to me from Ahmed bin Mohammed bin (r) Saeed al-Hamadani from al-Hasan bin al-Qasim from Ali bin Ibrahim bin al-Mualla from Abu Abdullah Mohammed bin Khalid from Abdullah bin Bakr al-Muradi from Musa bin Ja'far (Imam al-Kadhim) from

which you like for yourself and treat them in the same way you want them to treat
 .you

Imam Ali (a) then turned to his companions and said : O people , do you not see that
 people in this world encountering a great variety of conditions whenever they enter
 ? into evening or morning

□

They are either a victim that writhes (out of pain) , a visitor of a sick , a person that is
 visited in his ailment , a person that is dying , a person that is not expected to live any
 longer , or a (dead) person that is laid out . The seekers of this world are chased by
 death , and the negligent are not ignored . The present ones will surely face the same
 [fate of the past ones . [۱۴۱]

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

۞

. ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ : ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞

۞ ۞ ۞

..... :

. :

..... :

. :

... .. :

. :

..... :

..... :
.....

..... :

. Amir ul-Mu'minin : It is apostasy after faith

? Zaid : What is the most aberrant advocacy

. Amir ul-Mu'minin : It is the advocacy to the impossible

? Zaid : What is the best deed

. Amir ul-Mu'minin : It is God-fearing

? Zaid : What is the most successful deed

Amir ul-Mu'minin : It is to seek for that which is in the possession of Allah , Powerful
. and Majestic is He

? Zaid : Who is the vilest companion

Amir ul-Mu'minin : The vilest companion is that who encourages you to commit acts
. of disobedience to Allah

? Zaid : Who is the unhappiest of people

. ❖❖❖❖ ❖❖❖❖❖ ❖❖❖❖❖ ❖❖❖❖❖ : ❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖

❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖ : ❖❖❖❖❖

. ❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖

❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖ : ❖❖❖❖❖

❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖ : ❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖

. ❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖

... ❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖ : ❖❖❖❖❖

❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖ : ❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖

. ❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖

... ❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖ : ❖❖❖❖❖

. ❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖ : ❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖

Amir ul-Mu'minin : 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

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

? ? ? ? ? ? ? ? ? ? ? ? ? ? : ? ? ?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? : ? ? ? ? ? ? ? ? ? ? ? ? ?

. ? ? ? ?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? : ? ? ?

. ? ? ? ? ? ? ? ? ? ? ? ? ? ? : ? ? ? ? ? ? ? ? ? ? ? ? ?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? : ? ? ?

. ? ? ? ? ? ? ? ? ? ? ? ? : ? ? ? ? ? ? ? ? ? ? ? ? ?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? : ? ? ?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? : ? ? ? ? ? ? ? ? ? ? ? ? ?

. ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? : ? ? ?

? 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

۳

..... :
.....

... :

..... :

..... :

..... :

... :

..... :

of Peace to which Allah has called them , stood the harsh livelihood and the misfortunes , and longed for the honor that is found with Allah , Powerful and Majestic . is He

They therefore sacrificed themselves for the sake of Allah's satisfaction and ended their deeds with martyrdom to meet Allah Who will be pleased with them . As they recognized that death was inevitable for the past ones as well as the present ones , they took along provisions , not gold and silver , for their lives to come , wore tough clothes , advanced charity , and loved and hated for the sake of Allah . These are . surely the lanterns and people of bliss and peace in the world to come

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

.....

.....

.....

Hence , Imam Ali (a) equipped him with

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

...
.
.

...
.
.

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

O son , there is no honor higher than Islam , no generosity more glorious than God-fearing , no fortress more protective than piety , no interceder more successful than , repentance , no dress fitter than good health , no defense more shielding than safety

. and divestment all are in His hand exclusively

: In the Same Commandment , Imam Ali (a) Said

O son , sustenance is of two kinds one is that which you seek and one is that which seeks you and will come to you even if you do not approach it . Do not apply the care of your year on the care of your day , for every new day will cover all your needs (of . (that day

...
...
...
...
...

...
...
...
...
...
...
...
...

If that year is decided to be within your age , Allah will take to you all that which is decided for you every new day . If it is not , what is your business with the care and ? grief that are not yours

You should also know that no seeker will precede you to the sustenance that is decided for you and no one , no matter how powerful he is , will seize it against you .

All that which is determined for you will not

be kept against you . Many are those who fatigue themselves for seeking earnings , but their sustenance is withheld against them and many are those who are moderate (in seeking earnings) , but the decrees of fate helped them (in enjoying abundant provisions) . Nevertheless , everybody is subject to extinction . Today is yours , but it is uncertain that you will attain tomorrow ! It often happens that an individual who begins a day cannot see its end and it often happens that an individual who is happy in . (the first hours of a night will shed tears in the last hours (of the same night

.....
.....
.....

.....
.....
.....
.....
.....
.....
.....
.....

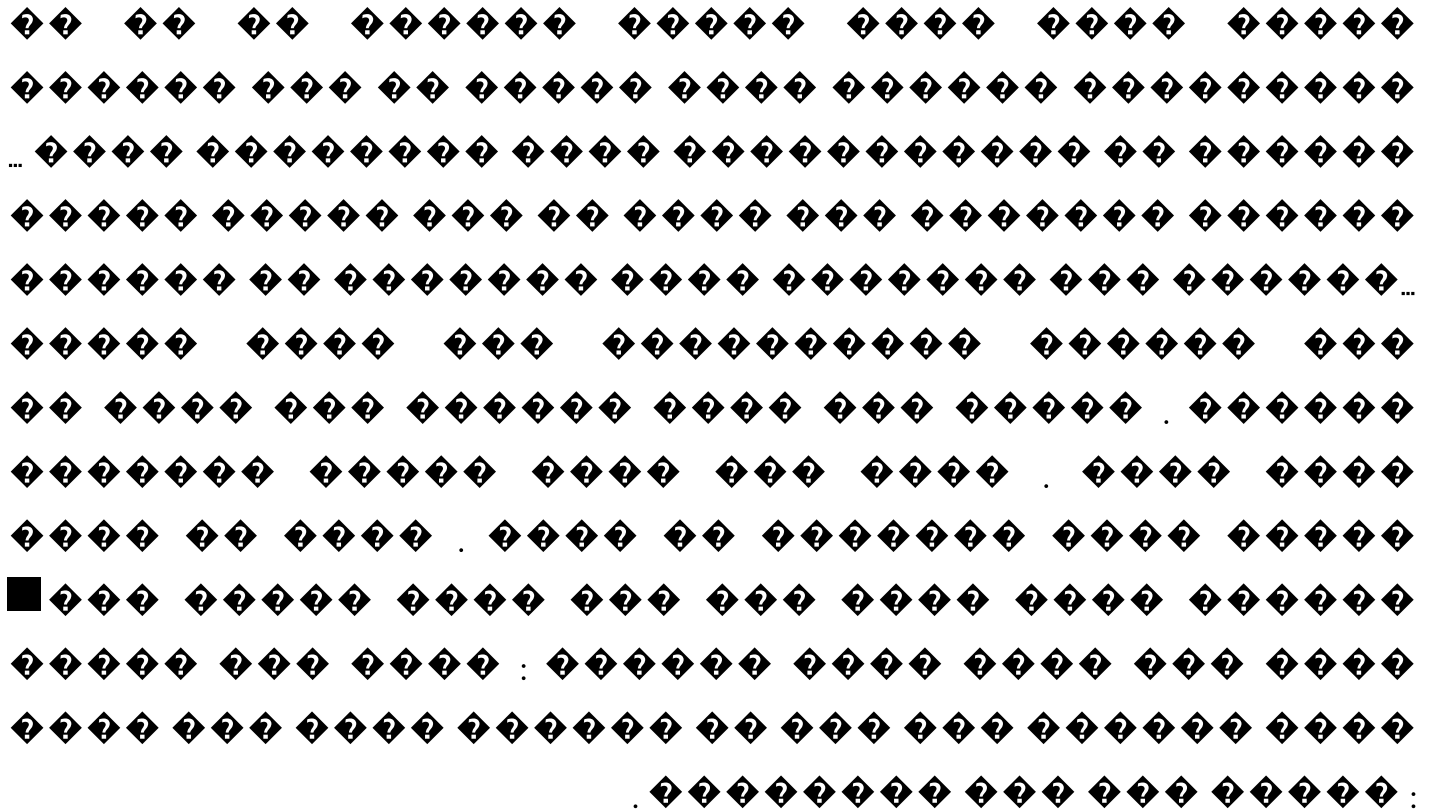
.....
.....
.....

Do not be deceived by the long term of Allah's showering of graces and the postponement of His punishments , for He would have anticipated the punishment . before (your) death if He had expected your escape

O son , accept the sermons of the wise people and ponder over their dicta . Precede others in applying (to yourself) the matters with which you ask people to do

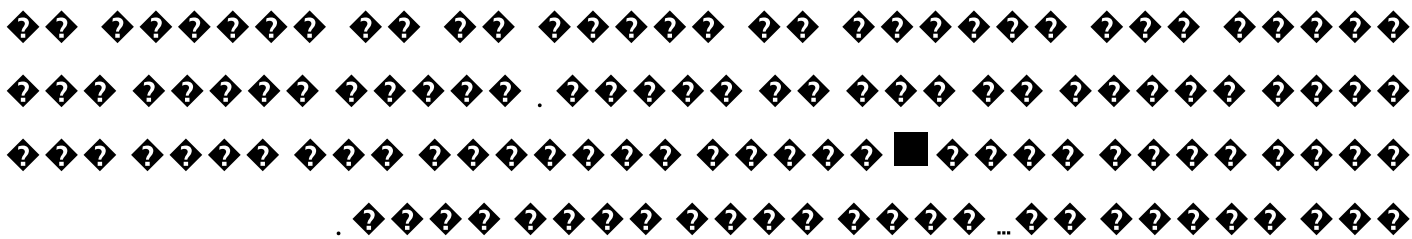
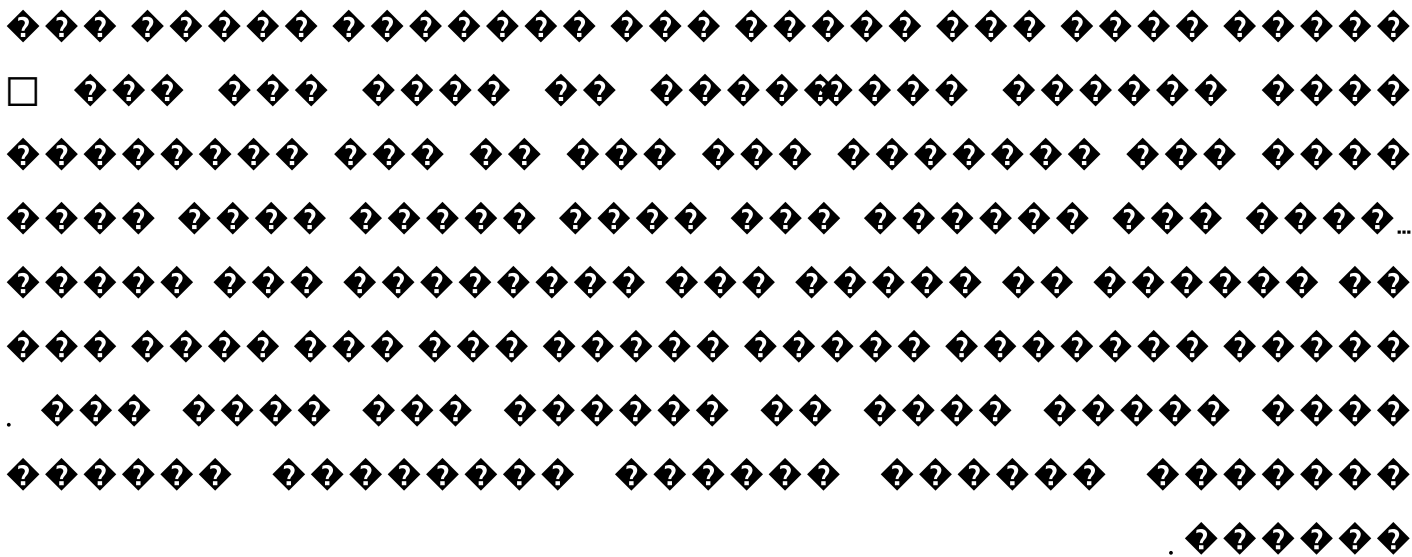
and stop committing the matters against which you forbid others . Enjoin good and you will be one of its people , for the perfection of matters in the sight of Allah is to enjoin good and forbid evil . Learn the religious questions , for the scholars are the heirs of the prophets

The prophets did not bequeath dinars and dirhams , but they bequeathed knowledge . He who acquires knowledge is surely acquiring great goodness



You should also know that all those who are in the heavens and the earth , including the birds in the sky and whales in the oceans , are seeking Allah's forgiveness to the seekers of knowledge . As a sign of submission , the angels 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 rajioun) when you depart this life . Do not be one of those about whom people say , ﴿All praise is due to Allah the Lord of the worlds , ﴿ when they depart this life



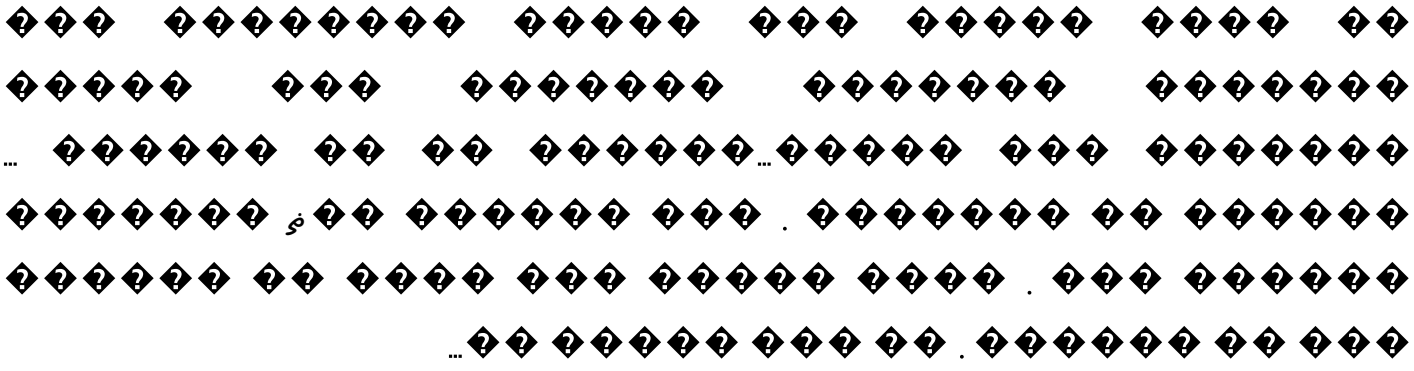
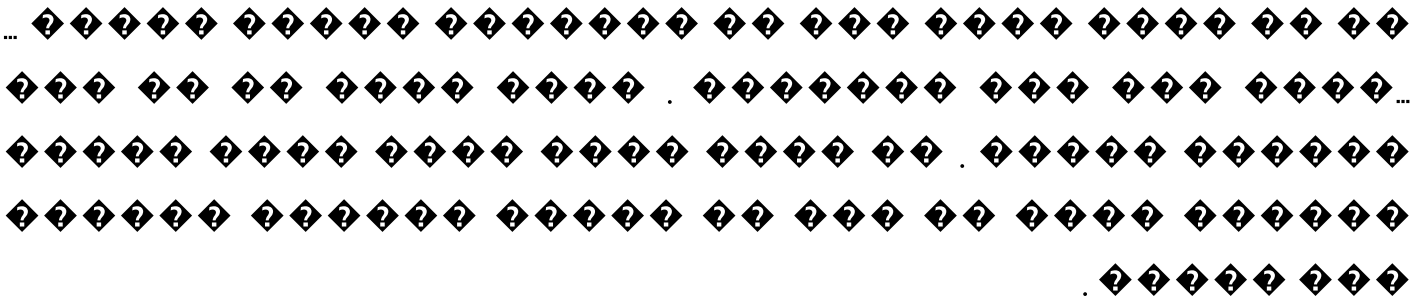
You should also know that compliance with people's moods is the head of intelligence after believing in Allah , Powerful and Majestic is He . Those who

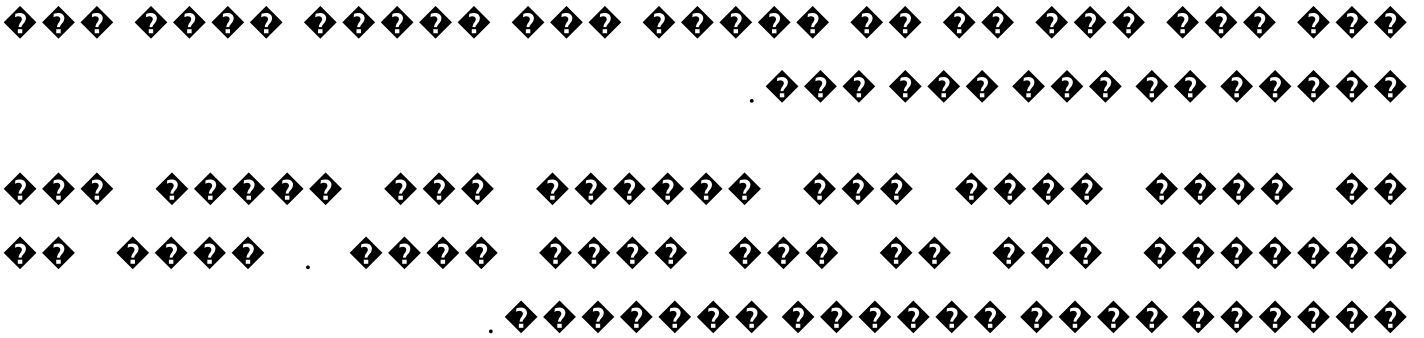


Beware of relying upon the impious and the distrustful in the question of loading your supplies . If you do it , you will be like the thirsty that is advancing to mirage; when he reached it , he found nothing . Hence , you will be alone without any supplies on the . Day of Resurrection

: In the Same Commandment , Imam Ali (a) said

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

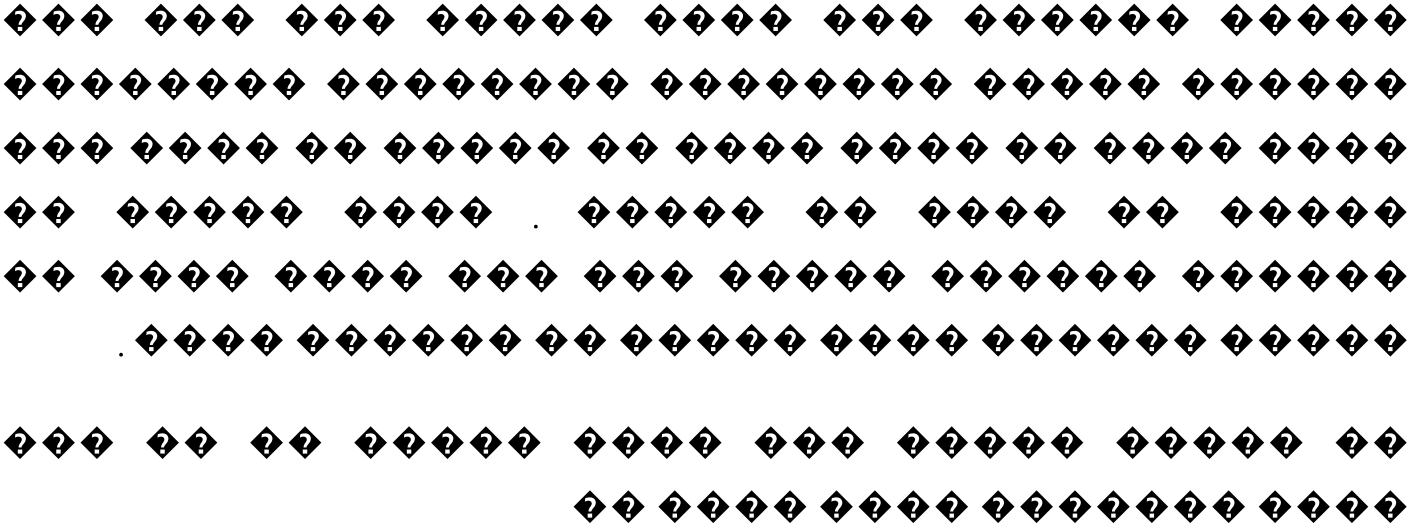


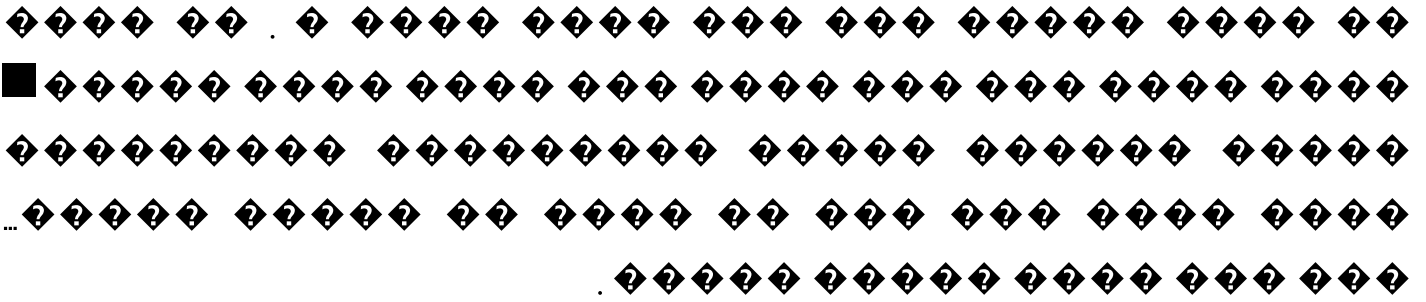


Despair may be success and greed may be destruction . Blame him whom you wish to blame . Matters of cheating are rewardless . The evilest dress of Muslims is betrayal .
. It is quite proper to be disloyal to the betrayers

Corruption destructs the much amount while moderation causes the small to grow .
Regard of the relatives is a sign of generosity . He who is generous will be master and
he who understands (something) will seek more (knowledge about it) . Offer proper
advice to your friends and help them in every situation except those who lead to the
. acts of disobedience to Allah . Follow your friends in every situation

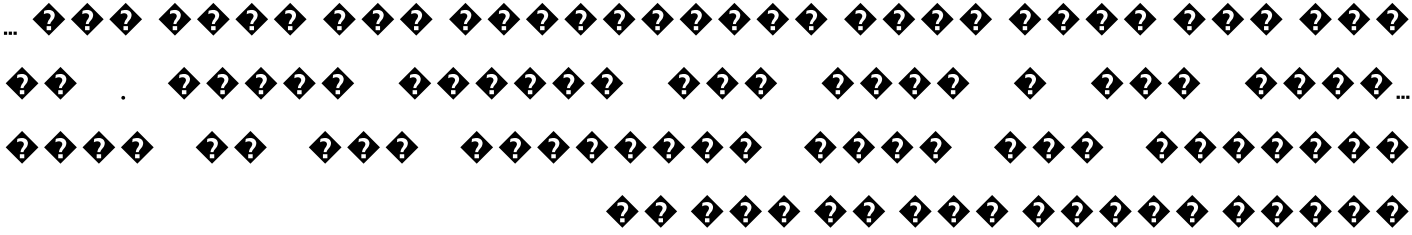
Do not desert your friend due to suspicion and do not leave him before you blame him
. Perhaps , he has his excuse while you are blaming him . Accept the apology of
. everyone so that you will be included with the Intercession





Honor those who support you and increase your charity , honor , respect , and reverence to them as long as you enjoy good health . It is improper for you to disregard him who respects you or injure him who covers up your defects . Treat your companion with kindness as much as you can , for you can gain his righteous deeds if you will . He who betakes pudency as his dress will have his defects screened from .eyes

The burdens of those who seek moderation are light . He who prevents his soul from its passion will gain his right guidance . Comfort lies with every hardship and choking is expected in every bite . No grace can be obtained unless it is preceded by harm . Be lenient with him who enraged you so that you will win your need . Times of care are times of forgiveness . Hours , however , take your age to termination . The pleasure that is followed by Hell is worthless and every good matter that is followed by Hell is .also worthless



.....
.....
.....

.....
.....
.....
.....
.....
.....
.....

Likewise , the evil that produces Paradise is not evil . Any bliss other than Paradise is
. valueless and any misfortune other than Hell is (regarded as) good health

Do not ignore your friends's rights in reliance on your relationship , for those whose
rights are ignored by you are not your true friends . Do not make the disregard of your
friend control your building good relation with him and do not make his mistreatment
with you control your kind act to him . O son , if you are strong , employ your strength
in the fields of acts of obedience to Allah , and if you are weak , employ your weakness
to avoid the acts of disobedience to Him . If you can deprive women of the possession
of matters other than the personal , then you should do it , for this is better for
achieving prosperous and peaceful life and permanent beauty with them . A woman is
a flower , not an administrator . To enjoy tranquil life with a woman , treat her so
kindly

﴿۲۲﴾ ﴿۲۳﴾ ﴿۲۴﴾ ﴿۲۵﴾ ﴿۲۶﴾ ﴿۲۷﴾ ﴿۲۸﴾ ﴿۲۹﴾ ﴿۳۰﴾ ﴿۳۱﴾ ﴿۳۲﴾ ﴿۳۳﴾ ﴿۳۴﴾ ﴿۳۵﴾ ﴿۳۶﴾ ﴿۳۷﴾ ﴿۳۸﴾ ﴿۳۹﴾ ﴿۴۰﴾ ﴿۴۱﴾ ﴿۴۲﴾ ﴿۴۳﴾ ﴿۴۴﴾ ﴿۴۵﴾ ﴿۴۶﴾ ﴿۴۷﴾ ﴿۴۸﴾ ﴿۴۹﴾ ﴿۵۰﴾ ﴿۵۱﴾ ﴿۵۲﴾ ﴿۵۳﴾ ﴿۵۴﴾ ﴿۵۵﴾ ﴿۵۶﴾ ﴿۵۷﴾ ﴿۵۸﴾ ﴿۵۹﴾ ﴿۶۰﴾ ﴿۶۱﴾ ﴿۶۲﴾ ﴿۶۳﴾ ﴿۶۴﴾ ﴿۶۵﴾ ﴿۶۶﴾ ﴿۶۷﴾ ﴿۶۸﴾ ﴿۶۹﴾ ﴿۷۰﴾ ﴿۷۱﴾ ﴿۷۲﴾ ﴿۷۳﴾ ﴿۷۴﴾ ﴿۷۵﴾ ﴿۷۶﴾ ﴿۷۷﴾ ﴿۷۸﴾ ﴿۷۹﴾ ﴿۸۰﴾ ﴿۸۱﴾ ﴿۸۲﴾ ﴿۸۳﴾ ﴿۸۴﴾ ﴿۸۵﴾ ﴿۸۶﴾ ﴿۸۷﴾ ﴿۸۸﴾ ﴿۸۹﴾ ﴿۹۰﴾ ﴿۹۱﴾ ﴿۹۲﴾ ﴿۹۳﴾ ﴿۹۴﴾ ﴿۹۵﴾ ﴿۹۶﴾ ﴿۹۷﴾ ﴿۹۸﴾ ﴿۹۹﴾ ﴿۱۰۰﴾ ﴿۱۰۱﴾ ﴿۱۰۲﴾ ﴿۱۰۳﴾ ﴿۱۰۴﴾ ﴿۱۰۵﴾ ﴿۱۰۶﴾ ﴿۱۰۷﴾ ﴿۱۰۸﴾ ﴿۱۰۹﴾ ﴿۱۱۰﴾ ﴿۱۱۱﴾ ﴿۱۱۲﴾ ﴿۱۱۳﴾ ﴿۱۱۴﴾ ﴿۱۱۵﴾ ﴿۱۱۶﴾ ﴿۱۱۷﴾ ﴿۱۱۸﴾ ﴿۱۱۹﴾ ﴿۱۲۰﴾ ﴿۱۲۱﴾ ﴿۱۲۲﴾ ﴿۱۲۳﴾ ﴿۱۲۴﴾ ﴿۱۲۵﴾ ﴿۱۲۶﴾ ﴿۱۲۷﴾ ﴿۱۲۸﴾ ﴿۱۲۹﴾ ﴿۱۳۰﴾ ﴿۱۳۱﴾ ﴿۱۳۲﴾ ﴿۱۳۳﴾ ﴿۱۳۴﴾ ﴿۱۳۵﴾ ﴿۱۳۶﴾ ﴿۱۳۷﴾ ﴿۱۳۸﴾ ﴿۱۳۹﴾ ﴿۱۴۰﴾ ﴿۱۴۱﴾ ﴿۱۴۲﴾ ﴿۱۴۳﴾ ﴿۱۴۴﴾ ﴿۱۴۵﴾ ﴿۱۴۶﴾ ﴿۱۴۷﴾ ﴿۱۴۸﴾ ﴿۱۴۹﴾ ﴿۱۵۰﴾ ﴿۱۵۱﴾ ﴿۱۵۲﴾ ﴿۱۵۳﴾ ﴿۱۵۴﴾ ﴿۱۵۵﴾ ﴿۱۵۶﴾ ﴿۱۵۷﴾ ﴿۱۵۸﴾ ﴿۱۵۹﴾ ﴿۱۶۰﴾ ﴿۱۶۱﴾ ﴿۱۶۲﴾ ﴿۱۶۳﴾ ﴿۱۶۴﴾ ﴿۱۶۵﴾ ﴿۱۶۶﴾ ﴿۱۶۷﴾ ﴿۱۶۸﴾ ﴿۱۶۹﴾ ﴿۱۷۰﴾ ﴿۱۷۱﴾ ﴿۱۷۲﴾ ﴿۱۷۳﴾ ﴿۱۷۴﴾ ﴿۱۷۵﴾ ﴿۱۷۶﴾ ﴿۱۷۷﴾ ﴿۱۷۸﴾ ﴿۱۷۹﴾ ﴿۱۸۰﴾ ﴿۱۸۱﴾ ﴿۱۸۲﴾ ﴿۱۸۳﴾ ﴿۱۸۴﴾ ﴿۱۸۵﴾ ﴿۱۸۶﴾ ﴿۱۸۷﴾ ﴿۱۸۸﴾ ﴿۱۸۹﴾ ﴿۱۹۰﴾ ﴿۱۹۱﴾ ﴿۱۹۲﴾ ﴿۱۹۳﴾ ﴿۱۹۴﴾ ﴿۱۹۵﴾ ﴿۱۹۶﴾ ﴿۱۹۷﴾ ﴿۱۹۸﴾ ﴿۱۹۹﴾ ﴿۲۰۰﴾

I wonder at those who are grievous why they do not restore to Allah's saying :
 Lord , You are the Only God whom I glorify . I have certainly done wrong to myself
 (so forgive me) (۲۱ : ۸۷) I heard Allah say after this : We answered his prayer and
 (saved him from his grief . Thus We save the faithful ones . (۲۱ : ۸۸)

I wonder at those whom are cheated; why they do not restore to Allah's saying : I
 entrust Allah with my affairs . Allah is Well Aware of His servants . (۴۰ : ۴۴) I heard
 (Allah say after this : Allah protected him against their evil plans . (۴۰ : ۴۵)

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

﴿۲۰۱﴾ ﴿۲۰۲﴾ ﴿۲۰۳﴾ ﴿۲۰۴﴾ ﴿۲۰۵﴾ ﴿۲۰۶﴾ ﴿۲۰۷﴾ ﴿۲۰۸﴾ ﴿۲۰۹﴾ ﴿۲۱۰﴾ ﴿۲۱۱﴾ ﴿۲۱۲﴾ ﴿۲۱۳﴾ ﴿۲۱۴﴾ ﴿۲۱۵﴾ ﴿۲۱۶﴾ ﴿۲۱۷﴾ ﴿۲۱۸﴾ ﴿۲۱۹﴾ ﴿۲۲۰﴾ ﴿۲۲۱﴾ ﴿۲۲۲﴾ ﴿۲۲۳﴾ ﴿۲۲۴﴾ ﴿۲۲۵﴾ ﴿۲۲۶﴾ ﴿۲۲۷﴾ ﴿۲۲۸﴾ ﴿۲۲۹﴾ ﴿۲۳۰﴾ ﴿۲۳۱﴾ ﴿۲۳۲﴾ ﴿۲۳۳﴾ ﴿۲۳۴﴾ ﴿۲۳۵﴾ ﴿۲۳۶﴾ ﴿۲۳۷﴾ ﴿۲۳۸﴾ ﴿۲۳۹﴾ ﴿۲۴۰﴾ ﴿۲۴۱﴾ ﴿۲۴۲﴾ ﴿۲۴۳﴾ ﴿۲۴۴﴾ ﴿۲۴۵﴾ ﴿۲۴۶﴾ ﴿۲۴۷﴾ ﴿۲۴۸﴾ ﴿۲۴۹﴾ ﴿۲۵۰﴾ ﴿۲۵۱﴾ ﴿۲۵۲﴾ ﴿۲۵۳﴾ ﴿۲۵۴﴾ ﴿۲۵۵﴾ ﴿۲۵۶﴾ ﴿۲۵۷﴾ ﴿۲۵۸﴾ ﴿۲۵۹﴾ ﴿۲۶۰﴾ ﴿۲۶۱﴾ ﴿۲۶۲﴾ ﴿۲۶۳﴾ ﴿۲۶۴﴾ ﴿۲۶۵﴾ ﴿۲۶۶﴾ ﴿۲۶۷﴾ ﴿۲۶۸﴾ ﴿۲۶۹﴾ ﴿۲۷۰﴾ ﴿۲۷۱﴾ ﴿۲۷۲﴾ ﴿۲۷۳﴾ ﴿۲۷۴﴾ ﴿۲۷۵﴾ ﴿۲۷۶﴾ ﴿۲۷۷﴾ ﴿۲۷۸﴾ ﴿۲۷۹﴾ ﴿۲۸۰﴾ ﴿۲۸۱﴾ ﴿۲۸۲﴾ ﴿۲۸۳﴾ ﴿۲۸۴﴾ ﴿۲۸۵﴾ ﴿۲۸۶﴾ ﴿۲۸۷﴾ ﴿۲۸۸﴾ ﴿۲۸۹﴾ ﴿۲۹۰﴾ ﴿۲۹۱﴾ ﴿۲۹۲﴾ ﴿۲۹۳﴾ ﴿۲۹۴﴾ ﴿۲۹۵﴾ ﴿۲۹۶﴾ ﴿۲۹۷﴾ ﴿۲۹۸﴾ ﴿۲۹۹﴾ ﴿۳۰۰﴾



...
...
(...
...

... (۷۵)
...
...
...

...
...
...

Even if you consider me inferior to yourself in wealth and offspring , perhaps my Lord will give me a garden better than yours and strike your garden with a thunderbolt from the sky to turn it into a barren ground , or cause the streams in your garden to disappear under the ground such that you will never be able to find them .

... (۱۸ : ۳۹-۴۱) Perhaps in the previous Verse stands for inevitability

: Mohammed bin Ziyad al-Azdi related to me that Eban bin Othman al-Ahmar said (۷۵)

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

The Imam answered : If it is Allah Who took the charge of sparing your sustenance ,
why do you care for it then ? If the shares of the sustenance are already distributed
? and decided (for people) , why are you acquisitive then

...

...
...

...

ó? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

ó? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

ó? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

ó? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

ó? ? ? ? ?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

ó? ? ? ? ?

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

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

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

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

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

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

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

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

... ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? (٧٩)

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

... ۱۲۳۴۵۶۷۸۹۱۰۱۱۲۱۳۱۴۱۵۱۶۱۷۱۸۱۹۲۰

۱۲۳ : ۴۵۶۷ ۸۹۱۰ ۱۱۲۳ ۴۵۶۷ : ۸۹۱۰۱۱۲۳ ۴۵۶۷۸۹۱۰۱۱۲۳ (۷۷)

... ۱۲۳ ۴۵۶۷۸۹۱۰ ۱۱۲۳... ۴۵۶۷ ۸۹۱۰۱۱۲۳۴۵۶۷۸۹۱۰۱۱۲۳۴۵۶۷۸۹۱۰۱۱۲۳

... ۱۲۳۴۵ ۶۷۸۹۱۰ ۱۱۲۳۴ ۵۶۷۸۹۱۰۱۱۲۳۴۵۶۷۸۹۱۰۱۱۲۳۴۵۶۷۸۹۱۰...

۱۲۳۴۵۶ : ۷۸۹۱۰ ۱۱۲۳۴۵ ۶۷۸۹۱۰۱۱۲۳۴۵ ۶۷۸۹۱۰۱۱۲۳۴۵ ۶۷۸۹۱۰۱۱۲۳۴۵ ۶۷۸۹۱۰۱۱۲۳۴۵ (۷۸)

... ۱۲۳۴۵۶۷۸۹۱۰ ۱۱۲۳۴۵۶۷۸۹۱۰۱۱۲۳۴۵۶۷۸۹۱۰۱۱۲۳۴۵۶۷۸۹۱۰۱۱۲۳۴۵۶۷۸۹۱۰

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

[۱۲] [۱۴۴]

: Imam As-Sadiq (a) said (۷۶)

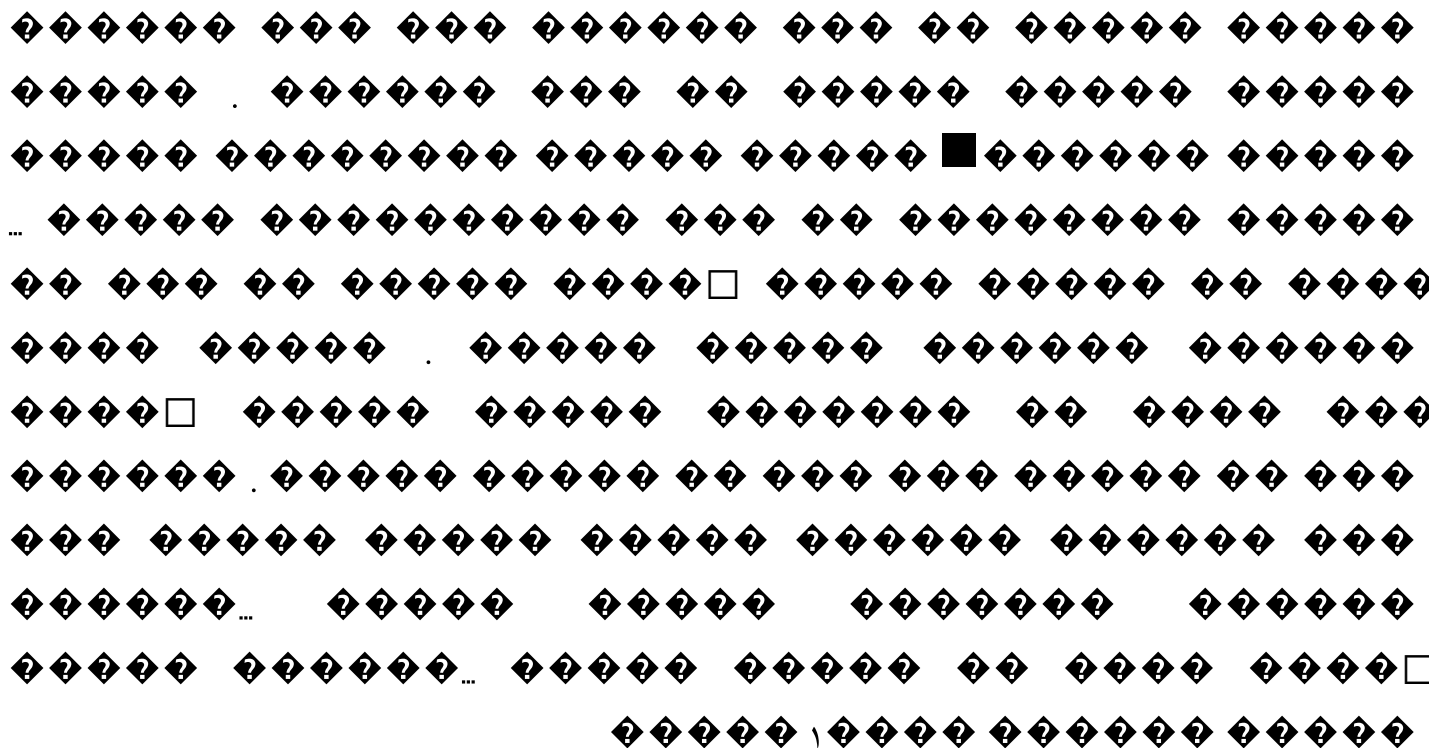
he heard his father relating on the authority of his father (a) that the Prophet (s) said :
The best worshippers are they who perform the obligatory rituals (properly) . The
most generous people are they who defray the zakat . The most abstinent people are
they who avoid the forbidden acts . The most pious people are they who say the right
whether for or against them . The fairest people are they who like for people
whatever they like for themselves and hate for them whatever they hate for
themselves . The most courteous people are they who refer to death more than the
others . The happiest people are they who are saved from the punishment and hope
for the reward when they go under the dust (in their grave) . The most oblivious
people are they who do not learn lessons from the ceaseless changes of this world

.....

The most respectful people are they who disrespect

this world . The most knowledgeable people are they who add people's knowledges
. to theirs . The most courageous people are they who overcome their passions

The most valuable people are the most knowledgeable . The less valuable people are
the less knowledgeable . The less pleasant people are the envious . The less
comfortable people are the stingy . The stingiest people are they who withhold the
duties that Allah imposed upon them . The most precedent to the right are they who
apply it to themselves . The less reverent people are the sinful . The less loyal people
are the slaves . The less friendly people are the kings . The poorest people are the
greedy . The richest people are they whom are not captured by acquisitiveness . The
most faithful people are the bearers of the best manners . The most generous people
are the most God-fearing . The loftiest people are they who do not intrude
. themselves in that which does not concern them



... : ...

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

O you ! You are dictating to the Keeping Angels a record that will be taken to your Lord . You therefore should say only that which concerns you and should leave that which [does not concern you . [١٤٩

He (a) also said : A Muslim individual is recorded as good-doer so long as he is (ؑ) [silent . If he speaks , he is recorded either good-doer or evildoer . [١٥٠

Imam As-Sadiq (a) said : Silence is a rich treasure . It is the adornment of the (ؑ) [clement and the shelter of the ignorant . [١٥١

[He (a) said : Right wording is better than keeping silent about wrongdoing . [١٥٢ (ؑ)

... (ؑ) : ...

... : ...

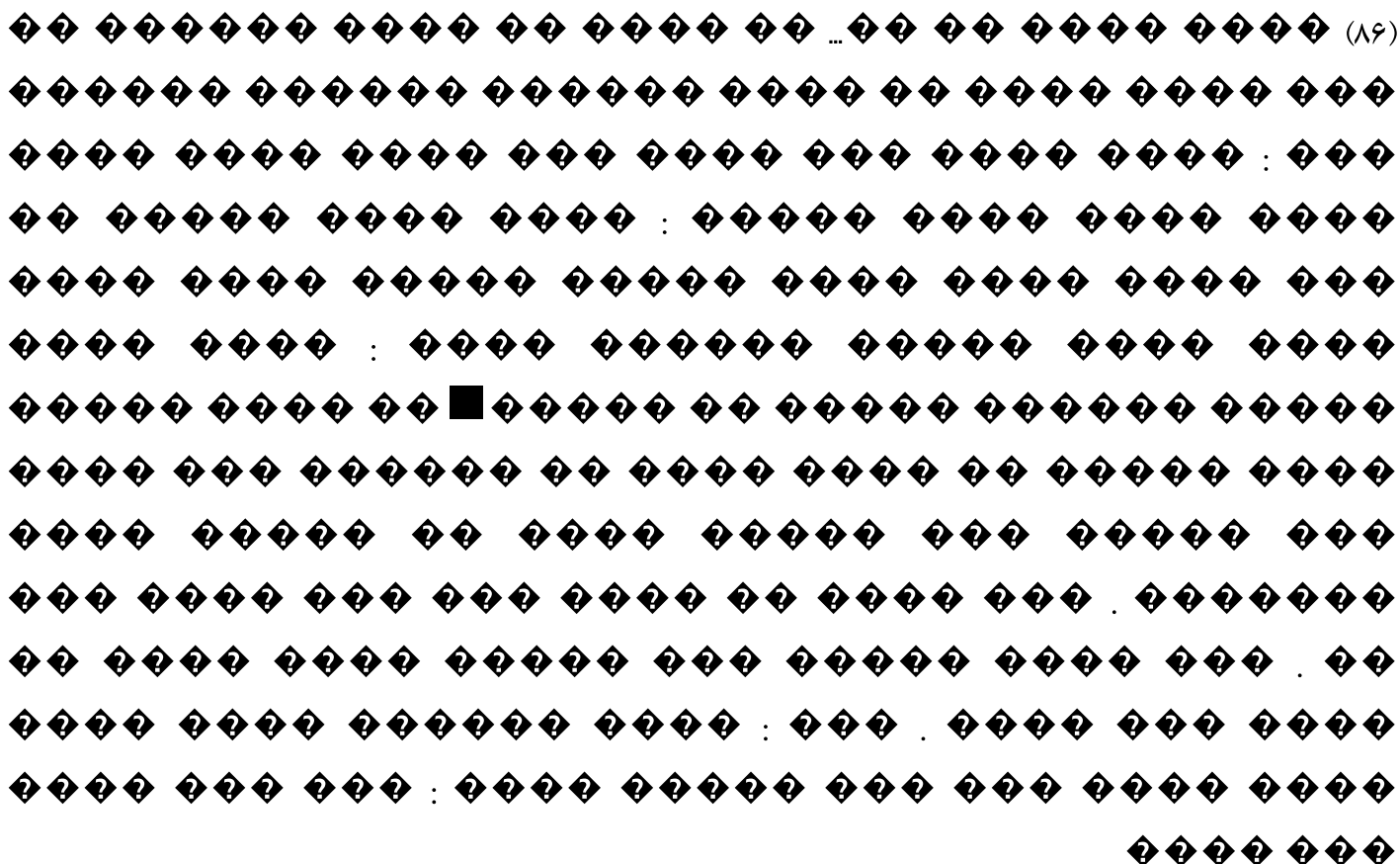
... (ؑ)

Ismaeel bin Muslim narrated that Ja'far bin Mohammed As-Sadiq related (ؑ)

: on the authority of his fathers that Amir ul-Mu'minin (a) said

Scholars and wise people used to correspond to each other three statements only : As for those whose main concern is the (preparations for the) life to come , Allah will satisfy their worldly concerns . As for those who maintain their hidden intentions , Allah will maintain their public affairs . As for those who establish good relations between Allah and themselves , Allah will establish good relations between people [and them . [۱۵۳

The Prophet (s) said : Blessed are those who enjoy long ages with good deeds and (۸۵) pleasant resorts when their Lord is pleased with them . Woe are those who enjoy long [ages but with evildoings and bad resort when their Lord is displeased with them . [۱۵۴



.....
.....

Omar bin Shemr narrated from Jabir bin Yazid al-Ju'fi that Abu Ja'far (ؑ) Mohammed bin Ali al-Baqir (ؑ) said : Allah revealed to the Prophet (ؐ) that He appreciated Ja'far bin Abi Talib for four characters . The Prophet (ؐ) summoned Ja'far and asked him about these characters . Ja'far answered : Except that Allah , Blessed and Exalted is He , told you about them , I would not tell you at all . I have never drunk wine because I knew that it would take away one's mind . I have never told untruth because I knew that it would violate one's personality . I have never committed fornication because I knew that others would abuse my honor if I abuse others' honors . I have never worshipped an idol because I knew that idols cannot benefit or harm . The Prophet (ؐ) put his hand on Ja'far's shoulder and said : It is incumbent upon Allah to give you two wings with which you will fly in
[Paradise . [١٥٥

: (١٧)

..... :
.....
.....

..... : (١٨)
.....

.....
..... :
.....
.....

.....

..... : (١٩)
:

..... :

: The Prophet (s) said (٨٧)

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) . [١٥٦

: As-Sakuni related that Ali (a) said (٨٨)

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 .
[I [١٥٧

Masada bin Sadaqa related that the Prophet (s) said : Believers should enjoy (٨٩)
: seven rights that are imposed -by Allah- on each other

.....
.....
.....
.....

□ (٩٠)
.....
..... :
.....

..... □ (٩١)
..... :



.....
.....

Honor each other in their sights , bear love to each other in the hearts , offer the wealth to each other , prevent backbiting each other , visit each other in ailment , participate in the funeral ceremonies of each other , and mention each other in good [manners after death . [۱۵۸

Ibn Abi Umair narrated from Ibn Abi Ziyad At-Tuhami from Abdullah bin Wahab (۹۰) 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 . [۱۵۹

Ibn Abi Umair narrated from Muawiya bin Wahab that Ja'far bin Mohammed As- (۹۱) : Sadiq (a) said

Be steadfast against the enemies of the graces , for your best retaliation for those who acted disobediently to Allah against you is to act obediently to Allah with them . [[۱۶۰

..... (۹۲)
.....
.....
..... :
.....
.....
.....

□ (۹۳)
..... □
:

.....
.....

Al-Mualla bin Mohammed al-Basri narrated from Ahmed bin Mohammed bin (٩٢)
Abdullah from Amr bin Ziyad from Mudrik bin Abdirrahman that Abu Abdullah Ja'far
: 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 . [١٦١

Mohammed bin Abi Umair narrated from Abdullah bin al-Qasim that Ja'far bin (٩٣)
: 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



Al-Mualla bin Mohammed al-Basri narrated from Ahmed bin Mohammed bin (٩٢)
Abdullah from Amr bin Ziyad from Mudrik bin Abdirrahman that Abu Abdullah Ja'far
: 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 . [١٦١

Mohammed bin Abi Umair narrated from Abdullah bin al-Qasim that Ja'far bin (٩٣)
: Mohammed As-Sadiq (a) related on the authority of his fathers that Ali (a) said

You should hope for the unexpected more than the expected . As he went for fetching
a kindle of fire for his family , Moses (a) was back with prophecy after Allah had
. spoken with him



As she went out , the queen of Sheba

: on the authority of his fathers that Imam Ali (a) used to say

The afflicted people no matter how intense their afflictions are- are not worthier of praying to Allah than those who live peacefully but they do not know when an [affliction will befall them . [165

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

He who wants to be the most generous should fear Allah . He who wants to be the . most God-fearing should depend upon Allah

He who wants to be the most generous should fear Allah . He who wants to be the most God-fearing should depend upon Allah

He who wants to be the most generous should fear Allah . He who wants to be the most God-fearing should depend upon Allah

He who wants to be the most generous should fear Allah . He who wants to be the most God-fearing should depend upon Allah

He who wants to be the most generous should fear Allah . He who wants to be the most God-fearing should depend upon Allah

He who wants to be the most generous should fear Allah . He who wants to be the most God-fearing should depend upon Allah

He who wants to be the most generous should fear Allah . He who wants to be the most God-fearing should depend upon Allah

He who wants to be the wealthiest of people should trust in what is in Allah's hand more than what is in his own hand . May I inform of the 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 pardon others , do
. not accept any excuse , and do not forgive

? May I inform you of the people that are eviler than the previous

: The attendants said : Yes , you may , Allah's Messenger . He (s) said

. :

:

:

.

...

.

:

.

.

(9A)

: ...

:

.

The people that are eviler than the previous are those whose favor is not expected
. and whose evil is not secured

Once , Jesus (a) orated before the Israelites . He said : O children of Israel , do not
speak words of wisdom before the ignorant so that you will not wrong these words .
Do not prevent the wise people from receiving the wisdom; lest , you will wrong those
people . Do not help the unjust

ones otherwise , your favors will be null . Matters must be one of three : a clearly right matter that you should follow , a clearly wrong matter that you should avoid , or a [confused matter that you should commend to Allah . ﴿١٦٦

Al-Hasan bin Ali bin Faddhal narrated from al-Hasan bin al-Juhm from al-Fudhayl (٩٨) bin Yessar that Ja`far bin Mohammed As-Sadiq (a) said : If the intention is powerful [(to do any matter) , the body will not be weak . [١٦٧

﴿٩٩﴾
﴿٩٩﴾
﴿٩٩﴾ : ﴿٩٩﴾
﴿٩٩﴾ ... ﴿٩٩﴾
﴿٩٩﴾

﴿١٠٠﴾
﴿١٠٠﴾ : ﴿١٠٠﴾
﴿١٠٠﴾

﴿١٠١﴾
﴿١٠١﴾ : ﴿١٠١﴾
﴿١٠١﴾
﴿١٠١﴾

Al-Hasan bin Faddhal narrated from Ghalib bin Othman from Shuaib al-Aqarqoufi (٩٩) : that Ja`far bin Mohammed as-Sadiq (a) said

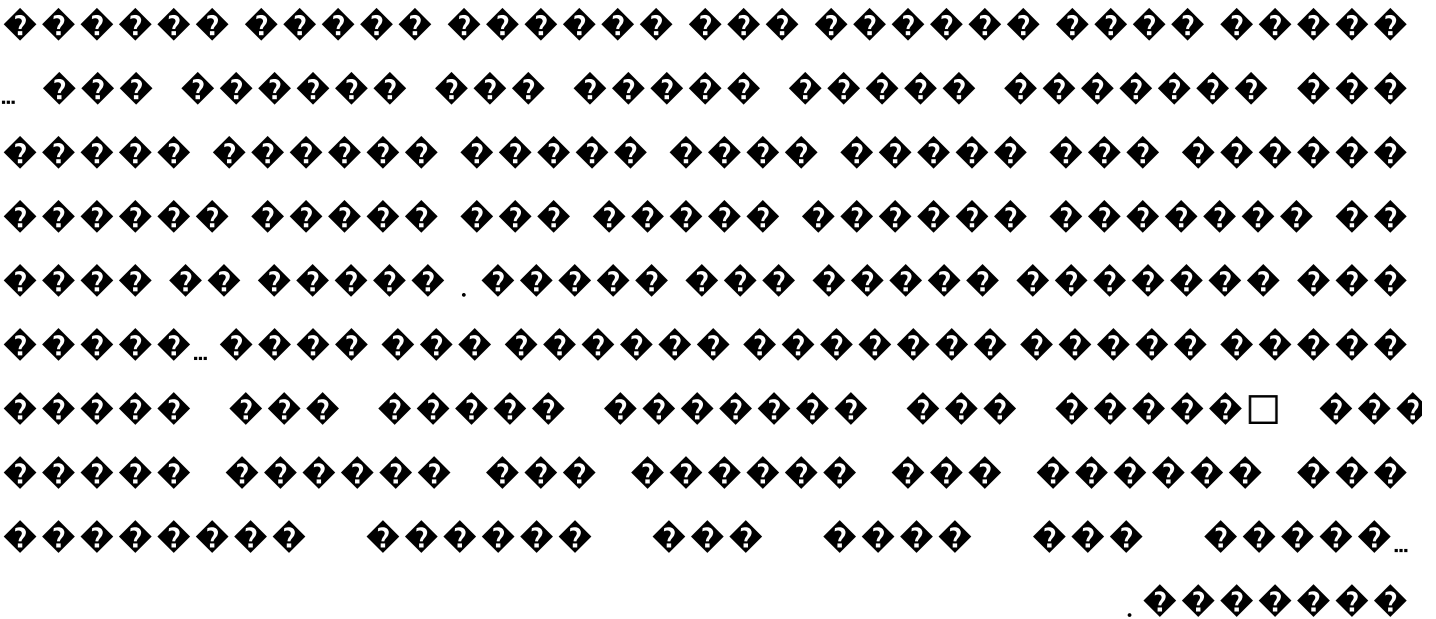
As for those who possess themselves in situations of desire , fear , appetite , and rage until they feel pleased , Allah will prevent the fire (of Hell) from consuming their bodies
[. [١٦٨

As he was asked about the abstinent in this world , Imam As-Sadiq (a) answered : (١٠٠)
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

Mohammed bin Sinan narrated from Abdullah bin Meskan that Abu Abdullah As- (١٠١)
: 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



: (١٠٢)
:
: ó

The faulty people should be the worthiest of hoping for perfection to people , because
people will not inspect their defects when they are perfect . The foolish should be the
worthiest of hoping for clemency to people , because they need for being treated
clemently . Unfortunately , the misers , now , hope for poverty to people , the faulty
. hope for defects to people , and the foolish hope for foolishness to people

In fact , poverty requires stinginess , faultiness requires inspecting people's defects
[, and foolishness requires the commitment of sins . [۱۶۹

Abu Hashim al-Ja'fari related : I went to Abu al-Hasan Ali bin Mohammed (۱۰۲)
(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

.....
.....
.....
.....
.....
.....
.....

..... (۱۰۳)
.....
.....
.....

..... (۱۰۴)
.....

He (a) then added : Allah , Powerful and Majestic is He , has bestowed upon you with
faith due to which He will prevent your body from being in Hell , bestowed upon you
with good health to help you obey Him , and bestowed upon you with satisfaction to
protect you from degradation . O Abu Hashim , I have said this to you

initially because I understood that you would complain to me about your current
[poverty; hence ,I will give you one hundred dinars . ﴿۱۷۰

Mohammed bin Sinan narrated from Talha bin Zaid that Abu Abdullah as-Sadiq (۱۰۳)
(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

Imam as-Sadiq (a) said : Sleep is the rest of the body , speaking is the rest of the (۱۰۴)
[soul , and silence is the rest of the mind . ﴿۱۷۲

: ﴿۱۰۵﴾
﴿۱۰۶﴾ : ﴿۱۰۷﴾
﴿۱۰۸﴾ ﴿۱۰۹﴾ ﴿۱۱۰﴾ ﴿۱۱۱﴾ ﴿۱۱۲﴾ ﴿۱۱۳﴾ ﴿۱۱۴﴾ ﴿۱۱۵﴾ ﴿۱۱۶﴾ ﴿۱۱۷﴾ ﴿۱۱۸﴾ ﴿۱۱۹﴾ ﴿۱۲۰﴾
﴿۱۲۱﴾ ﴿۱۲۲﴾ ﴿۱۲۳﴾ ﴿۱۲۴﴾ ﴿۱۲۵﴾ ﴿۱۲۶﴾ ﴿۱۲۷﴾ ﴿۱۲۸﴾ ﴿۱۲۹﴾ ﴿۱۳۰﴾

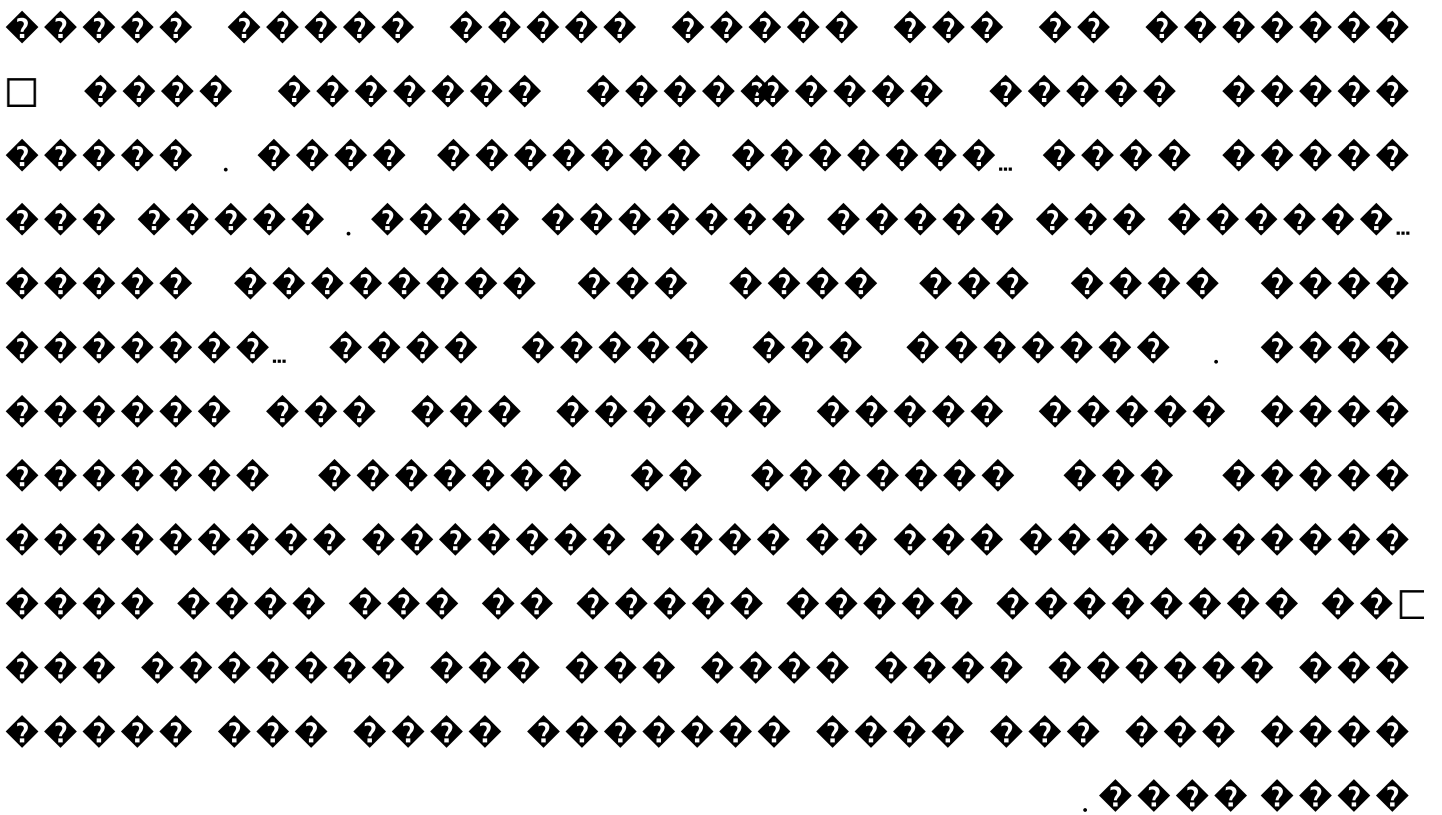
﴿۱۰۶﴾ ﴿۱۰۷﴾ ﴿۱۰۸﴾ ﴿۱۰۹﴾ ﴿۱۱۰﴾ ﴿۱۱۱﴾ ﴿۱۱۲﴾ ﴿۱۱۳﴾ ﴿۱۱۴﴾ ﴿۱۱۵﴾ ﴿۱۱۶﴾ ﴿۱۱۷﴾ ﴿۱۱۸﴾ ﴿۱۱۹﴾ ﴿۱۲۰﴾
﴿۱۲۱﴾ ﴿۱۲۲﴾ ﴿۱۲۳﴾ ﴿۱۲۴﴾ ﴿۱۲۵﴾ ﴿۱۲۶﴾ ﴿۱۲۷﴾ ﴿۱۲۸﴾ ﴿۱۲۹﴾ ﴿۱۳۰﴾ : ﴿۱۳۱﴾ ﴿۱۳۲﴾ ﴿۱۳۳﴾ ﴿۱۳۴﴾ ﴿۱۳۵﴾
﴿۱۳۶﴾ ﴿۱۳۷﴾ ﴿۱۳۸﴾ ﴿۱۳۹﴾ ﴿۱۴۰﴾ : ﴿۱۴۱﴾ ﴿۱۴۲﴾ ﴿۱۴۳﴾ ﴿۱۴۴﴾ ﴿۱۴۵﴾ ... ﴿۱۴۶﴾ ﴿۱۴۷﴾ ﴿۱۴۸﴾ ﴿۱۴۹﴾ ﴿۱۵۰﴾
﴿۱۵۱﴾ ﴿۱۵۲﴾ : ﴿۱۵۳﴾ ﴿۱۵۴﴾ ﴿۱۵۵﴾ ﴿۱۵۶﴾ ﴿۱۵۷﴾ ﴿۱۵۸﴾ ﴿۱۵۹﴾ ﴿۱۶۰﴾
﴿۱۶۱﴾ ﴿۱۶۲﴾ ﴿۱۶۳﴾ ﴿۱۶۴﴾ ﴿۱۶۵﴾ ﴿۱۶۶﴾ ﴿۱۶۷﴾ ﴿۱۶۸﴾ ﴿۱۶۹﴾ ﴿۱۷۰﴾
﴿۱۷۱﴾ ﴿۱۷۲﴾ ﴿۱۷۳﴾ ﴿۱۷۴﴾ ﴿۱۷۵﴾ ﴿۱۷۶﴾ ﴿۱۷۷﴾ ﴿۱۷۸﴾ ﴿۱۷۹﴾ ﴿۱۸۰﴾
﴿۱۸۱﴾ ﴿۱۸۲﴾ ﴿۱۸۳﴾ ﴿۱۸۴﴾ ﴿۱۸۵﴾ ﴿۱۸۶﴾ ﴿۱۸۷﴾ ﴿۱۸۸﴾ ﴿۱۸۹﴾ ﴿۱۹۰﴾

﴿۱۰۷﴾ ﴿۱۰۸﴾ ﴿۱۰۹﴾ ﴿۱۱۰﴾ ﴿۱۱۱﴾ ﴿۱۱۲﴾ ﴿۱۱۳﴾ ﴿۱۱۴﴾ ﴿۱۱۵﴾ ﴿۱۱۶﴾ ﴿۱۱۷﴾ ﴿۱۱۸﴾ ﴿۱۱۹﴾ ﴿۱۲۰﴾ ﴿۱۲۱﴾ ﴿۱۲۲﴾ ﴿۱۲۳﴾ ﴿۱۲۴﴾ ﴿۱۲۵﴾ ﴿۱۲۶﴾ ﴿۱۲۷﴾ ﴿۱۲۸﴾ ﴿۱۲۹﴾ ﴿۱۳۰﴾ (۱۰۷)
﴿۱۰۸﴾ ﴿۱۰۹﴾ ﴿۱۱۰﴾ ﴿۱۱۱﴾ ﴿۱۱۲﴾ ﴿۱۱۳﴾ ﴿۱۱۴﴾ ﴿۱۱۵﴾ ﴿۱۱۶﴾ ﴿۱۱۷﴾ ﴿۱۱۸﴾ ﴿۱۱۹﴾ ﴿۱۲۰﴾ : ﴿۱۲۱﴾
﴿۱۲۲﴾ ﴿۱۲۳﴾ ﴿۱۲۴﴾ ﴿۱۲۵﴾ ﴿۱۲۶﴾ ﴿۱۲۷﴾ ﴿۱۲۸﴾ ﴿۱۲۹﴾ ﴿۱۳۰﴾ : ﴿۱۳۱﴾ ﴿۱۳۲﴾ ﴿۱۳۳﴾ ﴿۱۳۴﴾ ﴿۱۳۵﴾

Mohammed bin Sinan narrated from Al-Mufaddhal bin Omar that Ja ۰far bin (۱۰۵)
Mohammed as-Sadiq (a) said : As for anyone who lacks heart-preaching , self-
[reproving , and a guide friend , his enemy will surely control him . ﴿۱۷۳

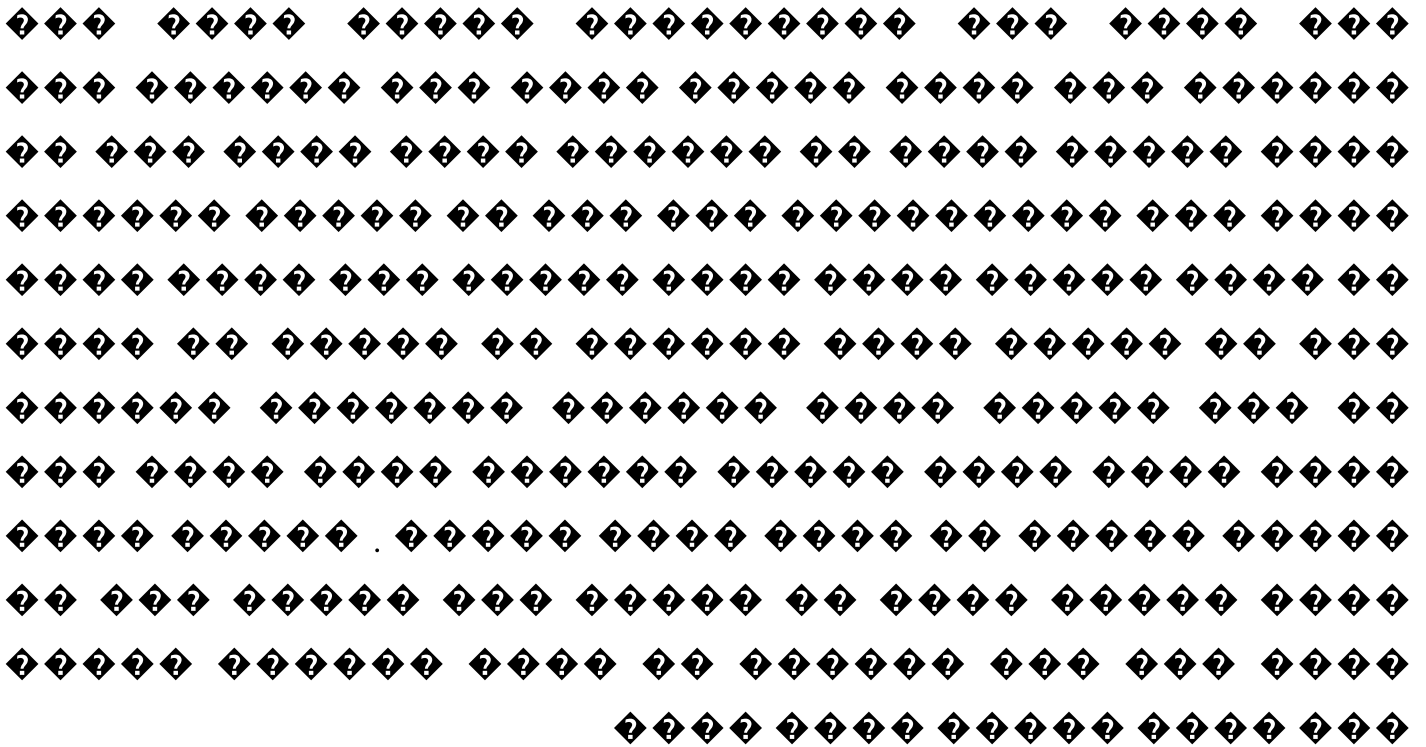
Ja ۰far bin (۱۰۶)

The best creed is the creed of Abraham (a) . The best norm is the norm of the prophets . The best guidance is the guidance of Mohammed (s) . The best supplies is God-fearing . The best knowledge is the most advantageous . The best guidance is the pursued guidance . The best richness is the self-sufficiency . The best thing that is thrown in the heart is the conviction . The embellishment of speaking is truthfulness . The embellishment of knowledge is benevolence . The best death is martyrdom . The best matters are these whose results are good . The sufficient fewness is better than the diverting muchness . The true unhappy is that who was unhappy since he was in his mother's womb



The true happy is he who learns lessons from others . The wittiest people are the God-fearing . The most foolish thing is libertinism . The vilest intentions are the false intentions . The vilest matters[١٧٥] are the most

recently invented ones . The worst blindness is the heart blindness . The worst regret is the regret on the Day of Resurrection . The worst sinful thing in the sight of Allah is the tongue of the liars . The worst gain is the gain of usury . The worst consuming is the wrong consuming of the orphan's wealth . The best embellishment of a man is tranquility with faith . As for those who pursue mocking at people , Allah will make them the subject of people's mocking . He who identifies the misfortunes[۱۷۶] will stand them . Likewise , those who do not identify the misfortunes will not stand them . Suspect is disbelief . The arrogant will be humiliated by Allah . He who complies with the Shaitan will disobey Allah , and Allah will torment him who disobeys Him . Allah ,
likewise , will increase (His graces to) those who thank Him



.....
.....

Allah will help him who behaves steadfastly against misfortunes . Allah is Sufficient for the needs of whoever trusts in Him . Allah will reward them who depend upon Him . Do not enrage Allah for the purpose of seeking the favors of any of His creatures . Do not curry favors with anybody through means that take you away from Allah . Allah accepts no means other than the obedience to Him and the seeking of His satisfaction through which He confers a good matter or saves from an evil . The obedience to Allah , Blessed and Exalted is He , is the prosperity of all of the expected welfares and the salvation from all of the dangerous evils . Allah will surely guard whoever obeys Him . As for those who disobey Allah , they will never find any shelter against Him nor can any fugitive be saved against Him since the act of Him will befall and humiliate that fugitive whether the creatures are pleased or not . Everything that will be inevitably falling is imminent . Only will that which Allah wants occur , and that which . He does not want will never occur

.....
.....
.....
..... :
.....

... : ... : ...
... : ...
...
... (١٠٩)
... : ...
... : ...
... : ...
... .

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 . [١٧٧

: The Prophet (s) said : Allah , Exalted is He , says (١٠٨)

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 . [١٧٨

Mohammed bin Abi Umair narrated from Easa al-Ferra from Abdullah bin Abi (١٠٩)
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[١٧٩] (on
[the scale of the Day of Resurrection) . [١٨٠

: ... (١١٠)
... : ...
...
: ... (١١١)
...

.....

..... (۱۱۳)
..... :
..... :
..... :
.....
.....
.....
.....

..... : (۱۱۴)
.....

I cannot gain that which I like and I cannot guard myself against that which I dislike .
After all , all my affairs are in the hand of the One Who is other than me . He may
torment me and may forgive me if He wills . Is there anyone who is poorer than I am ,
[then ? [۱۸۳

Al-Mufaddhal narrated that Imam as-Sadiq (a) related : A quarrel broke out (۱۱۳)
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 . [۱۸۴

: Al-Mufaddhal said : I heard Imam as-Sadiq (a) saying (۱۱۴)



.....

... ..

... (115)

... ..

... (116)

... ..

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 . [185

Amir ul-Mu'minin (a) said : The good , as a whole , is gathered in three things : (115) 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 . [186

Imam as-Sadiq (a) said that Allah , Powerful and Majestic is He , revealed to (116) , Adam : O Adam , I will gather the good , as a whole

than untruth , no keeper more preserving than silence , no dress more good-looking
 . than good health , and no absent more imminent than death

□ ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? . ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ? ? ? ? ? ? ? ? ? ? ? □ ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ... ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? □
 . ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

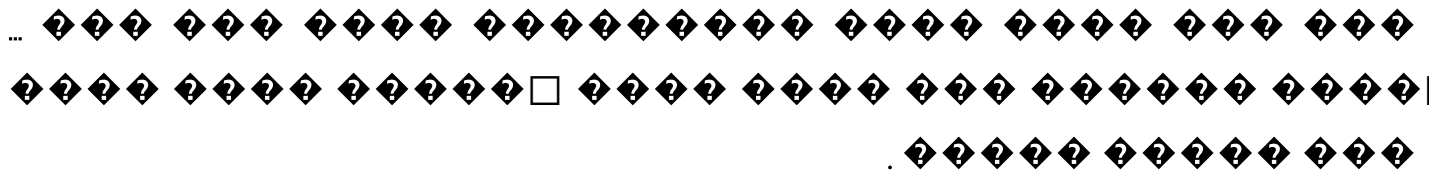
□ ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ! ? ? ? ? ? ? ? ? ? ? ? ? ? ? ! ? ? ? ? ? ? ? ? ? ? ? ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? . ? ? ? ? ? ? ? ? ?
 . ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ...

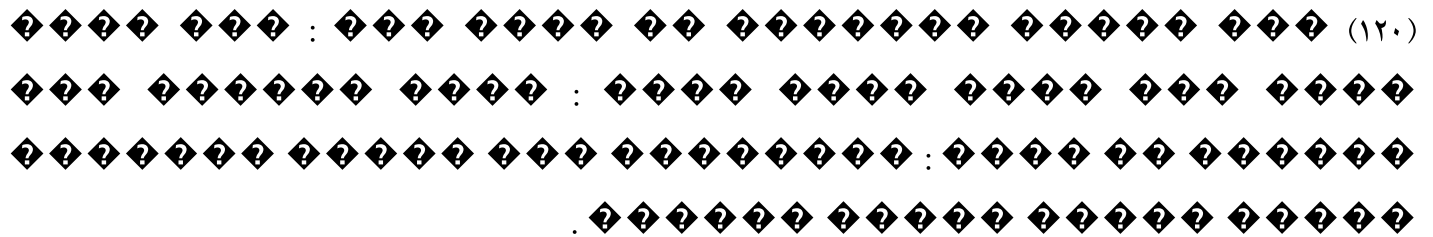
O people , you should know that everyone who walks on the surface of this earth will
 . eventually go beneath it

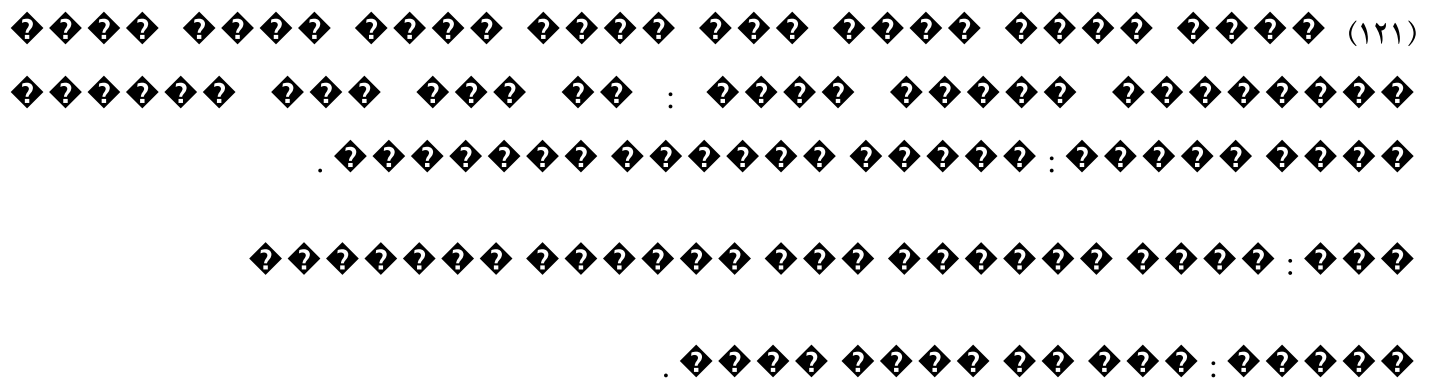
Night and day are expediting in ruining the ages . Every breath of life has a provision
 and every seed has an eater . You are the food of death . He who realizes the
 (vicissitudes of) time truly will not bypass readiness . Neither the wealth of the rich nor
 . will the poverty of the poor save them from death

O people , he who fears his Lord will stop his 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 commitment of sins and many acts of disobedience to Allah . Rest is very close to . fatigue , and misery is very close to bliss

...  |

 (١٢٠)

 (١٢١)

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

Ismaeel bin Muslim related that the Prophet (s) said : For my umma , I am only (١٢٠) afraid of three things  deviation after the pursuance of the right guidance , the [misleading seditions , and the food and the sexual appetites . [١٩١

One day , the Prophet (s) saw some people trying to roll a rock as a competition (١٢١) of power . He (s) asked them about that game . They answered that it was a competition to identify the most powerful

He asked : ﴿May I identify the most powerful among you ?﴾ ﴿Yes , you may , Allah's Messenger ,﴾ they answered



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

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

... ﴿The most powerful among you are those whose satisfaction does not lead them to the commitment of sins or the wrong , whose displeasure does not take them out of the right , and whose ability does not lead them to seize what is not theirs .﴾ (122)
﴿The most powerful among you are those whose satisfaction does not lead them to the commitment of sins or the wrong , whose displeasure does not take them out of the right , and whose ability does not lead them to seize what is not theirs .﴾ (Or ﴿what is not rightful for them to seize﴾ according to other ways of narration)
﴿The most powerful among you are those whose satisfaction does not lead them to the commitment of sins or the wrong , whose displeasure does not take them out of the right , and whose ability does not lead them to seize what is not theirs .﴾ (Or ﴿what is not rightful for them to seize﴾ according to other ways of narration)
﴿The most powerful among you are those whose satisfaction does not lead them to the commitment of sins or the wrong , whose displeasure does not take them out of the right , and whose ability does not lead them to seize what is not theirs .﴾ (Or ﴿what is not rightful for them to seize﴾ according to other ways of narration)
﴿The most powerful among you are those whose satisfaction does not lead them to the commitment of sins or the wrong , whose displeasure does not take them out of the right , and whose ability does not lead them to seize what is not theirs .﴾ (Or ﴿what is not rightful for them to seize﴾ according to other ways of narration)
﴿The most powerful among you are those whose satisfaction does not lead them to the commitment of sins or the wrong , whose displeasure does not take them out of the right , and whose ability does not lead them to seize what is not theirs .﴾ (Or ﴿what is not rightful for them to seize﴾ according to other ways of narration)
﴿The most powerful among you are those whose satisfaction does not lead them to the commitment of sins or the wrong , whose displeasure does not take them out of the right , and whose ability does not lead them to seize what is not theirs .﴾ (Or ﴿what is not rightful for them to seize﴾ according to other ways of narration)
﴿The most powerful among you are those whose satisfaction does not lead them to the commitment of sins or the wrong , whose displeasure does not take them out of the right , and whose ability does not lead them to seize what is not theirs .﴾ (Or ﴿what is not rightful for them to seize﴾ according to other ways of narration)
﴿The most powerful among you are those whose satisfaction does not lead them to the commitment of sins or the wrong , whose displeasure does not take them out of the right , and whose ability does not lead them to seize what is not theirs .﴾ (Or ﴿what is not rightful for them to seize﴾ according to other ways of narration)
﴿The most powerful among you are those whose satisfaction does not lead them to the commitment of sins or the wrong , whose displeasure does not take them out of the right , and whose ability does not lead them to seize what is not theirs .﴾ (Or ﴿what is not rightful for them to seize﴾ according to other ways of narration)

He (s) said : The most powerful of you are those whose satisfaction does not lead them to the commitment of sins or the wrong , whose displeasure does not take them out of the right , and whose ability does not lead them to seize what is not theirs . [192]
(Or ﴿what is not rightful for them to seize﴾ according to other ways of narration)

[[193

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

He answered : The kindness to the parents (that is intended in the previous Quranic text) is

Al-Hasan bin Mahboub narrated from Sa'd bin Abi Khalaf that Abu al-Hasan Musa bin Ja'far (al-Kadhim) (a) said to one of his sons : O son , let not Allah see you committing an act of disobedience against which He warned you , and let Him not miss you in an act of obedience to Him of which He ordered you . Keep serious and do not convince yourself that you are worshipping and obeying Allah perfectly , because . no one can achieve perfection in the fields of worshipping Allah

.....

..... (125)
..... :
.....
.....
.....

..... (126)
.....

..... (127)
.....

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 . [196

Ali bin al-Hakam narrated from Husham bin Salem that Ja'far bin Mohammed (125) : 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 . [١٩٧

Imam as-Sadiq (a) said : To see the enemy plunge in the acts of disobedience to (١٢٤)
[Allah is a sufficient victory that Allah bestows upon a believer . [١٩٨

. The Prophet (s) said : Take the initiative to the gardens of Paradise (١٢٧)

﷞﷞﷞ : ﷞﷞﷞ ... ﷞﷞﷞﷞﷞﷞ ﷞﷞﷞﷞﷞ ﷞﷞﷞﷞﷞ ﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞ : ﷞﷞﷞﷞﷞﷞
. ﷞﷞﷞﷞﷞﷞

﷞﷞﷞ ﷞﷞﷞ ﷞﷞﷞﷞﷞﷞ ﷞﷞﷞ ﷞﷞﷞﷞﷞﷞ ﷞﷞﷞ ﷞﷞﷞﷞﷞﷞ ﷞﷞﷞ ﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞ (١٢٨)
﷞﷞﷞﷞﷞﷞﷞ ﷞﷞﷞﷞﷞﷞﷞ ﷞﷞﷞ ... ﷞﷞﷞﷞﷞﷞ ﷞﷞﷞﷞﷞﷞﷞ ﷞﷞﷞﷞﷞ ﷞﷞﷞ ﷞﷞﷞﷞﷞﷞ ﷞﷞﷞
﷞﷞﷞﷞﷞ ﷞﷞﷞﷞﷞ : ﷞﷞﷞﷞ ﷞﷞﷞﷞﷞﷞﷞﷞﷞ ﷞﷞﷞﷞﷞﷞ ﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞
﷞﷞﷞ : ﷞﷞﷞﷞﷞﷞﷞ ﷞﷞﷞﷞﷞﷞ ﷞﷞﷞﷞﷞﷞ ﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞
﷞﷞﷞﷞﷞﷞ ﷞﷞﷞﷞﷞﷞ ﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞
﷞﷞﷞ ﷞﷞﷞ ﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞
﷞﷞﷞ ﷞﷞﷞﷞﷞﷞﷞ ﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞
﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞
. ﷞﷞﷞﷞﷞﷞﷞
. ﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞

: ﷞﷞﷞﷞ ﷞﷞﷞﷞﷞﷞ ﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞ (١٢٩)
﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞﷞
: ﷞﷞﷞﷞﷞﷞

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 . [١٩٩

Mohammed bin Ahmed bin Yahya narrated from Mohammed bin Adam from His (١٢٨)
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 . [۲۰۰

Al-Hasan bin Mahboub narrated from al-Haitham bin Waqid that Ja'far bin (۱۲۹) : Mohammed as-Sadiq (a) said

۹

... [The text in this section is heavily obscured by a dense pattern of diamond-shaped symbols, likely representing a corrupted or redacted document. A small square symbol is visible in the middle of the pattern.]

[The text in this section is also obscured by a dense pattern of diamond-shaped symbols.]

As Allah moves some people from the humility of the acts of disobedience to Him , to the honor of acts of obedience to Him , He enriches them without need of wealth , supports them without need of a clan , and entertains without need to a bosom friend . For him whoever fears Allah , Allah will make everything fear him , and will make him who does not fear Him fear everything . Allah accepts the few deeds of those who satisfy themselves with few earnings from Him . For

those who have the courage of seeking legal earnings , their provisions will be easily obtainable and their dependants will be luxurious . For those who abstain from pursuing the worldly pleasures , Allah will fix wisdom in their minds , make it glide on their tongues , show them the malady and remedy of the worldly defects , and move [them from this world to the Eternal Abode safely . [۲۰۱

: Abu Hamza ath-Themali narrated that Abu Ja'far (Imam al-Baqir) (a) said (۱۳۰)

...
... : ...
...

... (۱۳۱)
... : ...
... : ...
...
...

... (۱۳۲)
...

... (۱۳۳)
...

: When my father (a) was dying , he embraced me to the chest and said

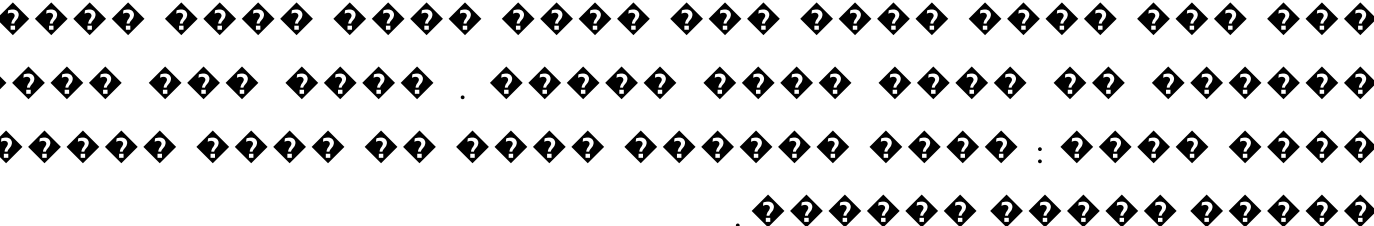


O son , go through the right , even if it is bitter , so that your rewards will be given to [you completely without judgment . [۲۰۲

Ibn Meskan narrated from Abdullah bin Abi Yafur that Ja'far bin Mohammed (۱۳۱) 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

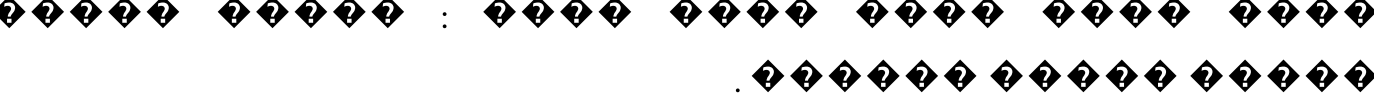
self as the enemy that you fight , and consider your wealth as the loan that you should
[defray . [۲۰۳

He (a) also said : Strive against your self in the same way as you fight your enemy (۱۳۲)
[. [۲۰۴

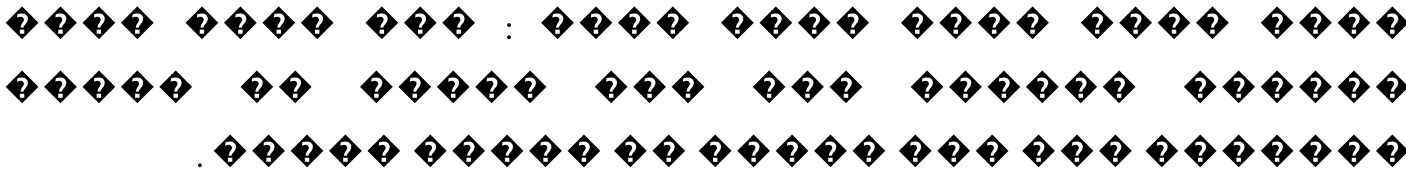
Al-Hasan bin Rashid narrated from Abu Hamza ath-Themali that Abu Ja'far (۱۳۳)
: (Imam al-Baqir) (a) related

:  .
 .
...  :



 :

□  :

 :



:  (۱۳۴)
: 

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

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

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

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

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

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

[If it is evil or misleading , you should leave it . [٢٠٥ .

Al-Hussein bin Yazid narrated from Ali bin Ghurab that Ja'far bin Mohammed (١٣٤) : as-Sadiq (a) said

... ..
... ..
... ..

: (١٣٥)
:
... ..
... ..
... ..
:

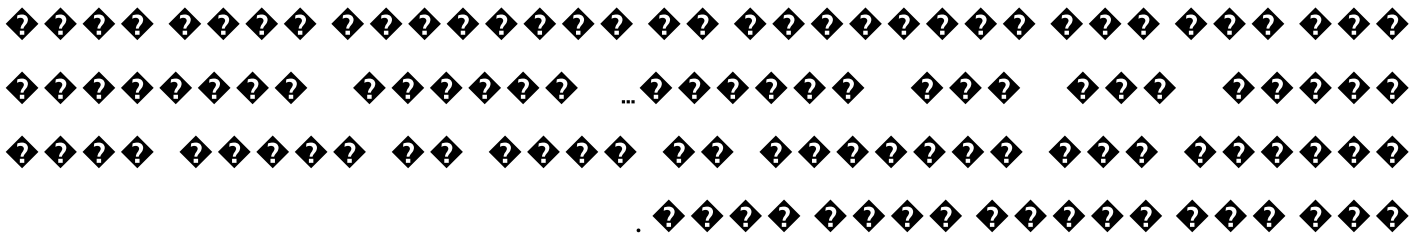
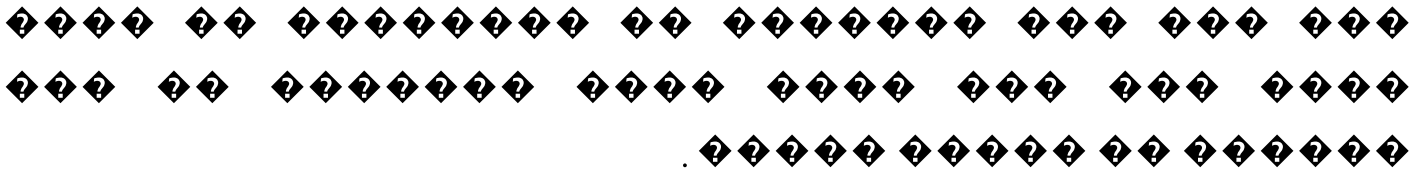
... ..
... ..
... ..
... ..

As for anyone who has the ability to commit a sin in a seclusion but he (does not commit it because he) considers Allah and feels ashamed of the Keeping Angels , Allah will forgive all of his sins , even if they are as many as the sins of all mankind and all [jinn . [٢٠٦

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

As for the faithful believers who die in the period between midday of Thursdays and midday of Fridays , Allah will save them from the burial pressure and will grant them the right of intercession

[for individuals as many as the individuals of (the tribes of) Rabeea and Madhar . [٢٠٧



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

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

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

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

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

عنه على ما كان عليه من عبادته لله تعالى : لا يخرج من الجنة الا من كان له فيها من الجاهل فافترسها
عنه على ما كان عليه من عبادته لله تعالى : لا يخرج من الجنة الا من كان له فيها من الجاهل فافترسها
. لا يخرج من الجنة الا من كان له فيها من الجاهل فافترسها

عنه على ما كان عليه من عبادته لله تعالى : لا يخرج من الجنة الا من كان له فيها من الجاهل فافترسها
عنه على ما كان عليه من عبادته لله تعالى . لا يخرج من الجنة الا من كان له فيها من الجاهل فافترسها
عنه على ما كان عليه من عبادته لله تعالى . لا يخرج من الجنة الا من كان له فيها من الجاهل فافترسها
عنه على ما كان عليه من عبادته لله تعالى) : لا يخرج من الجنة الا من كان له فيها من الجاهل فافترسها
عنه على ما كان عليه من عبادته لله تعالى . لا يخرج من الجنة الا من كان له فيها من الجاهل فافترسها
عنه على ما كان عليه من عبادته لله تعالى (لا يخرج من الجنة الا من كان له فيها من الجاهل فافترسها
. لا يخرج من الجنة الا من كان له فيها من الجاهل فافترسها

Amir 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

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 . (٤ : ١١٦

He (s) commented : ❖Regarding the previous Verse , Allah will forgive the sins of ❖ . whomever he wants among your Shia and adorers , Ali

عنه على ما كان عليه من عبادته لله تعالى : لا يخرج من الجنة الا من كان له فيها من الجاهل فافترسها
عنه على ما كان عليه من عبادته لله تعالى : لا يخرج من الجنة الا من كان له فيها من الجاهل فافترسها
عنه على ما كان عليه من عبادته لله تعالى : لا يخرج من الجنة الا من كان له فيها من الجاهل فافترسها
عنه على ما كان عليه من عبادته لله تعالى : لا يخرج من الجنة الا من كان له فيها من الجاهل فافترسها
عنه على ما كان عليه من عبادته لله تعالى : لا يخرج من الجنة الا من كان له فيها من الجاهل فافترسها

... (136)

... (136)

Q I wondered : O Allah s Messenger , all this is for my Shia , is it not

The Prophet (s) answered : Yes , it is , by my Lord . All this is for your Shia . On the Day of Resurrection , they will come out of their graves saying , There is no god but Allah , Mohammed is the Messenger of Allah , and Ali bin Abi Talib is the argument of Allah . Subsequently , they will be given green garments , wreathes , crowns , and riding animals all from Paradise . Each of them , then , will put on the green garment , the wreath , and the crown and will ride the animal that will hasten to Paradise . They will not be affected by the great terror . The angels will come to them with this glad news : This is your day which was promised to you . [208

(Imam as-Sadiq (a (136)

to seek (somebody's) help , you should seek Allah's . The Pen had already recorded all that which will come about . If people exert all efforts for benefiting you in a matter whose benefit has not been decided for you by Allah , they will not have the ability to do it . Likewise , if they exert all efforts for harming you in a matter whose harm has not been decided by Allah for you , they will not be able to do it . If you can use steadfastness with conviction , then do it . If you cannot , you should then be . (tolerant , for great advantage lies in being steadfast against the detestable (matters

□
.....

..... (۱۴۰)
.....
..... :
:

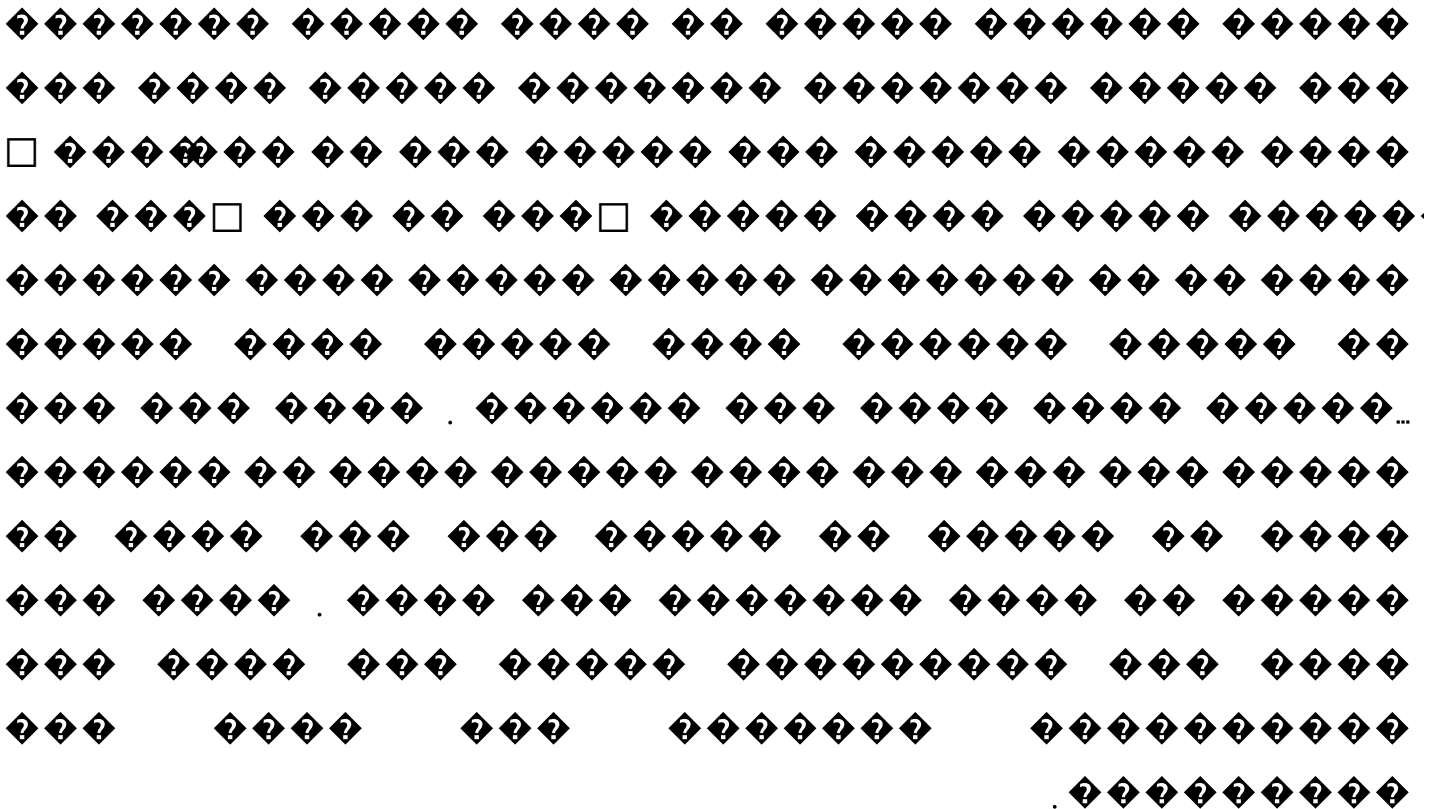
.....
.....
.....
.....
.....
.....

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 . [۲۱۲

Mohammed bin Ali al-Kufi narrated from Ismaeel bin Mehran from Murazim from (۱۴۰)
Jabir

: bin Yazid from Jabir bin Abdullah al-Ansari that The Prophet (s) said

When a fetus settles in the mother's womb , its face becomes in the direction of the mother's back if it is boy . If it is girl , the face becomes in the direction of the mother's front . Like a grieved and sad person , the fetus sits in the mother's womb with the hands on the cheeks and the chin on the knees . It is just like a tied up person . A tie that links its navel to its mother's navel makes it troubled



Through that navel , the fetus receives its food the source of which is its mother's food and drink . This continues up to the time that is decided for its birth . When that time falls , Allah sends an angel to record on the forehead of that fetus whether it will be happy or unhappy

believer or unbeliever , and rich or poor . The angel also records its time of death , , amount of sustenance , ailment , and health . When the sustenance that is decided for the fetus to receive from its mother's navel ceases , the angel scolds it so heavily that it turns over and its head becomes in the direction of the exit . When it falls to the ground , it faces great terror and painful torment . Any wind , hardship , or touch of hand falls on that baby will cause him to suffer the same pain that is suffered by the .skinned

When he feels hungry , he cannot ask for food . When he feels thirsty , he cannot ask . for water . When he feels pain , he cannot seek help

.....
.....
.....
.....
.....

.....
.....
.....
.....
.....
.....
.....
.....

Out of His mercy , pity , and love for that baby , Allah , Blessed and Exalted is

He , entrusts the baby's mother to guard him against hot and cold weather by herself to the degree that she is ready to sacrifice her soul for her baby . She also becomes such steadfast in showing the baby her love to the degree that she does not . care if she is hungry , thirsty , or naked so long as her baby is full , sated , or dressed

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

 : ;

) ;

... ; ;

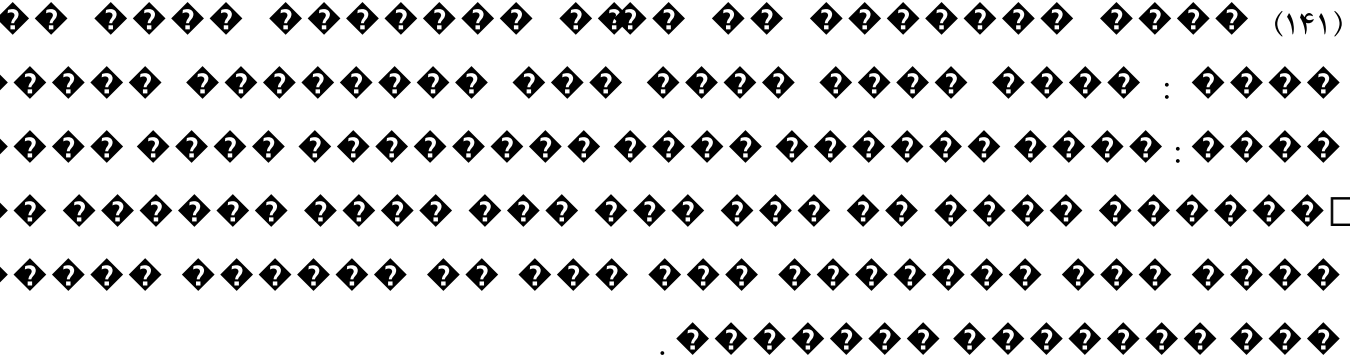
 ;

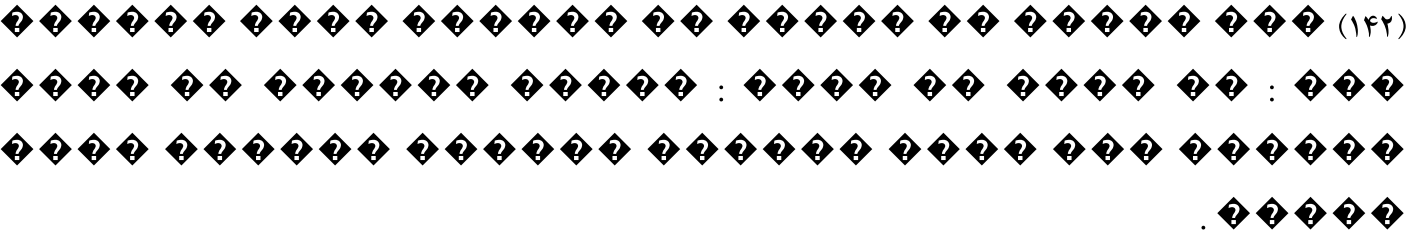
. those who have been granted a great share of Allah's favor


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 . [۲۱۳

□  (۱۴۱)

 (۱۴۲)

□  (۱۴۳)

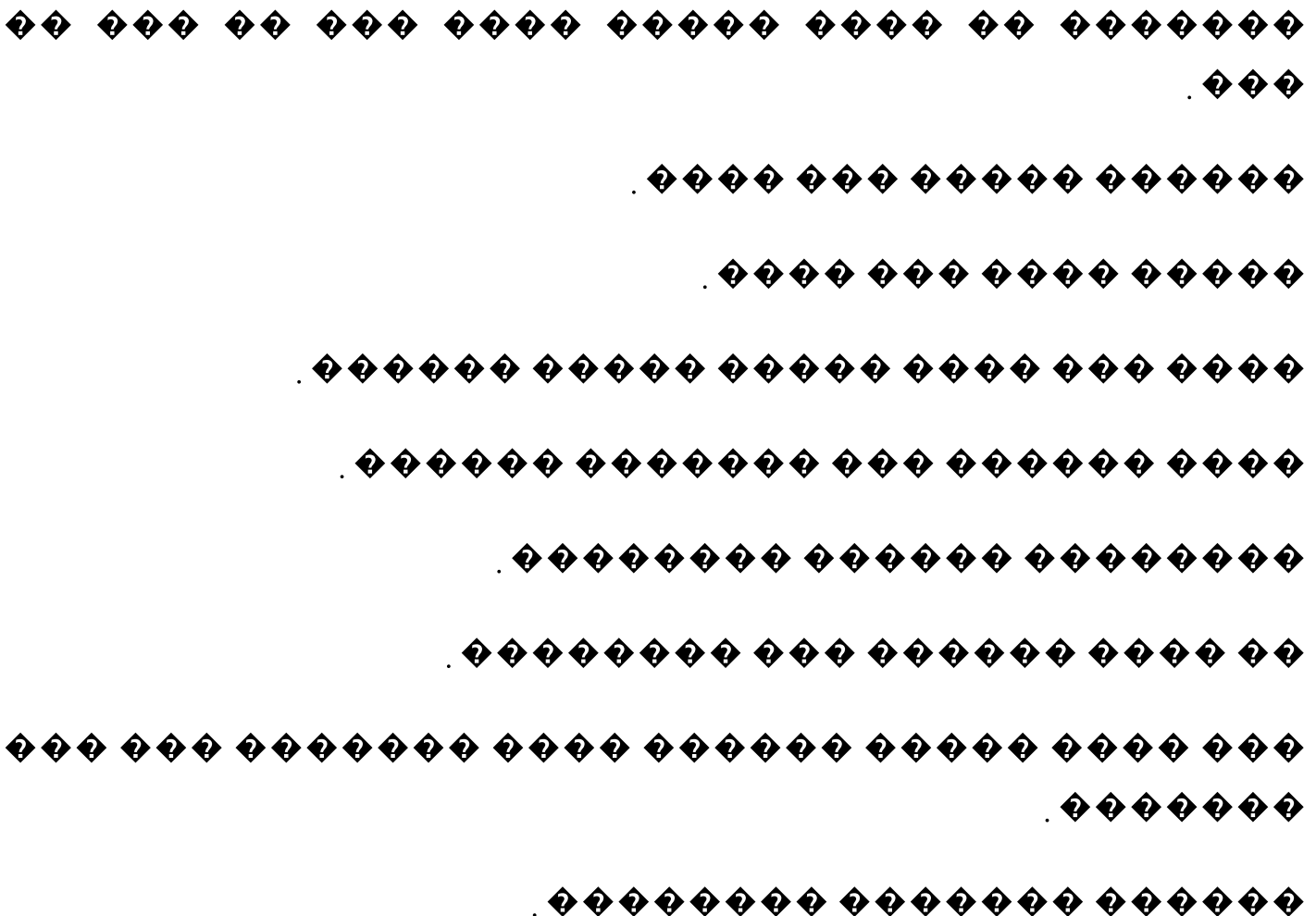
Al-Mufaddhal bin Omar narrated from Thabit ath-Themali that Habbaba al- (۱۴۱) Walibiyya related : I

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 . [۲۱۴

Hemmad bin Othman narrated that Imam as-Sadiq (a) said : In the book of (۱۴۲) : 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 [♦utterance- and discriminate the people of his age . [۲۱۵

Safwan bin Yahya and Mohammed bin Abi Umair narrated from Musa bin Bakr (۱۴۳) : from Zurara that Ja ♦ far bin Mohammed as-Sadiq (a) said



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

. Prayer is the offertory of the pious

. Hajj is the jihad of the weak

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

. Jihad of women is their good behavior with their husbands

. Cause the earnings to come down through almsgiving

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

Allah , Blessed and Exalted is

.....
.....

Imam as-Sadiq (a) also said : Allah , Blessed and Exalted is He , has given each you definite shares of moralities in the same way as He has decided for each of you [definite shares of sustenance . [۲۱۷

Al-Mufaddhal bin Salih narrated from Abu Jamila from Sa'd bin Tarif from al- (۱۴۴) Asbagh bin Nubata that Amir ul-Mu'minin Ali bin Abi Talib (a) said : The Archangel Gabriel descended to Adam and said : ❖O Adam , I have been given the orders of making you choose one of three . Hence , you should choose one and leave two . ❖ Adam asked : ❖What are these three ? ❖ The angel said : ❖They are the intellect , the pudency , and the religion . ❖ Adam said : ❖I choose the intellect . ❖ Gabriel then asked the pudency and the religion to leave . They both said : ❖O Gabriel , we have been ordered to follow the intellect whenever it goes . ❖ Thus , the angel left them [and ascended . [۲۱۸

..... (۱۴۵)
.....
.....
..... :
.....
.....
.....
.....

..... (۱۴۶)

عن أبي عبد الله (ع) قال : أربع أشياء لا تنفع : المحبة للفاقر ، النعمة للذليل ، العلم للجاهل ، والسر للظالم .

عن أبي عبد الله (ع) قال : أربع أشياء لا تنفع : المحبة للفاقر ، النعمة للذليل ، العلم للجاهل ، والسر للظالم . (١٤٧)

Ahmed bin Mohammed bin Easa narrated from Ali bin Ismaeel from Abdullah bin (١٤٥) 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

Imam as-Sadiq (a) said : Allah has definite fields called **Nemesis** (al- (١٤٦) Muntaqima) . Allah will make the servant , who does not dedicate some of his wealth to the fulfillment of the obligatory rights of Allah , the subject of one of these fields in [which he will spoil all his wealth until he dies and departs his wealth completely . [٢٢٠

Imam as-Sadiq (a) said : He who does not care for what he says or what is said (١٤٧) . about him is semi-son of the devils

عن أبي عبد الله (ع) قال : أربع أشياء لا تنفع : المحبة للفاقر ، النعمة للذليل ، العلم للجاهل ، والسر للظالم .

: عن أبي عبد الله (ع) قال : أربع أشياء لا تنفع : المحبة للفاقر ، النعمة للذليل ، العلم للجاهل ، والسر للظالم .

... :
... :
...
... .

... : ... (۱۴۸)
...
... .

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

Amir ul-Mu'minin (a) said : He who thinks it is fortunate for him to have only what (۱۴۸) suffices him will be sufficed with the least needs of this world

... .

... (۱۴۹)
... : ...
... .

... : ... (۱۵۰)
... .

... : ...
...
...
... □ ...
...

... (۱۵۱)
... :
...

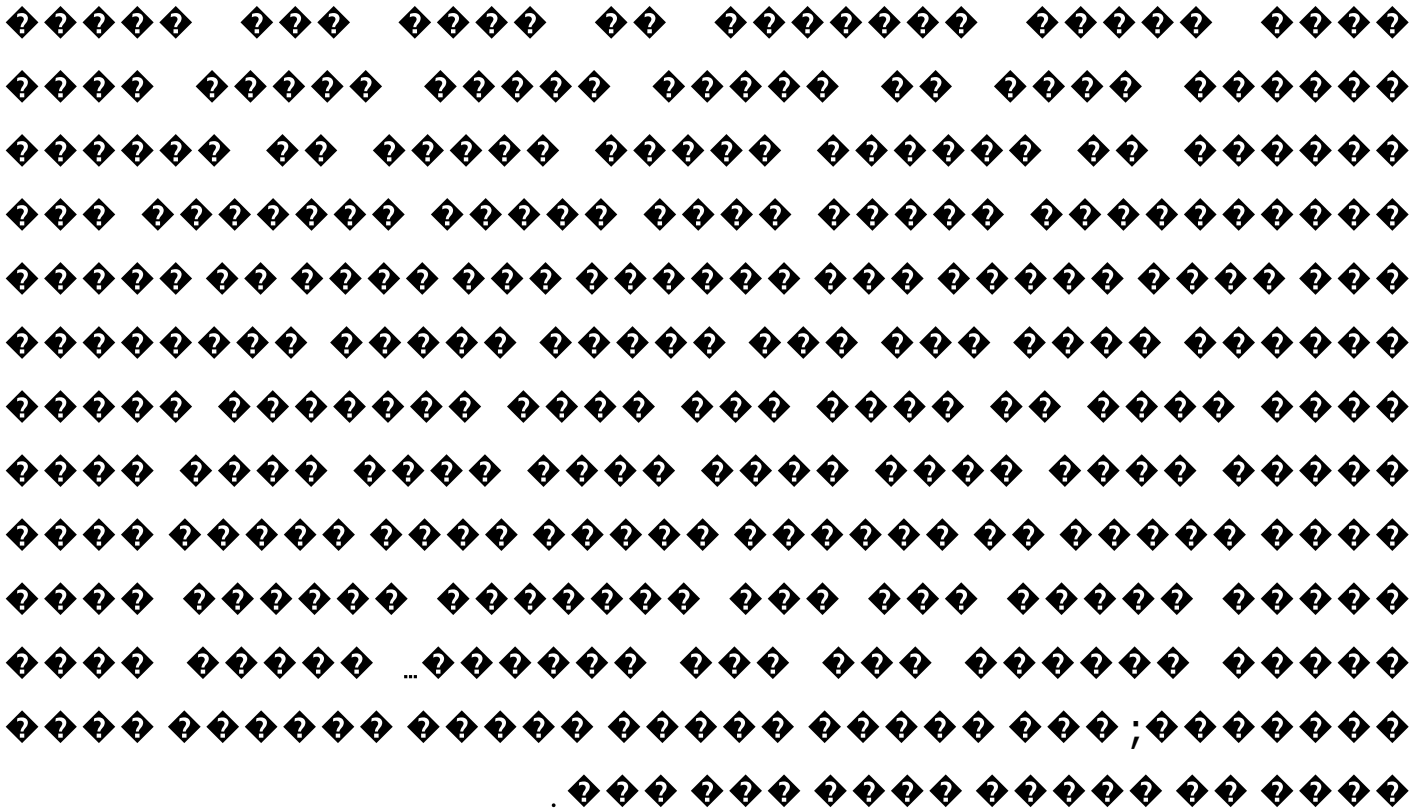
He who thinks it is not sufficient for him to have the minimum needs of this world will
[not be sufficed by all the worldly pleasures . [۲۲۲

Ishaq bin Ammar narrated that Imam as-Sadiq (a) said : Help of the heavens is (۱۴۹)
[granted according to the measure of the need . [۲۲۳

Al-Hasan bin Faddhal narrated from Maisar that Ja'far bin Mohammed as- (۱۵۰)
Sadiq (a) said : Within the revelations of the heavens is (this statement) : If son of
Adam man- possesses two valleys that produce gold and silver , he will seek for a
third one . O son of Adam , your stomach is an ocean and a valley . Nothing will fill in it
[except dust . [۲۲۴

The Prophet (s) said : To revile at a believer is a sort of sinfulness , to fight against (۱۵۱)
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 . [۲۲۵

: ... (۱۵۲)
...
...



His urination and feces cannot be seen because Allah has ordered the earth to swallow that whichever is discharged from him . His smell is more fragrant than musk . He enjoys more authority over the believers than themselves . He is more compassionate with the believers than their fathers and mothers . He is the most modest for Allah , the best performer of Allah's orders and the best abstinent from the matters that Allah forbids . His prayer is responded to the degree that if he invokes Allah against a rock , it will be rent asunder . He possesses the weapon of the Prophet (s) and the sword of Thulfeqar . He possesses a record that includes the names of his adherents and another record that includes the names of his enemies up to the Day of Resurrection . He also possesses al-Jami'a (the comprehensive) , which is a record of seventy-cubit long that contains all the requirements

. of people

...
.

(۱۵۳)
:
:
:

...
□
.
.

He also possesses the Major Cipher , which is written on skin of a goat , and the Minor Cipher , which is written on skin of a ram . They contain the whole body of sciences and information , including the rulings of the compensation of the defect that occurs due to the retaliation of a scratch and the rulings of one lash , half a lash , and one [third of a lash . Finally , the Imam possesses the Book of Fatima (a) . [۲۲۶

Abdul-Wahid bin Mohammed bin Abdous an-Nisapuri narrated to us from Ali bin (۱۵۳) Mohammed bin Qutaiba from al-Fadhli 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

..... ,
.....
.....
.....
.....

.....
.....
.....
.....

..... (۱۵۴)
.....
.....

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 . [۲۲۷

Imam ar-Ridha (a) said : He who begins his day with good health , peace of mind , (۱۵۴) . and availability of that day's food is as if he is given the whole good of this world



...
...
...
...
...

... (۱۵۷)
...
...

... :

...
...

To fight me is to fight against Allah , to make peace with me is to make peace with Allah , to obey me is to obey Allah , and to be loyal to me is to be loyal to Allah . My Shia are the disciples of Allah and my supporters are the supporters of Allah . I swear by Allah Who created me when I was nothing , the entrusted people among the companions of the Prophet (s) have certainly known that the perfidious party , the deviators , and the apostates[۲۳۱] were cursed by the Ummi Prophet . Whoever [invents falsehood against Allah will certainly be lost . [۲۳۲

Amir ul-Mu'minin (a) related that the Prophet (s) prayed : O Allah , have mercy (۱۵۷) upon my successors . He repeated the statement three times . Some asked : O Allah's Messenger , who are your successors

The Prophet (s) said : My successors are those who will come after me and relate [my hadith and Sunna . [۲۳۳

... (۱۵۸)
...
...

Referring to the series of relaters of this commandment , Sheikh as-Saduq records .۱
the following in his Al-Mashyakha : (About the commandment of the Prophet (s) for
Amir ul-Mu'minin (a) that is narrated by Hammad bin Amr and Anas bin Mohammed , I
have narrated it from Mohammed bin Ali Shah in Marwalruth from Abu Hamid Ahmed
bin Mohammed bin Ahmed bin al-Hussein from Abu Yazid Ahmed bin Khalid at-
Tamimi from Mohammed bin Ahmed bin Salih at-Tamimi from his father Ahmed bin
Salih at-Tamimi from Mohamed Bihar ul-Anwar; Hatem al-Qattan from Hammad bin
Amr from Ja ۰far 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 ۰far bin
Mohammed from his father from his grandfather from Ali bin Abi Talib (a) that the
(۰ Prophet (s) said : O Ali , I command

This means that such a person does not deserve to intercede for anybody or be .۲
. interceded by anyone , for his omission of dedicating a one-third of his will to charity

In other way of narration , the word ۰obscene language۰ replaces the word .۳
. ۰evildoing

It is clearly evident that it is unlawful to tell untruths and that lying is reckoned as .۴
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

Except for drinking wines , the intention is conditional for gaining the reward of . ٥ . giving up any act of disobedience to God . Many narratives confirm this fact

This means that the drunken will suffer the same punishment that is decided for the . ٦ 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

In al-Faqih and al-Bihar , this statement is recorded in the following form : ♦ It is . ٧ ♦ . worthless to sit with him whom you do not benefit by his religion or world

. Qadariya , in Islam , are the adherents of the doctrine of free will . ٨

Refer to Men La Yahdhuruh ul-Faqih; ٣ : ٥٥٧ . ٩

. H . ۴۹۱۴ and ۵۷۶۲ and al-Khissal; ۲ : ۵۲۰

This statement seems to be within the comment of the compiler . Probably , it is . ۱۰
 . (said by Amir ul-Mu'minin (a

The Prophet (s) intends to say that these three individuals carry such an aggressive . ۱۱
spirit . It is not an encouragement to avoid treating them fairly . It is only an invitation
 . to treat them courteously and stand their harm

This means that you should treat your parents kindly even if this causes you to . ۱۲
 . walk a distance that takes two years

. ♦ In al-Faqih and al-Bihar , ♦ act of disobedience ♦ replaces ♦ misfortune . ۱۳

. ♦ (In al-Faqih , ♦ misfortune ♦ replaces ♦ acts of disobedience (to God . ۱۴

Public bathrooms ♦ replaces ♦ collections ♦ in other reference books that refer ♦ . ۱۵
 . to this narration

Refer to Jami ul-Akhbar; ۱۷۷ , Oddat ud-Da ♦ ee; ۱۱۱ , al-Odad ul-Qawiyya; ۱۵۰ , . ۱۶
Mekarim ul-Akhlaq; ۴۳۹ , Keshf ul-Ghumma; ۲ : ۱۸۳ , and Bihar ul-Anwar; ۷۷ : ۵۴ H . ۳ and
 . ۷۸ : ۲۰۳ H . ۴۰

There is a village called ♦ Kura ♦ which is a place between Mecca and al-Medina . ۱۷
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
 .

These are three areas near Mecca . Many narratives confirmed that these places . ۱۸
 . were sunk down

. ♦ In al-Faqih and al-Bihar , the word ♦ spadix ♦ replaces the word ♦ treasure . ۱۹

This is an . ۲۰

indication to God ﷻ saying : ﷻ Your Lord will raise you to a highly Praiseworthy
Position . ﷻ (17 : 97)

. The two slain men are Ishmael the prophet and Abdullah; the Prophet ﷻ's father .21

This is an indication to God ﷻ saying : ﷻ (Abraham prayed) ﷻ And ordain for me a
goodly mention among posterity . ﷻ (26 : 84)

. (The Verse of Kursi is chapter 255 of Sura of al-Baqara (2 : 23)

To drink it , ﷻ means to recite the Verse on a cup of water , then drink that ﷻ .24
. water

Sheikh As-Saduq , in his al-Faqih , relates the following narrative : Eban bin Othman .25
reported : Imam As-Sadiq (a) asked Ibrahim As-Sayqal : ﷻ Do you know to whom the
Prophet (s) referred in his saying ﷻ in the sermon of the Farewell Pilgrimage-
masters ? ﷻ ﷻ No , ﷻ answered Ibrahim , ﷻ I do not know . ﷻ The Imam (a)
ﷻ answered : ﷻ Masters ﷻ stands from the Prophet ﷻ's family

48-26

About the commandments of the Prophet (s) for Imam Ali (a) , they are recorded in .26
As-Saduq ﷻ's Men La Yahdhuruh ul-Faqih; 4 : 352-375 H . 5762 . Al-Majlisi , in his Bihar ul-
Anwar; 27 : 2 H . 5 , 40 : 36 H . 70 , and 77 : 46 H . 3 (quoted from Mekarim ul-Akhlaq; 445)
. refers to some of these commandments

, Refer to Men La Yahdhuruh ul-Faqih; 4 : 375 H . 5762 , al-Khissal; 1 : 170 H . 224 .27

. al-Amali; ۳۷۷ , Bihar ul-Anwar; ۷۷ : ۶۲ H . ۳ and ۸۱ : ۱۸۵ H . ۳۷

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۵ H . ۵۷۶۲ , al-Khissal; ۱۸۲ H . ۲۴۹ , . ۲۸
Alikhtisas; ۳۴۲ , al-Qummi's Tafsir; ۱ : ۲۹۱ , Mekarim ul-Akhlaq; ۴۴۵ , Bihar ul-Anwar;
. ۷۷ : ۶۲ H . ۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۵ H . ۵۷۶۲ , al-Khissal; ۱۸۲ H . ۲۴۹ , . ۲۹
Alikhtisas; ۳۴۲ , Mekarim ul-Akhlaq; ۴۴۵ , Az-Zuhd; ۶ H . ۸ , Keshf ur-Rayba; ۴۱ , Bihar ul-
. Anwar; ۷۷ : ۶۲ H . ۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۶۳ , al-Khissal; ۱۸۲ H . ۲۴۹ , . ۳۰
Alikhtisas; ۳۴۲ , al-Qummi's Tafsir; ۱ : ۲۹۱ , Ibn Shahrashoub's al-Manaqib; ۳ : ۲۵۷ ,
Kenz ul-Fawa'id; ۱ : ۲۱۶ , Tuhaf ul-Uqoul; ۳۸۰ , Tanbih ul-Khawattir; ۲ : ۲۲۹ , Irshad ul-
. Quloub; ۷۳ , Awali ul-La'ali; ۱ : ۱۴۱ H . ۵۵ and ۳۶۸ H . ۶ , Bihar ul-Anwar; ۷۱ : ۳۷۹ H . ۱۲

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۶۴ , As-Saduq's al-Amali; ۴۷۸ H . ۱ . ۳۱
, Qurb ul-Isnad; ۱۶ , al-Khissal; ۱۸۲ H . ۲۴۹ , Alikhtisas; ۲۳۴ and ۳۴۲ , al-Qummi's Tafsir;
۱ : ۲۹۱ , Irshad ul-Quloub; ۷۳ , Kenz ul-Fawa'id; ۱ : ۲۱۶ , Mishkat ul-Anwar; ۲۸۲ , Ibn Abi
. al-Hadid's Sharhu Nahj ul-Balagha; ۱۲ : ۳۲

Refer to Men La Yahdhuruh ul-Faqih; ۴ . ۳۲

H . ۵۷۶۵ , As-Saduq's al-Amali; ۴۷۸ H . ۱ , Alikhtisas; ۲۳۴ , al-Qummi's Tafsir; ۱ : ۳۷۶ :
. ۲۹۱ , Irshad ul-Quloub; ۷۳ , Kenz ul-Fawa'id; ۱ : ۲۱۶

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۶۶ , al-Khissal; ۱۱۱ H . ۸۳ , . ۳۳
Alikhtisas; ۳۴۲ , al-Qummi's Tafsir; ۱ : ۲۹۱ , Irshad ul-Quloub; ۷۳ , Mishkat ul-Anwar;
. ۱۲۰ , Bihar ul-Anwar; ۲۱ : ۲۱۱ H . ۲ and ۷۷ : ۱۷۵ H . ۴۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۶۷ , As-Saduq's al-Amali; ۴۱۷ H . ۱ . ۳۴
, Alikhtisas; ۳۴۲ , al-Qummi's Tafsir; ۱ : ۲۹۱ , Kenz ul-Fawa'id; ۱ : ۲۱۶ , Bihar ul-
. Anwar; ۷۰ : ۱۷۳ H . ۲۵

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۶۸ , Alikhtisas; ۳۴۲ , al-Qummi's . ۳۵
. Tafsir; ۱ : ۲۹۱ , Kenz ul-Fawa'id; ۱ : ۲۱۶ , Bihar ul-Anwar; ۲۱ : ۲۱۱ H . ۲

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۶۹ , Alikhtisas; ۳۴۲ , al-Qummi's . ۳۶
Tafsir; ۱ : ۲۹۱ , Kenz ul-Fawa'id; ۱ : ۲۱۶ , Bihar ul-Anwar; ۲۱ : ۲۱۱ H . ۲ (in which the
. word 'desertion' replaces 'lamentation' .) and ۷۷ : ۱۳۵ H ۴۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۷۰ , Alikhtisas; ۳۴۲ , al-Qummi's . ۳۷
: Tafsir; ۱ : ۲۹۱ , Kenz ul-Fawa'id; ۱ : ۲۱۶ , Bihar ul-Anwar; ۲۱ : ۲۱۱ H . ۲ and ۷۷

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۷۱ , Alikhtisas; ۳۴۲ , al-Qummi's .۳۸
. Tafsir; ۱ : ۲۹۱ , Kenz ul-Fawa'id; ۱ : ۲۱۶ , Bihar ul-Anwar; ۲۱ : ۲۱۱ H . ۲ and ۷۷ : ۱۳۵ H . ۴۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۷۲ , Alikhtisas; ۳۴۲ , al-Qummi's .۳۹
. Tafsir; ۱ : ۲۹۱ , Kenz ul-Fawa'id; ۱ : ۲۱۶ , Bihar ul-Anwar; ۲۱ : ۲۱۱ H . ۲ and ۷۷ : ۱۳۵ H . ۴۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۷۳ , al-Qummi's Tafsir; ۱ : ۲۹۱ , .۴۰
Kenz ul-Fawa'id; ۱ : ۲۱۶ , Ibn Abi al-Hadid's Nahj ul-Balagha; ۱۸ : ۱۹۹ , Irshad ul-
Quloub; ۷۲ , Jami' ul-Akhbar; ۱۵۸ , Bihar ul-Anwar; ۲۱ : ۲۱۱ H . ۲ , ۷۷ : ۱۳۵ H . ۴۳ , and ۱۰۳ :
. ۲۴۹ H . ۳۸

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۷۴ , Alikhtisas; ۳۴۲ , al-Qummi's .۴۱
Tafsir; ۱ : ۲۹۱ , Kenz ul-Fawa'id; ۱ : ۲۱۶ , Irshad ul-Quloub; ۷۳ , Awali il-La'aali; ۱ : ۲۹۱
. H ۱۵۳ , Bihar ul-Anwar; ۲۱ : ۲۱۱ H . ۲ , and ۷۷ : ۱۳۵ H . ۴۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H . ۵۷۷۵ , Alikhtisas; ۳۴۲ , al-Qummi's .۴۲
Tafsir; ۱ : ۲۹۱ , Kenz ul-Fawa'id; ۱ : ۲۱۶ , Irshad ul-Quloub; ۷۳ , Jami ul-Akhbar; ۱۵۸ ,
;and Bihar ul-Anwar

. H . ۲ , ۷۷ : ۱۳۵ H ۴۳ , and ۱۰۳ : ۱۲۰ H ۲۸ ۲۱۱ : ۲۱

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H . ۵۷۷۶ , As-Saduq's al-Amali; ۴۸۷ H . ۱ . ۴۳ , al-Khissal; ۶۲۱ , Alikhtisas; ۳۴۲ , al-Qummi's Tafsir; ۱ : ۲۹۱ , Tanbih ul-Khawattir; ۲ : ۹۲ , Bihar ul-Anwar; ۲۱ : ۲۱۱ H . ۲ and ۷۷ : ۱۳۵ H ۴۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H . ۵۷۷۷ , As-Saduq's al-Amali; ۴۸۷ H . ۱ . ۴۴ and p . ۵۰۳ H . ۱ , al-Khissal; ۶۲۱ , Alikhtisas; ۳۴۲ , al-Qummi's Tafsir; ۱ : ۲۹۱ , Ibn Abi al-Hadid's Nahj ul-Balagha; ۲ : ۲۲۶ , ۶ : ۳۵۳ , ۱۰ : ۱۲۱ , ۱۲ : ۱۳ , ۱۷ : ۱۴ , and ۲۰ : ۲۸۹ , Tanbih ul-Khawattir; ۲ : ۴۷ and p . ۲۱۱ , Awali il-La'aali; ۱ : ۲۹۶ H . ۱۹۶ , Irshad ul-Quloub; ۷۳ , Tuhaf ul-Uqoul; p . ۸۸ , ۱۰۰ , and ۲۴۹ , Bihar ul-Anwar; ۷۱ : ۳۲۴ H . ۱۳ and ۷۷ : ۱۳۸ H ۴۹

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H . ۵۷۷۸ , As-Saduq's al-Amali; ۴۸۷ H . ۱ . ۴۵ , At-Tawhid; ۳۵۶ H . ۳ , Alikhtisas; ۳۴۲ , al-Qummi's Tafsir; ۱ : ۲۲۷ and ۲۹۱ , Mutashabah ul-Qur'aan; ۱ : ۱۷۹ , Awali il-La'aali; ۱ : ۳۵ H . ۱۹ , Ibn Kenz ul-Fawa'id; ۱ : ۲۱۶ , Az-Zuhd; ۱۴ H . ۲۸

. Bihar ul-Anwar; ۵ : ۱۵۳ H . ۱ p . ۱۵۷ H . ۱۰ and ۷۷ : ۱۱۷ H . ۸

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H . ۵۷۷۹ , Alikhtisas; ۳۴۲ , al-Qummi's . ۴۶
. Tafsir; ۱ : ۲۹۱ , Bihar ul-Anwar; ۷۷ : ۱۳۵ H . ۴۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H . ۵۷۸۰ , Alikhtisas; ۳۴۲ , Bihar ul- . ۴۷
. Anwar; ۷۷ : ۱۳۵ H . ۴۷

Refer to al-Mahaasin; ۱۰۲ H . ۷۷ , Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H . ۵۷۸۱ , . ۴۸
Thawab ul-A'maal; ۲۴۰ , Alikhtisas; ۳۴۲ , Fiqh ul-Qur'aan; ۱ : ۲۸۳ , Tanbih ul-
Khawattir; ۲ : ۶۵ and ۲۰۹ , Kenz ul-Fawa'id; ۱ : ۲۱۶ , Mekarim ul-Akhlaq; ۴۶۹ , A'lam
ud-Din; ۱۴۸ and ۲۰۱ , Jami ul-Akhbar; ۱۶۰ , Az-Zuhd; ۱۱ H . ۲۳ , Munyat ul-Mureed; ۳۲۸ ,
. Bihar ul-Anwar; ۷۵ : ۱۶۰ H . ۳۳

۷۰-۴۹

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H . ۵۷۸۲ , Kenz ul-Fawa'id; ۱ : ۲۱۶ , . ۴۹
. Bihar ul-Anwar; ۲۱ : ۲۱۲ H . ۲ and ۷۷ : ۱۳۵ H . ۴۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H . ۵۷۸۳ , Alikhtisas; ۳۴۲ , al-Qummi's . ۵۰
. Tafsir; ۱ : ۲۸۸ , Kenz ul-Fawa'id; ۱ : ۲۱۶ , Bihar ul-Anwar; ۲۱ : ۲۱۲ H . ۲ and ۷۷ : ۱۳۵ H . ۴۳

, Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H . ۵۷۸۴ , al-Irshad; ۱ : ۱۴۳ . ۵۱

Ibn Shahrashoub's al-Manaqib; ١ : ٢١١ , Keshf ul-Ghumma; ١ : ٢٢٣ , al-Qummi's Tafsir; ١ : ٢٨٨ , A'lam ul-Wara; ١١٥ , Ar-Rawandi's Qassas ul-Anbiyaa; ٣٥٠ H . ٤٢٥ , . Bihar ul-Anwar; ٢١ : ١٥١ H . ١ , p . ١٥٧ H . ٩ and ٣٣ : ٤٤٥ H . ٩٥٦

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٧٧ H . ٥٧٨٥ , Ilal ash-Sharaayi; ٤٩ , . ٥٢ Alikhtisas; ٣٤٥ , Awali il-La'aali; ١ : ٢٢٨ H . ١٢٢ , al-Kharaij wal-Jarah; ١٤٩ , Nahj ul- . Haqq; ٥٢٠ , Bihar ul-Anwar; ٢٠ : ٧٩ H . ١٦ and ٧٦ : ٣٦٢ H . ٩٧

. Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٧٨ H . ٥٧٨٦ . ٥٣

. Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٧٨ H . ٥٧٨٧ . ٥٤

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٧٨ H . ٥٧٨٨ , Ibn Abi al-Hadid's Nahj ul- . ٥٥ . Balagha; ٧ : ٢٢٠ and ٢٥٣ and ١١ : ١١

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٧٨ H . ٥٧٨٩ , al-Khissal; ٣٩٤ H . ٩٨ , Uyounu . ٥٦ Akhbar ir-Ridha; ١ : ٣٤ H . ٧٣ , Sahifat ur-Ridha : ٥١ H . ٤٨ , Bihar ul-Anwar; ٥٩ : ٣٥ H . ٣ ٤٧ . H . ٥ and ١٠٣ : ٤١ H . ١

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٧٨ H . ٥٧٨٩ , At-Tousi's al-Amali; ٢ : ٧ , . ٥٧ Tanbih ul-Khawattir; ٢ : ٩٥ and ٧٠ , Mekarim ul-Akhlaq; ٤٦٩ , A'lam ud-Din; ٢٠٢ and ٢٠٩

Ma'dan ul-Jawhar; ۳۳ , Bihar ul-Anwar; ۷۵ : ۴۶۵ H . ۷ ۴۶۷ H . ۱۶ . 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 Abdillahi : 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

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۸ H . ۵۷۹۱ , Mekarim ul-Akhlaq; ۴۶۹ , Bihar .۵۸ ul-Anwar; ۷۶ : ۲۷۳ H . ۳۱

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۸ H . ۵۷۹۲ , Thawab ul-A'maal; ۲۷۵ , .۵۹ . Tanbih ul-Khawattir; ۱ : ۵۳ , Bihar ul-Anwar; ۷۵ : ۲۷۵ H . ۱۰ and ۱۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۸ H . ۵۷۹۳ , Alikhtisas; ۲۱۹ , Fiqh ul- .۶۰ Qur'aan ۱ : ۲۳۸ , and ۲ : ۱۰۱ , Awali il-La'aali; ۱ : ۱۴۱ H . ۵۵ p . ۳۶۸ H . ۶۹ , Tuhaf ul-Uqoul; . ۳۴۸ ۳۸۰ , Bihar ul-Anwar; ۴۷ : ۲۳۴ H . ۲۲ ۱۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۸ H . ۵۷۹۳ , Waq'atu Siffeen; ۱۷۰ , al- .۶۱ Irshad; ۱ : ۱۶۳ , Ibn Shahrashoub's al-Manaqib; ۴ : ۳۱ , Keshf ul-Ghumma; ۱ : ۲۳۱ , Irshad ul-Quloub; ۲۴۶ , As-Sirat ul-Mustaqeem; ۱ : ۱۵۰ , Mutashabah ul-Qur'aan; ۱ : ;۲۲۶ , Ibn Abi al-Hadid's Sharhu Nahj il-Balagha

and ١٧ : ١٧ , Bihar ul-Anwar; ٢٠ : ٢٠٧ , p . ٢٤٦ H . ١١ ١٠٠ : ٤٢ H . , ٢٣ : ١٦ , ٣٢ : ١٥ , ١٣١ : ٩ , ٣٢٥ : ٣
٥٣ . As a comment on this hadith , al-Majlisi , in his An-Nihaya; ٢ : ١٤ , says : This hadith
has many meanings . It may mean that a fighter will be finally terminated if he is
trapped by a single trickery . This is , however , the most accurate meaning . It may
also mean that war is misleading . Finally , it may mean that war promise men of good
. return but it is not faithful

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٧٨ H . ٥٧٩٥ , al-Khissal; ٩١٨ , Tuhaf ul- . ٩٢
. Uqoul; ١٠٨ , Bihar ul-Anwar; ٧٤ : ٢٣٣ H . ٢٩

This is a famous Arabic expression , which means ♦ he dies a natural death . ♦ It is . ٩٣
mentioned here for the handsome rhetorical feature that the expression draws .
. Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٧٨ H . ٥٧٩٦

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٧٨ H . ٥٧٩٧ , Bisharat ul-Mustafa; ٢٦٥ , . ٩٤
Jami♦ ul-Akhbar; ٩٣ , Mishkat ul-Anwar; ١٧٤ , Rawdhat ul-Wa♦ idheen; ٤٦٩ , Ibn Abi
. al-Hadid♦s Sharhu Nahj il-Balagha; ٤ : ١٢٧ and ١٣ : ٣١٦ , Bihar ul-Anwar; ٧١ : ٢٨٦ H . ٤٢

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٧٩ H . ٩٥

Tuhaf ul-Uqoul; ٣٦٨ , Bihar ul-Anwar; ٦١ : ٦٥ H . ٥١ and ٧٨ : ٢٥١ H . ١٠٨ , ٥٧٩٨ .

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٧٩ H . ٥٧٩٨ , Ilal ush-Sharayi; ٥٤٨ H . ٤ , .٦٦
al-Ayyashi's Tafsir; ٢ : ٢٤٤ H . ٢٦ , Ibn Abi al-Hadid's Sharhu Nahj il-Balagha; ١٩ : ٢١٧ ,
. Bihar ul-Anwar; ١٢ : ١٧٤ H . ١ and ٢٢ : ١٠٦ H . ١٠٦

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٧٩ H . ٥٨٠٠ , Me'aani al-Akhbar; ٤٠٩ H . ٩٢ , .٦٧
. Tanbih ul-Khawattir; ٢ : ٢٥٦٦ , Bihar ul-Anwar; ٧١ : ٣٣٥ H . ١٥

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٧٩ H . ٥٨٠١ , As-Saduq's al-Amali; ٤٢٢ H . ١ . ٦٨
, al-Khissal; ١٢٤ H . ١١٩ , Me'aani al-Akhbar; ٢٦٤ H . ١ , Thawab ul-Amaal; ٢٢٦ , al-
Mufid's al-Amali; ٩٨ H . ٨ , Tanbih ul-Khawattir; ٢ : ٢٥٦ , al-Wasila; ٣٤٩ , Bihar ul-
. Anwar; ١٠٤ : ٢٠٩ H . ١٧

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٧٩ H . ٥٨٠٢ , Tuhaf ul-Uqoul; ٤٩ , Ghurar ul- . ٦٩
. Hikam wa Durar ul-Kelim; ٤٥٧ H . ١٠٤٥٢ , Bihar ul-Anwar; ٧٥ : ٢٧٥ H . ١١ and ١٥

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٧٩ H . ٥٨٠٣ , al-Khissal; ١١٠ H . ٨١ , Thawab . ٧٠
ul-Amaal; ١٦٦ , al-Mahaasin; ٢٩٢ H . ٤٤٧ , al-Mufid's al-Amali; ٦٧ H . ١ and ٢٧٨ H . ٤ ,
Alikhtisas; ٢٢٨

Keshf ul-Ghumma; ٢ : ١١٨ , Az-Zuhd; ٨ H . ١٣ , Bihar ul-Anwar; ١٢ : ١٥٠ H . ٣٠ , ٧٢ : ١٩٥ H . ,
. ١٨ , and ٧٥ : ٤٧ H . ٤

٩٥-٧١

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٧٩ H . ٥٨٠٤ , Qurb ul-Isnad; ١٢٤ , . ٧١
Da'aayim ul-Islam; ٢ : ٤٤ H . ١٠٤ , p . ٥٤ H . ١٤٣٣١١ H . ١١٧٥ , Awali il-La'aali; ٢ : ٢٥٧ H . ٧ ,
. Bihar ul-Anwar; ٢ : ٢٧٧ H . ٣٠

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٧٩ H . ٥٨٠٥ , Mutashabah ul-Qur'aan; ٢ : . ٧٢
. ٢٣ , Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; ٧ : ٣٩ , Bihar ul-Anwar; ٧٩ : ٢٩٠ H . ٥

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٧٩ H . ٥٨٠٦ , Ibn Abi al-Hadid's Sharhu . ٧٣
. Nahj ul-Balagha; ١٧ : ١١٧ , Bihar ul-Anwar; ٧٧ : ١٤٩ H . ٤

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٧٩ H . ٥٨٠٧ , al-Khissal; ٤٠٧ , Uyounu . ٧٤
Akhbar ir-Ridha; ١ : ١٢٤ H . ١ , Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; ١٩ : ٢١٣ ,
. Awali il-La'aali; ١ : ٣٨ H . ٣٠ , As-Sawarim ul-Muhriqa; ٣١ , Bihar ul-Anwar; ٧٩ : ١٩٥ H . ٤

. Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨٠ H . ٥٨٠٨ . ٧٥

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨٠ H . ٥٨٠٩ , al-Khissal; ٤٠٧ , Rawdhat ul- . ٧٤
. Wa'idheen; ٣٤٨

.Awali ul-La **al**aali; ١ : ١٤٢ H . ١٥٨ , Keshf ur-Rayba; ٨١ H . ٤ , Bihar ul-Anwar; ٧٥ : ١٨٩ H . ١٤

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨٠ H . ٥٨١٠ , Ibn Shahrashoub **al**s al- . ٧٧
Manaqib; ٣ : ٣٨٤ ٤ : ٢٥ , Tanbih ul-Khawattir; ١ : ١١٣ , Rawdhat ul-Wa **id**heen; ٣٤٩ ,
Awali il-La **al**aali; ١ : ٨٩ H . ٢٣ , al-Umda; ٤٠١ H . ٨١٩ , Bihar ul-Anwar; ٢٢ : ١٥١ H . ١٨٢ : ٧٤ H .
. ١٠

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨٠ H . ٥٨١١ , Uyounu Akhbar ir-Ridha; ١ : ١٣٧ . ٧٨
, Tuhaf ul-Uqoul; ٥٥ , Awali il-La **al**aali; ١ : ٢٩٢ H . ١٤٨ , Bihar ul-Anwar; ٨ : ٣٤ H . ٥٧٧ : ١٤١ H
. ١-٢

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨٠ H . ٥٨١٢ , al-Khissal; ٢١١ H . ٣٥ , Keshf ul- . ٧٩
Ghumma; ١ : ٤١٨ , As-Sirat ul-Mustaqeem; ٣ : ٤٥ , Tanbih ul-Khawattir; ١ : ٣٨ , Alihtijaj;
٢٩٧ , Tuhaf ul-Uqoul; ٣٠ , Fiqh ur-Ridha; ٢٤٢ , Mesaa **il**u Ali bin Ja'far; ١١٠ q . ٢٤ , Ibn Abi
al-Hadid **s** Sharhu Nahj ul-Balagha; ١ : ١٢٤ , ٥ : ٣٥ , and ١٥ : ١٧٧ , Awali il-La **al**aali; ٢ : ١٣٢
. H . ٣٥٩ , Bihar ul-Anwar; ٣٣ : ٢١١ H . ٤٩٢ ١٠٤ : ٤٤ H . ١٢

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨٠ H . ٥٨١٣ , al-Khissal; ١٣٤ ٨٠

H . ١٤٥ , Alikhtisas; ٢٤٠ , Tafsir of Imam al-Askari; ٣٦٣ H . ٢٥٢ , Bisharat ul-Mustafa; ١٣٧ , al-Ja'fariyat; ١٧١ , Awali il-La'aali; ١ : ٣٧٦ H . ١٠١ , Bihar ul-Anwar; ٧٥ : ١٨ H . ٥٩٦ : ١٧٥ H . . . ١

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨٠ H . ٥٨١٤ , Keshf ul-Ghumma; ١ : ١٤٥ , Ibn . ٨١
. Abi al-Hadid's Sharhu Nahj ul-Balagha; ١١ : ٧٨ , ١٦ : ١١٧ , and ١٨ : ٣٩٢

. Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨٠ H . ٥٨١٥ , Bihar ul-Anwar; ٧١ : ٤٤ H . ٤٧ . ٨٢

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨٠ H . ٥٨١٦ , Awali il-La'aali; ٣ : ٤٨٤ H . ٣ , . ٨٣
. Wassail ush-Shi'a; ٢٥ : ٤٤١ H . ٣٢٣٠٥

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨٠ H . ٥٨١٧ , As-Saduq's al-Amali; ٩٣ H . ٤ , . ٨٤
Uyounu Akhbar ir-Ridha; ١ : ٢٩٥ H . ٣٥ , Fadhaa'il ul-Ashhur ith-Thalatha; ٧٧ : H . ٦١ ,
Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; ١٩ : ٢١٠ , al-Iqbal; ٢ , Tanbih ul-Khawattir;
١ : ٣١١٠ , al-Ja'fariyat; ٥٧ , Ar-Rawandi's An-Nawadir; ٣ , Bihar ul-Anwar; ٧ : ١٨٣ H .
. ٢٩

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨٠ H . ٥٨١٨ , As-Saduq's al-Amali; ١٤٥ H . . ٨٥
١٦ , Ilal ash-Sharaayi; ٤٢٦ H . ٧ , Mutashabah ul-Qur'aan; ١ : ٨ , A'lam ud-Din; ٤٤٠ ,
Jami' ul-Akhbar; ١٧١

. Bihar ul-Anwar; ٧٤ : ٤١٠ H . ١٤ ,

. Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨٠ H . ٥٨١٩ . ٨٤

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨٠ H . ٥٨٢٠ , Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; ٢٠ : ٣٣٨ , Awali il-La'aali; ١ : ١٠٢ H . ٢٨ , Mekarim ul-Akhlaq; ٢٤٤ , al-Ja'fariyat; ١٧٠ , Ar-Rawandi's Ad-Da'awat; ٢٩٥ H . ٥٩ , Bihar ul-Anwar; ٩٤ : ٣١٧ H . ٩

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨٠ H . ٥٨٢١ , Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; ٤ : ٣٧٠ , Mishkat ul-Anwar; ٢٤٠ , Bihar ul-Anwar; ٤١ : ٤٥ H . ٥١

. Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨٠ H . ٥٨٢٢ , Bihar ul-Anwar; ٤٤ : ٤٠٧ H . ١ . ٨٩

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨١ H . ٥٨٢٣ , As-Saduq's al-Amali; ٤٢٤ , Tanbih ul-Khawattir; ٢ : ٢٥٩ , Mekarim ul-Akhlaq; ٤٢٨ , Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; ١١ : ١٠٣ and ١٧ : ٤٥ , Bihar ul-Anwar; ٧٣ : ٢٩٤ H . ١ and ٧٤ : ٣٣١ H . ١

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨١ H . ٥٨٢٤ , al-Khissal; ٤٢١ , At-Tawhid : ٤٨ H . ٢٤ , Qurb ul-Isnad; ٥٤ , Keshf ul-Ghumma; ٢ : ١٨٤ ٢٠٧ , Tuhaf ul-Uqoul; ٤٠ ١١٠ , Al-Ja'fariyat; ٥٧ , al-Odad ul-Qawiyya; ١٥٠ , Oddat ud-Da'ee; ٤٩ , Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; ١١ : ١٠٣ and

. Bihar ul-Anwar; ٧٨ : ٦٠ H . ١٨٣ and ٩٦ : ١١٨ H . ١٤ , ٢٢ , ٢٥ , ٦٦ ٦٨ , ٤٥ : ١٧

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨١ H . ٥٨٢٥ , Mohaj ud-Daawah; ٢١٧ , . ٩٢
. Bihar ul-Anwar; ٤٨ : ١٥٠ H . ٢٥ and ٩٤ : ٣١٨ H . ١

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨١ H . ٥٨٢٦ , Tuhaf ul-Uqoul; ٣٧ , Falah us- . ٩٣
. Sa'il; ١١١ , Bihar ul-Anwar; ٧٧ : ١٤٢ H . ١

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨١ H . ٥٨٢٧ , Keshf ul-Ghumma; ٢ : ٢٠٧ , al- . ٩٤
Ja'fariyat; ٥٥ , Ar-Rawandi's An-Nawadir; ٣ , Awali ul-La'aali; ٣ : ١١٣ H . ١ , Bihar ul-
. Anwar; ٧٨ : ٢٠٩ H . ٧٩ and ٩٦ : ١٢١ H . ٦٢

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨١ H . ٥٨٢٨ , Mekarim ul-Akhlaq; ٤٤٢ , As- . ٩٥
. Sirat ul-Mustaqeem; ٣ : ٢٨٢ , Bihar ul-Anwar; ٧٧ : ٥٩ H . ٣ and ٩٦ : ١٤٧ H . ٢٤

٩٦-١٢٠

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨١ H . ٥٨٢٩ , al-Khissal; ١ : ٣١٤ , Bihar ul- . ٩٦
. Anwar; ٧٧ : ١٦٩ H . ٤

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٨١ H . ٥٨٣٠ , Wassail ush-Shi'a; ١٢ : ١٧٠ . ٩٧
. ١١٢ H . ١٥٩٨٧

In some other reference books , this word is changed into gift . In others , it is . ٩٨
 , changed into good mien

. which seems to be the most appropriate

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۱ H . ۵۸۳۱ , Wassail ush-Shi'a; ۱۹ : ۲۴۱ . ۹۹
. H . ۲۴۵۰۲

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۱ H . ۵۸۳۲ , As-Saduq's al-Amali; ۳۶۸ H . ۱۰۰
۱ , al-Khissal; ۱۳۹ , H . ۱۵۸ , Uyounu Akhbar ir-Ridha; ۱ : ۱۲۴ H . ۱ , 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; ۱۰۹ , 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
. H . ۲۴۵۰۲ , Bihar ul-Anwar; ۷۴ : ۸۵۵ H . ۹۸ and ۹۲ : ۱۷۹ H . ۹

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۲ H . ۵۸۳۳ , As-Saduq's al-Amali; ۳۲۱-۲ . ۱۰۱
. H . ۴ , Bihar ul-Anwar; ۷۷ : ۳۷۱ H . ۱ and ۷۹ : ۳۰۱ H . ۱۰

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۲ H . ۵۸۳۳ , al-Amali; Sheikh As-Saduq ۳۲۲ . ۱۰۲
 , H . ۴ , Me'aani al-Akhbar; ۱۹۷ H . ۴ , al-Amali; At-Tusi ۴۳۴ , H . ۹۴۷ , al-Ghayat; ۶۶ ,
. Tanbih ul-Khawattir; ۲ : ۱۷۳ , Bihar ul-Anwar; ۷۷ : ۳۷۶ H . ۱

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۱ H . ۵۸۳۴ , A'lam ud-Din; ۴۸۶ , Tanbih . ۱۰۳
ul-Khawattir; ۲

Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; ١٤ : ٩٦ ١٩ : ٣٠١ , Bihar ul-Anwar; ٧٣ : , ٣٩ :
. ١٦٠ H . ٧ , Wassail ush-Shi'a; ١٧ : ٤١ ١٩ H . ٢١٩٨٤

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٩٢ H . ٥٨٣٦ , As-Saduq's al-Amali; ٧ H . ٥ , . ١٠٤
al-Khissal; ٤٥٠ H . ٥٥ , At-Tawhid; ٣٦٧ H . ٢١ , Rawdhat ul-Wa'idheen; ٤٤١ , Bihar ul-
. Anwar; ٧٨ : ١٩٠ H . ١ and ١٠٣ : ٢٧ H . ٤٣

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٩٤ H . ٥٨٣٧ , As-Saduq's al-Amali; ١٢ H . ٨ . ١٠٥
, al-Khissal; ٨٦ H . ١٨ , Tuhaf ul-Uqoul; ٣٦٧ , Rawdhat ul-Wa'idheen; ٨ , Bihar ul-
. Anwar; ٢ : ١٤ H . ١ and ٧٤ : ٤٠٥ H . ١

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٩٤ H . ٥٨٣٨ , al-Khissal; ٢٧١ H . ١٠ , Tuhaf . ١٠٦
ul-Uqoul; ٤٥٠ , Bihar ul-Anwar; ٧٢ : ١٩٣ H . ١٣ , ٧٣ : ٢٥٢ H . ١٢ , ٧٣ : ٣٣ H . ١٧ , ٧٥ : ٣٠٠ H . ٧ , ٧٥ :
. ١٣٨ H . ١٣ and ٧٨ : ١٩٤ H . ١٠

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٩٤ H . ٥٨٣٩ , As-Saduq's al-Amali; ١٢ H . ٩ . ١٠٧
, Alikhtisas; ٢٢٥ , Al-Ilam ud-Din; ٢٩٤ , Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; ٦ :
٣٣٨ and ١١ : ٢١٨ , Rawdhat ul-Wa'idheen; ٣٧٦ , Awali ul-La'aali; ٢ : ٧٤

H . ١٩٧ and ٤ : ٨٠ H . ٧٨ , Mishkat ul-Anwar; ٢١١ , Bihar ul-Anwar; ٧١ : ٣٨٣ H . ١٩ , ٧١ : ٣٨٤ H .
. ٢٢ , ٧٤ : ١٦٩ H . ٢٦ , ٧٧ : ١٦٨ H . ٣ , ٧٧ : ١٧٥ H . ٨

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٩٦ H . ٥٨٤٠ , As-Saduq's al-Amali; ٢٧-٨ H . ١٠٨
. ٤ , Me'aani al-Akhbar; ١٩٥ H . ١ , Mustatrafat us-Saraa'ir; ٦٣٢ , Bihar ul-Anwar; ٧٢ :
. ٢٩٧ H . ٧ and ٧٧ : ١١٣ H . ٢

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٩٦ H . ٥٨٤١ , As-Saduq's al-Amali; ٣٢ H . ٤ . ١٠٩
. , Rawdhat ul-Wa'idheen; ٣٧٠ , Bihar ul-Anwar; ٥ : ٣٢٧ H . ٢١ and ٧١ : ٢٧٦ H . ٤

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٩٦ H . ٥٨٤٢ , al-Khissal; ١٥ H . ٥٣ (In this . ١١٠
book , the word 'believer' replaces 'Muslim') , Thawab ul-A'maal; ١٧٨ ,
Alikhtisas; ٢٣٢ , Rawdhat ul-Wa'idheen; ٤٦٧ , Mishkat ul-Anwar; ١٧٣ , Bihar ul-Anwar;
. ٥ : ٣٢٧ H . ٢٢ , ٧١ : ٢٩٨ H . ٥٢ , and ٧١ : ٣٠٧ H . ٨٥

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٩٦ H . ٥٨٤٣ , Alikhtisas; ٢٣٢ , Bihar ul- . ١١١
. Anwar; ٧١ : ٢٨٨ H . ٥٠ , and ٧١ : ٢٣٩ H . ٦٤

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٩٦ H . ٥٨٤٤ , Wassail ush-Shi'a; ١٢ . ١١٢

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۶ H . ۵۸۴۵ , As-Saduq ﴿s al-Amali; ۳۸ H . ۶ . ۱۱۳ , al-Khissal; ۱۲۰ H . ۱۳۳ , Thawab ul-A ﴿maal; ۲۱۶ , Tanbih ul-Khawattir; ۲ : ۱۶۳ , Bihar ul-Anwar; ۷۱ : ۱۸۱ H . ۳۶ , ۷۷ : ۳۸۱ H . ۲ and ۱۰۳ : ۴۲۹ H . ۵۰

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۶ H . ۵۸۴۶ , As-Saduq ﴿s al-Amali; ۵۵ H . ۸ . ۱۱۴ , Rawdhat ul-Wa ﴿idheen; ۴۷۵ , Bihar ul-Anwar; ۶۹ : ۴۰۰ H . ۹۵ , ۷۱ : ۱۷۱ H . ۲ and ۷۷ : ۱۱۵ H . ۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۶ H . ۵۸۴۷ , As-Saduq ﴿s al-Amali; ۷۴ H . ۷ . ۱۱۵ , Ilal ash-Sharaayi ﴿; ۵۵۵۸ H . ۱ , Rawdhat ul-Wa ﴿idheen; ۲۹۶ , Bihar ul-Anwar; ۲۲ : ۲۷۲ . H . ۱۶

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۶ H . ۵۸۴۸ , As-Saduq ﴿s al-Amali; ۹۰ H . ۱ . ۱۱۶ , Bihar ul-Anwar; ۵ : ۱۹۸ H . ۱۶

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۷ H . ۵۸۴۹ , As-Saduq ﴿s al-Amali; ۹۵ H . ۲ . ۱۱۷ , Falah us-Sa ﴿il; ۲۱۵ , Muhasabat un-Nafs; ۱۴ , Rawdhat ul-Wa ﴿idheen; ۳۹۳ , Bihar ul-Anwar; ۷۱ : ۱۸۱ H . ۳۵ and ۷۷ : ۳۸۱ H . ۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۸ H . ۵۸۵۰ , As-Saduq ﴿s al-Amali; ۳۲ H . ۲ . ۱۱۸ , al-Khissal; ۳۵۱ H . ۲۷

Ar-Rawandi's Ad-Da'awat; ٢٢٢ H . ٦١٠ , Rawdhat ul-Wa'idheen; ٢٩٢ , Bihar ul- ,
. Anwar; ٧٤ : ٢٢٢ H . ٣

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٩٨ H . ٥٨٥١ , As-Saduq's al-Amali; ٤١ H . ٥ . ١١٩
and ٣٦١ H . ١٣ , al-Khissal; ٢٧ H . ٩٦ , Sifat ush-Shi'a; H . ٥٨ , Mishkat ul-Anwar; ٣٨١ ,
. Bihar ul-Anwar; ٧٥ : ٣٢٠ H . ٤٥

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٩٨ H . ٥٨٥٢ , As-Saduq's al-Amali; ٨٨ H . ٥ . ١٢٠
. , al-Khissal; ٢٠ H . ٧١ , Bihar ul-Anwar; ٧١ : ٤٠٨ H . ٢٢ , ٧١ : ٤١١ H . ٢٦ , and ٧١ : ٤١٦ H . ٣٨

١٢١-١٢٢

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٩٨ H . ٥٨٥٣ , As-Saduq's al-Amali; ١٦٨ H . . ١٢١
١ , Mustatrafat us-Saraa'ir; ٦٢٢ , Oddat ud-Da'ee; ٧٧ , Irshad ul-Quloub; ١٦٥ , Awali
. ul-La'aali; ٤ : ٦ H . ١٠ , Mishkat ul-Anwar; ١٣٧ , Bihar ul-Anwar; ٢ : ١٤ H . ٢٦ , ٢ : ١٦ H . ٣٥

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٩٨ H . ٥٨٥٤ , As-Saduq's al-Amali; ١٧٨ H . . ١٢٢
٧ , Mustatrafat us-Saraa'ir; ٦٢٢ , Tuhaf ul-Uqoul; ٢٠٨ , Mishkat ul-Anwar; ١١٧ , Fiqh ur-
. Ridha; ٣٥٩ , Rawdhat ul-Wa'idheen; ٥٠٢ , Bihar ul-Anwar; ١٣ : ٩٢ , ٧١ : ١٣٤ H . ٩

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٩٨ H . ٥٨٥٥ , As-Saduq's al-Amali; ١٩٤ H . . ١٢٣

al-Khissal; ۷ H . ۲۱ , Meaani al-Akhbar; ۱۷۷ H . ۱ , Rawdhat ul-Wa'idheen; ۶ , Bihar ,
.ul-Anwar; ۸۷ : ۱۳۸ H . ۶ , ۹۲ : ۱۷۷ H . ۲

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۹ H . ۵۸۵۶ , As-Saduq's al-Amali; ۱۹۴ H . .۱۲۴
۵ , al-Khissal; ۷ H . ۱۹-۲۰ and ۱۷۸ H . ۲ , al-Ja'fariyat; ۱۸۱ , Jami ul-Akhbar; ۱۰۸ ,
Musakkin ul-Fu'ad; ۱۲۰ , Az-Zuhd; ۷۹ H . ۲۱۴ , Ma'dan ul-Jawhar; ۴۴ , Rawdhat ul-
Wa'idheen; ۵۰۲ , Mishkat ul-Anwar; ۳۰۱ , Bihar ul-Anwar; ۷۱ : ۱۸۸ H . ۵۴ , ۷۵ : ۱۰۵ H . ۲ , ۷۷
. : ۱۹ H . ۳۵ , and ۸۷ : ۱۳۸ H . ۵

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۹ H . ۵۸۵۷ , As-Saduq's al-Amali; ۲۶۵ H . .۱۲۵
۵ , Tanbih ul-Khawattir; ۲ : ۱۶۶ , Mekarim ul-Akhlaq; ۲۱۷ , Oddat ud-Da'ee; ۱۶ ,
.Rawdhat ul-Wa'idheen; ۳۲۷ , Bihar ul-Anwar; ۹۳ : ۳۸۰ H . ۲

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۰ H . ۵۸۵۸ , As-Saduq's al-Amali; ۳۰۵ H . .۱۲۶
۱۱ , Meaani 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; ۸۹ H . ۱۵۰۷ , Bihar ul-Anwar; ۷۱ : ۱۳۸ H . ۲ , ۷۲ : ۲۰۳ H .
۱ , ۷۳ : ۱۷۷ H

. and ۷۷ : ۱۲۶ H . ۳۰ ۲۰ .

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۰ H . ۵۸۵۹ , As-Saduq's al-Amali; ۲۷ H . ۶ . ۱۲۷
. , Bihar ul-Anwar; ۷۰ : ۲۵ H . ۱۴

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۰ H . ۵۸۵۹ , As-Saduq's al-Amali; ۲۷۰ H . ۱۲۸
۶ , Thawab ul-Amaal; ۱۵۹ , al-Qummi's Tafsir; ۲ : ۲۷۷ , Jami ul-Akhbar; ۱۸۰ ,
Rawdhat ul-Waidheen; ۳۸۰ , Mishkat ul-Anwar; ۲۴۷-۳۰۷ , Bihar ul-Anwar; ۷۱ : ۳۹۵ H . ۷

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۰ H . ۵۸۶۲ , As-Saduq's al-Amali; ۳۸۷۰ H . ۱۲۹
. ۲ , al-Khissal; ۱۵۲ H . ۱۸۸ , Tanbih ul-Khawattir; ۲ : ۱۴۹ , Bihar ul-Anwar; ۷۳ : ۳۰۰ H . ۵ and
. ۷۸ : ۹۱ H . ۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۱ H . ۵۸۶۳ , As-Saduq's al-Amali; ۴۱۲ H . ۱۳۰
. ۱۱ , Bihar ul-Anwar; ۵ : ۱۲۹ H . ۷

. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۱ H . ۵۸۶۴ . ۱۳۱

. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۲ H . ۵۸۶۵ . ۱۳۲

. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۲ H . ۵۸۶۶ . ۱۳۳

. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۲ H . ۵۸۶۷ . ۱۳۴

Matters , in this regard , stands for every new heresy that is added to the
. religion

To identify a misfortune means to believe in the compensation that will be gained
due to suffering it

or to know that the source of misfortunes is God the Exalted Who offers only the good

. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۲ H . ۵۸۶۸ . ۱۳۷

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۳ H . ۵۸۶۹ , As-Saduq's al-Amali; ۴۸۹ H . ۱۳۸
۲ , Jami ul-Akhbar; ۱۰۰ , Mishkat ul-Anwar; ۷۵ , Rawdhat ul-Wa'idheen; ۴۲۰ , Bihar
. ul-Anwar; ۷۱ : ۱۷۸ H . ۲۲

This is an indication to God's saying : Those whose good deeds will weigh . ۱۳۹
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 . (۱۰۱ : ۸-۱۱)

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۴ H . ۵۸۷۰ , As-Saduq's al-Amali; ۴۹۲ H . ۱۴۰
۸ , Irshad ul-Quloub; ۱۸۸ , Tuhaf ul-Uqoul; ۲۹۴ , Mishkat ul-Anwar; ۳۲۱ , Bihar ul-Anwar;
. ۷۱ : ۳۶۵ H . ۹ , ۷۸ : ۱۷۳ H . ۵ and ۷۸ : ۱۸۸ H . ۳۸

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۴ H . ۵۸۷۱ , As-Saduq's al-Amali; ۲۲۹ H . ۱۴۱
۱۲ , Irshad ul-Quloub; ۸۳ , Rawdhat ul-Wa'idheen; ۴۱۹ , Bihar ul-Anwar; ۷۳ : ۳۴۳ H . ۲۷
. and ۷۳ : ۳۴۷ H . ۳۵

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۴ H . ۵۸۷۲ , As-Saduq's al-Amali; ۶۲۸ H . ۱۴۲
۸ , Alikhtisas; ۲۳۰ , A'lam

ud-Din; ٣٠١ , Az-Zuhd; ٢٢ , Mishkat ul-Anwar; ٨٢ , Rawdhat ul-Wa'idheen; ٣٧١ , Bihar
.ul-Anwar; ٧٢ : ١٥٢ H . ١١ , ٧٢ : ١٦١ H . ٢٢ , ٧٨ : ١٧٢ H . ٥ , and ٧٨ : ١٨٨ H . ٤٢

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤٠٤ H . ٥٨٧٣ , As-Saduq's al-Amali; ٦٠٩ H . ١٤٣
٣ , al-Odad ul-Qawiyya; ٣٥ , Jami ul-Akhbar; ٩٠ , Bihar ul-Anwar; ٧٦ : ٤١٥ H . ٢ and ٧٨ :
. ١١٣ H . ٧

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤٠٤ H . ٥٨٧٤ , As-Saduq's al-Amali; ٦٠٩ H . ١٤٤
٧ , Ilal ash-Sharaayi; ٢٧٥٥ H . ٣ , Me'aani al-Akhbar; ٢٠٧ H . ١ , Rawdhat ul-
. Wa'idheen; ٤١٢ , Bihar ul-Anwar; ٢٢ : ٣٥٥ H . ١ , ٧٠ : ٢٩١ H . ٢٨ , and ٧٣ : ٢١١ H . ٢٤

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤٠٥ H . ٥٨٧٥ , As-Saduq's al-Amali; ٦٠٩ H . ١٤٥
٧ , Alihtijaj; ٣٣١ , Kenz ul-Fawa'id; ٢ : ٣٧ , Bihar ul-Anwar; ٢٦٦ : ٢٥٣ H . ٢٥ and ٤٦ : ٢٨٨ H .
. ١١

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤٠٥ H . ٥٨٧٦ , As-Saduq's al-Amali; ٢٧ H . ٢ . ١٤٦
and ١٠٩ H . ٦ , al-Khissal; ٩٨ H . ٤٧ , Me'aani al-Akhbar; ٣٤٤ H . ١ , Thawab ul-A'maal;
١٧٧ , al-Mahaasin; ٥ H . ١٠ , al-Irshad; ٢٩٧ , Alikhtisas; ٢٣١ , Tanbih ul-Khawattir; ٢ : ١٥٨

Kenz ul-Fawa'id; ٢ : ٨٣ , Tuhaf ul-Uqoul; ٢١٥ , Mishkat ul-Anwar; ٣٧ , ٥٥ , and ١٧٦ . ,
Keshf ul-Yaqin; ١٨١ , Ma'dan ul-Jawhar; ٣٤ , Bihar ul-Anwar; ٧١ : ٢٧٥ H . ٢ and ٧٧ : ٤٠٨ H
.. ٣٧

١٧٤ - ١٤٧

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤٠٥ H . ٥٨٧٧ , As-Saduq's al-Amali; ٤٠٨ H . ١٤٧
١ , al-Khissal; ٢٤٣ H . ٩٨ , Alikhtisas; ٢٣٩ , Fiqh ur-Ridha; ٣٥٣ , Ibn Abi al-Hadid's Sharhu
Nahj ul-Balagha; ١٨ : ١٥٧ , Ar-Rawandi's Qassas ul-Anbiyaa; ٤٩ H . ٥٠ , Bihar ul-
. Anwar; ١١ : ٢١٥ H . ١ and ٧٥ : ٢٦ H . ٨

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤٠٥ H . ٥٨٧٨ , As-Saduq's al-Amali; ٢٢٩ H . ١٤٨
١٣ , Rawdhat ul-Wa'idheen; ٤٧٢ , Mekarim ul-Akhlaq; ٣٢٧ , Bihar ul-Anwar; ٧٨ : ٢٤٣ H .
. ١٠٨ and ٨١ : ١٧٢ H . ٥

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤٠٥ H . ٥٨٧٩ , al-Khissal; ٣٣ H . ٣ , Me'aani . ١٤٩
al-Akhbar; ٣٤٧ H . ١ , al-Mahaasin; ٢٣٠ H . ١٧٠ , Tanbih ul-Khawattir; ٢ : ٧٥ , Tuhaf ul-
. Uqoul; ٥٩ , Mishkat ul-Anwar; ١٣٤ , Bihar ul-Anwar; ٢ : ٤٢ H . ٧ and ٧٧ : ١١٩ H . ١٢

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤٠٧ H . ٥٨٨٠ , As-Saduq's al-Amali; ٣٢٠ H . ١٥٠
٨ , At-Tawhid; ٧٢ H . ٢٧ , Rawdhat ul-Wa'idheen; ٤٨٩ , Ghurar ul-Hikam; ١٥٩ H . ٣٠٤٦

. Bihar ul-Anwar; ۷۷ : ۳۸۲

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۷ H . ۵۸۸۱ , al-Mufid's al-Amali; ۱۱۱ H . ۱ . ۱۵۱ , Sahifat ur-Ridha; ۴۴ H . ۱۶۶ , Bihar ul-Anwar; ۱۰ : ۱۶۸ H . ۱۵ , ۲۲ : ۴۵۱ H . ۷ , ۷۱ : ۲۶۹ H . ۵ , ۷۱ . : ۲۷۲ H . ۱۶ and ۷۲ : ۱۹۶ H . ۲۲

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۷ H . ۵۸۸۲ , Me'aani al-Akhbar; ۳۶۶ H . ۱ , ۱۵۲ Tanbih ul-Khawattir; ۲ : ۷۶ , Rawdhat ul-Wa'idheen; ۳۷۹ , Mishkat ul-Anwar; ۳۲ and . ۲۱۸ , Bihar ul-Anwar; ۷۵ : ۲۸ H . ۱۶

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۷ H . ۵۸۸۲ , As-Saduq's al-Amali; ۲ H . ۳ , ۱۵۳ . Bihar ul-Anwar; ۶۷ : ۲۹۸ , ۶۷ : ۳۰۰ H . ۲۸ , ۷۱ : ۳۵۸ H . ۴۵ , ۷۵ : ۲۸ H . ۱۸

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۷ H . ۵۸۸۳ , al-Ayyashi's Tafsir; ۲ : ۲۸۵ H . ۱۵۴ . ۳۹ , Mishkat ul-Anwar; ۱۶۳ , Bihar ul-Anwar; ۷۴ : ۳۹ , H . ۳۷۴ : ۹۷ H . ۷۹

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۷ H . ۵۸۸۴ , al-Ja'fariyat; ۲۳۸ , Mishkat . ۱۵۵ . ul-Anwar; ۷۴ , A'lam ud-Din; ۹۰ ۲۲۲ , Bihar ul-Anwar; ۶۹ : ۳۹۵ H . ۷۹ and ۷۸ : ۳۱۹ H . ۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ . ۱۵۶

. H . ٥٨٨٥ , Bihar ul-Anwar; ٤٩ : ٣٩٥ H . ٧٩ and ٧٨ : ٣١٩ H . ٣٤٠٨ :

. Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤٠٩ H . ٥٨٨٤ . ١٥٧

. Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤٠٩ H . ٥٨٨٧ , Bihar ul-Anwar; ٧٠ : ٣٨٤ H . ٤٧ . ١٥٨

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤٠٩ H . ٥٨٨٨ , As-Saduq's al-Amali; ٣٨ H . ٣ . ١٥٩
٣٤٤ H . ١٣ , al-Khissal; ٢٧ H . ٩٤ , Sifat ush-Shi'a; H . ٥٨ , Bihar ul-Anwar; ١ : ٢٠٢ H . ١٢ and
. ٩٣ : ١٥٥ H . ٢٠

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤٠٩ H . ٥٨٨٩ , al-Khissal; ١٠١ H . ٥٧ , Ilal ush- . ١٤٠
. Sharayi; ٥٥٥٩ H . ١ , Bihar ul-Anwar; ٧٠ : ٣٨٤ H . ٤٧

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٠ H . ٥٨٩٠ , Mustatrafat us-Saraa'ir; ٥٩٣ . ١٤١
, A'lam ud-Din; ٢٩٣ , Keshf ul-Ghumma; ٢ : ١٣٥ , Tanbih ul-Khawattir; ١ : ٤٥٢ : ٨٩ , Bihar
. ul-Anwar; ٤٩ : ٤٠٤ H . ١١٤

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٠ H . ٥٨٩١ , Tanbih ul-Khawattir : ١ : ١٧ , . ١٤٢
. Mishkat ul-Anwar; ٢٢ , Bihar ul-Anwar; ٧١ : ٧٤ H . ١٠

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٠ H . ٥٨٩٢ , al-Kafi; ٢ : ٤٥٤ H . ٧ , Tuhaf ul- . ١٤٣
;Uqoul; ٣٠٤ , Mishkat ul-Anwar; ٢٤٤ , Bihar ul-Anwar

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۰ H . ۵۸۹۳ , Wassail ush-Shi'a; ۱۵ : ۲۸ . ۱۶۴
. ۳۲ H . ۲۰۵۱۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۰ H . ۵۸۹۴ , al-Mahaasin; ۱۶ H . ۴۶ , Ar- . ۱۶۵
Rawandi's Ad-Dawat; ۴۰ H . ۹۸ , Mishkat ul-Anwar; ۱۴۵ , Ibn Abi al-Hadid's
. Sharhu Nahj ul-Balagha; ۳ : ۱۶۳ , Bihar ul-Anwar; ۷۷ : ۱۳۱ H . ۳۶

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۱ H . ۵۸۹۵ , Wassail ush-Shi'a; ۱۵ : ۲۸ . ۱۶۶
. ۱۴ H . ۲۰۳۲۸

. Rabeea and Madhar are the two largest Arabic tribes . ۱۶۷

. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۱-۲ H . ۵۸۹۶ , Jami ul-Akhbar; ۱۶۵ . ۱۶۸

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۲ H . ۵۸۹۷ , Me'aani al-Akhbar; ۲۵۳ H . ۱ , . ۱۶۹
. Bihar ul-Anwar; ۷۱ : ۳۸۹ H . ۴۲ and ۷۴ : ۱۷۱ H . ۳۹

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۲ H . ۵۸۹۸ , Me'aani al-Akhbar; ۲۵۶ H . ۱ , . ۱۷۰
. Bihar ul-Anwar; ۷۱ : ۳۵۳ H . ۱۰

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۲ H . ۵۸۹۹ , Me'aani al-Akhbar; ۲۵۳ H . ۱ , . ۱۷۱
. Bihar ul-Anwar; ۹۶ : ۱۳۰ H . ۵۷

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۳ H . ۵۹۰۰ , Mishkat ul-Anwar; ۲۰ , Bihar . ۱۷۲
ul-Anwar; ۶۴ : ۲۱۶ H . ۳۱ and ۷۰ : ۱۸۳ H . ۵۲

. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۳ H . ۵۹۰۱ , Bihar ul-Anwar; ۶۰ : ۳۵۲ H . ۳۶ . ۱۷۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۵ H . ۵۹۰۲ , Wassail ush-Shi'a; ۲۴ : ۱۳۲ . ۱۷۴

. ۳۰۱۶۲۶

۱۹۴-۱۷۵

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۵ H . ۵۹۰۲ , Wassail ush-Shi'a; ۱۲ : ۱۹۲ . ۱۷۵

. ۱۱۹ ۱۶۰۹۵

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۶ H . ۵۹۰۴ . These maxims were also . ۱۷۶

mentioned in many other reference books but with little difference in their sequence ,

such as As-Saduq's al-Amali; ۴۴۶ H . ۹ ۵۵۱ H . ۳ , al-Khissal; ۵۸۵ H . ۱۲ ۶۲۰-۱ H . ۱۰ ,

Uyounu Akhbar ir-Ridha; ۱ : ۷ H . ۱۶ , Fadhaa'il ul-Ashhur ith-Thalatha; ۱۲۲ H . ۱۲۷ ,

Thawab ul-Amaal; ۴۶ , Qurb ul-Isnad; ۵۵ , Alikhtisas; ۳۰ , Mustatrafat us-Saraa'ir;

۵۵۰ , al-Muqannaa; ۲۶۹ , al-Ja'fariyat; ۳۲ , Ar-Rawandi's An-Nawadir; ۳۰ , Keshf ul-

Ghumma; ۲ : ۱۸۴ ۲۰۷ , Khassa'is ul-A'imma; ۱۰۳ , al-Odad ul-Qawiyya; ۱۵۰ , Az-Zuhd;

۳۲ H . ۸۰ , Jami ul-Akhbar; ۷۲ , Awali ul-La'aali; ۱ : ۳۵۳ H . ۱۷ , Mekarim ul-Akhlaq; ۳۸۸ ,

Tuhaf ul-Uqoul; ۱۱۰ ۲۲۱ , Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; ۱۸ : ۳۳۶ ۱۹ : ۳۱۸ ,

. Bihar ul-Anwar; ۷۸ : ۲۰۳ H . ۴۱

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۶ H . ۵۹۰۵ , al-Khissal; ۱۰۲ , al-Kafi; ۱ : ۱۰ , . ۱۷۷

Bihar

.ul-Anwar; ١ : ٨٦ H . ٨

Refer to al-Mahaasin; ١٩١ H . ٢ , Men La Yahdhuruh ul-Faqih; ٤ : ٤١٦ H . ٥٩٠٦ , al-Khissal; ١٠٢ H . ٥٩ , Kenz ul-Fawa'id; ١ : ٥٦ , Rawdhat ul-Wa'idheen; ٣٦٦ , Mishkat ul-Anwar; ٢٤٨

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٧ H . ٥٩٠٧ , al-Khissal; ٢٦٤ H . ١٤٤ , Bihar ul-Anwar; ٢ : ٦٧ H . ١٠ , ٧٤ : ١٩٤ H . ٢٠ , and ٧٥ : ٦٦٦ H . ٤

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٧ H . ٥٩٠٨ , As-Saduq's al-Amali; ٣٨ H . ٤ . ١٨٠ , Me'aani al-Akhbar; ٢٣٥ H . ١ , Tanbih ul-Khawattir; ٢ : ١٠ , Rawdhat ul-Wa'idheen; ٣٥٦ , Bihar ul-Anwar; ٩٦ : ١١ H . ١٤

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٧ H . ٥٩٠٩ , al-Khissal; ٢٦٦٦ H . ٤٠ , . ١٨١ . Me'aani al-Akhbar; ٤٠٠ H . ٦٠ , Bihar ul-Anwar; ٧٣ : ٣٥٦ H . ٦٦

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٨ H . ٥٩١٠ , Fiqh ur-Ridha; ٣٦٤ , Mekarim ul-Akhlaq; ٩٩ , Tuhaf ul-Uqoul; ٢٠٧ , Mishkat ul-Anwar; ١٣١ , Bihar ul-Anwar; ٧٣ : ١٧٨ H . ٣ . and ٧٨ : ٤٤ H . ٤١

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٨ H . ٥٩١١ , As-Saduq's al-Amali; ٥٥١ H . ١٨٣ , At-Tawhid; ٤٠١ H . ٦ , Alikhtisas; ٣٠ , Mekarim ul-Akhlaq; ٢٥٤ , Tuhaf ul-Uqoul; ٤٠٣ , Ghurar ul-Hikam

. wa Durar ul-Kelim; ٣٩٦ H . ٩١٨١ , Wassail ush-Shi'a; ١٦ : ٣٢٤ ١٤ H . ٢١٦٦٤

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٨ H . ٥٩١٢ , Thawab ul-A'maal; ٢٨٧ H . ٢ , . ١٨٤
Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; ١٧ : ٤ and ٢٠ : ١٧٤ , Tanbih ul-Khawattir; ١ :
. ١٦٢

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٨ H . ٥٩١٣ , Thawab ul-A'maal; ٢٤٠ , al- . ١٨٥
Mahaasin; ١٠٢ H . ٧٧ , Alikhtisas; ٣٤٢ , al-Qummi's Tafsir; ١ : ٢٩١ , Jami ul-Akhbar; ١٦٠ ,
Munyat ul-Mureed; ٣٢٨ , Az-Zuhd; ١١ H . ٢٣ , Fiqh ul-Qur'aan; ١ : ٢٨٣ , A'lam ud-Din;
١٤٨ , Tanbih ul-Khawattir; ٢ : ٢٠٩ , Kenz ul-Fawa'id; ١ : ٢١٦ , Awali ul-La'aali; ١ : ٣٩٢ H .
٤٤ , Mishkat ul-Anwar; ١٠٠ , Bihar ul-Anwar; ٧٥ : ١٤٨ H . ٦ , ٧٥ : ١٥٠ H . ١٦ , ٧٥ : ١٦٠ H . ٣٣ , ٧٥ :
. ٢٥٥ H . ٣٩

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٨ H . ٥٩١٤ , al-Khissal; ٥٢٧-٨ H . ١ , . ١٨٦
Me'aani al-Akhbar; ١٠٢ H . ٤ , Uyounu Akhbar ir-Ridha; ١ : ٢١٢ H . ١ , Ibn
Shahrashoub's al-Manaqib; ١ : ٢٥٣ , Keshf ul-Ghumma; ٢ : ٢٩٠ , As-Sirat ul-
Mustaqeem; ١ : ١٠٨ , al-Kharaj wa al-Jarah; ٥٦٩ , Alihtijaj; ٤٣٦٦ , Bihar ul-Anwar; ٢٥ :
. ١١٦ H . ١

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٨ H . ٥٩١٥ , Uyounu . ١٨٧

Akhbar ir-Ridha; ٢ : ٢٢ H . ٥٠-١ (in another series of narrators) , Jami ul-Akhbar; ١٥٣ ,
. Bihar ul-Anwar; ٤٥ : ١٧٦ H . ٢٣ and ٦٦ : ٤٩٢ H . ٣٤

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٩ H . ٥٩١٦ , As-Saduq's al-Amali; ٣١٥ H . ١٨٨
. ٣ , al-Khissal; ١٦١ , Bihar ul-Anwar; ٧٠ : ٣١٢ H . ١٥ and ٧٧ : ١١٦ H . ٧

. Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٩ H . ٥٩١٧ , Bihar ul-Anwar; ٧٧ : ١٤٢ H . ١ . ١٨٩

In his ad-Durr ul-Manthour; ٦ : ٣٧٩ , as-Suyoutti (the Shafiite) records the following . ١٩٠
narrative as related to Ibn Abbas : When God's saying , The righteously striving
believers are the best of all creatures , (٩٨ : ٩) 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; ٧٤ , al-Qanaduzi (the Hanafite) records the following
narrative as related to Aamir bin Waaila : From the mimbar of Masjid ul-Kufa , Ali ,
Allah be pleased with him , delivered a sermon in which he said : O People , ask me .
Ask me . By 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 , ❖ the righteously striving believers are the best of all creatures . (٩٨ : ٩) ❖ He answered : ❖ Those are our followers and we . On the Day of Resurrection , we will be white-headed , honorable , sated , and well ❖ watered . We will be known through our distinctive features

The perfidious party are those who fought against Imam Ali (a) during the battle . ١٩١ 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

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٩ H . ٥٩١٩ , As-Saduq's al-Amali; ٦٠٥ H . ١٩٢ . ٩ , al-Qummi's Tafsir; ١ : ١٧١ , Bisharat ul-Mustafa; ١٩١ , Bihar ul-Anwar; ٣٩ : ٣٣٥ H . ٤

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٩ H . ٥٩٢٠ , As-Saduq's al-Amali; ٦٠٥ H . ١٩٣ . ٩ , Me'aani al-Akhbar; ٣٧٤ H . ١ , Uyounu Akhbar ir-Ridha; ١ : ٣٧ H . ٩٤ , Jami' ul-Akhbar; ١٨١ , Sahifat

ur-Ridha : ٥٦ H . ٧٣ , Awali ul-La aali; ٤ : ٥٩ H . ٣ , Bihar ul-Anwar; ٢ : ١٤٤ H . ٣ , ٤٧ and ٨٩ :
. ٢٢١ H . ٦٥

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤٢٠ H . ٥٩٢٠ , As-Saduq's al-Amali; ٥٦ H . ١٩٤
١٠ ٤٧٣ H . ٦ , Bihar ul-Anwar; ٣٥ : ٢١٠ H . ١١ and ٣٧ : ٣٥ H . ٢ , Keshf ul-Ghumma; ٢ : ٢٠٨ ,
. Tuhaf ul-Uqoul; ٣٢٤ , Tanbih ul-Khawattir; ٢ : ٧٦ , Bihar ul-Anwar; ٦٧ : ٣٠٣ H . ٣٤

INDEXES OF THE BOOK

INDEX OF THE QURANIC TEXTS . ١

VERSE NUMBER PAGE

A Messenger from your own people has come to you ﴿٩ : ١٢٨ ٩٧

All Power belongs to Allah ﴿١٨ : ٣٩ ١٤١

Allah is All-sufficient as our Guardian ﴿٣ : ١٧٣ ١٤٠

Allah prevents the heavens ﴿٣٥ : ٤١ ٩٦

Allah protected him against ﴿٤٠ : ٤٥ ١٤١

Allah will not forgive the sin of considering ﴿٤ : ١١٦ ١٨٣

Do not marry , from now on , the ex-wives of your fathers ﴿٤ : ٢٢ ٨٥

Do you , because you served water ﴿٩ : ١٩ ٨٦

Even if you consider me inferior to yourself ﴿١٨ : ٣٩ ١٤٢

I entrust Allah with my affairs ﴿٤٠ : ٤٤ ١٤١

If either or both of your parents should become ﴿١٧ : ٢٣ ١٧٤

It will sail in the name of Allah ﴿١١ : ٤١ ٩٥

Know that whatever property you may gain ﴿٨ : ٤١ ٨٥

Lord , You are the Only God whom ﴿٢١ : ٨٧ ١٤١﴾

Muhammad , tell them , "It

is all the same whether you ﴿ ١٧ : ١١٠ ٩٦

The angels will come to them ﴿ ٢١ : ١٠١ ١٢٤

The true Guardian is certainly Allah ﴿ ٧ : ١٩٦ ٩٧

They have not paid due respect ﴿ ٣٩ : ٦٧ ٩٧

They returned with the favors ﴿ ٣ : ١٧٤ ١٤٠

Those who have the means and ability ﴿ ٣ : ٩٧ ٩١

We answered his prayer ﴿ ٢١ : ٨٨ ١٤١

We have created the human being ﴿ ٢٣ : ١٢ ١٩٠

When death approaches one of them ﴿ ٢٣ : ٩٩ ٩١

You can never have extended virtue and righteousness ﴿ ٣ : ٩٢ ١٧٣

You can never have extended virtue ﴿ ٣ : ٩٢ ١٧٣

You must be kind to your parents ﴿ ١٧ : ٢٣ ١٧٣

﴿ Your Lord is Allah who established His dominion

٩٨ ٥٤ : ٧

INDEX OF THE NARRATIONS . ٢

part ١

NARRATION SAYER PAGE

A Muslim individual is recorded as good-doer ﴿ Amir ul-Mu'minin ١٤٨

Aggression is the quickest in punishment ﴿ The Prophet ١١١

Ali is certainly my representative and successor ﴿ The Prophet ٢٠٥

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 ۱۰۹

Allah will reward him who suppresses his rage♦ The Prophet ۱۰۹

Allah , Blessed and Exalted is He , grants ♦ Imam as-Sadiq ۲۱۱

Allah , Blessed and Exalted is He , grants help♦ Imam as-Sadiq ۱۹۴

Allah , Blessed and Exalted is He , has given each♦ Imam as-Sadiq ۱۹۵

Almsgiving (to the strangers) is unacceptable when♦ The Prophet ۱۱۴

Almsgiving will never cause reduction of a fortune♦ The Prophet ۱۱۴

Amicability is the half of intelligence♦ Imam as-Sadiq ۱۹۴

Amnesty of kings perpetuates their kingdoms♦ The

As Allah moves some people from the humility of ♦ Imam as-Sadiq ۱۷۸

As for anyone who has the ability to commit a sin in ♦ Imam as-Sadiq ۱۸۱

As for anyone who lacks heart-preaching , self- ♦ Imam as-Sadiq ۱۶۱

As for the faithful believers who die in the period ♦ Amir ul-Mu'minin ۱۸۱

As for those who beat the hand on the thigh ♦ Imam as-Sadiq ۱۹۴

As for those who possess themselves in situations ♦ Imam as-Sadiq ۱۹۴

As for those whose appearances are preferable to ♦ Imam al-Baqir ۱۶۵

Be steadfast against the enemies of the graces , for ♦ Imam as-Sadiq ۱۵۲

Begin with your dependants ♦ The Prophet ۱۱۰

Believers should enjoy seven rights that are ♦ The Prophet ۱۵۱

Blessed are those who enjoy long ages with good ♦ The Prophet ۱۴۹

Care is the half of senility ♦ Imam as-Sadiq ۱۹۴

Cast dust in the faces of the eulogists ♦ The Prophet ۱۱۳

Cause earnings to come down by means of ♦ The Prophet ۱۱۳

Cause the earnings to come ♦ Imam as-Sadiq ۱۹۳


Certainly , the most favorable of you to Allah are the ♦ Imam as-Sejjad ۱۷۵

Charity is the quickest in rewarding ♦ The Prophet ۱۱۱

Cling to the despair of everything that is at peoples ♦ ♦ The Prophet ۱۸۰

Compassion them who are on this earth and you ♦ The Prophet ۱۱۱

Consider your mind as a kinsman whose opinion  Imam as-Sadiq ۱۷۹

Conviction is the best thing that is thrown in  The Prophet ۱۰۷

Doubt is a part of atheism  The Prophet ۱۰۷

Drunkenness is the firebrand of Hell  The Prophet ۱۰۸

Eblis is the source of poetry  The Prophet ۱۰۸

Every new day that comes upon man says to him  Amir ul-Mu'minin ۱۵۱

Everything

has its tax , and the tax of ♦ Imam as-Sadiq ۱۹۳

Except the deviants , no one shelters the deviant ♦ The Prophet ۱۱۳

Favors are worthless unless they are done ♦ Imam as-Sadiq ۱۹۳

Fewness of dependants is one of the two facilities ♦ Imam as-Sadiq ۱۹۴

Five classes of people are as exactly as I will ♦ Imam as-Sadiq ۱۴۴

For my umma , I am only afraid of three things ♦ The Prophet ۱۷۲

For the servants who obey Me , I will not commend ♦ Qudsi ۱۶۵

Fortify your wealth by means ♦ Imam as-Sadiq ۱۹۳

Four things are useless : affection towards the ♦ Imam as-Sadiq ۱۹۶

God-fearing is the best of provisions ♦ The Prophet ۱۰۷

Good health is a secret favor ♦ it is forgotten if it is ♦ Imam as-Sadiq ۱۶۹

Hajj is the jihad of the weak ♦ Imam as-Sadiq . ۱۹۳

He died despite of his nose ♦ The Prophet ۱۱۰

He who acts indeliberately is as same as him who ♦ Imam as-Sadiq ۱۶۰

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 ♦ Imam as-Sadiq ۱۹۶

He who does not have mercy upon others will not ♦ The Prophet ۱۱۲

He who does not show gratitude to people will not ♦ The Prophet ۱۱۲

He who is certain of the reward will ♦ Imam as-Sadiq ۱۹۳

He who thinks it is fortunate for him to have only ♦ Amir ul-Mu'minin ۱۹۷

He who wants to be the most generous should fear ❖ The Prophet ۱۵۵

Health and free time are two ignored graces ❖ The Prophet ۱۱۴

Hearts (i . e . souls) are amended to love those

who ♦ The Prophet ۱۱۴

Hearts are molded on cherishing those who treat ♦ Imam ar-Ridha ۲۰۳

Help of the heavens is granted according to the ♦ Imam as-Sadiq ۱۹۸

Husbands ♦ prestige improves their wives ♦ chastity ♦ The Prophet ۱۱۴

I begin this day while my Lord is higher than I am ♦ Imam al-Hussein ۱۶۶

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 ۱۶۲

I wonder at four (people); why they do not restore ♦ Imam as-Sadiq ۱۴۲

If a mountain oppresses a mountain , Allah will turn ♦ The Prophet ۱۱۲

If anyone of my creatures , who acknowledges Me ♦ Qudsi ۱۶۶

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 ♦ Imam as-Sadiq ۱۵۷

It is illicit for two believers to desert each other for ♦ The Prophet ۱۱۲

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 ۱۸۴

It is to spend the right that Allah has imposed upon ♦ Imam as-Sadiq ۱۸۵

Jihad of women is their good behavior ♦ Imam as-Sadiq ۱۹۳

Lamentation is a non-Islamic deed ♦ The Prophet ۱۰۸

Live in this world as you like , for you will certainly die . Love ♦ Archangel Gabriel ۱۵۴

Man's dependants are his prisoners . Anyone upon Imam al-Kadhim ۱۶۱

May I inform you of the vilest of you The Prophet ۱۰۶

Misfortunes follow the utterance The Prophet ۱۱۰

Moderation is the half

of living ❖ Imam as-Sadiq . ١٩٤

Muslims should respect their stipulations ❖ The Prophet ١١١

No creature should be obeyed in matters that (cause ❖ The Prophet ١١٤

Nothing wrongs a man except his own hand ❖ The Prophet ١٠٩

Now , the heat of battle is fiery ❖ The Prophet ١٠٩

O Abu Hashim , which one of Allah ❖s graces do ❖ Imam al-Jawad ١٥٩

O Abu Tharr , beware of petition , for it is present ❖ The Prophet ١٠٤

O Abu Tharr , do not ask from people directly , but if ❖ The Prophet ١٠٥

O Abu Tharr , you will live alone , die alone , and ❖ The Prophet ١١٤

O Adam , I will gather the good , as a whole , in four ❖ Qudsi ١٤٨

O Ali , a (faithful) believer has three situations of ❖ The Prophet ٧٣

O Ali , a man ❖s deed is imperfect before he enjoys ❖ The Prophet ٧٣

O Ali , a Muslim should enjoy twelve characters in ❖ The Prophet ٤٣

O Ali , a single dirham of usury is more horrible in ❖ The Prophet ٨٩

O Ali , Allah created Paradise from two adobes : ❖ The Prophet ٤٤

O Ali , Allah curse the parents who encourage their ❖ The Prophet ٩٨

O Ali , Allah curse those who claim of being the ❖ The Prophet ٧٧

O Ali , Allah curse three individuals : those who eat ❖ The Prophet ٧٢

O Ali , Allah deemed unlawful seven things of the ❖ The Prophet ٩٢

O Ali , Allah disliked for my people to play during ❖ The Prophet ٤٤

O Ali , Allah gave you seven characters that are  The Prophet ١٠٣

O

- Ali , Allah liked telling lies for the purpose of ❖ The Prophet ٥٩
- O Ali , Allah may have mercy upon the parents who ❖ The Prophet ٩٨
- O Ali , Allah revealed to this world : ❖ Serve him who ❖ The Prophet ٧٩
- O Ali , Allah selects the progeny of every messenger ❖ The Prophet ٨٣
- O Ali , Allah will establish a house in Paradise for ❖ The Prophet ٧٠
- O Ali , Allah will not accept the prayers of eight ❖ The Prophet ٦٩

part ٢

- O Ali , Allah will not give any atheist or hypocrite a ❖ The Prophet ٧٩
- O Ali , almsgiving (to the strangers) is unacceptable ❖ The Prophet ٩٢
- O Ali , almsgiving stops the act of Allah that is ❖ The Prophet ٩٠
- O Ali , an hour comes upon the drinkers of wines in ❖ The Prophet ٦٠
- O Ali , any intoxicating drink is haram ❖ prohibited-❖ The Prophet ٦٠
- O Ali , all the sins are situated in a house whose key ❖ The Prophet ٦٠
- O Ali , as Allah took a look at the creatures , He ❖ The Prophet ١٠١
- O Ali , as for him who fears Allah , Allah will make ❖ The Prophet ١٠١
- O Ali , as for him who neglects to perform the hajj ❖ The Prophet ٩٠
- O Ali , as for the believer , his moaning is ❖ The Prophet ٨٠
- O Ali , as for those who learn (knowledge) for the ❖ The Prophet ٨٠
- O Ali , bad mannerism is evil omen and the ❖ The Prophet ٨٢
- O Ali , banquets should be served only in five ❖ The Prophet ٦٥

O Ali , begin and

end your meals with salt , for it ❖ The Prophet ٩١

O Ali , beware of the knock of crow and the prey ❖ The Prophet ١٠٠

O Ali , blessed is he whose age is long and deeds are ❖ The Prophet ٩٢

O Ali , by way of Islam , Allah took away the ❖ The Prophet ٧٨

O Ali , cleaning the teeth (with a special stick called ❖ The Prophet ٨٣

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 ١٧٧

O Ali , do not joke lest , you will lose respect , and do ❖ The Prophet ٩٢

O Ali , do not offer prayers while you wear a skin of ❖ The Prophet ٨٩

O Ali , eat only the eggs whose edges are not even , ❖ The Prophet ٨٩

O Ali , eight classes of people should blame no one ❖ The Prophet ٩١

O Ali , employ four before the falling of four : ❖ The Prophet ٩٩

O Ali , every sin can be repented except bad ❖ The Prophet ٩٣

O Ali , for every obscene , indecent , and shameless ❖ The Prophet ٩٢

O Ali , for the drinkers of wines , Allah will not ❖ The Prophet ٩٠

O Ali , for those who could defend their Muslim ❖ The Prophet ١٠٠

O Ali , for those who give up drinking wines for ❖ The Prophet ٩٠

O Ali , for those who obey their wives , Allah will ❖ The Prophet ٧٩

O Ali , for those who pass their

hands on an ❖ The Prophet ١٠٠

O Ali , for those who suppress their anger while ❖ The Prophet ٥٩

O Ali , fornication causes six bad consequences; ❖ The Prophet ٨٩

O Ali , four matters are the quickest in punishment : ❖ The Prophet ٤٤

O Ali , four matters deal a death blow : a leader who ❖ The Prophet ٨٥

O Ali , four matters go uselessly : to eat after ❖ The Prophet ١٠١

O Ali , four things are signs of unhappiness : ❖ The Prophet ٧٥

O Ali , he who does not provide a proper will in his ❖ The Prophet ٥٩

O Ali , he who fears a sorcerer or a devil should ❖ The Prophet ٩٨

O Ali , he who fears beasts should recite (Allah ❖s ❖ The Prophet ٩٧

O Ali , he who forges lies against me intentionally ❖ The Prophet ٨٣

O Ali , he who forgets to seek blessings for me is ❖ The Prophet ١٠١

O Ali , he who refuses to pay a single carat of the ❖ The Prophet ٩٠

O Ali , he who rejects an apology , whether true or ❖ The Prophet ٤٠

O Ali , he whose abdomen is affected by a yellow ❖ The Prophet ٩٨

O Ali , he whose riding animal refuses to move ❖ The Prophet ٩٨

O Ali , he whose utterance is avoided by people will ❖ The Prophet ٥٩

O Ali , I am the pray of my father Abraham the ❖ The Prophet ٩٢

part ٢

O Ali , I am the son of the two slain men . ❖ The Prophet ٩٢

O Ali , I saw your name

attached to mine in four ❖ The Prophet ١٠٣

O Ali , I warn you against three characters : envy , ❖ The Prophet ٧٤

O Ali , I will convey to you a commandment that ❖ The Prophet ٥٨

O Ali , if a foot of an animal is presented to me , I ❖ The Prophet ٨١

O Ali , if evil omen is found in something , it will ❖ The Prophet ٨٣

O Ali , if the modest , in the government of the evils , ❖ The Prophet ٨٧

O Ali , in the pre-Islamic era , Abdul-Muttalib passed ❖ The Prophet ٨٥

O Ali , insanity is expected from doing three things : ❖ The Prophet ٧٣

O Ali , Islam is naked; pudency is its dress , gravity ❖ The Prophet ٨٣

O Ali , it is haram to fast on the days of Eid ul-Fitr ❖ The Prophet ٨٩

O Ali , it is not obligatory upon women to attend the ❖ The Prophet ٨٢

O Ali , it is unacceptable for the fornicators to ❖ The Prophet ٨٨

O Ali , it is unacceptable for wives , slaves , and ❖ The Prophet ٨٩

O Ali , it is unacceptable to offer fruits or treasure ❖ The Prophet ٨٨

O Ali , it is worthless to sit with him who does not ❖ The Prophet ٩١

O Ali , like sons ❖ treating their parents impiously , ❖ The Prophet ٩٩

O Ali , lying is acceptable in three situations : in ❖ The Prophet ٧٣

O Ali , may I inform of the closest to my ❖ The Prophet ٩٤

O Ali , my people will be saved

from burning if they ❖ The Prophet ٩٧

O Ali , my people will be saved from care if they ❖ The Prophet ٩٦

O Ali , my people will be saved from drowning if ❖ The Prophet ٩٥

O Ali , my people will be saved from larceny if they ❖ The Prophet ٩٦

O Ali , my people will be saved from pulling down ❖ The Prophet ٩٦

O Ali , nice life lies in three : wide house , beautiful ❖ The Prophet ٧٨

O Ali , nine things cause oblivion : to eat sour apples , ❖ The Prophet ٧٧

O Ali , no poverty is harsher than ignorance , no ❖ The Prophet ١٠٠

O Ali , on the Day of Resurrection , every individual ❖ The Prophet ٨١

O Ali , Paradise is unquestionably inevitable ❖ The Prophet ١٠٠

O Ali , the prices of the dead animals , dogs , and wine , ❖ The Prophet ٧٩

O Ali , pride is the epidemic of ancestry . ❖ The Prophet ٧٠

O Ali , regard of the kinship increases the age . ❖ The Prophet ٩٢

O Ali , rest will depart him who is ❖ The Prophet ٦٤

O Ali , retaliation is inoperative for fathers who kill ❖ The Prophet ٨٨

O Ali , sitting with three ones deadens the heart : the ❖ The Prophet ٧٣

O Ali , sleep is of four categories : the sleep of the ❖ The Prophet ٨٤

O Ali , suckling after weaning is void and ❖ The Prophet ٧٦

O Ali , sudden death is rest for the believers and ❖ The Prophet ٨٠

O Ali , ten people of

this umma disbelieve in ❖ The Prophet ٤٤

O Ali , the (faithful) believer should enjoy eight ❖ The Prophet ٤٢

O Ali , the best of intellect is that by which Paradise ❖ The Prophet ٩٢

O Ali , the best of jihad is to begin your day without ❖ The Prophet ٥٩

O Ali , the drinker of wines is as same as the ❖ The Prophet ٤١

O Ali , the vilest of my people are those whom ❖ The Prophet ٥٩

O Ali , the vilest of people is that who complains ❖ The Prophet ٨١

O Ali , the vilest people are those who sold their ❖ The Prophet ٥٩

O Ali , the firmest handle of faith is to support and ❖ The Prophet ٧٩

O Ali , the first creation of Allah was the intellect . ❖ The Prophet ٩٢

O Ali , the intelligent should not travel except in ❖ The Prophet ٤٧

O Ali , the light will be saved while the heavy will ❖ The Prophet ٨٣

part ٥

O Ali , the people of the most admirable faith and ❖ The Prophet ٨٧

O Ali , the prayers of four classes of people are never ❖ The Prophet ٤٢

O Ali , the reality of faith and the portals of Paradise ❖ The Prophet ٧٢

O Ali , the remotest people from Allah are those ❖ The Prophet ١٠٢

O Ali , the rights of sons that are imposed upon their ❖ The Prophet ٩٩

O Ali , the sleep of the knowledgeable is better than ❖ The Prophet ٨٩

O Ali , the true believer is only he whom Muslims ❖ The Prophet ٧٨

O Ali , the umma cannot

stand three characters : to ❖ The Prophet ٧٢

O Ali , this world is the jail of the believer and the ❖ The Prophet ٨٠

O Ali , those who meet Allah enjoying three features ❖ The Prophet ٧١

O Ali , those who neglect to defray the zakat will ask ❖ The Prophet ٩١

O Ali , those who omit performing the hajj while ❖ The Prophet ٩١

O Ali , three characters raise the rank , three others ❖ The Prophet ٧٥

O Ali , three deeds are originated from extreme ❖ The Prophet ٩٩

O Ali , three manners are the charities of this world ❖ The Prophet ٩٧

O Ali , three matters harden the heart : listening to ❖ The Prophet ٨٧

O Ali , three things better the memory and remove ❖ The Prophet ٨٣

O Ali , three will wrong you if you do not wrong ❖ The Prophet ٧٢

O Ali , to depress the parents is impiety to them . ❖ The Prophet ٩٩

O Ali , to move a mountain from its place is easier ❖ The Prophet ٩١

O Ali , to put your hand to the elbow between the ❖ The Prophet ١٠١

O Ali , to spend a single dirham for the dye is better ❖ The Prophet ٩٣

O Ali , two rak❖as of the knowledgeable is better ❖ The Prophet ٨٩

O Ali , untruth is the epidemic of talking , oblivion is ❖ The Prophet ١٠١

O Ali , usury is of seventy parts the (punishment of ❖ The Prophet ٩٠

O Ali , walk for two years so as to treat your parents ❖ The Prophet ٧٩

O Ali , wear your ring in

- the right hand , for it is a ❖ The Prophet ١٠٢
- O Ali , when a servant (of Allah) dies , people ask ❖ The Prophet ٨٠
- O Ali , when I come up to the Praiseworthy ❖ The Prophet ٩٢
- O Ali , within the realities of faith is to spend in ❖ The Prophet ٧٤
- O Ali , wording is worthless unless it is applied ❖ The Prophet ٩٤
- O Allah , bless my people who wake up (or settle ❖ The Prophet ١١١
- O Allah , have mercy upon my successors ❖ The Prophet ٢٠٤
- O boy , keep (good relations with) Allah so that He ❖ The Prophet ١٨٤
- O Ishaq , use kind words with the hypocrite , love ❖ Imam as-Sadiq ١٤٤
- O My servants , you all are lost except ❖ Qudsi ١٥١
- O people , listen to and understand my sayings , for ❖ Amir ul-Mu'minin ٢٠٣
- O people , there is no honor higher than Islam , no ❖ The Prophet ١٧٠
- O Salman , when you become sick , you win three ❖ The Prophet ١٠٤
- O son , beware of relying on hopes , for they are the ❖ Amir ul-Mu'minin ١٢٤
- O son , go through the right , even if it is bitter , so ❖ Imam as-Sejjad ١٧٩
- O son , let not Allah see you committing an act of ❖ Imam al-Kadhim ١٧٥
- O you ! You are dictating to the Keeping Angels a ❖ Amir ul-Mu'minin ١٤٨
- On the Day of Resurrection , all people will be ❖ Imam as-Sadiq ١٥٣
- People are equal like the teeth of a comb ❖ The Prophet ١١١
- Perjury changes countries into deserted ❖ The Prophet ١١١

Prayer is the offertory of

the pious ♦ Imam as-Sadiq . ١٩٣

Pudency is good all in all ♦ The Prophet ١١١

Repeal the misfortunes by praying (to Allah) ♦ The Prophet ١١٤

Reporting is not like witnessing ♦ The Prophet ١١٠

Right wording is better than keeping silent about ♦ Imam as-Sadiq ١٤٨

Scholars and wise people used to correspond to ♦ Amir ul-Mu'minin ١٤٩

Sessions should be kept secret ♦ The Prophet ١١٠

Silence is a rich treasure . It is the adornment of the ♦ Imam as-Sadiq ١٤٨

Sleep is the rest of the body , speaking is the rest of ♦ Imam as-Sadiq ١٤٠

Some poetry is (words of) wisdom and some speech ♦ The Prophet ١١١

part ٩

Sorrow is repentance . The Prophet ١١٢

Spend (in the cause of Allah) and be certain of the ♦ Imam as-Sadiq ١٨٥

Strive against your self in the same way as you fight ♦ Imam as-Sadiq ١٧٩

Take the initiative to the gardens of Paradise ♦ The Prophet ١٧٩

The afflicted people ♦ no matter how intense their ♦ Amir ul-Mu'minin ١٥٥

The Archangel Gabriel descended to Adam and ♦ Amir ul-Mu'minin ١٩٥

The baby is for the owner of the bed , and the share ♦ The Prophet ١١٢

The believers should not be stung in the same place ♦ The Prophet ١٠٩

The end of you all is that four cubits (grave) ♦ The Prophet ١٠٩

The false believer enjoys three characteristics : he ❖ The Prophet ٧٤

The fame of worship is mistrust . My father said that ❖ Imam as-Sadiq ١٤٥

The few that is sufficient is better than the much ❖ The Prophet ١٠٧

The first of you and me is a dirty sperm . The last of ❖ Salman al-Farsi ١٤٧

The good , as a

whole , is gathered in three things ❖ Amir ul-Mu'minin ١٤٨

The guide to a good deed is (rewarded) as same as ❖ The Prophet ١١٢

The head of clemency is to fear Allah , Powerful and ❖ The Prophet ١٠٧

The high hand is better than the low ❖ The Prophet ١٠٧

The honorable men of my umma are the retainers of ❖ The Prophet ١٥٤

The hypocrite has three characteristics : he lies in ❖ The Prophet ٧٧

The Imam carries definite characteristics . He is the ❖ Imam ar-Ridha ١٩٩

The instructors who do not apply their ❖ Imam as-Sadiq ١٩٤

The kindness to the parents (that is intended in the ❖ Imam as-Sadiq ١٧٣

The love of something causes blindness and ❖ The Prophet ١١٢

The master of a people is their servant ❖ The Prophet ١١٠

The misers should be the worthiest of hoping for ❖ Imam as-Sadiq ١٥٨

The moderate will never be needy ❖ Imam as-Sadiq . ١٩٤

The most powerful of you are those whose ❖ The Prophet ١٧٣

The Muslims are mirrors of each other ❖ The Prophet ١١٠

The ordeal of people with regard to us is really ❖ Imam as-Sadiq ١٤٨

The owner of a session is the most meritorious of ❖ The Prophet ١١٣

The showy has three characteristics : he activates ❖ The Prophet ٧٧

The true abstinent is he who neglects the legal ❖ Imam as-Sadiq ١٥٨

The true happy is that who learns lessons from ❖ The Prophet ١٠٨

The true strong is that who overcomes his own ❖ The Prophet ١٠٩

The true unhappy is that who was unhappy in his ❖ The Prophet ١٠٨

The unjust enjoys three characteristics ❖ The Prophet ٧٧

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 ١٠٨

The worst usury is untruth ♦ The Prophet ١٠٩

There is no malady more extremely than ♦ The Prophet ١١١

This world is seeking and is sought . He who seeks ♦ Imam as-Sadiq ١٧٦

Those who are killed during defending their wealth ♦ The Prophet ١١١

Those who withdraw their gifts are as same as ♦ The Prophet ١١٢

Three cannot be treated fairly by three : the masters ♦ The Prophet ٧٢

To depress the parents is impiety to them ♦ Imam as-Sadiq ١٩٤

To revile at a believer is (regarded as) commitment ♦ The Prophet ١٠٩

To revile at a believer is a sort of sinfulness , to fight ♦ The Prophet ١٩٨

To see the enemy plunge in the acts of disobedience ♦ Imam as-Sadiq ٣٢٤

Two words are strange : a word of wisdom that is ♦ The Prophet ١٦٩

Use the garnet , for it is the first mountain that ♦ The Prophet ١٠١

War is trickery ♦ The Prophet ١١٠

We ♦ the household of the prophecy ♦ do not ♦ Amir ul-Mu'minin ١٩٢

When a fetus settles in the mother ♦s womb , its face ♦ The Prophet ١٨٧

When the head of Imam al-Hussein ♦ Imam ar-Ridha ٢٠١

Wine is the collector of all sins ♦ The Prophet ١٠٨

Women are snares of Eblis ♦ The Prophet ١٠٨

Yes , old man . He whose two days are moderate is ♦ Amir ul-Mu'minin ۱۱۶

You should hope for the unexpected more than the ♦ Amir ul-Mu'minin ۱۵۳

You will not cover people with your fortunes; thus ♦ The Prophet ۱۴۴

Youth is a branch of insanity ♦ The Prophet ۱۰۸

INDEX OF THE NAMES OF THE SINLESS . ۳

Abraham : ۶۹ , ۸۲ , ۱۶۳

Adam : ۱۶۸

. ۱۹۵ , ۱۷۷ ,

. Archangel Gabriel : ۲۰ , ۸۲ , ۱۰۳ , ۱۵۴ , ۱۹۵

David : ۱۹۲

. Michael : ۸۲

Moses : ۱۵۳

Solomon : ۱۵۴

The Prophet : ۱۰ , ۱۳ , ۱۸ , ۱۹ , ۲۰ , ۲۱ , ۲۲ , ۲۳ , ۲۴ , ۲۵ , ۴۱ , ۵۸ , ۶۰ , ۶۹ , ۷۹ , ۸۷ , ۹۵ , ۱۰۲ , ۱۰۷ , ۱۳۰ , ۱۴۴ , ۱۴۵ , ۱۴۹ , ۱۵۰ , ۱۵۱ , ۱۵۴ , ۱۵۵ , ۱۶۵ , ۱۶۶ , ۱۶۹ , ۱۷۰ , ۱۷۲ , ۱۷۶ , ۱۷۷ , ۱۸۰ , ۱۸۳ , ۱۸۴ , ۱۸۶ , ۱۸۷ , . ۱۹۰ , ۱۹۸ , ۱۹۹ , ۲۰۰ , ۲۰۳ , ۲۰۴ , ۲۰۵

Amir ul-Mu♦inin : ۱۸ , ۱۹ , ۲۴ , ۲۶ , ۵۷ , ۵۸ , ۶۲ , ۸۳ , ۱۱۵ , ۱۱۶ , ۱۱۸ , ۱۱۹ , ۱۲۰ , ۱۲۱ , ۱۲۲ , ۱۲۳ , . ۱۲۴ , ۱۲۵ , ۱۲۶ , ۱۴۸ , ۱۴۹ , ۱۶۸ , ۱۷۲ , ۱۸۱ , ۱۸۳ , ۱۹۲ , ۱۹۵ , ۱۹۷ , ۲۰۳ , ۲۰۴

. Fatima : ۱۰۳ , ۲۰۱ , ۲۰۶

. Al-Hasan bin Ali : ۱۹ , ۲۰۵ , ۲۰۶

. Al-Hussein bin Ali : ۱۹ , ۱۶۶ , ۱۸۱ , ۲۰۱ , ۲۰۲ , ۲۰۵ , ۲۰۶

. Ali bin Al-Hussein as-Sejjad : ۱۱۵ , ۱۷۴ , ۱۸۱

. Abu Ja♦far Mohammed bin Ali al-Baqir : ۲۴ , ۱۶۰ , ۱۷۸ , ۱۸۴ , ۱۹۴ , ۱۹۵

Abu Abdullah Ja♦far bin Mohammed as-Sadiq : ۵۸ , ۱۴۰ , ۱۴۲

, 177, 176, 173, 169, 168, 167, 166, 165, 161, 160, 158, 157, 155, 153, 152, 149, 148, 145, 144,
. 198, 196, 195, 192, 185, 184, 180, 179

. Abu al-Hasan Musa bin Ja◊far al-Kadhim : 122, 173, 190

. Abu al-Hasan Ali bin Musa ar-Ridha : 40, 41, 177, 199, 201, 202, 203

. Abu Ja◊far Mohammed bin Ali al-Jawad : 159

INDEX OF PROPER NAMES . ۴

A

Aabid al-Ahmasi : 174

Abdul-Azheem al-Hasani : 47

Abdullah bin Abbas : 154

Abdullah bin al-Hakam : 205

Abdullah bin al-Qasim : 153

Abdullah bin al-Waleed : 196

Abdullah bin Bakr al-Muradi : 115

Abdullah bin Maymoun : 167

Abdullah bin Meskan : 158

Abdullah bin Wahab : 152

Abdul-Muttalib : 20, 22, 85, 86

Abdul-Wahid bin Mohammed bin Abdous : 41, 201

Abu al-Hasan Ali bin Easa al-Mujawir : 42

Abu al-Hasan Ali bin Thabit Ad-Dawalibi : ٤٢

Abu al-Hasan Mohammed bin al-Qasim Alistrabadi : ٤٠

Abu Ali Ahmed bin al-Hasan al-Qattan : ٣٩

Abu Ali al-Hussein bin Ahmed al-Bayhaqi : ٤١

Abu al-Qasim al-Hasan bin Mohammed As-Sakuni : ٤٢

Abu al-Qasim al-Hussein bin Rawh : ٣٤ , ٣٧ , ٣٨

Abu as-Sabah al-Kinani : ١٤١

Abu at-Tayyib al-Hussein bin Ahmed bin Mohammed Ar-Razi : ٤١

Abu Bassir : ١٩٤

Abu Hamza ath-Themali : ١٧٨ , ١٧٩

Abu Hashim al-Ja'fari : ١٥٩

Abu Ja'far Mohammed bin Ali al-Aswad : ٣٤ , ٣٥ , ٣٦

Abu Jurada al-Barda'i : ٣٩

Abu Lahab : ٢١

: Abu Mansour Ahmed bin Ibrahim bin Bakr al-Khuzi

Abu Mohammed Abdous bin Ali bin al-Abbas al-Jurjani : ٤٠

Abu Mohammed al-Hasan bin Mohammed bin Yahya : ٤٢

Abu Mohammed al-Qasim bin Mohammed Alistrabadi : ٤٠

Abu Nasr Mohammed bin Ahmed bin Tamim As-Sarakhsi : ٤١

Abu Talib : ٢١ , ٢٢

Abu Tharr : ١٠٤ , ١٠٧

Abu Tharr Yahya bin Zaid bin al-Abbas bin al-Waleed al-Bezzaz : ٤١

Abu Wallad al-Hennat : ١٧٣

Abu Yousuf bin Abdullah bin Abdul-Malik : ٤١

Ahmed bin al-Hasan al-Maithami : ١٨٥

Ahmed bin Ibrahim bin Harun al-Fami : ٤٢

Ahmed bin Ishaq bin Saad : ١٨٥

Ahmed bin Mohammed bin Abdullah : ١٥٣

Ahmed bin Mohammed bin As-Saqr : ٣٩

Ahmed bin Mohammed bin Easa : ١٩٤

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 : ١٨١

Al-Asbagh bin Nubata : ١٩٤ , ٢٠٣

Al-Bahaa  i : ٤٤

Al-Fadhli bin Abbas : ١٨٥

Al-Fadhli bin Shathan : ٢٠١

Al-Haitham bin Waqid : ١٧٧

Al-Hasan bin Ali bin Faddhal : ١٥٧

Al-Hasan bin al-Qasim : ١١٥

Al-Hasan bin Faddhal : ١٥٨ , ١٩٨ , ١٩٩

Al-Hasan bin Mahboub : ١٦٦ , ١٧٤ , ١٧٥ , ١٧٧

Al-Hasan bin Mohammed bin Saeed al-Hashimi : ٤٢

Al-Hasan bin Musa al-Khashab : ١٥٥

Al-Hasan bin Rashid : ١٧٩

Al-Hurr Al-Aamili : ٢٩ , ٣٠

Al-Hussein bin Abi Hamza : ١٨٣

Al-Hussein bin Saeed : ١٥٥

Al-Hussein bin Yazid : ١٨٠

Ali bin Al-Hakam : ١٧٦

Ali bin al-Hasan bin Faddhal : ١٥٧ , ١٩٨ , ١٩٩

Ali bin Ghurab : ١٨٠

Ali bin Ibrahim bin al-Muḥalla : ١١٥

Ali bin Ismaeel : ١٩٤

Ali bin Mahzyar : ١٥٥

Ali bin Mohammed bin Qutaiba : ٢٠١

Al-Khawansari : ٤٨

Al-Majlisi : ٢٩ , ٣٠

Al-Mamuqani : ٤٨

Al-Muḥalla bin Mohammed

al-Basri : ١٥٥ , ٢٠٥

Al-Mufaddhal : ١٦٧ , ١٦٨ , ١٩٧

Al-Mufaddhal bin Omar : ١٦١ , ١٦٧ , ١٩٦

Al-Mufaddhal bin Salih : ١٩٥

Al-Mufid : ٤٤ , ٤٦

Al-Urdubadi : ٢٩

Amr bin Khalid : ١٨١

Amr bin Ziyad : ١٥٣

Anas bin Mohammed : ٥٨

An-Nejashi : ٣٧ , ٤٣ , ٤٦

An-Nuri : ٢٩

Ar-Rawandi : ٣٧

As-Sakuni : ٤٢ , ١٥١ , ١٦٩

At-Tabari : ٢٠

At-Tabirsi : ٢٩ , ٣٧

At-Tehrani : ٢٩ , ٣٠ , ٣١

At-Tusi : ٣٥ , ٣٧ , ٤٣

Ayatollah al-Marashi an-Najafi : ٣١

Azizullah Attaridi : ٢٧

Banu Saaida : ١٧

Easa al-Ferra : ١٤٥

Eban bin Othman : ١٣٨ , ١٤٠

Eban bin Othman al-Ahmar : ١٤٢

Feda Ali al-Musawi : ٢٧

Ghalib bin Othman : ١٥٨

Ghiyath bin Kalub : ١٥٥

Habbaba al-Walibiyya : ١٩٢

Hamza bin Mohammed bin Ahmed : ٣٩

Hamza : ٢١

Hemmad bin Amr : ٥٩

Hemmad bin Othman : ١٩٢

Husham bin Salem : ١٤٠ , ١٧٦

Hussein bin Abdus-Samad al-Harithi : ٤٤

Ibn Abi Umair : ١٥٢ , ١٦٦

Ibn Abi Ziyad At-Tuhami : ١٥٢

Ibn Idris : ٤٤

Ibn Meskan : ١٧٩

Ibn Shahrashoub : ٤٤

Ibn Tahir : ٤٤

Imaduddin Mohammed bin Ali At-Tusi : ۳۷

Ishaq bin Ammar : ۱۵۵ , ۱۶۶ , ۱۹۸

Ismaeel bin Mehran : ۱۸۷

Ismaeel bin Muslim : ۱۴۹ , ۱۷۲

Ja'far bin Abi Talib : ۱۵۰

Ja'far bin Mohammed bin Malik al-Fazari : ۱۶۱

Ja'far bin Mohammed bin Sahl : ۱۶۱

Ja'far bin Salama : ۲۰۵

Jabir bin Abdullah al-Ansari : ۱۸۷

Jabir bin Yazid al-Ju'fi : ۱۵۰ , ۱۷۰

Jamil bin Salih : ۱۵۵

Maisar : ۱۹۸

Malik bin Atiyya : ۱۷۷

Mas'ada bin Sadaqa : ۱۵۱

Mirza Ali Behzadi : ۲۹

Mohammed bin Abi Umair : ۱۴۰ , ۱۵۳ , ۱۶۵ , ۱۹۲

: Mohammed bin Adam

Mohammed bin Ahmed bin Ali bin Shathan : ٤٤

Mohammed bin Ahmed bin Yahya : ١٧٧

Mohammed bin al-Hanafiyya : ١٣٤

Mohammed bin al-Hussein bin al-Waleed : ٣٤

Mohammed bin Ali Alistrabadi : ٤٠

Mohammed bin Ali al-Kufi : ١٩١

Mohammed bin Ali al-Marwalruthi : ٤١

Mohammed bin Babawayh al-Qummi : ٢٨

Mohammed bin Bakran An-Naqqash : ٤٢

Mohammed bin Hamran : ١٤٠

Mohammed bin Khalid : ١١٥

Mohammed bin Othman al-Omari : ٣٤ , ٣٥ , ٣٦ , ٣٨

Mohammed bin Sinan : ١٥٨ , ١٤٠ , ١٤١

Mohammed bin Sulaiman al-Kufi : ١٨١

Mohammed bin Ziyad al-Azdi : ١٤٢

Muawiya : ١٨

Muawiya bin Wahab : ١٥٢

Mudrik bin Abdirrahman : ١٥٢

Murazim : ١٨٧

Musa bin Bakr : ۱۹۲

Naathal : ۱۷

Najmuddin ash-Sharif al-Askari : ۳۰ , ۳۱

Othman bin Affan : ۱۷

Rukn ad-Dawla : ۳۹

Sa♦d bin Abi Khalaf : ۱۷۵

Sa♦d bin Tarif : ۱۶۸ , ۲۰۳

Saeed bin Jubair : ۲۰۵

Saeed bin Mohammed : ۱۶۱

Safwan bin Yahya : ۱۹۲ , ۱۶۱

Salman al-Farsi : ۱۶۹

Sayyid Ali bin Abdul-Karim An-Najafi : ۳۷

Sayyid al-Murtedha Alam ul-Huda : ۴۶

Sayyid Hashim al-Bahrani : ۳۷

Sheikh Ibrahim bin Harun al-Hiti : ۴۲

Shuaib al-Aqarqoufi : ۱۵۸

Sultan Fat♦h Ali Shah : ۴۷

Talha bin Zaid : ۱۶۰

Thabit ath-Themali : ۱۹۲

The Pharaoh : ۱۵۴

Ya ٱqoub bin Yazid : ١٨٥

Ya ٱqoub bin Yousuf bin Ya ٱqoub : ٣٩

Yazid the Cursed : ٢٠٢

Younus bin Zhabyan : ١٤٥

Zaid bin Ali : ١٨١

Zaid bin Sawhan al-Abdi : ١١٨

Zurara : ١٩٣

(SHEIKH AS-SADUQ ٱS SIFAT USH-SHIA (THE QUALITIES OF THE SHIA

explanation

ٱٱٱٱٱٱٱٱٱٱٱٱ

ٱٱٱٱ ٱٱٱٱ ٱٱٱٱٱٱٱٱٱٱٱٱ ٱٱٱٱٱٱٱٱٱٱٱٱ ٱٱٱٱ ٱٱٱٱ ٱٱٱٱٱٱٱ

. ٱٱٱٱٱٱٱٱٱٱٱٱٱٱٱٱٱٱ

ٱٱٱٱٱٱ ٱٱ ٱٱٱٱٱٱٱٱٱٱٱٱ ٱٱٱٱ ٱٱٱٱٱٱ ٱٱٱٱ ٱٱٱٱٱٱٱٱٱٱ ٱٱٱٱٱٱ ٱٱٱٱٱٱ ٱٱٱٱٱٱ

ٱٱٱٱٱٱ ٱٱٱٱٱٱٱٱٱٱ ٱٱٱٱ ٱٱٱٱٱٱٱٱ ٱٱٱٱٱٱٱٱٱٱ ٱٱٱٱٱٱٱٱٱٱ ٱٱٱ

: ٱٱٱٱٱٱ ٱٱٱٱٱٱ

In the Name of Allah , the Compassionate the Merciful

From Him

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

All Blessings Be upon Mohammed and His Immaculate Household

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

(1)

.....

.....
..... :
.....
... ..
: :

□
.....
.....
..... □
.....

The Shia are the People of Piety and Diligence (1)

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

Our Shia are the people of piety and diligence , loyalty and honesty , and asceticism and worship . They perform fifty-one rak'as in a single day and night . They pass their nights with worship and their days with fasting . They defray the zakat from their [wealth , perform the hajj , and refrain from committing any forbidden thing . [۲۳۵

???) ??? ??? ????? ????
(????)

???? : ????
□?????
??? □ ??? ??? ????? ????? ????? ????? ????? ????? ?????
???? ????? ????? ????? ... ????? ????? ...
???? ????? ??? ????? ????? ????? ????? ????? ...
 . ???

???????

?????????????????
????? ... ???? ???? ???? ???? :
 ???

□

The Shia are Those Who Submit to the Imams (۲)

My father (r) related to us from Ali bin Ibrahim from his father from Ali bin Mabad from al-Hussein bin Khalid that Abu al-Hasan ar-Ridha (a) said : Our (true) Shia are those who submit to our orders , carry out our directives , and dissent from our enemies . He [who does not enjoy such characteristics is not one of us . [۲۳۶

The Shia and Taqiyah (۳)

Ja'far bin Mohammed bin Masrour (r) narrated to us from al-Hussein bin Mohammed bin Aamir from his uncle Abdullah bin Aamir from Mohammed bin Abi Umair from Eban bin Othman that Ja'far bin Mohammed as-Sadiq (a) said : The religion of those who deny taqiyah is null and the faith of those who lack piety is null , [too . [۲۳۷


(۵) (۴)

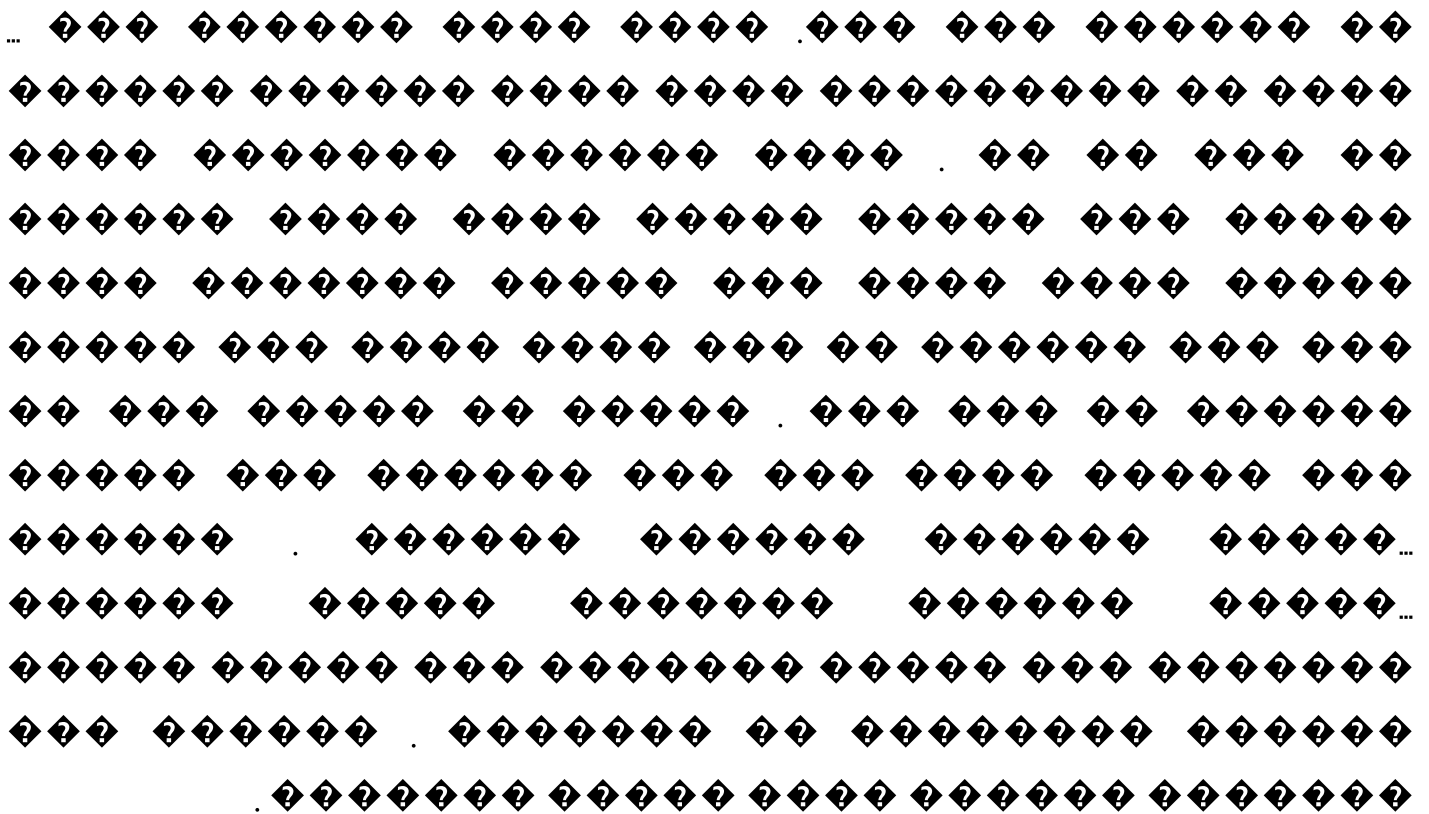
... 

The False Shiite (۴)

Mohammed bin Ali Majilwayh (r) narrated to us from his uncle Mohammed bin Abi al-Qasim from Mohammed bin Ali al-Kufi from Mohammed bin Sinan from al-Mufaddhal bin Omar that Imam as-Sadiq (a) said : He who claims being one of our Shia while he is
[clinging to the handle of somebody else is surely telling a lie . [۲۳۸

The Shia were Created from the Same Clay of the Imams (۵)

My father (r) narrated to us from Abdullah bin Jafar from Ahmed bin Mohammed from Ibn Abi Nejran that he heard Abu al-Hasan (Imam ar-Ridha) saying : He who antagonizes our Shia is antagonizing us and whoever follows them is following us , because they are part of us . They were created from the same clay from which we
. were created

... 

He who loves them is one of us , and whoever hates them is not

with us . Our Shia see through the light of Allah , move about in the mercy of Allah , and will win the dignity of Allah . We feel the same pains that any of our Shia feels during ailment , we become grieved whenever any of our Shia becomes grieved , and we feel happy whenever any of our Shia feels happy . No one of our Shia can be out of our auspices , whether he was in the east or the west of the earth . The debt that is left by any of our Shia is in our responsibility while the estate is his heirs

Our Shia are those who offer the prayers , defray the zakat , perform the hajj to the Holy House of Allah , fast during the month of Ramadan , declare their loyalty to the Prophet's household , and declare their disavowal of the enemies of the Prophet's household .

. Those are the people of faith , God-fearing , piety , and devoutness

...
...
...
...
...

(۶)

... :

... : ...
... □ ... □ ...
... : ...
... :

...
.

He who rejects them is rejecting Allah , because they are the true servants and the genuine disciples of Allah . By Allah I swear , each individual of them will be granted (on the Day of Resurrection) the right to intercede for people as many as the [individuals of the tribes of Rabeaa and Madhar , out of Allah's honor to them . [۲۳۹

The Reward of La Ilaha Illa (A)llah (ع)

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 (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 . [۲۴۰

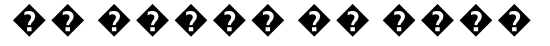
(۸) (۷)

...

...

...

...



...
:
:

The Reward of La Ilaha Illa (A)Llah (v)

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 Arqam that the Prophet (s) said : He who says La ilaha illa (A)llah there is no god but Allah- sincerely will be in Paradise . Sincerity , here , means that this saying should prevent him from violating the things that Allah deems [unlawful . (۲۴۱)

The Shia are the God-Fearing (A)

Mohammed bin Musa bin al-Mutawakkil (r) narrated to us from Abdullah bin Ja'far al-Himyari from Ahmed bin Mohammed bin Easa from al-Hasan bin Mahboub from Ali : bin Riaab from Abu Ubaida al-Hetthaa that Abu Abdullah (a) related

...
:
...
:
...
.
()
...
.
.



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 Mohammed is from you . By Allah I swear , my followers , whether they are from your clan or any other clan , are only the God-fearing . I will not admit you on the Day of Resurrection if you come to me burdened with the worldly disadvantages while others come with the advantages of the world to come . I am excused regarding my mission to you and the commandments of Allah for you . I have my own deeds and you will [have your own deeds . [٢٤٢

The Company of the Evils and the Company of the Good (٩)

. Ahmed bin Mohammed bin Yahya al-Attar (r) narrated to us from Sa'd bin Abdullah

.....
□
.....
..... : :
..... □
..... □
.....
.....
.....
.....
.....
.....
..... :

.....
.....
.....

from Ibrahim bin Hashim from Ibn Abi Nejran from Aassim bin Hamid from Mohammed bin Qays that Abu Ja'far Mohammed bin Ali al-Baqir (a) related on the authority of his fathers that Amir ul-Mu'minin (a) said

To sit with the evils causes mistrust in the good . To sit with the good attaches the evils to the good . The sinful ones sitting with the good ones attaches the sinful ones to the good ones . If you cannot discern the belief of somebody , you should investigate his associates . If they are following the right creed , he will inevitably be on the right creed . If they are not , he then has no share in the religion of Allah . The Prophet (s) used to say : He who believes in Allah and the Final Day should not fraternize with any disbeliever or associate with any sinful . He who fraternizes with a disbeliever or associates with a sinful one is certainly regarded as disbeliever and [sinful . (11)

(11)

.....
.....
.....
.....
.....
.....

.....
..... :
.....
.....
.....

He Who Honors a Dissident is not Shiite (١٠)

Mohammed bin al-Hasan bin al-Waleed related to us from Mohammed bin al-Hasan as-Saffar from Mohammed bin Easa bin Ubaid that Ibn Faddhal said : I heard Imam ar-Ridha (a) saying : As for anyone who builds relations with somebody who disregards us , disregards somebody who builds good relations with us , praises somebody who reviles at us , or honors somebody who dissents from us , he is surely [not one of us and we are surely not from him . [٢٤٤

The Loyalty to the Enemies of Allah (١١)

Mohammed bin Musa bin al-Mutawakkil narrated to us from Ali bin al-Hussein as-Saḍabadi from Ahmed bin Mohammed bin Khalid from Ibn Faddhal that Imam ar-Ridha (a) said : He who follows the enemies of Allah will certainly antagonize the disciples of Allah , and whoever antagonizes the disciples of Allah will antagonize Allah [Who will incumbently put him in the fire of Hell . [٢٤٥

(١٣) (١٢)

.....

.....
.....
..... :
.....
.....

.....

2222 : 222 22222222 2222 22 2222 22 2222
 22222 2222 222 : 2222 2222222 22222 222222
 222 22222 22222 22 2222 2222222 2222 2222222222
 22222 : 2222222 . 22222222222222222222

..... : ..
..

The Imam asked : ◆How about the rich men◆s visiting the poor ? ◆ He answered : ◆It is few . ◆ The Imam (a) asked : ◆How about the rich men◆s regarding and . helping the poor ? ◆ He said : ◆You are referring to moralities that we do not enjoy ◆

[The Imam (a) wondered : ◆How do they claim being Shia , then ? ◆[۲۴۷

The Affection for the Prophet◆s Household (۱۴)

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 . ◆[۲۴۸] I asked : ◆How do such people become dangerous ? ◆ The Imam (a) answered : ◆They support our . enemies and antagonize our followers

.....
..

.....

□
.....□
.....□
.....
..... :
.....

.....
.....

When this occurs , the right will be confused with the wrong and the whole matter will
be

Ja'far bin Mohammed bin Masrour (r) narrated to us from a number of our
: acquaintances that Ja'far bin Mohammed (a) said

[He who sits to the suspicious people is suspicious . [٢٥١

The Nasibi is He Who Antagonizes the Shia (١٧)

Mohammed bin Ali Majilwayh narrated to us from his uncle Mohammed bin Abi al-
Qasim from Mohammed bin Ali

.....

.....
.....
.....
.....
.....

:

.....
.....
.....
.....
.....

The Shia of Ali are the Pale and the Thin (۱۹)

Mohammed

bin al-Hasan bin Ahmed bin al-Waleed (r) narrated to us from Mohammed bin al-Hasan as-Saffar from Ahmed bin Mohammed al-Barqi from Mohammed bin al-Hasan bin Shamoun from Abdullah bin Amr bin al-Ashath from Abdullah bin Hammad al-Ansari from Abdullah bin Sinan from Amr bin Abi al-Miqdam from his father that Abu Ja'far (a) said

O Abu al-Miqdam , the Shia of Ali (a) are only the pale , the thin , and the feeble . Their lips are faded because of worship and their stomachs are atrophied . Their colors are pale and they are white-faced . When night comes upon them , they betake the ground as their bed and the direction of their foreheads

...
□
.

(۲۰)

:
...
:

:
...
:
...
:
...

Their eyes are teary , their teardrops are heavy , and their prayers are very much .
[They recite the Book of Allah . When people are happy , they are grieved . [۲۵۵

My father (r) narrated to us from Mohammed bin Ahmed bin Ali bin as-Salt from Ahmed bin Mohammed from as-Sindi bin Mohammed that Amir ul-Mu'minin (a) turned his

. face to the group who were following him and asked them about their beliefs

. We are your Shia , Amir ul-Mu'minin , they answered

. He said , But I cannot see the marks of the Shia on your faces

. What are the marks of the Shia ? asked they

...
: .

(۲۱)

...

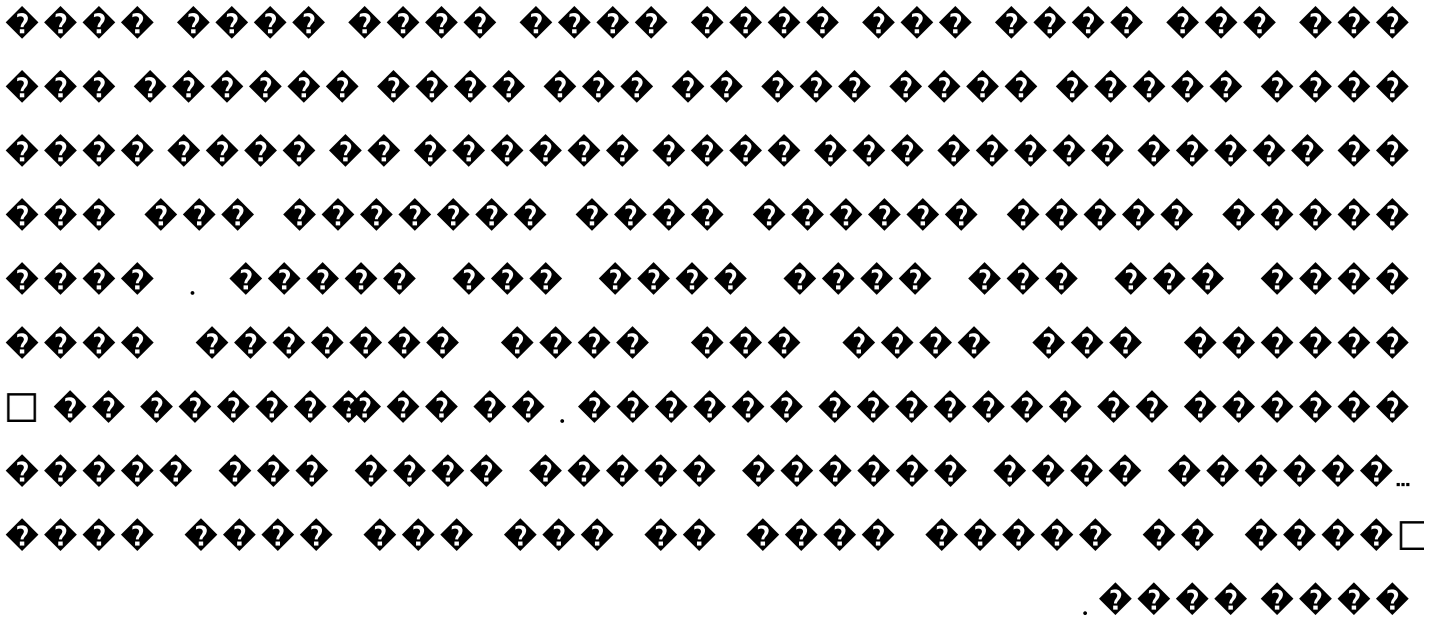
...
: .

...
: .

He (a) spoke : The Shia are pale-faced because of staying up at nights , atrophied-stomached because of fasting , and dry-lipped because of their prayers to Allah . The [dust of the submissive covers them . [۲۵۶

The Shia of Ja far Abstain from the Food Appetite and Work Diligently (۲۱)

Mohammed bin Musa bin al-Mutawakkil (r) narrated to me from Ali bin al-Hussein as-Sadabadi from al-Barqi from his father from al-Mufaddhal that Abu Abdullah (a) said : The Shia of Ja far are only those who abstain from the food and the sexual appetites , act diligently , work for the Creator , hope for gaining His reward , and fear . from His punishment . If you see them , know that they are the Shia of Ja far

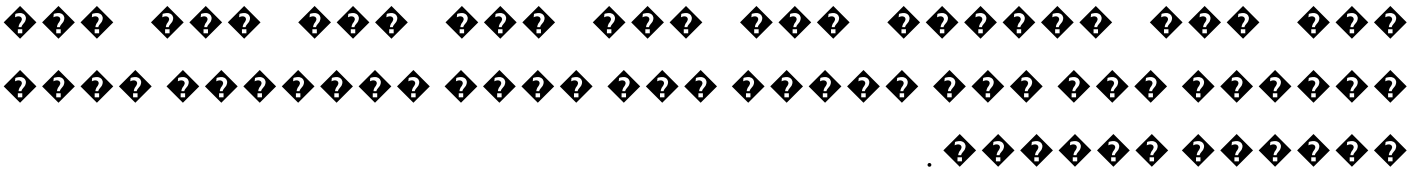


Jabir said : O son of Allah's Messenger , we do not know anyone who bears such . characters

The Imam (a) said : No , Jabir . Do not misunderstand the matter . It is enough for a man to claim that he loves and follows Ali (a) . 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 . [٢٥٨] The most favorable and honorable servants . of Allah are the most God-fearing 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





...
 ... : ...
 ... : ...
 ... : ...

...
 ...
 ...

He who obeys Allah is only our disciple and whoever disobeys Him is our enemy . The [loyalty to us cannot be gained except by means of diligent work and piety . [۲۵۹

The Shia of Ali Meet the Needs of Each Other and Love Each Other (۲۳)

Mohammed bin al-Hasan bin Ahmed bin al-Waleed (r) narrated to me from Mohammed bin al-Hasan as-Saffar from al-Abbas bin Marouf from al-Hasan bin Ali bin Faddhal from Zharif bin Nasih that Mohammed bin Ali (a) said : The Shia of Ali (a) are surely those who meet the needs of each other for the sake of (their loyalty to) our leadership , love each other for the sake of our cherishment , and exchange visits for the sake of proclaiming our affairs . They do not oppress when they are enraged and do not exaggerate when they are pleased . They are blessings for their neighbors [and peace for their associates . [۲۶۰

...
... : ... : ...

...
...
... .

... : ...
... : ...
...

The Shia of Ali are Pale , Thin , and Emaciated (۲۴)

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

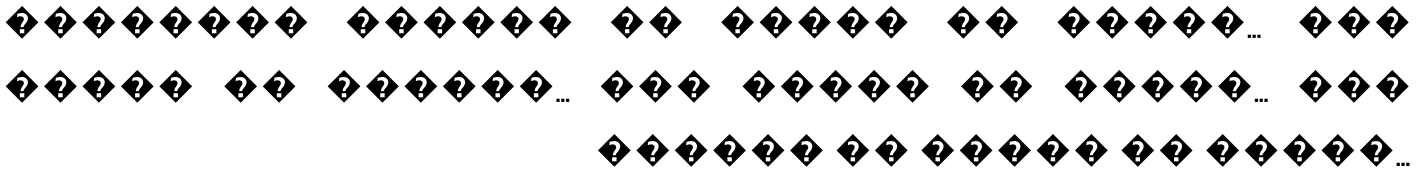
O Abu al-Miqdam , the Shia of Ali (a) are the pale , the thin , and the emaciated . Their lips are dry , their stomachs are atrophied , and their colors are faded

The Shia's Voices do not Exceed Their Hearings (۲۵)

The same previous series of narration that Abu Ja'far (a) said to Jabir : O Jabir , the Shia of Ali (a) are only those whose voices do not exceed their hearings and . [detestation does not exceed their bodies[۲۶]

...
...

...
...
...



.....

..... : :
:
..... (.....)

They do not praise those who abhor us , regard those who hate us , or associate with
. those who revile at us

The true Shia of Ali (a) do not bark like dogs , covet like craws , or beg people openly
even if they starve . Their livings are hardly sufficient . Their dwellings are roving .
When they are present , they are not recognized . When they are absent , they are
not missed . When they are ailed , nobody visit them . When they die , nobody
. participate in their funeral ceremonies . They exchange visits in their graves

? Jabir asked : Where can I find such people

The Imam (a) answered : You will find them living in the outskirts and among the
marts . They are the intendeds in Allah's saying : They are humble towards the
[believers and dignified to the unbelievers . (5 : 54)[۲۶۲

(۲۷) (۲۶)

.....

.....
□
..... : :
..... : :
..... : :
..... : :
.....

❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖

❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖
❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖
❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ : ❖ ❖ ❖
: ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖

The Shia Say Only the Truth (۲۶)

Mohammed bin al-Hasan bin al-Waleed (d)❖ from al-Mufaddhal bin Qays that Abu
. Abdullah (a) asked him about the number of the Shia in Kufa
❖ . He answered : ❖ They are fifty thousand

The Imam (a) said : ❖ Do you hope they were less ? ❖ He went on saying until he said
: ❖ Do you hope they were twenty individuals ? By Allah I swear , I wish they were
twenty five individuals provided that they acknowledge our beliefs and say about us
[nothing but the truth . ❖ [۲۶۳

The Sweetness of Faith is in the Shia❖s Chests (۲۷)

Mohammad bin Ali Majilwayh (r)❖ In al-Hira during the reign of Abu al-Abbas , [۲۶۴]
: (Abu Ja❖far ad-Dawaniqi[۲۶۵] asked Imam as-Sadiq (a

❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖
❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖
❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖
❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖
: ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖
. ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖

❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖

? all that he hides in one session so that his trend would be easily known . Why is that



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

[۲۶۶]

The Best Shia are the Most Knowledgeable (۲۸)

My father (r) narrated to us from Ahmed bin Idris from Mohammed bin Ahmed from : Ibn Abi Umair that one of the Imams (a) said

Some of you offer more prayers than others do . Some perform the hajj more often than others do . Some give alms more than others do . Some observe the fasting more [than others do . The best of you , however , are the most knowledgeable . [۲۶۷

(۳۰) (۲۹)

Decorative diamond separator line

Main body of decorative diamond symbols forming a grid-like pattern

Decorative diamond separator line

Final section of decorative diamond symbols

The Shia's Concern and their Enemies's Concern (۲۹)

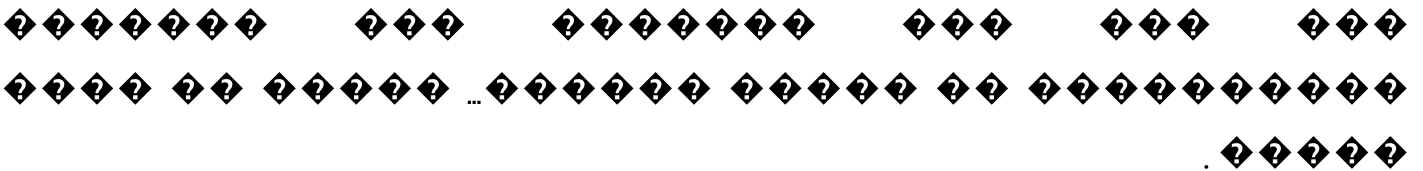
Mohammed bin Musa bin al-Mutawakkil (r) narrated to me from Mohammed bin
Yahya al-Attar from Al-Mufaddhal bin Ziyad

: al-Abdi that Abu Abdullah (a) said

We are truthful household . Your main concern is the affairs of your religion . The main concern of your enemies is you . Their hearts are full of enmity against you . They distort the words that they hear from you , consider other things as equal to you , and they accuse you of such things out of slander . This is surely a sufficient act of [disobedience in the sight of Allah . [٢٦٨

The Shia are Saved from Adultery (٣٠)

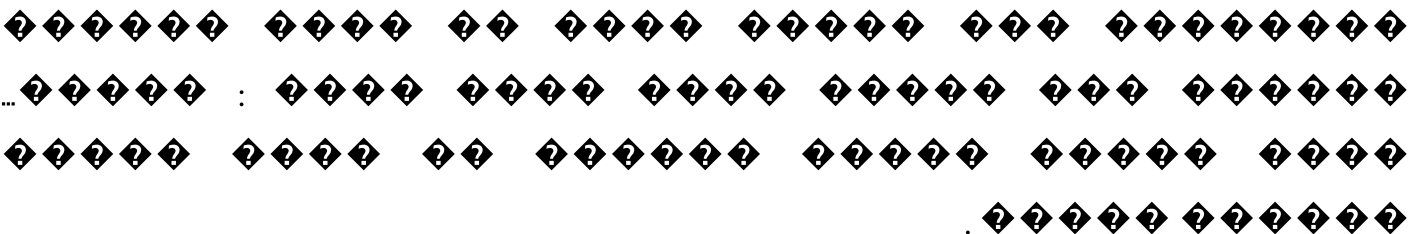
Ahmed bin Mohammed bin Yahya al-Attar from  Mohammed bin Yahya bin Sadir : that Abu Abdullah (a) said

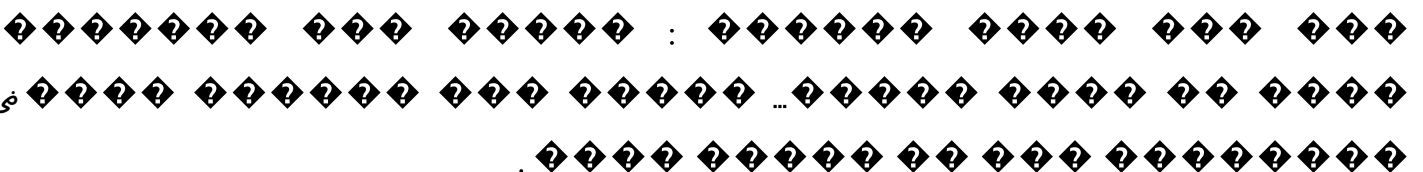


(٣١)



□ 





On the Day of Resurrection , all the creatures will be called with the names of their mothers . We , as well as our Shia , are not bound by this act , because we are saved [from adultery . [٢٦٩

The Large Numbers of the Shia's Enemies (۳۱)

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

A fish was hanging down my hand when I

met Abu al-Hasan Musa bin Ja'far (a) . He asked me to throw that fish and said : I do
. not like for the noble men to carry cheap things themselves

He then added : O Shia , your enemies are numerous . All people antagonized you .
[Hence , you should keep good appearances before them as much as possible . [۲۷.

(۳۳) (۳۲)

...

...
: ...
: ...
...
...
...
...

...

...
: ...
: ...
: ...
: ...

The Shiite Behaves Nicely and Provides the Grand Matter (۳۲)

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

As he was asked about the Shia , Abu Abdullah (a) said : Our Shia are those who prefer
what they favor , withhold what they find ugly , behave nicely , and provide the grand
matter out of their desire for the mercy of the Magnificent Allah . Those are from ,
belong to , and accompany us

The Qualities of the Shia (۳۳)

Mohammed bin Musa bin al-Mutawakkil (r) narrated to me from Abdullah bin Ja'far al-Himyari from al-Asbagh bin Nubata related : We were gathering when Amir ul-Mu'minin (a) went out and asked about our gathering

: :
..... :
.....

..... :
.....
.....

(۳۴)

..... (.....)

.....
.....
..... :
.....

..... :
.....
.....

We are your Shia , Amir ul-Mu'minin , we answered . He said , But I cannot see the marks of the Shia on your faces . What are the marks of the Shia ? asked .we

He (a) spoke : The Shia are pale-faced because of staying up at nights for offering prayers , bleary-eyed because of fear of Allah , and dry-lipped because of fasting .

My father (r) narrated from Sa'd bin Abdullah from Abu Bassir related : I asked .Abu Abdullah (a) : May Allah make me your sacrifice

He (a) answered : You will find them living in the outskirts and among the marts . They are the intendeds in Allah's saying : They are humble towards the believers and : dignified to the unbelievers . ﴿۵﴾

Ali (a) Describes the God-Fearing (۳۵)

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

...
...
...
...


...
...
...
...
...
...
...

...
...
...

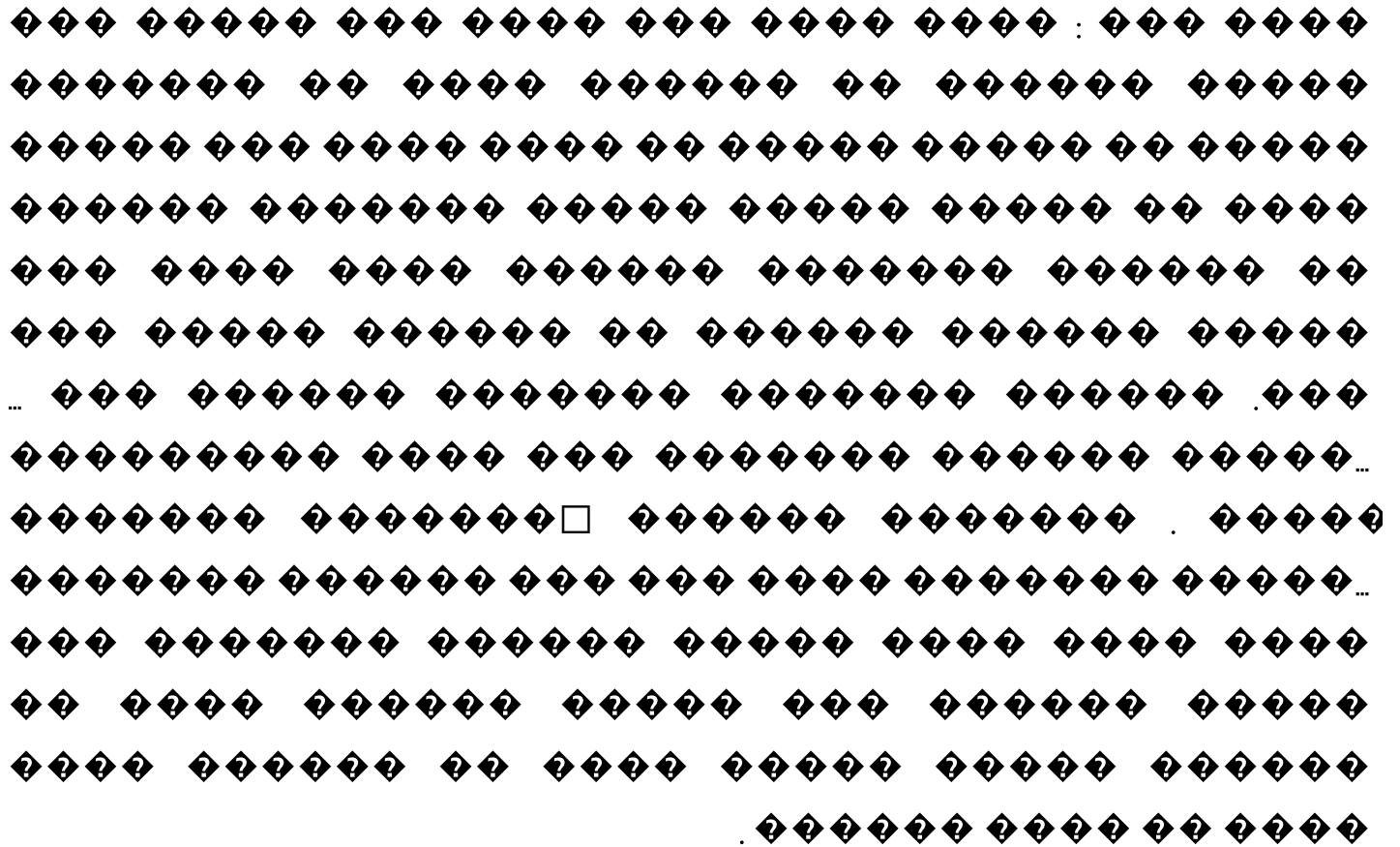
A companion of Amir ul-Mu'minin called Homam who was a man devoted to worship said to him , O Amir ul-Mu'minin , describe to me the pious men in such a way as : though I see them . Amir ul-Mu'minin (a) avoided the reply and said

O Homam , fear Allah and perform good acts because verily , Allah is with those . (who guard (themselves against evil) and those who do good (to others)) (۱۶ : ۱۲۸)

Homam was not satisfied with this; therefore , he said , O Amir ul-Mu'minin , I implore to you by the One Who honored you as He gave you some merits exclusively and favored you as He endowed

you with special gifts . Describe the pious man to me .  Hence , he pushed Amir ul-
Mu'minin to speak

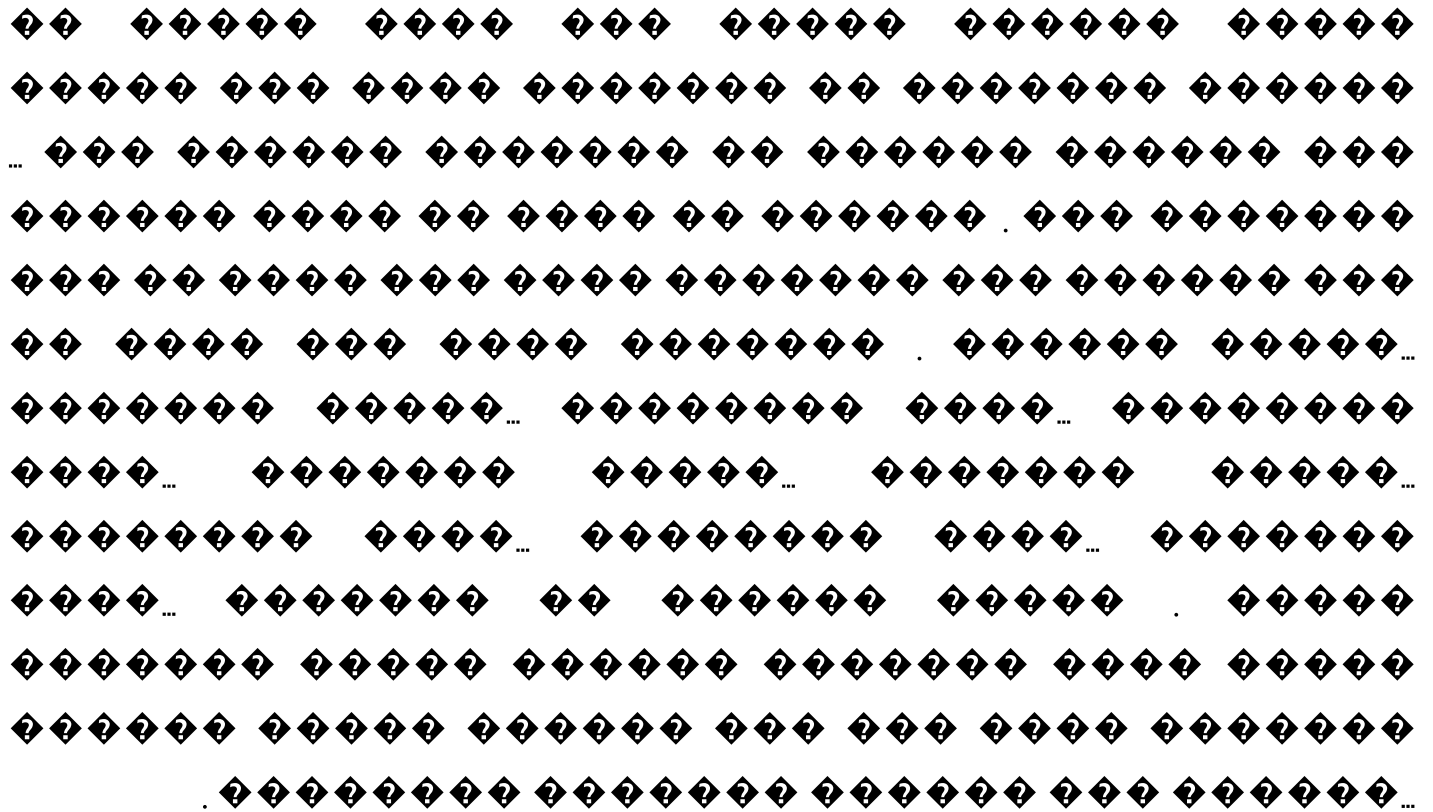
Thereupon , Amir ul-Mu'minin stood up , praised Allah , extolled Him , sought His
: blessings on the holy Prophet , and then spoke



Now then , Allah , the Glorified the Sublime , created (the things of) creation . He
created them without any need for their obedience or being safe from their sinning ,
because the sin of anyone who sins does not harm Him nor does the obedience of
anyone who obeys Him benefit Him . He has distributed among them their livelihood ,
and has assigned them their positions in the world . Allah caused Adam and Eve (a) to
descend from Paradise as punishment for them since they broke His orders and
. breached his instruction

Thus , the God-fearing , in this world , are the people of distinction . Their

speech is to the point , their dress is moderate and their gait is humble . They submit to Allah the Sublime and so therefore , they are astonished . They keep their eyes closed to what Allah has made unlawful for them , and they put their ears to that knowledge which is beneficial to them . They remain in the time of trials as though . they remain in comfort , because they satisfy themselves with the acts of Allah



If there had not been fixed periods (of life) ordained for each , their spirits would not have remained in their bodies even for the twinkling of an eye because of (their) eagerness for the reward and fear of chastisement . The greatness of the Creator is . seated in their heart , and so , everything else appears small in their eyes

Thus , to them , Paradise is as though they see it and are enjoying its favors . To them , Hell is also

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

﴿٥٠﴾ ﴿٥١﴾ ﴿٥٢﴾ ﴿٥٣﴾ ﴿٥٤﴾ ﴿٥٥﴾ ﴿٥٦﴾ ﴿٥٧﴾ ﴿٥٨﴾ ﴿٥٩﴾ ﴿٦٠﴾ ﴿٦١﴾ ﴿٦٢﴾ ﴿٦٣﴾ ﴿٦٤﴾ ﴿٦٥﴾ ﴿٦٦﴾ ﴿٦٧﴾ ﴿٦٨﴾ ﴿٦٩﴾ ﴿٧٠﴾ ﴿٧١﴾ ﴿٧٢﴾ ﴿٧٣﴾ ﴿٧٤﴾ ﴿٧٥﴾ ﴿٧٦﴾ ﴿٧٧﴾ ﴿٧٨﴾ ﴿٧٩﴾ ﴿٨٠﴾ ﴿٨١﴾ ﴿٨٢﴾ ﴿٨٣﴾ ﴿٨٤﴾ ﴿٨٥﴾ ﴿٨٦﴾ ﴿٨٧﴾ ﴿٨٨﴾ ﴿٨٩﴾ ﴿٩٠﴾ ﴿٩١﴾ ﴿٩٢﴾ ﴿٩٣﴾ ﴿٩٤﴾ ﴿٩٥﴾ ﴿٩٦﴾ ﴿٩٧﴾ ﴿٩٨﴾ ﴿٩٩﴾ ﴿١٠٠﴾ ﴿١٠١﴾ ﴿١٠٢﴾ ﴿١٠٣﴾ ﴿١٠٤﴾ ﴿١٠٥﴾ ﴿١٠٦﴾ ﴿١٠٧﴾ ﴿١٠٨﴾ ﴿١٠٩﴾ ﴿١١٠﴾ ﴿١١١﴾ ﴿١١٢﴾ ﴿١١٣﴾ ﴿١١٤﴾ ﴿١١٥﴾ ﴿١١٦﴾ ﴿١١٧﴾ ﴿١١٨﴾ ﴿١١٩﴾ ﴿١٢٠﴾ ﴿١٢١﴾ ﴿١٢٢﴾ ﴿١٢٣﴾ ﴿١٢٤﴾ ﴿١٢٥﴾ ﴿١٢٦﴾ ﴿١٢٧﴾ ﴿١٢٨﴾ ﴿١٢٩﴾ ﴿١٣٠﴾ ﴿١٣١﴾ ﴿١٣٢﴾ ﴿١٣٣﴾ ﴿١٣٤﴾ ﴿١٣٥﴾ ﴿١٣٦﴾ ﴿١٣٧﴾ ﴿١٣٨﴾ ﴿١٣٩﴾ ﴿١٤٠﴾ ﴿١٤١﴾ ﴿١٤٢﴾ ﴿١٤٣﴾ ﴿١٤٤﴾ ﴿١٤٥﴾ ﴿١٤٦﴾ ﴿١٤٧﴾ ﴿١٤٨﴾ ﴿١٤٩﴾ ﴿١٥٠﴾ ﴿١٥١﴾ ﴿١٥٢﴾ ﴿١٥٣﴾ ﴿١٥٤﴾ ﴿١٥٥﴾ ﴿١٥٦﴾ ﴿١٥٧﴾ ﴿١٥٨﴾ ﴿١٥٩﴾ ﴿١٦٠﴾ ﴿١٦١﴾ ﴿١٦٢﴾ ﴿١٦٣﴾ ﴿١٦٤﴾ ﴿١٦٥﴾ ﴿١٦٦﴾ ﴿١٦٧﴾ ﴿١٦٨﴾ ﴿١٦٩﴾ ﴿١٧٠﴾ ﴿١٧١﴾ ﴿١٧٢﴾ ﴿١٧٣﴾ ﴿١٧٤﴾ ﴿١٧٥﴾ ﴿١٧٦﴾ ﴿١٧٧﴾ ﴿١٧٨﴾ ﴿١٧٩﴾ ﴿١٨٠﴾ ﴿١٨١﴾ ﴿١٨٢﴾ ﴿١٨٣﴾ ﴿١٨٤﴾ ﴿١٨٥﴾ ﴿١٨٦﴾ ﴿١٨٧﴾ ﴿١٨٨﴾ ﴿١٨٩﴾ ﴿١٩٠﴾ ﴿١٩١﴾ ﴿١٩٢﴾ ﴿١٩٣﴾ ﴿١٩٤﴾ ﴿١٩٥﴾ ﴿١٩٦﴾ ﴿١٩٧﴾ ﴿١٩٨﴾ ﴿١٩٩﴾ ﴿٢٠٠﴾

﴿٢٠١﴾ ﴿٢٠٢﴾ ﴿٢٠٣﴾ ﴿٢٠٤﴾ ﴿٢٠٥﴾ ﴿٢٠٦﴾ ﴿٢٠٧﴾ ﴿٢٠٨﴾ ﴿٢٠٩﴾ ﴿٢١٠﴾ ﴿٢١١﴾ ﴿٢١٢﴾ ﴿٢١٣﴾ ﴿٢١٤﴾ ﴿٢١٥﴾ ﴿٢١٦﴾ ﴿٢١٧﴾ ﴿٢١٨﴾ ﴿٢١٩﴾ ﴿٢٢٠﴾ ﴿٢٢١﴾ ﴿٢٢٢﴾ ﴿٢٢٣﴾ ﴿٢٢٤﴾ ﴿٢٢٥﴾ ﴿٢٢٦﴾ ﴿٢٢٧﴾ ﴿٢٢٨﴾ ﴿٢٢٩﴾ ﴿٢٣٠﴾ ﴿٢٣١﴾ ﴿٢٣٢﴾ ﴿٢٣٣﴾ ﴿٢٣٤﴾ ﴿٢٣٥﴾ ﴿٢٣٦﴾ ﴿٢٣٧﴾ ﴿٢٣٨﴾ ﴿٢٣٩﴾ ﴿٢٤٠﴾ ﴿٢٤١﴾ ﴿٢٤٢﴾ ﴿٢٤٣﴾ ﴿٢٤٤﴾ ﴿٢٤٥﴾ ﴿٢٤٦﴾ ﴿٢٤٧﴾ ﴿٢٤٨﴾ ﴿٢٤٩﴾ ﴿٢٥٠﴾ ﴿٢٥١﴾ ﴿٢٥٢﴾ ﴿٢٥٣﴾ ﴿٢٥٤﴾ ﴿٢٥٥﴾ ﴿٢٥٦﴾ ﴿٢٥٧﴾ ﴿٢٥٨﴾ ﴿٢٥٩﴾ ﴿٢٦٠﴾ ﴿٢٦١﴾ ﴿٢٦٢﴾ ﴿٢٦٣﴾ ﴿٢٦٤﴾ ﴿٢٦٥﴾ ﴿٢٦٦﴾ ﴿٢٦٧﴾ ﴿٢٦٨﴾ ﴿٢٦٩﴾ ﴿٢٧٠﴾ ﴿٢٧١﴾ ﴿٢٧٢﴾ ﴿٢٧٣﴾ ﴿٢٧٤﴾ ﴿٢٧٥﴾ ﴿٢٧٦﴾ ﴿٢٧٧﴾ ﴿٢٧٨﴾ ﴿٢٧٩﴾ ﴿٢٨٠﴾ ﴿٢٨١﴾ ﴿٢٨٢﴾ ﴿٢٨٣﴾ ﴿٢٨٤﴾ ﴿٢٨٥﴾ ﴿٢٨٦﴾ ﴿٢٨٧﴾ ﴿٢٨٨﴾ ﴿٢٨٩﴾ ﴿٢٩٠﴾ ﴿٢٩١﴾ ﴿٢٩٢﴾ ﴿٢٩٣﴾ ﴿٢٩٤﴾ ﴿٢٩٥﴾ ﴿٢٩٦﴾ ﴿٢٩٧﴾ ﴿٢٩٨﴾ ﴿٢٩٩﴾ ﴿٣٠٠﴾ ﴿٣٠١﴾ ﴿٣٠٢﴾ ﴿٣٠٣﴾ ﴿٣٠٤﴾ ﴿٣٠٥﴾ ﴿٣٠٦﴾ ﴿٣٠٧﴾ ﴿٣٠٨﴾ ﴿٣٠٩﴾ ﴿٣١٠﴾ ﴿٣١١﴾ ﴿٣١٢﴾ ﴿٣١٣﴾ ﴿٣١٤﴾ ﴿٣١٥﴾ ﴿٣١٦﴾ ﴿٣١٧﴾ ﴿٣١٨﴾ ﴿٣١٩﴾ ﴿٣٢٠﴾ ﴿٣٢١﴾ ﴿٣٢٢﴾ ﴿٣٢٣﴾ ﴿٣٢٤﴾ ﴿٣٢٥﴾ ﴿٣٢٦﴾ ﴿٣٢٧﴾ ﴿٣٢٨﴾ ﴿٣٢٩﴾ ﴿٣٣٠﴾ ﴿٣٣١﴾ ﴿٣٣٢﴾ ﴿٣٣٣﴾ ﴿٣٣٤﴾ ﴿٣٣٥﴾ ﴿٣٣٦﴾ ﴿٣٣٧﴾ ﴿٣٣٨﴾ ﴿٣٣٩﴾ ﴿٣٤٠﴾ ﴿٣٤١﴾ ﴿٣٤٢﴾ ﴿٣٤٣﴾ ﴿٣٤٤﴾ ﴿٣٤٥﴾ ﴿٣٤٦﴾ ﴿٣٤٧﴾ ﴿٣٤٨﴾ ﴿٣٤٩﴾ ﴿٣٥٠﴾ ﴿٣٥١﴾ ﴿٣٥٢﴾ ﴿٣٥٣﴾ ﴿٣٥٤﴾ ﴿٣٥٥﴾ ﴿٣٥٦﴾ ﴿٣٥٧﴾ ﴿٣٥٨﴾ ﴿٣٥٩﴾ ﴿٣٦٠﴾ ﴿٣٦١﴾ ﴿٣٦٢﴾ ﴿٣٦٣﴾ ﴿٣٦٤﴾ ﴿٣٦٥﴾ ﴿٣٦٦﴾ ﴿٣٦٧﴾ ﴿٣٦٨﴾ ﴿٣٦٩﴾ ﴿٣٧٠﴾ ﴿٣٧١﴾ ﴿٣٧٢﴾ ﴿٣٧٣﴾ ﴿٣٧٤﴾ ﴿٣٧٥﴾ ﴿٣٧٦﴾ ﴿٣٧٧﴾ ﴿٣٧٨﴾ ﴿٣٧٩﴾ ﴿٣٨٠﴾ ﴿٣٨١﴾ ﴿٣٨٢﴾ ﴿٣٨٣﴾ ﴿٣٨٤﴾ ﴿٣٨٥﴾ ﴿٣٨٦﴾ ﴿٣٨٧﴾ ﴿٣٨٨﴾ ﴿٣٨٩﴾ ﴿٣٩٠﴾ ﴿٣٩١﴾ ﴿٣٩٢﴾ ﴿٣٩٣﴾ ﴿٣٩٤﴾ ﴿٣٩٥﴾ ﴿٣٩٦﴾ ﴿٣٩٧﴾ ﴿٣٩٨﴾ ﴿٣٩٩﴾ ﴿٤٠٠﴾

During a night , they are upstanding on their feet reading portions of the Quran and reciting it in a well-measured way , creating through it grief for themselves , bearing good tidings for themselves , stirring their sorrows for their sins , and seeking by it the . cure for their ailments

When they come across a Verse , which

contains fear (of Hell) , they bend the ears of their hearts towards it , and feel as though the sound of Hell and its cries are reaching their ears . When they come across a Verse creating eagerness (for Paradise) , they pursue it avidly , and their spirits turn towards it eagerly , and they feel as if it is in front of them . They bend themselves from their backs , glorify Allah the Sublime the Omnipotent , and prostrate themselves on their foreheads , their palms , their toes , and their knees . Their tears are flowing . (on their cheeks . They pray ardently to Allah for releasing them (from Hell

؟؟؟؟؟ ؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟
 ؟؟؟؟؟ . ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟
 ؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟
 ... ؟؟؟؟ ؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟ : ؟؟؟؟؟ ؟؟؟ □ ؟؟؟
 ؟؟؟؟؟ ؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟
 ؟؟؟ ؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟ ؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟
 ؟؟؟؟؟ ؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟
 ؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟ ؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟
 ؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟ ؟؟؟ ؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟...
 ؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟
 ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟ . ؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟
 ؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟" : ؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟
 . ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟

During the day , they are enduring , learned , virtuous and God-fearing . Fear (of Allah) has made them thin like arrows . If any one looks at them , he believes they are sick , although they are not sick , and

he says that they have gone mad . In fact , great concern (i . e . , fear) has made them mad . If they ponder over the greatness and absolute power of Allah , along with the mention of death and the terrors of the Day of Resurrection that affect them deeply , their hearts become frightened , their minds agitated , and their mentalities astonished . If they wake up , they take the initiative to doing the pure acts to Allah . They are not satisfied with their meager good acts and do not regard their major acts as great . They always blame themselves and are afraid of their deeds . When anyone of them is spoken of highly , he says : ﴿ I know myself better than others do , and my . Lord knows me better than I know

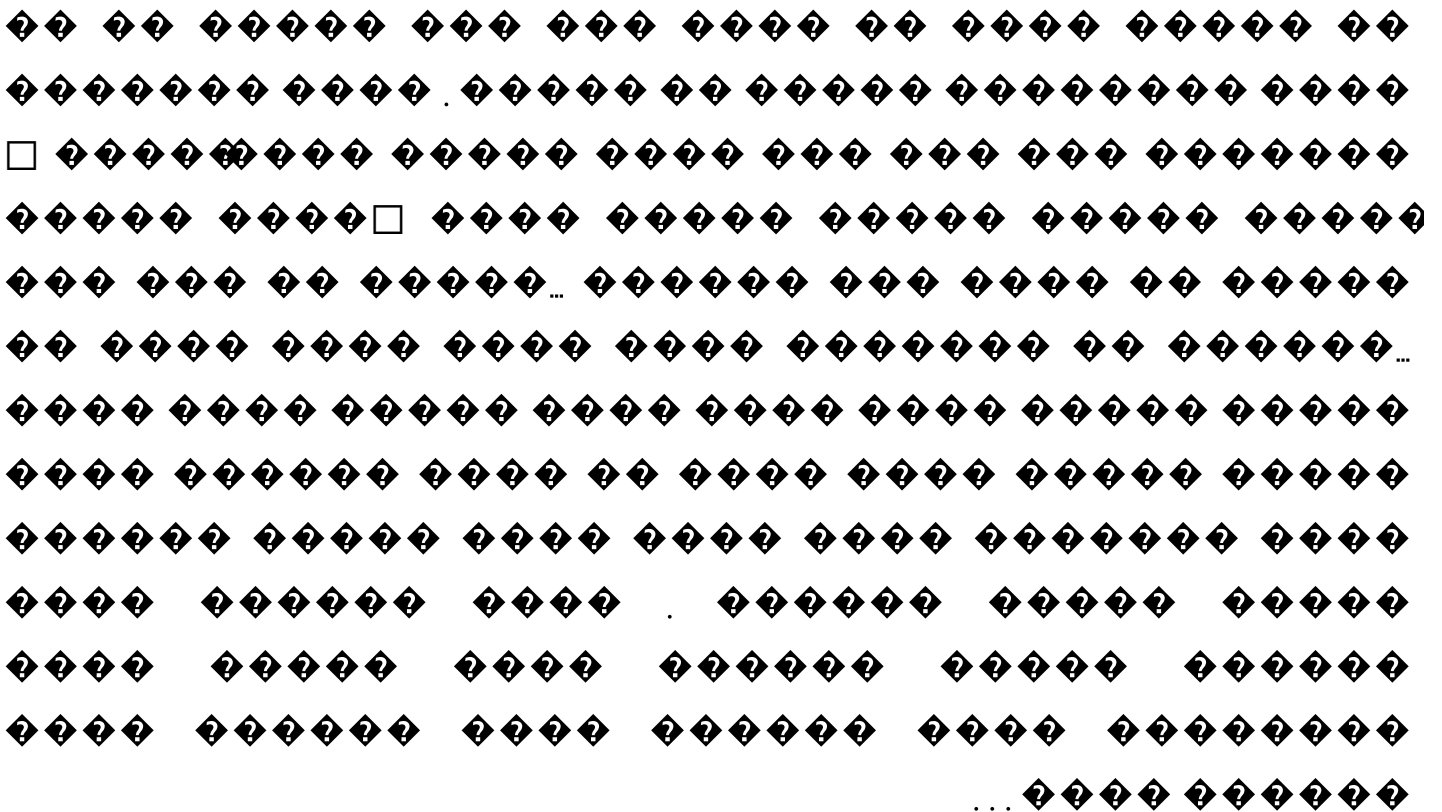
... ﴿ I know myself better than others do , and my . Lord knows me better than I know

O Allah do not blame me for what they say , and make me better than what they think
of me and forgive me

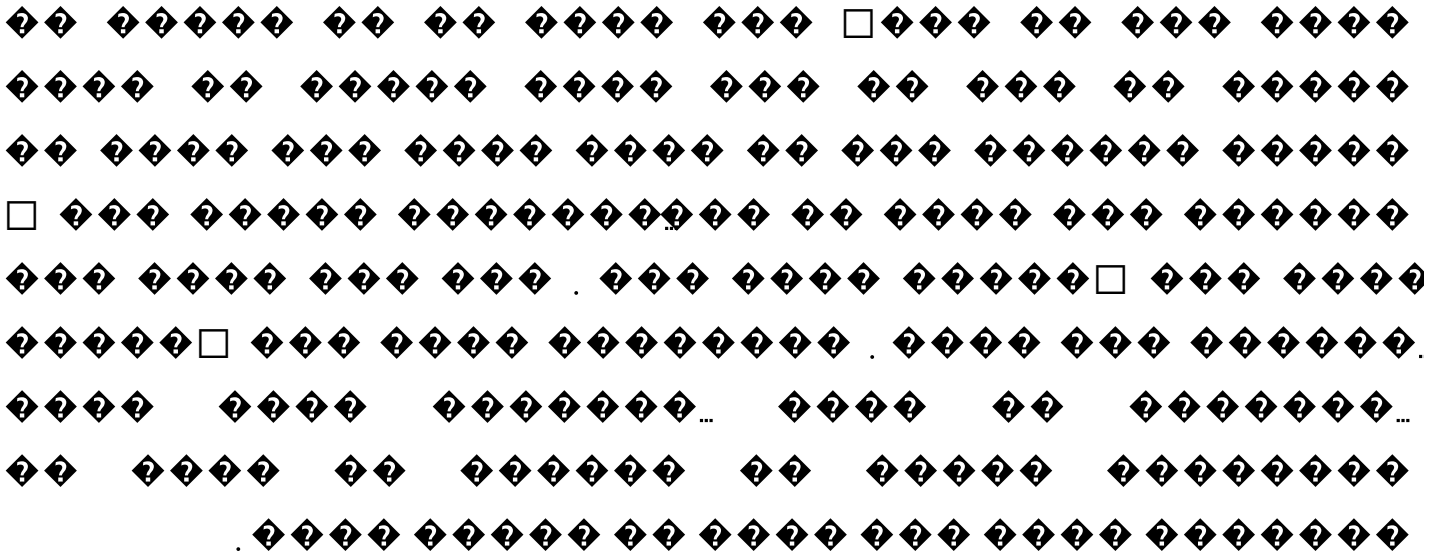
. those shortcomings) which they do not know)

◆ . You are surely the knower of the things unseen and the coverer of the defects

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



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



Indecent speech is far from him , his utterance is lenient , his evils are non-existent , his virtues are ever present , his speech is truthful , his deeds are good , his good is ahead , and mischief has turned its face (from him) . He is dignified during calamities , patient in distresses , and thankful during ease . He does not commit excess over him whom he hates , and does not commit sin for the sake of him whom he loves . He does not claim of possessing that which is not his and does not deny the right that is incumbent upon him . He admits truth before evidence is brought against him . He does not misappropriate what is placed in his custody , and does not forget what he is required to remember . He does not call others bad names , 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

. 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 . ♦ [۲۷۴

(۳۷) ♦ (۳۶)

♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦

♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦

: ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦

: ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦

♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦

♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦

. ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦

♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦

♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦

: ♦ ♦ ♦ ♦ ... ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦

: ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦

♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦

. ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦

The Shiite in Anger and Satisfaction (۳۶)

My father (r) narrated to us from Sa♦d bin Abdullah♦ from Safwan bin Mehran that

: Abu Abdullah (a) said

The true believer is he whose

rage does not take him out of the right and whose satisfaction does not enter him into the wrong . When he has power , he should not seize more than that which is his right .

[[۲۷۵

God-Fearing is in Hearts (۳۷)

My father (r) narrated to us from Sa'd bin Abdullah from Ali bin Abdil-Aziz that Abu : Abdullah (a) said to him

O Ali bin Abdil-Aziz , do not be deceived by their weeping . God-fearing is surely in the [heart . [۲۷۶

(۳۸)

..... (.....)

.....

..... :

..... :

.....

.....

..... (.....) :

.....

.....

.....

.....

.....

.....

The Imams Commandments to the Shia (۳۸)

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 . (٢ : ٨٣

, He (a) then said : Visit the ailed people , participate in their funeral ceremonies

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

The Shia are Known from their Worship and Facial signs (۴۰)

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

... : ... : ...

... : ... : ...

He asked one of his bondmaids to open the door . We are some of your Shia , they shouted from behind the door . As soon as he heard this statement , the Imam jumped so hurriedly that he was about to fall down . When he opened the door , he : took back and said

You are lying . Where are the marks of your faces ? Where are the signs of worship ? Where are the features of prostration ? Our Shia are characterized by their worship and shagginess . Their noses are impaired due to worship , and their foreheads , as

well as organs of prostration , are effaced . Their stomachs are atrophied , and their lips are withered . Worship has changed their faces , staying up at nights has fatigued them , and hot weather has affected their bodies . They praise Allah when people are silent , offer prayers when people are asleep , and are sad when people are happy . Their distinctive feature is asceticism . Their wording is mercy and their main concern

[is Paradise . [۲۷۹

(۴۲) ﴿۴۱﴾

﴿۴۱﴾ : ﴿۴۲﴾ : ﴿۴۳﴾ : ﴿۴۴﴾ : ﴿۴۵﴾ : ﴿۴۶﴾ : ﴿۴۷﴾ : ﴿۴۸﴾ : ﴿۴۹﴾ : ﴿۵۰﴾ : ﴿۵۱﴾ : ﴿۵۲﴾ : ﴿۵۳﴾ : ﴿۵۴﴾ : ﴿۵۵﴾ : ﴿۵۶﴾ : ﴿۵۷﴾ : ﴿۵۸﴾ : ﴿۵۹﴾ : ﴿۶۰﴾ : ﴿۶۱﴾ : ﴿۶۲﴾ : ﴿۶۳﴾ : ﴿۶۴﴾ : ﴿۶۵﴾ : ﴿۶۶﴾ : ﴿۶۷﴾ : ﴿۶۸﴾ : ﴿۶۹﴾ : ﴿۷۰﴾ : ﴿۷۱﴾ : ﴿۷۲﴾ : ﴿۷۳﴾ : ﴿۷۴﴾ : ﴿۷۵﴾ : ﴿۷۶﴾ : ﴿۷۷﴾ : ﴿۷۸﴾ : ﴿۷۹﴾ : ﴿۸۰﴾ : ﴿۸۱﴾ : ﴿۸۲﴾ : ﴿۸۳﴾ : ﴿۸۴﴾ : ﴿۸۵﴾ : ﴿۸۶﴾ : ﴿۸۷﴾ : ﴿۸۸﴾ : ﴿۸۹﴾ : ﴿۹۰﴾ : ﴿۹۱﴾ : ﴿۹۲﴾ : ﴿۹۳﴾ : ﴿۹۴﴾ : ﴿۹۵﴾ : ﴿۹۶﴾ : ﴿۹۷﴾ : ﴿۹۸﴾ : ﴿۹۹﴾ : ﴿۱۰۰﴾

﴿۱۰۱﴾ : ﴿۱۰۲﴾ : ﴿۱۰۳﴾ : ﴿۱۰۴﴾ : ﴿۱۰۵﴾

﴿۱۰۶﴾ : ﴿۱۰۷﴾ : ﴿۱۰۸﴾ : ﴿۱۰۹﴾ : ﴿۱۱۰﴾ : ﴿۱۱۱﴾ : ﴿۱۱۲﴾ : ﴿۱۱۳﴾ : ﴿۱۱۴﴾ : ﴿۱۱۵﴾ : ﴿۱۱۶﴾ : ﴿۱۱۷﴾ : ﴿۱۱۸﴾ : ﴿۱۱۹﴾ : ﴿۱۲۰﴾ : ﴿۱۲۱﴾ : ﴿۱۲۲﴾ : ﴿۱۲۳﴾ : ﴿۱۲۴﴾ : ﴿۱۲۵﴾ : ﴿۱۲۶﴾ : ﴿۱۲۷﴾ : ﴿۱۲۸﴾ : ﴿۱۲۹﴾ : ﴿۱۳۰﴾ : ﴿۱۳۱﴾ : ﴿۱۳۲﴾ : ﴿۱۳۳﴾ : ﴿۱۳۴﴾ : ﴿۱۳۵﴾ : ﴿۱۳۶﴾ : ﴿۱۳۷﴾ : ﴿۱۳۸﴾ : ﴿۱۳۹﴾ : ﴿۱۴۰﴾ : ﴿۱۴۱﴾ : ﴿۱۴۲﴾ : ﴿۱۴۳﴾ : ﴿۱۴۴﴾ : ﴿۱۴۵﴾ : ﴿۱۴۶﴾ : ﴿۱۴۷﴾ : ﴿۱۴۸﴾ : ﴿۱۴۹﴾ : ﴿۱۵۰﴾

The Shia and the Disavowal of Jibt and Taghut (۴۱)

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[۲۸۰] , the declaration of the divine leadership (of the Imams) , the belief of rajaa[۲۸۱] , 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

Manners of the Believers (۴۲)

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

عن أبي عبد الله (ع) قال : سألت أبا عبد الله (ع) عن
الوضوء فقال : هو من عباد الله العارفين
الذين هموا بعبادته وحده لا شريك له
فأجابوا بعبادته وحده لا شريك له
فأجابوا بعبادته وحده لا شريك له
فأجابوا بعبادته وحده لا شريك له

عن أبي عبد الله (ع) قال : سألت أبا عبد الله (ع) عن
الوضوء فقال : هو من عباد الله العارفين
الذين هموا بعبادته وحده لا شريك له
فأجابوا بعبادته وحده لا شريك له
فأجابوا بعبادته وحده لا شريك له
فأجابوا بعبادته وحده لا شريك له

عن أبي عبد الله (ع) قال : سألت أبا عبد الله (ع) عن
الوضوء فقال : هو من عباد الله العارفين
الذين هموا بعبادته وحده لا شريك له
فأجابوا بعبادته وحده لا شريك له
فأجابوا بعبادته وحده لا شريك له
فأجابوا بعبادته وحده لا شريك له

عن أبي عبد الله (ع) قال : سألت أبا عبد الله (ع) عن
الوضوء فقال : هو من عباد الله العارفين
الذين هموا بعبادته وحده لا شريك له
فأجابوا بعبادته وحده لا شريك له
فأجابوا بعبادته وحده لا شريك له
فأجابوا بعبادته وحده لا شريك له

عن أبي عبد الله (ع) قال : سألت أبا عبد الله (ع) عن
الوضوء فقال : هو من عباد الله العارفين
الذين هموا بعبادته وحده لا شريك له
فأجابوا بعبادته وحده لا شريك له
فأجابوا بعبادته وحده لا شريك له
فأجابوا بعبادته وحده لا شريك له

This is because of the existence of the glory of the Quran in the believers' hearts
and the existence of the purity of faith in their chests . They worship Allah , Powerful
. and Majestic is He , obey Him , and believe the Messenger of Allah

? They asked : What about the stinginess that is noticed in the believers' manners

He (a) answered : This is because the believers seek only legal earnings . To seek legal
earnings is something very hard; therefore , the believers dislike 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

..... : ..

..... :

..... ..

..... :

.....

..... :

.....

..... :

They asked : Why are the believers more importunate than others are in the question ? of marriage

He (a) answered : This is because the believers restrain their carnal desires and do not violate the others' honors . Besides , they do so in order that their sexual drives will not lead them astray . If a believer gains the legal , he satisfies himself with it and . dispends with anything else

Imam as-Sadiq (a) also said : Only the believers enjoy three characters altogether : -
the knowledge of Allah , knowledge of those whom they like , and knowledge of those
whom they dislike

He (a) also said : A believer's power lies in his heart; therefore , he stays up at -
. nights (for worship) and observes fasting during days while his body is weak and thin

He (a) also said : With regard to his religion , the believer is firmer than the -
. unshakable mountains

.....
.....
.....

(۴۴) (۴۳)

.....

□ :
..... :
.....
.....
.....
.....
.....

.....

..... :
..... :
.....

One can take from the unshakable mountains , while no one can take anything from
[the beliefs of the believers , for they are so observant and abiding by his religion . [۲۸۲

The Believer , the Muslim , and the Muhajir (۴۳)

: The same series of relaters) The Prophet (s) said)

Do you know why the believers are called so ? This is because people can entrust them with their souls and fortunes . May I tell you about the true Muslims ? The true Muslims are those from whose hands ♦i . e . acts- and tongues ♦i . e . words- people are saved . May

The same previous series of relaters)◆ Abu Abdullah (a) said : Leprosy is semi-curse)
[. Neither we , nor will our descendants and Shia be affected by leprosy . [۲۸۵

The Believer is Firmer Than Blocks of Iron (۴۷)

The same previous series of relaters)◆ from Hussein bin Amr said that Abu Abdullah)
(a) said : The believer is firmer than blocks

help the

[believer offer his rites of worship . [۲۸۸

(۵۲) (۵۱) (۵۰)

.....

□ : :
.....
.....

.....

..... : :
.....

.....

..... : :

The Believer and the Worldly Misfortunes (۵۰)

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[۲۸۹] and the unhappiness i . e . sightlessness . [۲۹۰

The Believer is not Unblessed (۵۱)

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

Qualities of the Believer (۵۲)

The same previous series of relaters (عنه) 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

... ۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۱۰ ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰ ۳۱ ۳۲ ۳۳ ۳۴ ۳۵ ۳۶ ۳۷ ۳۸ ۳۹ ۴۰ ۴۱ ۴۲ ۴۳ ۴۴ ۴۵ ۴۶ ۴۷ ۴۸ ۴۹ ۵۰ ۵۱ ۵۲ ۵۳ ۵۴ ۵۵ ۵۶ ۵۷ ۵۸ ۵۹ ۶۰ ۶۱ ۶۲ ۶۳ ۶۴ ۶۵ ۶۶ ۶۷ ۶۸ ۶۹ ۷۰ ۷۱ ۷۲ ۷۳ ۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰ ...
۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۱۰ ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰ ۳۱ ۳۲ ۳۳ ۳۴ ۳۵ ۳۶ ۳۷ ۳۸ ۳۹ ۴۰ ۴۱ ۴۲ ۴۳ ۴۴ ۴۵ ۴۶ ۴۷ ۴۸ ۴۹ ۵۰ ۵۱ ۵۲ ۵۳ ۵۴ ۵۵ ۵۶ ۵۷ ۵۸ ۵۹ ۶۰ ۶۱ ۶۲ ۶۳ ۶۴ ۶۵ ۶۶ ۶۷ ۶۸ ۶۹ ۷۰ ۷۱ ۷۲ ۷۳ ۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰ ...
... ۱ ۲ ۳ ۴ ۵

(۵۲) و (۵۳)

۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۱۰ ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰ ۳۱ ۳۲ ۳۳ ۳۴ ۳۵ ۳۶ ۳۷ ۳۸ ۳۹ ۴۰ ۴۱ ۴۲ ۴۳ ۴۴ ۴۵ ۴۶ ۴۷ ۴۸ ۴۹ ۵۰ ۵۱ ۵۲ ۵۳ ۵۴ ۵۵ ۵۶ ۵۷ ۵۸ ۵۹ ۶۰ ۶۱ ۶۲ ۶۳ ۶۴ ۶۵ ۶۶ ۶۷ ۶۸ ۶۹ ۷۰ ۷۱ ۷۲ ۷۳ ۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰

۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۱۰ ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰ ۳۱ ۳۲ ۳۳ ۳۴ ۳۵ ۳۶ ۳۷ ۳۸ ۳۹ ۴۰ ۴۱ ۴۲ ۴۳ ۴۴ ۴۵ ۴۶ ۴۷ ۴۸ ۴۹ ۵۰ ۵۱ ۵۲ ۵۳ ۵۴ ۵۵ ۵۶ ۵۷ ۵۸ ۵۹ ۶۰ ۶۱ ۶۲ ۶۳ ۶۴ ۶۵ ۶۶ ۶۷ ۶۸ ۶۹ ۷۰ ۷۱ ۷۲ ۷۳ ۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰
۱ ۲ : ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۱۰ ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰ ۳۱ ۳۲ ۳۳ ۳۴ ۳۵ ۳۶ ۳۷ ۳۸ ۳۹ ۴۰ ۴۱ ۴۲ ۴۳ ۴۴ ۴۵ ۴۶ ۴۷ ۴۸ ۴۹ ۵۰ ۵۱ ۵۲ ۵۳ ۵۴ ۵۵ ۵۶ ۵۷ ۵۸ ۵۹ ۶۰ ۶۱ ۶۲ ۶۳ ۶۴ ۶۵ ۶۶ ۶۷ ۶۸ ۶۹ ۷۰ ۷۱ ۷۲ ۷۳ ۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰

.....
.....
.....
.....
.....
.....
.....

To tolerate the wrong , to suppress the anger , and to pardon for the sake of gaining Allah's rewards . For anyone who enjoys such characters , Allah will take him to Paradise and will grant him the right to intercede for individuals as many as the [individuals of (the tribes of) Rabea and Madhar . [۲۹۲

Steadfastness Against Misfortunes (۵۳)

The same previous series of relaters) from Mohammed bin Ahmed from Zaid that) Abu Abdullah (a) said : You will not be considered as believers before you become trustworthy and regard the favor of luxury as misfortune . In fact , to be steadfast . against misfortunes is better than to enjoy good health with luxury

Ethics and Moralities of the Believer (۵۴)

The same previous series of relaters) from Mohammed bin Ahmed that a man) : asked Abu Abdullah (a) to describe the believer . He (a) said

.....
.....
.....
.....
.....
.....
.....

□ ۲۲۲۲۲۲۲۲ ۲۲۲۲۲۲۲۲ ۲۲۲۲۲۲۲۲ ۲۲۲۲۲۲۲۲ □ ۲۲۲۲۲۲۲۲ ۲۲۲۲۲۲۲۲
 ۲۲۲۲۲۲۲۲ ۲۲۲۲۲۲۲۲ ۲۲۲۲۲۲۲۲ ۲۲۲۲۲۲۲۲ ۲۲۲۲۲۲۲۲ ۲۲۲۲۲۲۲۲ ۲۲۲۲۲۲۲۲ ۲۲۲۲۲۲۲۲ □
 ۲۲۲۲۲۲ ۲۲۲۲۲۲۲ ۲۲۲۲۲ ۲۲۲۲۲۲ ۲۲۲۲۲۲۲ ۲۲۲۲۲۲۲ ۲۲۲۲۲ ۲۲۲۲۲ ۲۲۲۲۲ ۲۲۲۲۲
 . ۲۲۲۲۲۲۲ ۲۲۲۲۲۲ ۲۲۲۲۲ ۲۲۲۲۲۲ ۲۲۲۲۲۲ ۲۲۲۲۲۲ ۲۲۲۲۲۲ ۲۲۲۲۲۲ ۲۲۲۲۲۲

The believer enjoys strength with religiousness , determination with lenience , faith with conviction , carefulness with understanding , activity with right guidance , charity with straightforwardness , overlooking with appetite , knowledge with clemency , wit with indulgence , rightful openhandedness , moderation in wealth , temperance[۲۹۳] in poverty , pardon in ability , obedience with advice , godliness in desires , prudence in jihad , praying in concern , and steadfastness against hardship . In shaking disasters , he is solemn . In misfortunes , he is steadfast . In luxury , he is thankful . He does not backbite anyone , pride himself against anyone , or oppress anyone . He shows tolerance when he is oppressed . He does not rupture his relations with his relatives . He is not weak , rude , or coarse . His sight does not precede him , [۲۹۴] his stomach does not disgrace him , and his carnal desire does not dominate him . He does not . envy others

۲۲۲۲۲ . ۲۲۲۲۲۲ ۲۲۲ ۲۲۲۲۲ ۲۲۲۲۲ ۲۲۲۲۲۲۲ ۲۲۲۲۲ ۲۲۲۲۲۲ ۲۲۲۲۲ ۲۲۲۲۲
 ۲۲۲۲۲ ۲۲۲ ۲۲۲۲۲ ۲۲۲۲۲۲ ۲۲۲۲۲۲۲ ۲۲۲۲۲۲۲ ۲۲۲۲۲۲۲ ۲۲۲۲۲۲۲۲
 ۲۲۲۲۲۲۲ ۲۲۲۲۲ ۲۲۲ ۲۲۲۲۲ ۲۲۲ . ۲۲۲۲۲ ۲۲۲ ۲۲۲۲۲ ۲۲۲۲۲۲۲۲
 ۲۲ ۲۲۲ ۲۲۲۲۲۲۲ . ۲۲۲۲۲۲ ۲۲۲۲۲۲۲ ۲۲۲ ۲۲۲۲۲۲ ۲۲۲۲۲
 ۲۲۲۲۲ ۲۲۲ ۲۲۲۲۲ ۲۲۲ ۲۲۲۲۲۲ ۲۲۲ ۲۲۲۲۲ ۲۲۲۲۲ ۲۲۲۲۲۲ ۲۲۲۲۲۲۲۲
 ۲۲۲۲۲ ۲۲۲۲۲ ۲۲۲۲۲۲ ۲۲۲۲۲۲ ۲۲۲ ۲۲۲۲۲۲ ۲۲۲ ۲۲۲۲۲ ۲۲۲۲۲

.....

(55)

.....

..... □
:

He does not scant , waste , or exceed the proper limits . He only economizes . He supports the wronged and compassions the poor . His own self is in distress because of him , while the people are in ease from him . He does not desire for the dignity of this world and does not worry about people's humiliation . People are engaged in their concerns while the believer has his own concern . He does not see any blemish in his clemency , any weakness in his opinion , or any waste in his religion . [۲۹۵] He guides him whoever seeks his consultation , helps him who helped him , and refrains from the wrong , the obscene language , and ignorance . These are the moralities of [the believer . [۲۹۶

The Believer is Powerful in the Religion (55)

The same previous series of relaters) from Mohammed bin Ahmed from Abu al-)
: Alaa that Abu Abdullah (a) said

.....

(56)

.....

.....

. ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? : ? ? ? ? ? ? ? ? ? ? : ? ? ?
? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? : ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

The

true believer is feared by everything , for he is powerful in the religion of Allah and he
[does not fear anything . This is the distinctive feature of the believers . [۲۹۷

Everything is Submissive to the Believer (۵۶)

The same previous series of relaters) from Mohammed bin Ahmed from Safwan) al-Jammal that he heard Abu Abdullah (a) saying : Everything is submissive to the . believer

He (a) then added : Allah will cause everything , including vermin , beasts , and birds ,
[to fear the believer if he is sincere to Allah . [۲۹۸

(۵۷)

.....

..... :
..... :
.....
.....
.....

..... :
.....

..... :

..... :

..... :
.....

In the Heavens , the Believer Gives Light as Same as the Stars (۵۷)

My father (r) narrated to us from Sa 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

My father (r) narrated to us from Sa'd bin Abdullah from al-Harithi that Abu : Abdullah (a) said

Anyone who enjoys stinginess , envy , and cowardice cannot be believer . The believer [is never coward , stingy , or acquisitive . [۳۰۱

(۶۱) (۶۰)

?

?

... ? :

?

.

?

?

?

□ ? :

?

?

§§§§ §§§§§§ §§§§ §§§§§ : §§§§ §§§§§§§§§§ §§§§§§
: §§§§§§ §§§§§§§§§§

The Believer is Self-Righteous (٤٠)

Mohammed bin al-Hasan bin Ahmed bin al-Waleed (r) narrated to us from
: Mohammed bin Yahya al-Attar from one of his companions that Abu Abdullah (a) said

The believer is self-righteous . He is more sincere with himself than seventy believers
[. [٣٠٢

The Believer Has Characters from his Lord , Prophet , and Imam (٤١)

My father (r) narrated to us from Ahmed bin Idris from Mohammed bin Ahmed bin
Yahya bin Imran al-Ashari from Sahl bin Ziyad from al-Harith bin ad-Delhath (the
: servant of Imam ar-Ridha) that Abu al-Hasan (a) said

§§§§§ §§§§§ §§§§§§ §§§§§ §§§§§§§§§§§ §§§§§§§§§§ §§§§§§§ §§§
§§§ §§§§§§§§§§ §§§§§§§§§§ §§§§§ §§§§§§§§§§ §§§§§§§ §§§§§§§§§§ : §§§§§§§§
§§§§§§§§§§

§§§§§ §§§§§§§ §§§§§ §§§§§§§ §§§§§§§§§§§ §§§§§§§§ §§§§§ §§§§§§§§§§§
§§§§§§§§§§§§§§§§§ §§§§§§§§§§§ §§§§§§§§§§§§§§ §§§§§§§§§§§§§§§) : §§§§§§§
§§§§§§§§ §§§§§§§§§§ §§§§§§§§§§§§§§ §§§§§§§§§§§§§§§ §§§§§§§§§§
. (§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§

□ §§§§§§§§§§§§§§§§§ §§§§§§§§§§§§§§§§§ §§§§§§§§§§§ §§§§ §§§§§§§§§§§§§§§§§ §§§§§§§§§§§
§§§§§§§§ §§§§§§§§§§§§§§§§§ §§§§§§§§§§§§§§§§§ §§§§§§§§§§§§§§§§§ §§§§§§§§§§§§§§§§§ §§§§§§§§§§§
§§§§§§§§§) : §§§§§§§§ §§§§§ §§§§§§§ §§§§§§§§ §§§§§§§§§§§§§§§§ §§§§§§§§§§§□
§§§§§§§§§§§§§§§§§§§§§§§ §§§§§§§§§§§§§§§§§ §§§§§§§§§§§§§§§§§
. (§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§

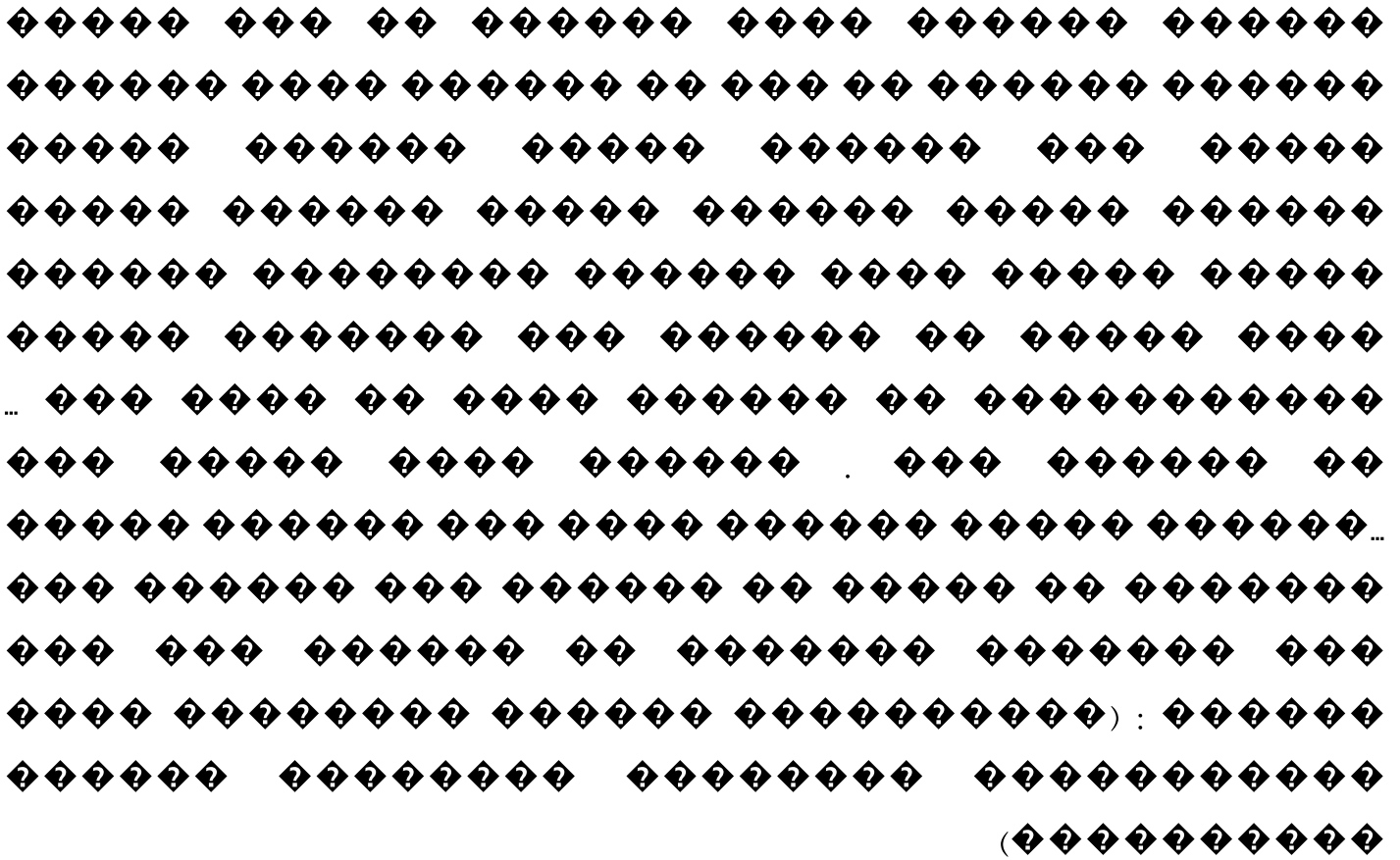
§§§§§§§§§§§§§§§§§ §§§§§§§§§§§§§§§§§ §§§§§§§§§§§ §§§§§ §§§§§§§§§§§§§§§§§ §§§§§§§§§§§
: §§§§§§§§ §§§§§§§§ §§§§§§§ §§§§§§§§ §§§§§§§§ §§§§§§§§§§§§§§§§§§§§§§§§
§§§§§§§§§§§§§§§§§§§§§§§ §§§§§§§ §§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§§)

. (❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖)

A servant will not be a faithful believer before he learns three characters : one from
. the Lord , one from His Messenger , and one from the Imam

The character that he should learn from Allah is the concealment of secrets . Allah the
Glorified says : He knows the unseen and He does not allow anyone to know His
❖ secrets

they were under blockade , because He has known their dread of the Day of Resurrection before they have witnessed it . They therefore exerted all their possible efforts in this regard . If they remember that morning when the creatures will be brought before their Lord , they imagine a line comes out of Hell to gather all the creatures before their Lord and imagine a record that is opened before the Witnesses and uncovers all of their sins . Thus , their souls are about to run flowingly , their hearts are about to fly with wings of fear highly , and their minds are as if they are . boiling in a cauldron



They have longed (for meeting Allah) like the longing of the distracted in the murk and they have been distressed because of the fear of that to which they dedicated themselves . Thus , they have become weak-bodied , brokenhearted , gloomy-faced , dry-lipped , and atrophied-stomached . You see them as

if they are drunk; they talk in the loneliness of nights and are submissive like worn out skins . They have offered their acts to Allah so sincerely in secret and in public . Their hearts have never felt secure because of their fear of Allah . They have behaved as if they were the guards of the domes of their tributes . Were you to see them at nights when the eyes are asleep , the sounds are quiet , and the movements of the birds in their nests are calm the threatening horror of the Day of Resurrection has deterred them from sleeping , just as Allah says : Did the people of the towns think themselves secure from Our wrath that could strike them at night during their sleep ?

(Y : 9V)

.....

.....

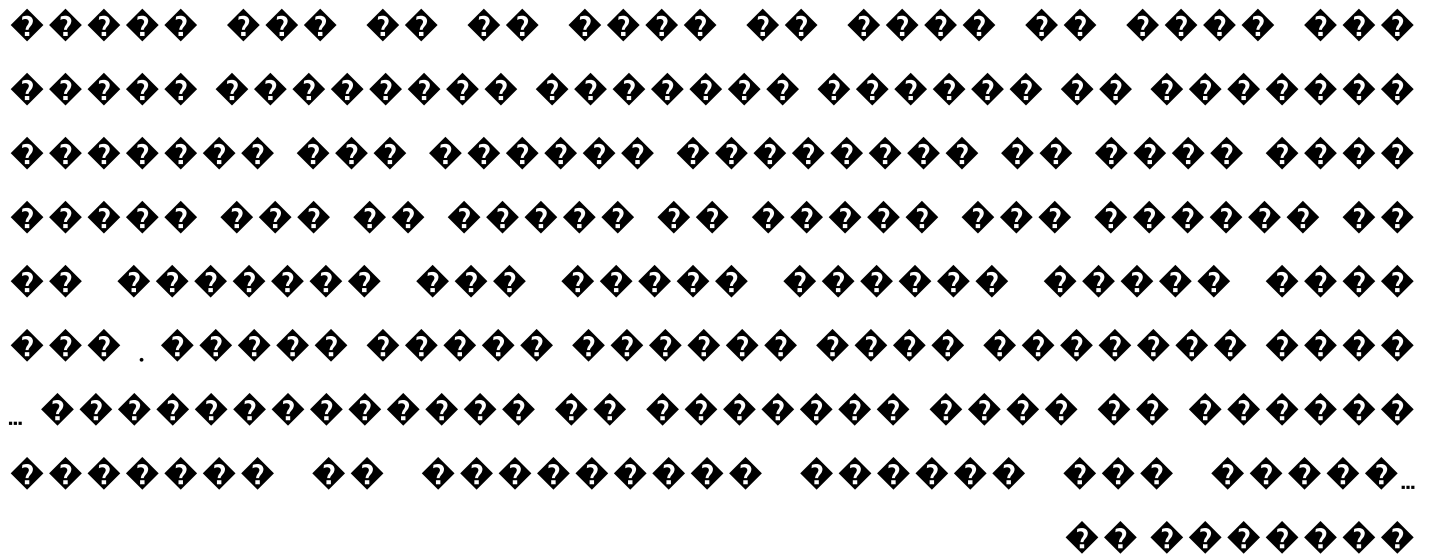
So , they wake up panic-stricken , hurried to their prayers crying they , sometimes , weep and sometimes praise Allah . In their places of worship , they weep and resound . . At gloomy nights , they weep

, Were you



. 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[ر.د] will open them in their faces and they will prostrate themselves for Allah in the courtyard of Paradise . The All-omnipotent Allah will say to them , ﴿ Raise your heads . I have freed you from the burden of worship and housed you in the paradise ﴿ . of contentment



... ! ...
...
...
...
...
...
...
...
...

(۶۴)

...

...
...
...
...

On that day , many old men will mourn for their old age , many young people will mourn for their youth , and many women will wail for their scandals . Their screens will be torn . On that day , many will be dipped and detained between the layers of Hell . It is a dip that will cause you to dress a garment after you had dressed linen clothes , drunk water that was cooled on the walls , and eaten the various meals- , which will turn gray every single and smooth hair that you were feeding and will gouge out the eye with which you saw every dear one . This is what Allah has prepared for the [criminals and that was what Allah has prepared for the God-fearing . [۳۰۸

The Best Servants (۶۴)

Mohammed bin al-Hasan bin Ahmed bin al-Waleed (r) narrated to us from Mohammed bin al-Hasan as-Saffar from Ahmed bin Mohammed bin Khalid from Ismaeel bin Mehran

...

...
: ...
: ...
...
: ...

(۶۵)

... () ...

...
: ...
□ ...
: ...

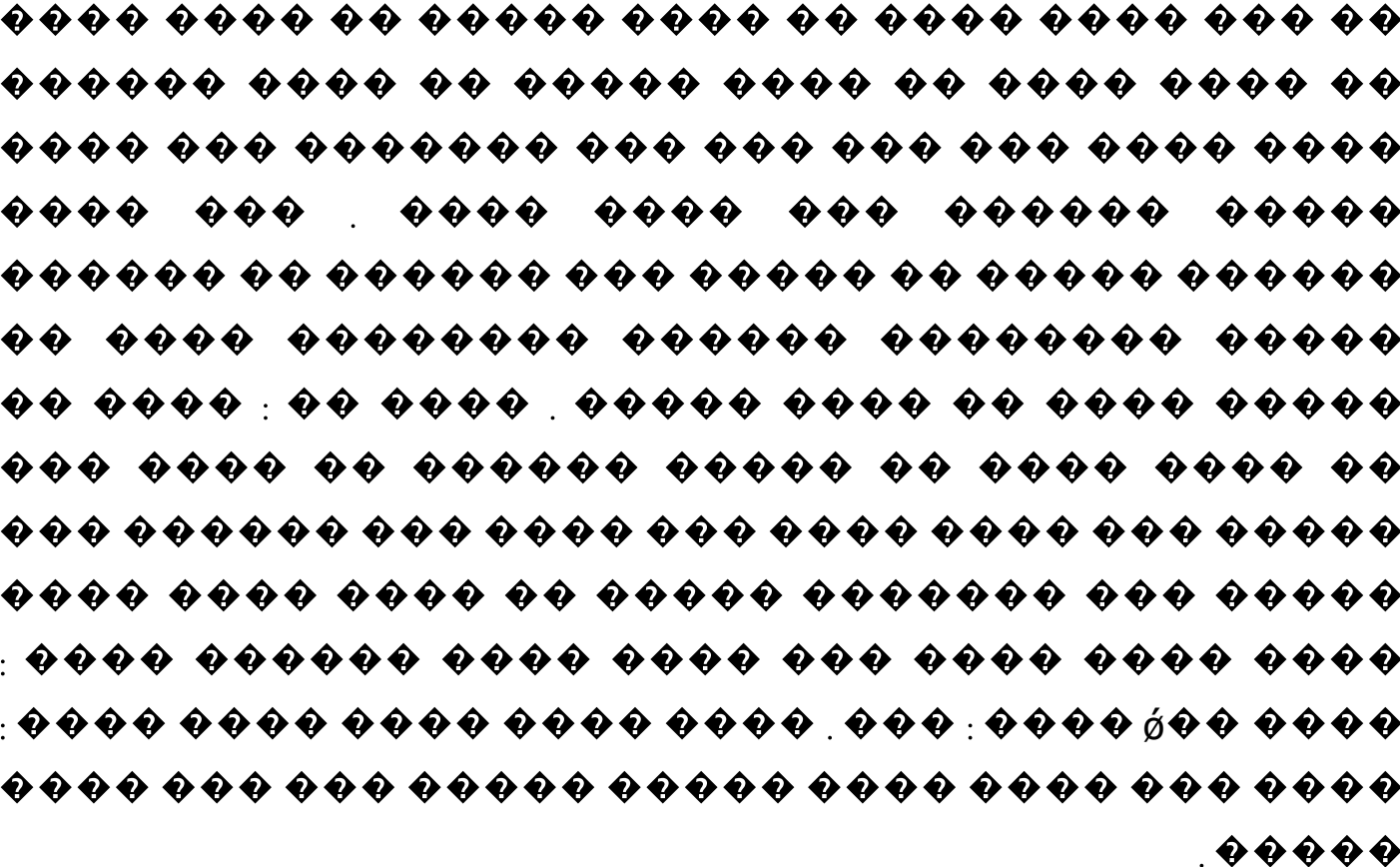
from Saif bin Umaira from Sulaiman bin Ja'far an-Nakh'i from Mohammed bin
: Muslim and others from that Abu Ja'far Mohammed bin Ali (a) said

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 . [۳۰۹

Ali is the Disciple of Allah (۶۵)

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



You , O Abdullah , should love , hate , support , and antagonize all for the sake of Allah . You cannot gain the loyalty to Allah except through this way . A man cannot find the taste of faith , no matter how many his prayers and days of fasting are , unless he follows so . Unfortunately , these days , people are fraternizing with each other on the bases of the worldly benefits . Likewise , they love each other and hate each other for the same reason . This will in no means benefit them in the sight of Allah . The man asked : How can I know whether my support or antagonism was for the sake of Allah ? Who is the disciple of Allah

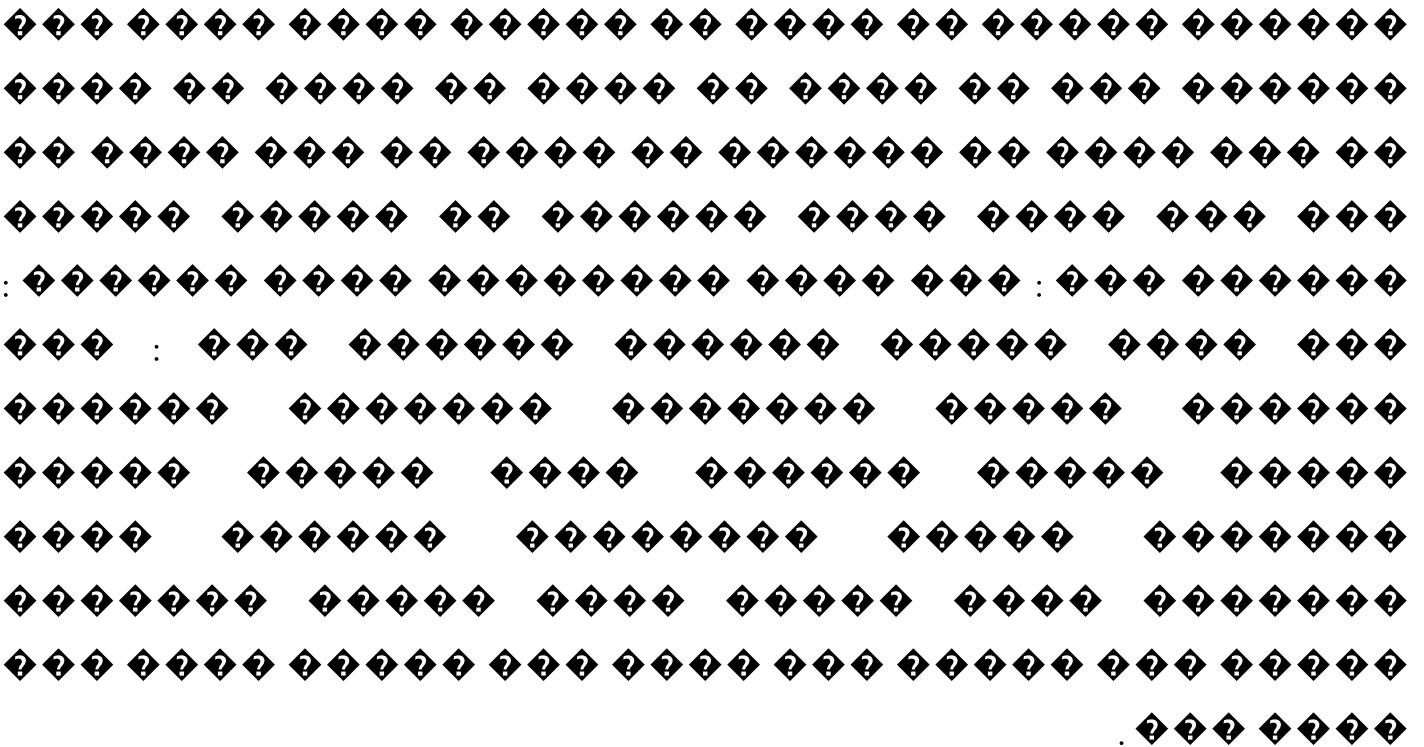
? so that I will support him , and who is the enemy of Allah so that I will antagonize him



The Prophet (s) pointed to Ali (a) and said : ◆Do you see this one ? ◆ The man said :
◆Yes , I do . ◆ He (s) said : ◆The supporter of this one is surely the disciple of Allah;
therefore , you should support him . The enemy of this one is surely the enemy of
. Allah; therefore , you should antagonize him



(۶۶)









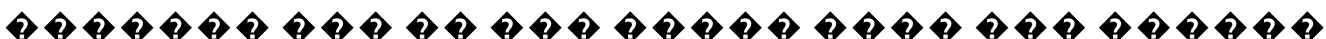
You should support him whoever supports this man , ◆Ali- even if he is the killer of
your father and sons . You should antagonize him whoever antagonizes this man ,
[even if he was your father or your sons . ◆[۳۱]






The Characters of the Religious (۶۶)


Al-Hasan bin Ahmed bin Idris (r) narrated to us from his father from Ahmed bin

bin Easa from his father from Abdullah bin al-Qasim from his father from Abu Bassir that Abu Abdullah related on the authority of his fathers that Amir ul-Mu'minin (a) said : The religious people enjoy definite characters due to which they are recognized : telling truth , redemption of trusts , fulfillment of the pledge , infrequency of pride , shyness , regard of the relatives , mercifulness to the weak , rarity of copulation , doing of favors , good mannerism , broad-mindedness , and pursuance of knowledge as well as every matter that takes near to Allah . They will receive abundant blessings . and the best eternal dwelling

...     .

   .

    .  .

Tuba  abundant blessings- is the name of a tree that is in Paradise . Its origin is in the house of the Prophet (s) . In the house of every believer , there will be a branch of . that tree . That branch will carry any desire that occurs to the believers

If a painstaking

and the Producer of everything . He is All-wise; He neither does the ugly nor does He , break the obligatory . I also believe that Mohammed (s) is His servant and messenger as well as the seal of the prophets . No prophet will come forth after him up to the Day of Resurrection . His code is the seal of codes . No code will be enacted after his code up to the Day of Resurrection . I also believe that the Imams , successors , and lawful leaders after him are Amir ul-Mu'minin Ali bin Abi Talib , al-Hasan , al-Hussein , Ali bin al-Hussein , Mohammed bin Ali , Ja'far bin Mohammed , Musa bin Ja'far , Ali bin
 . Musa , Mohammed bin Ali , and you my master (a) respectively

The Imam (a) said : After me , my son al-Hasan will come . What will people do with
 ? his successor

..... :

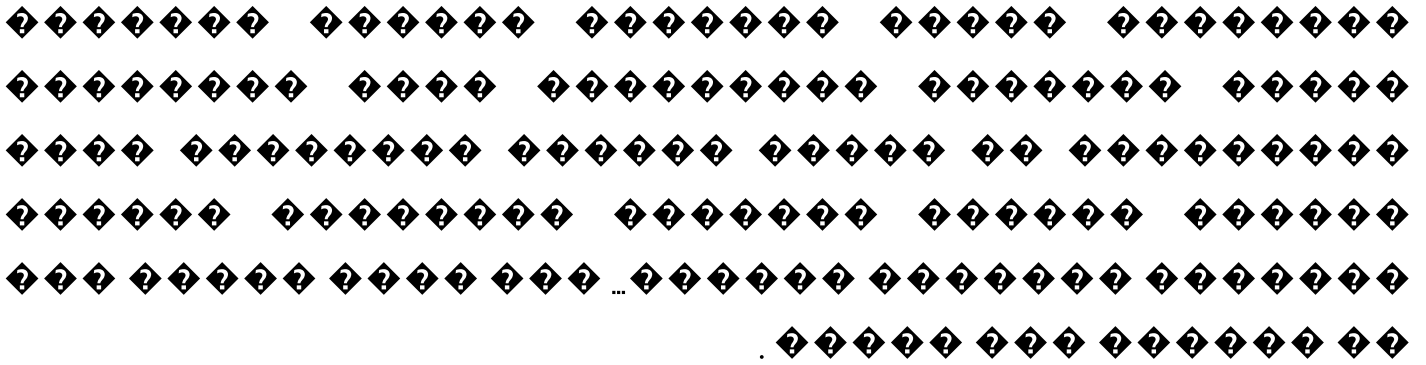
..... :
.....
.....

..... : : :
.....
.....

..... :
.....
.....

. What is that , master ? I asked

Imam al-Hadi (a) answered : His appearance will



Ali bin Musa ar-Ridha (a) said : For anyone who declares the oneness of Allah , denies His being anthropomorphized , deems Him far above that whichever does not fit Him , declares that might , power , will , volition , creation , authority , and acts all are in the possession of Allah , believes that the acts of the servants (the planning for the acts , not their bringing into being) are created , declares that Mohammed (s) is the messenger of Allah and Ali and the Imams who follow him are the arguments of Allah (against the creatures) , supports their disciples , antagonizes their enemies , avoids committing the grand sins , believes in rajaa and the two mutas , 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 . [۳۱۷

ENDNOTES

۲۹-۱

. Refer to Bihar ul-Anwar; ۶۸ : ۱۶۷ H . ۲۳ , al-Wassail; ۳ : ۴۱ H . ۲۶ .۱

Refer to Bihar ul-Anwar; ۶۸ : ۱۶۷ H . ۲۴ , al-Wassail; ۱۸ : ۸۳ H . ۲۵ .۲

. Refer to Bihar ul-Anwar; ٤٧ : ٣٠٣ H . ٣٤ , al-Wassail; ١١ : ٤٦٥ H . ٢٢ .٣

Refer to Meaani al-Akhbar; ٣٩٩ H . ٥٧ (with another series of relaters) , Bihar ul-
.Anwar; ٢ : ٩٨ H . ٤٩

Refer to Fadhaa il ul-Ashhur ith-Thalatha; ١٠٥ H . ٩٥ , Bihar ul-Anwar; ٦٨ : ١٦٧ H . ٥
. ٢٥ , al-Wassail; ١ : ١٥ H . ٢٨

Refer to At-Tawhid; ٢٧ H . ٢٦ , Meaani al-Akhbar; ٣٧٠ H . ١ , Thawab ul-Amaal; ١٩ .٦
H . ١ , Kifayat ul-Athar; ١١٩ , Falah us-Sa il; ١١٧ , Awali ul-La aali; ٤ : ٩٤ H . ١٣٤ , Bihar
ul-Anwar; ٩٣ : ١٩٧ H . ٢١ , At-Tawhid; ٢٨ H . ٢٧ , Meaani al-Akhbar; ٢٧٠ H . ٢ , Thawab
. ul-A maal; ٢٠ H . ٣ , Mekarim ul-Akhlaq; ٣١٠ , Bihar ul-Anwar; ٩٣ : ١٩٧ H . ٢٢

Refer to Tanbih ul-Khawattir; ٢ : ١٥١ , Bihar ul-Anwar; ٢١ : ١١١ H . ٢ , ٧١ : ١٨٨ H . ٥١ , and .٧
. ٩٦ : ٢٣٣ H . ٣٠

. Refer to Bihar ul-Anwar; ٧٤ : ١٩٧ H . ٣١ , al-Wassail; ١١ : ٥٠٦ H . ١٨ .٨

. Refer to Bihar ul-Anwar; ٧٥ : ٣٩١ H . ١١ , al-Wassail; ١١ : ٥٠٧ H . ١٩ .٩

. Refer to Bihar ul-Anwar; ٧٥ : ٣٩١ H . ١١ , al-Wassail; ١١ : ٤٤١ H . ١١ .١٠

, Refer to Alam ud-Din; ١٢٥ (in another series of relaters) , Mishkat ul-Anwar; ٥٨ .١١

. Bihar ul-Anwar; ٦٨ : ١٦٨ H . ٢٦

. Refer to Mishkat ul-Anwar; ٢٣٩ , Bihar ul-Anwar; ٦٨ : ١٦٨ H . ٢٧ . ١٢

The Dajjal : A great personal opponent of Imam Mahdi , peace be upon him , . ١٣
. expected to appear before the end of the world

. Refer to Bihar ul-Anwar; ٧٥ : ٣٩١ H . ١١ , al-Wassail; ١١ : ٤٤١ H . ٩ . ١٤

Refer to As-Saduq's al-Amali; ٤٨٤ H . ٨ , Rawdhat ul-Wa'idheen; ٤١٧ , Bihar ul- . ١٥
. Anwar; ٦٩ : ٢٣٧ H . ٣ , al-Wassail; ١١ : ٤٤٢ H . ١٢

. Refer to Bihar ul-Anwar; ٧٤ : ١٩٧ H . ٣١ , al-Wassail; ١١ : ٥٠٧ H . ٢٠ . ١٦

. Nasibi is the person who provokes hostility against the Prophet's household . ١٧

Refer to Me'aani al-Akhbar; ٣٦٥ H . ١ , Bihar ul-Anwar; ٢٧ : ٢٣٣ H . ٤٣ . In Thawab ul- . ١٨
A'maal; ٢٠٧ , Ilal ash-Sharaayi; ٦٠١ H . ٦٠ (with other series of relaters) , a part of
this narration is recorded , Mishkat ul-Anwar; ٦٢ ٨٩ , Bihar ul-Anwar; ٦٨ : ١٨٨ H . ٤٣ . In
another way of relation , the same narration is recorded in al-Kafi; ٢ : ٢٣٣ and at-
. Tamhees; ٦٦ H . ١٥٦

Refer to A'lam ud-Din; ١٤٢ , Falah us-Sa'il; ٢٦٨ , Mishkat ul-Anwar; ٧٩ , Rawdhat . ١٩
ul-Wa'idheen; ٢٩٤ , al-Wassail; ٤ : ٨٤٣ H . ١٤ . In another way of relation , the same
. narration is recorded in al-Khissal; ٢ : ٤٤٤ H

. Refer to al-Amali; At-Tusi ۱۳۵ , al-Mufid's al-Irshad; ۱۴۰ , Mishkat ul-Anwar; ۵۸ .۲۰

Refer to al-Kafi; ۲ : ۲۳۳ H . ۹ , al-Khissal; ۱ : ۱۹۵ H . ۶۳ , Da'aayim ul-Islam; ۱ : ۵۸ , .۲۱
Tuhaf ul-Uqoul; ۵۱۵ , Aalam ud-Din; ۱۲۹ , Mishkat ul-Anwar; ۵۸ ۶۳ , Ikhtiyaru Ma'rifat
. Ar-Rijal; ۳۰۶ H . ۵۵۲ , Bihar ul-Anwar; ۶۸ : ۱۸۷ H . ۴۲

Allama al-Majlisi commented : This means that there is no (family) relation . ۲۲
between God and the Shia due to which He may forgive them while He does not
forgive the others who have committed the same sins . It also may mean that there is
no (family) relation between God and Ali due to which God may forgive Ali's
followers while He does not forgive the followers of the Prophet , for example , who
have committed the same sins . As a result , the only relation between God and His
servants is the obedience to Him and fear of Him . From that cause , the Imams ,
. peace be upon him , are the dearest people to God

Refer to al-Kafi; ۲ : ۶۰ H . ۳ , As-Saduq's al-Amali; ۴۹۹ H . ۳ , (in another series of .۲۳
relation) , al-Amali; At-Tusi ۷۳۵/۱۵۳۵ , Mishkat ul-Anwar; ۵۹ , Tanbih ul-Khawattir; ۲ :
. ۱۸۵۵ , Bihar ul-Anwar; ۷۰ : ۹۷ H . ۴

. Refer to al-Kafi; ۲ : ۷۴ H . ۳ , al-Khissal; ۲ : ۳۹۷ H . ۲۴

Tuhaf ul-Uqoul; ٣٠٠ , Aalam ud-Din; ١١٢ , at-Tamhees; ٤٩ H . ١٦٦٨ , Mishkat ul- , ١٠٤
.Anwar; ٤١ , Bihar ul-Anwar; ٤٨ : ١٩٠ H . ٤٦

. This means that they are so quiet and so self-possessed .٢٥

Refer to Da'aayim ul-Islam; ١ : ٤٤ , Tanbih ul-Khawattir; ٢ : ٢٠٣ , al-Ghaybah; an- .٢٦
Numani ٢٠٣ H . ٤ , Tuhaf ul-Uqoul; ٣٧٨ , Aalam ud-Din; ١١٣ , at-Tamhees; ٧٠ H . ١٦٦٩ ,
Bihar ul-Anwar; ٤٨ : ١٦٨ H . ٢٨

. Refer to Bihar ul-Anwar; ٤٧ : ١٥٨ H . ٢ .٢٧

. Abu al-Abbas was the first Abbasid caliph .٢٨

. Abu Ja'far ad-Dawaniqi was the second Abbasid caliph .٢٩

٣٠-٤٠

. Refer to Bihar ul-Anwar; ٤٧ : ١٦٦ and ٤٨ : ٤٤ H . ١١٧ .٣٠

. Refer to Bihar ul-Anwar; ٣ : ١٤ H . ٣٨ .٣١

. Refer to Bihar ul-Anwar; ٢ : ٢١٨ H . ١٣ .٣٢

Regarding this meaning , refer to al-Mahaasin; ١٤١ H . ٣٣-٤ , al-Mufid's al-Majalis; .٣٣
. ٣٢٧ H . ١١ , at-Tousi's al-Amali; ١ : ٩٢ ٢٧٥ , Bihar ul-Anwar; ٧ : ٢٣٧ ٩

. Refer to al-Kafi; ٤ : ٤٨٠ H . ١٢ , al-Wassail; ٣ : ٣٤٥ H . ٢ .٣٤

. Refer to Bihar ul-Anwar; ٤٨ : ١٦٩ H . ٢٩ .٣٥

. Refer to al-Irshad; ١ : ٢٧٧ , Mishkat ul-Anwar; ٥٨ , Bihar ul-Anwar; ٤٨ : ١٥١ H . ٥ .٣٦

Refer to Kenz ul-Fawa'id; ١ : ٨٧ , at-Tamhees; ٧٠ H . ١٦٩ , Tanbih ul-Khawattir; ٢ : .٣٧
٢٠٣ , Da'aayim ul-Islam; ١

. Bihar ul-Anwar; 69 : 401 H . 99 , 64 :

Refer to al-Kafi; 2 : 179 H . 1 , Kitab Sulaim bin Qays; 238 , As-Saduq's al-Amali; 457 . 38
H . 2 , at-Tamhees; 70 H . 170 , Mekarim ul-Akhlaq; 475 , Rawdhat ul-Wa'idheen; 437 ,
Nahj ul-Balagha; 10 : 132 (sermon No . 192) , Bihar ul-Anwar; 67 : 315 H . 50 and 67 : 341 H .
. 51

Refer to A'lam ud-Din; 131 303 , Keshf ul-Ghumma; 2 : 208 , Tuhaf ul-Uqoul; 324 , . 39
. Tanbih ul-Khawattir; 2 : 76 , Bihar ul-Anwar; 67 : 303 H . 34

. Refer to Mishkat ul-Anwar; 44 , Bihar ul-Anwar; 70 : 283 H . 4 . 40

Refer to al-Mahaasin; 1 : 18 H . 51 , al-Ayyashi's Tafsir; 1 : 48 H . 56 , Mustatrafat us- . 41
. Saraa'ir; 599 , Bihar ul-Anwar; 74 : 159 H . 14

. Refer to Mishkat ul-Anwar; 146 , Bihar ul-Anwar; 74 : 162 H . 25 . 42

. Refer to Bihar ul-Anwar; 68 : 169 H . 30 . 43

Jibt stands for the idols as well as anything that is worshipped or obeyed in . 44
violation of God's commandments . Taghut is every oppressor and , as a modern
. term , dictator

The belief of rajaa' reviviscence- is to believe that God will give new life to some . 45
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 ❖; ٢ : ٥٥٧ H . ١ , Bihar ul-Anwar; ٧٦ : ٢٩٩ H . ٢٤ . ٤٦

Refer to Ilal ush-Sharaayi ❖; ٢ : ٥٢٣ H . ٢ , Bihar ul-Anwar; ٦٧ : ٢٥٨ H . ٦٢ . (Al-Kulayni , . ٤٧
(. in al-Kafi; ٢ : ٢٣٥ H . ١٩ , relates the same narrative to another series of relaters

Refer to Rawdhat ul-Wa❖idheen; ٢٩٢ , Bihar ul-Anwar; ٦٧ : ٣٠٣ H . ٣٤ (with slight . ٤٨
. (difference in words

. Refer to Bihar ul-Anwar; ٦٧ : ٢٠٠ H . ١ . ٤٩

Refer to al-Mahaasin; ٢٥١ , H . ٢٦٦ (with another series of narrators : - Mohammed . ٥٠
bin Ismaeel bin Bazigh : Abu Ismaeel as-Sarraj : Khadhir bin Amr) , Bihar ul-Anwar; ٦٧ :
. ٣٠٣ H . ٣٤

. Refer to Bihar ul-Anwar; ٦٧ : ٣٠٤ H . ٣٥ . ٥١

Refer to as-Saduq❖s al-Amali; ١٩٧ H . ٢ , (He relates it to Ibn al-Waleed : al-Attar : . ٥٢
Mohammed bin Sulaiman ad-Dailami : His father .) Me❖aani al-Akhbar; ٢٢٨ H . ١ , (The
following addition to this narrative is recorded in the previous reference book : ❖Its
short days help the believer observe fasting during them . ❖) Rawdhat ul-
. Wa❖idheen; ٣١٧ , Bihar ul-Anwar; ٦٧ : ٣٠٤ H . ٣٦

This is an indication to God❖s saying : ❖Whoever ignores My guidance will live a . ٥٣

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 . " (۲۰ : ۱۲۴-۶

. Refer to Bihar ul-Anwar; ۶۷ : ۲۰۰ (within) H . ۱ . ۵۴

Refer to al-Mahaasin; ۱۵۸ (within) H . ۹۶ (In this reference book , the word ❖rash❖ .۵۵ . replaces the word ❖unblessed❖ .) Bihar ul-Anwar; ۶۷ : ۳۰۴ (within) H . ۳۶

The same narration is recorded in al-Khissal; ۱۰۴ H . ۶۳ with the following series of .۵۶ 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 : ۳۰۴ H . ۳۶

. ❖In other copies of this book , the word ❖tolerance❖ replaces ❖temperance❖ .۵۷

This statement means that the believer controls his sight totally that he looks at a .۵۸ . thing after he knows it is legal for him to look at it

This means that his religion is too firm to be shaken by suspicions , doubts , or acts .۵۹ of disobedience to God

Refer to al-Khissal; ٢ : ٥٧١ H . ٢ (He relates the narration to his father from . ٦٠
Mohammed bin Yahya al-Attar and Ahmed bin Idris from Mohammed bin Ahmed bin
Yahya bin Arran al-Ashari from al-Hasan bin Ali from (a man from) Abu Sulaiman al-
. Halawani), al-Kafi; ٢ : ٢٣١ H . ٤ , Bihar ul-Anwar; ٦٧ : ٢٩٤ H . ٤

٨٣-٦١

In Jami ul-Akhbar (٣٣٩ H . ٩٤٩/٢ p . ٨٠) , a part of this narration is related by . ٦١
. Mohammed bin Mohammed as-Sabzawari

. Refer to Bihar ul-Anwar; ٦٧ : ٣٠٥ (within) H . ٣٦ . ٦٢

. Refer to Bihar ul-Anwar; ٦٧ : ٣٠٥ (within) H . ٣٦ . ٦٣

. Refer to Bihar ul-Anwar; ٦٧ : ٦٣ H . ٦ . ٦٤

Refer to as-Saduq's al-Amali; ٩٢ H . ٦ s . ١٠ (He relates the narration to . ٦٥
Mohammed bin 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 ٤٤٨ H . ١٤ s . ٥٨ , 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; ٢٧ H . ٩٦ , Men La Yahdhuruh ul-Faqih; ٤ : ٢٨٤ H . ٨٤٧ , Bihar ul-Anwar; ٧١ : ٤١٤ H .
. ٣٣ and ٧٥ : ٣٢٠ H . ٤٥

Refer to al-Khissal; ١ : ٨٢ H . ٨ (In . ٦٦

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 () , Aalam ud-Din; ۱۱۱ , Mishkat ul-Anwar; ۳۱۰ , Rawdhat ul-Wa'idheen; ۴۲۴ , Bihar ul-Anwar; ۶۷ : ۳۶۴ H . ۶۸ , ۷۳ : ۱۶۶۱ H . ۹ , ۷۳ : ۲۵۱ H . ۱۰ , ۷۳ : ۲۰۳ H . ۱۲ and ۷۵ : ۳۰۱ H . ۱

. Refer to Bihar ul-Anwar; ۷۵ : ۲۱۶ H . ۱۸ . ۶۷

Refer to Uyounu Akhbar ir-Ridha; ۱ : ۲۵۶ H . ۹ , al-Khissal; ۱ : ۸۲ H . ۷ , As-Saduqs . ۶۸ al-Amali; ۲۷۰ H . ۸ , Me'aani al-Akhbar; ۱۸۴ H . ۱ (In this reference book , the narration is related to Ali bin Ahmed bin Musa from Mohammed bin Abu Abdillah al-Kufi from Sahl bin Ziyad al-Adami from Mubarak (the servant of Imam ur-Ridha- :) , Keshf ul-Ghumma; ۲ : ۲۹۲ , Mishkat ul-Anwar; ۸۵ , Rawdhat ul-Wa'idheen; ۴۲۲ , Bihar ul-Anwar; ۲۴ : ۳۹ H . ۱۶ , ۶۷ : ۲۸۰ H . ۵ , ۷۵ : ۶۸ H . ۲ and ۷۵ : ۴۱۷ H . ۷۱

Al-Kulayni , in al-Kafi; ۲ : ۲۴۱-۲ H . ۳۹) relates the same narration to Ali bin . ۶۹ Mohammed bin Bendar from Ibrahim bin Ishaq from Sahl bin al-Harith from ad- (Delhath (the servant of Imam ur-Ridha

, There are two angels , with each human being .۷۰

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

. Refer to al-Kafi; ٢ : ٤٢٩ H . ٣ . ٧١

. These statements are quoted from the Holy Quran . ٧٢

. Ridhwan is the name of the doorkeeper of Paradise . ٧٣

Refer to Bihar ul-Anwar; ٧ : ٢١٩ H . ١٣٢ , (As a comment on this narration , Allama al-Majlisi says : This narration is clearly distorted and weak; therefore , I omitted some of its statements .) , ٤٨ : ١٧٠ H . ٣١ (As a comment on this narration , Allama al-Majlisi says : This narration is extremely weak . I could not find it in any other reference book (. in order that I would correct it . Besides , distortion and omission occurred to it

Refer to As-Saduq's al-Amali; ١٩ H . ٤ , al-Khissal; ١ : ٣١٧ H . ٩٩ , Ma'dan ul-Jawhar; ٥٠ , Tuhaf ul-Uqoul; ٤٤٥ , Rawdhat ul-Wa'idheen; ٢٩٥ , A'lam ud-Din; ١٢٩ , Fiqh ur-Ridha; ٣٥٤ , Bihar ul-Anwar; ٦٩ : ٣٠٥ (the end of) H . ٢٦ and ٧١ : ٢٥٩ H . ٢

Refer to Ilal ash-Sharaayi; ١٤٠ H . ١ , As-Saduq's al-Amali; ١١ H . ٧ , Me'aani al-Akhbar; ٣٩٩ H

Uyounu Akhbar ir-Ridha; ۲۹۱ H . ۴۱ , Rawdhat ul-Wa'idheen; ۴۱۷ , Mishkat ul- , ۵۸ .
Anwar; ۱۲۳ , Bihar ul-Anwar; ۶۹ : ۲۳۶ H . ۱

Refer to al-Ayyashi's Tafsir; ۲ : ۲۱۳ , As-Saduq's al-Amali; ۱۸۳ H . ۷ , al-Khissal; .۷۷
۴۸۳ 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; ۶۷ H . ۱۶۱ , Tuhaf ul-Uqoul; ۲۱۱ , Mishkat ul-Anwar; ۳۸ , Bihar ul-Anwar; ۸ : ۱۱۷
H . ۲ , ۶۷ : ۲۸۹ H . ۱۱ , ۷۰ : ۲۸۲ (within) H . ۲ and ۱۰۳ : ۲۲۳ H . ۳

Refer to As-Saduq's al-Amali; ۱۸۴ H . ۸ , Me'aani al-Akhbar; ۱۹۱ H . ۳ , al-Khissal; .۷۸
۴۳۱۲ H . ۱۲ , Mekarim ul-Akhlaq; ۲۳۳ , Fiqh ur-Ridha; ۳۵۳ , Bihar ul-Anwar; ۶۹ : ۳۶۸ H . ۵

The edge of neutralization stands for the fact that no description can express the .۷۹
actual attributes of God . The edge of anthropomorphism stands for the fact that God
. cannot be anthropomorphized

Refer to As-Saduq's al-Amali; ۲۷۸ H . ۲۴ , at-Tawhid; ۸۱ H . ۳۷ , Kamal ud-Din; ۲۷۹ H . ۸۰
. ۱ , Keshf ul-Ghumma; ۲ : ۵۲۵ , Kifayat ul-Athar; ۲۸۶ , Rawdhat ul-Wa'idheen; ۳۱ ,
. A'lam ud-Din; ۴۳۶

Refer to Bihar ul-Anwar; ۸ : ۱۹۶ H . ۱۸۶۶ , ۱۸ . ۸۱

. H . ۲۲ and ۶۹ : ۹ H . ۱۱ ۳۱۱ :

. Refer to Bihar ul-Anwar; ۸۱ : ۳۱۲ H . ۲۳ ۸۲

. Refer to Bihar ul-Anwar; ۸ : ۱۹۷ H . ۱۸۷ , ۵۳ : ۱۲۱ (the end of) H . ۱۶۱ , ۶۹ : ۹ ۸۳

INDEXES OF THE BOOK

INDEX OF THE QURANIC TEXTS . ۱

VERSE NUMBER PAGE

And those who exercise patience ♦ ۲ : ۱۷۷ ۳۲۵

Did the people of the towns ♦ ۷ : ۹۷ ۳۲۹

He knows the unseen ♦ ۷۲ : ۲۸ ۳۲۵

Speak righteous words to people ♦ ۲ : ۸۳ ۳۰۷

Take the surplus , preach the truth ♦ ۷ : ۱۹۹ ۳۲۵

They are humble towards the believers ♦ ۵ : ۵۴ ۲۸۷ , ۲۹۴

Walk gently on the earth ♦ ۲۵ : ۶۳ ۳۳۰

When addressed by the ignorant ones , their ♦ ۲۵ : ۷۲ ۳۳۰

INDEX OF THE NARRATIONS . ۲

A believer ♦s power lies in his heart; therefore , he ♦ Imam as-Sadiq ۳۱۳

A servant will not be a faithful believer before he ♦ Imam ar-Ridha ۳۲۵

Allah has not insured the believers against the ♦ Imam as-Sadiq ۳۱۷

Allah will cause everything , including vermin ♦ Imam as-Sadiq ۳۲۱

Allah , Blessed and Exalted is He , has created all the ♦ Imam as-Sadiq ۳۱۶

Allah , Blessed and Exalted is He , has given the ❖ Imam as-Sadiq ۳۳۹

Anyone who enjoys stinginess , envy , and ❖ Imam as-Sadiq ۳۲۳

As for anyone who builds relations with somebody ❖ Imam ar-Ridha ۳۷۴

By Allah I swear , the Shia of Ali are only those who ❖ Imam as-Sadiq ۲۷۵

Cling to God-fearing , truthfulness , fulfillment of ❖ Imam as-Sadiq ۳۰۸

Do you hope they were less ❖ Imam as-Sadiq ۳۸۸

Do you know why the believers are called so ❖ The Prophet ۳۱۵

Everything is submissive to the believer ❖ Imam as-Sadiq ۳۲۱

For anyone who declares the oneness of Allah ❖ Imam ar-Ridha ۳۴۵

He who antagonizes our Shia is antagonizing us and ❖ Imam ar-Ridha ۳۶۸

He who believes in Allah and the Final Day should ❖ The Prophet ۲۷۳

He who believes in

seven things is (regarded as) ❖ Imam as-Sadiq ۳۱۱

He who claims being one of our Shia while he is ❖ Imam as-Sadiq ۲۶۸

He who denies four matters does not belong to our ❖ Imam as-Sadiq ۳۴۴

He who denies the Prophet ❖s Midnight Ascension is ❖ Imam ar-Ridha ۳۴۴

He who enjoys three characters has the qualities ❖ Imam as-Sadiq ۳۱۷

He who follows the enemies of Allah will certainly ❖ Imam ar-Ridha ۲۷۴

He who gratifies one of our enemies is killing one of ❖ Imam as-Sadiq ۲۷۹

He who is displeased by his evil deeds and pleased ❖ The Prophet ۲۷۹

He who loves a disbeliever will hate Allah and ❖ Imam as-Sadiq ۲۷۷

He who says ❖La ilaha illa (A)llah❖ ❖there is no god❖ The Prophet ۲۷۰

He who sits to the suspicious people is suspicious ❖ Imam as-Sadiq ۲۷۸

How about the rich men❖s visiting❖ Imam as-Sadiq ۲۷۶

I do not like for the noble men to carry cheap things ❖ Imam al-Kadhim ۲۹۱

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 ۳۲۸

O Abu al-Miqdam , the Shia of Ali (a)❖ Imam al-Baqir ۲۸۰ , ۲۸۶

O Ali bin Abdil-Aziz , do not be deceived by their ❖ Imam as-Sadiq ۳۰۶

O Homam , fear Allah and perform good acts ❖ Amir ul-Mu'minin ۲۹۵

O Jabir , do you think that it is sufficient for those ❖ Imam al-Baqir ۲۸۳

O Jabir , the Shia of Ali are only those whose voices  Imam al-Baqir ۳۱۲

O

servants of Allah , I command you to cling to ❖ Imam as-Sadiq ۳۰۷

O sons of Hashim and sons of Abdul-Muttalib , I am ❖ The Prophet ۲۷۲

On the Day of Resurrection , all the creatures will be ❖ Imam as-Sadiq ۲۹۱

On the Day of Resurrection , every believer will be given ❖ Imam as-Sadiq ۳۲۲

Only the believers enjoy three characters altogether ❖ Imam as-Sadiq ۳۱۳

Our (true) Shia are those who submit to our orders ❖ Imam ar-Ridha ۲۶۷

Our Shia are characterized by their ❖ Imam as-Sejjad ۳۱۰

Our Shia are only those whose voices do ❖ Imam as-Sadiq ۲۹۳

Our Shia are the people of piety and diligence ❖ Imam as-Sadiq ۲۶۶

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 ۲۷۶

Some of you offer more prayers than others do ❖ One of the Imams ۲۸۹

Some people claim being our followers and ❖ Imam as-Sadiq ۳۰۷

The believer enjoys strength with religiousness ❖ Imam as-Sadiq ۳۱۹

The believer is firmer than blocks of iron . Iron is ❖ Imam as-Sadiq ۳۱۵

The believer is not unblessed ❖ Imam as-Sadiq ۳۱۷

The believer is self-righteous . He is more sincere ❖ Imam as-Sadiq ۳۲۴

The best servants are those who become ❖ The Prophet ۳۳۵

The friend of Allah ❖s enemy is Allah ❖s enemy ❖ Imam as-Sadiq ۲۷۷

The inhabitants of the heavens can see only the ❖ Imam as-Sadiq ۳۲۲

The Nasibi is not he who declares antagonism ❖ Imam as-Sadiq ۲۷۸

The religion of those who deny taqiyah is null and ❖ Imam as-Sadiq ۲۶۷

The religious people enjoy definite characters due ❖ Amir ul-Mu'minin ۳۳۷

The Shia are pale-faced because of staying up at ❖ Imam

The Shia of Ali (a) are surely those who meet the ❖ Imam al-Baqir ٢٨٥

The Shia of Ali are atrophied-stomached , dry ❖ Imam as-Sadiq ٢٧٩

The Shia of Ja ❖far are only those who abstain from ❖ Imam as-Sadiq ٢٨٢

The true believer is feared by everything , for he is ❖ Imam as-Sadiq ٣٢١

The true believer is he whose rage does not take ❖ Imam as-Sadiq ٣٠٦

This is because of the existence of the glory of the ❖ Imam as-Sadiq ٣١٢

This is because of the sweetness ❖ Imam as-Sadiq ٢٨٩

To see the enemy plunge in the acts of disobedience ❖ Imam as-Sadiq ٣٥٥

To sit with the evils causes mistrust in the good . To ❖ Amir ul-Mu'minin ٢٧٣

Visit the ailed people , participate in ❖ Imam as-Sadiq ٣٠٧

We are truthful household . Your main concern is ❖ Imam as-Sadiq ٢٩٠

Welcome , O Abu al-Qasim , you are surely our disciple ❖ Imam al-Hadi ٣٤٠

When a servant intends to do a good deed , his breath ❖ Imam al-Kadhim ٣٢٦

Winter is the believer ❖s spring . Its long nights help ❖ Imam as-Sadiq ٣١٦

With regard to his religion , the believer is firmer ❖ Imam as-Sadiq ٣١٣

You will not be considered as believers before you ❖ Imam as-Sadiq ٣١٨

You , O Abdullah , should love , hate , support , and ❖ The Prophet ٣٣٦

INDEX OF THE NAMES OF THE SINLESS . ٢

. The Prophet : ٢٧٢ , ٢٧٣ , ٢٧٤ , ٢٨٥ , ٣١٠ , ٣١٥ , ٣٢٦ , ٣٣٦ , ٣٣٧ , ٣٣٩ , ٣٤٠ , ٣٤٥

,Amir ul-Mu'minin : ۲۷۴ , ۲۸۲ , ۲۹۲ , ۲۹۴ , ۲۹۶ , ۳۰۶ , ۳۲۸ , ۳۲۹ , ۳۳۸

Al-Hasan bin Ali : ۳۴۱

Al-Hussein bin Ali : ۳۴۱

Ali bin al-Hussein as-Sejjad : ۳۰۹ , ۳۳۵ , ۳۴۱

. Abu Ja ۞far Mohammed bin Ali al-Baqir : ۲۹۲ , ۳۰۲ , ۳۰۵ , ۳۰۹ , ۳۶۸

Abu Abdullah Ja ۞far bin Mohammed as-Sadiq : ۲۶۶ , ۲۶۷ , ۲۶۸ , ۲۷۰ , ۲۷۱ , ۲۷۵ , ۲۷۷ , ۲۷۸ ,
 ۲۷۹ , ۲۸۲ , ۲۸۸ , ۲۸۹ , ۲۹۰ , ۲۹۲ , ۲۹۳ , ۲۹۴ , ۳۰۶ , ۳۰۷ , ۳۰۸ , ۳۰۹ , ۳۱۱ , ۳۱۳ , ۳۱۵ , ۳۱۶ , ۳۱۷ , ۳۱۸ , ۳۲۰ ,
 . ۳۲۱ , ۳۲۲ , ۳۲۳ , ۳۲۴ , ۳۳۵ , ۳۳۷ , ۳۳۹ , ۳۴۱ , ۳۴۳

. Abu al-Hasan Musa bin Ja ۞far al-Kadhim : ۳۱۵ , ۳۵۸ , ۳۶۹ , ۳۷۵ , ۳۷۶

. Abu al-Hasan Ali bin Musa ar-Ridha : ۲۶۷ , ۲۶۸ , ۲۷۴ , ۲۷۶ , ۳۲۴ , ۳۴۴ , ۳۴۵

. Abu Ja ۞far Mohammed bin Ali al-Jawad : ۳۴۲

. Ali bin Mohammed al-Hadi : ۳۴۰

. Al-Hassan bin Ali al-Askari : ۳۳۵

INDEX OF PROPER NAMES . ۴

Aassim bin Hamid : ۲۷۴

Abdirrahman bin Kuthair al-Hashimi : ۲۹۴

Abdul-Azheem al-Hasani : ۳۴۰

Abdullah : ۳۳۶

Abdullah bin Aamir : ۲۶۷

Abdullah bin al-Qasim : ۳۳۷

Abdullah bin Amr bin al-Ash ۞ath : ۲۸۰

Abdullah bin Hemmad al-Ansari : ٢٨٠

Abdullah bin Ja'far : ٢٤٨

Abdullah bin Ja'far al-Himyari : ٢٧١ , ٢٧٩ , ٢٩٢ , ٣١١

Abdullah bin Jibilla al-Kinani : ٢٩١

Abdullah bin Meskan : ٣٣٩

Abdullah bin Sinan : ٢٨٠ , ٣٠٧

Abdullah bin Ziyad : ٣٠٨

Abu al-Abbas as-Saffah : ٢٨٩

Abu al-Abbas ad-Dainouri : ٣٢٧

Abu al-Alaa : ٣٢٠

Abu al-Miqdam : ٢٧٩ , ٢٨٤

: Abu Bassir

Abu Ja'far ad-Dawaniqi : ٢٨٨

Abu Mohammed al-Ansari : ٢٨٧

Abu Ubaida al-Hetthaa : ٢٧١

Ahmed bin Abi Abdullah al-Barqi : ٣١١

Ahmed bin al-Hasan al-Qattan : ٣٤٣

Ahmed bin al-Hasan bin Ali bin Faddhal : ٣٢٢

Ahmed bin Idris : ٢٧٧ , ٢٨٦ , ٢٨٩ , ٣٢٤ , ٣٣٧

Ahmed bin Mohammed : ٢٨٧ , ٢٩٠ , ٣٠٣ , ٣٤٨

Ahmed bin Mohammed al-Barqi : ٢٨٠

Ahmed bin Mohammed al-Khezzaz : ٢٧٦

Ahmed bin Mohammed bin Easa : ٢٧١ , ٣٣٧ , ٣٣٩

Ahmed bin Mohammed bin Khalid : ٢٧٤ , ٣٣٤

Ahmed bin Mohammed bin Saeed al-Hamadani : ٣٤٤

Ahmed bin Mohammed bin Yahya al-Attar : ٢٧٢ , ٢٩٠ , ٣٣٩

Ahmed bin Yahya bin Zakariyya : ٣٤٣

Al-Abbas bin Marouf : ٢٨٥

Al-Ahnaf bin Qays : ٣٢٧

Al-Asbagh bin Nubata : ٢٩٢

Al-Barqi : ٢٨٢

Al-Fadhli bin Shathan : ٣٤٤

Al-Harith bin Ad-Delhath : ٣٢٤

Al-Harithi : ٣٢٣

Al-Hasan bin Ahmed : ٣٤٣

Al-Hasan bin Ahmed bin Idris : ٣٥١

Al-Hasan bin Ali al-Kufi : ٣٧١

Al-Hasan bin Ali bin Faddhal : ٣٤٤

Al-Hasan bin Mahboub : ٣٧١

Al-Hussein bin Khalid : ٣٤٧

Al-Hussein bin Mohammed bin Aamir : ٣٤٧

Al-Hussein bin Saif : ٣٧١

Al-Hussein bin Yazid an-Nawfali : ٣٤٤

Ali bin Abdil-Aziz : ٣٠٤

Ali bin Abdullah al-Warraq : ٣٤٠

Ali bin Ahmed bin Abdullah : ٣١١

Ali bin Ahmed bin Musa ad-Daqqaq : ٣٤٠

Ali bin al-Hasan bin Ali bin Faddhal : ٣٤٤

Ali bin al-Hussein as-Sa[◊]dabadi : ٣٧٤ , ٣٨٢ , ٣٨٣

Ali bin Hassan al-Wasiti : ٣٩٤

Ali bin Ibrahim : ٣٠٩

Ali bin Ibrahim bin Hashim : ٣٠٩

Ali bin Mabad : ٢٤٧

Ali bin Mohammed bin Qutaiba : ٣٤٤

Ali bin Mohammed bin Sayyar : ٣٣٥

Ali bin Riaab : ٢٧١

Ali bin Saaih : ٣٢٤

Ali bin

Salem : ٢٤٤

Al-Mualla bin Khunais : ٢٧٨

Al-Mufaddhal : ٢٨٢ , ٣١٤

Al-Mufaddhal bin Omar : ٢٤٨

Al-Mufaddhal bin Qays : ٢٨٨

Al-Mufaddhal bin Ziyad al-Abdi : ٢٩٠

Ammar bin Musa : ٣٢٢

Amr bin Abi al-Miqdam : ٢٨٠ , ٢٨٤

Amr bin Shemr : ٣١١

As-Salih bin Maitham : ٣١٧

As-Sindi bin Mohammed : ٢٨١

Bakr bin Abdullah bin Habib : ٣٤٣

Eban bin Othman : ٢٤٧

Hamran bin Aayun : ٣٠٩

Harun bin Muslim : ٢٩٢ , ٣١١

Hebbab al-Wasiti : ٣١٥

Homam : ٢٩٥

Hussein bin Amr : ٣١٥

Ibn Abi Nejran : ٢٤٨ , ٢٧٠

Ibn Abi Umair : ٢٨٩

Ibn Faddhal : ٢٧٤ , ٢٧٨

Ibrahim bin Hashim : ٣٠٩

Ismaeel bin Mehran : ٣٠٩ , ٣٣٤

Ja'far bin Mohammed bin Malik al-Fazari : ٣٧٧

Ja'far bin Mohammed bin Masrour : ٢٧٨

Jabir al-Ju'fi : ٢٨٣

Mas'ada bin Sadaqa : ٢٩٢ , ٣١١

Mohammed bin Abi Umair : ٢٦٧ , ٢٧٠

Mohammed bin Ahmed : ٢٩٧ , ٣٠٣ , ٣١٩ , ٣١٣ , ٣٤٧ , ٣٧٨ , ٣٤٩ , ٣٥٢

Mohammed bin Ahmed bin Ali : ٢٩٦ , ٣٠٣

Mohammed bin Ajlan : ٢٧٥

Mohammed bin al-Hanafiyya : ٣٢٧

Mohammed bin al-Hasan as-Saffar : ٢٧٤ , ٢٨٠ , ٢٨٥ , ٢٩٤ , ٣٠٨ , ٣٣٤

Mohammed bin al-Hasan bin al-Waleed : ٢٧٤ , ٣٠٨ , ٣١٨

Mohammed bin al-Hasan bin Shamoun : ٢٨١

Mohammed bin al-Hussein bin Zaid : ٢٧٧

Mohammed bin Ali al-Kufi : ٢٤٨ , ٢٧٨

Mohammed bin Ali Majilwayh : ٢٤٨ , ٢٧٨ , ٢٩٢

Mohammed bin al-Qasim Alistrabadi : ٣٣٥

Mohammed bin Easa : ٢٨٦

Mohammed bin Easa bin Ubaid : ٢٧٤

Mohammed bin Emara : ٣٤٣

Mohammed bin Hamran : ٢٧٠

Mohammed bin Harun as-Sufi : ٣٤٠

Mohammed bin Ibrahim bin Ishaq at-Taliqani : ٣٤٤

Mohammed bin Musa bin

al-Mutawakkil : ٢٤٤ , ٢٧١ , ٢٧٤ , ٢٧٥ , ٢٧٦ , ٢٨٢ , ٢٩٠ , ٢٩٢ , ٣٠٧

Mohammed bin Muslim : ٣٣٥

Mohammed bin Qays : ٢٧٣

Mohammed bin Salih : ٣٢٧

Mohammed bin Sinan : ٢٤٨ , ٣٧٧

Mohammed bin Sulaiman ad-Dailami : ٣١٤

Mohammed bin Yahya : ٢٧٤

Mohammed bin Yahya al-Attar : ٢٤٤ , ٢٩٠ , ٣٢٤

Muawiya bin Ammar : ٣١٧

Muhajir Abu al-Hasan : ٢٧١

Musa bin Imran An-Nakh*◊*i : ٢٤٤

Othman bin Easa : ٣٣٩

Sa*◊*d bin Abdullah : ٢٧٠ , ٢٧١ , ٢٧٢ , ٢٧٩ , ٢٩٣ , ٣٠٤ , ٣١٥ , ٣٢٢ , ٣٢٣ , ٣٢٤

Saeed bin Ghazwan : ٣١٧

Safwan al-Jammal : ٣٢١

Safwan bin Mehran : ٣٠٤

Sahl bin Ziyad : ٣٢٤

Saif bin Umaira : ٣٣٥

Sulaiman bin Amr : ٢٧١

Sulaiman bin Ja*◊*far an-Nakh*◊*i : ٣٣٥

Tamim bin Buhloul : ۳۴۳

Ubaidullah bin Musa al-Huyani : ۳۴۰

Ya  qoub bin Yazid : ۲۷۰

Yousuf bin Mohammed bin Ziyad : ۳۳۵

Zaid : ۳۱۸

Zaid bin Arqam : ۲۷۱

Zharif bin Nasih : ۲۸۵

Ziyad al-Qandi : ۳۲۳

(SHEIKH AS-SADUQ  S FADHAAIL USH-SHIA (THE MERITS OF THE SHIA

explanation

:       

In the Name of Allah , the Compassionate the Merciful

From Him , We Seek Help

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

All Blessings Be upon Mohammed and His Immaculate Household

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

... () ... ()

... : ...
...
... :
... □
... □
...
...
: ...

... ? ...
...
...

...
...
...

Ali's Rank is as Same as the Prophet's (1)

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 Rajaa from Hemmad bin Zaid from Abdirrahman as-Sarraj from Nafii that Ibn Omar said : When we asked him about Ali bin Abi Talib

: the Prophet (s) was angry and said ,

Why do some people mention that one whose rank in the sight of Allah is as same as mine ? [٣١٨] He who loves Ali loves me , and Allah will accept him who loves me , and . whomever Allah accepts will be rewarded with Paradise

Whoever loves Ali will not depart this world before he drinks from the Divine River of . Kawthar , eats from the Divine Tree of Tuba , and sees his place in Paradise

.....

.....

.....

.....

.....

Whoever loves Ali will have his prayers , fasting , and worship accepted and will have . his supplications responded

Whoever loves Ali , the angels will seek Allah's forgiveness for him and the eight portals of Paradise will all be opened before him so that he can choose the one which . takes him to Paradise with being maintained to the Judgment

Whoever loves Ali , Allah will give him his record (of deeds) in his right hand[٣١٩] 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 . [۳۲۰

.....
.....
.....

.....

.....
.....

.....
.....

.....
.....

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 . [۳۲۱

(. Whoever loves Ali , Allah will save him from the fire (of Hell

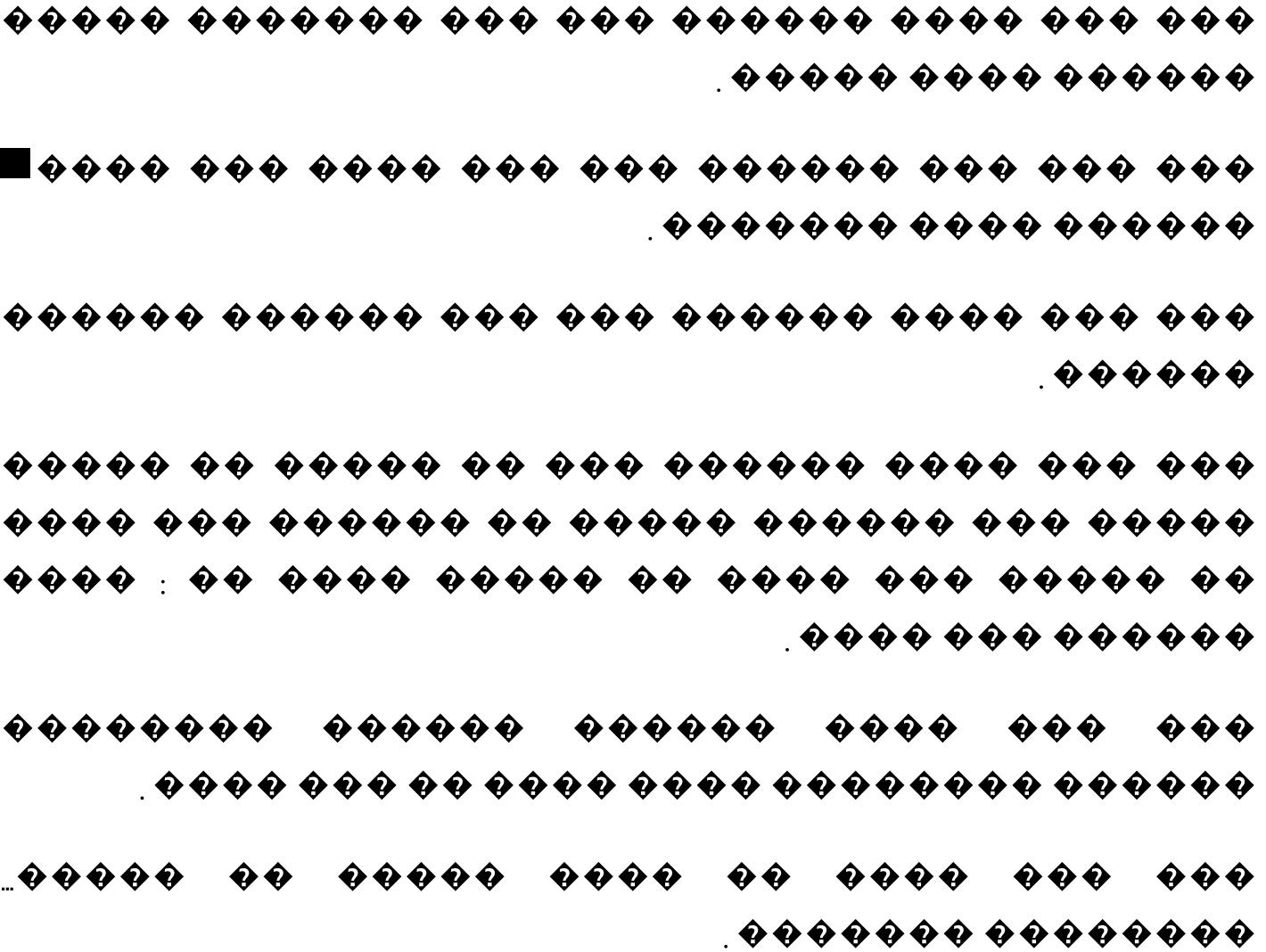
Whoever loves Ali , Allah will place wisdom in his heart firmly , will make

. 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

[. ۳۲۲

Whoever loves Ali , an angel from beneath the Divine Throne will call at him : O . servant of Allah , make a new start , for Allah has forgiven all of your sins



Whoever loves Ali will attend on the Day of Resurrection with a face 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

The Merit of the Love for the Family of Mohammed (ﷺ)

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

...
: ...
.

(۳)

...

...
: ...

...

The love for my household and me will help in seven situations whose horrors are enormous : at death , in the grave , in the Resurrection , in the Recorded Account , in [the Judgment , in the Balance , and on the Path . [۳۲۵

The Shia will be the Most Sure-Footed on the Path (۳)

Ja'far bin Ali bin al-Hasan bin Ali bin Abdullah bin al-Mugheera narrated to us from his grandfather from his grandfather from Ismaeel bin Muslim ash-Shuairi from : Ja'far bin Mohammed as-Sadiq (a) that the Prophet (s) said

The most sure-footed of you on the Path will be the most loving for my household .

[۳۲۶

(۵) (۴)

...
:
:

On the Day of Resurrection , a servant's feet will not move before he is asked about : four matters

He will be asked how he had spent the age of his youth , how he had finished his age , what earnings he had got and where from he had got them and how he had spent [them , and he will be also asked about his affection to us; the Prophet's family . [۳۲۹

The Shia Enjoy Ranks Higher than the Angels (v)

Abdullah bin Mohammed bin Abdul-Wahab narrated to us from Abu al-Hasan Mohammed bin Ahmed al-Qawariri from Abu al-Hussein Mohammed bin Ammar from Ismaeel bin Tawba from Ziyad bin Abdullah al-Bukaai from Sulaiman bin al-Amish that : Abu Saeed al-Khidri related

: We were sitting with the Prophet (s) when a man came and asked him

...
):
(
...
:
:
(
(

.....
.....

O Allah's Messenger , Allah says : Eblis , what prevented you from prostrating before what I have created with My own hands ? Was it because of your pride or are you one of those who are exalted ? (۳۸ : ۷۵) Who are those exalted ones whose ranks are higher than the angels

The Prophet (s) answered : Those are Ali , Fatima , al-Hasan , al-Hussein , and I . We were in the pavilion of the Divine Throne praising Allah . The angels were imitating us . That was two thousand years before the creation of Adam . When He created Adam , Allah , Powerful and Exalted is He , ordered the angels to prostrate themselves before him . Allah did not include us in this order . All of the angels therefore prostrated except Eblis who rejected to prostrate . Referring to the five individuals whose names are recorded on the pavilion of the Divine Throne , Allah said to Eblis , Was it because of your pride or are you one of those who are exalted

.....
.....
.....
.....

(A)

(.....)

.....
.....
.....
.....

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

He who follows someone should imitate his deeds . You are the Shia of Allah , you are the supporters of Allah , and you are the foremost forerunners , the last forerunners , the foremost to the love for us in this world , and the foremost to win Paradise on the . Last Day

I have guaranteed Paradise for you , for the guarantee that is granted by Allah , Powerful and Majestic is He , and the Prophet (s) . You are the highborn and your women are the highborn . Each believing female will be woman of Paradise , and each . believing male will be veracious

More than once , Amir ul-Mu'minin (a) said to Qanbar , [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

.....
.....
.....
.....
.....
.....
.....
.....

◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆

◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆

...
:
)
.

. Everything has its honor . The honor of the religion is the Shia

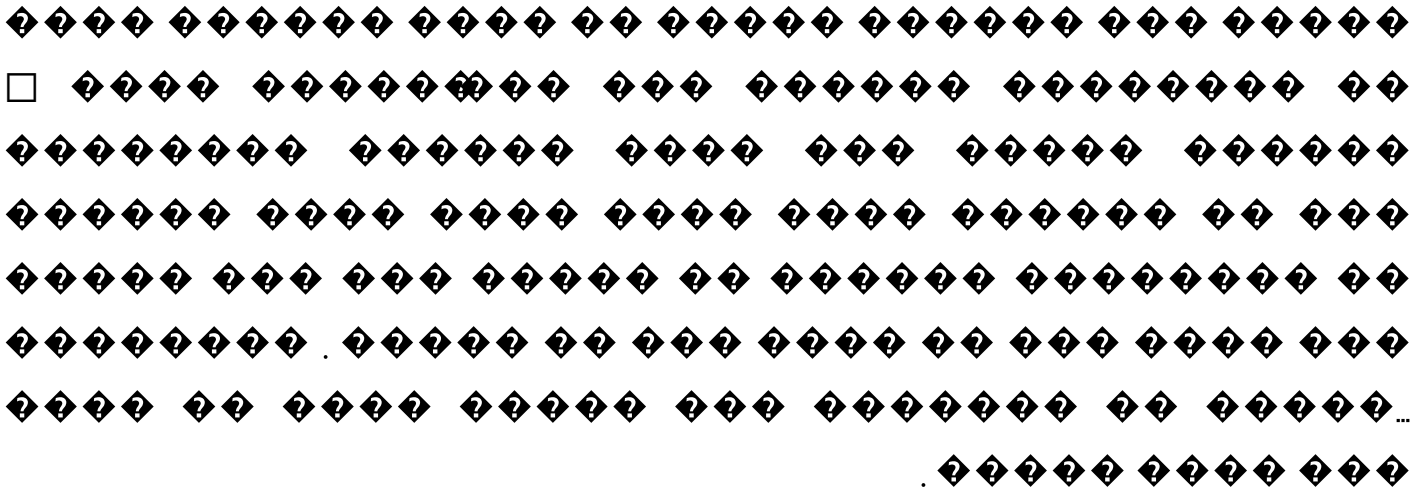
. Everything has a master . The master of the sessions is the sessions of the Shia

. Everything has a leader . The leader of this earth is the land on which the Shia live

. Everything has desire . The desire of this world is our Shia living in it

By Allah I swear , had it not been for your existence on this earth , your dissidents would not have enjoyed the pleasures of their fortunes . Nevertheless , they will not have anything in the world to come . Any Nasibi , no matter how diligently he worships and works , is included in this Verse : On that day , the faces of some people will be humbly cast down , troubled and tired as a result of their deeds in the past . They will suffer the heat of the blazing fire . (۲۶ : ۲-۳) The response of the prayer of your dissidents is yours

...
...
.



Anyone of you who asks one request from Allah will have one hundred requests settled . Anyone of you who asks one question will have one hundred questions answered . Anyone of you who supplicates to Allah once will have the reward of one hundred supplications . Anyone of you who acts one good deed will have it doubled many times . As for anyone of you who commits an evil act , Mohammed (s) will be his . advocate

By Allah I swear , the fasting ones among you will luxuriate in the gardens of Paradise and the 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



.....
..... :
.....
.....
.....

..... :
.....
□ □
..... □
..... (.....)
■
.....

Were it not for that you might fail , suffer your enemies gloating over you , and
. people might not accept it for you , the angels would greet you in groups

Amir ul-Mu'minin (a) said : On the Day of Resurrection , the people of our divine
leadership will leave their graves with 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 . [۳۳۲

: the Prophet (s) said

.....
.....

(11)

.....

□ :
..... :
:

.....
.....
.....
.....
..... :
.....
.....

..... :
.....

The love for Ali bin Abi Talib consumes the evil deeds in the same way as fire
[consumes wood . [۳۳۴

The Shia will be on Luminous Stages (۱۱)

The same previous series of relaters) from Mustafad bin Yahya from Zakariyya)
from Yahya bin Eban al-Qammat from Mohammed bin Ziyad that Aamir al-Juhani
related : The Prophet (s) entered the mosque while we , including Abu Bakr , Omar ,
Othman , and Ali , were sitting there . He sat next to Ali (a) and looked to the right and
left . He (s) then spoke : There will be some men standing to the right and left of the
. Divine Throne on luminous stages . Their faces will be glittering

Abu Bakr stood up and said : I sacrifice my father and mother for

? you , Allah's Messenger . Will I be one of them

. He (s) said : Sit down

: [diagram with question marks and a black square] ... [diagram with question marks] . [diagram with question marks]

[diagram with multiple lines of question marks]

(۱۲)

[diagram with multiple lines of question marks]

[diagram with multiple lines of question marks]

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 . [۳۳۵

The Shia are not Punished for their Loyalty to the Imams (۱۲)

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-Sejistani from Abu Ja◊far

: Imam al-Baqir that the Prophet (s) said : Allah said

...
.
.

(۱۳)

...
.
.

I will punish every Muslim group 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 . [۳۳۶

The Shia are the People of the Preference and Mercy of Allah (۱۳)

Mohammed bin al-Hasan bin Ahmed bin al-Waleed (r) narrated to us from al-Mufaddhal from Abu Hamza that Abu Abdullah (a) said : You are the people of Allah's greeting and salutation . You are the people of Allah's preference and mercy , Allah's success and guard , and the advocacy and the obedience to Allah . No judgment will be

□ : : : .

The Shia are Witnesses on People (١٤)

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 . [٣٤.

The Rank of Ali's Adorers in the Sight of Allah (١٧)

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 imam

... : .
... : .
... : .
... : .
... : .



Blessed are they who loved and

O Ali , I am the support of him whoever

. you support and the enemy of him whoever you antagonize

. O Ali , he who loves you loves me and whoever hates you hates me

. O Ali , your brothers are the dry-lipped ones . Reverence is identified in their faces

O Ali , your brothers will be happy in three situations : When they go out of their graves while you and I will be their witnesses , when they encounter the tomb interrogation , and when they encounter the Presentation and the Path when the other people will not find answers as they will be asked about their faith

O Ali , to fight you is to fight against me and to make peace with you is to make peace with me . To fight against me is to fight against Allah and to make peace with me is to make peace with Allah . He who makes peace with you is making peace with Allah

.....
.....

.....
.....

..... ,
.....
.....

... ..
.....

.....
.....

..... ,
.....

O Ali , bear the good tidings to your brothers; Allah has been satisfied

with them so long as He accepted you as their leader and they accepted you as their . master

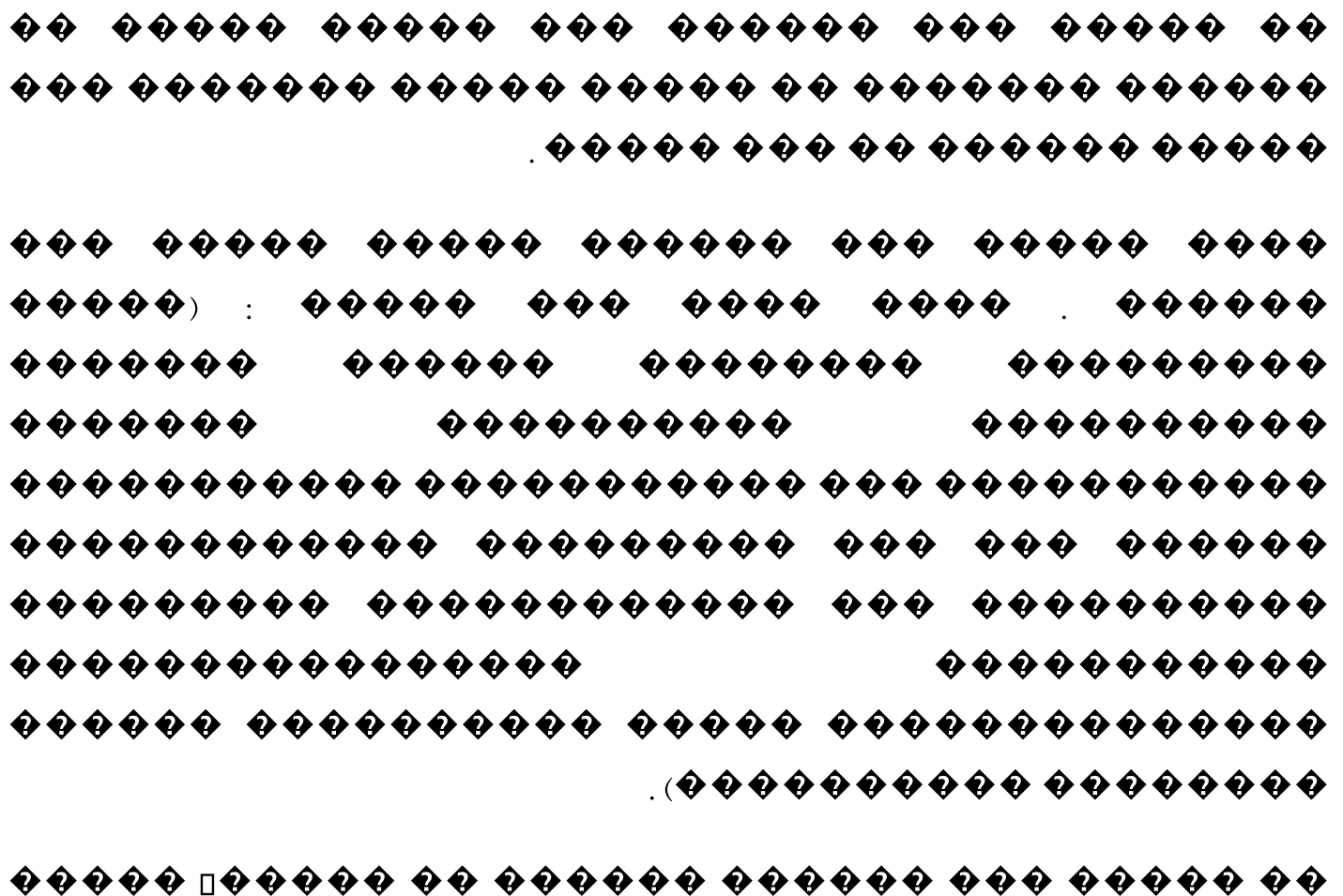
O Ali , you are the commander of the faithful believers and the leader of the white- . forheaded honorables

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[۳۴۲] 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[۳۴۳] and you will be . with me . Then the other creatures will do





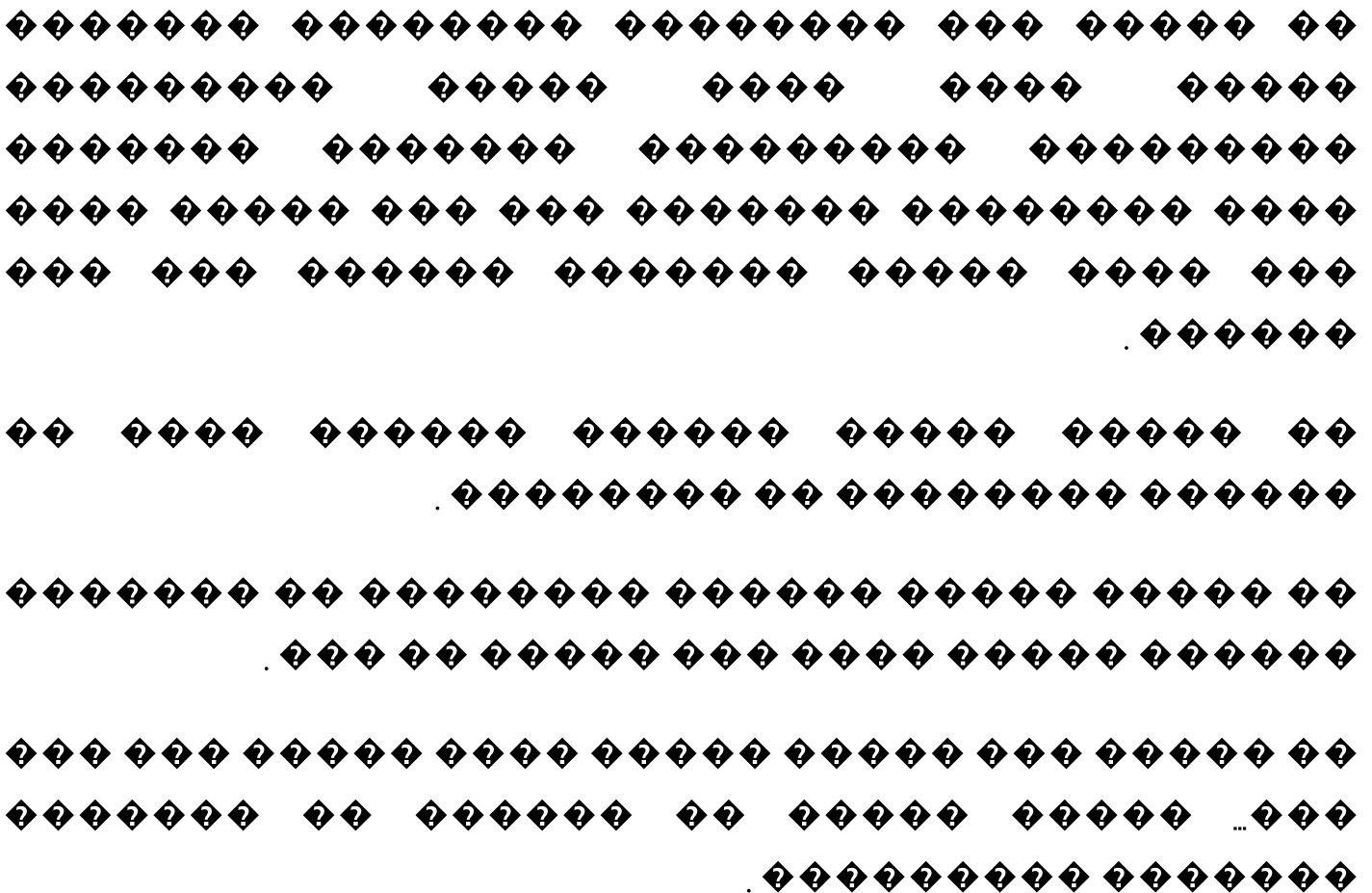
O Ali , your Shia and you will be the guardians of the Divine Pool . You will water
whomever you like and

prevent whomever you dislike . You are the saved on the Day of the Grand Horror .
. You will be under the shadow of the Divine Throne

People will panic , but you will not panic . People will be sad , but you will not be sad .
You are the only intendeds in Allah's saying : But those to whom We have already
promised blessings will be far away from Hell . They will not even hear the slightest
sound from it while enjoying the best that they can wish for in their everlasting life .
They will not be affected by the great terror . The angels will come to them with this
glad news : This is your day which was promised to you . (۲۱ : ۱۰۱-۳)

O Ali , your Shia and you will ask in the Situation (of the Judgment) and you will bask in
. (the gardens (of Paradise

۲

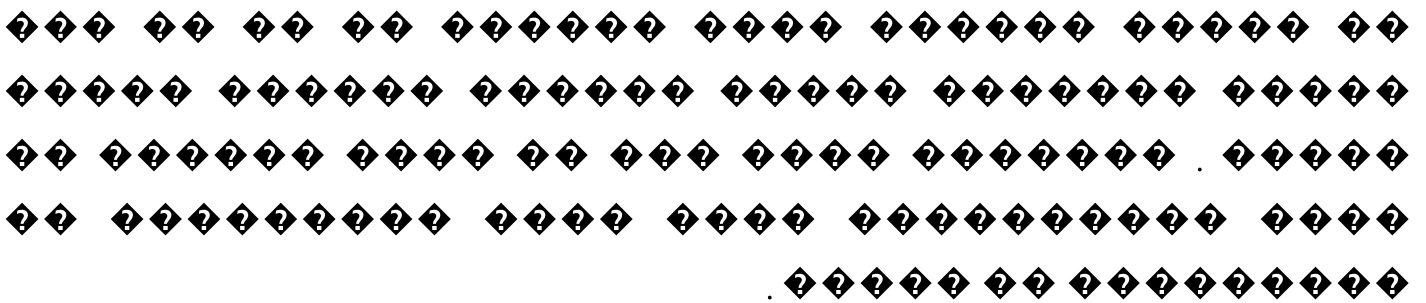
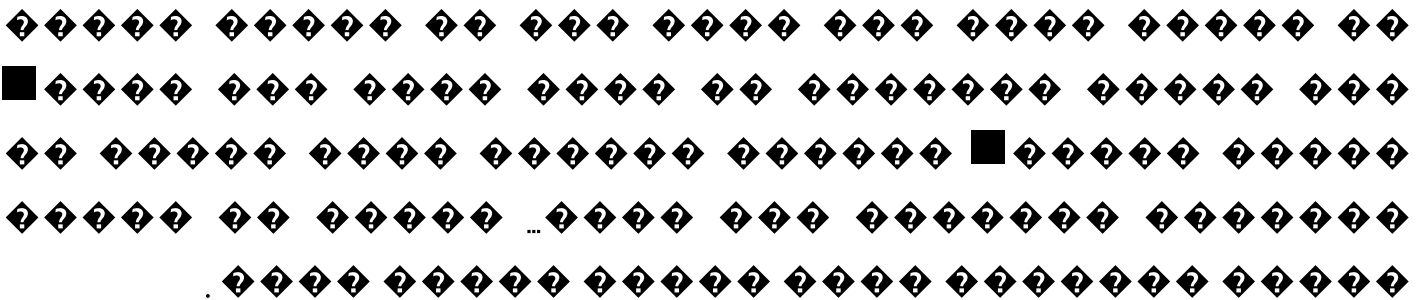
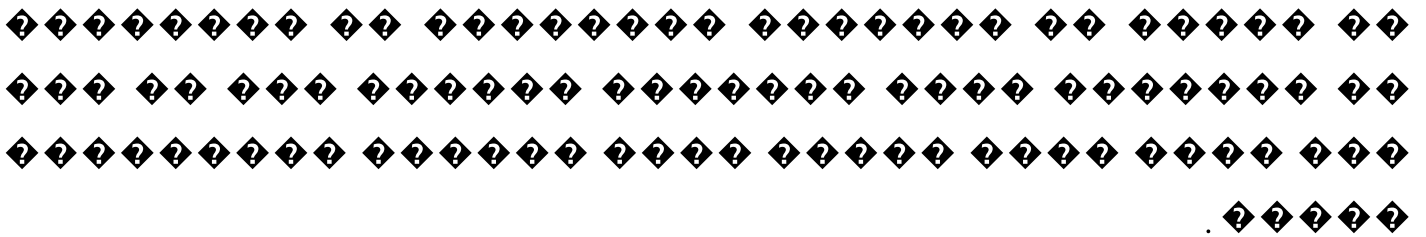


O Ali , the angels and the doorkeepers (of Paradise) long for meeting you . The
bearers of the Divine Throne and the intimate angels

are well versed in the Torah and the Gospel . The scripturalists honor Eli , but they do
. not know his Shia . They know him as much as that which is recorded in their books

O Ali , the good reference to your companions in the heavens is greater than it is on
. the earth . Thus , they should be happy for so and should be more diligent

O Ali , the spirits of your Shia ascend to the heavens during their sleep . There , the
angels , out of their longing for them and the ranks that Allah has decided for them ,
. look at the spirits of the Shia in the same way as people look at the crescent

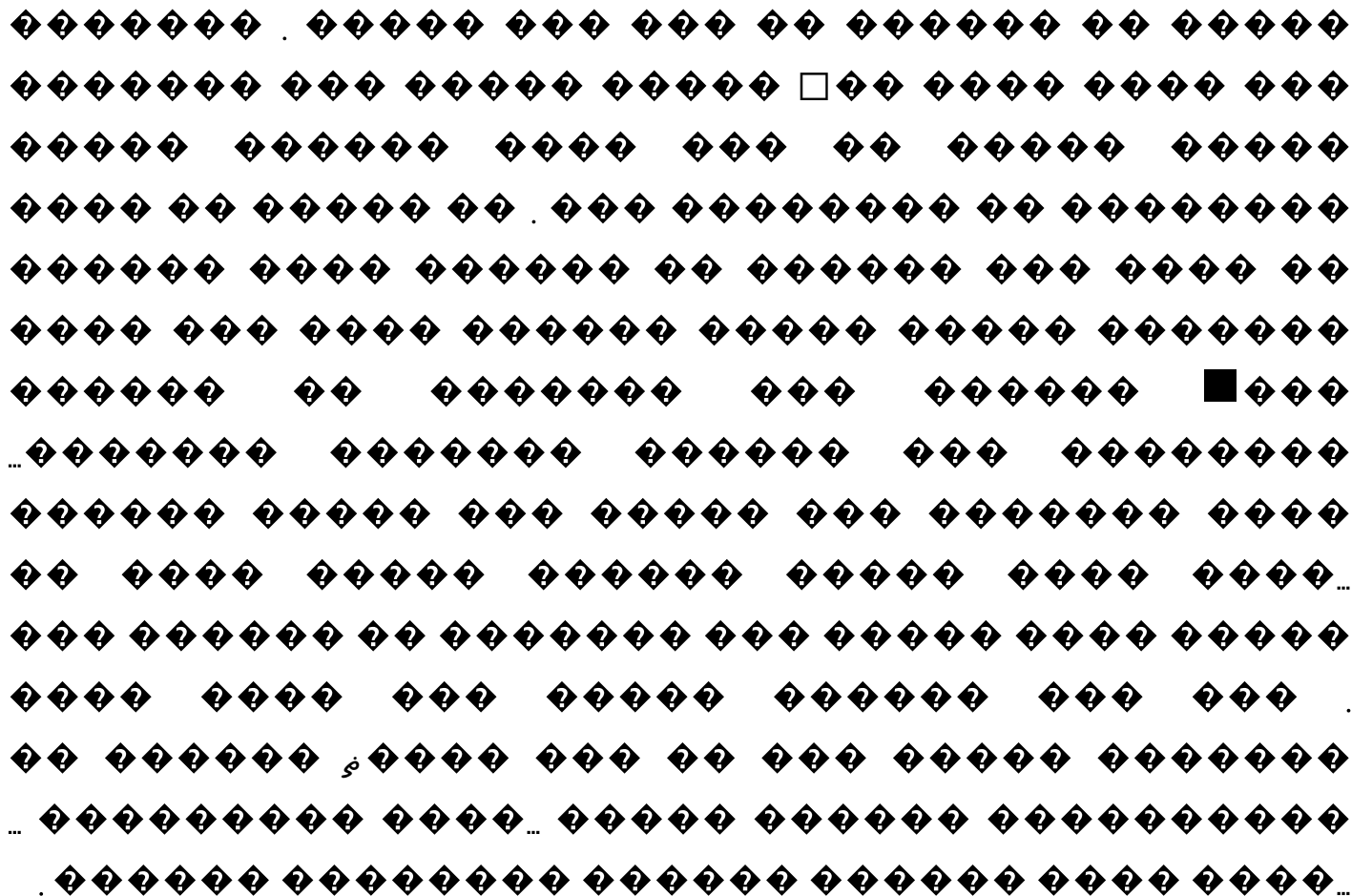


O Ali , ask your companions who acknowledge you to be too great for committing the
acts that their enemies commit . No single day and no single night pass without having
the mercy of Allah overshadowed over

.them . Hence , they should avoid impurity

O Ali , the wrath of Allah is intense on anyone who hates the Shia , disavows them and you , chooses anyone else other than them and you , inclines to your enemy , leaves your Shia and you , opts for deviation , wages war against your Shia and you , hates us the Prophet's family , and hates him who follows , supports , chooses , and . offers his soul and wealth for your sake

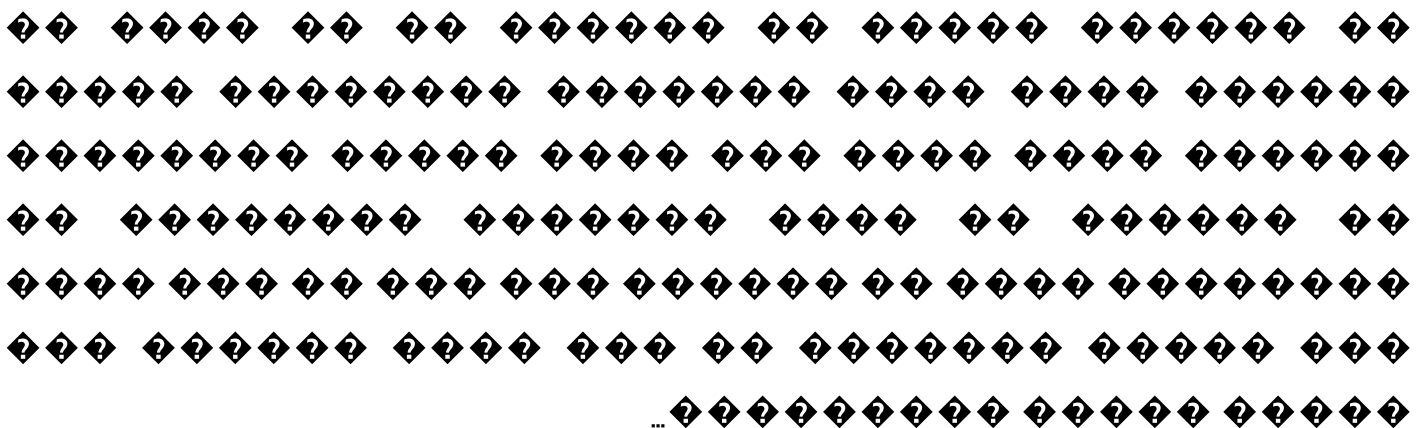
O Ali , send my greetings to them whom I will not see and they will not see me and tell them that they are my true brothers that I long for meeting . They should deliver my knowledge to the coming generations , hold fast and cling to the tie of Allah , and work . diligently



We will not take

them out of the right guidance and will not lead them to deviation . 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 their . hearts , and made them cling to our tie



.....
.....
.....
.....

They never prefer the dissidents to us even if this takes the worldly pleasures away from them and causes the Shaitan to inflict them with misfortunes . As Allah supported and led them to the right way , they have held fast to Him while people are plunging in the floods of deviation and perplexed in the midst of passions . They could not see the right path and that which has come from Allah; therefore , they begin and end their day with the wrath of Allah . On the other side , your Shia are on the course of right and straightforwardness . They do not like the company of those who . dissented them . The world is not their concern and they are not its concern

Those are surely the lanterns of gloom . Those are surely the lanterns of gloom .
[Those are surely the lanterns of gloom . [۳۴۵

(۱۸)

۱

.....
.....
□ :
:
..... :
.....
..... □
..... :
..... :

... :
... : ...
... : ...
... : ...
... : ...

He answered : ❖ May Allah make me your sacrifice , why should I not say it ? ❖ The Imam (a) said : ❖ O Abu Mohammed , have you not known that Allah , Blessed and Exalted is He , honors the youth among you and reverences the old ones ? ❖ He said : ❖ May Allah make me your sacrifice , how does Allah honor the youth and reverence the old ones ? ❖ The Imam (a) said : ❖ Allah will not punish the youth out of His honoring them and will not settle an account with the old men out of His reverencing them . ❖ He said : ❖ May Allah make me your sacrifice . Is this peculiarity granted (to us) exclusively or is it general for the community of Tawhid ❖ believing in Allah❖s oneness- ? ❖ The Imam said : ❖ No , by Allah . It is peculiar for you , not the general (Muslims) . ❖ [۳۴۶] He said : ❖ May Allah make me your sacrifice . We have been called with a name due to which our backs have been broken , our hearts have been dead , and the governors have deemed lawful to kill us❖all for a narration that their : scholars have related . ❖ The Imam (a) said

﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ : ﴿﴾ ﴿﴾ ﴿﴾ . ﴿﴾ ﴿﴾ ﴿﴾ : ﴿﴾ ﴿﴾ ﴿﴾ : ﴿﴾ ﴿﴾ ﴿﴾
 ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾
 ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾
 ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾
 ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾
 ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾
 ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾
 ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾
 ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾
 ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾
 ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾
 ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾
 ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾ ﴿﴾

He answered : ﴿﴾Yes , I do . ﴿﴾ The Imam (a) said : ﴿﴾No , by Allah . It was not they
 who named you so . It was , in fact , Allah Who chose this name for you . O Abu
 Mohammed , have you not known that there were seventy men among the Israelites
 who rejected the Pharaoh and his people when their deviation had been proved to
 them ? Accordingly , they joined Moses (a) when they knew his having been the right
 party . Because they rejected the Pharaoh , the party of Moses called them the
 Rafidah ﴿﴾the rejecters- . They were the best worshippers among the individuals of
 the party of Moses . Besides , they were the most affectionate of Moses , Aaron , and
 their descendants . Then ,Allah

Powerful and Majestic is He , ordered Moses , by way of revelation , to record this , name for those people in the Torah , for He has chosen it for them . Moses (a) did . Allah then saved this name so as to use it for you . O Abu Mohammed , the others . rejected the good and you have rejected the evil and held fast on the good

... ؟؟؟ ؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟ ؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟
؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟
؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟
؟؟؟؟؟؟؟؟؟؟؟؟؟؟ . ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟
؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟ ؟ ؟؟؟؟؟؟؟؟؟ ؟ ؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟
؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟
؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟
؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟
؟؟؟؟؟؟؟؟ : ؟؟؟؟؟ : ؟؟؟؟؟ ... ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟ . ؟؟؟؟؟؟؟؟؟
؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟ ؟؟؟ : ؟؟؟؟؟؟؟ : ؟؟؟؟؟ . ؟؟؟؟؟؟؟ ؟؟؟؟؟
؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟
 . ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟ ؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟

As people went in various directions and separated into different sects , you went in with the household of your Prophet Mohammed (s) . You thus opted for what Allah has opted , chosen what Allah has chosen , and wanted what Allah has wanted . Enjoy the good tidings . Surely , enjoy the good tidings . You are , by Allah , the compassionate ones whose righteous deeds will be accepted and wrongdoings will be overlooked .

For

.....
.....) :
.....
.....
.....
.....
.....

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 ? (۳۹ : ۹)❖ We are ❖those who know❖ , our enemies are ❖those who do not know❖ , and our Shia are ❖the people of reason . ❖ O Abu Mohammed , have I made you happy ? ❖ He said : ❖May Allah ❖ . make me your sacrifice . I seek more from you

The Imam (a) said : ❖O Abu Mohammed , Allah has not excluded any one among the successors of the prophets and their followers except Amir ul-Mu'minin (a) and his Shia . Allah Whose word is the right says in His Book : ❖On this day , masters will be of no benefit to their followers , nor will they receive any help except for those to whom Allah grants mercy . (۴۴ : ۴۱-۲)❖ This means Ali and his Shia . Have I made you happy ? ❖ . ❖ He said : ❖May Allah make me your sacrifice . I seek more from you

.....

...) : ...
...
...
...
...
...
... : ... : ...

... : ...
...) : ...
... (...)
...
... : ... : ...

... : ...
: ...

The Imam (a) said : O Abu Mohammed , Allah has referred to you in His Book . He says : Tell My servants who have committed injustice to themselves : Do not despair of the mercy of Allah . Allah certainly forgives all sins . He is All-forgiving and All-merciful . (۳۹ : ۵۳) This is , by Allah , an indication to you . Have I made you happy ? He said : May Allah make me your sacrifice . I seek more from you

The Imam (a) said : O Abu Mohammed , Allah has referred to you in His Book . He says : And you the Shaitan- have no authority over My servants . (۱۵ : ۴۲) 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

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 ? (۳۸ : ۶۲-۳)﴾ ﴿By Him I swear , Allah has only referred to you , not anyone else

﴿...﴾
﴿...﴾
﴿...﴾
﴿...﴾
﴿...﴾
﴿...﴾
﴿...﴾

﴿...﴾
﴿...﴾
﴿...﴾

In the sight of the people of this world , you are regarded as the vilest ones . You , by Allah , will enjoy Paradise . You will be saved if you will be decided to be in Hell . Have I made you happy , Abu Mohammed ? ﴿ He said : ﴿May Allah make me your sacrifice . ﴿ . I seek more from you

The Imam (a) said : ﴿O Abu Mohammed , every single Verse that refers to Paradise and mentions its people is only

◊ ◊ ◊ ◊ ◊ ◊ (◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊
... ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊ ◊

(I said : ◊ (It is your saying

were created in the earth and had never ascended to the heavens or seen the kingdom there will offer prayers next to him so as to awaken him . Allah will record the reward of the prayers of these two angels for that disciple . A single rak'a that is offered by these angels is equal to one thousand prayers that are offered by people . When Allah seizes the soul of our disciple , his two angels ascend to the heavens and say : O our Lord , Your servant (so-and-so) has withdrawn from worship and taken in full his life . You , however , are more knowledgeable with this matter than we are . Allow us to worship you in the horizons of Your heavens and the extremes of Your lands .

Allah , then , says to them -in a form of revelation- , In My heavens , there are many who worship Me while I am not in need for their worship . In fact , it is they who are in need for worshipping Me .

Allah said to the angels: '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.'

.....
..... :
.....
.....

On My lands , likewise , there are many who worship me so properly; yet , I have not created anything that is needier for Me than they are . Hence , descend to the grave of my disciple . ❖ They will say , ❖O our Lord , who is that one who is enjoying Your love for him ? ❖ Allah will answer them ❖in a form of revelation- , ❖That one is he who has put himself under the pledge of being loyal to Mohammed; My servant , his successor , and their descendants . Descend to the grave of My disciple (so-and-so) and offer prayers there until I resurrect him for the Day of Resurrection . ❖ The angels then descend to offer prayers at the grave until Allah resurrects him . Allah will record the reward of the prayers of these two angels for that disciple . A single rak❖a that is offered by these angels is equal to one thousand prayers that are offered by . people

I said : ❖Allah may make me your sacrifice , son of Allah❖s Messenger . In his sleep . and death , your disciple worships Allah in a way better than it is in his life and waking ❖

..... : :
.....

... : ...
- ...
... - ...
... - ...
... (... - ...)
... : ...
...

(۲۵)

...

... : ...
□ ...
: ...

In these moments , the believer will see the Messenger of 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♦s household- and He will please you ♦by means of the reward- . Enter among My servants ♦who are Mohammed and his household- into My Paradise . ♦ (۸۹ : ۲۷-۳۰)
Then , nothing will be more preferable for that believer than the sneaking of his soul [and joining the caller . [۳۵۲

The Shia on the Day of Resurrection (۲۵)

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

...

My father (r) said that Ahmed bin Idris narrated to them that Ya'qoub bin Yazid
narrated to them

.
 :

 :

from Mohammed bin Abi Umair that Mohammed al-Qibtti said that he heard Abu
: Abdullah (a) saying

People disregarded the Prophet's saying about Ali on that day in Ghadir Khumm and
disregarded his saying on that day in the chamber of Ummu Ibrahim . The Prophet (s)
felt pain in his leg and people came to visit him . Ali (a) as well , came to see him , but
people did not give him an opportunity to see the Prophet (s) due to their crowds .
: When the Prophet (s) noticed this thing , he said

O people , these are my household . You are disregarding them while I am alive
among you . By Allah I swear , if I am no

.....

.....

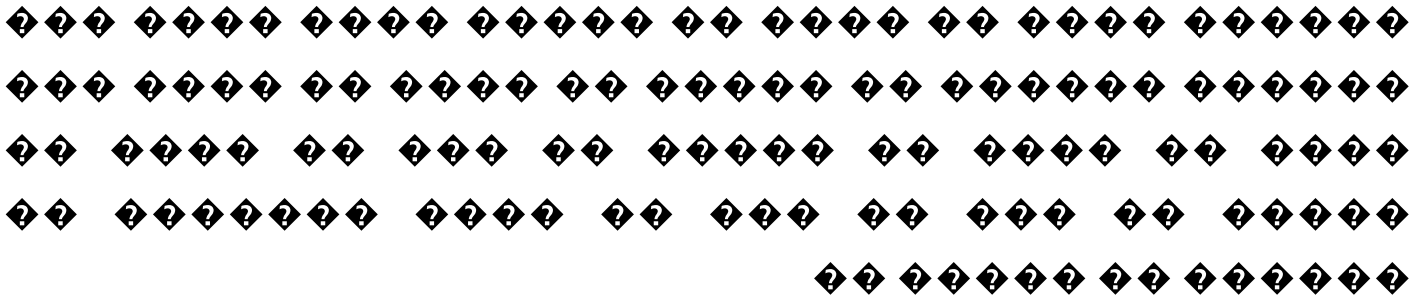
.....
..... :
... .. ■
..... .. ■
..... :
.....
..... ■ :
.....
..... ■ :
.....

The Prophet (s) then added) I swear by Him Who prevails Mohammed's soul ,) seventy thousand angels will visit that believer every day in Paradise and will call him [by his name and his father's . [۳۶۴

The Dead Shiite is as the Shahid (۳۷)

Mohammed bin Musa bin al-Mutawakkil[۳۶۵] 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

My father (a) used to say



عن جعفر بن محمد بن مسرور (ر) قال قال الحسين بن أمير بن عبدالله بن أمير بن الحسن بن علي بن فضال بن ثعلبة بن عمر بن عمار بن عبيد بن ربيعة بن عتبة بن عبد شمس بن عبد مناف بن قصي بن كلاب بن مرة بن كعب بن لؤي بن غالب بن فهر بن مالك بن النضر بن كنانة بن خزيمة بن مدركة بن إلياس بن مضر بن نزار بن معد بن عدنان .

The Shiite and their Haters (٣٩)

Ja'far bin Mohammed bin Masrour (r) narrated to us that al-Hussein bin Amir narrated to him from his uncle Abdullah bin Amir from al-Hasan bin Ali bin Faddhal from Thaalaba bin Omar from Omar bin Eban ar-Rifae from as-Sabah bin Sayyaba : that Abu Abdullah (a) said

It happens that a man loves you the Shia- but he does not know what you say . Accordingly , Allah will allow him to enter Paradise . It also happens that a man hates you but he does not know what you say . Accordingly , Allah will send him to Hell . Hence , a man may fill in his record with good deeds without being doing any of them . (I asked how , and the Imam answered : -) This occurs when he passes by some people while they are reviling at us . As they see him , some of them tell that he is one of the Shia . They then go on railing and reviling at him . Hence , Allah records

[for him good deeds because of so until his record of good deeds is filled . [۳۶۹

(۴۱) (۴۰)

.....

..... :
..... :
.....
..... :
.....
.....
.....

.....

□
..... : □
.....

The Shia Eat and Dress the Legal (۴۰)

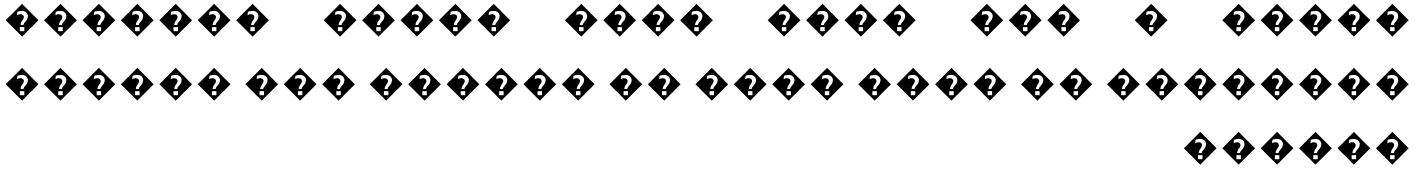
My father (r) said that Sa'd bin Abdullah narrated to him that Mansour as-Sayqal said : I was with Abu Abdullah (a) in his pavilion in Mina (during the season of the hajj) : when he looked at people and said

They eat , dress , and marry illegally . But you eat , dress , and marry legally . By Allah , [it is only you whose hajj is valid and whose deeds are accepted . [۳۷۰

The Shia are Following the Religion of Prophet Mohammed and his Forefathers (۴۱)

The same previous series of relaters) from al-Hasan bin Ali from Aassim bin Hamid) : from Omar bin Hanzhala that Abu Abdullah (a) said

□
.....



◆ ◆ : ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆ ◆

Ibn Hagar , in his book titled as-Sawaaiq ul-Muhriqa; ۱۰۸ , records a similar narration .۱
 , but there is an addition in its beginning and distortion in its middle . Refer also to ar-
 Riyadh un-Nadhira; ۲ : ۱۶۲

This is an indication to Allah ﷻs saying in the Quran : ﷻOn the day .۲

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 . ❖

(۱۷ : ۷)

. The previous statements are recorded in al-Khawarzmi ❖s al-Manaqib; ۴۳ .۳

Hamza (bin Abdul-Muttalib) is the Prophet ❖s uncle and one of the most celebrated .۴ personalities of Islam . He was martyred during the battle of Uhud

In Bihar ul-Anwar , this statement is recorded in the following form : ❖Whoever .۵ 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 .۶

Refer to Mietu Manqaba; Ibn Shathan ۵۵ M . ۳۷ and ۹۵ , Taawil ul-Aayat; ۸۲۴ , .۷ Bisharat ul-Mustafa; ۳۶-۸ , 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; ۷ : ۲۲۱ H . ۱۳۳ , ۳۹ : ۲۷۷-۸ H . ۵۵ , and ۶۸ : ۱۲۶

Refer to al-Amali; as-Saduq ۱۸ H . ۳ , al-Khissal; ۲ : ۳۶۰ H . ۴۹ , Rawdhat ul- .۸ Wa❖idheen; ۲۷۱ , Bihar ul-Anwar; ۷ : ۲۴۸ H . ۲ , and ۲۷ : ۱۵۸ H . ۳ . With little difference , . the same narration is recorded in Rashfat us-Sadi; ۴۴

Refer to Bihar ul-Anwar; ۸ : ۶۶۹ H . ۱۶ and ۲۷ : ۱۵۸ H . ۵ . As-Suyoutti , in his Ihyaa ul- .۹ Mait Bi-Fadhaa ❖il ahl

ul-Bait; which is printed in the margins of the book titled al-Itḥaf fi Hubb il-Ashraf; ٢٦٤ H . ٤٧ , 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-Sawaaq ul-Muhriqa; ١٨٥ , . and al-Mannawi in his Kunouz ul-Haqaaq; ٥

Refer to al-Amali; as-Saduq ٣٤٨ s . ٨٥ , al-Manaqib; Ibn Shahrashoub ٣ : ١٩٨ , . ١٠ Bisharat ul-Mustafa; ٧١ ١٢٥ , Keshf ul-Ghumma; ١ : ٣٨٨ , Taawil ul-Aayat; ٨٢٧ , Bihar ul-Anwar; ٨ : ٦٩ H . ١٧ , ٢٧ : ١٥٨ H . ٦٦ , ٣٩ : ٣٠٥ H . ١١٩ . In his Kenz ul-Ummal; al-Muttaqi al-Hindi records a similar narration with little difference from this one

Refer to al-Amali; as-Saduq ٤٦٧ H . ٢٧ , Ilal ush-Sharaayi; ١ : ١٤٤ H . ١١ , Bisharat ul- . ١١ Mustafa; ١٥٨ , Bihar ul-Anwar; ٢٧ : ٧٦٦ H . ٧ and ٢٧ : ٨٩ H . ٤٠ . In Kenz ul-Ummal; ١١ : ٦١٩ , 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 ٤٠٤ of the same book

Refer to Refer to al-Amali; as-Saduq ٤٢ H . ٩ , al-Khissal; ١ : ٢٥٣ H . ١٢٥ , Tuhaf ul- . ١٢ Uqoul; ٥٦ H . ١٦٣ , al-Manaqib; Ibn Shahrashoub ٢ : ١٥٣ , (He relates it to Ibn Abbas and

Abu Saeed al-Khidri) Tanbih ul-Khawattir; ٢ : ٧٥ , al-Umda; ٥٧ , Bisharat ul-Mustafa; ٦٩
١٢٤ , Aalam ud-Din; ١٢٤ (He relates it to Abu Burda al-Aslami) , Keshf ul-Ghumma; ١ :
١٠٥ , Mishkat ul-Anwar; ١٧ , Mutashabah ul-Qur'aan; ٢ : ٤٣ , Bihar ul-Anwar; ٧ : ٢٥٨ H .
١ , ٢٧ : ٣١١ H . ١ , ٧١ : ١٨٠ H . ٣٣ and ٧٧ : ١٦٢ H . ١٢٦ . 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; ٢٦١ H . ٤٤ , records this narration and relates it to Ibn Abbas . As well ,
the same narration is recorded by al-Qadhi at-Tustari in his Ihqaq ul-Haqq; ٩ : ٤٠٩ , al-
Hafiz Nuruddin in his Majmaa uz-Zawaaid; ١٠ : ٣٤٦ , and al-Kenji (the Shafiite) in his
. Kifayat ut-Talib; ١٨٣ and relates it to Abu Tharr

Refer to Kenz ul-Fawa'id; ٢ : ٥٠٨-٩ , Taawil ul-Aayat iz-Zhahira; ١٨٢ H . ١ , al- . ١٣
Burhan; ٤ : ٦٤ H . ٣ , Bihar ul-Anwar; ١١ : ١٤٢ H . ٩ , ١٥ : ٢١ H . ٣٤ , ٢٥ : ٢ H . ٢ , ٢٩ : ٣٠٦ H . ١٢١ ,
٢٦٦ : ٣٤٦ H . ١٩

. Qanbar is the servant of Amir ul-Mu'minin Ali , peace be upon him . ١٤

Refer to al-Kafi; ٨ : ٢١٣ H . ٢٥٩ , Furat's Tafsir; ٢٠٨-٩ , Rawdhat ul-Wa'idheen; ٣٤٧ . ١٥
, Bisharat ush-Shia; ١٦ , Mishkat

ul-Anwar; ٩٣ , al-Burhan; ٢ : ٣٤٧ ٤ : ٤٥٣ , Bihar ul-Anwar; ٧ : ٢٠٣ H . ٩٠ and ٤٨ : ٨٠ H . ١٤١

Refer to al-Amali; al-Mufid ١٤٩ H . ٤ , al-Amali; at-Tusi ١ : ١٩٣-٤ , Keshf ul-Ghumma; ١ . ١٤ : ٣٩٠ , Bisharat ul-Mustafa; ١٠٢ , Ghayat ul-Maram; ٥٨٨ H . ١ , Bihar ul-Anwar; ٤٨ : ٢٣ H .

٤١

Refer to al-Manaqib; Ibn Shahrashoub ٣ : ١٩٨ , Maqssad ur-Raghib; ٣١ (manuscript) . ١٧ , as-Sirat ul-Mustaqeem; ١ : ١٩٨ , Taawil ul-Aayat; ٨٢٧ . In his Kenz ul-Ummal; al-Muttaqi al-Hindi records a similar narration , which is also recorded in Thakhaair ul-Uqba; ٩١ , Kifayat ut-Talib; ١٨٤-٥ . They all relate the narration to Ibn Abbas and .Meaath

Refer to Ithbat ul-Hudat; ٣ : ٤٤٢ H . ٣٤٥ , Bihar ul-Anwar; ٧ : ١٧٨ H . ١٥ ٤٨ : ٤٤ H . ١٢٠ . . ١٨
Similar narration is recorded in Kifayat ut-Talib; ١١٩ , Kenz ul-Haqaiq (in the margins of al-Jami ul-Saghir; ٢ : ٢١) , al-Manaqib; al-Khawarzmi ٤٤ , and ad-Durr ul-Manthour; ٤ : ٣٧٩ . Al-Khawarzmi , in his al-Manaqib; ١٩٩ , records the following narration : We were sitting with the Prophet , peace be upon him and his family , when Fatima (a) came with al-Hasan and al-Hussein on her shoulders . She was weeping sobbingly . The Prophet , peace be upon him and his family , asked her , ♦O Fatima , what for are you weeping ? Allah may never

cause your eyes to weep . ❖ She said , ❖O Allah❖s Messenger , the Koreishite women are gibing at me . They said that my father has given me in marriage to a fortuneless poor man . ❖ ❖Do not weep , Fatima , ❖ said the Prophet , peace be upon him and his family , ❖It was not I who gave you in marriage . In fact , it was Allah . He gave you in marriage from above His seven heavens and called upon Gabriel , Michael and Israfeel (the angels) as witnesses on that marriage . As He looked at the earth , Allah (Powerful and Majestic is He) selected your father among all the creatures for the prophecy . As He looked another look at the earth , Allah selected Ali to whom He married you and took as the successor . Thus , Ali is from me and I am from him . O Fatima , your husband is the most courageous , the most knowledgeable , the most clement , the foremost Muslim , the most openhanded , and the most well-mannered . O Fatima , I will raise the pennon of Hamd and will have the keys of Paradise in my hand . I will then hand the pennon to Ali . Adam , as well as all his descendants , will be behind that pennon . O Fatima , I will ❖on the Day of Resurrection- appoint Ali as the guardian of my Divine Pool

He will water only those whom he knows among the individuals of my umma . Al-Hasan and al-Hussein; his sons , will be the masters of the early and the late youth of Paradise . Their names are mentioned in the Torah of Moses (the prophet) . They were written as Shubbar and Shubair . Allah gave them the names Hasan and Hussein for the special rank that Mohammed , as well as they , enjoys in the sight of Allah . O Fatima , your father will dress two garments of Paradise and Ali , too , will dress two garments of Paradise and will have the pennon of Hamd in his hand . While my umma are gathering under my pennon , I will hand it to Ali for the special favor that he enjoys in the sight of Allah . Then , someone will call : O Mohammed , your grandfather Abraham is the best grandfather and your brother Ali is the best brother . When the Lord of the worlds will summon me , He summons Ali with me . When I will be resurrected , Ali will be resurrected with me . When I will be granted the right of intercession , Ali will be granted the same right . When my intercession will be accepted , Ali's intercession will be accepted with mine . He will be in the Praiseworthy Standing with me . He will help me hold the keys of Paradise . O Fatima ,
Ali

♦ . and his Shia will be the winners in the morrow

Refer to al-Mahaasin; ٩٤ , al-Kafi; ١ : ٣٧٤ H . ٤ , Thawab ul-A♦maal; ٢٤٥ H . ١ , al- . ١٩
Ayyashi♦s Tafsir; ١ : ١٣٩ , al-Ghaybah; an-Numani ١٣٢ , Alikhtisas; ٢٥٩ , Bisharat ul-
Mustafa; ٢١٧ , A♦lam ud-Din; ٢٤٧ , Ghayat ul-Maram; ١٢ H . ١١ , Ithbat ul-Hudat; ١ : ٢٣٧
H . ١٩٣ , Bihar ul-Anwar; ٢٥ : ١١٠ H . ١ , ٢٧ : ١٩٣ H . ٥١ , ٦٨ : ١٤٢ H . ٨٨

. Refer to Bihar ul-Anwar; ٦٨ : ١٤٢ H . ٨٩ . ٢٠

. Refer to Bihar ul-Anwar; ٦٨ : ١٤٢ (the end of) H . ٨٩ . ٢١

. Refer to Bihar ul-Anwar; ٦٨ : ١٤٢ (the end of) H . ٨٩ . ٢٢

. Refer to Bihar ul-Anwar; ٧ : ٣٢٥ H . ١٩ and ٦٨ : ١٤٢ (the end of) H . ٨٩ . ٢٣

. This refers to the individuals who possess nothing . ٢٤

. This means that you will be stricken on your head twice . ٢٥

٢٩-٦٠

This is an indication to the Resurrection : the Prophet will be the first one who is . ٢٦
. resurrected from his tomb

Kitab , among Muslims , is the sacred book of any of certain other revealed . ٢٧
. religions . Refer to Oxford Talking Dictionary

Refer to al-Amali; as-Saduq ٤٥١ (within) H . ٢ , Furat♦s Tafsir; ٩٥ , Kifayat ul-Athar; . ٢٨
١٨٤ , Bisharat ul-Mustafa; ٢٢١ , Keshf ul-Ghumma; ١ : ١٦٦٢ , Missbah ul-Anwar ١٦٤ ٢٠١ ,
;Shawahid ut-Tanzil

Nahj ul-Haqq; ۲۴۵ , Keshf ul-Yaqin; ۸۵ , Taawil ul-Aayat; ۱ : ۳۳۱ H . ۱۸ , Ithbat ul- , ۴۵۹ : ۱
. Hudat; ۳ : ۴۴۲ H . ۳۴۶ , Bihar ul-Anwar; ۸ : ۲۸ H . ۳۲ and ۶۸ : ۴۵ H . ۹۱

It is related that Allah , Exalted is He , says : ♦ The gray hairs of the believers is My .۲۹
light , and I am too modest to burn My light with My fire . ♦ Others said : ♦ The gray
♦ . hair is the jewel of the mind and the sign of dignity

Rafidah : (Arabic : "Rejecters") , broadly , Shiite Muslims who reject (rafd) the .۳۰
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 ۲۰۰۰

Refer to al-Kafi; ۸ : ۳۳ H . ۶۶ , Furat♦s Tafsir; ۲۲۵ , Da♦aayim ul-Islam; ۱ : ۷۶ , .۳۱
Alikhtisas; ۱۰۱ , Taawil ul-Aayat; ۲ : ۵۰۷ H . ۸۹ , Bihar ul-Anwar; ۲۴ : ۲۵۹ H . ۹ and ۴۷ : ۳۹۰ H
.. ۱۱۴

Refer to al-Kafi; ١ : ٤٣٠ H . ٨٨ , Furat's Tafsir; ٥٥٨ , al-Manaqib; Ibn Shahrashoub ٢ : ١٥٥ , Aalam ud-Din; ٢٧٨ (with an addition) , Shawahid ut-Tanzil; ٢ : ٤٣١ , Taawil ul-Aayat; . ٧٧٣ , Ghayat ul-Maram; ٢٢٦ H . ٣ , al-Burhan; ٤ : ٤٦٥ H . ٥

. Refer to Bihar ul-Anwar; ٦٨ : ١٧٦ H . ٣٢ . ٣٣

Refer to Ithbat ul-Hudat; ٢ : ٤٥٣ H . ٣٥٥ , al-Burhan; ٤ : ٢٢٢ H . ٢٢١ , Bihar ul-Anwar; ٥ : ٣٤ . ٣٢٧ H . ٢٣ and ٦٨ : ٦٧ H . ١٢١

Refer to al-Kafi; ٣ : ١٢٧ H . ٢ , Furat's Tafsir; ٥٥٤ , Taawil ul-Aayat; ٢ : ٧٩٧ H . ٩ , al- . ٣٥ . Burhan; ٤ : ٤٦٠ H . ٢ , Bihar ul-Anwar; ٦ : ١٩٦ H . ٤٩ , ٢٤ : ٩٤ H . ٧ and ٦١ : ٤٨ H . ٢٤

Refer to Mishkat ul-Anwar; ٩٧ , al-Burhan; ٤ : ٢٩٣ H . ١٣ , Bihar ul-Anwar; ٧ : ١٧٩ H . ١٨ . ٣٦

The last statement of this narration is recorded in many reference books , such as al-Amali; as-Saduq ١٢٥ H . ٨ ٢٦٨ H . ١٧-٨ , al-Khissal; ٥٧٧ , at-Tahsin; ٥٥ , al-Manaqib; Ibn Shahrashoub ٣ : ١٠١ , Keshf ul-Ghumma; ١ : ٩٤ , Rawdhat ul-Wa'idheen; ١٠٢ , Irshad ul-Quloub; ٩٣ ٢٥٩ , at-Taraaif; ١٣٣ H . ٢١١ , Kenz ul-Fawa'id; ٢ : ٥٥ , Bisharat ush-Shia; . ٢٣ , and Aalam ud-Din; ١٨٧

Refer to ٣٧

. al-Mahaasin; ١٨١ H . ١٧٥ , Bihar ul-Anwar; ٧ : ١٨٠ H . ١٩ and ٤٨ : ١٢٣

Refer to Bassaair ud-Darajat; ٨٤ H . ٥ , Irshad ul-Quloub; ٢٩٣ , A◊lam ud-Din; ٢٨٢ , .٣٨
. and Bihar ul-Anwar; ٧ : ١٨٠ H . ٢٠ and ٤٨ : ٢٧ H . ٥٠

Refer to al-Amali; as-Saduq ١١١ H . ١٠ , Bassaair ud-Darajat; ٥٣ H . ١ , Bisharat ul- .٣٩
Mustafa; ٢٠ , Ithbat ul-Hudat; ٢ : ٤٢١ H . ٢٨٥ ٢ : ٤٥٦ H . ٣٥٩ , and Bihar ul-Anwar; ٣٦ : ٢٤٨ H .
. ٦٥ and ٣٨ : ٩٥ H . ١٢

Refer to al-Mahaasin; ١٥٠ H . ٦٩ , al-Umda; ٧٥ H . ٩١ , al-Manaqib; Ibn Shahrashoub ٣ . ٤٠
: ١٠٠ , Keshf ul-Ghumma; ١ : ٣٤٥ , A◊lam ud-Din; ٤٤٨ , Keshf ul-Yaqin; ٣٨٣ , Shawahid
. ut-Tanzil; ١ : ٥٤٨ H . ٥٨٢ , and Nahj ul-Haqq; ٢٠١

Refer to al-Mahaasin; ١ : ١٦٢ H . ١١١ , al-Kafi; ١ : ٢٦٥ , al-Ayyashi◊s Tafsir; ١ : ٢٥٩ H . . ٤١
٢٠٣ , Bassaair ud-Darajat; ٣٨٤ H . ٤ ٣٨٥ H . ٧ , Alikhtisas; ٣٣٠ , al-Burhan; ٤ : ٣١٤ H . ١ , and
. Bihar ul-Anwar; ٢ : ٩٥ H . ٣٧ , ١٧ : ٣ H . ١ , and ٢٥ : ٣٣٤ H . ١٢

. Refer to al-Kafi; ٢ : ٤٣٤ H . ٦ , al-Mu◊min; ٣٦ h . ٨٢ , and Bihar ul-Anwar; ٦ : ٤٠ H . ٧١ . ٤٢

Refer to .٤٣

al-Muḥmin; ٢٧ , at-Tamhees; ٥١ , Mishkat ul-Anwar; ٢٩٠ , and Bihar ul-Anwar; ٩٣ : ٣٦٨ . H . ٢

. Refer to Aḥlam ud-Din; ٤٥٧ and Bihar ul-Anwar; ٦٨ : ١٤٤ (the end of) H . ٩٠ . ٤٤

Refer to Aḥlam ud-Din; ٤٥٧ and Bihar ul-Anwar; ٨ : ٣٦٠ H . ٢٦ and ٦٨ : ١٤٤ (the end of) . ٤٥
. H . ٩٠

Refer to Oddat ud-Daḥee; ٥٨ , Aḥlam ud-Din; ٤٥٧ , and Bihar ul-Anwar; ٨٦ : ١٧ H . . ٤٦
. ١٤

Refer to al-Mahaasin; ١ : ١٨٠ H . ١٢٧ , Taawil ul-Aayat; ٥٨ H . ١ , al-Burhan; ٣ : ٢٨٥ H . ٧ . ٤٧
. , and Bihar ul-Anwar; ٨ : ١٣٨ H . ٥

In al-Mahaasin; this narration is narrated by Mohammed bin Musa bin al- . ٤٨
Mutawakkil who narrates it to al-Hasan bin Mahboub from Amr bin Abi al-Miqdam
from Malik bin Aayun al-Juhani . The compiler added : ḥIt is also narrated by my
. father who relates it from Ali bin an-Nuḥman from Ibn Meskan

Refer to al-Mahaasin; ١٦٦ H . ١٢٢ , al-Kafi; ٨ : ١٤٦ H . ١٢٢ , Tanbih ul-Khawattir; ٢ : ١٤٦ , . ٤٩
. Aḥlam ud-Din; ٢٣٤ , and Taawil ul-Aayat; ٦٤١ and ٦٧٩

As a comment , Allama al-Majlisi says : ḥThe two prayers may refer to the . ٥٠
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

Refer to al-Mahaasin; ١ : ١٤٧ H . ١٢٧ , (In this reference book , this narration is . ٥١
narrated by Mohammed bin Ali bin Majilwayh from Ibn Faddhal from Ali bin Aqaba bin
. Amr bin Eban al-Kelbi .) and Bihar ul-Anwar; ٢٧ : ١٨٤ H . ٤٠

. Refer to al-Kafi; ٢ : ١٢٦ H . ١٠ and ٨ : ٣١٥ H . ٤٩٥ and Bihar ul-Anwar; ٦٩ : ٢٤٦ H . ٢١ . ٥٢

. Refer to Bihar ul-Anwar; ٢٧ : ١٩٩ H . ٦٥ and Mustadrak ul-Wassail; ١ : ٢٣ H . ٥٣ . ٥٣

Refer to al-Mahaasin; ٢١٧ H . ١١٠-١ , Tuhaf ul-Uqoul; ٣٧٤ , Mishkat ul-Anwar; ٢٩١ , . ٥٤
. A◀lam ud-Din; ٤٤٩ , and Bihar ul-Anwar; ٢٧ : ١٣٣ H . ١٠٧

. Refer to A◀lam ud-Din; ٤٤٩ and Bihar ul-Anwar; ٢٧ : ١٣٧ H . ١٣٧ . ٥٥

Muslims generally and Shia particularly believe that the Quran is only what is . ٥٦
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 ﷺ's companions , such as Ubay bin Ka'ab , 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

. Al-Majlisi commented : Son of Arwa is Othman bin Affan . ٥٧

It is clear that this narration refers to the distortion of the Holy Quran , and this . ٥٨ matter is absolutely rejected . The proof of the narration is imperfect . Besides , many other narrations solve this misunderstanding of the Verse . No single exegetist 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; ١٧٧ , Taawil ul-Aayat; ٢ : ٦٣٨ H . ٢٠ , and Bihar ul-Anwar; ٧ : ٢٧٣ H . ٤٥ , ٨ : ٣٥٣ H . ٣ , ٨ : ٣٦٠ H . ٢٨ , ٢٤ : ٢٧٥ H . ٦١ , ٦٨ : ١٤٤ H . ٩١ and ٩٢ : ٥٦ H . ٣١

Refer to Me'aani al-Akhbar; ٢١٠ H . ١ (He relates it to his father from Sa'd bin . ٥٩ Abdullah from al-Hasan bin Musa al-Khashab from Yazid bin Ishaq from Abbas bin . Yazid) , al-Burhan; ٤ : ٤١٥ H . ٢ , and Bihar ul-Anwar; ٨ : ١٩٧ H . ١٨٨

. Refer to Mishkat ul-Anwar; ۳۲۸ and Bihar ul-Anwar; ۸ : ۵۹ H . ۷۷ .

INDEXES OF THE BOOK

INDEX OF THE QURANIC TEXTS . ۱

VERSE NUMBER PAGE

- All intimate friends on that day ﴿ ۴۳ : ۶۷ ۴۱۱
- Among the believers , there are people ﴿ ۳۳ : ۲۳ ۴۱۰
- And you ﴿ the Shaitan- have no ﴿ ۱۵ : ۴۲ ۴۱۴
- Are those who know equal to those ﴿ ۳۹ : ۹ ۴۱۲
- But those to whom We have already promised ﴿ ۲۱ : ۱۰۱ ۴۰۰
- But why is it that we cannot see ﴿ ۳۸ : ۶۲ ۴۱۴
- Eblis , what prevented you from ﴿ ۳۸ : ۷۵ ۳۸۵
- He has not entered into Aqaba ﴿ ۹۰ : ۱۱ ۴۱۶
- I am All-forgiving to him who repented ﴿ ۲۰ : ۸۲ ۴۱۸
- If you were to see it , you would find ﴿ ۷۶ : ۲۰ ۴۴۴
- O soul that is serene ﴿ ۸۹ : ۲۷ ۴۲۳
- On that day , no mankind or jinn ﴿ ۵۵ : ۳۹ ۴۴۲
- On this day , masters will be of no benefit ﴿ ۴۴ : ۴۱ ۴۱۲
- One who obeys the Messenger has ﴿ ۴ : ۸۰ ۴۳۰
- So , no soul knows what is hidden for them ﴿ ۳۲ : ۱۷ ۴۳۵
- Take only what the Messenger gives ﴿ ۵۹ : ۷ ۴۳۰

Tell My servants who have committed injustice ﴿٣٩ : ٥٣ ٤١٣﴾

The angels glorify their Lord with His ﴿٤٢ : ٥ ٤١٠﴾

The friend of the prophets , saints , shahids ﴿٤ : ٦٩ ٤٥٦﴾

They were the offspring of one another ﴿٣ : ٣٤ ٤٧٥﴾

We did not find many among them keeping ﴿٧ : ١٠٢ ٤٥٣﴾

We shall remove all hatred ﴿١٥ : ٤٧ ٤٥٣﴾

You have attained a high moral standard ﴿٦٨ : ٤ ٤٣٠﴾

INDEX OF THE NARRATIONS . ٢

After Allah allows the people of Paradise to ﴿﴾ Imam as-Sadiq ٤٤٤

Allah educated His Prophet (a) ﴿﴾ Imam

as-Sadiq ۴۳۰

Allah gives (the pleasures of) this world to anyone ♦ Imam al-Baqir ۴۳۲

Be happy and announce this good news ♦ Amir ul-Mu'minin ۳۸۷

By way of Allah ♦s guard and protection , the Shia ♦ Imam as-Sadiq ۳۹۵

Do you really like me ♦ The Prophet ۴۴۱

For any believer who has the love for you fixed in ♦ The Prophet ۳۸۲

For anyone who loves Ali in his lifetime and after ♦ The Prophet ۳۸۳

I am the shepherd ♦the shepherd of people ♦ Amir ul-Mu'minin ۴۱۷

I know some people whom Allah has forgiven ♦ Imam as-Sadiq ۳۹۵

I will punish every Muslim group who recognized ♦ Qudsi ۳۹۴

I , by Allah , love you as well as your smells and ♦ Imam al-Baqir ۳۸۶

It happens that a man loves you ♦the Shia- but he ♦ Imam as-Sadiq ۴۳۹

No two of you will be seen in Hell . Furthermore , no ♦ Imam ar-Ridha ۴۴۲

No , by Allah . When the angel of death attends ♦ Imam as-Sadiq ۴۲۲

O Abu Abdullah , may I tell you about the good ♦ Amir ul-Mu'minin ۴۴۰

O Ali , all the souls of my people , including the ♦ The Prophet ۴۲۷

O Ali , Allah has bestowed upon you with the love ♦ The Prophet ۳۹۶

O Ali , ask your companions who acknowledge you ♦ The Prophet ۴۰۳

O Ali , bear the good tidings to your brothers; Allah ♦ The Prophet ۳۹۹

O Ali , do not turn away from supporting them who ♦ The Prophet ۴۰۵

O Ali , he who loves us is the true Arab and he who  The Prophet ۳۹۱

O Ali , he who loves you loves me and whoever  The Prophet

O Ali , I am the city (of knowledge) and you are its ♦ The Prophet ۳۹۷

O Ali , I am the support of him whoever you ♦ The Prophet ۳۹۸

O Ali , I will be the first one who shakes off the dust ♦ The Prophet ۴۰۰

O Ali , in Paradise , I saw a river that was whiter ♦ The Prophet ۴۴۲

O Ali , in the Torah and the Gospel , your Shia and you ♦ The Prophet ۴۰۲

O Ali , send my greetings to them whom I will not ♦ The Prophet ۴۰۳

O Ali , the angels and the doorkeepers ♦ The Prophet ۴۰۱

O Ali , the deeds of your Shia are presented before ♦ The Prophet ۴۰۲

O Ali , the good reference to your companions in the ♦ The Prophet ۴۰۳

O Ali , the people who love you are every repentant ♦ The Prophet ۳۹۷

O Ali , the people who love you will be the ♦ The Prophet ۳۹۸

O Ali , the spirits of your Shia ascend to the heavens ♦ The Prophet ۴۰۳

O Ali , the wrath of Allah is intense on anyone who ♦ The Prophet ۴۰۴

O Ali , to fight you is to fight against me and to ♦ The Prophet ۳۹۸

O Ali , you are the commander of the faithful ♦ The Prophet ۳۹۸

O Ali , you are the most knowledgeable in this ♦ The Prophet ۳۹۷

O Ali , you will have a treasure in Paradise . You are ♦ The Prophet ۳۹۹

O Ali , your brothers are the dry-lipped ones ♦ The Prophet ۳۹۸

, O Ali , your brothers are the pure , chaste

and ♦ The Prophet ۳۹۸

O Ali , your brothers will be happy in three ♦ The Prophet ۳۹۸

O Ali , your Shia and you are the administrators of ♦ The Prophet ۳۹۹

O Ali , your Shia and you will ask in the Situation ♦ The Prophet ۴۰۰

O Ali , your Shia and you will be the guardians of ♦ The Prophet ۴۰۰

O Ali , your Shia are the choice . Without you as well ♦ The Prophet ۳۹۹

O Ali , your Shia compete with each other for ♦ The Prophet ۴۰۲

O Ali , your Shia fear Allah secretly and advise ♦ The Prophet ۴۰۲

O Malik , do you not accept to offer the (obligatory) ♦ Imam as-Sadiq ۴۳۶

O Muawiya , Allah created the believers ♦ Imam as-Sadiq ۴۱۸

O Omar , Allah surely grants the pleasures of this ♦ Imam as-Sadiq ۴۴۱

O people , these are my household . You are ♦ The Prophet ۴۲۸

O Sadir , our disciple worships Allah ♦ Imam as-Sadiq ۴۱۹

On the Day of Resurrection , a servant ♦s feet will not ♦ The Prophet ۳۸۴

On the Day of Resurrection , some people dressing ♦ The Prophet ۴۲۵

On the Day of Resurrection , some people will ♦ The Prophet ۴۲۴

On the Day of Resurrection , we will intercede for ♦ Imam al-Baqir ۴۴۴

Only he whom Allah grants favor through the ♦ Imam as-Sadiq ۴۱۶

People disregarded the Prophet ♦s saying about Ali ♦ Imam as-Sadiq ۴۲۸

The love for Ali bin Abi Talib consumes the evil ♦ The Prophet ۳۹۲

The love for my household and me will help in ﴿ The Prophet ۳۸۱

The most sure-footed of you on the Path will be the ﴿ The Prophet ۳۸۱

The sins

of the believers are already forgiven ♦ Imam al-Baqir ۴۳۱

There will be some men standing to the right and ♦ The Prophet ۳۹۲

They eat , dress , and marry illegally . But you eat ♦ Imam as-Sadiq ۴۴۰

We are witnesses on our Shia , and our Shia are ♦ Imam as-Sadiq ۳۹۶

When a believer stands up for offering a prayer ♦ Imam as-Sadiq ۴۳۳

You are for Paradise and Paradise is yours . To us ♦ Imam as-Sadiq ۴۳۳

You are the people of Allah ♦s greeting and ♦ Imam as-Sadiq ۳۹۴

Your houses are your paradises . Your graves are ♦ Imam as-Sadiq ۴۳۳

INDEX OF THE NAMES OF THE SINLESS . ۳

. Ad am : ۳۸۵

. Abraham : ۳۹۱ , ۴۱۵ , ۴۲۷ , ۴۴۱

. Ishmael : ۴۴۱

. Moses : ۴۰۸

The Prophet : ۳۷۹ , ۳۸۰ , ۳۸۱ , ۳۸۲ , ۳۸۳ , ۳۸۴ , ۳۸۵ , ۳۸۷ , ۳۹۱ , ۳۹۲ , ۳۹۳ , ۳۹۶ , ۴۱۴ , ۴۲۳ , ۴۲۴ , ۴۲۵ ,
. ۴۲۶ , ۴۲۷ , ۴۲۸ , ۴۳۱ , ۴۳۴ , ۴۳۶ , ۴۴۱

. Amir ul-Mu'minin : ۳۸۷ , ۳۹۰ , ۴۱۲ , ۴۱۷ , ۴۲۳

. Fatima : ۳۸۵ , ۴۲۳

. Al-Hasan bin Ali : ۳۸۵ , ۴۲۳

. Al-Hussein bin Ali : ۳۸۳ , ۴۲۳ , ۴۴۱

. Ali bin al-Hussein as-Sejjad : ۳۸۰ , ۳۸۳ , ۴۴۱

. Abu Ja ̣far Mohammed bin Ali al-Baqir : ٣٨٠ , ٣٨٢ , ٣٨٣ , ٣٩٣ , ٤٢٥ , ٤٣١ , ٤٣٢ , ٤٣٤ , ٤٤١

Abu Abdullah Ja ̣far bin Mohammed as-Sadiq : ٣٨١ , ٣٨٣ , ٣٨٤ , ٣٩٤ , ٣٩٥ , ٣٩٦ , ٤٠٤ , ٤١٤ ,
٤١٧ , ٤١٨ , ٤١٩

. ٤٤٤ , ٤٤٣ , ٤٤١ , ٤٤٠ , ٤٣٩ , ٤٣٨ , ٤٣٧ , ٤٣٦ , ٤٣٥ , ٤٣٤ , ٤٣٣ , ٤٣٢ , ٤٣٠ , ٤٢٨ , ٤٢٦ , ٤٢٣ , ٤٢٢ ,

. Abu al-Hasan Musa bin Ja◊far al-Kadhim : ٣٨٣

. Abu al-Hasan Ali bin Musa ar-Ridha : ٤٤٢

INDEX OF PROPER NAMES . ٤

Aamir al-Juhani : ٣٩٤

Aamir bin As-Simt : ٤٢٧

Aassim bin Hamid : ٤٣٢ , ٤٤٢

Abdirrahman as-Sarraj : ٣٧٦

Abdul-Ghaffar bin Mohammed al-Kelabi : ٣٨٠

Abdullah bin Aamir : ٣٨٢ , ٤٣٩

Abdullah bin al-Hussein al-Mueddib : ٣٧٦

Abdullah bin al-Mugheera : ٣٨٥

Abdullah bin Imran : ٣٨٧

Abdullah bin Ja◊far al-Himyari : ٣٩٧

Abdullah bin Jibilla : ٤٣٠

Abdullah bin Mohammed bin Abdul-Wahab : ٣٩٨ , ٣٩٠ , ٣٩٥

Abu Abdullah al-Jadali : ٤٢٩

Abu Bakr : ٣٩٢ , ٣٩٣

Abu Bassir : ٣٩٠ , ٣٩٦ , ٤١٧ , ٤١٩

Abu Dawoud al-Aama : ٤٢٧

Abu Hamza : ٣٩٢ , ٣٩٣ , ٤٣٠

Abu Ishaq an-Nahawi : ٤٣٠

Abu Rajaa : ٣٧٦ , ٣٨٠

Abu Saeed al-Khidri : ٣٨٤

Abu Tharr : ٤٩١

Ahmed bin al-Ayes : ٤٤٤

Ahmed bin Ali al-Isfahani : ٣٧٦

Ahmed bin Idris : ٤٢٧

Ahmed bin Mohammed : ٣٩٣

Ahmed bin Mohammed bin Khalid : ٣٩٦

Ahmed bin Yahya : ٣٨٢

Al-Abbas bin Yazid : ٤٤٣

Al-Alaa : ٤٣١

Al-Harith bin Mohammed al-Ahwal : ٤٣٤

Al-Hasan bin Abdullah bin Saeed : ٣٨٠

Al-Hasan bin Ali bin Faddhal : ٤٣٢ , ٤٣٩

Al-Hasan bin Mahboub : ٣٩٣

Al-Hasan bin Rashid : ٣٩٦

Al-Hussein bin al-Hasan bin Eban : ٣٩٠

Al-Hussein bin Ibrahim : ٣٨٢

Al-Hussein bin Saeed : ٣٩٠

Ali bin Abi Hamza : ٣٩٠

Ali bin al-Hakam : ٣٨٢

Ali bin Aqaba : ٤٤١

Ali bin Mohammed bin al-Hasan al-Qizwini : ٣٨٢

Ali bin Zaid : ٣٨٣

Al-Mufaddhal : ٣٩٤

Al-Mugheera bin

Mohammed bin al-Muhallab al-Azdi : ٣٨٠

Al-Qasim bin Yahya : ٣٩٤

Amr bin Sulaiman : ٣٨٣

As-Sabah bin Sayyaba : ٤٣٩

Bakr bin Abdullah : ٣٨٢

Dawoud bin Kuthair ar-Raqqi : ٤١٨

Eban bin Taghlib : ٤١٤

Ebbad bin Sulaiman : ٤٠٤ , ٤١٤ , ٤١٩

Eblis : ٣٨٥

Eli : ٤٠٢

Essam bin Yousuf : ٣٨٢

Habib as-Sejistani : ٣٩٣

Hanzhala : ٤٤٢

Hemmad bin Yazid : ٣٩١

Hemmad bin Zaid : ٣٧٤ , ٣٨٠

Husham : ٣٨٢

Husham bin Salem : ٣٩٣

Ibn Abbas : ٣٩١

Ibn Jurada al-Barda ❖ i : ٣٨٣

Ibn Maqbara : ٣٨٢

Ibn Masoud : ٣٩٣

Ibn Omar : ٣٧٦

Ismaeel bin Muslim ash-Shuairi : ٣٨١

Ismaeel bin Tawba : ٣٨٤

Jafar bin Ali bin al-Hasan bin Ali : ٣٨١

Jafar bin Mohammed bin Masrour : ٤٣٩

Jabir : ٣٨٠

Maisar : ٤٤٢

Malik al-Juhani : ٤٣٦

Mansour as-Sayqal : ٤٤٠

Mohammed al-Qibtti : ٤٢٨

Mohammed bin Abdullah bin Aamir : ٣٨٢

Mohammed bin Abi Umair : ٣٩٠ , ٤٢٨

Mohammed bin Ahmed al-Qawariri : ٣٨٤

Mohammed bin Ahmed bin Ali al-Asadi : ٣٨٣

Mohammed bin Ahmed bin Hamdan al-Qushairi : ٣٨٠

Mohammed bin al-Fadhl : ٤٣٢

Mohammed bin al-Hasan as-Saffar : ٣٩٨ , ٤٢٥ , ٤٢٦ , ٤٣٤ , ٤٤٣

Mohammed bin al-Hasan bin al-Waleed : ٣٩٠ , ٤٤٣

Mohammed bin al-Hussein : ٤٣٤

Mohammed bin al-Hussein bin Abi al-Khattab : ٤٣٤

Mohammed bin Ammar : ٣٨٤

Mohammed bin Aslam at-Tusi : ٣٧٤

Mohammed bin Ayyoub al-Kelabi : ٣٨٣

Mohammed bin Hamran : ٣٨٤

Mohammed bin Musa bin al-Mutawakkil : ٣٩٣ , ٤٣٤ , ٤٤٤

Mohammed bin Muslim : ٤٣١

Mohammed bin Qays : ٤٢٥

Mohammed bin Sulaiman : ٤٠٤ , ٤١٤

Mohammed bin Ubaidullah : ٣٨٢

Mohammed bin Yahya al-Attar : ٤٤٤

Mohammed bin Ziyad : ٣٩٢

Muawiya ad-Duhani : ٤١٧

Muawiya bin Ammar : ٤٢٤ , ٤٣٠

Musa an-Numayri : ٤٤١

Mustafad

bin Yahya : ٣٩٢

Nafii : ٣٧٤

Omar bin al-Khattab : ٤٢٤ , ٤٢٤

Omar bin Eban al-Kelbi : ٤٣٨

Omar bin Eban ar-Rifaae : ٤٣٩

Omar bin Hanzhala : ٤٤٠

Othman bin Aslam : ٤٢١

Qanbar : ٣٨٧

Ruqayya : ٣٨٥

Sa'd bin Abdullah : ٣٩٨ , ٤١٨ , ٤٢١ , ٤٢٥ , ٤٣٢ , ٤٤٢

Sadir as-Sayrafi : ٤١٩

Saeed bin Al-Musayyab : ٣٨٣

Sulaiman : ٤١٨

Sulaiman ad-Dailami : ٤٠٤ , ٤١٧

Sulaiman bin Al-Amish : ٣٨٤

Thaalaba bin Omar : ٤٣٩

The Pharaoh : ٤١٨

Ummu Ibrahim : ٤٢٨

Ya'qoub bin Yazid : ٤٢٧

Yahya bin Eban al-Qammat : ٣٩٢

Zaid bin Thabit : ٣٨٣

Zakariyya : ٣٩٢

Ziyad bin Abdullah al-Bukaa'i : ٣٨٤

ISLAMIC TERMS

. Allah : Almighty God

Ansar : The supporters . The people of Medina who received , welcomed , and . protected the Prophet (s) and the Muhajirs

. Azan : Announcement . The Muslim call to ritual prayer

. Caliph : The chief civil and religious ruler of the Muslim community

. Eblis : The Devil

Eid ul-Adha : Feast of sacrifice . A festival marking the culmination of the annual . pilgrimage (Hajj) to Mecca

. Eid ul-Fitr : Feast of breaking fast . A festival marking the end of Ramadan

. Esha ❖ Prayer : The obligatory four-rak❖a prayer of evening

. Fajr Prayer : The obligatory two-rak❖a prayer of dawn

. (Ghaybah : The stage of invisibility of Imam Al-Mahdi (a

Hadith : The body of traditions concerning the sayings , doings , and confirmations of . the Prophet Muhammad , peace be upon him and his family

Hajj : The pilgrimage to the Sacred Mosque at Mecca undertaken in the twelfth month of the Muslim year

. and constituting one of the religious duties of Islam

. Halal : The allowable according to the Islamic Sharia

. Haram : The forbidden according to the Islamic Sharia

Imam : ١ . 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 ٱfar bin Mohammed (As-Sadiq) , Musa bin Ja ٱfar (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

. A leader generally or of a collective prayer . ٢

. 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 ٱ 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 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-Haqaaq; ٨٢ [١]

. Refer to as-Sawaaq ul-Muhriqa; ٩٦ [٢]

The Prophet ﷺ's widow; Aisha said the name of Naathal to Othman bin Affan when [٣] she rallied people against him and accused him of atheism . The name Naathal , . however , refers to a Jewish person who lived in that time

. The shirt of Othman was bloodstained because he put it on when he was killed [٤]

Some people deserted Ali bin Abi Talib (a) who was the caliph and fought against [٥] 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

Refer to Majmaa uz-Zawaaid; ٩ : ١٣١ , Kunouz ul-Haqaaq; ١٨٨ , and Alisteeab; ٢ : ٤٥٧ [٦]

Refer to as-Sawaaq ul-Muhriqa; ٩٣ and Majmaa uz-Zawaaid; ٩ : ١٣١ [٧]

Refer to Kunouz ul-Haqaaq; ٩٢ [٨]

. Refer to as-Sawaaq ul-Muhriqa; ٩٦ [٩]

. Refer to Kunouz ul-Haqaaq; ٨٢ [١٠]

This [١١]

narration is recorded in the following reference books : At-Tarikh; at-Tabari ٢ : ٣١٩-٢١ , Al-Kamil fit Tarikh; Ibn ul-Athir ٢ : ٢٢ , As-Sirat un-Nabawiyya; al-Halabi (the Shafiite) ١ : ٣١١-٢ , Kenz ul-Ummal; al-Muttaqi (the Hanafite) , Mustadrak us-Sahihayn; Al-Hakim an-Nisapuri (the Shafiite) ٣ : ١٣٣ , Ad-Durr ul-Manthour; As-Suyoutti (the Shafiite) ٥ : ٧٩ , Al-Musnad; Ahmed bin Hanbal (the founder of Habalites) ١ : ١١١ , Al-Bidaya wan-Nihaya; Ibn Kuthair ٣ : ٣٩ , Tarikh; Abu al-Fidaa ١ : ١١٩ , Shawahid ut-Tanzil; Al-Hasakani ١ : ٤٨٥ H . ٥١٤ and ٥٨٠ , Tarikh Dimashq : the life account of Imam Ali bin Abi Talib; Ibn Asakir (the Shafiite) ١ : ٩٧-١٠٥ H . ١٣٣-٤٠ , and Sharhu Nahj ul-Balagha; Ibn Abi al-Hadid (the Mutazilite) ١٣ : ٢١٠ and ٢٤٤

Refer to Ath-Thareea; Sheikh Agha Buzurg at-Tehrani ٢٢ : ٢٢٥ No . ٨٧٢٩ [١٢]

. Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٣٥٢-٤٢٠ H . ٥٧٦٢-٥٩٢٠ [١٣]

The other printed copy of the book , which is attached to the book titled [١٤] . Fadhaa il ush-Shia was carefully printed in Tehran : Kanune Intisharate Aabdi

Refer to Ath-Thareea; Sheikh Agha Buzurg at-Tehrani ١٦ : ٢٦٠ No . ١٠٥٦ [١٥]

Refer to Ar-Rijal; An-Nejashi , ٢٦١ H . ٦٨٤ [١٦]

After the Grand Invisibility (Ghaybah) of Imam al-Mahdi , God may hasten his [١٧] return , four representatives were successively appointed as the means between the Imam and people . The second representative was Mohammed bin Othman al-Omari

;Many are the titles of Imam al-Mahdi [١٨]

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﴾

. Refer to Kamal ud-Din wa Tamam un-Ni ﴿ma﴾; ٥٠٣ H . ٣١ [١٩]

. Refer to al-Ghaybah; ٢٣ H . ٢٦٦ [٢٠]

. Refer to al-Kharaj wa al-Jara ﴿ih﴾; ٣ : ١١٢٤ H . ٢٦٦ [٢١]

. Refer to A ﴿lam ul-Wara : ٤٢٢ [٢٢]

. Refer to Tabssirat ul-Wali : H . ٥٦ [٢٣]

. Refer to Muntakhab ul-Anwar il-Mudhee ﴿a : ١١٣ [٢٤]

. Refer to Thaqib ul-Manaqib; ٢٧٠ [٢٥]

Abu Abdillah (As-Saduq ﴿s brother﴾) is al-Hussein bin Ali bin al-Hussein bin Musa [٢٦] bin Babawayh . He was also righteous master and retainer . He dies in ٤١٨ A . H . He . compiled many books , such as At-Tawhid and Nafy ut-Tashbih

. Refer to Ar-Rijal; an-Nejashi ٢٦٦١ H . ٦٨٤ [٢٧]

. Refer to Ar-Rijal; an-Nejashi ٢٦٦١ H . ٦٨٤ [٢٨]

. Istrabad is a famous town of Tabaristan [٢٩]

. Jurjan is a famous city lying between Tabaristan and Khurasan [٣٠]

. (Refer to Kamal ud-Din; ٢ (the introduction [٣١]

. Marwalruth and Sarakhs are two cities in Khurasan [٣٢]

Hamadan is a big city western Iran . Ilaq is a village in Bukhara . Balkh was a big [٣٣] city . Today , it is a small village in Afghanistan . Samarqand is a famous Uzbek city in . east-central Uzbekistan . Faraghana is a city eastern Uzbekistan

. Refer to al-Fihrest; ١٥٧ , H . ٦٩٥ [٣٤]

Refer to Ar-Rijal; An-Nejashi , ٣٩٨ , H [٣٥]

. Refer to Me \blacklozenge aalim ul-Ulemaa; ۱۱۱ H . ۷۶۴ [۳۶]

. Refer to As-Saraa \blacklozenge ir; ۲ : ۵۲۹ [۳۷]

. Refer to Ad-Diraya; ۷۰ [۳۸]

Some scholars ascribe this book to the father of Sheikh As-Saduq [۳۹]

This book is one of the four master reference books of Shia upon which the [۴۰]

.scholars depend totally and the jurisprudents extract the rulings

About center

In the name of Allah

هَلِيسَتْوَيَالَّذِيَتَعْلَمُونَوَالَّذِيَتَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t- encouraging the populace particularly the youth in investigating the religious issues- replacing useful contents with useless ones in the cellphones, tablets and computers- providing services for seminary and university researchers- spreading culture study in the public-

paving the way for the publications and authors to digitize their works–

:Policies

acting according to the legal licenses–

relationship with similar centers–

avoiding parallel working–

merely presenting scientific contents–

mentioning the sources–

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions–

Holding book reading competitions–

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism–
places

.Producing animations, computer games and etc–

Launching the website with this address: www.ghaemiyeh.com–

Fabricating dramatic and speech works–

Launching the system of answering religious, ethical and doctrinal questions–

Designing systems of accounting, media and mobile, automatic and handy systems,–
web kiosks

Holding virtual educational courses for the public–

Holding virtual teacher–training courses–

Producing thousands of research software in three languages (Persian, Arabic and–
English) which can be performed in computers, tablets and cellphones and available
and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF,
HTML, CHM, GHB on the website

Also producing four markets named “Ghaemiyeh Book Market” with Android, IOS,–
WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable
.friends who contributed their help and data to us to reach the holy goal we follow

:Address of the central office

Isfahan, Abdorazaq St, Haj Mohammad JafarAbadei Alley, Shahid Mohammad
HasanTavakkoly Alley, Number plate ۱۲۹, first floor

Website: www.ghbook.ir

Email: Info@ghbook.ir

Central office Tel: ۰۳۱۳۴۴۹۰۱۲۵

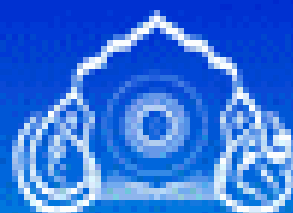
۰۲۱ - Tehran Tel: ۸۸۳۱۸۷۲۲

Commerce and sale: ۰۹۱۳۲۰۰۰۱۰۹

Users' affairs: ۰۹۱۳۲۰۰۰۱۰۹

Introduction of the Center – Ghaemiyeh Digital Library

Center of Computer
Researches



Ghaemiyeh

Isfahan

WWW



For Getting Other Professional Libraries,
refer to the Center Address Please:

www.Ghaemiyeh.com

www.Ghaemiyeh.net

www.Ghaemiyeh.org

www.Ghaemiyeh.ir

For Order, Connect us:

0913 2000 109

