

Center of Computer



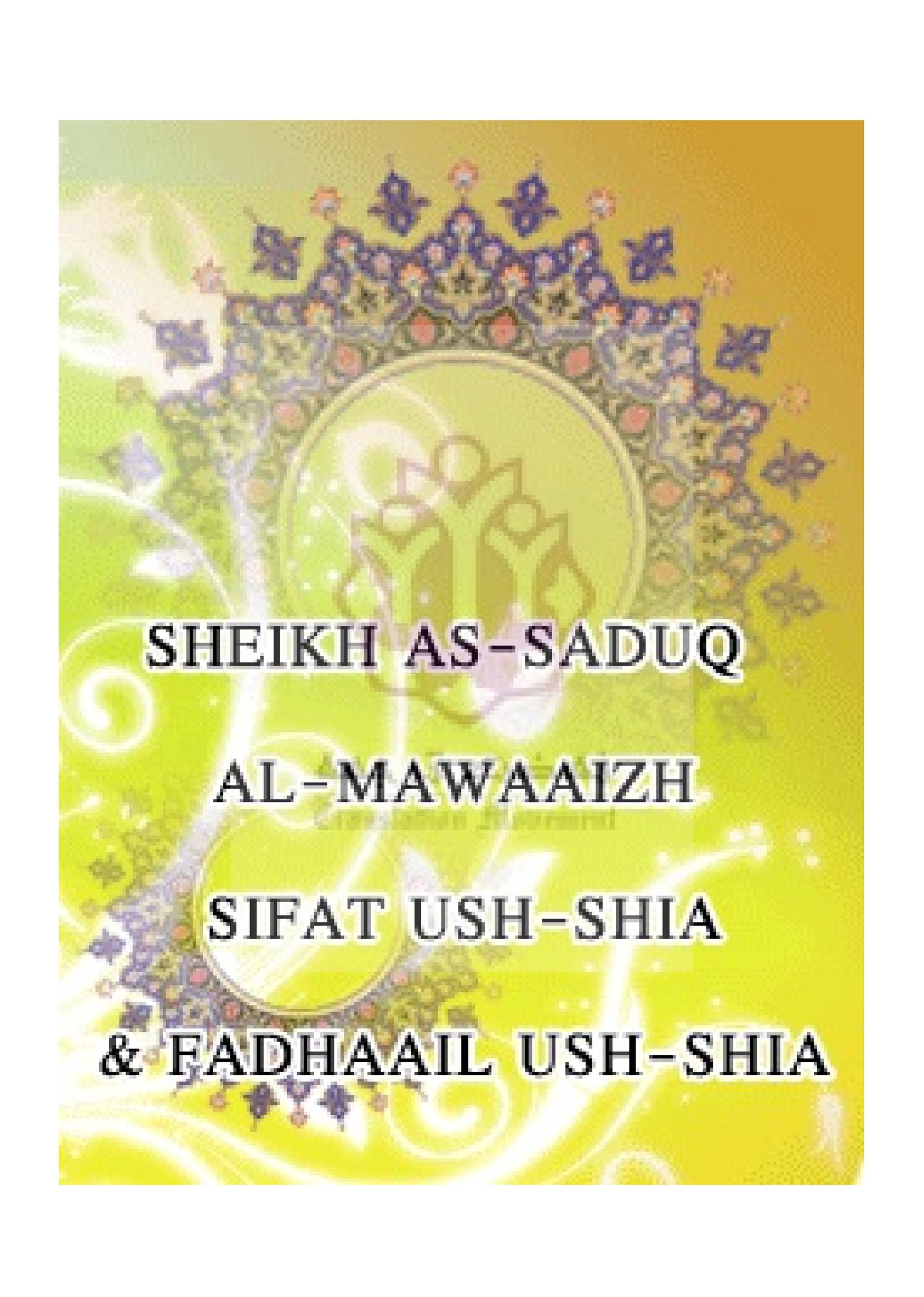
Researches

Ghaemiyeh

Isfahan



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SHEIKH AS-SADUQ

AL-MAWAAIZH

SIFAT USH-SHIA

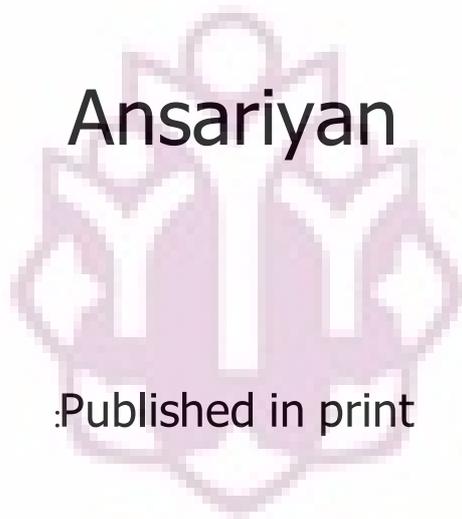
& FADHAAIL USH-SHIA



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

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مركز غاميه في بحوث الحاسوب
Ghaemiyeh Center of Computerized Researches

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

THE PUBLISHERS WORD

In the Name of Allah , the Compassionate , the Merciful All praise is due to Allah Whose mercy is not desponded and forgiveness is not despaired of . The best blessings and peace be upon the keeper of His revelation , the seal of His messengers , the foreteller of His mercy , and the warner against His punishment the Prophet Mohammed . The blessings and peace be , too , upon his family and household through whom the right has regained its proper place and the wrong has been overthrown . Curse be on their enemies among the people of disagreement and hypocrisy who have brought to themselves the sins and made themselves the subject of Hell . The Imamite Shia are still known of their faithful loyalty to the Prophet's household , peace be upon them all , since the glorious Prophet had unearthed his immortal mission to mankind . He , however , kept on giving credit to the lofty standings and the qualities by which the Shia should be characterized . In view of that , they were the matter of the glorious Prophet's glad tidings that he (s) carried . He said : The Shia of Ali will be the true winners . [1] O Ali , Allah has forgiven you , your progeny , your sons , your household , your Shia adherents- , and the adorers of your Shia . [1] 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 , r-1

THE REVISERS WORD

part 1

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[er] , for he has converted to atheism . Shiism , also , was not the product of the political circumstances that occurred when Muawiyah mutinied , carrying the shirt of Othman[er] and calling for the revenge on his killers . That event , however , was the reason beyond the founding of the Khawarij[er] one of whose members killed Amir ul-Mu'minin (a) while he was offering a prayer in his mihrab . Shiism , too , is not the product of the political circumstances that the Muslims had to encounter after the savage massacre of Karbala , which was committed against the Prophet's household (a) at the hands of the Umayyad ruling authorities . It is quite true that Shiism was not the product of any of the previous circumstances , as some please to say . Shiism came to light and appeared on the theater of the political and religious life since the first sparks of the Islamic history . The embracers of Shiism raised the slogan of the love and loyalty to the Prophet's household , peace be upon them all , adopted their goals , and believed purely that they are the most meritorious of taking the position of the Prophet , peace be upon him and his family . They also believed that Imam Ali bin Abi Talib Amir ul-Mu'minin , the head of the religion , the leader of the white-headed honorables , the husband of the pure lady , the father of the two grandsons (of the Prophet) al-Hasan and al-Hussein is the true successor of the Prophet (s) the door to the city of his knowledge , and the keeper of his wisdom . They also believed that the immaculate Imams are the true successors of the Prophet (s) the leaders of his community , and the conveyers of his divine mission . The dawn of Shiism broke since the first days of the blessed prophetic mission . It was the Prophet (s) who planted this blessed seed , cultivated , and supervised it all over the stages of his noble lifetime . This can be proved through the many hadiths that attached the quality of Shiism to the followers of Imam Ali (a) praised them , and revealed to them the glad tidings of having the highest ranks in the Supreme Paradise . The Prophet (s) said : O Ali , you , as well as your Shia , will join me on the Divine Pool . [2] 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 . [3] On the Day of Resurrection , Ali and his Shia will be the winners . [4] O Ali , Allah has forgiven you , your progeny , your sons , your household , your Shia , and the adorers of your Shia . [4] The Shia of Ali will be the true winners . [1-] Moreover , the hadith that is called Hadith ud-Dar is one of the strongest irrefutable evidences on our claim . (At-Tabari , in his book of history , records that Ibn Abbas narrated that Ali bin Abi Talib (a) said : After the revelation of the Verse , And warn your nearest relations , the Prophet (s) summoned me and said : O Ali , Allah had ordered me to warn my near relatives , but I was unable to bear this order because I knew that they would show me detestable things if I would approach such a matter with them . I therefore kept it secret until the Archangel Gabriel came to me and said that my Lord would punish me if I would shun that order . Now , I want you to make some food with meat of a ewe and bring a jar of milk for us , then gather the sons of Abdul-Muttalib so that I will speak to them and convey the matter that I was ordered to convey . I did as he asked me and invited them . They were about forty men among whom there were his uncles 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 Y

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 ! ♦ ﴿١١١﴾ 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 , r...



THE REVISION

Al-Mawaaizh Al-Mawaaizh (The Sermons) is the first book in this collection . In ١٣٤٢ A . (١) 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 ١٣٤٢ 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 ١٣٣٥ 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 , ١٣٣٥ 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-

Mawa'izh ♦ The Sermons- .⁽¹¹⁾ 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 .⁽¹²⁾ 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-Mawa'izh , are relied upon .⁽¹³⁾ Sifat ush-Shia About this book , Sheikh at-Tehrani says : ♦ The book titled Sifat ush-Shia (The Qualities of the Shia) is compiled by Sheikh as-Saduq Abu Ja'far Mohammed bin Ali bin al-Hussein bin Musa bin Babawayh al-Qummi . Ad-Dam ♦ at us-Sakiba , Al-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 : 1999 No . 4 . It is a clear copy , which is ended with the following paragraph : ♦ This is the end of the book titled Sifat ush-Shia and compiled by Sheikh as-Saduq Mohammed bin Ali bin Babawayh al-Qummi; the resident in Ray . All praise is due to Allah primarily , finally , openly , and secretly . The poor servant Hussein bin Mohammed Taqi an-Nuri at-Tabirsi wrote it himself in Najaf ♦ on the seventh of Shawal , 1161 A . H . ♦ The second is the copy that is found in the Library of At-Tehrani in 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 1787 A . H . ♦ 1924 A . D . - and was attached to his book titled Ali wash-Shia . In the end of this book , he writes down : ♦ This book was copied by ash-Sharif al-Askari Najmuddin , the son of the late scholar Sheikh Mirza Mohammed ash-Sharif al-Askari (of Tehran) in Samarra at the night of Saturday , the twenty-first of Thu ♦ l-Qa ♦ da . Allah may bless Mohammed and his immaculate family . ♦ (14) (r) Fadhaail ush-Shia About this book , Sheikh at-Tehrani says : ♦ This book is also called Fadhl ush-Shia (The Merits of the Shia) . Al-Majlisi quotes from this one as well as the previous . This means that he had them both . Al-Hurr Al-Aamili , also , quotes from them and had them in possession . In the fourth appendix of 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-Muqaddas al-Mashhadi) . Mirza Mohammed at-Tehrani took these copies to put them in his library in Samarra . ♦ (15) For this revision , two copies of the book are depended : The first one is the documentary copy that is found in the library of Ayatollah al-Mar ♦ ashi an-Najafi (without bearing any number) . It is a good copy . The second is printed . It is the same copy of Sifat ush-Shia to which we have previously referred and found in the Library of At-Tehrani in Samarra . In the end of this copy , the following is written : ♦ Thanks to Allah the Exalted , the book titled Fadhaa ♦ il ush-Shia and compiled by Sheikh as-Saduq (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 , 1787 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 relates the statements that are found in other reliable reference books . He referred to only some differences between the copies of the books intended and the other reference books . He added some important comments that are considered necessary . He used guide titles for each narration so as to enable the dear reader and the searcher to benefit by them . In the end of each book , he attached a . number of useful indexes



BIOGRAPHY OF THE COMPILER

Name and Lineage

Mohammed bin Ali bin al-Hussein bin Musa bin Babawayh; Abu Ja'far As-Saduq al-Qummi ♦ i . e . of Qum-; the master Sheikh and the head of the narrators . His father was the respectful Sheikh Abu al-Hasan Ali bin al-Hussein bin Musa bin Babawayh ; the master Sheikh of Qum in his time . He was also the most precedent , the master jurisprudent , [and the most trustful of the ulema of his time .] ♦

Birth and Early Life

Sheikh As-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) ,⁽¹⁶⁾ which was in the year 77 A . H . That was the opening year of the representation of Abu al-Qasim al-Hussein bin Rawh (the third representative) , who died in 117 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⁽¹⁷⁾ 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 .⁽¹⁸⁾ (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 . Ar-Rawandi , in his al-Kharaa'ij , related the like of the previous narrative , yet brief . Besides , At-Tabirsi , in his book titled A'lam ul-Wara' , Sayyid Hashim al-Bahrani , in his Tabssirat ul-Wall' , and Sayyid Ali bin Abdul-Karim An-Najafi , in his Muntakhab ul-Anwar il-Mudhee'a , referred to the same narrative . Imaduddin Mohammed bin Ali At-Tusi , in his Tha'iq ul-Manaqib , 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 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 , whose mother was a bondwoman , were born . From the previous we can conclude that Sheikh As-Saduq had come to this world out of the prayer of Imam al-Hujja after the death of Mohammed bin Othman al-Omari ; after the year 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 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 . 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 (A . H .) , the Fatimids in Northern Africa (A . H .) , and the Hamdanian State in Mousel-Northern Iraq- and Syria (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 A . H . There , Sheikh As-Saduq met the scholars of that city , such like Sheikh Abu al-Hasan Mohammed bin Ahmed bin Ali bin Asad al-Asadi whose famous nickname is Abu Jurada al-Barda'i . That was in 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 A . H . After that , he returned to the city of Ray . In 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 A . H . , he passed by the cities of Istrabad and Jurjan where he attended the lectures of Sheikh Abu al-Hasan Mohammed bin al-Qasim Alistrabadi the famous exegetist (of the Holy Quran) and orator . He also attended the classes of Sheikh Abu Mohammed al-Qasim bin Mohammed Alistrabadi , Sheikh Abu Mohammed Abdous bin Ali bin al-Abbas al-Jurjani , and Sheikh Mohammed bin Ali Alistrabadi . In his journey back from the visitation of the Holy Shrine of Imam Ar-Ridha (a) Sheikh As-Saduq passed by the city of Nisapur and resided there for a period . About this residence , he said : After I had satisfied my wishes for the visitation of Imam Ali bin Musa Ar-Ridha (a) I was back in Nisapur where I resided . I found that the majority of the Shia there , who were frequently referring to me , were perplexed by the invisibility of 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 . 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-Fadhil 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 Sarakhsi , 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 A . H . and 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-Hussein al-Alawi ; Ibn Tahir , and Sheikh Ibrahim bin Harun al-Hiti as well as many others . In 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 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 . [1] 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 . [2] 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 . [3] 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 . [4] Sheikh Hussein bin Abdus-Samad al-Harithi father of Sheikh al-Bahaa'i said about Sheikh As-Saduq : He was highly reverent , high-ranking scholar among the upper class as well as the ordinary people , good narrator of hadith , well knowing of jurisprudence and men , good discerning of the mental and analytical sciences , and good criticizer of reports . He was also the master scholar , jurisprudent , and chief of the Saved Sect (Shia) in Khurasan and Iraq of the non-Arabs ; (i . e . Persia) . In the fields of narration and abundance of knowledge , he was so distinct over all those who lived in his time . [5] The previous models have been few wordings of praise and extolment that were said about Sheikh As-Saduq . To know more about this respectful personality , it is recommendable to refer to the numerous reference books that recorded the biography of him some of which we have just excerpted .

Teachers and Students

Because of the many journeys that Sheikh As-Saduq made to various countries for the purpose of seeking studies , he could read , listen , deliver lectures , and gain the license of many scholars and masters of the countries that he passed by in the various fields of knowledge . A good look in his numerous books , such as al-Amali , Men La Yahdhuruh ul-Faqih , At-Tawhid , Thawab ul-A'maal and many others , proves that he rested upon many of the Shiite and Sunni master scholars in the field of narrations . He also depended upon such scholars in the fields of hadith regarding a great variety of sciences and fields . The famous names of the master scholars upon whom Sheikh As-Saduq depended in relation of the reports are innumerable . For avoiding lengthiness , we ask the dear reader to refer to the numerous books of biography so as to have an idea about the teachers of Sheikh As-Saduq . The students and the narrators on the authority of Sheikh As-Saduq are also too many to be mentioned in this book . Reference books of biography referred to some famous names such as the lofty Sheikh Mohammed bin Mohammed bin An-Nu'man At-Tal'akbari whose nickname is Sheikh al-Mufid , the trustworthy Sheikh Ali bin Ahmed bin al-Abbas (father of Sheikh An-Nejashi) , Sheikh Abu al-Hasan Mohammed bin Ahmed bin Ali bin Shathan al-Qummi , Sayyid al-Murtedha Alam ul-Huda , and many others that we could not mention their names in details . To have more information about such names , it is recommendable to refer to the many books that discussed this topic and from which we excerpted this brief biography .

His Works

Sheikh As-Saduq dealt with a great variety of arts and sciences . He wrote many books; more than three hundred ones . Unfortunately , most of these books were lost . We , hereby , refer to some of them : Ali'tiqadat al-Amali Thawab ul-A'maal al-Khissal Sifat ush-Shia Iqab ul-A'maal Ilal ush-Sharaayi Uyounu Akhbar ir-Reza Fadhaa'il ul-Ash-hur ith-Thalatha Fadhaa'il ush-Shi'a Kamal ud-Din wa Tamam un-Ni'ma Mussadaqat ul-Ikhwan[6] Me'aani al-Akhbar al-Muqannaa' fi al-Fiqh Men La Yahdhuruh al-Faqih[7] 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 320 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 320 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 320 A . H . , a fissure occurred to the shrine due to the heavy rain . When some people entered inside the shrine for chasing the source of that fissure , they could reach the gutter in which Sheikh As-Saduq was buried . They found that his dead body was laid out while the genitals were covered . It was very sound and handsome . On the nails of the body , they could notice the signs of dye , while on the limbs , there were old threads of the torn coffin . As this event was rumored in the city of Tehran , Sultan Fat'h Ali ordered to reform that fissure and reconstruct that shrine .

SHEIKH AS-SADUQ'S AL-MAWAAIZH HE SERMONS



Introduction of the Compiler All praise is due to the true Master and Deserver of all praise . Honorable blessings and peace be upon the honorable being Mohammed the seal of the great prophets and messengers of Allah and his immaculate daughter and noble sinless successors . So then , these are dear pearls and bright jewels . They are commandments that were produced by the head of prophecy , the core of the Divine Epistle , the zone of the divine blessings , and the revealer of the endless mercies; Allah bless him as well as his immaculate successors who are the honorable beings in the sight of Allah . Then



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 . 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 . By My glory and majesty I swear , the alcoholic , the talebearers , the pimps , the detectives , the effeminate , the gravediggers , the titthers , the disregarders (of their relatives) , and the Qadarites 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



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 .

handsome horse . O Ali , if the modest , in the government of the evils , are in the bottom of a well , Allah will cause wind to blow for raising them over the good people . O Ali , Allah curse those who claim of being the subjects of other than their (true) masters . Allah curse those who refrain from giving the wage of a hiring . Allah curse those who brings about a heresy or protect him who brings about a heresy . O Allah's Messenger , he was asked , What is that heresy ? He (s) answered , It is killing . O Ali , the true believer is only he whom Muslims can trust in regard with their estates and souls . The true Muslim is only he whom Muslims are saved from his hand physical harm- and tongue- verbal harm- . The true Muhajir emigrant- is that who deserts the sins .

diviners all these are parts of ill-gotten properties

O Ali , the firmest handle of faith is to support and hate for the sake of Allah . O Ali , for those who obey their wives , Allah will turn them on the faces in Hell . Ali (a) asked , What sort of obedience is that ? The Prophet (s) answered : (That obedience is) to permit her to participate the collections of women , go for wedding parties , go for mourning ceremonies , and wear transparent clothes . O Ali , by way of Islam , Allah took away the arrogance and taking pride in ancestors that were followed in the pre-Islamic era . All people are (the offspring) of Adam who was created from dust . The honorable among them in the sight of Allah is the most pious . 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

single drink of water of this world if it equals for Him the amount of a mosquito's wing



O Ali , on the Day of Resurrection , every individual , including all the past and the coming generations , will hope were they given only the minimum sustenance . O Ali , the vilest of people is that who complains against the act of Allah . O Ali , as for the believer , his moaning is (regarded as) Tasbeeh saying subhaanallah : All glory is due to Allah , his cries are tahill 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

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 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 .

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 omit performing the hajj while they are capable enough for so are regarded as disbelievers . Allah says : Those who have the means and ability have a duty to Allah to visit the House and perform the hajj (pilgrimage) rituals . O Ali , as for him who neglects to perform the hajj until he dies , Allah will reckon him with the Jews or the Christians on the Day of Resurrection . O Ali , almsgiving stops the act of Allah that is finally determined .

O Ali , regard of the kinship increases the age . O Ali , begin and end your meals with salt , for it cures from seventy-two maladies . O Ali , when I come up to the Praiseworthy Position , I will intercede for my father , uncle , mother , and a friend of mine in the pre-Islamic era . O Ali , I am the son of the two slain men . O Ali , I am the pray of my father Abraham the prophet . 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 .

Brief Sermons of the Prophet The following are
 the first-time brief sermons of the Prophet (s): (1) The high hand is better than the low .
 (2) The few that is sufficient is better than the much that diverts . (3) God-fearing is
 the best of provisions . (4) The head of clemency is to fear Allah , Powerful and
 Majestic is He . (5) Conviction is the best thing that is thrown in hearts . (6) Doubt is
 a part of atheism . (7) Wine is the collector of all sins . (8) Women are snares of Eblis . (9)
 Youth is a branch of insanity . (10) The worst of gains is the gain of usury . (11) The worst
 of food is to seize the estate of an orphan wrongly . (12) The true happy is
 that who learns lessons from others . (13) The true unhappy is that who was unhappy
 in his mother's womb (before he was born) , and the true happy is that who was happy
 in his mother's womb . (14) Allah will reward him who suppresses his rage . (15) Allah
 will recompense him who is steadfast against misfortunes . (16) Now , the heat of
 battle is fiery . (17) The believers should not be stung in the same place twice . (18) Nothing
 wrongs a man except his own hand . (19) The true strong is that who
 overcomes his own whims . (20) Reporting is not like witnessing . (21) O Allah , bless my people
 who wake up (or settle their needs) early on Saturdays and Thursdays . (22) Sessions
 should be kept secret . (23) The master of a people is their servant . (24) If a
 mountain oppresses a mountain , Allah will turn it into dust . (25) Begin with your
 dependants . (26) Strategies of War is trickery . (27) The Muslims are mirrors of
 each other . (28) He died despite of his nose . (29) Misfortunes follow the
 utterance . (30) People are equal like the teeth of a comb . (31) There is no malady more
 extremely than niggardliness . (32) Pudency is good all in all . (33) Perjury changes countries
 into deserted wastelands . (34) Aggression is the quickest in punishment .



(35) Charity is the
 quickest in rewarding . (36) Muslims should respect their stipulations . (37) Some
 poetry is (words of) wisdom and some speech has magical influence . (38) Compassion
 them who are on this earth and you will be compassioned by Him Who is in
 the Heavens . (39) Those who are killed during defending their wealth are shahids .
 (40) Those who withdraw their gifts are as same as those who
 swallow their vomit . (41) It is illicit for two believers to desert each other for more
 than three days . (42) He who does not have mercy upon others will not enjoy
 others' mercy . (43) Sorrow is repentance . (44) The baby is for the owner of the
 bed , and the share of the prostitute is the stone . (45) The guide to a good deed is
 (rewarded) as same as those who fix to it . (46) The love of something causes
 blindness and deafness . (47) He who does not show gratitude to people will not show
 gratitude to Allah . (48) Except the deviants , no one shelters the deviant . (49) Guard (yourselves)
 against Hell even by a half of a single grain of dates (that you should give as alms) .
 (50) Spirits are in groups . Amicability occurs only between the spirits that are acquainted
 with one another while disagreement occurs between those who oppose one another .
 (51) The procrastination of the wealthy is oppression . (52) Traveling is a piece of
 fire . (53) Like gold and silver , people are different metals . (54) The owner of a
 session is the most meritorious of the seat of priority . (55) Cast dust in the faces of
 the eulogists . (56) Cause earnings to come down by means of almsgiving . (57)

which is in the possession of Allah , Powerful and Majestic is He . Zaid : Who is the evilest companion ? Amir ul-Mu'minin : The evilest companion is that who encourages you to commit acts of disobedience to Allah . Zaid : Who is the unhappiest of people ?

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 the self-possessed . Zaid : Who is the stingiest of people ? Amir ul-Mu'minin : The stingiest of people is he who seizes estates unlawfully and spends them unduly . Zaid : Who is the most courteous of people ? Amir ul-Mu'minin : The most courteous of people is he who inclined to the right guidance after he had discriminated it from the wrong way . Zaid : Who is the most clement of people ? Amir ul-Mu'minin : The clement of people is he who is never angry .

Zaid : Who is the most resolute ? Amir ul-Mu'minin : The most resolute is he who is not deceived by people in regard to his personality and is not deceived by this world and its seductive matters . Zaid : Who is the most foolish ? Amir ul-Mu'minin : The most foolish is he who is deceived by this world although he is noticing the changeability of its conditions . Zaid : Who is the most regretful ? Amir ul-Mu'minin : The most regretful is he who is deprived of this world as well as the world to come . This is surely the clear loss . Zaid : Who is the blindest ? Amir ul-Mu'minin : The blindest is he who desired for gaining the rewards of Allah through acts that he had practiced for something other than the cause of Allah .

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



Amir ul-Mu'minin : It is the frequent reference to Him and the reverential supplication to Him . Zaid : What is the most truthful wording ? Amir ul-Mu'minin : It is the confession that there is no god but Allah . Zaid : What is the greatest deed in the sight of Allah ? Amir ul-Mu'minin : It is submission to Him and piety . Zaid : Who is the most truthful of people ? Amir ul-Mu'minin : It is he who resists in battles . Imam Ali (a) then turned to the old man and said : O Old man , Allah has created some people and made the worldly affairs difficult for them . He has also induced them to abstain from the worldly pleasures and transitory wreckage .

They desired from the Abode of Peace to which Allah has called them , stood the harsh livelihood and the misfortunes , and longed for the honor that is found with Allah , Powerful and Majestic is He . They therefore sacrificed themselves for the sake of Allah's satisfaction and ended their deeds with martyrdom to meet Allah Who will be pleased with them . As they recognized that death was inevitable for the past ones as well as the present ones , they took along provisions , not gold and silver , for their lives to come , wore tough clothes , advanced charity , and loved and hated for the sake of Allah . These are surely the lanterns and people of bliss and peace in the world to come . The old man commented : Where should I go and how should I leave Paradise while I can see it and its people with you , Amir ul-Mu'minin ? Equip me with weapons by which I can fight against your enemy .

Hence , Imam Ali (a) equipped him with weapons and prepared a horse for him . He went on fighting in front of Amir ul-Mu'minin (a) so bravely , and the Imam (a) was highly admired by his fight . As the war attained its climax , the old man was advancing with his horse until he was killed . One of the companions of Amir ul-Mu'minin traced him . He found him killed and found his horse and sword still in his hand . When the war was over , the horse and sword of the old man was put before Amir ul-Mu'minin (a) who prayed for his body and said : This is , by Allah , the true happy . Seek Allah (mercy for your brother

(mercy for your brother

Imam Ali's Commandment for his Son Mohammed bin al-Hanafiyya (vr) In his commandment for his son Mohammed bin al-Hanafiyya , Amir ul-Mu'minin (a) said : O son , beware of relying on hopes , for they are the goods of the foolish . They also frustrate of getting the means of the life to come . It is highly fortunate to have a good friend . Sit with the people of charity and you will be one of them . Be away from those who preclude you from mentioning Allah and death by means of decorated falsities and fabricated lies and you will be discriminated from them . Do not let mistrust of Allah overcome you , for it will spoil every conciliation between your friends and you . no fortress more protective than piety , no interceder more successful than repentance , no dress fitter than good health , no defense more shielding than safety , no treasure more sufficient than satisfaction , and no wealth more dismissive of poverty than satisfaction with the sustenance . He who confines himself to the minimum necessity will have rest before others and will find himself a place in the tranquil life . Acquisitiveness is the key to the plunging into sins . Repeat the incoming grieves by means of the resolutions of patience . Kindle your heart with good manners like fire when kindled with wood , for good manners are the best support to the charitable people and experiments are the best support to the intelligent . Collect the opinions of men then choose the nearest to the reward and the remotest from suspect . O son , there is no honor higher than Islam , no generosity more glorious than God-fearing , no fortress more protective than piety , no interceder more successful than repentance , no dress fitter than good health , no defense more shielding than safety , no treasure more sufficient than satisfaction , and no wealth more dismissive of poverty than satisfaction with the sustenance . He who confines himself to the minimum necessity will have rest before others and will find himself a place in the tranquil life . Acquisitiveness is the key to the plunging into sins . Repeat the incoming grieves by means of the resolutions of patience .



Accustom yourself to steadfastness , for it is the best of moralities and make yourself stand the worldly horrors and griefs that befall you . The triumphant ones have won and those to whom Allah has already promised blessings have been saved , for it is a guard from poverty . In all of your affairs , rely exclusively upon Allah , the One the Omnipotent , for , if you do so , you will entrust them to a protective cavern , defending fortress , and shielding stronghold . Pray to Allah sincerely because good , evil , giving , deprivation , granting , and divestment all are in His hand exclusively . In the Same Commandment , Imam Ali (a) Said : O son , sustenance is of two kinds one is that which you seek and one is that which seeks you and will come to you even if you do not approach it . Do not apply the care of your year on the care of your day , for every new day will cover all your needs (of that day) . If that year is decided to be within your age , Allah will take to you all that which is decided for you every new day . If it is not , what is your business with the care and grief that are not yours ? You should also know that no seeker will precede you to the sustenance that is decided for you and no one , no matter how powerful he is , will seize it against you . All that which is determined for you will not be kept against you . Many are those who fatigue themselves for seeking earnings , but their sustenance is withheld against them and many are those who are moderate (in seeking earnings) , but the decrees of fate helped them (in enjoying abundant provisions) . Nevertheless , everybody is subject to extinction . Today is yours , but it is uncertain that you will attain tomorrow ! It often happens that an individual who begins a day cannot see its end and it often happens that an individual who is happy in the first hours of a night will shed tears in the last hours (of the same night) .

. Do not be deceived by the long term of Allah's showering of
 graces and the postponement of His punishments , for He would have anticipated the
 punishment before (your) death if He had expected your escape . O son , accept the
 sermons of the wise people and ponder over their dicta . Precede others in applying (to
 yourself) the matters with which you ask people to do and stop committing the matters
 against which you forbid others . Enjoin good and you will be one of its people , for the
 perfection of matters in the sight of Allah is to enjoin good and forbid evil . Learn the
 religious questions , for the scholars are the heirs of the prophets . The prophets did not
 bequeath dinars and dirhams , but they bequeathed knowledge . He who acquires
 knowledge is surely acquiring great goodness .
 You should also know that all those who are in the heavens and the earth , including the birds in the
 sky and whales in the oceans , are seeking Allah's forgiveness to the seekers of
 knowledge . As a sign of submission , the angels bow their wings for the seeker of
 knowledge , which achieves honor in this world and the obtainment of Paradise in the life
 to come , for the scholars are the callers to the paradises and the guide to Allah . Blessed
 and Exalted is He . Treat all people kindly as long as you want them to treat you kindly .
 Accept for them whatever you accept for yourself , and find ugly for yourself all that
 which you find ugly for others . Treat all people with good manners so that they will long
 for you when you are absent and will weep for you and say , We all are Allah's and to
 Him we will return , (Inna lillah wa inna ilayhi 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 do
 not associate courteously with the ones the association with whom is inescapable , until
 Allah makes for them a way of salvation , are worthless . I have found that all the affairs
 of people's mutual association can be considered as one measure , two-thirds of which
 is approval and one is negligence . Wording is both the nicest and the most hideous thing
 that Allah has ever created . By means of wording , some faces have become white and
 by means of wording , some faces have become black . You should know that wording is
 under your control so long as you do not say it . If you say it , you will be under its control .
 Save your tongue in the same way as you save your gold and currencies . The tongue is
 as same as a mordacious dog; if you give free rein to it , it will bite others . It happens that
 a single word causes the removal of a grace .
 He who gives full rein to his tongue will be driven to every item
 of misfortune and scandal . Then , he will not get rid of such consequences before he
 becomes the subject of the detestation of Allah and the censure of people . He who
 pursues his opinions exclusively is risking . He who propounds the various opinions will
 realize the places of errors . He who engages himself in affairs without looking in their
 outcomes will suffer scandalous misfortunes . Planning before acting saves against regret
 . The true intelligent is he who learns lessons from (others') experiments . In
 experiences lies resumed knowledge . The inwardness of men is realized in the
 vicissitudes of time . Days show you the hidden secrets . You therefore should understand
 my commandment and avoid neglecting it . In fact , the best wording is the most useful .
 Know my son that it will be inevitable for you to be returned and asked about your
 provisions . Hence , try to be light-burdened . Do not load your back beyond your power



lest its weight becomes a mischief for you when you will be resurrected and interrogated on the Day of Resurrection . Violence against the servants of Allah- is the worst supplies to the world to come . Know that in front of you lie pitfalls , abysses , bridges , and impassable valley ; your terminating point at the other end of this passage will necessarily be either Paradise or Hell . Therefore , prepare the place before getting down . If a person is willing to borrow from you in the days of your affluence to pay it back to you at the time of your need then make use of this opportunity and borrow him as much as possible so long as you are able to do so . Put in that provision as much as you are able to , for it is

likely that if you may need him (afterwards) , you may not get hold of him



Beware of relying upon the impious and the distrustful in the question of loading your supplies . If you do it , you will be like the thirsty that is advancing to mirage ; when he reached it , he found nothing . Hence , you will be alone without any supplies on the Day of Resurrection . In the Same Commandment , Imam Ali (a) said : O son , oppression takes to destruction . A man who appreciates himself very precisely will not fail . He who controls his passions will guard his prestige . The value of a man is what he does expertly . Learning lessons (from others) achieves good sense . The honorable wealth is to neglect hopes . Acquisitiveness is the permanent poverty . Affection is an advantageous kinship . Your friend is your full brother , but not every full brother is your friend . Do not befriend the enemy of your friend lest you become the enemy of your friend .

Many are the remote ones who are closer than the nearer (kinship) . A poor man who keeps good relations is better than a wealthy one who breaks his relations (with others) . Admonition is the haven of him who keeps it . He who reminds reproachfully of his favors is spoiling his favors . The mentality of the ill-mannered individuals is always bad and it would better to hate such ones . It is not fair to depend upon conjecture in issuing judgments . How ugly wickedness in situations of ingratitude is ! How ugly depression in excessive hardships is ! How ugly severity with the neighbors is ! How ugly disagreement with the (intimate) associate is ! How ugly the perjury of the men of personality is ! How ugly the treachery of the powerful is ! Ingratitude is foolishness . Sitting with the foolish is evil omen . Respect the rights of everybody , whether masters or humble individuals . He who ignores moderation will wrong . He who trespasses the right will be detained in narrow courses . Many diseased persons were cured and many healthy ones passed away .

Despair may be success and greed may be destruction . Blame him whom you wish to blame . Matters of cheating are rewardless . The vilest dress of Muslims is betrayal . It is quite proper to be disloyal to the betrayers . Corruption destructs the much amount while moderation causes the small to grow . Regard of the relatives is a sign of generosity . He who is generous will be master and he who understands (something) will seek more (knowledge about it) . Offer proper advice to your friends and help them in every situation except those who lead to the acts of disobedience to Allah . Follow your friends in every situation . Do not desert your friend due to suspicion and do not leave him before you blame him . Perhaps , he has his excuse while you are blaming him . Accept the apology of everyone so that you will be included with the Intercession

Honor those who support you and increase your charity , honor , respect , and reverence to them as long as you enjoy good health . It is improper for you to disregard him who respects you or injure him who covers up your defects . Treat your companion with kindness as much as you can , for you can gain his righteous deeds if you will . He who betakes pudency as his dress will have his defects screened from eyes . The burdens of those who seek moderation are light . He who prevents his soul from its passion will gain his right guidance . Comfort lies with every hardship and choking is expected in every bite . No grace can be obtained unless it is preceded by harm . Be lenient with him who enraged you so that you will win your need . Times of care are times of forgiveness . Hours , however , take your age to termination . The pleasure that is followed by Hell is worthless and every good matter that is followed by Hell is also worthless .

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 .

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he feels pain , he cannot seek help .
 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 .

Out of His mercy , pity , and love for that baby .
 Allah , Blessed and Exalted is He , refers to the creation of man . He says : We have created the human being from an extract of clay , which was then turned into a living germ and placed in safe depository . The living germ , then , was turned into a shapeless lump of flesh from which bones were formed . The bones , then , were covered with flesh . At this stage , We caused it to become another creature . All blessings belong to Allah , the best Creator . Thereafter you will certainly die and you will be brought back to life again on the Day of Resurrection .

Jabir said : O Allah's Messenger , I asked , The previous discussion concerns us the ordinary people , what about you as well as your successors ? The Prophet (s) kept silent for a while before he said :
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Favors are

worthless unless they are done to the highborn and the religious . Prayer is the offertory of the pious . Hajj is the jihad of the weak . Everything has its tax , and the tax of bodies is fasting . Jihad of women is their good behavior with their husbands . Cause the earnings to come down through almsgiving . He who is certain of the reward will surely spend generously . Allah , Blessed and Exalted is He , grants help as much as required . Fortify your wealth by means of defraying the zakat .

Moderation is the half of living . The moderate will never be needy . Fewness of dependants is one of the two facilities . The instructors who do not apply their instructions to themselves are like those who try to shoot without having a string . Amicability is the half of intelligence . Care is the half of senility . Allah , Blessed and Exalted is He , grants steadfastness according to the measure of the misfortune . As for those who beat the hand on the thigh in misfortunes , their rewards will be cancelled . To depress the parents is impiety to them .

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 .

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

Imam 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 .

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

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

He who does not care if people consider him as harmful is semi-son of the devils . He who backbites a faithful friend without being in state of enmity with him is semi-son of the devils . He who is fond of the haram and the fornication is semi-son of the devil . The Imam (a) then added : The bastards enjoy definite characteristics : First , they hate us the Prophet's household - . Second , they long for the haram from which they were created . Third , they disparage the religion . Fourth , they are considered as unwelcome persons . Only those whom were formed by persons other than their fathers or whose mothers conceived them in their periods of menstruation may be considered as unwelcome persons .

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



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

Ishaq bin Ammar narrated that Imam as-Sadiq (a) said : Help of the

... hearts are molded on cherishing those who treat them charitably and abhorring those who treat them nastily... Imam ar-Ridha (a) said : Hearts are molded on cherishing those who treat them charitably and abhorring those who treat them nastily... Imam ar-Ridha (a) said : Hearts are molded on cherishing those who treat them charitably and abhorring those who treat them nastily...



ENDNOTES

10-1

Referring to the series of relaters of this commandment , Sheikh as-Sadud records 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'far bin Mohammed from his father from his grandfather from Ali bin Abi Talib , peace be upon him . I also narrated it from Mohammed bin Ali Shah from Abu Hamid from Abu Yazid from Mohammed bin Ahmed bin Salih at-Tamimi from his father from Anas bin Mohammed Abu Malik from his father from Ja'far bin Mohammed from his father from his grandfather from Ali bin Abi Talib (a) that the Prophet (s) said : O Ali , I command . This means that such a person does not deserve to intercede for anybody or be interceded by anyone , for his omission of dedicating a one-third of his will to charity . In other way of narration , the word 'obscene language' replaces the word 'evildoing' . It is clearly evident that it is unlawful to tell untruths and that lying is reckoned as same as any other act of disobedience to God . In case it is either to tell untruth or commit a matter that is more serious , it becomes obligatory to prefer the more serious matter , because reason judges the necessity of preferring the more serious matter in case of competition between two matters one of which should be preferred . When the salvation of a drowned person requires the omission of an obligatory matter , it is rational to omit the obligatory matter for the purpose of being able to live out the most important matter , which is saving a drowned person . Al-Kulayni related : Muawiya bin Yessar narrated that Imam As-Sadiq (a) said : The reformer is not liar . Except for drinking wines , the intention is conditional for gaining the reward of giving up any act of disobedience to God . Many narratives confirm this fact . This means that the drunken will suffer the same punishment that is decided for the idolaters . This is for the fact that the idolaters will be in Hell forever , while the drinkers of wines are punished as same as the committers of one of the grand sins . In al-Faqih and al-Bihar , this statement is recorded in the following form : It is worthless to sit with him whom you do not benefit by his religion or world .

Mekarim ul-Akhlaq; ۴۸ , Tuhaf ul-Uqool; ۳۰۷ , Mishkat ul-Anwar; ۱۳۱ , Bihar ul-Anwar; ۳۳ : ۱۷۸ H . ۳ and ۷۸ : ۳۳ H . ۳۳۳ . Refer to Men La Yahdhuruh ul-Faqih; ۳ : ۳۱۸ H . ۵۸۱۱ , As-Saduq's al-Amali; ۵۵۱ H . ۳ , At-Tawhid; ۳۰۱ H . ۳ , Alikhtisas; ۳۰ , Mekarim ul-Akhlaq; ۳۵۳ , Tuhaf ul-Uqool; ۳۰۳ , Ghurar ul-Hikam wa Durar ul-Kelim; ۳۴۶ H . ۳۳۸۱ , Wassail ush-Shi'a; ۱۶ : ۳۳۳ ۳۰۳ H . ۳۳۳۳ . ۳۳۳ . Refer to Men La Yahdhuruh ul-Faqih; ۳ : ۳۱۸ H . ۵۸۱۲ , Thawab ul-A'maal; ۳۸۷ H . ۳ , Ibn Abi al-Hadid's Sharh Nahj ul-Balagha; ۱۷ : ۳ and ۳۰ : ۳۳۳ , Tanbih ul-Khawattir; ۳ : ۳۳۳ . ۳۳۳ . Refer to Men La Yahdhuruh ul-Faqih; ۳ : ۳۱۸ H . ۵۸۱۳ , Thawab ul-A'maal; ۳۳۰ , al-Mahaasin; ۳۰۲ H . ۷۷ , Alikhtisas; ۳۳۳ , al-Qummi's Tafsir; ۳ : ۳۳۱ , Jami ul-Akhbar; ۳۶۰ , Munyat ul-Mureed; ۳۳۸ , Az-Zuhd; ۳۱ H . ۳۳ , Fiqh ul-Qur'aan; ۳ : ۳۳۳ , A'lam ud-Din; ۳۳۸ , Tanbih ul-Khawattir; ۳ : ۳۳۳ , Kenz ul-Fawa'id; ۳ : ۳۳۳ , Awali ul-La'aali; ۳ : ۳۳۳ H . ۳۳۳ , Mishkat ul-Anwar; ۳۰۰ , Bihar ul-Anwar; ۷۵ : ۳۳۳ H . ۳۳۳ , ۷۵ : ۳۳۳ H . ۳۳۳ , ۷۵ : ۳۳۳ H . ۳۳۳ . Refer to Men La Yahdhuruh ul-Faqih; ۳ : ۳۱۸ H . ۵۸۱۴ , al-Khissal; ۳۳۳ H . ۳ , Me'aani al-Akhbar; ۳۰۲ H . ۳ , Uyounu Akhbar ir-Ridha; ۳ : ۳۳۳ H . ۳ , Ibn Shahrashoub's al-Manaqib; ۳ : ۳۳۳ , Keshf ul-Ghumma; ۳ : ۳۳۳ , As-Sirat ul-Mustaqeem; ۳ : ۳۳۳ , al-Kharaj wa al-Jara'ih; ۳۳۳ , Alhittaj; ۳۳۳ , Bihar ul-Anwar; ۷۵ : ۳۳۳ H . ۳۳۳ . Refer to Men La Yahdhuruh ul-Faqih; ۳ : ۳۱۸ H . ۵۸۱۵ , Uyounu Akhbar ir-Ridha; ۳ : ۳۳۳ H . ۳۳۳ (in another series of narrators), Jami ul-Akhbar; ۳۳۳ , Bihar ul-Anwar; ۷۵ : ۳۳۳ H . ۳۳۳ and ۳۳ : ۳۳۳ H . ۳۳۳ . Refer to Men La Yahdhuruh ul-Faqih; ۳ : ۳۱۸ H . ۵۸۱۶ , As-Saduq's al-Amali; ۳۳۳ H . ۳ , al-Khissal; ۳۳۳ , Bihar ul-Anwar; ۷۰ : ۳۳۳ H . ۳۳۳ and ۷۷ : ۳۳۳ H . ۳۳۳ . Refer to Men La Yahdhuruh ul-Faqih; ۳ : ۳۱۸ H . ۵۸۱۷ , Bihar ul-Anwar; ۷۷ : ۳۳۳ H . ۳۳۳ . In his ad-Durr ul-Manthour; ۳ : ۳۳۳ , as-Suyouti (the Shafite) records the following narrative as related to Ibn Abbas : When God's saying , The righteously striving believers are the best of all creatures , (۳۸ : ۳) 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; ۷۳ , 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 . (۳۸ : ۳) 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 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-Nahravan after they had formed a party called Khawarij . Refer to Men La Yahdhuruh ul-Faqih; ۳ : ۳۱۸ H . ۵۸۱۸ , As-Saduq's al-Amali; ۳۳۳ H . ۳ , al-Qummi's Tafsir; ۳ : ۳۳۱ , Bisharat ul-Mustafa; ۳۳۳ , Bihar ul-Anwar; ۳۳ : ۳۳۳ H . ۳۳۳ . Refer to Men La Yahdhuruh ul-Faqih; ۳ : ۳۱۸ H . ۵۸۱۹ , As-Saduq's al-Amali; ۳۳۳ H . ۳ , Me'aani al-Akhbar; ۳۳۳ H . ۳ , Uyounu Akhbar ir-Ridha; ۳ : ۳۳۳ H . ۳۳۳ , Jami ul-Akhbar; ۳۳۳ , Sahifat ur-Ridha; ۳۳ H . ۳۳۳ , Awali ul-La'aali; ۳ : ۳۳۳ H . ۳ , Bihar ul-Anwar; ۳ : ۳۳۳ H . ۳۳۳ & ۳۳۳ H . ۳۳۳ . Refer to Men La Yahdhuruh ul-Faqih; ۳ : ۳۱۸ H . ۵۸۲۰ , As-Saduq's al-Amali; ۳۳۳ H . ۳۳۳ & ۳۳۳ H . ۳۳۳ , Bihar ul-Anwar; ۷۵ : ۳۳۳ H . ۳۳۳ and ۷۷ : ۳۳۳ H . ۳۳۳ , Keshf ul-Ghumma; ۳ : ۳۳۳ , Tuhaf ul-Uqool; ۳۳۳ , Tanbih ul-Khawattir; ۳ : ۳۳۳ , Bihar ul-Anwar; ۳۳ : ۳۳۳ H . ۳۳۳



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The Prophet 33 O Ali, in the pre-Islamic era, Abdul-Muttalib passed
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The Prophet 48 O Ali, my people will be saved
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The Prophet 49 O Ali, my people will be saved from pulling down
The
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The Prophet 82 O Ali, the true
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The Prophet 83 O Ali, the umma cannot stand three
characters : to
The Prophet 84 O Ali, this world is the jail of the believer and the
The
Prophet 85 O Ali, those who meet Allah enjoying three features
The Prophet 86 O Ali,
those who neglect to defray the zakat will ask
The Prophet 87 O Ali, those who omit
performing the hajj while
The Prophet 88 O Ali, three characters raise the rank, three
others
The Prophet 89 O Ali, three deeds are originated from extreme
The Prophet 90
O Ali, three manners are the charities of this world
The Prophet 91 O Ali, three matters
harden the heart : listening to
The Prophet 92 O Ali, three things better the memory and
remove
The Prophet 93 O Ali, three will wrong you if you do not wrong
The Prophet
94 O Ali, to depress the parents is impiety to them .
The Prophet 95 O Ali, to move a
mountain from its place is easier
The Prophet 96 O Ali, to put your hand to the elbow
between the
The Prophet 97 O Ali, to spend a single dirham for the dye is better
The
Prophet 98 O Ali, two rak'as of the knowledgeable is better
The Prophet 99 O Ali,
untruth is the epidemic of talking, oblivion is
The Prophet 100 O Ali, usury is of seventy
parts the (punishment of
The Prophet 101 O Ali, walk for two years so as to treat your
parents
The Prophet 102 O Ali, wear your ring in the right hand, for it is a
The Prophet
103 O Ali, when a servant (of Allah) dies, people ask
The Prophet 104 O Ali, when I come
up to the Praiseworthy
The Prophet 105 O Ali, within the realities of faith is to spend in
The
Prophet 106 O Ali, wording is worthless unless it is applied
The Prophet 107 O Allah,
bless my people who wake up (or settle
The Prophet 108 O Allah, have mercy upon my
successors
The Prophet 109 O boy, keep (good relations with) Allah so that He
The
Prophet 110 O Ishaq, use kind words with the hypocrite, love
Imam as-Sadiq 111 O My
servants, you all are lost except
Qudsi 112 O people, listen to and understand my
sayings, for
Amir ul-Mu'minin 113 O people, there is no honor higher than Islam, no
The
Prophet 114 O Salman, when you become sick, you win three
The Prophet 115 O
son, beware of relying on hopes, for they are the
Amir ul-Mu'minin 116 O son, go
through the right, even if it is bitter, so
Imam as-Sejjad 117 O son, let not Allah see you
committing an act of
Imam al-Kadhim 118 O you ! You are dictating to the Keeping
Angels a
Amir ul-Mu'minin 119 On the Day of Resurrection, all people will be
Imam
as-Sadiq 120 People are equal like the teeth of a comb
The Prophet 121 Perjury changes
countries into deserted
The Prophet 122 Prayer is the offertory of the pious
Imam as-
Sadiq, 123 Pudency is good all in all
The Prophet 124 Repeal the misfortunes by praying
(to Allah)
The Prophet 125 Reporting is not like witnessing
The Prophet 126 Right
wording is better than keeping silent about
Imam as-Sadiq 127 Scholars and wise
people used to correspond to
Amir ul-Mu'minin 128 Sessions should be kept secret
The
Prophet 129 Silence is a rich treasure. It is the adornment of the
Imam as-Sadiq 130
Sleep is the rest of the body, speaking is the rest of
Imam as-Sadiq 131 Some poetry is
(words of) wisdom and some speech
The Prophet 132

part 6

Sorrow is repentance .
The Prophet 133 Spend (in the cause of Allah) and be certain of
the
Imam as-Sadiq 134 Strive against your self in the same way as you fight
Imam
as-Sadiq 135 Take the initiative to the gardens of Paradise
The Prophet 136 The afflicted
people
no matter how intense their
Amir ul-Mu'minin 137 The Archangel Gabriel
descended to Adam and
Amir ul-Mu'minin 138 The baby is for the owner of the bed, and
the share
The Prophet 139 The believers should not be stung in the same place
The
Prophet 140 The end of you all is that four cubits (grave)
The Prophet 141 The false
believer enjoys three characteristics : he
The Prophet 142 The fame of worship is

mistrust . My father said that ♦ Imam as-Sadiq 152 The few that is sufficient is better than the much ♦ The Prophet 117 The first of you and me is a dirty sperm . The last of ♦ Salman al-Farsi 157 The good , as a whole , is gathered in three things ♦ Amir ul-Mu'minin 158 The guide to a good deed is (rewarded) as same as ♦ The Prophet 117 The head of clemency is to fear Allah , Powerful and ♦ The Prophet 117 The high hand is better than the low ♦ The Prophet 117 The honorable men of my umma are the retainers of ♦ The Prophet 152 The hypocrite has three characteristics : he lies in ♦ The Prophet 117 The Imam carries definite characteristics . He is the ♦ Imam ar-Ridha 159 The instructors who do not apply their ♦ Imam as-Sadiq 159 The kindness to the parents (that is intended in the ♦ Imam as-Sadiq 157 The love of something causes blindness and ♦ The Prophet 117 The master of a people is their servant ♦ The Prophet 111 . The misers should be the worthiest of hoping for ♦ Imam as-Sadiq 158 The moderate will never be needy ♦ Imam as-Sadiq . 159 The most powerful of you are those whose ♦ The Prophet 117 The Muslims are mirrors of each other ♦ The Prophet 111 . The ordeal of people with regard to us is really ♦ Imam as-Sadiq 158 The owner of a session is the most meritorious of ♦ The Prophet 117 The showy has three characteristics : he activates ♦ The Prophet 117 The true abstinent is he who neglects the legal ♦ Imam as-Sadiq 158 The true happy is that who learns lessons from ♦ The Prophet 118 The true strong is that who overcomes his own ♦ The Prophet 118 The true unhappy is that who was unhappy in his ♦ The Prophet 118 The unjust enjoys three characteristics ♦ The Prophet 117 The worst of food is to seize the estate of an orphan ♦ The Prophet 118 The worst of gains is the gain of usury ♦ The Prophet 118 The worst usury is untruth ♦ The Prophet 118 There is no malady more extremely than ♦ The Prophet 111 This world is seeking and is sought . He who seeks ♦ Imam as-Sadiq 159 Those who are killed during defending their wealth ♦ The Prophet 111 Those who withdraw their gifts are as same as ♦ The Prophet 117 Three cannot be treated fairly by three : the masters ♦ The Prophet 117 To depress the parents is impiety to them ♦ Imam as-Sadiq 159 To revile at a believer is (regarded as) commitment ♦ The Prophet 118 To revile at a believer is a sort of sinfulness , to fight ♦ The Prophet 158 To see the enemy plunge in the acts of disobedience ♦ Imam as-Sadiq 159 Two words are strange : a word of wisdom that is ♦ The Prophet 159 Use the garnet , for it is the first mountain that ♦ The Prophet 119 War is trickery ♦ The Prophet 111 We ♦ the household of the prophesy ♦ do not ♦ Amir ul-Mu'minin 159 When a fetus settles in the mother's womb , its face ♦ The Prophet 159 When the head of Imam al-Hussein ♦ Imam ar-Ridha 160 Wine is the collector of all sins ♦ The Prophet 118 Women are snares of Eblis ♦ The Prophet 118 Yes , old man . He whose two days are moderate is ♦ Amir ul-Mu'minin 159 You should hope for the unexpected more than the ♦ Amir ul-Mu'minin 159 You will not cover people with your fortunes; thus ♦ The Prophet 159 Youth is a branch of insanity ♦ The Prophet 118

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(SHAIK AS-SADUQ S SIFAT USH-SHIA (THE QUALITIES 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

(1)

(1) The Shia are the People of Piety and Diligence 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 .

(2)

(2) The Shia are Those Who Submit to the Imams 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 . (3) The Shia and Taqiyah Ja Far bin Mohammed bin Masrouf (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 .

(4)

(4) The False Shiite 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 . (5) The Shia were Created from the Same Clay of the Imams My father (r) narrated to us from Abdullah bin Ja Far from Ahmed bin Mohammed from Ibn Abi Nejran that he heard Abu al-Hasan (Imam ar-Ridha) saying : He who antagonizes our Shia is antagonizing us and whoever follows them is following us , because they are part of us . They were created from the same clay from which we were created .



... 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)

... He Who Honors a Dissident is not Shiite . Mohammed bin al-Hasan bin al-Waleed related to us from Mohammed bin al-Hasan as-Saffar from Mohammed bin Easa bin Ubaid 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 . The Loyalty to the Enemies of Allah Mohammed bin Musa bin al-Mutawakkil narrated to us from Ali bin al-Hussein as-Sa'adabadi 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 .

(12)

... The True Shia Abstain from the Appetites and Work for the Creator Mohammed bin Musa bin al-Mutawakkil (r) narrated to me from Ahmed bin Abdullah that Abu Abdullah (a) said : By Allah I swear , the Shia of Ali are only those who abstain from the food and the sexual appetites , work sincerely for the Creator , hope for gaining His reward , and fear from His punishment . The Moralities of the Shia My father (r) narrated to us from Mohammed bin Ahmed bin Ali bin as-Salt that Mohammed bin A'jlan said : I was with Abu Abdullah (a) when a man attended and greeted . The Imam , asked him about the manners of his friends . The man praised , admired , and honored ...

(13)

... 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 ? The Affection for the Prophet's Household Mohammed bin Musa bin al-Mutawakkil (r) narrated to us from Mohammed bin Yahya from Ahmed bin Mohammed al-Khezzaz that Imam ar-Ridha (a) said : Some of those who claim the affection for us the Prophet's household- are more dangerous for our Shia than the ordeal of the Dajjal . I asked : How do such people become dangerous ? The Imam (a) answered : They support our enemies and antagonize our followers .

(14)

... When this occurs , the right will be confused with the



and the emaciated . Their lips are dry , their stomachs are atrophied , and their colors are faded . (١٣) The Shia's Voices do not Exceed Their Hearings The same previous series of narration that Abu Ja'far (a) said to Jabir : O Jabir , the Shia of Ali (a) are only those whose voices do not exceed their hearings and detestation does not exceed their bodies[١٣] .

They do not praise those who abhor us , regard those who hate us , or associate with those who revile at us . The true Shia of Ali (a) do not bark like dogs , covet like crows , or beg people openly even if they starve . Their 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 . (١٤)

(٢٢) (٢٢)

□ Do you hope they were less ? 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 .

The Sweetness of Faith is in the Shia's Chests Mohammad bin Ali Majilwayh (r) In al-Hira during the reign of Abu al-Abbas , (١٣٢) : Abu Ja'far ad-Dawaniqi (١٣٣) asked Imam as-Sadiq (a) : O Abu Abdullah , I noticed that any individual of the Shia speak out all that he hides in one session so that his trend would be easily known . Why is that ? The Imam (a) answered : This is because of the sweetness of faith that the Shia carry in their chests . Because of that sweetness , they show the hidden all at once . (١٣٤) (٢٣) The Best Shia are the Most Knowledgeable 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 . (١٣٥)

(٢٤)

□ The Shia's Concern and their Enemies Concern 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 . (١٣٦) (٢٤) The Shia are Saved from Adultery Ahmed bin Mohammed bin Yahya al-Attar from Mohammed bin Yahya bin Sadir that Abu Abdullah (a) said :

(٢٥) (٢٥)

□ The Shia are Saved from Adultery Ahmed bin Mohammed bin Yahya al-Attar from Mohammed bin Yahya bin Sadir that Abu Abdullah (a) said :

(٢٦)

□



Moreover, they divulge our secrets before our enemies, who come to us for interrogating whether we had really said such things. In such cases, we have to deny and disavow everyone who divulges such matters. Thus, our disavowal includes such people: [١٧٧] (٢٤) The Shia, Truthfulness, and Faithfulness Mohammed bin al-Hasan bin al-Waleed (٢) narrated from Mohammed bin al-Hasan as-Saffar from Mohammed bin al-Hussein bin Abu al-Khattab that Abdullah bin Ziyad related: In Mina, we greeted Abu Abdullah (a). Then I said: O son of Allah's Messenger, we are itinerant people. We cannot attend your sessions. Hence, we ask you to give us some advices. The Imam (a) said: Cling to God-fearing, truthfulness, fulfillment of the trusts that are deposited with you, good company with whoever accompanies you, spread of salutation, and serving of food.

(٢٤)

Offer prayers in the mosques of people, visit the ailed, and participate in their funeral ceremonies. My father told me that the adherents of us the Prophet's household- were the best of their folks. The jurisprudent of any people was the Shiite. The muezzin of any people was the Shiite. The most trustful of any people was the Shiite. The most dependable of any people was the Shiite. Thus, you should carry such characters. Lead people to love us. Do not make them hate us. [١٧٨] (٢٥) The Shia are Known from their Worship and Facial signs My father (٢) 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. : 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. [١٧٩]

(٢٥) (٢٤)

The Shia and the Disavowal of Jibt and Taghut Ali bin Ahmed bin (٢٤) 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, the declaration of the divine leadership (of the Imams), the belief of rajaa, 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 My father (٢) narrated to us from Abdullah bin Jaafar al-Himyari from Harun bin Muslim from Masada bin Sadaqa: As he was asked about the clear resoluteness that is seen in the manners of the believers, Abu Abdullah (a) answered: : This is because of the existence of the glory of the Quran in the believers' hearts and the existence of the purity of faith in their chests. They worship Allah, Powerful and Majestic is He, obey Him, and believe the Messenger of Allah. They asked: What about the stinginess that is noticed in the believers' manners? He (a) answered: This is because the believers seek only legal earnings. To seek legal earnings is something very hard; therefore, the



believers dislike 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 .

(FF (F) F)

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 . [187] (F) The Believer , the Muslim , and the Muhajir (The same series of relaters) The Prophet (s) said : Do you know why the believers are called so ? This is because people can entrust them with their souls and fortunes . May I tell you about the true Muslims ? The true Muslims are those from whose hands i . e . acts- and tongues i . e . words- people are saved . May I tell you about the true Muhajirs ? They are those who deserted the sins as well as everything that Allah has forbidden . [187] (F) The Believer is Displeased by his Evil Deeds (The same previous series of relaters) The Prophet (s) said : He who is displeased by his evil deeds and pleased by his (good deeds is believer . [187]

(FV (F) F (F) F)

The Ugly Believer My father (r) narrated from Sa'd bin Abdullah from Hebbab al-Wasiti that Abu Abdullah (a) said : It is very ugly for a believer to be humiliated by his desires . (F) Leprosy is Semi-Curse (The same previous series of relaters) Abu Abdullah (a) said : Leprosy is semi-curse . Neither we , nor will our descendants and Shia be affected by leprosy . [182] (F) The Believer is Firmer Than Blocks of Iron (The same previous series of relaters) from Hussein bin Amr said that Abu Abdullah (a) said : The believer is firmer than blocks of iron . Iron is changed when it is subjected to fire , while the believer will not be changed even if he is killed , cut by a saw , and then killed anew . [186]

(F9 (F) FA)

Allah Created the Believers from the Same Origin Al-Hasan bin Ahmed (r) narrated from al-Mufaddhal that Abu Abdullah (a) said : Allah , Blessed and Exalted is He , has created all the believers from the same origin . No one is added to them and no one of them is excluded . By Allah (I swear) , they are like a head for a body and fingers for a hand . If you notice anyone unlike this description , you should know that he is hypocrite . [187] (F) Winter is the Believer's Spring Mohammad bin Ali Majilwayh (r) narrated to us from Mohammed bin Sulaiman ad-Dailami that Abu Abdullah (a) said : Winter is the believer's spring . Its long nights help the believer offer (his rites of worship . [188]

(BT (F) JI (F) J-)



(٥٧)

In the Heavens , the Believer Gives Light as Same as the Stars
 My father (r) narrated to us from Sa'd bin Abdullah from Ahmed bin al-Hasan bin Ali bin Faddhal from Ammar bin Musa that Abu Abdullah (a) was asked whether the inhabitants of the heavens can see the inhabitants of the earth . He (a) answered : The inhabitants of the heavens can see only the believers , because they give light like the light of the stars . Some asked : Can they see the people on this earth markedly ? He (a) answered : No , they cannot . They can only see their lights wherever they go . He (a) then added : On the Day of Resurrection , every believer will be given five hours during which he will be granted the right of intercession .

(٥٨)

The Believer and his Enemy
 My father (r) narrated to us from Sa'd bin Abdullah from al-Harithi from Ziyad al-Qandi that Abu Abdullah (a) said : To see the enemy plunge in the acts of disobedience to Allah is a sufficient victory that Allah bestows upon the servant .
 The Believer is Neither Coward nor Stingy
 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 a believer . The believer is never coward , stingy , or acquisitive .

(٥٩)

The Believer is Self-Righteous
 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 .
 The Believer Has Characters from his Lord , Prophet , and Imam
 My father (r) narrated to us from Ahmed bin Idris from Mohammed bin Ahmed bin Yahya bin Imran al-Ash'ari from Sahi 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 .
 The character that he should learn from the Prophet (s) is that he should treat people courteously . Allah says : Take the surplus , preach the truth , and keep away from the ignorant ones .
 The character that he should learn from the Imam (a) is to be steadfast against situations of misfortune and crises . Allah says : and those who exercise patience in poverty and in distress .

(٦٠)

The Intention to Do Good or Bad
 My father (r) narrated to us from Sa'd bin Abdullah from Ali bin Saalih that Abdullah bin Musa bin Ja'far (a) related : I asked my father (Imam al-Kadhim) whether the Keeping Angels know the good or bad deed before the servant acts them . He asked me : Is the smell of the toilet as same as the perfume ? I answered : Of course not . He (a) said : In the same manner , when a servant intends to do a good deed , his breath becomes sweet-smelling . In this case , the angel on the right says to the angel on the left ,



Stop it . He intends to do a good deed . If the servant does that good deed , his tongue stands for the pen (with which the good deed will be recorded) and his saliva stands for the ink and , hence , the angel will record it for him .

(۲۲)

When the servant intends to do an evil deed , his breath becomes stinking . In this case , the angel on the left says to the angel on the right , Stop it . He intends to do an evil deed . If the servant commits that evil deed , his tongue stands for the pen (with which the good deed will be recorded) and his saliva stands for the ink and , hence , the angel will record it against him .

Amir ul-Muminin Describes the Sincere Mohammed bin Salih narrated to me from Abu al-Abbas ad-Dainouri that Mohammed bin al-Hanafiyya related : Al-Ahnaf bin Qays invited Amir ul-Mu'minin (a) in Basra after the Battle of the Camel . When Amir ul-Mu'minin responded to the invitation , he asked al-Ahnaf to invite his companions , too . After that , some people who were very reverent as if they were worn out skins came in .

What happened to those people ? Was it because scarce of food or was it because of the terror of war ? Amir ul-Mu'minin (a) answered : No , Ahnaf . It was not . Allah , Glorified is He , loved some people who worshipped Him devoutly in this world as if they were under blockade , because He has known their dread of the Day of Resurrection before they have witnessed it . They therefore exerted all their possible efforts in this regard . If they remember that morning when the creatures will be brought before their Lord , they imagine a line comes out of Hell to gather all the creatures before their Lord and imagine a record that is opened before the Witnesses and uncovers all of their sins . Thus , their souls are about to run flowingly , their hearts are about to fly with wings of fear highly , and their minds are as if they are boiling in a cauldron .

O Amir ul-Mu'minin , asked al-Ahnaf . What happened to those people ?

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 ?

So , they wake up panic-stricken , hurried to their prayers crying they , sometimes , weep and sometimes praise Allah . In their places of worship , they weep and resound . At gloomy nights , they weep . Were you , O Ahnaf , to see them at nights standing on their limbs with the backs bent . They recite the parts of the Quran in their prayers . Their wailing , lamenting , and sighing are very deep . If they sigh , you think as if the fire (of Hell) has taken them from the throat . If they wail , you think as if the chains are fastened on their necks . If you look at them in days , you see the people who walk gently on the earth , say good wording to people , and when addressed by the ignorant ones , their only response is , Peace be with you . And when they come across something impious , they pass it by nobly .



They have prevented their feet from inspecting the people's defects , stopped their tongues from mentioning the people's honors , checked their hearings from interfering in the others' reference to the wrong , feasted their eyes on turning them away from (looking at) the acts of disobedience to Allah , and directed towards the Abode of Peace. He whoever enters there will be saved from doubt and griefs . It seems , O Ahnaf , that you have been engaged by looking at the face of that one which afflicts you with (various sorts of) misfortunes in the very moment you enjoy looking at its flourishing face , and you have been engaged by looking at the drawings of the portico of that lodging , as well as its hanged curtains , while wind and hot weather are charged with its fruits . Nevertheless , that lodging , which is definitely not your permanent abode , has distracted you from (working for) the Final Abode that Allah created from a white pearl , holed rivers , planted trees , cast shadows of its ripen fruits over it , and filled in it with the young women .

Then , He will house (permanently) His disciples and obedient people there . Were you , O Ahnaf , to see them when they will come to their Lord the Glorified . When their mares are stricken , their riding she-camels will make such a nice sound that no one has ever heard its like . A cloud that rains musk and saffron will overshadow them . Their mares will neigh between the plants of the gardens of Paradise , and their she-camels will take them between the heights of saffron . They will walk gravely on pearls and corals . The curators of Paradise will receive them with the pulpits of basil . A wind from the direction of the Divine Throne will then disperse over them jasmine and daisy . When they approach the portals (of Paradise) , Ridhwan(r-v) will open them in their faces and they will prostrate themselves for Allah in the courtyard of Paradise . The All-omnipotent Allah will say to them , Raise your heads . I have freed you from the burden of worship and housed you in the paradise of contentment .

If you , O Ahnaf , disregard that which I have previously said , you will be left in the shirts of tar , you will run around in blazing fire and boiling water , and you will be watered very boiling water . On that day , many spines will be broken , many faces will be destroyed , and many will be deformed and beaten on the noses . Likewise , the chains will eat the palms of many , and the bands will cohere with the necks of many . Were you , O Ahnaf , to see them slipping in the valleys of Hell and climbing the mountains there while they are dressed with pieces of tar and matched to the sinful and the devils . If they call for help against the fire , the scorpions and snakes will attack them . Were you also to see the caller who will say : O people of Paradise and its bliss and jewels and garments , you will live forever and you will never die . Only then , they lose hope completely , the doors will be locked , and the relations will be cut .



(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 .

[۳-۸] (۶۴) The Best Servants 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

... : ...

(٩٥)

... 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 . [١٠٩] (٩٥) Ali is the Disciple of Allah Mohammed bin al-Qasim Alistrabadi (r) narrated to us from Yousuf bin Mohammed bin Ziyad and Ali bin Mohammed bin Sayyar from their fathers that al-Hasan (Imam al-Askari) bin Ali bin Mohammed bin Ali bin Musa bin Ja'far bin Mohammed bin Ali bin al-Hussein bin Ali bin Abi Talib (a) related that the Prophet (s) said to one of his companions : ... 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 .

(٩٦)

... You should support him whoever supports this man , All- 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 . [١١٠] (٩٦) The Characters of the Religious Al-Hasan bin Ahmed bin Idris (r) narrated to us from his father from Ahmed bin Mohammed bin Easa from his father from Abdullah bin al-Qasim from his father from Abu Bassir that Abu Abdullah related on the authority of his fathers that Amir ul-Mu'minin (a) said : The religious people enjoy definite characters due to which they are recognized : telling truth , redemption of trusts , fulfillment of the pledge , infrequency of pride , shyness , regard of the relatives , mercifulness to the weak , rarity of copulation , doing of favors , good mannerism , broad-mindedness , and pursuance of knowledge as well as every matter that takes near to Allah . They will receive abundant blessings and the best eternal dwelling . Tuba abundant blessings- is the name of a tree that is in Paradise . Its origin is in the house of the Prophet (s) . In the house of every believer , there will be a branch of that tree . That branch will carry any desire that occurs to the believers . If a painstaking rider walks for one hundred years under the shadow of that tree , he will not be able to get out of it . If a crow begins his journey of flight from the lower part of that tree , it will not attain its higher part before it dies out of old age . You should desire for so . The (true) believer engages himself (in acts and rites of worship to Allah) while people feel restless towards him . When night comes upon him , he takes the face as his bed and prostrates his honorable organs before Allah , Powerful and Majestic is He . He confides to the One Who created him (secretly) to release him (from Hell) . You should be like this . [١١١]

(٩٧)

...



(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; ۱: ۳۱۰, ۳۱۱, As-Saduq's al-Amali; ۴۴۸ H. ۳, (in another series of relation), al-Amali; At-Tusi ۷۳۵/۱۰۳, Mishkat ul-Anwar; ۵۸, Tanbih ul-Khawattir; ۳: ۱۳۵, Bihar ul-Anwar; ۷: ۴۷ H. ۴, ۴۸. Refer to al-Kafi; ۳: ۴۴ H. ۳, al-Khissal; ۳: ۴۷ H. ۳, ۴, Tuhaf ul-Uqul; ۳: ۱, A'lam ud-Din; ۱۱۳, at-Tamhees; ۳۸ H. ۱۳۸, Mishkat ul-Anwar; ۳۱, Bihar ul-Anwar; ۳۸: ۱۳۸ H. ۴۹, ۵۰. This means that they are so quiet and so self-possessed. Refer to Da'aayim ul-Islam; ۱: ۳۶, Tanbih ul-Khawattir; ۳: ۳۳, al-Ghaybah; an-Numani ۳۳۴ H. ۴, Tuhaf ul-Uqul; ۳۸, A'lam ud-Din; ۱۱۳, at-Tamhees; ۷: H. ۱۳۹, Bihar ul-Anwar; ۳۸: ۱۳۸ H. ۴۸, ۴۹. Refer to Bihar ul-Anwar; ۳۷: ۱۵۸ H. ۳, ۴. Abu al-Abbas was the first Abbasid caliph. Abu Ja'far ad-Dawaniqi was the second Abbasid caliph.

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Refer to Bihar ul-Anwar; ۳۷: ۱۳۹ and ۳۸: ۳۶ H. ۱۱۷, ۱۱۸. Refer to Bihar ul-Anwar; ۳: ۱۴ H. ۳, ۳۸, ۳۹. Refer to Bihar ul-Anwar; ۳: ۱۳۸ H. ۱۳, ۳۳. Regarding this meaning, refer to al-Mahaasin; ۱۳۳ H. ۳۴-۴, al-Mufid's al-Majalis; ۳۱۷ H. ۱۱, at-Tousi's al-Amali; ۱: ۳۸۴ & ۳۷۵, Bihar ul-Anwar; ۷: ۳۳۷ & ۳۳۸. Refer to al-Kafi; ۳: ۳۸۸ H. ۱۳, al-Wassail; ۳: ۳۳۵ H. ۳, ۳۵. Refer to Bihar ul-Anwar; ۳۸: ۱۳۸ H. ۴۸, ۴۹. Refer to al-Irshad; ۱: ۳۳۷, Mishkat ul-Anwar; ۵۸, Bihar ul-Anwar; ۳۸: ۱۵۱ H. ۵۰, ۳۷. Refer to Kenz ul-Fawa'id; ۱: ۳۷, at-Tamhees; ۷: H. ۱۳۹, Tanbih ul-Khawattir; ۳: ۳۳, Da'aayim ul-Islam; ۱: ۳۶, Bihar ul-Anwar; ۳۸: ۱۳۸ H. ۴۸, ۴۹. Refer to al-Kafi; ۳: ۱۳۸ H. ۱, Kitab Sulaim bin Qays; ۳۸, As-Saduq's al-Amali; ۴۵۷ H. ۳, at-Tamhees; ۷: H. ۱۳۹, Mekarim ul-Akhlaq; ۳۷, Rawdhat ul-Wa'idheeh; ۳۱۷, Nahj ul-Balagha; ۱: ۳۳۳ (sermon No. ۱۳۳), Bihar ul-Anwar; ۳۷: ۱۵۸ H. ۳, and ۳۷: ۳۳۳ H. ۵۱, ۳۸. Refer to A'lam ud-Din; ۱۱۳ & ۳۳, Keshf ul-Ghumma; ۳: ۳۰۸, Tuhaf ul-Uqul; ۳۳, Tanbih ul-Khawattir; ۳: ۳۳, Bihar ul-Anwar; ۳۷: ۳۳۳ H. ۳, ۴. Refer to Mishkat ul-Anwar; ۴۴, Bihar ul-Anwar; ۷: ۳۳۳ H. ۳, ۳۳. Refer to al-Mahaasin; ۱: ۳۸ H. ۵۱, al-Ayyashi's Tafsir; ۱: ۳۸ H. ۵۱, Mustatrafat us-Saraa'ir; ۵۳, Bihar ul-Anwar; ۳۷: ۱۵۸ H. ۳, ۴. Refer to Mishkat ul-Anwar; ۴۴, Bihar ul-Anwar; ۳۷: ۳۳۳ H. ۳, ۴. Refer to Bihar ul-Anwar; ۳۸: ۱۳۸ H. ۴, ۴۹. Jibt stands for the idols as well as anything that is worshipped or obeyed in violation of God's commandments. Taghut is every oppressor and, as a modern term, dictator. The belief of rajaa' reviviscence - is to believe that God will give new life to some people in order to witness the state of Imam al-Mahdi, God hasten his advent. Uninterrupted relations prove that only some individuals will be given new ages in the reign of Imam al-Mahdi. Those people are those who are purely believers and those who are absolutely disbelievers. Refer to Ilal ush-Sharaayi; ۳: ۵۵۷ H. ۱, Bihar ul-Anwar; ۳۷: ۳۳۳ H. ۳, ۴. Refer to Ilal ush-Sharaayi; ۳: ۵۳۳ H. ۳, Bihar ul-Anwar; ۳۷: ۳۳۳ H. ۳, ۴. (Al-Kulayni, in al-Kafi; ۳: ۳۳۳ H. ۳, relates the same narrative to another series of relatives.) Refer to Rawdhat ul-Wa'idheeh; ۳۱۷, Bihar ul-Anwar; ۳۷: ۳۳۳ H. ۳, ۴ (with slight difference in words). Refer to Bihar ul-Anwar; ۳۷: ۳۳۳ H. ۳, ۴. Refer to al-Mahaasin; ۱: ۳۸ H. ۵۱, ۳۳ (with another series of narrators) - Mohammed bin Ismaeel bin Bazigh - Abu Ismaeel as-Sarraj - Khadhir bin Amr, Bihar ul-Anwar; ۳۷: ۳۳۳ H. ۳, ۴. Refer to Bihar ul-Anwar; ۳۷: ۳۳۳ H. ۳, ۴. Refer to as-Saduq's al-Amali; ۱۳۷ H. ۳, (He relates it to Ibn al-Waleed - al-Attar - Mohammed bin Sulaiman ad-Dailami - His father -) Me'aani al-Akhhbar; ۳۸ H. ۱, (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'idheeh; ۳۱۷, Bihar ul-Anwar; ۳۷: ۳۳۳ H. ۳, ۴. This is an indication to God's saying: ♦ Whoever ignores My guidance will live a woeful life and will be brought in Our presence blind on the Day of Judgment. He will say, "My Lord, why have you brought me back to life blind; before I could see?" The Lord will say, "This is true. But just as you forgot Our revelations that had come to you, so, too, are you forgotten on this day." (۳: ۱۳۳-۳). Refer to Bihar ul-Anwar; ۳۷: ۳۳۳ (within) H. ۱, ۵۵. Refer to al-Mahaasin; ۱: ۳۸ (within) H. ۵۹. (In this reference book, the word ♦ rash ♦ replaces the word ♦unblessed ♦.) Bihar ul-Anwar; ۳۷: ۳۳۳ (within) H. ۳, ۴. The same narration is recorded in al-Khissal; ۱: ۳۳ H. ۳, with the following series of narrators: - (My father, Allah may have mercy upon him, narrated to us from Mohammed bin Yahya al-Attar from Mohammed bin Ahmed from Mohammed bin Hassan from Ibrahim bin Aassim bin Hamid from Salih bin Maitham). Refer to A'lam ud-Din; ۱۱۳, Bihar ul-Anwar; ۳۷: ۳۳۳ H. ۳, ۴. In other copies of this book, the word ♦tolerance ♦ replaces ♦temperance ♦. This statement means that the believer controls his sight totally that he looks at a thing after he knows it is legal for him to look at it. This means that his religion is too firm to be shaken by suspicions, doubts, or acts of disobedience to God. Refer to al-Khissal; ۳: ۵۷۱ H. ۳ (He relates the narration to his father from Mohammed bin Yahya al-Attar and Ahmed bin Idris from Mohammed bin Ahmed bin Yahya bin Arran al-Ash'ari from al-Hasan bin Ali from (a man from) Abu Sulaiman al-Halawani), al-Kafi; ۳: ۳۳۳ H. ۳, Bihar ul-Anwar; ۳۷: ۳۳۳ H. ۳



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In Jami ul-Akhhbar (۳۳۳ H. ۴۹۹, p. ۸), a part of this narration is related by Mohammed bin Mohammed as-Sabzawari. Refer to Bihar ul-Anwar; ۳۷: ۳۳۳ (within) H. ۳, ۴. Refer to Bihar ul-Anwar; ۳۷: ۳۳۳ (within) H. ۳, ۴. Refer to Bihar ul-Anwar; ۳۷: ۳۳۳ H. ۳, ۴. Refer to as-Saduq's al-Amali; ۴۱ H. ۳, ۴. (He relates the narration to 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 ۳۳۳ H. ۳, ۴, 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; ۳۷ H. ۴, Men La Yahdhuruh ul-Faqih; ۴: ۳۳۳ H. ۳, Bihar ul-Anwar; ۳۷: ۳۳۳ H. ۳, ۴ and ۳۷: ۳۳۳ H. ۳, ۴. Refer to al-Khissal; ۳: ۳۳۳ H. ۳. (In this reference book, the compiler relates the narration to Mohammed bin al-Hasan bin Ahmed bin al-Waleed from Mohammed bin al-Hasan as-Saffar from Mohammed bin al-Hussein bin Abu al-Khattab from an-Nadhr bin Shuaib from al-Harithi), A'lam ud-Din; ۱۱۳, Mishkat ul-Anwar; ۳۱, Rawdhat ul-Wa'idheeh; ۳۱۷, Bihar ul-Anwar; ۳۷: ۳۳۳ H. ۳, ۴: ۳۳۳ H. ۳, ۴: ۳۳۳ H. ۳, ۴ and ۳۷: ۳۳۳ H. ۳, ۴. Refer to Bihar ul-Anwar; ۳۷: ۳۳۳ H. ۳, ۴. Refer to Uyounu Akhhbar ir-Ridha; ۱: ۳۳ H. ۳, al-Khissal; ۳: ۳۳۳ H. ۳, As-Saduq's al-Amali; ۳۷: H. ۳, Me'aani al-Akhhbar; ۳۸ H. ۱. (In this reference book, the narration is related to Ali bin Ahmed bin Musa from Mohammed bin Abu Abdillah al-Kufi from Sahi bin Ziyad al-Adami from Mubarak the servant of Imam ur-Ridha - ♦), Keshf ul-Ghumma; ۳: ۳۳, Mishkat ul-Anwar; ۳۱, Rawdhat ul-Wa'idheeh; ۳۱۷, Bihar ul-Anwar; ۳۷: ۳۳۳ H. ۳, ۴: ۳۳۳ H. ۳, ۴ and ۳۷: ۳۳۳ H. ۳, ۴. Al-Kulayni, in al-Kafi; ۳: ۳۳۳ H. ۳) relates the same narration to Ali bin Mohammed bin Bendar from Ibrahim bin Ishaq from Sahi bin al-Harith from ad-Delhath (the servant of Imam ur-Ridha). There are two angels, with each human being, whose mission is to record the good as well as the bad deeds that man does. The angels are standing on the right and the left shoulders of each human being. The angel on the right is charged with recording the good deeds, while the angel on the left is charged with recording the evil deeds. Refer to al-Kafi; ۳: ۳۳۳ H. ۳, ۴. These statements are quoted from the Holy Quran. Ridwan is the name of the doorkeeper of Paradise. Refer to Bihar ul-Anwar; ۳: ۳۳۳ H. ۳, ۴, (As a comment

on this narration , Allama al-Majlisi says : This narration is clearly distorted and weak; therefore , I omitted some of its statements . . . (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; ١٤ H . ٤ , al-Khissal; ١ : ٢١٧ H . ٤٤ , Ma'dan ul-Jawhar; ٥٠ , Tuhaf ul-Uqul; ٤٩٥ , Rawdhat ul-Wa'idheen; ١٤٥ , A'lam ud-Din; ١١٩ , Fiqh ur-Ridha; ٢٥٢ , Bihar ul-Anwar; ٤٩ : ٢٠٥ (the end of) H . ٢٩ and ٧١ : ٢٥٨ H . ٢٧٩ . Refer to Ilal ash-Sharaayih; ١٤٠ H . ١ , As-Saduq's al-Amali; ١١ H . ٧ , Me'aani al-Akhbar; ٢٩٨ H . ٥٨ , Uyouun Akhbar ir-Ridha; ١٥١ H . ٤١ , Rawdhat ul-Wa'idheen; ٢١٧ , Mishkat ul-Anwar; ١٢٢ , Bihar ul-Anwar; ٤٩ : ٢٢٩ H . ١٧٧ . Refer to al-Ayyashi's Tafsir; ٢ : ١١٧ , As-Saduq's al-Amali; ١٨٢ H . ٧ , al-Khissal; ٤٨٢ H . ٥٢٩ (He relates this narration to al-Mustafa bin Ja'far as-Samarqandi : Ja'far bin Mas'oud al-Ayyashi : his father Abu-Nadhr : Ibrahim bin Ali : Ibn Ishaq : Younus bin Abdirrahman : Ibn Sinan : Abdullah bin Meskan : Abu Bassir) , at-Tamhees; ٢٧ H . ١٤١ , Tuhaf ul-Uqul; ١١١ , Mishkat ul-Anwar; ٢٨ , Bihar ul-Anwar; ٤١ : ١١٧ H . ٢٠٧ , ٢٧ : ٢٨٨ H . ١١١ , ١٠ : ٢٨٢ (within) H . ١ and ١٠٢ : ٢٢٢ H . ٢٧٨ . Refer to As-Saduq's al-Amali; ١٤٢ H . ٨٨ , Me'aani al-Akhbar; ١٥١ H . ٢٠ , al-Khissal; ٤٢١٢ H . ١٢٢ , Mekarim ul-Akhlaq; ٢٢٢ , Fiqh ur-Ridha; ٢٥٢ , Bihar ul-Anwar; ٤٩ : ٢٢٨ H . ٥٧٨ . The edge of neutralization stands for the fact that no description can express the actual attributes of God . The edge of anthropomorphism stands for the fact that God cannot be anthropomorphized . . . Refer to As-Saduq's al-Amali; ١٧٨ H . ٢٤ , at-Tawhid; ٨١ H . ٢٧ , Kamal ud-Din; ١٢٩ H . ١١ , Keshf ul-Ghummah; ٢ : ٤٢٥ , Kifayat ul-Athar; ٢٨٩ , Rawdhat ul-Wa'idheen; ٢١١ , A'lam ud-Din; ٤٢٩ . ٨١ . Refer to Bihar ul-Anwar; ٤١ : ١٤٩ H . ١٨٩٩ , ١٨ : ٢٢١١ H . ٢٢ and ٤٩ : ١١١ . ٨٢ . Refer to Bihar ul-Anwar; ٨١ : ٢١٢ H . ٢٢٢ . Refer to Bihar ul-Anwar; ٤٩ : ١٥٧ H . ١٧٧ , ٥٢ : ١١١ (the end of) H . ١٤١ , ٤٩ : ٩

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Neither we , nor will our Imam as-Sadiq ٢١٥ No , Ahnaf . It was not . Allah , Glorified is He , loved Amir ul-Mu'minin ٢١٨ O Abu al-Miqdam , the Shia of Ali (a) Imam al-Baqir ٢٨٠ , ٢٨٢ O Ali bin Abdil-Aziz , do not be deceived by their Imam as-Sadiq ٢٢٩ O Homam , fear Allah and perform good acts Amir ul-Mu'minin ٢٤٥ O Jabir , do you think that it is sufficient for those Imam al-Baqir ٢٨٢ O Jabir , the Shia of Ali are only those whose voices Imam al-Baqir ٢١٢ O servants of Allah , I command you to cling to Imam as-Sadiq ٢٠٧ O sons of Hashim and sons of Abdul-Muttalib , I am The Prophet ٢٢٢ On the Day of Resurrection , all the creatures will be Imam as-Sadiq ٢٤١ On the Day of Resurrection , every believer will be given Imam as-Sadiq ٢٢٢ Only the believers enjoy three characters altogether Imam as-Sadiq ٢١٢ Our (true) Shia are those who submit to our orders Imam ar-Ridha ٢٢٧ Our Shia are characterized by their Imam as-Sejjad ٢١٠ Our Shia are only those whose voices do Imam as-Sadiq ٢١٢ Our Shia are the people of piety and diligence Imam as-Sadiq ٢٢٢ Our Shia are those who prefer what they favor Imam as-Sadiq ٢٤٢ Some of those who claim the affection for us Imam ar-Ridha ٢٢٩ Some of you offer more prayers than others do One of the Imams ٢٨٨ Some people claim being our followers and Imam as-Sadiq ٢٠٧ The believer enjoys strength with religiousness Imam as-Sadiq ٢١٤ The believer is firmer than blocks of iron . 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To Amir ul-Mu'minin ٢٢٢ Visit the ailed people , participate in Imam as-Sadiq ٢٠٧ We are truthful household . Your main concern is Imam as-Sadiq ٢٤٠ Welcome , O Abu al-Qasim , you are surely our disciple Imam al-Hadi ٢٢٠ When a servant intends to do a good deed , his breath Imam al-Kadhim ٢٢٩ Winter is the believer's spring . Its long nights help Imam as-Sadiq ٢١٩ With regard to his religion , the believer is firmer Imam as-Sadiq ٢١٢ You will not be considered as believers before you Imam as-Sadiq ٢١٨ You , O Abdullah , should love , hate , support , and The Prophet ٢٢٢



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(١١٤) 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 . (١١٥) 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 . (١١٦) 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 . (١١٧) 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 , 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 . (١١٦) 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 . (١١٧) 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 be crowned and will be dressed the garment of honor . Whoever loves Ali will pass the Path like the swift lightning . Whoever loves Ali will be granted an acquittance from Hell , a permit to pass the Path , and a security against the punishment . Besides , no record of judgment will be opened for him , no balance (for weighing his good acts and evil acts for identifying which one is more) will be maintained for him , and it will be said to him , Enter Paradise without judgment . Whoever loves Ali , the angels will shake hands with him , the prophets will visit him , and Allah will settle all of his needs . Whoever loves the family of Mohammed will be saved from the Judgment , the Balance , and the Path .

Whoever 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 , and it will be said to him , Enter Paradise without judgment . Whoever loves Ali , the angels will shake hands with him , the prophets will visit him , and Allah will settle all of his needs . Whoever loves the family of Mohammed will be saved from the Judgment , the Balance , and the Path .

Whoever dies on the love for the family of Mohammed , I guarantee for him a place in Paradise with the prophets . (١١٨) Whoever dies on the hatred for the family of Mohammed will never smell the essence of Paradise . (Abu Rajaa commented : Hemmad bin Zaid used to take pride in this , for he considered it as the only hope .) (١١٩) The Merit of the Love for the Family of Mohammed Al-Hasan bin Abdullah bin Saeed narrated to us from Mohammed bin Ahmed bin Hamdan al-Qushairi from al-Mugheera bin Mohammed bin al-Muhallab al-Azdi from Abdul-Ghaffar bin Mohammed al-Kelabi from Amir bin Thabit from Jabir that Abu Ja'far related on the authority of Ali bin al-Hussein from his father (a) that the Prophet (s) said :

Whoever dies on the love for the family of Mohammed , I guarantee for him a place in Paradise with the prophets . (١١٨) Whoever dies on the hatred for the family of Mohammed will never smell the essence of Paradise . (Abu Rajaa commented : Hemmad bin Zaid used to take pride in this , for he considered it as the only hope .) (١١٩) The Merit of the Love for the Family of Mohammed Al-Hasan bin Abdullah bin Saeed narrated to us from Mohammed bin Ahmed bin Hamdan al-Qushairi from al-Mugheera bin Mohammed bin al-Muhallab al-Azdi from Abdul-Ghaffar bin Mohammed al-Kelabi from Amir bin Thabit from Jabir that Abu Ja'far related on the authority of Ali bin al-Hussein from his father (a) that the Prophet (s) said :

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 . (١٢٠) The Shia will be the Most Sure-Footed on the Path Ja'far bin Ali bin al-Hasan bin Ali bin Abdullah bin al-Mugheera narrated to us from his grandfather from his grandfather from Ismaeel bin Muslim ash-Shuairi from Ja'far bin Mohammed as-Sadiq (a) that the Prophet (s) said : The most sure-footed of you on the Path will be the most loving for my household . (١٢١)

(5 (F))

Love for Ali is in the Believer's Heart Al-Hussein bin Ibrahim (r) narrated from Ahmed bin Yahya from Bakr bin Abdullah from Mohammed bin Ubaidullah from Ali bin al-Hakam from Husham from Abu Hamza ath-Themali that Abu Ja'far Mohammed bin Ali relates on the authority of his fathers (a) that the Prophet (s) said to Ali: For any believer who has the love for you fixed in his heart, if one of his feet slips on the Path, the other will be firm so that Allah will take him to Paradise for his love to you . [111] (5) The Shia will Have Security and Faith Ali bin Mohammed bin al-Hasan al-Qizwini (Abu al-Hasan Ibn Maqbara) narrated to us from Mohammed bin Abdullah bin Amir from Essam bin Yousuf . . .

(6)

from Mohammed bin Ayyoub al-Kelabi from Amr bin Sulaiman from Abdullah bin Imran from Ali bin Zaid from Saeed bin al-Musayyab from Zaid bin Thabit that the Prophet (s) said: For anyone who loves Ali in his lifetime and after his death, Allah will grant him security and faith as long as the sun rises and sets. Anyone who hates Ali in his lifetime and after his death will die as if he has never been Muslim and will be called to account for his deeds . [112] (6) All People will be Asked about the Love for the Prophet's Family Mohammed bin Ahmed bin Ali al-Asadi (Ibn Jurada al-Barda'i) narrated to us from Ruqayya bint Ishaq bin Musa bin Ja'far bin Mohammed bin Ali bin al-Hussein bin Ali bin : . . .

(7)

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 . [113] (7) The Shia Enjoy Ranks Higher than the Angels Abdullah bin Mohammed bin Abdul-Wahab narrated to us from Abu al-Hasan Mohammed bin Ahmed al-Qawari 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: . . .



not accept it for you , the angels would greet you in groups . Amir ul-Mu'minin (a) said : On the Day of Resurrection , the people of our divine leadership will leave their graves with bright faces and delighted eyes . They will be granted security . While all people will be fearful , they the Shia- will not be fearful . While all people will be grieved , they will not be grieved . Mohammed bin al-Hasan bin al-Waleed (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 Basir respectively . Although the contents are nearly the same , this narration includes some paragraphs , which were not in the other one .

(۱-۴۱)

Our Shia are the Masters and the Highborn Abu Tharr (d) related : I saw the Prophet (s) strike on the shoulder of Ali bin Abi Talib (a) and say : O Ali , he who loves us is the true Arab and he who hates us is the infidel . Our Shia are the masters , the highborn , the honorable , and the legitimate . Only are our Shia and we following the religion of Abraham (a) . The remaining people are all out of it . e . the religion of Abraham- . Allah and His angels are surely destroying the evil deeds of our Shia in the same way as an axe destroys the building . The Love for Ali Consumes the Evil Deeds Abdullah bin Mohammed bin Abdul-Wahab narrated to us from Hammad bin Yazid from Ayyoub from Attaa from Ibn Abbas that the Prophet (s) said

(۱۱)

The love for Ali bin Abi Talib consumes the evil deeds in the same way as fire consumes wood . The Shia will be on Luminous Stages (The same previous series of relaters) from Mustafad bin Yahya from Zakariyya from Yahya bin Eban al-Qammat from Mohammed bin Ziyad that Aamir al-Juhani related : The Prophet (s) entered the mosque while we , including Abu Bakr , Omar , Othman , and Ali , were sitting there . He sat next to Ali (a) and looked to the right and left . He (s) then spoke : There will be some men standing to the right and left of the Divine Throne on luminous stages . Their faces will be glittering . Abu Bakr stood up and said : I sacrifice my father and mother for you , Allah's Messenger . Will I be one of them ? He (s) said : Sit down . The love for Ali bin Abi Talib consumes the evil deeds in the same way as fire consumes wood . The Shia will be on Luminous Stages (The same previous series of relaters) from Mustafad bin Yahya from Zakariyya from Yahya bin Eban al-Qammat from Mohammed bin Ziyad that Aamir al-Juhani related : The Prophet (s) entered the mosque while we , including Abu Bakr , Omar , Othman , and Ali , were sitting there . He sat next to Ali (a) and looked to the right and left . He (s) then spoke : There will be some men standing to the right and left of the Divine Throne on luminous stages . Their faces will be glittering . Abu Bakr stood up and said : I sacrifice my father and mother for you , Allah's Messenger . Will I be one of them ? He (s) said : Sit down .

(۱۲)

The Shia are not Punished for their Loyalty to the Imams Mohammed bin Musa bin al-Mutawakkil (r) narrated to us from Abdullah bin Ja'far al-Himyari from Ahmed bin Mohammed from al-Hasan bin Mahboub from Husham bin Saleem from Habib as-Sejstani from Abu Ja'far Imam al-Baqir that the Prophet (s) said : Allah said : 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 ,

(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 . [۱۳۲]
(۱۳۱) The Shia are the People of the Preference and Mercy of Allah 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 maintained for you . No fear
[and no sadness will affect you .]۳۳

(۱۵ (۴) ۱۴)

...
(۱۳۲) The Shia are not Subject to the Record
Abu Hamza narrated that he heard Ja'far bin Mohammed (a) saying : By way of Allah's
guard and protection , the Shia are not subject to the record (of the good and evil deeds) .
[۱۳۳] (۱۳۳) The Shia of Ali are the Pious
Abu Hamza narrated that he heard Abu Abdullah (a)
saying : I know some people whom Allah has forgiven , accepted , guarded ,
compassioned , protected against any evil , supported , guided to every right matter , and
taken them to the highest places . Some asked : Who are they , Abu Abdullah ? He
(a) said : These are our pious Shia : the adherents of Ali (a) .]۳۴

(۱۷ (۴) ۱۶)

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(۱۳۴) The Shia are Witnesses on People
Abu Abdullah (a) said : We are witnesses on our Shia , and our Shia are witnesses on
people . Due to the testimony of our Shia , people will be rewarded or punished . [۳۴] (۱۳۵)
The Rank of Ali's Adorers in the Sight of Allah
My father (r) narrated from Sa'd bin
Abdullah from Ahmed bin Mohammed bin Khalid from al-Qasim bin Yahya from his
grandfather al-Hasan bin Rashid from Abu Bassir from Abu Abdullah (a) that the Prophet
(s) said : O Ali , Allah has bestowed upon you with the love of the poor and the oppressed
on this earth . You have accepted them as brothers and they have accepted you as their
imam .
Blessed are they who loved and believed you . Woe to them who hated and belied you . O
Ali , you are the most knowledgeable in this umma . He who loves you will win . Whoever
hates you will perish . O Ali , I am the city (of knowledge) and you are its door . How can a
city be entered from anything other than its door ? O Ali , the people who love you are
every repentant and keeper (of his promises) as well as every wearer of shabby
clothes whose supplications are utterly answered by Allah . O Ali , your brothers are
the pure , chaste , and diligent ones who love and hate for your sake . They are humiliated
in the sight of people , but they are high-ranking in the sight of Allah . O Ali , the people
who love you will be the neighbors of Allah in the Abode of High Paradise . They do not
feel sorry for what they had left in the world .
O Ali , I am the support of him whoever you support and the enemy of him
whoever you antagonize . O Ali , he who loves you loves me and whoever hates you hates
me . O Ali , your brothers are the dry-lipped ones . Reverence is identified in their faces . O
Ali , your brothers will be happy in three situations : When they go out of their graves
while you and I will be their witnesses , when they encounter the tomb interrogation , and
when they encounter the Presentation and the Path when the other people will not find
answers as they will be asked about their faith . O Ali , to fight you is to fight against me
and to make peace with you is to make peace with me . To fight against me is to fight
against Allah and to make peace with me is to make peace with Allah . He who makes
peace with you is making peace with Allah .
Ali , bear the good tidings to your brothers; Allah has been satisfied with them so long as
He accepted you as their leader and they accepted you as their master . O Ali , you are the



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..... 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 .

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As people went in various directions and separated into different sects , you went in with the household of your Prophet Mohammed (s) . You thus opted for what Allah has opted , chosen what Allah has chosen , and wanted what Allah has wanted . Enjoy the good tidings . Surely , enjoy the good tidings . You are , by Allah , the compassionate ones whose righteous deeds will be accepted and wrongdoings will be overlooked . For him whoever does not come to Allah , on the Day of Resurrection , with the same beliefs that you have , his good deeds will not be accepted and his wrongdoings will not be overlooked . O Abu Mohammed , have I made you happy ? He said : May Allah make me your sacrifice . I seek more from you . The Imam (a) said : O Abu Mohammed , there are definite angels of Allah , Powerful and Majestic is He , whose mission is to unload the sins that our Shia carry on their backs , in the same way as wind causes the leaves of trees to fall down in the season of fall

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..... This is the meaning of Allah's saying : The angels glorify their Lord with His praise and seek forgiveness for the believers . The angels , by Allah , seek forgiveness for you exclusively . O Abu Mohammed , have I made you happy ? He said : May Allah make me your sacrifice . I seek more from you . The Imam (a) said : O Abu Mohammed , Allah has referred to you in His Book . He says : Among the believers , there are people who are true in their promise to Allah . Some of them have already passed away and some of them are waiting . They never yield to any change . You have fulfilled the pledge under which Allah put you concerning the loyalty to us . You have not substituted anything for us . If you had not done it , Allah would have rebuked you in the same way as He rebuked the others . He , Glorified is His mention , says



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We did not find many among them keeping their promises . However , We did find many evildoers among them . O Abu Mohammed , have I made you happy ? He said : May Allah make me your sacrifice . I seek more from you . The Imam (a) said : O Abu Mohammed , Allah has referred to you in His Book . He says : We shall remove all hatred from their breasts and make them as brothers reclining on thrones facing one another . By Allah I swear , no one other than you is intended in this Verse . O Abu Mohammed , have I made you happy ? He said : May Allah make me your sacrifice . I seek more from you . The Imam (a) said : O Abu Mohammed , Allah has referred to you in His Book . He says : All intimate friends on that day will become each other's enemies except for the pious . By Allah , you are the pious that are intended in this Verse . O Abu Mohammed , have I made you happy ? He said : May Allah make me your sacrifice . I seek more from you .

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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 ? 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 . 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 . 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 . By Allah I swear , except the Imams (a) and their Shia , no one is intended in the previous Verse . Have I made you happy ? He said : May Allah make me your sacrifice . I seek more from you . The Imam (a) said : O Abu Mohammed , Allah has referred to you in His Book . He says : One who obeys Allah and the Messenger (s) the friend of the prophets , saints , shahids , and the righteous ones to whom Allah has granted His favors . They are the best friends that one can have . The Prophet Mohammed (s) is one of the prophets , we the Imams- are the saints and the shahids , and you are the righteous ones . Hence , you should be true righteous so as to meet the quality that Allah has ascribed to you . Have I made you happy ? He said : May Allah make me your sacrifice . I seek more from you . The Imam (a) said : O Abu Mohammed , as He tells about your enemies while they are in Hell , Allah refers to you . He says : But why is it that we cannot see men whom we had considered as wicked and whom we mocked ? Have they been rescued or can our eyes not find them ? 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 speaking of us as well as our Shia . Likewise , every single Verse that censures some people and leads to Hell is only referring to our enemies as well as those who disagree with us . Have I made you happy ? He said : May Allah make me your sacrifice . I seek more from you . The Imam (a) said : O Abu Mohammed , no one is following the religion of Abraham (a) except us and our Shia . All the others are away from it . Have I made you happy , Abu Mohammed ?



(19)

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credits . He (a) said to me : You are , by Allah , our Shia . Do not think that you are negligent in regard with our rights . O Malik , no one can describe Allah exactly . In the same manner , no one can describe the Messenger (s) exactly , no one can describe us exactly , and no one can describe the believer exactly . O Malik , as the believer shakes hands with his brother when they meet , Allah looks at them making their sins fall out until they leave . It is impossible to describe the bearers of such qualities . My father (a) used to say : The fire (of Hell) will not consume him who describes this matter .

(3A)

For the Shia , their Deeds are Accepted and their Sins are Forgiven Mohammed bin Ali bin Majilwayh narrated to me from his uncle Mohammed bin al-Qasim from Omar bin Eban al-Kelbi that Abu Abdullah (a) said to him : How numerous the human beings are ! I said : Yes , son of Allah's Messenger . How numerous the human beings are ! He said : By Allah I swear , no one performs the hajj for the sake of Allah , Powerful and Majestic is He , except you , no one offers the two prayers except you , and no one will be rewarded two-fold except you . You are certainly the guardians of the sun , the moon , and the stars . Your sins will be forgiven and your deeds will be accepted .

(3B)

Shiite and their Haters Ja'far bin Mohammed bin Masrou' (r) narrated to us that al-Hussein bin Aamir narrated to him from his uncle Abdullah bin Aamir from al-Hasan bin Ali bin Faddhal from Thaalaba bin Omar from Omar bin Eban ar-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 .

(F1)(F2)

The Shia Eat and Dress the Legal 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 . The Shia are Following the Religion of Prophet Mohammed and his Forefathers (The same previous series of relaters) from al-Hasan bin Ali from Aassim bin Hamid from Omar bin Hanzhala that Abu Abdullah (a) said : The Shia are Following the Religion of Prophet Mohammed and his Forefathers .

(F3)

Omar , Allah surely grants the pleasures of this world to everyone whether He likes or dislikes , but He does not grant this matter except for His choice . You , by Allah , are following my religion as well as the religion of my forefathers Abraham and Ishmael , not Ali bin al-Hussein or al-Baqir (a) although these are following the religion of those . The Shia are Added to Those Whom They Like (The same previous series of relaters) from al-Hasan bin Ali from Ali bin Aqaba from Musa an-Numayri that Abu Abdullah (a) said : A man came to the Prophet (s) and said : O Allah's Messenger , I do like you . He (s) asked : Do you really like me ? The man said : By Allah I swear , I love you . The Prophet (s) said : You will be with whomever you like .

(F4)



as-Sadug 11 H. 4, al-Khissal; 1: 107 H. 110, Tuhaf ul-Uqoul; 29 H. 197, al-Manaqib; Ibn Shahrashoub 1: 107, (He relates it to Ibn Abbas and Abu Saeed al-Khidri) Tanbih ul-Khawattir; 1: 10, al-Umda; 29, Bisharat ul-Mustafa; 94 & 117, A'lam ud-Din; 117 (He relates it to Abu Burda al-Aslami), Keshf ul-Ghumma; 1: 110, Mishkat ul-Anwar; 17, Mutashabah ul-Qur'aan; 1: 117, Bihar ul-Anwar; 7: 104 H. 1, 11, 111 H. 1, 111 H. 117 and 117: 117 H. 117. As-Suyouti, in his Ihya' ul-Mait Bi-Fadha' il ahl ul-Bait; which is printed in the margins of the book titled al-I'lahaf fi Hubb al-Ashraf; 191 H. 117, records this narration and relates it to Ibn Abbas. As well, the same narration is recorded by al-Qadhi at-Tustari in his Ihaq ul-Haq; 4: 117, al-Hafiz Nuruddin in his Majma' uz-Zawa'id; 1: 117, and al-Kenji (the Shafite) in his Kifayat ut-Talib; 117 and relates it to Abu Tharr. Refer to Kenz ul-Fawa'id; 1: 104-5, Taawil ul-Aayat iz-Zahira; 117 H. 1, al-Burhan; 1: 117 H. 1, Bihar ul-Anwar; 11: 117 H. 4, 10: 111 H. 117, 10: 117 H. 1, 11: 117 H. 111, 117: 117 H. 117. Qanbar is the servant of Amir ul-Mu'minin Ali, peace be upon him. 10. Refer to al-Kafi; 1: 117 H. 104, Furat's Tafsir; 1: 117, Rawdhat ul-Wa'idheem; 117, Bisharat ush-Shia; 117, Mishkat ul-Anwar; 117, al-Burhan; 1: 117 & 117, Bihar ul-Anwar; 7: 117 H. 4, and 94: 117 H. 117. Refer to al-Amali; al-Mufid 117 H. 1, al-Amali; at-Tusi 1: 117-117, Keshf ul-Ghumma; 1: 117, Bisharat ul-Mustafa; 117, Ghayat ul-Maram; 117 H. 1, Bihar ul-Anwar; 94: 117 H. 117. Refer to al-Manaqib; Ibn Shahrashoub 1: 117, Maqssad ur-Raghib; 117 (manuscript), as-Sirat ul-Mustaqeem; 1: 117, Taawil ul-Aayat; 117. In his Kenz ul-Ummal; al-Muttaqi al-Hindi records a similar narration, which is also recorded in Thakhaair ul-Uqba; 117, Kifayat ut-Talib; 117-117. They all relate the narration to Ibn Abbas and Meath. 10. Refer to Ithbat ul-Hudat; 1: 117 H. 117, Bihar ul-Anwar; 7: 117 H. 10 & 94: 117 H. 117. Similar narration is recorded in Kifayat ut-Talib; 117, Kenz ul-Haqaiq (in the margins of al-Jami ul-Saghir; 1: 111), al-Manaqib; al-Khawarzmi 117, and ad-Durr ul-Manthour; 1: 117, Al-Khawarzmi, in his al-Manaqib; 117, 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; 117, al-Kafi; 1: 117 H. 1, Thawab ul-A'maal; 117 H. 1, al-Ayyashi's Tafsir; 1: 117, al-Ghayb; an-Numani 117, AlIkhtisas; 104, Bisharat ul-Mustafa; 117, A'lam ud-Din; 117, Ghayat ul-Maram; 117 H. 117, Ithbat ul-Hudat; 1: 117 H. 117, Bihar ul-Anwar; 10: 117 H. 1, 11: 117 H. 104, 94: 117 H. 117. Refer to Bihar ul-Anwar; 94: 117 H. 117. Refer to Bihar ul-Anwar; 94: 117 (the end of) H. 117. Refer to Bihar ul-Anwar; 94: 117 (the end of) H. 117. Refer to Bihar ul-Anwar; 7: 117 H. 117 and 94: 117 (the end of) H. 117. This refers to the individuals who possess nothing. 10. This means that you will be stricken on your head twice

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This is an indication to the Resurrection: the Prophet will be the first one who is resurrected from his tomb. 117. Kitab, among Muslims, is the sacred book of any of certain other revealed religions. Refer to Oxford Talking Dictionary. 117. Refer to al-Amali; as-Sadug 117 (within) H. 1, Furat's Tafsir; 10, Kifayat ul-Athar; 117, Bisharat ul-Mustafa; 111, Keshf ul-Ghumma; 1: 117, Missbah ul-Anwar 117 & 117, Shawahid ut-Tanzil; 1: 104, Nahj ul-Haq; 117, Keshf ul-Yaqin; 10, Taawil ul-Aayat; 1: 117 H. 117, Ithbat ul-Hudat; 1: 117 H. 117, Bihar ul-Anwar; 1: 117 H. 117 and 94: 117 H. 117. It is related that Allah, Exalted is He, says: The gray hairs of the believers is My light, and I am too modest to burn My light with My fire. Others said: The gray hair is the jewel of the mind and the sign of dignity. Rafidah (Arabic: "Rejecters"), broadly, Shiite Muslims who reject (rafid) the caliphate of The Prophet Muhammad's, peace be upon him and his family, two successors Abu Bakr and 'Omar. Many Muslim scholars, however, have stated that the term Rafidah cannot be applied to the Shiites in general but only to those who condemn Abu Bakr and 'Omar as unlawful rulers of the Muslim community. To the majority of the Shiites, the term Rafidah is pejorative, coined by their opponents to cast the shadow of extremism on them. (Excerpted from ENCYCLOPAEDIA BRITANNICA 117-117. Refer to al-Kafi; 1: 117 H. 117, Furat's Tafsir; 117, Da'aayim ul-Islam; 1: 117, AlIkhtisas; 117, Taawil ul-Aayat; 1: 117 H. 117 & 94, Bihar ul-Anwar; 117: 117 H. 4 and 94: 117 H. 117. Refer to al-Kafi; 1: 117 H. 117, Furat's Tafsir; 117, al-Manaqib; Ibn Shahrashoub 1: 117, A'lam ud-Din; 117 (with an addition), Shawahid ut-Tanzil; 1: 117, Taawil ul-Aayat; 117, Ghayat ul-Maram; 117 H. 1, al-Burhan; 1: 117 H. 10, 117. Refer to Bihar ul-Anwar; 94: 117 H. 117. Refer to Ithbat ul-Hudat; 1: 117 H. 117, al-Burhan; 1: 117 H. 117, Bihar ul-Anwar; 10: 117 H. 117 and 94: 117 H. 117. Refer to al-Kafi; 1: 117 H. 1, Furat's Tafsir; 117, Taawil ul-Aayat; 1: 117 H. 1, al-Burhan; 1: 117 H. 1, Bihar ul-Anwar; 1: 117 H. 117, 11: 117 H. 117 and 94: 117 H. 117. Refer to Mishkat ul-Anwar; 117, al-Burhan; 1: 117 H. 117, Bihar ul-Anwar; 7: 117 H. 117. The last statement of this narration is recorded in many reference books, such as al-Amali; as-Sadug 117 H. 117 & 117 H. 117, al-Khissal; 297, at-Tahsin; 10, al-Manaqib; Ibn Shahrashoub 1: 117, Keshf ul-Ghumma; 1: 117, Rawdhat ul-Wa'idheem; 117, Irshad ul-Quloub; 117 & 117, at-Taraaf; 117 H. 117, Kenz ul-Fawa'id; 1: 104, Bisharat ush-Shia; 117, and A'lam ud-Din; 117. Refer to al-Mahaasin; 117 H. 117, Bihar ul-Anwar; 7: 117 H. 117 and 94: 117 H. 117. Refer to Bassaair ud-Darajat; 117 H. 117, Irshad ul-Quloub; 117, A'lam ud-Din; 117, and Bihar ul-Anwar; 7: 117 H. 117 and 94: 117 H. 117. Refer to al-Amali; as-Sadug

111 H. 11, Bassaair ud-Darajat; 37 H. 11, Bisharat ul-Mustafa; 71, Ithbat ul-Hudat; 71, 71 H. 71 & 71 : 71 H. 71, and Bihar ul-Anwar; 79 : 71 H. 71 and 71 : 40 H. 11, 71 : 71. Refer to al-Mahaasin; 10 : H. 71, al-Umda; 10 H. 71, al-Manaqib; Ibn Shahrashoub 71 : 111, Keshf ul-Ghumma; 1 : 71, A'lam ud-Din; 71, Keshf ul-Yaqin; 71, Shawahid ut-Tanzil; 1 : 71 H. 71, 71, and Nahj ul-Haq; 71 : 71. Refer to al-Mahaasin; 1 : 71 H. 111, al-Kafi; 1 : 71, al-Ayyashi's Tafsir; 1 : 71 H. 71, Bassaair ud-Darajat; 71 H. 71 & 71 H. 71, Alikhtisas; 71, al-Burhan; 71 : 71 H. 71, and Bihar ul-Anwar; 71 : 71 H. 71, 71 : 71 H. 71, and 71 : 71 H. 71. Refer to al-Kafi; 71 : 71 H. 71, al-Mu'min; 71 H. 71, and Bihar ul-Anwar; 71 : 71 H. 71. Refer to al-Mu'min; 71, at-Tamhees; 71, Mishkat ul-Anwar; 71, and Bihar ul-Anwar; 71 : 71 H. 71. Refer to A'lam ud-Din; 71 and Bihar ul-Anwar; 71 : 71 (the end of H. 71). Refer to A'lam ud-Din; 71 and Bihar ul-Anwar; 71 : 71 H. 71 and 71 : 71 (the end of H. 71). Refer to Oddat ud-Da'ee; 71, A'lam ud-Din; 71, and Bihar ul-Anwar; 71 : 71 H. 71. Refer to al-Mahaasin; 1 : 71 H. 71, Taawil ul-Aayat; 71 H. 71, al-Burhan; 71 : 71 H. 71, and Bihar ul-Anwar; 71 : 71 H. 71. In al-Mahaasin; this narration is narrated by Mohammed bin Musa bin al-Mutawakkil who narrates it to al-Hasan bin Mahboub from Amr bin Abi al-Miqdam from Malik bin Aayun al-Juhani. The compiler added : It is also narrated by my father who relates it from Ali bin an-Nu'man from Ibn Meskan. Refer to al-Mahaasin; 71 H. 71, al-Kafi; 71 : 71 H. 71, Tanbih ul-Khawattir; 71 : 71, A'lam ud-Din; 71, and Taawil ul-Aayat; 71 and 71 : 71. As a comment, Allama al-Majlisi says : The two prayers may refer to the obligatory and the supererogatory prayers, the residential and the journey prayers, or the five prayers and the blessings of the Prophet, peace be upon him and his family. Finally, it may refer to the separation between each two prayers, for the other sects decide a very long period between the two prayers. Refer to al-Mahaasin; 1 : 71 H. 71. (In this reference book, this narration is narrated by Mohammed bin Ali bin Majilwayh from Ibn Faddhal from Ali bin Aqaba bin Amr bin Eban al-Kelbi) and Bihar ul-Anwar; 71 : 71 H. 71. Refer to al-Kafi; 71 : 71 H. 71 and 71 : 71 H. 71 and Bihar ul-Anwar; 71 : 71 H. 71. Refer to Bihar ul-Anwar; 71 : 71 H. 71 and Mustadrak ul-Wassail; 71 : 71. Refer to al-Mahaasin; 71 H. 71, Tuhaf ul-Uqool; 71, Mishkat ul-Anwar; 71, A'lam ud-Din; 71, and Bihar ul-Anwar; 71 : 71 H. 71. Refer to A'lam ud-Din; 71 and Bihar ul-Anwar; 71 : 71 H. 71. Muslims generally and Shia particularly believe that the Quran is only what is between the two covers of the current copies of the Holy Quran without any addition or imperfection. However, this point was a matter of disagreement and exchangeable accusation among the different sects of Muslims, because of many reasons some of which is the existence of many reports and narratives claiming the distortion of the Quran in addition to the existence of a number of different copies of the Holy Quran each is referred to one of the Prophet's companions, such as Ubay bin Ka'b, Abdullah bin Mas'oud and others. Anyhow, when a statement is reported to have been added to a Quranic Verse, this means that the statement is only an explanation of the Verse, not a part of it, but was deleted or distorted. Al-Majlisi commented : Son of Arwa is Othman bin Affan. It is clear that this narration refers to the distortion of the Holy Quran, and this matter is absolutely rejected. The proof of the narration is imperfect. Besides, many other narrations solve this misunderstanding of the Verse. No single exegesis 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; 71, Taawil ul-Aayat; 71 : 71 H. 71, and Bihar ul-Anwar; 71 : 71 H. 71, 71 : 71 H. 71 and 71 : 71 H. 71. Refer to Me'aani al-Akhar; 71 : 71 H. 71. He relates it to his father from Sa'd bin Abdullah from al-Hasan bin Musa al-Khashab from Yazid bin Ishaq from Abbas bin Yazid, al-Burhan; 71 : 71 H. 71, and Bihar ul-Anwar; 71 : 71 H. 71. Refer to Mishkat ul-Anwar; 71 and Bihar ul-Anwar; 71 : 71 H. 71.

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After Allah allows the people of Paradise to Imam as-Sadiq Allah educated His Prophet (a) Imam as-Sadiq Allah gives (the pleasures of) this world to anyone Imam al-Baqir Be happy and announce this good news Amir ul-Mu'minin By way of Allah's guard and protection, the Shia Imam as-Sadiq Do you really like me The Prophet For any believer who has the love for you fixed in The Prophet For anyone who loves Ali in his lifetime and after The Prophet I am the shepherd the shepherd of people Amir ul-Mu'minin I know some people whom Allah has forgiven Imam as-Sadiq I will punish every Muslim group who recognized Qudsi I, by Allah, love you as well as your smells and Imam al-Baqir It happens that a man loves you the Shia- but he Imam as-Sadiq No two of you will be seen in Hell. Furthermore, no Imam ar-Ridha No, by Allah. When the angel of death attends Imam as-Sadiq O Abu Abdullah, may I tell you about the good Amir ul-Mu'minin O Ali, all the souls of my people, including the The Prophet O Ali, Allah has bestowed upon you with the love The Prophet O Ali, ask your companions who acknowledge you The Prophet O Ali, bear the good tidings to your brothers; Allah The Prophet O Ali, do not turn away from supporting them who The Prophet O Ali, he who loves us is the true Arab and he who The Prophet O Ali, he who loves you loves me and whoever The Prophet O Ali, I am the city (of knowledge) and you are its The Prophet O Ali, I am the support of him whoever you The Prophet O Ali, I will be the first one who shakes off the dust The Prophet O Ali, in Paradise, I saw a river that was whiter The Prophet O Ali, in the Torah and the Gospel, your Shia and you The Prophet O Ali, send my greetings to them whom I will not The Prophet O Ali, the angels and the doorkeepers The Prophet O Ali, the deeds of your Shia are presented before The Prophet O Ali, the good reference to your companions in the The Prophet O Ali, the people who love you are every repentant The Prophet O Ali, the people who love you will be the The Prophet O Ali, the spirits of your Shia ascend to the heavens The Prophet O Ali, the wrath of Allah is intense on anyone who The Prophet O Ali, to fight you is to fight against me and to The Prophet O Ali, you are the commander of the faithful The Prophet



O Ali , you are the most knowledgeable in this ♦ The Prophet ﷺ O Ali , you will have a treasure in Paradise . You are ♦ The Prophet ﷺ O Ali , your brothers are the dry-lipped ones ♦ The Prophet ﷺ O Ali , your brothers are the pure , chaste , and ♦ The Prophet ﷺ O Ali , your brothers will be happy in three ♦ The Prophet ﷺ O Ali , your Shia and you are the administrators of ♦ The Prophet ﷺ O Ali , your Shia and you will ask in the Situation ♦ The Prophet ﷺ O Ali , your Shia and you will be the guardians of ♦ The Prophet ﷺ O Ali , your Shia are the choice . Without you as well ♦ The Prophet ﷺ O Ali , your Shia compete with each other for ♦ The Prophet ﷺ O Ali , your Shia fear Allah secretly and advise ♦ The Prophet ﷺ O Malik , do you not accept to offer the (obligatory) ♦ Imam as-Sadiq ﷺ O Muawiyah , Allah created the believers ♦ Imam as-Sadiq ﷺ O Omar , Allah surely grants the pleasures of this ♦ Imam as-Sadiq ﷺ O people , these are my household . You are ♦ The Prophet ﷺ O Sadir , our disciple worships Allah ♦ Imam as-Sadiq ﷺ On the Day of Resurrection , a servant's feet will not ♦ The Prophet ﷺ On the Day of Resurrection , some people dressing ♦ The Prophet ﷺ On the Day of Resurrection , some people will ♦ The Prophet ﷺ On the Day of Resurrection , we will intercede for ♦ Imam al-Baqir ﷺ Only he whom Allah grants favor through the ♦ Imam as-Sadiq ﷺ People disregarded the Prophet's saying about Ali ♦ Imam as-Sadiq ﷺ The love for Ali bin Abi Talib consumes the evil ♦ The Prophet ﷺ The love for my household and me will help in ♦ The Prophet ﷺ The most sure-footed of you on the Path will be the ♦ The Prophet ﷺ The sins of the believers are already forgiven ♦ Imam al-Baqir ﷺ There will be some men standing to the right and ♦ The Prophet ﷺ They eat , dress , and marry illegally . But you eat ♦ Imam as-Sadiq ﷺ We are witnesses on our Shia , and our Shia are ♦ Imam as-Sadiq ﷺ When a believer stands up for offering a prayer ♦ Imam as-Sadiq ﷺ You are for Paradise and Paradise is yours . To us ♦ Imam as-Sadiq ﷺ You are the people of Allah's greeting and ♦ Imam as-Sadiq ﷺ Your houses are your paradises . Your graves are ♦ Imam as-Sadiq ﷺ

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Adam : ٣٤٥ . Abraham : ٣٣١ , ٣١٥ , ٣١٧ , ٣٣١ . Ishmael : ٣٣١ . Moses : ٣٤٨ . The Prophet : ٣٧٩ , ٣٨٠ , ٣٨١ , ٣٨٢ , ٣٨٣ , ٣٨٤ , ٣٨٥ , ٣٨٦ , ٣٨٧ , ٣٨٨ , ٣٨٩ , ٣٩٠ , ٣٩١ , ٣٩٢ , ٣٩٣ , ٣٩٤ , ٣٩٥ , ٣٩٦ , ٣٩٧ , ٣٩٨ , ٣٩٩ , ٤٠٠ , ٤٠١ , ٤٠٢ , ٤٠٣ , ٤٠٤ , ٤٠٥ , ٤٠٦ , ٤٠٧ , ٤٠٨ , ٤٠٩ , ٤١٠ , ٤١١ , ٤١٢ , ٤١٣ , ٤١٤ , ٤١٥ , ٤١٦ , ٤١٧ , ٤١٨ , ٤١٩ , ٤٢٠ , ٤٢١ , ٤٢٢ , ٤٢٣ , ٤٢٤ , ٤٢٥ , ٤٢٦ , ٤٢٧ , ٤٢٨ , ٤٢٩ , ٤٣٠ , ٤٣١ , ٤٣٢ , ٤٣٣ , ٤٣٤ , ٤٣٥ , ٤٣٦ , ٤٣٧ , ٤٣٨ , ٤٣٩ , ٤٤٠ , ٤٤١ , ٤٤٢ , ٤٤٣ , ٤٤٤ , ٤٤٥ , ٤٤٦ , ٤٤٧ , ٤٤٨ , ٤٤٩ , ٤٥٠ , ٤٥١ , ٤٥٢ , ٤٥٣ , ٤٥٤ , ٤٥٥ , ٤٥٦ , ٤٥٧ , ٤٥٨ , ٤٥٩ , ٤٦٠ , ٤٦١ , ٤٦٢ , ٤٦٣ , ٤٦٤ , ٤٦٥ , ٤٦٦ , ٤٦٧ , ٤٦٨ , ٤٦٩ , ٤٧٠ , ٤٧١ , ٤٧٢ , ٤٧٣ , ٤٧٤ , ٤٧٥ , ٤٧٦ , ٤٧٧ , ٤٧٨ , ٤٧٩ , ٤٨٠ , ٤٨١ , ٤٨٢ , ٤٨٣ , ٤٨٤ , ٤٨٥ , ٤٨٦ , ٤٨٧ , ٤٨٨ , ٤٨٩ , ٤٩٠ , ٤٩١ , ٤٩٢ , ٤٩٣ , ٤٩٤ , ٤٩٥ , ٤٩٦ , ٤٩٧ , ٤٩٨ , ٤٩٩ , ٥٠٠ , ٥٠١ , ٥٠٢ , ٥٠٣ , ٥٠٤ , ٥٠٥ , ٥٠٦ , ٥٠٧ , ٥٠٨ , ٥٠٩ , ٥١٠ , ٥١١ , ٥١٢ , ٥١٣ , ٥١٤ , ٥١٥ , ٥١٦ , ٥١٧ , ٥١٨ , ٥١٩ , ٥٢٠ , ٥٢١ , ٥٢٢ , ٥٢٣ , ٥٢٤ , ٥٢٥ , ٥٢٦ , ٥٢٧ , ٥٢٨ , ٥٢٩ , ٥٣٠ , ٥٣١ , ٥٣٢ , ٥٣٣ , ٥٣٤ , ٥٣٥ , ٥٣٦ , ٥٣٧ , ٥٣٨ , ٥٣٩ , ٥٤٠ , ٥٤١ , ٥٤٢ , ٥٤٣ , ٥٤٤ , ٥٤٥ , ٥٤٦ , ٥٤٧ , ٥٤٨ , ٥٤٩ , ٥٥٠ , ٥٥١ , ٥٥٢ , ٥٥٣ , ٥٥٤ , ٥٥٥ , ٥٥٦ , ٥٥٧ , ٥٥٨ , ٥٥٩ , ٥٦٠ , ٥٦١ , ٥٦٢ , ٥٦٣ , ٥٦٤ , ٥٦٥ , ٥٦٦ , ٥٦٧ , ٥٦٨ , ٥٦٩ , ٥٧٠ , ٥٧١ , ٥٧٢ , ٥٧٣ , ٥٧٤ , ٥٧٥ , ٥٧٦ , ٥٧٧ , ٥٧٨ , ٥٧٩ , ٥٨٠ , ٥٨١ , ٥٨٢ , ٥٨٣ , ٥٨٤ , ٥٨٥ , ٥٨٦ , ٥٨٧ , ٥٨٨ , ٥٨٩ , ٥٩٠ , ٥٩١ , ٥٩٢ , ٥٩٣ , ٥٩٤ , ٥٩٥ , ٥٩٦ , ٥٩٧ , ٥٩٨ , ٥٩٩ , ٦٠٠ , ٦٠١ , ٦٠٢ , ٦٠٣ , ٦٠٤ , ٦٠٥ , ٦٠٦ , ٦٠٧ , ٦٠٨ , ٦٠٩ , ٦١٠ , ٦١١ , ٦١٢ , ٦١٣ , ٦١٤ , ٦١٥ , ٦١٦ , ٦١٧ , ٦١٨ , ٦١٩ , ٦٢٠ , ٦٢١ , ٦٢٢ , ٦٢٣ , ٦٢٤ , ٦٢٥ , ٦٢٦ , ٦٢٧ , ٦٢٨ , ٦٢٩ , ٦٣٠ , ٦٣١ , ٦٣٢ , ٦٣٣ , ٦٣٤ , ٦٣٥ , ٦٣٦ , ٦٣٧ , ٦٣٨ , ٦٣٩ , ٦٤٠ , ٦٤١ , ٦٤٢ , ٦٤٣ , ٦٤٤ , ٦٤٥ , ٦٤٦ , ٦٤٧ , ٦٤٨ , ٦٤٩ , ٦٥٠ , ٦٥١ , ٦٥٢ , ٦٥٣ , ٦٥٤ , ٦٥٥ , ٦٥٦ , ٦٥٧ , ٦٥٨ , ٦٥٩ , ٦٦٠ , ٦٦١ , ٦٦٢ , ٦٦٣ , ٦٦٤ , ٦٦٥ , ٦٦٦ , ٦٦٧ , ٦٦٨ , ٦٦٩ , ٦٧٠ , ٦٧١ , ٦٧٢ , ٦٧٣ , ٦٧٤ , ٦٧٥ , ٦٧٦ , ٦٧٧ , ٦٧٨ , ٦٧٩ , ٦٨٠ , ٦٨١ , ٦٨٢ , ٦٨٣ , ٦٨٤ , ٦٨٥ , ٦٨٦ , ٦٨٧ , ٦٨٨ , ٦٨٩ , ٦٩٠ , ٦٩١ , ٦٩٢ , ٦٩٣ , ٦٩٤ , ٦٩٥ , ٦٩٦ , ٦٩٧ , ٦٩٨ , ٦٩٩ , ٧٠٠ , ٧٠١ , ٧٠٢ , ٧٠٣ , ٧٠٤ , ٧٠٥ , ٧٠٦ , ٧٠٧ , ٧٠٨ , ٧٠٩ , ٧١٠ , ٧١١ , ٧١٢ , ٧١٣ , ٧١٤ , ٧١٥ , ٧١٦ , ٧١٧ , ٧١٨ , ٧١٩ , ٧٢٠ , ٧٢١ , ٧٢٢ , ٧٢٣ , ٧٢٤ , ٧٢٥ , ٧٢٦ , ٧٢٧ , ٧٢٨ , ٧٢٩ , ٧٣٠ , ٧٣١ , ٧٣٢ , ٧٣٣ , ٧٣٤ , ٧٣٥ , ٧٣٦ , ٧٣٧ , ٧٣٨ , ٧٣٩ , ٧٤٠ , ٧٤١ , ٧٤٢ , ٧٤٣ , ٧٤٤ , ٧٤٥ , ٧٤٦ , ٧٤٧ , ٧٤٨ , ٧٤٩ , ٧٥٠ , ٧٥١ , ٧٥٢ , ٧٥٣ , ٧٥٤ , ٧٥٥ , ٧٥٦ , ٧٥٧ , ٧٥٨ , ٧٥٩ , ٧٦٠ , ٧٦١ , ٧٦٢ , ٧٦٣ , ٧٦٤ , ٧٦٥ , ٧٦٦ , ٧٦٧ , ٧٦٨ , ٧٦٩ , ٧٧٠ , ٧٧١ , ٧٧٢ , ٧٧٣ , ٧٧٤ , ٧٧٥ , ٧٧٦ , ٧٧٧ , ٧٧٨ , ٧٧٩ , ٧٨٠ , ٧٨١ , ٧٨٢ , ٧٨٣ , ٧٨٤ , ٧٨٥ , ٧٨٦ , ٧٨٧ , ٧٨٨ , ٧٨٩ , ٧٩٠ , ٧٩١ , ٧٩٢ , ٧٩٣ , ٧٩٤ , ٧٩٥ , ٧٩٦ , ٧٩٧ , ٧٩٨ , ٧٩٩ , ٨٠٠ , ٨٠١ , ٨٠٢ , ٨٠٣ , ٨٠٤ , ٨٠٥ , ٨٠٦ , ٨٠٧ , ٨٠٨ , ٨٠٩ , ٨١٠ , ٨١١ , ٨١٢ , ٨١٣ , ٨١٤ , ٨١٥ , ٨١٦ , ٨١٧ , ٨١٨ , ٨١٩ , ٨٢٠ , ٨٢١ , ٨٢٢ , ٨٢٣ , ٨٢٤ , ٨٢٥ , ٨٢٦ , ٨٢٧ , ٨٢٨ , ٨٢٩ , ٨٣٠ , ٨٣١ , ٨٣٢ , ٨٣٣ , ٨٣٤ , ٨٣٥ , ٨٣٦ , ٨٣٧ , ٨٣٨ , ٨٣٩ , ٨٤٠ , ٨٤١ , ٨٤٢ , ٨٤٣ , ٨٤٤ , ٨٤٥ , ٨٤٦ , ٨٤٧ , ٨٤٨ , ٨٤٩ , ٨٥٠ , ٨٥١ , ٨٥٢ , ٨٥٣ , ٨٥٤ , ٨٥٥ , ٨٥٦ , ٨٥٧ , ٨٥٨ , ٨٥٩ , ٨٦٠ , ٨٦١ , ٨٦٢ , ٨٦٣ , ٨٦٤ , ٨٦٥ , ٨٦٦ , ٨٦٧ , ٨٦٨ , ٨٦٩ , ٨٧٠ , ٨٧١ , ٨٧٢ , ٨٧٣ , ٨٧٤ , ٨٧٥ , ٨٧٦ , ٨٧٧ , ٨٧٨ , ٨٧٩ , ٨٨٠ , ٨٨١ , ٨٨٢ , ٨٨٣ , ٨٨٤ , ٨٨٥ , ٨٨٦ , ٨٨٧ , ٨٨٨ , ٨٨٩ , ٨٩٠ , ٨٩١ , ٨٩٢ , ٨٩٣ , ٨٩٤ , ٨٩٥ , ٨٩٦ , ٨٩٧ , ٨٩٨ , ٨٩٩ , ٩٠٠ , ٩٠١ , ٩٠٢ , ٩٠٣ , ٩٠٤ , ٩٠٥ , ٩٠٦ , ٩٠٧ , ٩٠٨ , ٩٠٩ , ٩١٠ , ٩١١ , ٩١٢ , ٩١٣ , ٩١٤ , ٩١٥ , ٩١٦ , ٩١٧ , ٩١٨ , ٩١٩ , ٩٢٠ , ٩٢١ , ٩٢٢ , ٩٢٣ , ٩٢٤ , ٩٢٥ , ٩٢٦ , ٩٢٧ , ٩٢٨ , ٩٢٩ , ٩٣٠ , ٩٣١ , ٩٣٢ , ٩٣٣ , ٩٣٤ , ٩٣٥ , ٩٣٦ , ٩٣٧ , ٩٣٨ , ٩٣٩ , ٩٤٠ , ٩٤١ , ٩٤٢ , ٩٤٣ , ٩٤٤ , ٩٤٥ , ٩٤٦ , ٩٤٧ , ٩٤٨ , ٩٤٩ , ٩٥٠ , ٩٥١ , ٩٥٢ , ٩٥٣ , ٩٥٤ , ٩٥٥ , ٩٥٦ , ٩٥٧ , ٩٥٨ , ٩٥٩ , ٩٦٠ , ٩٦١ , ٩٦٢ , ٩٦٣ , ٩٦٤ , ٩٦٥ , ٩٦٦ , ٩٦٧ , ٩٦٨ , ٩٦٩ , ٩٧٠ , ٩٧١ , ٩٧٢ , ٩٧٣ , ٩٧٤ , ٩٧٥ , ٩٧٦ , ٩٧٧ , ٩٧٨ , ٩٧٩ , ٩٨٠ , ٩٨١ , ٩٨٢ , ٩٨٣ , ٩٨٤ , ٩٨٥ , ٩٨٦ , ٩٨٧ , ٩٨٨ , ٩٨٩ , ٩٩٠ , ٩٩١ , ٩٩٢ , ٩٩٣ , ٩٩٤ , ٩٩٥ , ٩٩٦ , ٩٩٧ , ٩٩٨ , ٩٩٩ , ١٠٠٠ , ١٠٠١ , ١٠٠٢ , ١٠٠٣ , ١٠٠٤ , ١٠٠٥ , ١٠٠٦ , ١٠٠٧ , ١٠٠٨ , ١٠٠٩ , ١٠١٠ , ١٠١١ , ١٠١٢ , ١٠١٣ , ١٠١٤ , ١٠١٥ , ١٠١٦ , ١٠١٧ , ١٠١٨ , ١٠١٩ , ١٠٢٠ , ١٠٢١ , ١٠٢٢ , ١٠٢٣ , ١٠٢٤ , ١٠٢٥ , ١٠٢٦ , ١٠٢٧ , ١٠٢٨ , ١٠٢٩ , ١٠٣٠ , ١٠٣١ , ١٠٣٢ , ١٠٣٣ , ١٠٣٤ , ١٠٣٥ , ١٠٣٦ , ١٠٣٧ , ١٠٣٨ , ١٠٣٩ , ١٠٤٠ , ١٠٤١ , ١٠٤٢ , ١٠٤٣ , ١٠٤٤ , ١٠٤٥ , ١٠٤٦ , ١٠٤٧ , ١٠٤٨ , ١٠٤٩ , ١٠٥٠ , ١٠٥١ , ١٠٥٢ , ١٠٥٣ , ١٠٥٤ , ١٠٥٥ , ١٠٥٦ , ١٠٥٧ , ١٠٥٨ , ١٠٥٩ , ١٠٦٠ , ١٠٦١ , ١٠٦٢ , ١٠٦٣ , ١٠٦٤ , ١٠٦٥ , ١٠٦٦ , ١٠٦٧ , ١٠٦٨ , ١٠٦٩ , ١٠٧٠ , ١٠٧١ , ١٠٧٢ , ١٠٧٣ , ١٠٧٤ , ١٠٧٥ , ١٠٧٦ , ١٠٧٧ , ١٠٧٨ , ١٠٧٩ , ١٠٨٠ , ١٠٨١ , ١٠٨٢ , ١٠٨٣ , ١٠٨٤ , ١٠٨٥ , ١٠٨٦ , ١٠٨٧ , ١٠٨٨ , ١٠٨٩ , ١٠٩٠ , ١٠٩١ , ١٠٩٢ , ١٠٩٣ , ١٠٩٤ , ١٠٩٥ , ١٠٩٦ , ١٠٩٧ , ١٠٩٨ , ١٠٩٩ , ١١٠٠ , ١١٠١ , ١١٠٢ , ١١٠٣ , ١١٠٤ , ١١٠٥ , ١١٠٦ , ١١٠٧ , ١١٠٨ , ١١٠٩ , ١١١٠ , ١١١١ , ١١١٢ , ١١١٣ , ١١١٤ , ١١١٥ , ١١١٦ , ١١١٧ , ١١١٨ , ١١١٩ , ١١٢٠ , ١١٢١ , ١١٢٢ , ١١٢٣ , ١١٢٤ , ١١٢٥ , ١١٢٦ , ١١٢٧ , ١١٢٨ , ١١٢٩ , ١١٣٠ , ١١٣١ , ١١٣٢ , ١١٣٣ , ١١٣٤ , ١١٣٥ , ١١٣٦ , ١١٣٧ , ١١٣٨ , ١١٣٩ , ١١٤٠ , ١١٤١ , ١١٤٢ , ١١٤٣ , ١١٤٤ , ١١٤٥ , ١١٤٦ , ١١٤٧ , ١١٤٨ , ١١٤٩ , ١١٥٠ , ١١٥١ , ١١٥٢ , ١١٥٣ , ١١٥٤ , ١١٥٥ , ١١٥٦ , ١١٥٧ , ١١٥٨ , ١١٥٩ , ١١٦٠ , ١١٦١ , ١١٦٢ , ١١٦٣ , ١١٦٤ , ١١٦٥ , ١١٦٦ , ١١٦٧ , ١١٦٨ , ١١٦٩ , ١١٧٠ , ١١٧١ , ١١٧٢ , ١١٧٣ , ١١٧٤ , ١١٧٥ , ١١٧٦ , ١١٧٧ , ١١٧٨ , ١١٧٩ , ١١٨٠ , ١١٨١ , ١١٨٢ , ١١٨٣ , ١١٨٤ , ١١٨٥ , ١١٨٦ , ١١٨٧ , ١١٨٨ , ١١٨٩ , ١١٩٠ , ١١٩١ , ١١٩٢ , ١١٩٣ , ١١٩٤ , ١١٩٥ , ١١٩٦ , ١١٩٧ , ١١٩٨ , ١١٩٩ , ١٢٠٠ , ١٢٠١ , ١٢٠٢ , ١٢٠٣ , ١٢٠٤ , ١٢٠٥ , ١٢٠٦ , ١٢٠٧ , ١٢٠٨ , ١٢٠٩ , ١٢١٠ , ١٢١١ , ١٢١٢ , ١٢١٣ , ١٢١٤ , ١٢١٥ , ١٢١٦ , ١٢١٧ , ١٢١٨ , ١٢١٩ , ١٢٢٠ , ١٢٢١ , ١٢٢٢ , ١٢٢٣ , ١٢٢٤ , ١٢٢٥ , ١٢٢٦ , ١٢٢٧ , ١٢٢٨ , ١٢٢٩ , ١٢٣٠ , ١٢٣١ , ١٢٣٢ , ١٢٣٣ , ١٢٣٤ , ١٢٣٥ , ١٢٣٦ , ١٢٣٧ , ١٢٣٨ , ١٢٣٩ , ١٢٤٠ , ١٢٤١ , ١٢٤٢ , ١٢٤٣ , ١٢٤٤ , ١٢٤٥ , ١٢٤٦ , ١٢٤٧ , ١٢٤٨ , ١٢٤٩ , ١٢٥٠ , ١٢٥١ , ١٢٥٢ , ١٢٥٣ , ١٢٥٤ , ١٢٥٥ , ١٢٥٦ , ١٢٥٧ , ١٢٥٨ , ١٢٥٩ , ١٢٦٠ , ١٢٦١ , ١٢٦٢ , ١٢٦٣ , ١٢٦٤ , ١٢٦٥ , ١٢٦٦ , ١٢٦٧ , ١٢٦٨ , ١٢٦٩ , ١٢٧٠ , ١٢٧١ , ١٢٧٢ , ١٢٧٣ , ١٢٧٤ , ١٢٧٥ , ١٢٧٦ , ١٢٧٧ , ١٢٧٨ , ١٢٧٩ , ١٢٨٠ , ١٢٨١ , ١٢٨٢ , ١٢٨٣ , ١٢٨٤ , ١٢٨٥ , ١٢٨٦ , ١٢٨٧ , ١٢٨٨ , ١٢٨٩ , ١٢٩٠ , ١٢٩١ , ١٢٩٢ , ١٢٩٣ , ١٢٩٤ , ١٢٩٥ , ١٢٩٦ , ١٢٩٧ , ١٢٩٨ , ١٢٩٩ , ١٣٠٠ , ١٣٠١ , ١٣٠٢ , ١٣٠٣ , ١٣٠٤ , ١٣٠٥ , ١٣٠٦ , ١٣٠٧ , ١٣٠٨ , ١٣٠٩ , ١٣١٠ , ١٣١١ , ١٣١٢ , ١٣١٣ , ١٣١٤ , ١٣١٥ , ١٣١٦ , ١٣١٧ , ١٣١٨ , ١٣١٩ , ١٣٢٠ , ١٣٢١ , ١٣٢٢ , ١٣٢٣ , ١٣٢٤ , ١٣٢٥ , ١٣٢٦ , ١٣٢٧ , ١٣٢٨ , ١٣٢٩ , ١٣٣٠ , ١٣٣١ , ١٣٣٢ , ١٣٣٣ , ١٣٣٤ , ١٣٣٥ , ١٣٣٦ , ١٣٣٧ , ١٣٣٨ , ١٣٣٩ , ١٣٤٠ , ١٣٤١ , ١٣٤٢ , ١٣٤٣ , ١٣٤٤ , ١٣٤٥ , ١٣٤٦ , ١٣٤٧ , ١٣٤٨ , ١٣٤٩ , ١٣٥٠ , ١٣٥١ , ١٣٥٢ , ١٣٥٣ , ١٣٥٤ , ١٣٥٥ , ١٣٥٦ , ١٣٥٧ , ١٣٥٨ , ١٣٥٩ , ١٣٦٠ , ١٣٦١ , ١٣٦٢ , ١٣٦٣ , ١٣٦٤ , ١٣٦٥ , ١٣٦٦ , ١٣٦٧ , ١٣٦٨ , ١٣٦٩ , ١٣٧٠ , ١٣٧١ , ١٣٧٢ , ١٣٧٣ , ١٣٧٤ , ١٣٧٥ , ١٣٧٦ , ١٣٧٧ , ١٣٧٨ , ١٣٧٩ , ١٣٨٠ , ١٣٨١ , ١٣٨٢ , ١٣٨٣ , ١٣٨٤ , ١٣٨٥ , ١٣٨٦ , ١٣٨٧ , ١٣٨٨ , ١٣٨٩ , ١٣٩٠ , ١٣٩١ , ١٣٩٢ , ١٣٩٣ , ١٣٩٤ , ١٣٩٥ , ١٣٩٦ , ١٣٩٧ , ١٣٩٨ , ١٣٩٩ , ١٤٠٠ , ١٤٠١ , ١٤٠٢ , ١٤٠٣ , ١٤٠٤ , ١٤٠٥ , ١٤٠٦ , ١٤٠٧ , ١٤٠٨ , ١٤٠٩ , ١٤١٠ , ١٤١١ , ١٤١٢ , ١٤١٣ , ١٤١٤ , ١٤١٥ , ١٤١٦ , ١٤١٧ , ١٤١٨ , ١٤١٩ , ١٤٢٠ , ١٤٢١ , ١٤٢٢ , ١٤٢٣ , ١٤٢٤ , ١٤٢٥ , ١٤٢٦ , ١٤٢٧ , ١٤٢٨ , ١٤٢٩ , ١٤٣٠ , ١٤٣١ , ١٤٣٢ , ١٤٣٣ , ١٤٣٤ , ١٤٣٥ , ١٤٣٦ , ١٤٣٧ , ١٤٣٨ , ١٤٣٩ , ١٤٤٠ , ١٤٤١ , ١٤٤٢ , ١٤٤٣ , ١٤٤٤ , ١٤٤٥ , ١٤٤٦ , ١٤٤٧ , ١٤٤٨ , ١٤٤٩ , ١٤٥٠ , ١٤٥١ , ١٤٥٢ , ١٤٥٣ , ١٤٥٤ , ١٤٥٥ , ١٤٥٦ , ١٤٥٧ , ١٤٥٨ , ١٤٥٩ , ١٤٦٠ , ١٤٦١ , ١٤٦٢ , ١٤٦٣ , ١٤٦٤ , ١٤٦٥ , ١٤٦٦ , ١٤٦٧ , ١٤٦٨ , ١٤٦٩ , ١٤٧٠ , ١٤٧١ , ١٤٧٢ , ١٤٧٣ , ١٤٧٤ , ١٤٧٥ , ١٤٧٦ , ١٤٧٧ , ١٤٧٨ , ١٤٧٩ , ١٤٨٠ , ١٤٨١ , ١٤٨٢ , ١٤٨٣ , ١٤٨٤ , ١٤٨٥ , ١٤٨٦ , ١٤٨٧ , ١٤٨٨ , ١٤٨٩ , ١٤٩٠ , ١٤٩١ , ١٤٩٢ , ١٤٩٣ , ١٤٩٤ , ١٤٩٥ , ١٤٩٦ , ١٤٩٧ , ١٤٩٨ , ١٤٩٩ , ١٥٠٠ , ١٥٠١ , ١٥٠٢ , ١٥٠٣ , ١٥٠٤ , ١٥٠٥ , ١٥٠٦ , ١٥٠٧ , ١٥٠٨ , ١٥٠٩ , ١٥١٠ , ١٥١١ , ١٥١٢ , ١٥١٣ , ١٥١٤ , ١٥١٥ , ١٥١٦ , ١٥١٧ , ١٥١٨ , ١٥١٩ , ١٥٢٠ , ١٥٢١ , ١٥٢٢ , ١٥٢٣ , ١٥٢٤ , ١٥٢٥ , ١٥٢٦ , ١٥٢٧ , ١٥٢٨ , ١٥٢٩ , ١٥٣٠ , ١٥٣١ , ١٥٣٢ , ١٥٣٣ , ١٥٣٤ , ١٥٣٥ , ١٥٣٦ , ١٥٣٧ , ١٥٣٨ , ١٥٣٩ , ١٥٤٠ , ١٥٤١ , ١٥٤٢ , ١٥٤٣ , ١٥٤٤ , ١٥٤٥ , ١٥٤٦ , ١٥٤٧ , ١٥٤٨ , ١٥٤٩ , ١٥٥٠ , ١٥٥١ , ١٥٥٢ , ١٥٥٣ , ١٥٥٤ , ١٥٥٥ , ١٥٥٦ , ١٥٥٧ , ١٥٥٨ , ١٥٥٩ , ١٥٦٠ , ١٥٦١ , ١٥٦٢ , ١٥٦٣ , ١٥٦٤ , ١٥٦٥ , ١٥٦٦ , ١٥٦٧ , ١٥٦٨ , ١٥٦٩ , ١٥٧٠ , ١٥٧١ , ١٥٧٢ , ١٥٧٣ , ١٥٧٤ , ١٥٧٥ , ١٥٧٦ , ١٥٧٧ , ١٥٧٨ , ١٥٧٩ , ١٥٨٠ , ١٥٨١ , ١٥٨٢ , ١٥٨٣ , ١٥٨٤ , ١٥٨٥ , ١٥٨٦ , ١٥٨٧ , ١٥٨٨ , ١٥٨٩ , ١٥٩٠ , ١٥٩١ , ١٥٩٢ , ١٥٩٣ , ١٥٩٤ , ١٥٩٥ , ١٥٩٦ , ١٥٩٧ , ١٥٩٨ , ١٥٩٩ , ١٦٠٠ , ١٦٠١ , ١٦٠٢ , ١٦٠٣ , ١٦٠٤ , ١٦٠٥ , ١٦٠٦ , ١٦٠٧ , ١٦٠٨ , ١٦٠٩ , ١٦١٠ , ١٦١١ , ١٦١٢ , ١٦١٣ , ١٦١٤ , ١٦١٥ , ١٦١٦ , ١٦١٧ , ١٦١٨ , ١٦١٩ , ١٦٢٠ , ١٦٢١ , ١٦٢٢ , ١٦٢٣ , ١٦٢٤ , ١٦٢٥ , ١٦٢٦ , ١٦٢٧ , ١٦٢٨ , ١٦٢٩ , ١٦٣٠ , ١٦٣١ , ١٦٣٢ , ١٦٣٣ , ١٦٣٤ , ١٦٣٥ , ١٦٣٦ , ١٦٣٧ , ١٦٣٨ , ١٦٣٩ , ١٦٤٠ , ١٦٤١ , ١٦٤٢ , ١٦٤٣ , ١٦٤٤ , ١٦٤٥ , ١٦٤٦ , ١٦٤٧ , ١٦٤٨ ,

shaped building in the center of the Great Mosque in Mecca , in the direction of which Muslims must face in doing the obligatory prayer . Koreish : The tribe that inhabited Mecca in the time of The Prophet Muhammad (s) and to which he belonged . (Koreishite : one who belongs to Koreish) Maghrib Prayer : The obligatory three-rak'a prayer of sunset . Mahdi : For Shia , the twelfth Imam Mohammed bin Al-Hasan Al-Mahdi (a); the restorer of religion and justice who will rule before the end of the world . Masjid : Mosque . Mihrab : A niche in a mosque directing to the kiblah . Mimbar : The stage in a mosque from which sermons are delivered . Mosque : A place of worship . Muhajirs : The emigrants . The early Muslims of Mecca who had to flee their homeland to Medina . Mujahid : The performer of jihad . Munkar and Nakeer : The two angels whose mission is interrogating the dead in their graves . Quran (Koran) : The Divine Book that was revealed to the Prophet Mohammed (s) . Rak'a : The unit of a prayer . Ramadan : The ninth month of the year in the Islamic calendar , during which Muslims observe strict fasting between dawn and sunset . Shahada : The Muslim profession of faith , La ilaha illa (Allah) , 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 . Tahliil : Saying La ilaha illa (Allah) There is no God but Allah ; Taqiyyah : (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-Haqaaiq; ٨٧ . [٢] Refer to as-Sawaaiq ul-Muhriqa; ٩٩ . [٣] The [١] Prophet's widow; Aisha said the name of Naathal to Othman bin Affan when she rallied people against him and accused him of atheism . The name Naathal , however , refers to a Jewish person who lived in that time . [٤] The shirt of Othman was bloodstained because he put it on when he was killed . [٥] Some people deserted Ali bin Abi Talib (a) who was the caliph and fought against him , accusing him of having committed a grave sin in submitting his claim to the caliphate to arbitration after the battle of Siffin . Those deserted formed the trend , which later was called Khawarij . The word kharaju , from which khariji is derived , means "to withdraw" and Khawarij were , therefore , seceders who believed in active dissent or rebellion against a state of affairs they considered to be gravely impious . [٦] Refer to Majmaa uz-Zawaaid; ٤ : ١٧١ , Kunouz ul-Haqaaiq; ١٨٨ , and Alisteeab; ٢ : ٢٥٧ . [٧] Refer to as-Sawaaiq ul-Muhriqa; ٩٩ and Majmaa uz-Zawaaid; ٤ : ١٧١ . [٨] Refer to Kunouz ul-Haqaaiq; ٩٢ [٩] Refer to as-Sawaaiq ul-Muhriqa; ٩٩ . [١٠] Refer to Kunouz ul-Haqaaiq; ٨٧ . [١١] This narration is recorded in the following reference books : At-Tarikh; at-Tabari ٢ : ٢١٤-٢١٥ , Al-Kamil fit Tarikh; Ibn ul-Athir ٢ : ٢٢٢ , As-Sirat un-Nabawiyya; al-Halabi (the Shafite) ١ : ٢١١-٢١٢ , Kenz ul-Ummal; al-Muttaqai (the Hanafite) , Mustadrak us-Sahihayn; Al-Hakim an-Nisapuri (the Shafite) ٣ : ١٣٢ , Ad-Durr ul-Manthour; As-Suyoutti (the Shafite) ٥ : ١٧٤ , Al-Musnad; Ahmed bin Hanbal (the founder of Habalites) ١ : ١١١ , Al-Bidaya wan-Nihaya; Ibn Kuthair ٣ : ٢٩٤ , Tarikh; Abu al-Fidaa ١ : ١١٤ , Shawahid ut-Tanzil; Al-Hasakani ١ : ٢٨٥ H . ٥١٤ and ٥٨٠ , Tarikh Dimashq; the life account of Imam Ali bin Abi Talib; Ibn Asakir (the Shafite) ١ : ٤٧١-٤٧٥ H . ١٣٣-٤٠٠ , and Sharhu Nahj ul-Balagha; Ibn Abi al-Hadid (the Mutazilite) ١٣ : ٢١٠٠ and ٢٢٤ . [١٢] Refer to Ath-Thareea; Sheikh Agha Buzurg at-Tehrani ٢٢ : ٢١٥ No . ٨٧٤ [١٣] Refer to Men La Yahduru ul-Faqih; ٤ : ٢٥٢-٢٢٢ . H . ٥٧٢٢-٥٥٢٠ . [١٤] The other printed copy of the book , which is attached to the book titled Fadhla ul-ush-Shia was carefully printed in Tehran : Kanune Intisharate Aabdi . [١٥] Refer to Ath-Thareea; Sheikh Agha Buzurg at-Tehrani ١٩ : ٢٩٠ No . ١٠٥٩ [١٦] Refer to Ar-Rijal; An-Nejashi ٢٢١ H . ٩٨٤ [١٧] After the Grand Invisibility (Ghaybah) of Imam al-Mahdi , God may hasten his return , four representatives were successively appointed as the means between the Imam and people . The second representative was Mohammed bin Othman al-Omari . [١٨] Many are the titles of Imam al-Mahdi; God may hasten his return , such like sahib uz-Zaman the owner of the time , al-Qa'im the executor , al-Muntazhar the awaited , and al-Hujja the claim of God . [١٩] Refer to Kamal ud-Din wa Tamam un-Ni'ma; ٥٠٣ H . ٢١١ . [٢٠] Refer to al-Ghaybah; ٢٢ H . ٢٢٢ . [٢١] Refer to al-Kharaj wa al-Jara'ih; ٣ : ١١٢٤ H . ٢٢٢ . [٢٢] Refer to A'lam ul-Wara . ٢٢٢ . [٢٣] Refer to Tabssirat ul-Wali : H . ٥٦ . [٢٤] Refer to Muntakhab ul-Anwar il-Mudhee'a : ١١٢ . [٢٥] Refer to Thaqib ul-Manaqib; ٢٧٠ . [٢٦] Abu Abdullah (As-Saduq's brother) is al-Hussein bin Ali bin al-Hussein bin Musa bin Babawayh . He was also righteous master and retainer . He dies in ٢١٨ A . H . He compiled many books , such as At-Tawhid and Nafy ut-Tashbih . [٢٧] Refer to Ar-Rijal; an-Nejashi ٢٢٢ H . ٩٨٤ . [٢٨] Refer to Ar-Rijal; an-Nejashi ٢٢٢ H . ٩٨٤ . [٢٩] Istrabad is a famous town of Tabaristan . [٣٠] Jurjan is a famous city lying between Tabaristan and Khurasan . [٣١] Refer to Kamal ud-Din; ٢ (the introduction) . [٣٢] Marwalruth and Sarakhs are two cities in Khurasan . [٣٣] Hamadan is a big city western Iran . Ilaq is a village in Bukhara . Balkh was a big city . Today , it is a small village in Afghanistan . Samarqand is a famous Uzbek city in east-central Uzbekistan . Faraghana is a city eastern Uzbekistan . [٣٤] Refer to al-Fihrest; ١٥٧ , H . ٢٨٥ . [٣٥] Refer to Ar-Rijal; An-Nejashi , ٢٢١ , H . ١١٢٤ . [٣٦] Refer to Me'aalim ul-Ulemaa; ١١١ H . ٧٢٤ . [٣٧] Refer to As-Saraa'ir; ٢ : ٥٢٩ . [٣٨] Refer to Ad-Diraya; ٧٠ . [٣٩] Some scholars ascribe this book to the father of Sheikh As-Saduq [٤٠] This book is one of the four master reference books of Shia upon which the scholars depend totally and the jurists extract the rulings

About Ghaemiyeh center of computerized researches

Crusade for God's way with your wealth & souls; it's better for you, if you know" (Holy" Quran, Taubah chapter, verse ٢٤) . Imam Reza (Peaces upon him) said: "God bless whoever revives our matter... He studies our sciences and teaches them to people; so if people know the virtues of our speeches, they will follow us..." ("Oyoon-o-Akhaabar-er-Reza", Shaikh Sadoogh, chapter ١٨, ١-٣-٧; "banaader-ol-Behaar", the deceased Faiz-ol-Islam, P.١٥٤) . The establisher of "Ghaemiyeh center" - Isfahan- Iran: the late martyr "Ayatollah Shams-aabaadi" - God bless him - was one of the great clergies of this city, that was renowned for his infatuation with "The High Progeny of the Prophet"(Peaces upon them), particularly with His Majesty Imam Reza (P.) & His Majesty Imam Mahdi - the Lord of the time (God hasten his holy advent); and so, he established - with his view & insight - in the year ١٣٢٠ A.H. (١٩٤١) an establishment as a way which hasn't subsided never, but is going to be followed by others, forcefully & better every day. "Ghaemiyeh center of computerized researches" - Isfahan,Iran- has begun his activities from the year ١٣٨٥ A.H. (١٤٠٠) under the care & favor of His Excellency "Ayatollah Sayyed Hassan Imami" - Be prolonged his honor - with cooperation of a group composed of graduates from seminary & a few students of college & university, daily & nightly, in different fields: religious, cultural & scientific... Purposes: defense from Sh'ah limits & extending the



culture of "the Two Weights" (Saqalain) (The Holy Quran & the High-ranking Progeny of the Prophet – Peaces on them) & their theological sciences, fortifying youths motives for studying into religious subjects, replacing useful objects in stead of hollow senseless blue-tooth objects into cell-phones & computerized devices, establishing the vast & extensive cultural area based on Quran & the High Progeny (P) knowledge – in order to publish sciences, servicing researchers & theological students, extending reading culture & enriching free-times of lovers of Islamic sciences soft-wares, presenting necessary sources to facilitate removing obscurities & dispelling doubts rumored in the society, etc...
 – Including Social Justice: that which may be extended progressively by the modern devices; in addition to being possible to accelerate presenting facilities – around the country – and publishing Islamic/Iranian culture – around the world – from different direction. – Some of the vast activities of the center: A) Print & publish tens of books, brochures, monthlies, with celebrating Reading Matches. B) Produce hundreds of research soft-wares, able to run in the computer & cell-phones. C) Produce Three-dimensional Exhibitions, Panorama, Animations &... Religious or touring Places, etc... D) Establish the web-site: www.Ghaemiyeh.com & other sites. E) Make product demos, lectures &... for exhibiting in satellite networks F) Launch & Support scientifically religious, moral, theological questions; Tel: ۰۰۹۸-۳۱۱-۲۳۵۰۵۲۶ G) Plan the automatic & handheld system of Blue-tooth, Web-Kiosk, & SMS H) Honorary Cooperation with tens centers natural & legal, such as: the houses of Authorities, seminaries, universities, religion places as like "Jamkaraan" mosque. I) Celebrate conferences, and carry out Preschool plan, particular to children & adolescents participant in the meeting. J) Celebrate Common Educational Courses & Instructor Training Periods (in person & virtual) length of a year. Central Office: "Ghaemiyeh" building / "Masjed Sayyed" avenue / between "Panje Ramadan" street & "Vafa'ei" crossroads / Isfahan / Iran Establishment Date: ۱۳۸۵ A.H. (۲۰۰۶) Registration No.: ۲۳۷۶ National ID: ۱۰۸۶۰۱۵۲۰۲۶ Web-Site: www.ghaemiyeh.com Email: info@ghaemiyeh.com Internet Store: www.eslamshop.com Tel: ۰۰۹۸-۳۱۱-۲۳۵۷۰۲۳-۲۵ Fax: ۰۰۹۸-۳۱۱-۲۳۵۷۰۲۲ Tehran Office: ۰۰۹۸-۲۱-۸۸۳۱۷۲۲ Business & Sales: ۰۰۹۸-۹۱۳۰۲۰۰۰۱۰۹ Users Affairs: ۰۰۹۸-۳۱۱-۲۳۳۳۰۶۵ Important Point: The current budget of this center, is from donations, popular, non-profitably, non-governmental, gathered by a group of benefactors, but it doesn't answer for the ever-increasing & large quantity of the current religious & scientific affairs and cultural development projects; so, this center trusts the main owner of this house (Ghaemiyeh) and additionally, it hopes The God's Reminder: Imam Mahdi "Ghaa'em" (May God hasten his glad advent) to make successful all – each one his ability – in this great project; God-willing & God is the owner of success



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