



موايزه

MAWAAIZH





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AL-MAWAIZH

THE SERMONS - by Sheikh Sadooq

Chapter 1

THE PUBLISHER'S WORD

In the name of Allah, the compassionate, the merciful

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

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

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

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

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

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

In addition to the original texts of the books, most of the information, notes, and comments that the reviser has added are translated for the

purpose of expanding the scope of information and making the contents more understandable and more accessible to all. Furthermore, a brief biography of the compiler Sheikh as-Saduq, Allah may have mercy upon him, is added so as to introduce this unique personality to the readers.

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

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

Ansariyan Publications, 2001.

[1] Refer to Kunouz ul-Haqaaq; 82.

[2] Refer to as-Sawaaq ul-Muhriqa; 96.

Chapter 2

THE REVISER'S WORD

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

It is well known that Shiism, as a sect and belief, was not the fruit of the political circumstances that took place after the death of the glorious Prophet (s) when some people usurped the leadership from its legal master in the Saqifa of the Banu Saaida. It was also not the product of the political circumstances that came about during the reign of Imam Ali (a) when the Prophet's widow (Aisha) mutinied, calling for the revenge on those who shed the blood of the killed caliph after she had provoked all people against that very killed caliph in his lifetime, and history has kept her famous call, 'Kill Naathat[1], for he has converted to atheism.'

Shiism, also, was not the product of the political circumstances that occurred when Muawiya mutinied, carrying the shirt of Othman[2] and calling for the revenge on his killers. That event, however, was the reason beyond the founding of the Khawarij[3] one of whose members killed Amir ul-Mu'minin (a) while he was offering a prayer in his mihrab.

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

It is quite true that Shiism was not the product of any of the previous circumstances, as some please to say. Shiism came to light and appeared on the theater of the political and religious life since the first sparks of the Islamic history. The embracers of Shiism raised the slogan of the love and loyalty to the Prophet's household, peace be upon them all, adopted their goals, and believed purely that they are the most meritorious of taking the position of the Prophet (s). They also believed that Imam Ali bin Abi Talib —Amir ul-Mu'minin, the head of the religion, the leader of

the white-forheaded honorables, the husband of the pure lady, the father of the two grandsons (of the Prophet) al-Hasan and al-Hussein— is the true successor of the Prophet (s) the door to the city of his knowledge, and the keeper of his wisdom. They also believed that the immaculate Imams are the true successors of the Prophet (s) the leaders of his community, and the conveyers of his divine mission.

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

The Prophet (s) said:

O Ali, you, as well as your Shia, will join me on the Divine Pool.[4]

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.[5]

On the Day of Resurrection, Ali and his Shia will be the winners.[6]

O Ali, Allah has forgiven you, your progeny, your sons, your household, your Shia, and the adorers of your Shia.[7]

The Shia of Ali will be the true winners.[8]

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

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

After the revelation of the Verse, "And warn your nearest relations," the Prophet (s) summoned me and said: "O Ali, Allah had ordered me to warn my near relatives, but I was unable to bear this order because I knew that they would show me detestable things if I would approach such a matter with them. I therefore kept it secret until the Archangel Gabriel came to me and said that my Lord would punish me if I would shun that order. Now, I want you to make some food with meat of a ewe and bring a jar of milk for us, then gather the sons of Abdul-Muttalib so that I will speak to them and convey the matter that I was ordered to convey."

I did as he asked me and invited them. They were about forty men among whom there were his uncles—Abu Talib, Hamza, al-Abbas and Abu Lahab. When they all attended, he asked me to fetch that food and I did. When I put it before them, the Prophet (s) took a piece of the meat, tore it with his teeth, threw its pieces around the bowl, then said: "Here

you are, by the Name of Allah.” Each one of them took his sufficiency completely and I could see only the places of their hands. I swear by Allah, each one of them ate the quantity that I served to all of them. The Prophet (s) then asked me to serve milk to them. I fetched that jar and they all drank from it. By Allah I swear, each one of them drank the quantity that I served to all of them.

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

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

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

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

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

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

They left him laughing and saying to Abu Talib: “He has ordered you to listen to and obey your son!”)[9]

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

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

They were considered as listeners and obedient to the Prophet (s) only when they carried out his order of listening to and obeying Ali (a). It was the same order that Allah gave. Consequently, their compliance with the order of the Prophet means their adherence, i.e. Shiism, to Ali, because Shiism means to listen to, obey, and follow.

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

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

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

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

By Allah I swear, our adherents –Shia- are only those who fear and obey Allah. Their signs are modesty, submission, fulfillment of the trusts, very much reference to Allah, fasting, offering prayers, piety to (their) parents, aiding the neighbors especially the poor, the destitute,

the indebted, and the orphans, truth, reciting the Quran, and avoiding mentioning people except for praising. In addition, they are the most trustful of the people of their tribes.

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

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

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

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

Mahmoud al-Badri, 2000.

[1] The Prophet's widow; Aisha said the name of Naathal to Othman bin Affan when she rallied people against him and accused him of atheism. The name Naathal, however, refers to a Jewish person who lived in that time.

[2] The shirt of Othman was bloodstained because Othman was putting it on when he was killed.

[3] Some people deserted Ali bin Abi Talib, peace be upon him, who was the caliph and fought against him, accusing him of having committed a grave sin in submitting his claim to the caliphate to arbitration after the battle of Siffin. Those deserted formed the trend, which later was

called Khawarij. The word *kharaju*, from which *khariji* is derived, means "to withdraw" and Khawarij were, therefore, seceders who believed in active dissent or rebellion against a state of affairs they considered to be gravely impious.

[4] Refer to Majmaa uz-Zawaa'id; 9:131, Kunouz ul-Haqaa'iq; 188, and Alisteeab; 2:457.

[5] Refer to as-Sawaa'iq ul-Muhriqa; 93 and Majmaa uz-Zawaa'id; 9:131

[6] Refer to Kunouz ul-Haqaa'iq; 92

[7] Refer to as-Sawaa'iq ul-Muhriqa; 96.

[8] Refer to Kunouz ul-Haqaa'iq; 82.

[9] This narration is recorded in the following reference books:

At-Tarikh; at-Tabari 2:319-21, *Al-Kamil fit Tarikh*; Ibn ul-Athir 2:22, *As-Sirat un-Nabawiyya*; al-Halabi (the Shafiite) 1:311-2, *Kenz ul-Ummal*; al-Muttaqi (the Hanafite), *Mustadrak us-Sahihayn*; Al-Hakim an-Nisapuri (the Shafiite) 3:133, *Ad-Durr ul-Manthour*; As-Suyoutti (the Shafiite) 5:79, *Al-Musnad*; Ahmed bin Hanbal (the founder of Habalites) 1:111, *Al-Bidaya wan-Nihaya*; Ibn Kuthair 3:39, *Tarikh*; Abu al-Fidaa 1:119, *Shawahid ut-Tanzil*; Al-Hasakani 1:485 H.514 and 580, *Tarikh Dimashq: the life account of Imam Ali bin Abi Talib*; Ibn Asakir (the Shafiite) 1:97-105 H.133-40, and *Sharhu Nahj ul-Balagha*; Ibn Abi al-Hadid (the Mutazilite) 13:210 and 244.

Part 1

THE REVISION

Chapter 3

1. AL-MAWAAIZH

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

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

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

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

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

1. Most of the biographists, who referred to Sheikh as-Saduq, Allah may have mercy upon him, stated that he compiled a book titled *al-Mawaaizh* –The Sermons-. [1] Besides, the contents of the book are almost sermons, advices, and maxims.

2. In the last of his book titled *Men La Yahdhuruh ul-Faqih*; Chapter: *An-Nawadir* -The Extraordinary Reports-, Sheikh as-Saduq, Allah may have mercy upon him, records the text of this book.[2]

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-Marwaaizh*, are relied upon.

[1] Refer to Ath-Thareea; Sheikh Agha Buzurg at-Tehrani 22:225 No. 8729

[2] Refer to *Men La Yahdhuruh ul-Faqih*; 4:352-420 H.5762-5920.

Chapter 4

2. SIFAT USH-SHIA

About this book, Sheikh at-Tehrani says:

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

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

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

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

The second is the copy that is found in the Library of At-Tehrani of Samarra to which it was referred in the book title *Ath-Thareea*. This copy was printed in Najaf by Allama Najmuddin ash-Sharif al-Askari in 1380 A.H. –1958 A.D.- and was attached to his book titled *Ali wash-Shia*. In the end of this book, he writes down:

“This book was copied by ash-Sharif al-Askari Najmuddin, the son of the late scholar Sheikh Mirza Mohammed ash-Sharif al-Askari (of Tehran) in Samarra at the night of Saturday, the twenty-first of Thu’l-Qa’da. Allah may bless Mohammed and his immaculate family.”[1]

[1] The other printed copy of the book, which is attached to the book titled *Fadhaa'il ush-Shia* was carefully printed in Tehran: *Kanune Intishar-ate Aabdi*.

Chapter 5

3. FADHAA'IL USH-SHIA

About this book, Sheikh at-Tehrani says:

“This book is also called *Fadhl ush-Shia*. Al-Majlisi quotes from this one as well as the previous. This means that he had them both. Al-Hurr Al-Aamili, also, quotes from them and had them in possession. In the fourth appendix of *Wassail ash-Shia*, he states the previous fact. The two books, now, are found in Isfahan and Mashhad at the hands of Sheikh Hussein (al-Muqqaddas al-Mashhadi). Mirza Mohammed at-Tehrani took these copies to put them in his library in Samarra.”[1]

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

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

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

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

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

Allah may bless Mohammed and his immaculate household.”

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

The other tasks that the reviser did are as follows:

1. He compared the Quranic texts that are mentioned in these books with the holy Quran.
2. He referred to the same narrations that are mentioned in other reference books.
3. He added to the texts of series of relaters the statements that are found in other reliable reference books.
4. He referred to only some differences between the copies of the books intended and the other reference books.
5. He added some important comments that are considered necessary.
6. He used guide titles for each narration so as to enable the dear reader and the searcher to benefit by them.
7. In the end of each book, he attached a number of useful indexes.

[1] Refer to *Ath-Thareea*; Sheikh Agha Buzurg at-Tehrani 16:260 No. 1056

Part 2

BIOGRAPHY OF THE COMPILER

Chapter 6

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.[1]

* For more information about the biography of Sheikh As-Saduq, refer to *al-A'lam*; Az-Zarkali, 6:274, *A'yaan ush-Shi'a*; Sayyid Muhsin al-Amin, 10:24, *Amal ul-Aamil*; al-Hurr al-Aamili, 2:283, *al-Ansaab*; As-Sam'aani, 4:544, *Tarikhu Baghdad*; al-Khateeb al-Baghdadi, 3:89, *Tuhfat ul-Ahbaab*; Sheikh Abbas al-Qummi, 468, *Tanqeeh ul-Maqaal*; al-Mamuaqani, 3:154, *Jami ur-Ruwaat*; al-Ardabeeli, 2:154, *al-Khulaassa*; Allama al-Hilli, 147, *Ad-Diraya*; Sheikh Hussein Abdus-Samad, 70, *Ar-Rijal*; Ibn Dawoud al-Hilli, 179, *Ar-Rijal*; Sheikh At-Tousi, 495, *Ar-Rijal*; An-Nejashi, 389, *Rawdhaat ul-Jannaat*; al-Khawansari, 6:132, *Riyadh ul-Ulemaa*; Mirza Abdullah Afandi, 5:119, *Rayhanat ul-Adab*; al-Muderris At-Tabrizi, 3:434, *Siyeru A'lam in-Nubelaa*; Ath-Thehbi, 16:303, *al-Fihrest*; Ibn un-Nadeem, 227, *al-Kuna wal-Alqaab*; Sheikh Abbas al-Qummi, 560, *Lu'lu'at ul-Bahrain*; Yousuf al-Bahrani, 372, *Me'aalim ul-Ulemaa*; Ibn Shahrashoub, 111, *Mu'jam ul-Mu'ellifeen*; Omar Reza Kakhala, 11:3, *Nawabigh ur-Ruwaat*; Agha Buzurg At-Tahrani, 287, *Hadiyyat ul-Aarifeen*; Ismaeel Basha al-Baghdadi, 2:52, and *Wassail ush-Shi'a*; al-Hurr al-Aamili, 30:478.

[1] Refer to *Ar-Rijal*; An-Nejashi, 261 H.684

Chapter 7

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),[1] which was in the year 305 A.H. That was the opening year of the representation of Abu al-Qasim al-Hussein bin Rawh (the third representative), who died in 326 A.H.

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

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

After the death of Mohammed bin Othman al-Omari, Ali bin al-Hussein bin Musa bin Babawayh (i.e. As-Saduq's father) asked me to tell Abu al-Qasim Ar-Rawhi –i.e. bin Rawh- to ask our master Sahib uz-Zaman[2] 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.[3]

(Another Narrative)

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

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

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

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

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

Abu Ja'far bin Babawayh commented: As he noticed me attending the classes of our master Mohammed bin al-Hussein bin al-Waleed frequently while I was interested in recording and retaining the items of knowledge, Abu Ja'far Mohammed bin Ali al-Aswad used to say to me, 'It is not strange for you to have such an insistent desire for learning since you came to this world by the supplication of the Imam (a).'[4]

Ar-Rawandi, in his *al-Kharaa'ij*, related the like of the previous narrative, yet brief.[5] Besides, At-Tabirsi, in his book titled *A'lam ul-Wara*[6], Sayyid Hashim al-Bahrani, in his *Tabssirat ul-Wali*[7], and Sayyid Ali bin Abdul-Karim An-Najafi, in his *Muntakhab ul-Anwar il-Mudhee'a*[8], referred to the same narrative. Imaduddin Mohammed bin Ali At-Tusi, in his *Thaqib ul-Manaqib*,[9] referred to a part of that narrative.

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

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

Hence, Abu Ja'far and Abu Abdullah[10], whose mother was a bond-woman, were born.[11]

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

Sheikh As-Saduq used to take pride in such a birth and say, 'I was born due to the prayer of Imam al-Mahdi (a).'[12]

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

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

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

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

[1] 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.

[2] 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—.

[3] Refer to Kamal ud-Din wa Tamam un-Ni'ma; 503 H.31.

[4] Refer to al-Ghaybah; 23 H.266.

[5] Refer to al-Kharaij wa al-Jara'ih; 3:1124 H.266.

[6] Refer to A'lam ul-Wara: 422.

[7] Refer to Tabssirat ul-Wali: H.56.

[8] Refer to Muntakhab ul-Anwar il-Mudhee'a: 113.

[9] Refer to Thaqib ul-Manaqib; 270.

[10] Abu Abdillah (As-Saduq's brother) is al-Hussein bin Ali bin al-Hussein bin Musa bin Babawayh. He was also righteous master and retainer. He dies in 418 A.H. He compiled many books, such as At-Tawhid and Nafy ut-Tashbih.

[11] Refer to Ar-Rijal; an-Nejashi 2661 H.684.

[12] Refer to Ar-Rijal; an-Nejashi 2661 H.684.

Scholastic Journeys

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

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

In 367 A.H., he made his second journey to the Holy Shrine of Imam Ar-Ridha (a). During his third journey which was made in 368 A.H., he passed by the cities of Istrabad[1] and Jurjan[2] where he attended the lectures of Sheikh Abu al-Hasan Mohammed bin al-Qasim Alistrabadi—the famous exegesist (of the Holy Quran) and orator. He also attended the classes of Sheikh Abu Mohammed al-Qasim bin Mohammed Alistrabadi, Sheikh Abu Mohammed Abdous bin Ali bin al-Abbas al-Jurjani, and Sheikh Mohammed bin Ali Alistrabadi.

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

About this residence, he said:

“After I had satisfied my wishes for the visitation of Imam Ali bin Musa Ar-Ridha (a) I was back in Nisapur where I resided. I found that the majority of the Shia there, who were frequently referring to me, were perplexed by the Invisibility –*Ghaybah*– and doubted the matter of al-

Qa'im (a). They therefore left the right course of the submission (to Allah) to join the path of personal opinions and analogy. Hence, I exerted all my efforts for guiding them to the right and taking them back to the path of correctitude by means of the relevant narratives of the Prophet and the Imams, peace be upon them." [3]

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

As he passed by the cities of Marwalruth and Sarakhs [4], Sheikh As-Saduq attended the classes of Sheikh Mohammed bin Ali al-Marwalruthi, Sheikh Abu Yousuf bin Abdullah bin Abdul-Malik, and Sheikh Abu Nasr Mohammed bin Ahmed bin Tamim As-Sarakhsi.

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

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

He also traveled to many cities such as Hamadan, Ilaq, Balkh, Samargand, Faraghana [5] and others.

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

[1] Istrabad is a famous town of Tabaristan.

[2] Jurjan is a famous city lying between Tabaristan and Khurasan.

[3] Refer to Kamal ud-Din; 2 (the introduction).

[4] Marwalruth and Sarakhs are two cities in Khurasan.

[5] 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. Samarkand is a famous Uzbek city in east-central Uzbekistan. Faraghana is a city eastern Uzbekistan.

Chapter 9

Scholastic State and Scholars' Opinions

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

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

Mohammed bin Ali bin al-Hussein bin Musa bin Babawayh al-Qummi is the lofty master. His surname is Abu Ja'far. He was so admirable, good narrator of hadith, skillful knowing of men, and bright criticizer of narrations. Besides, he was such distinct relater and encyclopedic that no one of the people of Qum could attain his rank. He had written about three hundred books.[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, jurist, 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.

[1] Refer to al-Fihrest; 157, H.695.

[2] Refer to Ar-Rijal; An-Nejashi, 398, H.1049.

[3] Refer to Me'aalim ul-Ulemaa; 111 H.764.

[4] Refer to As-Saraa'ir; 2:529.

[5] Refer to Ad-Diraya; 70.

Chapter 10

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 Yahdhur-uh 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.

Chapter 1

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:

1. *Ali'tiqadat*
2. *al-Amali*
3. *Thawab ul-A'maal*
4. *al-Khissal*
5. *Sifat ush-Shia*
6. *Iqab ul-A'maal*
7. *Ilal ush-Sharaayi*
8. *Uyounu Akhbar ir-Reza*
9. *Fadhaa'il ul-Ash'hur ith-Thalatha*
10. *Fadhaa'il ush-Shi'a*
11. *Kamal ud-Din wa Tamam un-Ni'ma*
12. *Mussadaqat ul-Ikhwan*[1]
13. *Me'aani al-Akhbar*
14. *al-Muqannaa' fi al-Fiqh*
15. *Men La Yahdhuruh al-Faqih*[2]
16. *al-Mawaaizh*
17. *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.

[1] Some scholars ascribe this book to the father of Sheikh As-Saduq

[2] This book is one of the four master reference books of Shia upon which the scholars depend totally and the jurisprudents extract the rulings.

Chapter 12

His Death

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

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

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

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

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

Part 3

INTRODUCTION OF THE COMPILER

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

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

Chapter 13

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

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

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

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

O Ali, he who does not provide a proper will in his final hours is suffering a defect in his personality and will be deprived of the right of Intercession.[2]

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

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

O Ali, the evilest of my people are those whom people respect for avoiding their evildoings.[3]

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

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

O Ali, Allah liked telling fibs for the purpose of conciliation and disliked telling truths for the purpose of antagonism.[4]

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

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

The Prophet (s) answered: Yes, it is. Even if he gives it up for saving himself (from its disadvantages). Allah will thank him for so.[5]

O Ali, the drinker of wines is as same as the idolater.[6]

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

Commentary of the compiler:

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

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

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

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

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

O Ali, it is worthless to sit with him who does not benefit by his religion and his worldly life. [7] You should not respect or honor him who did not respect and honor you.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Allah then said: "By My glory and majesty I swear, the alcoholic, the talebearers, the pimps, the detectives, the effeminate, the gravediggers, the tithers, the disregards (of their relatives), and the Qadarites[8]—all these shall not enter Paradise."

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

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

Commentary of The compiler:[9]

... The Prophet (s) said: To observe fasting in winter is a blessed gain.[10]

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

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

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

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

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

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

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

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

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

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

He disliked to embark on a ship in seaways.

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

He disliked for men to sleep alone in a house.

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

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

(The Prophet (a) said: Escape the leprous people in the same way as you escape from lions.[11])[12]

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

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

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

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

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

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

O Ali, pride is the epidemic of ancestry.

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

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

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

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

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

O Ali, three will wrong you if you do not wrong them: the lows, the wife, and the servant.[13]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

O Ali, walk for two years so as to treat your parents piously[14], walk for one year so as to regard your relatives, walk for a mile so as to visit a sick person, walk for two miles so as to participate in a funeral ceremony, walk for three miles so as to answer an invitation, walk for four miles so as to visit a friend with whom you made friends for the sake of Allah, walk for five miles so as to aid a seeker of help, walk six miles for the sake of supporting the oppressed, and keep on seeking Allah's forgiveness.

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

The false believer enjoys three characteristics: he flatters slavishly when he witnesses (a situation), backbites the absent, and rejoices over the others' misfortunes.[15]

The unjust people enjoy three characteristics: they dominate him who is less powerful than they are by means of their powers, dominate him who is more powerful than they are by means of acts of disobedience (to Allah) [16], and support the oppressors.

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

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

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

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

...[17]

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

O Ali, Allah curse those who claim of being the subjects of other than their (true) masters. Allah curse those who refrain from giving the wage

of a hireling. Allah curse those who brings about a heresy or protect him who brings about a heresy.

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

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

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

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

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

(That obedience is) to permit her to participate the collections [18]of women, go for wedding parties, go for mourning ceremonies, and wear transparent clothes.

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

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

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

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

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

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

O Ali, Allah revealed to this world: "Serve him who will serve Me and disturb him who will serve you." [19]

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

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

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

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

O Ali, if a foot of an animal is presented to me, I will accept it. If I am invited to a foot of a sheep[20], I will answer.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

O Ali, do not offer prayers while you wear a skin of an animal whose milk is unlawful to drink or a skin of an animal whose meat is unlawful to eat. Do not offer prayers in Thatul-Jaysh, Thatus-Salassil, and Dhajnan.[21]

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

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

O Ali, it is unacceptable to offer fruits or treasure[22] in mortmain.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

O Ali, regard of the kinship increases the age.

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

O Ali, when I come up to the Praiseworthy Position[23], 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.[24]

O Ali, I am the pray of my father Abraham the prophet.[25]

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

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

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

O Ali, to spend a single dirham for the dye is better than one thousand dirhams that are spend for the sake of Allah. There are fourteen characteristics in the dye: it releases the wind from the ears, betters the sight,

softens the nasals, scents the flavor, strengthens the gums, dismisses feebleness, lessens the devilish inspirations, gladdens the angels, bears the good tidings to the believers, enrages the disbeliever, (it is his ornament and odor,) makes Munkar and Nakeer feel shy, and it is a document of acquittal (of sins) in the grave.

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

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

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

O Ali, may I inform of the closest to my mannerism?
"Yes, you may, Allah's messenger," said he. The Prophet (s) expressed: The closest to my mannerism are the most well-mannered, the most self-possessed, the kindest to their relatives, and the fairest.

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

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

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

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

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

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

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

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

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

La hawla wa la quwwata illa billah, la malja'a wa la manja min al-lahi illa ilayh

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

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

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

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

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

????? ?????? ?????? ?????? ?????????????? ?????? ?????????? ??? ??????????
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(A Messenger from your own people has come to you. Your destruction and suffering is extremely grievous to him. He really cares about you and is very compassionate and merciful to the believers.

(Muhammad), if they turn away from you, say, "Allah is Sufficient (support) for me. There is no Allah but He. In Him do I trust and He is the Owner of the Great Throne." 9:128-9)

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

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

O Ali, he whose abdomen is affected by a yellow liquid should write the Verse of Kursi[26] on his abdomen and drink it.[27] By the will of Allah, he will be cured (if he exercise so).

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

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

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

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

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

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

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

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

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

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

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

O Ali, no poverty is harsher than ignorance, no fortune better than the intellect, no loneliness drearier than pride, no intellect like moderation, no piety like abstinence from the acts that Allah forbids, no lineage like good manners, and no worship like pondering (over things).

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

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

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

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

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

O Ali, the remotest people from Allah are those who avenge themselves improperly. He who claims of being the subject of other than his proper masters[28] is disbelieving in all that which was revealed to me by Allah, Powerful and Majestic is He.

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

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

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

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

men of this world. He took a fourth look and selected Fatima among the women of this world.

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

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

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

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

O Ali, Allah gave you seven characters that are common with me. You, along with me, are the first man whose grave will be split apart (for the Resurrection). You, along with me, are the first man who will stand on the Path. You will be dressed when I will be dressed and you will be resurrected when I will be resurrected. You will be the first man who will live in Illiyyin with me. You will be the first man who will drink the sealed nectar (which is sealed by musk) of Paradise.[29]

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

O Salman, when you become sick, you win three things: you mention Allah continuously, your praying is answered, and all your sins are pardoned due to that ailment. Allah may make you enjoy good health up to the time of your death.[30]

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

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

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

O Abu Tharr, do not ask from people directly, but if something is offered to you, you should accept it.[31]

The Prophet (s) then said to his companions:

May I inform you of the evilest of you?

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

They are the talebearers who sow enmity between the associates and stick defects to those who are acquitted of defects.[32]

[1] Referring to the series of relaters of this commandment, Sheikh as-Saduq records the following in his *Al-Mashyakha*:

(About the commandment of the Prophet, peace be upon him and his family, for Amir ul-Mu'minin, peace be upon him, that is narrated by Hemmad bin Amr and Anas bin Mohammed, I have narrated it from Mohammed bin Ali Shah in Marwalruth from Abu Hamid Ahmed bin Mohammed bin Ahmed bin al-Hussein from Abu Yazid Ahmed bin Khalid at-Tamimi from Mohammed bin Ahmed bin Salih at-Tamimi from his father Ahmed bin Salih at-Tamimi from Mohamed Bihar ul-Anwar; Hatem al-Qattan from Hemmad bin Amr from Ja'far bin Mohammed from his father from his grandfather from Ali bin Abi Talib, peace be upon him.

I also narrated it from Mohammed bin Ali Shah from Abu Hamid from Abu Yazid from Mohammed bin Ahmed bin Salih at-Tamimi from his father from Anas bin Mohammed Abu Malik from his father from Ja'far bin Mohammed from his father from his grandfather from Ali bin Abi Talib, peace be upon him, that the Prophet, peace be upon him and his family, said: O Ali, I command...)

[2] 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.

[3] In other way of narration, the word 'obscene language' replaces the word 'evildoing'.

[4] It is clearly evident that it is unlawful to tell untruths and that lying is reckoned as same as any other act of disobedience to God. In case it is either to tell untruth or commit a matter that is more serious, it becomes obligatory to prefer the more serious matter, because reason judges the necessity of preferring the more serious matter in case of competition between two matters one of which should be preferred. When the

salvation of a drowned person requires the omission of an obligatory matter, it is rational to omit the obligatory matter for the purpose of being able to live out the most important matter, which is saving a drowned person. Al-Kulayni related: Muawiya bin Yessar narrated that Imam As-Sadiq, peace be upon him, said: The reformer is not liar.

[5] 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.

[6] 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.

[7] 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."

[8] Qadariya, in Islam, are the adherents of the doctrine of free will.

[9] The compiler goes on explaining the previous saying, for the Prophet, peace be upon him and his family, used terms that are unfamiliar for ordinary people.

[10] Refer to Men La Yahdhuruh ul-Faqih; 4:356 H.5762, al-Khissal; 1:314, and Me'aani al-Akhbar; 272.

[11] Refer to Men La Yahdhuruh ul-Faqih; 3:557 H.4914 and 5762 and al-Khissal; 2:520.

[12] This statement seems to be within the comment of the compiler. Probably, it is said by Amir ul-Mu'minin, peace be upon him.

[13] The Prophet, peace be upon him and his family, intends to say that these three individuals carry such an aggressive spirit. It is not an encouragement to avoid treating them fairly. It is only an invitation to treat them courteously and stand their harm and disobedience.

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

[15] In al-Faqih and al-Bihar, 'act of disobedience' replaces 'misfortune'.

[16] In al-Faqih, 'misfortune' replaces 'acts of disobedience (to God)'.

[17] The compiler, here, goes on explaining the words of the previous saying and citing some poetic verses as evidence.

[18] 'Public bathrooms' replaces 'collections' in other reference books that refer to this narration.

[19] Refer to Jami ul-Akhbar; 177, Oddat ud-Da'ee; 111, al-Odad ul-Qawiyya; 150, Mekarim ul-Akhlaq; 439, Keshf ul-Ghumma; 2:183, and Bihar ul-Anwar; 77:54 H.3 and 78:203 H.40.

[20] There is a village called 'Kura' which is a place between Mecca and al-Medina and about eight miles away from Osfan. Accordingly, the Prophet, peace be upon him and his family, might have meant: "If I am invited to the village of Kura', I will answer despite its remoteness.

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

[22] In al-Faqih and al-Bihar, the word 'spadix' replaces the word 'treasure'.

[23] This is an indication to God's saying: "Your Lord will raise you to a highly Praiseworthy Position." (17:97).

[24] The two slain men are Ishmael the prophet and Abdullah; the Prophet's father.

[25] This is an indication to God's saying: "(Abraham prayed) ... And ordain for me a goodly mention among posterity." (26:84).

[26] The Verse of Kursi is chapter 255 of Sura of al-Baqara (2).

[27] 'To drink it,' means to recite the Verse on a cup of water, then drink that water.

[28] Sheikh As-Saduq, in his al-Faqih, relates the following narrative: Eban bin Othman reported: Imam As-Sadiq, peace be upon him, asked Ibrahim As-Sayqal: "Do you know to whom the Prophet, peace be upon him and his family, referred in his saying –in the sermon of the Farewell Pilgrimage- 'masters?'" "No," answered Ibrahim, "I do not know." The Imam, peace be upon him, answered: "'Masters' stands from the Prophet's family."

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

[30] Refer to Men La Yahdhuruh ul-Faqih; 4:375 H. 5762, al-Khissal; 1:170 H.224, al-Amali; 377, Bihar ul-Anwar; 77:62 H.3 and 81:185 H.37.

[31] Refer to Men La Yahdhuruh ul-Faqih; 4:375 H. 5762, al-Khissal; 182 H.249, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Mekarim ul-Akhlaq; 445, Bihar ul-Anwar; 77:62 H.3.

[32] Refer to Men La Yahdhuruh ul-Faqih; 4:375 H. 5762, al-Khissal; 182 H.249, Alikhtisas; 342, Mekarim ul-Akhlaq; 445, Az-Zuhd; 6 H.8, Keshf ur-Rayba; 41, Bihar ul-Anwar; 77:62 H.3.

Chapter 14

Brief Sermons of the Prophet

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

- (2) The high hand is better than the low.[1]
- (3) The few that is sufficient is better than the much that diverts.[2]
- (4) God-fearing is the best of provisions.[3]
- (5) The head of clemency is to fear Allah, Powerful and Majestic is He.[4]
- (6) Conviction is the best thing that is thrown in hearts.[5]
- (7) Doubt is a part of atheism.[6]
- (8) Lamentation is a non-Islamic deed.[7]
- (9) Drunkenness is the firebrand of Hell.[8]
- (10) Eblis is the source of poetry.[9]
- (11) Wine is the collector of all sins.[10]
- (12) Women are snares of Eblis.[11]
- (13) Youth is a branch of insanity.[12]
- (14) The worst of gains is the gain of usury.[13]
- (15) The worst of food is to seize the estate of an orphan wrongly.[14]
- (16) The true happy is that who learns lessons from others.[15]
- (17) 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.[16]
- (18) The end of you all is that four cubits (grave).[17]
- (19) The worst usury is untruth.[18]
- (20) To revile at a believer is (regarded as) commitment of sins, to fight him is atheism, and to backbite him is an act of disobedience to Allah. The believers' estates are as sanctified as their souls.[19]
- (21) Allah will reward him who suppresses his rage.[20]
- (22) Allah will recompense him who is steadfast against misfortunes.[21]
- (23) Now, the heat of battle is fiery.[22]

- (24) The believers should not be stung in the same place twice.[23]
- (25) Nothing wrongs a man except his own hand.[24]
- (26) The true strong is that who overcomes his own whims.[25]
- (27) Reporting is not like witnessing.[26]
- (28) O Allah, bless my people who wake up (or settle their needs) early on Saturdays and Thursdays.[27]
- (29) Sessions should be kept secret.[28]
- (30) The master of a people is their servant.[29]
- (31) If a mountain oppresses a mountain, Allah will turn it into dust.[30]
- (32) Begin with your dependants.[31]
- (33) (Strategies of) War is trickery.[32]
- (34) The Muslims are mirrors of each other.[33]
- (35) He died despite of his nose.[34]
- (36) Misfortunes follow the utterance.[35]
- (37) People are equal like the teeth of a comb.[36]
- (38) There is no malady more extremely than niggardliness.[37]
- (39) Pudency is good all in all.[38]
- (40) Perjury changes countries into deserted wastelands.[39]
- (41) Aggression is the quickest in punishment.[40]
- (42) Charity is the quickest in rewarding.[41]
- (43) Muslims should respect their stipulations.[42]
- (44) Some poetry is (words of) wisdom and some speech has magical influence.[43]
- (45) Compassion them who are on this earth and you will be compassionated by Him Who is in the Heavens.[44]
- (46) Those who are killed during defending their wealth are martyrs.[45]
- (47) Those who withdraw their gifts are as same as those who swallow their vomit.[46]
- (48) It is illicit for two believers to desert each other for more than three days.[47]
- (49) He who does not have mercy upon others will not enjoy others' mercy.[48]
- (50) Sorrow is repentance.[49]
- (51) The baby is for the owner of the bed, and the share of the prostitute is the stone.[50]
- (52) The guide to a good deed is (rewarded) as same as those who fix to it.[51]
- (53) The love of something causes blindness and deafness.[52]

(54) He who does not show gratitude to people will not show gratitude to Allah.[53]

(55) Except the deviants, no one shelters the deviant.[54]

(56) Guard (yourselves) against Hell even by a half of a single grain of dates (that you should give as alms).[55]

(57) 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.[56]

(58) The procrastination of the wealthy is oppression.[57]

(59) Traveling is a piece of fire.[58]

(60) Like gold and silver, people are different metals.[59]

(61) The owner of a session is the most meritorious of the seat of priority.[60]

(62) Cast dust in the faces of the eulogists.[61]

(63) Cause earnings to come down by means of almsgiving.[62]

(64) Repeal the misfortunes by praying (to Allah).[63]

(65) Hearts (i.e. souls) are amended to love those who do them favors and hate those who maltreat them.[64]

(66) Almsgiving will never cause reduction of a fortune.[65]

(67) Almsgiving (to the strangers) is unacceptable when any of the relatives is needy.[66]

(68) Health and free time are two ignored graces.[67]

(69) Amnesty of kings perpetuates their kingdoms.[68]

(70) Husbands' prestige[69] improves their wives' chastity.[70]

(71) No creature should be obeyed in matters that (cause or) are regarded as acts of disobedience to the Creator.[71]

[1] Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5763, al-Khissal; 182 H.249, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Ibn Shahrashoub's al-Manaqib; 3:257, Kenz ul-Fawa'id; 1:216, Tuhaf ul-Uqoul; 380, Tanbih ul-Khawattir; 2:229, Irshad ul-Quloub; 73, Awali ul-La'aali; 1:141 H. 55 and 368 H.6, Bihar ul-Anwar; 71:379 H.12.

[2] Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5764, As-Saduq's al-Amali; 478 H.1, Qurb ul-Isnad; 16, al-Khissal; 182 H.249, Alikhtisas; 234 and 342, al-Qummi's Tafsir; 1:291, Irshad ul-Quloub; 73, Kenz ul-Fawa'id; 1:216, Mishkat ul-Anwar; 282, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 12:32.

[3] Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5765, As-Saduq's al-Amali; 478 H.1, Alikhtisas; 234, al-Qummi's Tafsir; 1:291, Irshad ul-Quloub; 73, Kenz ul-Fawa'id; 1:216.

[4] Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5766, al-Khissal; 111 H.83, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Irshad ul-Quloub; 73, Mishkat ul-Anwar; 120, Bihar ul-Anwar; 21:211 H.2 and 77:175 H.43

[5] Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5767, As-Saduq's al-Amali; 417 H.1, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Kenz ul-Fawa'id; 1:216, Bihar ul-Anwar; 70:173 H.25.

[6] Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5768, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Kenz ul-Fawa'id; 1:216, Bihar ul-Anwar; 21:211 H.2

[7] Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5769, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Kenz ul-Fawa'id; 1:216, Bihar ul-Anwar; 21:211 H.2 (in which the word 'desertion' replaces 'lamentation'.) and 77:135 H.43

[8] Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5770, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Kenz ul-Fawa'id; 1:216, Bihar ul-Anwar; 21:211 H.2 and 77: 135 H.43.

[9] Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5771, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Kenz ul-Fawa'id; 1:216, Bihar ul-Anwar; 21:211 H.2 and 77: 135 H.43

[10] Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5772, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Kenz ul-Fawa'id; 1:216, Bihar ul-Anwar; 21:211 H.2 and 77: 135 H.43

[11] Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5773, al-Qummi's Tafsir; 1:291, Kenz ul-Fawa'id; 1:216, Ibn Abi al-Hadid's Nahj ul-Balagha; 18:199, Irshad ul-Quloub; 72, Jami' ul-Akhbar; 158, Bihar ul-Anwar; 21:211 H.2, 77: 135 H.43, and 103: 249 H. 38

[12] Refer to Men La Yahdhuruh ul-Faqih; 4:376 H. 5774, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Kenz ul-Fawa'id; 1:216, Irshad ul-Quloub; 73, Awali il-La'aali; 1:291 H 153, Bihar ul-Anwar; 21:211 H.2, and 77: 135 H.43

[13] Refer to Men La Yahdhuruh ul-Faqih; 4:377 H. 5775, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Kenz ul-Fawa'id; 1:216, Irshad ul-Quloub; 73, Jami ul-Akhbar; 158 Bihar ul-Anwar; 21:211 H.2, 77: 135 H 43, and 103:120 H 28

[14] Refer to Men La Yahdhuruh ul-Faqih; 4:377 H. 5776, As-Saduq's al-Amali; 487 H. 1, al-Khissal; 621, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Tanbih ul-Khawattir; 2:92, Bihar ul-Anwar; 21:211 H.2 and 77: 135 H 43

[15] Refer to Men La Yahdhuruh ul-Faqih; 4:377 H. 5777, As-Saduq's al-Amali; 487 H 1 and p.503 H. 1, al-Khissal; 621, Alikhtisas; 342, al-

Qummi's Tafsir; 1:291, Ibn Abi al-Hadid's Nahj ul-Balagha; 2:226, 6:353, 10:121, 12:13, 17:14, and 20:289, Tanbih ul-Khawattir; 2:47 and p.211, Awali il-La'aali; 1:296 H.196, Irshad ul-Quloub; 73, Tuhaf ul-Uqoul; p.88, 100, and 249, Bihar ul-Anwar; 71:324 H.13 and 77: 138 H 49

[16]Refer to Men La Yahdhuruh ul-Faqih; 4:377 H. 5778, As-Saduq's al-Amali; 487 H. 1, At-Tawhid; 356 H.3, Alikhtisas; 342, al-Qummi's Tafsir; 1:227 and 291, Mutashabah ul-Qur'aan; 1:179, Awali il-La'aali; 1:35 H.19, Ibn Kenz ul-Fawa'id; 1:216, Az-Zuhd; 14 H.28, Bihar ul-Anwar; 5:153 H.1 p.157 H.10 and 77: 117 H.8

[17]Refer to Men La Yahdhuruh ul-Faqih; 4:377 H. 5779, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Bihar ul-Anwar; 77: 135 H.43

[18]Refer to Men La Yahdhuruh ul-Faqih; 4:377 H. 5780, Alikhtisas; 342, Bihar ul-Anwar; 77: 135 H.47

[19]Refer to al-Mahaasin; 102 H.77, Men La Yahdhuruh ul-Faqih; 4:377 H. 5781, Thawab ul-A'maal; 240, Alikhtisas; 342, Fiqh ul-Qur'aan; 1:283, Tanbih ul-Khawattir; 2:65 and 209, Kenz ul-Fawa'id; 1:216, Mekarim ul-Akhlaq; 469, A'lam ud-Din; 148 and 201, Jami ul-Akhbar; 160, Az-Zuhd; 11 H.23, Munyat ul-Mureed; 328, Bihar ul-Anwar; 75: 160 H.33

[20]Refer to Men La Yahdhuruh ul-Faqih; 4:377 H. 5782, Kenz ul-Fawa'id; 1:216, Bihar ul-Anwar; 21:212 H.2 and 77: 135 H.43

[21]Refer to Men La Yahdhuruh ul-Faqih; 4:377 H. 5783, Alikhtisas; 342, al-Qummi's Tafsir; 1:288, Kenz ul-Fawa'id; 1:216, Bihar ul-Anwar; 21:212 H.2 and 77: 135 H.43

[22]Refer to Men La Yahdhuruh ul-Faqih; 4:377 H. 5784, al-Irshad; 1:143, Ibn Shahrashoub's al-Manaqib; 1:211, Keshf ul-Ghumma; 1:223, al-Qummi's Tafsir; 1:288 A'lam ul-Wara; 115, Ar-Rawandi's Qassas ul-An-biyaa; 350 H.425, Bihar ul-Anwar; 21:151 H.1, p.157 H.6 and 33: 445 H.656

[23]Refer to Men La Yahdhuruh ul-Faqih; 4:377 H. 5785, Ilal ash-Shar-aayi'; 49, Alikhtisas; 345, Awali il-La'aali; 1:228 H.122, al-Kharaij wal-Jara'ih; 149, Nahj ul-Haqq; 520, Bihar ul-Anwar; 20:79 H.16 and 76: 362 H.67

[24] Refer to Men La Yahdhuruh ul-Faqih; 4:378 H. 5786.

[25]Refer to Men La Yahdhuruh ul-Faqih; 4:378 H. 5787.

[26] Refer to Men La Yahdhuruh ul-Faqih; 4:378 H. 5788, Ibn Abi al-Hadid's Nahj ul-Balagha; 7:220 and 253 and 11:11

[27] Refer to Men La Yahdhuruh ul-Faqih; 4:378 H.5789, al-Khissal; 394 H.98, Uyounu Akhbar ir-Ridha; 1: 34 H.73, Sahifat ur-Ridha: 51 H.48, Bihar ul-Anwar; 59: 35 H.3 & 47 H.5 and 103:41 H.1

[28]Refer to Men La Yahdhuruh ul-Faqih; 4:378 H.5789, At-Tousi's al-Amali; 2:7, Tanbih ul-Khawattir; 2:65 and 70, Mekarim ul-Akhlaq; 469, A'lam ud-Din; 202 and 209, Ma'dan ul-Jawhar; 33, Bihar ul-Anwar; 75: 465 H.7 & 467 H.16. The narration, as recorded by al-Majlisi in his Bihar ul-Anwar (and quoted from At-Tousi's al-Amali) is as follows: Jabir bin Abdillah: The Prophet, peace be upon him and his family, said: Sessions should be kept secret except those in which a respected soul is killed illegally, a chaste honor is violated illegally, and an ill-gotten estate is seized illegally.

[29]Refer to Men La Yahdhuruh ul-Faqih; 4:378 H.5791, Mekarim ul-Akhlaq; 469, Bihar ul-Anwar; 76: 273 H.31

[30]Refer to Men La Yahdhuruh ul-Faqih; 4:378 H.5792, Thawab ul-A'maal; 275, Tanbih ul-Khawattir; 1:53, Bihar ul-Anwar; 75: 275 H.10 and 13

[31] Refer to Men La Yahdhuruh ul-Faqih; 4:378 H.5793, Alikhtisas; 219, Fiqh ul-Qur'aan 1:238, and 2:101, Awali il-La'aali; 1:141 H.55 & p. 368 H. 69, Tuhaf ul-Uqoul; 348 & 380, Bihar ul-Anwar; 47: 234 H.22 & 13

[32] Refer to Men La Yahdhuruh ul-Faqih; 4:378 H.5793, Waq'atu Sif-feen; 170, al-Irshad; 1:163, Ibn Shahrashoub's al-Manaqib; 4: 31, Keshf ul-Ghumma; 1:231, Irshad ul-Quloub; 246, As-Sirat ul-Mustaqeem; 1:150, Mutashabah ul-Qur'aan; 1:226, Ibn Abi al-Hadid's Sharhu Nahj il-Balagha; 3:325, 6:131, 15:32, 16:23, and 17:17, Bihar ul-Anwar; 20: 207, p.246 H.11 & 100:42 H. 53. As a comment on this hadith, al-Majlisi, in his An-Nihaya; 2:14, says: This hadith has many meanings. It may mean that a fighter will be finally terminated if he is trapped by a single trickery. This is, however, the most accurate meaning. It may also mean that war is misleading. Finally, it may mean that war promise men of good return but it is not faithful.

[33] Refer to Men La Yahdhuruh ul-Faqih; 4:378 H.5795, al-Khissal; 618Tuhaf ul-Uqoul; 108, Bihar ul-Anwar; 74: 233 H.29

[34] This is a famous Arabic expression, which means 'he dies a natural death.' It is mentioned here for the handsome rhetorical feature that the expression draws. Refer to Men La Yahdhuruh ul-Faqih; 4:378 H. 5796

[35] Refer to Men La Yahdhuruh ul-Faqih; 4:378 H.5797, Bisharat ul-Mustafa; 265, Jami' ul-Akhbar; 93, Mishkat ul-Anwar; 174, Rawdhat ul-Wa'idheen; 469, Ibn Abi al-Hadid's Sharhu Nahj il-Balagha; 4:127 and 13:316, Bihar ul-Anwar; 71:286 H.42

[36]Refer to Men La Yahdhuruh ul-Faqih; 4:379 H.5798, Tuhaf ul-Uqoul; 368, Bihar ul-Anwar; 61:65 H.51 and 78:251 H.108

[37]Refer to Men La Yahdhuruh ul-Faqih; 4:379 H.5798, Ilal ush-Sharayi'; 548 H.4, al-Ayyashi's Tafsir; 2:244 H.26, Ibn Abi al-Hadid's Sharhu Nahj il-Balagha; 19:217, Bihar ul-Anwar; 12:174 H.1 and 22:106 H.106

[38]Refer to Men La Yahdhuruh ul-Faqih; 4:379 H.5800, Me'aani al-Akhbar; 409 H.92, Tanbih ul-Khawattir; 2:2566, Bihar ul-Anwar; 71:335 H.15

[39]Refer to Men La Yahdhuruh ul-Faqih; 4:379 H.5801, As-Saduq's al-Amali; 422 H.1, al-Khissal; 124 H.119, Me'aani al-Akhbar; 264 H.1, Thawab ul-A'maal; 226, al-Mufid's al-Amali; 98 H.8, Tanbih ul-Khawattir; 2:256, al-Wasila; 349, Bihar ul-Anwar; 104:209 H.17

[40]Refer to Men La Yahdhuruh ul-Faqih; 4:379 H.5802, Tuhaf ul-Uqoul; 49, Ghurar ul-Hikam wa Durar ul-Kelim; 457 H.10452, Bihar ul-Anwar; 75:275 H.11 and 15

[41]Refer to Men La Yahdhuruh ul-Faqih; 4:379 H.5803, al-Khissal; 110 H.81, Thawab ul-A'maal; 166, al-Mahaasin; 292 H.447, al-Mufid's al-Amali; 67 H.1 and 278 H.4Alikhtisas; 228, Keshf ul-Ghumma; 2:118, Az-Zuhd; 8 H.13, Bihar ul-Anwar; 12:150 H.30, 72:195 H.18, and 75:47 H.6

[42]Refer to Men La Yahdhuruh ul-Faqih; 4:379 H.5804, Qurb ul-Isnad; 124, Da'aayim ul-Islam; 2:44 H.106, p.54 H. 143 & 311 H.1175, Awali il-La'aali; 2:257 H.7, Bihar ul-Anwar; 2:277 H.30

[43]Refer to Men La Yahdhuruh ul-Faqih; 4:379 H.5805, Mutashabah ul-Qur'aan; 2:23, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 7:39, Bihar ul-Anwar; 79:290 H.5

[44]Refer to Men La Yahdhuruh ul-Faqih; 4:379 H.5806, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 17:117, Bihar ul-Anwar; 77:169 H.4

[45]Refer to Men La Yahdhuruh ul-Faqih; 4:379 H.5807, al-Khissal; 607Uyounu Akhbar ir-Ridha; 1: 124 H.1, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 19:213, Awali il-La'aali; 1:38 H. 30, As-Sawarim ul-Muhriqa; 31, Bihar ul-Anwar; 79:195 H.6

[46]Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5808

[47]Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5809, al-Khissal; 607Rawdhat ul-Wa'idheen; 368, Awali ul-La'aali; 1:162 H. 158, Keshf ur-Rayba; 81 H.4, Bihar ul-Anwar; 75:189 H.14

[48]Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5810, Ibn Shahrashoub's al-Manaqib; 3:384 & 4:25, Tanbih ul-Khawattir; 1:113, Rawdhat ul-Wa'idheen; 369Awali il-La'aali; 1:89 H. 23, al-Umda; 401 H.819, Bihar ul-Anwar; 22:151 H.1 & 82:76 H.10

[49]Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5811, Uyounu Akhbar ir-Ridha; 1: 137, Tuhaf ul-Uqoul; 55, Awali il-La'aali; 1:292 H.168, Bihar ul-Anwar; 8:34 H.5 & 77:161 H.1-2

[50]Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5812, al-Khissal; 211 H.35, Keshf ul-Ghumma; 1:418, As-Sirat ul-Mustaqeem; 3:45, Tanbih ul-Khawattir; 1:38, Alihtijaj; 297, Tuhaf ul-Uqoul; 30, Fiqh ur-Ridha; 262, Mesaa'ilu Ali bin Ja'far; 110 q.24, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 1:126, 5:35, and 15:177, Awali il-La'aali; 2:132 H. 359, Bihar ul-Anwar; 33:211 H.492 & 104:64 H.12

[51]Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5813, al-Khissal; 134 H.145, Alikhtisas; 240, Tafsir of Imam al-Askari; 363 H.252, Bisharat ul-Mustafa; 137, al-Ja'fariyat; 171, Awali il-La'aali; 1:376 H. 101, Bihar ul-Anwar; 75:18 H.5 & 96:175 H.1

[52]Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5814, Keshf ul-Ghumma; 1:145, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 11:78, 16:117, and 18:392

[53]Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5815, Bihar ul-Anwar; 71:44 H.47

[54] Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5816, Awali il-La'aali; 3:484 H. 3, Wassail ush-Shi'a; 25:441 H.32305

[55] Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5817, As-Saduq's al-Amali; 93 H.4, Uyounu Akhbar ir-Ridha; 1: 295 H. 35, Fadhaa'il ul-Ash'hur ith-Thalatha; 77: H.61Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 19:210, al-Iqbal; 2, Tanbih ul-Khawattir; 1:3 & 110, al-Ja'fariyat; 57, Ar-Rawandi's An-Nawadir; 3, Bihar ul-Anwar; 7:183 H.29

[56] Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5818, As-Saduq's al-Amali; 145 H.16, Ilal ash-Sharaayi'; 426 H.7, Mutashabah ul-Qur'aan; 1:8, A'lam ud-Din; 440, Jami' ul-Akhbar; 171, Bihar ul-Anwar; 74:410 H.16

[57] Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5819

[58] Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5820, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 20:338, Awali il-La'aali; 1:102 H. 28, Mekarim ul-Akhlaq; 266, al-Ja'fariyat; 170, Ar-Rawandi's Ad-Da'awat; 295 H.59, Bihar ul-Anwar; 96:317 H.9

[59] Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5821, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 6:370, Mishkat ul-Anwar; 260, Bihar ul-Anwar; 61:65 H.51

[60] Refer to Men La Yahdhuruh ul-Faqih; 4:380 H.5822, Bihar ul-Anwar; 66:407 H.1

[61] Refer to Men La Yahdhuruh ul-Faqih; 4:381 H.5823, As-Saduq's al-Amali; 426, Tanbih ul-Khawattir; 2:259, Mekarim ul-Akhlaq; 428, Ibn Abi

al-Hadid's Sharhu Nahj ul-Balagha; 11:103 and 17:45, Bihar ul-Anwar; 73:294 H.1 and 76:331 H.1

[62] Refer to Men La Yahdhuruh ul-Faqih; 4:381 H.5824, al-Khissal; 621At-Tawhid: 68 H.24, Qurb ul-Isnad; 56, Keshf ul-Ghumma; 2:184 & 207, Tuhaf ul-Uqoul; 60 & 110Al-Ja'fariyat; 57, al-Odad ul-Qawiyya; 150, Oddat ud-Da'ee; 69, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 11:103 and 17:45, Bihar ul-Anwar; 78:60 H.183 and 96:118 H.14, 22, 25, 66 & 68

[63] Refer to Men La Yahdhuruh ul-Faqih; 4:381 H.5825, Mohaj ud-Da'awat; 217, Bihar ul-Anwar; 48:150 H.25 and 94:318 H.1

[64] Refer to Men La Yahdhuruh ul-Faqih; 4:381 H.5826, Tuhaf ul-Uqoul; 37, Falah us-Sa'il; 111, Bihar ul-Anwar; 77:142 H. 1

[65] Refer to Men La Yahdhuruh ul-Faqih; 4:381 H.5827, Keshf ul-Ghumma; 2:207, al-Ja'fariyat; 55, Ar-Rawandi's An-Nawadir; 3, Awali ul-La'aali; 3:113 H. 1, Bihar ul-Anwar; 78:209 H.79 and 96:121 H.62

[66] Refer to Men La Yahdhuruh ul-Faqih; 4:381 H.5828, Mekarim ul-Akhlaq; 442, As-Sirat ul-Mustaqeem; 3:282, Bihar ul-Anwar; 77:59 H.3 and 96:147 H.24

[67] Refer to Men La Yahdhuruh ul-Faqih; 4:381 H.5829, al-Khissal; 1:314, Bihar ul-Anwar; 77:169 H. 4

[68] Refer to Men La Yahdhuruh ul-Faqih; 4:381 H.5830, Wassail ush-Shi'a; 12:170 "112" H.15987.

[69] In some other reference books, this word is changed into 'gift'. In others, it is changed into 'good mien', which seems to be the most appropriate.

[70] Refer to Men La Yahdhuruh ul-Faqih; 4:381 H.5831, Wassail ush-Shi'a; 19:241 "7" H.24502.

[71] Refer to Men La Yahdhuruh ul-Faqih; 4:381 H.5832, As-Saduq's al-Amali; 368 H.1, al-Khissal; 139, H.158, Uyounu Akhbar ir-Ridha; 1:124 H.1, al-Manaqib; Ibn Shahrashoub, 111, Keshf ul-Ghumma; 1:263, Da'aayim ul-Islam; 1:350, Tanbih ul-Khawattir; 1:51, Khassa'is ul-A'imma; 109, Mekarim ul-Akhlaq; 419, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 5:112, 16:158 & 18:389, Wassail ush-Shi'a; 19:241 "7" H.24502, Bihar ul-Anwar; 74:855 H.98 and 92:179 H.9

Chapter 15

Imam Ali and A Syrian Old Man

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

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

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

Imam Ali (a) said:

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

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

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

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

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

O people, do you not see that people in this world encountering a great variety of conditions whenever they enter into evening or morning? They are either a victim that writhes (out of pain), a visitor of a sick, a person that is visited in his ailment, a person that is dying, a person that is not expected to live any longer, or a (dead) person that is laid out. The seekers of this world are chased by death, and the negligent are not ignored. The present ones will surely face the same fate of the past ones.[1]

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

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

- It is death.
- What is the most degrading humility?
- It is care for the worldly pleasures.
- What is the harshest poverty?
- It is apostasy after faith.
- What is the most aberrant advocacy?
- It is the advocacy to the impossible.
- What is the best deed?
- It is God-fearing.
- What is the most successful deed?
- It is to seek for that which is in the possession of Allah, Powerful and Majestic is He.

- Who is the evilest companion?

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

- Who is the unhappiest of people?

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

- Who is the most powerful of people?

- The most powerful of people is the self-possessed.

- Who is the stingiest of people?

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

- Who is the most courteous of people?
- The most courteous of people is he who inclined to the right guidance after he had discriminated it from the wrong way.
- Who is the most clement of people?
- The clement of people is he who never becomes angry.
- Who is the most resolute?
- The most resolute is he who is not deceived by people in regard to his personality and is not deceived by this world and its seductive matters.
- Who is the most foolish?
- The most foolish is he who is deceived by this world although he is noticing the changeability of its conditions.
- Who is the most regretful?
- The most regretful is he who is deprived of this world as well as the world to come. This is surely the clear loss.
- Who is the blindest?
- The blindest is he who desired for gaining the rewards of Allah through acts that he had practiced for something other than the cause of Allah.
- What is the best sort of satisfaction?
- It is the satisfaction with that which Allah has given.
- What is the most shattering misfortune?
- It is the misfortune of the religion.
- What is the most favorable deed to Allah?
- It is to expect the Relief.
- Who are the best people in the sight of Allah?
- They are the most careful about Allah, the most observant of God-fearing, and the most abstinent in the worldly pleasures.
- What is the most favorable utterance in the sight of Allah?
- It is the frequent reference to Him and the reverential supplication to Him.
- What is the most truthful wording?
- It is the confession that there is no god but Allah.
- What is the greatest deed in the sight of Allah?
- It is the submission (to Him) and piety.
- Who is the most truthful of people?
- It is he who resists in battles.

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

O Old man, Allah has created some people and made the worldly affairs difficult for them. He has also induced them to abstain from the

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

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

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

When the war was over, the horse and sword of the old man was put before Amir ul-Mu'minin (a) who prayed for his body and said: "This is, by Allah, the true happy. Seek Allah's mercy for your brother." [2]

[1] Refer to Men la Yahdhuruh ul-Faqih; 4:382 H.5833, As-Saduq's al-Amali; 321-2 H.4, Bihar ul-Anwar; 77:371 H.1 and 79:301 H.10.

[2] Refer to Men La Yahdhuruh ul-Faqih; 4:382 H. 5833, al-Amali; Sheikh As-Saduq 322, H.4, Me'aani al-Akhbar; 197 H.4, al-Amali; At-Tusi 434, H.947, al-Ghayat; 66, Tanbih ul-Khawattir; 2:173, Bihar ul-Anwar; 77:376 H.1

Chapter 16

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

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

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

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

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

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

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

The triumphant ones have won and those to whom Allah has already promised blessings have been saved, ... for it is a guard from poverty. In

all of your affairs, rely exclusively upon Allah, the One the Omnipotent, for, if you do so, you will entrust them to a protective cavern, defending fortress, and shielding stronghold. Pray to Allah sincerely because good, evil, giving, deprivation, granting, and divestment—all are in His hand exclusively.

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

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

You should also know that no seeker will precede you to the sustenance that is decided for you and no one, no matter how powerful he is, will seize it against you. All that which is determined for you will not be kept against you. Many are those who fatigue themselves for seeking earnings, but their sustenance is withheld against them and many are those who are moderate (in seeking earnings), but the decrees of fate helped them (in enjoying abundant provisions). Nevertheless, everybody is subject to extinction. Today is yours, but it is uncertain that you will attain tomorrow! It often happens that an individual who begins a day cannot see its end and it often happens that an individual who is happy in the first hours of a night will shed tears in the last hours (of the same night). Do not be deceived by the long term of Allah's showering of graces and the postponement of His punishments, for He would have anticipated the punishment before (your) death if He had expected your escape.

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

You should also know that all those who are in the heavens and the earth, including the birds in the sky and whales in the oceans, are seeking Allah's forgiveness to the seekers of knowledge. As a sign of

submission, the angels bow their wings for the seeker of knowledge, which achieves honor in this world and the obtainment of Paradise in the life to come, for the scholars are the callers to the paradises and the guide to Allah, Blessed and Exalted is He.

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

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

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

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

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

Know, my son, that it will be inevitable for you to be returned and asked about your provisions. Hence, try to be light-burdened. Do not load your back beyond your power lest its weight becomes a mischief for you when you will be resurrected and interrogated on the Day of Resurrection. Violence against the servants –of Allah- is the worst supplies to the world to come. Know that in front of you lie pitfalls, abysses, bridges, and impassable valley; your terminating point at the other end of this passage will necessarily be either Paradise or Hell. Therefore, prepare the place before getting down. If a person is willing to borrow from you in the days of your affluence to pay it back to you at the time of your need then make use of this opportunity and borrow him as much as possible so long as you are able to do so. Put in that provision as much as you are able to, for it is likely that if you may need him (afterwards), you may not get hold of him. Beware of relying upon the impious and the distrustful in the question of loading your supplies. If you do it, you will be like the thirsty that is advancing to mirage; when he reached it, he found nothing. Hence, you will be alone without any supplies on the Day of Resurrection.

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

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

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

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

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

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

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

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

No grace can be obtained unless it is preceded by harm. Be lenient with him who enraged you so that you will win your need. Times of care are times of forgiveness. Hours, however, take your age to termination. The pleasure that is followed by fire (of Hell) is worthless and every good matter that is followed by fire (of Hell) is also worthless. Likewise, the evil that produces Paradise is not evil. Any bliss other than Paradise is valueless and any misfortune other than Hell is (regarded as) good health. Do not ignore your friends' rights in reliance on your relationship, for those whose rights are ignored by you are not your true friends. Do not make the disregard of your friend control your building good relation with him and do not make his mistreatment with you control your kind act to him.

O son, if you are strong, employ your strength in the fields of acts of obedience to Allah, and if you are weak, employ your weakness to avoid the acts of disobedience to Him. If you can deprive women of the

possession of matters other than the personal, then you should do it, for this is better for achieving prosperous and peaceful life and permanent beauty with them. A woman is a flower, not an administrator. To enjoy tranquil life with a woman, treat her so kindly. Stand the satisfaction with the acts of Allah. If you want to have the good of this life and the life to come altogether, you should drive yourself to despair of all that which is in people's possession.

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

That has been the commandment of Amir ul-Mu'minin for Mohammed bin al-Hanafiyya.[1]

[1] Refer to *Men La Yahdhuruh ul-Faqih*; 4:391 H.5834, *A'lam ud-Din*; 486, *Tanbih ul-Khawattir*; 2:39, Ibn Abi al-Hadid's *Sharhu Nahj ul-Balagha*; 16:96 & 19:301, *Bihar ul-Anwar*; 73:160 H.7, *Wassail ush-Shi'a*; 17:61 "19" H.21984

Chapter 17

Maxims of the Prophet and the Imams

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

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

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

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

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

'Perhaps' in the previous Verse stands for inevitability.

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

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

The Imam answered:

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

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

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

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

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

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

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

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

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

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

If this worldly life will be beyond doubt cease to exist, why do you feel secure then?"[1]

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

I feel sympathetic for three classes of people. Anyhow, they should be treated mercifully. They are those who suffered humiliation after honor, those who became needy after having been wealthy, and the scholars whom have been belittled by their folks and the ignorant people.[2]

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

Five classes of people are as exactly as I will describe them — The stingy do not enjoy comfort, the envious cannot enjoy pleasure, the enslaved cannot be loyal, the liars do not have personality, and the foolish cannot be masters (over others).[3]

(78) The Prophet (s) said:

You will not cover people with your fortunes; thus, cover them with your good mannerism.[4]

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

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

favors to people most. The best people are they who benefit the people.[5]

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

O you! You are dictating to the Keeping Angels a record that will be taken to your Lord. You therefore should say only that which concerns you and should leave that which does not concern you.[6]

(81) He (a) also said:

A Muslim individual is recorded as good-doer so long as he is silent. If he speaks, he is recorded either good-doer or evildoer.[7]

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

Silence is a rich treasure. It is the adornment of the clement and the shelter of the ignorant.[8]

(83) He (a) said:

Right wording is better than keeping silent about wrongdoing.[9]

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

Scholars and wise people used to correspond to each other three statements only: As for those whose main concern is the (preparations for the) life to come, Allah will satisfy their worldly concerns. As for those who maintain their hidden intentions, Allah will maintain their public affairs. As for those who establish good relations between Allah and them, Allah will establish good relations between people and them.[10]

(85) The Prophet (s) said:

Blessed are those who enjoy long ages with good deeds and pleasant resorts when their Lord is pleased with them. Woe are those who enjoy long ages but with evildoings and bad resort when their Lord is displeased with them.[11]

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

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

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

The Prophet (s) put his hand on Ja'far's shoulder and said: It is incumbent upon Allah to give you two wings with which you will fly in Paradise.[12]

(87) The Prophet (s) said:

Allah, Exalted is He, said: O My servants, you all are lost except those whom I guide. You all are poor except those whom I enrich. You all are guilty except those whom I guard (against sins).[13]

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

Every new day that comes upon man says to him: "I am a new day and I will witness you. Hence, you should say only good wording and do only good deeds so that I will testify for your good on the Day of Resurrection, for you will not see me ever again." [14]

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

Believers should enjoy seven rights that are imposed -by Allah- on each other: honor each other in their sights, bear love to each other in the hearts, offer the wealth to each other, prevent backbiting each other, visit each other in ailment, participate in the funeral ceremonies of each other, and mention each other in good manners after death.[15]

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

To see the enemy plunge in the acts of disobedience to Allah is a sufficient victory that Allah bestows upon a servant.[16]

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

Be steadfast against the enemies of the graces, for your best retaliation for those who acted disobediently to Allah against you is to act obediently to Allah with them.[17]

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

On the Day of Resurrection, all people will be gathered on one highland and the scales will be maintained. The blood of the martyrs will be put in a scale and the ink of the scholars in the other. The ink of the scholars will outweigh the blood of the martyrs.[18]

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

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

of Sheba converted to Islam with Solomon the prophet (a). Similarly, the sorcerers of the Pharaoh went for supporting the king, but they went back with faith.[19]

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

The honorable men of my umma are the retainers of the Quran and the worshippers at nights.[20]

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

O Mohammed –or O Allah’s Messenger-, live in this world as you like, for you will certainly die. Love whatever you want, for you will certainly leave it. Do whatever you want, for you will certainly get (the consequence of) your deeds. The believer’s honor is his night prayers, and his glory is to abstain from harming people.[21]

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

The afflicted people –no matter how intense their afflictions are- are not worthier of praying to Allah than those who live peacefully but they do not know when an affliction will befall them.[22]

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

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

May I inform of the evilest people?

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

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

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

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

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

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

O children of Israel, do not speak words of wisdom before the ignorant so that you will not wrong these words. Do not prevent the wise

people from receiving the wisdom; lest, you will wrong those people. Do not help the unjust ones; otherwise, your favors will be null.

Matters must be one of three: a clearly right matter that you should follow, a clearly wrong matter that you should avoid, or a confused matter that you should commend to Allah.”[23]

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

If the intention is powerful (to do any matter), the body will not be weak.[24]

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

As for those who possess themselves in situations of desire, fear, appetite, and rage until they feel pleased, Allah will prevent the fire (of Hell) from consuming their bodies.[25]

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

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

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

The misers should be the worthiest of hoping for richness to people, because people will not ask from them if they become rich. The faulty people should be the worthiest of hoping for perfection to people, because people will not inspect their defects when they are perfect. The foolish should be the worthiest of hoping for clemency to people, because they need for being treated clemently. Unfortunately, the misers, now, hope for poverty to people, the faulty hope for defects to people, and the foolish hope for foolishness to people. In fact, poverty requires stinginess, faultiness requires inspecting people’s defects, and foolishness requires the commitment of sins.[26]

(102) Abu Hashim al-Ja’fari related:

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

I could say no single word after I heard this statement. He (a) then added: “Allah, Powerful and Majestic is He, has bestowed upon you with faith due to which He will prevent your body from being in Hell, bestowed upon you with good health to help you obey Him, and bestowed

upon you with satisfaction to protect you from degradation. O Abu Hashim, I have said this to you initially because I understood that you would complain to me about your current poverty; hence, I will give you one hundred dinars.”[27]

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

He who acts indeliberately is as same as him who takes a wrong way; the hastier he is the remoter from his purpose be.[28]

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

Sleep is the rest of the body, speaking is the rest of the soul, and silence is the rest of the mind.[29]

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

As for anyone who lacks heart-preaching, self-reproving, and a guide friend, his enemy will surely control him.[30]

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

Man’s dependants are his prisoners. Anyone upon whom Allah confers with graces should be generous towards his prisoners. If he does not, he will soon be deprived of these graces.[31]

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

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

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

people are the God-fearing. The most foolish thing is libertinism. The vilest intentions are the false intentions. The vilest matters[32] are the most recently invented ones. The worst blindness is the heart blindness. The worst regret is the regret on the Day of Resurrection. The worst sinful thing in the sight of Allah is the tongue of the liars. The worst gain is the gain of usury. The worst consuming is the wrong consuming of the orphan's wealth. The best embellishment of a man is tranquility with faith. As for those who pursue mocking at people, Allah will make them the subject of people's mocking. He who identifies the misfortunes[33] will stand them. Likewise, those who do not identify the misfortunes will not stand them. Suspect is disbelief. The arrogant will be humiliated by Allah. He who complies with the Shaitan will disobey Allah, and Allah will torment him who disobeys Him. Allah, likewise, will increase (His graces to) those who thank Him. Allah will help him who behaves steadfastly against misfortunes. Allah is Sufficient for the needs of whoever trusts in Him and will reward them who depend upon Him. Do not enrage Allah for the purpose of seeking the favors of any of His creatures. Do not curry favors with anybody through means that take you away from Allah. Allah accepts no means other than the obedience to Him and the seeking of His satisfaction through which He confers a good matter or saves from an evil. The obedience to Allah, Blessed and Exalted is He, is the prosperity of all of the expected welfares and the salvation from all of the dangerous evils. Allah will surely guard whoever obeys Him. As for those who disobey Allah, they will never find any shelter against Him nor can any fugitive be saved against Him since the act of Him will befall and humiliate that fugitive whether the creatures are pleased or not. Everything that will be inevitably falling is imminent. Only will that which Allah wants occur, and that which He does not want will never occur. Help each other in fields of piety and God-fearing, not sin and aggression, and fear Allah, for He is tense in punishment."

Ja'far bin Mohammed as-Sadiq (a) said: This saying is the Prophet's.[34]

(108) The Prophet (s) said:

Allah, Exalted is He, says: For the servants who obey Me, I will not commend their affairs to anyone other than Me. For those who disobey Me, I will commend their affair to themselves and I will not care where they will perish.[35]

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

As for those whose appearances are preferable to their realities, their good deeds will be lighter[36] (on the scale of the Day of Resurrection).[37]

(110) The Prophet (s) said:

Allah, Exalted is He, says: If anyone of my creatures, who acknowledges Me, disobeys Me, I will subjugate him to the absolute control of one of my creatures that does not acknowledge Me.[38]

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

O Ishaq, use kind words with the hypocrite, love the faithful believer sincerely, and regard your association with (even) the Jew who sits with you.[39]

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

I begin this day while my Lord is higher than I am, fire (of Hell) is in front of me, death is pursuing me, the Judgment is waylaying me, and I am subject to my deeds. I cannot gain that which I like and I cannot guard myself against that which I dislike. After all, all my affairs are in the hand of the One Who is other than me. He may torment me and may forgive me if He wills. Is there anyone who is poorer than I am, then?[40]

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

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

The first of you and me is a dirty sperm. The last of you and me is a stinking carrion. On the Day of Resurrection, the scales will be maintained. Those whose good deeds will weigh heavier on the scale will be the true noble men, but those whose good deeds will be lighter on the scale, will be the true inglorious."[41]

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

The ordeal of people with regard to us is really great: if we call them, they do not respond, and if we leave them, they will not be guided by anyone else."[42]

(115) Amir ul-Mu'minin said:

The good, as a whole, is gathered in three things: consideration, silence, and wording. Every consideration that lacks learning lessons is inattention, every silence that lacks thinking is inadvertence, and every wording that lacks the mention of Allah is nonsense. Blessed are those whose consideration teaches them lessons, whose silence causes them to think, whose wording is mention of Allah, who weep for their sins, and save people from their evil.[43]

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

O Adam, I will gather the good, as a whole, in four words: one is for Me, one is for you, one is between you and Me, and one is between people and you. The word that is for Me is that you should worship only Me without associating anything (or anyone) with Me. The word that is for you is that I will reward you in your most critical need (for the compensation of your acts). The word that is between you and Me is that you should supplicate to Me and I will answer. The word that is between people and you is that you should accept for yourself whatever you accept for people.[44]

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

Good health is a secret favor—it is forgotten if it is present, and missed if it is absent.[45]

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

Two words are strange: a word of wisdom that is uttered by a foolish. You should accept it. The other is a foolish word that is uttered by a wise man. You should pardon it.[46]

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

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

O people, you should know that everyone who walks on the surface of this earth will eventually go beneath it. Night and day are expediting in

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

O people, he who fears his Lord will stop his wrongdoing. Anyone who does not care for his wording will cause his raving to appear. He who cannot distinguish good from evil is as same as an animal. The worldly misfortunes are so scanty if compared with the huge neediness of tomorrow. Your enmity is surely the reason of your much commitment of sins and many acts of disobedience to Allah. Rest is very close to fatigue, and misery is very close to bliss. Any evil that is followed by Paradise is not a true evil, and any welfare that is followed by Hell is not a true welfare. Every comfort other than Paradise is valueless, and every misfortune other than Hell is a good health.[47]

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

For my umma, I am only afraid of three things—deviation after the pursuance of the right guidance, the misleading seditions, and the food and the sexual appetites.[48]

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

The most powerful of you are those whose satisfaction does not lead them to the commitment of sins or the wrong, whose displeasure does not take them out of the right, and whose ability does not lead them to seize what is not theirs.[49] (or “what is not rightful for them to seize” according to other ways of narration)[50]

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

He answered:

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

Regarding Allah’s saying, “If either or both of your parents should become advanced in age, do not express to them words which show your slightest disappointment,” this includes the situations when they weary

you. "Never yell at them," means even if they beat you. "But always speak to them with kindness." The kind speaking to them is to say: Allah may forgive you both. "Be humble and merciful towards them," means that you should never look at them sharply. You should look at them with the looks of mercy and compassion. You should never raise your voice above theirs, you should not raise your hand above theirs, and you should not precede them.[51]

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

Certainly, the most favorable of you to Allah are the best good-doers, the gainers of the best rewards of Allah are the most desirous for gaining what He has in possession, the safest from Allah's punishment are the most fearful of Him, the closest to Allah are the best well-mannered, the most pleased in the sight of Allah are the most generous towards the dependants, and the best of you in the sight of Allah are the most God-fearing.[52]

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

O son, let not Allah see you committing an act of disobedience against which He warned you, and let Him not miss you in an act of obedience to Him of which He ordered you. Keep serious and do not convince yourself that you are worshipping and obeying Allah perfectly, because no one can achieve perfection in the fields of worshipping Allah. Beware of joking because it extinguishes the illumination of your faith and disgraces your personality. Beware of indolence and laziness because they both prevent you from receiving your shares of the pleasures of this world and the world to come.[53]

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

This world is seeking and is sought. He who seeks it will be sought by death, which will take him out of it. He who seeks the world to come will be sought by this world to give him his (decided) shares of sustenance.[54]

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

To see the enemy plunge in the acts of disobedience to Allah is a sufficient victory that Allah bestows upon a believer.[55]

(127) The Prophet (s) said:

Take the initiative to the gardens of Paradise.

"What are the gardens of Paradise, Allah's Messenger?" some asked.

He (s) answered:

The gardens of Paradise are the shaving of the pubes.[56]

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

O Ali, do not consult the coward, for he shows your exits as narrow. Do not consult the stingy, for he frustrates you against your goal. Do not consult the acquisitive, for he garnishes the evils for you. You should know that cowardice, stinginess, and acquisitiveness are instincts that are contained by mistrust.[57]

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

As Allah moves some people from the humility of the acts of disobedience to Him, to the honor of acts of obedience to Him, He enriches them without need of wealth, supports them without need of a clan, and entertains without need to a bosom friend. For him whoever fears Allah, Allah will make everything fear him, and will make him who does not fear Him fear everything. Allah accepts the few deeds of those who satisfy themselves with few earnings from Him. For those who have the courage of seeking legal earnings, their provisions will be easily obtainable and their dependants will be luxurious. For those who abstain from pursuing the worldly pleasures, Allah will fix wisdom in their minds, make it glide on their tongues, show them the malady and remedy of the worldly defects, and move them from this world to the Eternal Abode safely.[58]

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

O son, go through the right, even if it is bitter, so that your rewards will be given to you completely without judgment.”[59]

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

Consider your mind as a kinsman whose opinion you seek, consider your knowledge as the father that you follow, consider your self as the enemy that you fight, and consider your wealth as the loan that you should defray.[60]

(132) He (a) also said:

Strive against your self in the same way as you fight your enemy.[61]

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

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

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

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

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

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

Before you want to do a matter that you intend, you should consider its result. If the result is good or right guidance, you shall then follow. If it is evil or misleading, you should leave.[62]

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

As for anyone who has the ability to commit a sin in a seclusion but he (does not commit it because he) considers Allah and feels ashamed of the Keeping Angels, Allah will forgive all of his sins, even if they are as many as the sins of all mankind and all jinn.[63]

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

As for the faithful believers who die in the period between midday of Thursday and midday of Friday, Allah will save them from the burial pressure and will grant them the right of intercession for individuals as many as the individuals of (the tribes of) Rabeea and Madhar[64].

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

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

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

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

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

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

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

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

He (s) then added:

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

He then recited the Verse:

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

He (s) commented:

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

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

The Prophet (s) answered:

“Yes, it is, by my Lord. All this is for your Shia. On the Day of Resurrection, they will come out of their graves saying, ‘There is no god but Allah, Mohammed is the Messenger of Allah, and Ali bin Abi Talib is the argument of Allah.’ Subsequently, they will be given green garments, wreathes, crowns, and riding animals—all from Paradise. Each of them, then, will put on the green garment, the wreath, and the crown and will ride the animal that will hasten to Paradise. They will not be affected by the great terror. The angels will come to them with this glad news: This is your day which was promised to you.”[65]

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

It is to be tractable, speak good wording, and receive your friends with good humor.[66]

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

It is to spend the right that Allah has imposed upon you from your wealth and use it in its proper field.[67]

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

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

needs of Allah's disciples will have to exert efforts for settling the needs of Allah's enemies.[68]

(139) Ahmed bin Ishaq bin Sa'd narrated from Abdullah bin Maymoun that Ja'far bin Mohammed as-Sadiq (a) related (on the authority of his father) that al-Fadh1 bin Abbas said: The king of Persia or the Romans presented a she-mule to the Prophet (s) who rode it ... and asked me to ride behind him. He (s) then said:

O boy, keep (good relations with) Allah so that He will keep you. Keep (good relations with) Allah and you will always find Him ahead of you. Acknowledge Allah in situations of facility so that He will answer you in situations of hardship. If you want to ask (somebody), you should ask Allah only. If you want to seek (somebody's) help, you should seek Allah's. The Pen had already recorded all that which will come about. If people exert all efforts for benefiting you in a matter whose benefit has not been decided for you by Allah, they will not have the ability to do it. Likewise, if they exert all efforts for harming you in a matter whose harm has not been decided by Allah for you, they will not be able to do it. If you can use steadfastness with conviction, then do it. If you cannot, you should then be tolerant, for great advantage lies in being steadfast against the detestable (matters). You should also know that victory accompanies steadfastness and relief accompanies the hardships. After every difficulty, there is relief. Certainly, after every difficulty there comes relief.[69]

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

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

When the sustenance that is decided for the fetus to receive from its mother's navel ceases, the angel scolds it so heavily that it turns over and its head becomes in the direction of the exit. When it falls to the ground,

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

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

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

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

Jabir said: "O Allah's Messenger," I asked, "The previous discussion concerns us—the ordinary people, what about you as well as your successors?"

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

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

creation, the representatives of Allah to His servants, the lights of Allah in His lands, and the arguments of Allah against His creatures.

O Jabir, this is part of the sealed and concealed knowledge. Hence, you should keep it secret from everybody except its suitable people.[70]

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

We—the household of the prophecy— do not consume intoxicants, eat the flesh of eel, or pass our hands over our slippers (during the ritual ablution). He who claims being one of our Shia should imitate and take us as examples.[71]

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

It is necessary for the intelligent to be interested in his affairs, control his tongue –utterance- and discriminate the people of his age.[72]

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

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

Prayer is the offertory of the pious.

Hajj is the jihad of the weak.

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

Jihad of women is their good behavior with their husbands.

Cause the earnings to come down through almsgiving.

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

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

Fortify your wealth by means of defraying the zakat.

Moderation is the half of living.

The moderate will never be needy.

Fewness of dependants is one of the two facilities.

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

Amicability is the half of intelligence.

Care is the half of senility.

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

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

To depress the parents is impiety to them.[73]

Imam as-Sadiq (a) also said: Allah, Blessed and Exalted is He, has given each of you definite shares of moralities in the same way as He has decided for each of you definite shares of sustenance.[74]

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

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

Adam asked: What are these three?

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

Adam said: I choose the intellect.

Gabriel then asked the pudency and the religion to leave.

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

Thus, the angel left them and ascended.[75]

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

Four things are useless: affection towards the unfaithful, a favor that is done to the ungrateful, knowledge that is given to the inattentive, and a secret that is said to the unsafe.[76]

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

Allah has definite fields called 'Nemesis' (al-Muntaqima). Allah will make the servant, who does not dedicate some of his wealth to the fulfillment of the obligatory rights of Allah, the subject of one of these fields in which he will spoil all his wealth until he dies and departs his wealth completely.[77]

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

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

The Imam (a) then added:

The bastards enjoy definite characteristics. First, they hate us –the Prophet's household-. Second, they long for the haram from which they were created. Third, they disparage the religion. Fourth, they are considered as unwelcome persons. Only those whom were formed by

persons other than their fathers or whose mothers conceived them in their periods of menstruation may be considered as unwelcome persons.[78]

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

He who thinks it is fortunate for him to have only what suffices him will be sufficed with the least needs of this world. He who thinks it is not sufficient for him to have the minimum needs of this world will not be sufficed by all the worldly pleasures.[79]

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

Help of the heavens is granted according to the measure of the need.[80]

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

Within the revelations of the heavens is (this statement): If son of Adam –man- possesses two valleys that produce gold and silver, he will seek for a third one. O son of Adam, your stomach is an ocean and a valley. Nothing will fill in it except dust.[81]

(151) The Prophet (s) said:

To revile at a believer is a sort of sinfulness, to fight against him is a sort of disbelief, and to backbite him is an act of disobedience to Allah. The wealth of the believer is as sanctified as his soul.[82]

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

The Imam carries definite characteristics. He is the most knowledgeable, the wisest, the most God-fearing, the most clement, the most courageous, the most openhanded, and the best worshipper. He is born circumcised and purified. He can see that which behind him in the same way as he sees that which is in front of him. He has no shadow. When he first falls on the earth –from his mother's womb-, he falls on his palms reciting the two shahadas –creeds of Islam: I declare there is no god but Allah and Mohammed is the Messenger of Allah- loudly. He does not encounter wet dreams. His eyes may sleep but his heart never sleeps. He is addressed from the heavens. The armor of the Prophet (s) fits him. His urination and feces cannot be seen because Allah has ordered the earth to swallow that whichever is discharged from him. His smell is more fragrant than musk. He enjoys more authority over the believers than themselves. He is more compassionate with the believers than their fathers and mothers. He is the most modest for Allah, the best performer of Allah's orders and the best abstinent from the matters that Allah forbids.

His prayer is responded to the degree that if he invokes Allah against a rock, it will be rent asunder. He possesses the weapon of the Prophet (s) and the sword of Thulfeqar. He possesses a record that includes the names of his adherents and another record that includes the names of his enemies up to the Day of Resurrection. He also possesses al-Jami'a (the comprehensive), which is a record of seventy-cubit long that contains all the requirements of people. He also possesses the Major Cipher, which is written on skin of a goat, and the Minor Cipher, which is written on skin of a ram. They contain the whole body of sciences and information, including the rulings of the compensation of the defect that occurs due to the retaliation of a scratch and the rulings of one lash, half a lash, and one third of a lash. Finally, the Imam possesses the Book of Fatima (a).[83]

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

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

He who claims being one of our Shia should abstain from drinking beer and playing chess. Whenever your sight falls on beer or on chess, you should remember al-Hussein (a) and curse Yazid, his family, and the family of Ziyad. If you do it, Allah will forgive your sins even if they are as many as the stars.[84]

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

He who begins his day with good health, peace of mind, and availability of that day's food is as if he is given the whole good of this world.[85]

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

Hearts are molded on cherishing those who treat them charitably and abhorring those who treat them nastily.[86]

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

O people, listen to and understand my sayings, for the departure is imminent. I am the imam of the creation,[87] the successor of the best of the creatures, the husband of the mistress of women of this umma, and

the father of the immaculate progeny and the guide Imams. I am the brother, successor, guardian, vizier, acquaintance, choice, dear, and intimate friend of the Prophet (s). I am the commander of the faithful believers, the leader of the white-forheaded honorables, and the master of the (prophets') successors. To fight me is to fight against Allah, to make peace with me is to make peace with Allah, to obey me is to obey Allah, and to be loyal to me is to be loyal to Allah. My Shia are the disciples of Allah and my supporters are the supporters of Allah. I swear by Allah Who created me when I was nothing, the entrusted people among the companions of the Prophet (s) have certainly known that the perfidious party, the deviators, and the apostates[88] were cursed by the Ummi Prophet. Whoever invents falsehood against Allah will certainly be lost.[89]

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

O Allah, have mercy upon my successors.

He repeated the statement three times.

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

The Prophet (s) said: My successors are those who will come after me and relate my hadith and Sunna."[90]

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

Ali is certainly my representative and successor. His lady; the mistress of women of the world is my daughter. Al-Hasan and al-Hussein; the masters of the youth of Paradise are my sons. He whoever follows them is following me, whoever antagonizes them is antagonizing me, whoever makes an enmity with them is making an enmity with me, whoever turns away from them is turning away from me, and whoever honors them is honoring me. Allah will regard him whoever regards them, disregard him whoever disregards them, support him whoever helps them, and disappoint him whoever disappoints them. O Allah, like Your prophets and messengers who had momentous people and household, Ali and Fatima and al-Hassan and al-Hussein are my momentous people and household. O Allah, take away from them filth and purify them thoroughly.[91]

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

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

[1] Refer to Men La Yahdhuruh ul-Faqih; 4:392 H.5836, As-Saduq's al-Amali; 7 H.5, al-Khissal; 450 H. 55, At-Tawhid; 367 H.21, Rawdhat ul-Wa'idheen; 441, Bihar ul-Anwar; 78:190 H.1 and 103:27 H.43

[2] Refer to Men La Yahdhuruh ul-Faqih; 4:394 H.5837, As-Saduq's al-Amali; 12 H.8, al-Khissal; 86 H. 18, Tuhaf ul-Uqoul; 367, Rawdhat ul-Wa'idheen; 8, Bihar ul-Anwar; 2:14 H.1 and 74:405 H.1

[3] Refer to Men La Yahdhuruh ul-Faqih; 4:394 H.5838, al-Khissal; 271 H. 10, Tuhaf ul-Uqoul; 450, Bihar ul-Anwar; 72:193 H.13, 73:252 H.12, 73:33 H.17, 75:300 H.7, 75:138 H.13 and 78:194 H.10

[4] Refer to Men La Yahdhuruh ul-Faqih; 4:394 H.5839, As-Saduq's al-Amali; 12 H.9, Alikhtisas; 225, A'lam ud-Din; 294, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 6:338 and 11:218, Rawdhat ul-Wa'idheen; 376, Awali ul-La'aali; 2:74 H. 197 and 4:80 H.78, Mishkat ul-Anwar; 211, Bihar ul-Anwar; 71:383 H.19, 71:384 H.22, 74:169 H.26, 77:168 H.3, 77:175 H. 8

[5] Refer to Men La Yahdhuruh ul-Faqih; 4:396 H.5840, As-Saduq's al-Amali; 27-8 H.4, Me'aani al-Akhbar; 195 H.1, Mustatrafat us-Saraa'ir; 632, Bihar ul-Anwar; 72:297 H.7 and 77:113 H.2

[6] Refer to Men La Yahdhuruh ul-Faqih; 4:396 H.5841, As-Saduq's al-Amali; 32 H.4, Rawdhat ul-Wa'idheen; 370, Bihar ul-Anwar; 5:327 H.21 and 71:276 H.4

[7] Refer to Men La Yahdhuruh ul-Faqih; 4:396 H.5842, al-Khissal; 15 H. 53 (In this book, the word 'believer' replaces 'Muslim'), Thawab ul-A'maal; 178, Alikhtisas; 232, Rawdhat ul-Wa'idheen; 467, Mishkat ul-Anwar; 173, Bihar ul-Anwar; 5:327 H.22, 71:298 H.52, and 71:307 H. 85

[8] Refer to Men La Yahdhuruh ul-Faqih; 4:396 H.5843, Alikhtisas; 232, Bihar ul-Anwar; 71:288 H.50, and 71:239 H. 64

[9] Refer to Men La Yahdhuruh ul-Faqih; 4:396 H.5844, Wassail ush-Shi'a; 12:184 "117" H.16032

[10] Refer to Men La Yahdhuruh ul-Faqih; 4:396 H.5845, As-Saduq's al-Amali; 38 H.6, al-Khissal; 120 H.133, Thawab ul-A'maal; 216, Tanbih ul-Khawattir; 2:163, Bihar ul-Anwar; 71:181 H.36, 77:381 H. 2 and 103:429 H.50

[11] Refer to Men La Yahdhuruh ul-Faqih; 4:396 H.5846, As-Saduq's al-Amali; 55 H.8, Rawdhat ul-Wa'idheen; 475, Bihar ul-Anwar; 69:400 H.95, 71:171 H.2 and 77:115 H.3

[12] Refer to Men La Yahdhuruh ul-Faqih; 4:396 H.5847, As-Saduq's al-Amali; 74 H.7, Ilal ash-Sharaayi'; 5558 H.1, Rawdhat ul-Wa'idheen; 296, Bihar ul-Anwar; 22:272 H.16

[13] Refer to Men La Yahdhuruh ul-Faqih; 4:396 H.5848, As-Saduq's al-Amali; 90 H.1, Bihar ul-Anwar; 5:198 H.16

[14] Refer to Men La Yahdhuruh ul-Faqih; 4:397 H.5849, As-Saduq's al-Amali; 95 H.2, Falah us-Sa'il; 215, Muhasabat un-Nafs; 14, Rawdhat ul-Wa'idheen; 393, Bihar ul-Anwar; 71:181 H.35 and 77:381 H.3

[15] Refer to Men La Yahdhuruh ul-Faqih; 4:398 H.5850, As-Saduq's al-Amali; 32 H.2, al-Khissal; 351 H.27, Ar-Rawandi's Ad-Da'awat; 222 H.610, Rawdhat ul-Wa'idheen; 292, Bihar ul-Anwar; 74:222 H.3

[16] Refer to Men La Yahdhuruh ul-Faqih; 4:398 H.5851, As-Saduq's al-Amali; 41 H.5 and 361 H.13, al-Khissal; 27 H.96, Sifat ush-Shi'a; H.58, Mishkat ul-Anwar; 381, Bihar ul-Anwar; 75:320 H.45

[17] Refer to Men La Yahdhuruh ul-Faqih; 4:398 H.5852, As-Saduq's al-Amali; 88 H.5, al-Khissal; 20 H.71, Bihar ul-Anwar; 71:408 H.22, 71:411 H.26, and 71:416 H.38

[18] Refer to Men La Yahdhuruh ul-Faqih; 4:398 H.5853, As-Saduq's al-Amali; 168 H.1, Mustatrafat us-Saraa'ir; 622, Oddat ud-Da'ee; 77, Irshad ul-Quloub; 165, Awali ul-La'aali; 4:6 H.10, Mishkat ul-Anwar; 137, Bihar ul-Anwar; 2:14 H.26, 2:16 H.35

[19] Refer to Men La Yahdhuruh ul-Faqih; 4:398 H.5854, As-Saduq's al-Amali; 178 H.7, Mustatrafat us-Saraa'ir; 622, Tuhaf ul-Uqoul; 208, Mishkat ul-Anwar; 117, Fiqh ur-Ridha; 359, Rawdhat ul-Wa'idheen; 502, Bihar ul-Anwar; 13:92, 71:134 H.9

[20] Refer to Men La Yahdhuruh ul-Faqih; 4:398 H.5855, As-Saduq's al-Amali; 194 H.6, al-Khissal; 7 H.21, Me'aani al-Akhbar; 177 H.1, Rawdhat ul-Wa'idheen; 6, Bihar ul-Anwar; 87:138 H.6, 92:177 H.2

[21] Refer to Men La Yahdhuruh ul-Faqih; 4:399 H.5856, As-Saduq's al-Amali; 194 H.5, al-Khissal; 7 H.19-20 and 178 H.2, al-Ja'fariyat; 181, Jami ul-Akhbar; 108, Musakkin ul-Fu'ad; 120, Az-Zuhd; 79 H.214, Ma'dan ul-Jawhar; 44, Rawdhat ul-Wa'idheen; 502, Mishkat ul-Anwar; 301, Bihar ul-Anwar; 71:188 H.54, 75:105 H.2, 77:19 H.3 & 5, and 87:138 H.5

[22] Refer to Men La Yahdhuruh ul-Faqih; 4:399 H.5857, As-Saduq's al-Amali; 265 H.5, Tanbih ul-Khawattir; 2:166, Mekarim ul-Akhlaq; 217, Oddat ud-Da'ee; 16, Rawdhat ul-Wa'idheen; 327, Bihar ul-Anwar; 93:380 H.2

[23] Refer to Men La Yahdhuruh ul-Faqih; 4:400 H.5858, As-Saduq's al-Amali; 305 H.11, Me'aani al-Akhbar; 196 H.2, Tanbih ul-Khawattir; 1:222, Tuhaf ul-Uqoul; 27, Rawdhat ul-Wa'idheen; 426, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 19:216, Ghurar ul-Hikam wa Durar ul-Kelim; 89 H.1507, Bihar ul-Anwar; 71:138 H.2, 72:203 H.1, 73:177 H.20 and 77:126 H.30

[24] Refer to Men La Yahdhuruh ul-Faqih; 4:400 H.5859, As-Saduq's al-Amali; 27 H.6, Bihar ul-Anwar; 70:25 H.14

[25] Refer to Men La Yahdhuruh ul-Faqih; 4:400 H.5859, As-Saduq's al-Amali; 270 H.6, Thawab ul-A'maal; 159, al-Qummi's Tafsir; 2:277, Jami ul-Akhbar; 180, Rawdhat ul-Wa'idheen; 380, Mishkat ul-Anwar; 247-307, Bihar ul-Anwar; 71:395 H.7

[26] Refer to Men La Yahdhuruh ul-Faqih; 4:400 H.5862, As-Saduq's al-Amali; 3870 H.2, al-Khissal; 152 H.188, Tanbih ul-Khawattir; 2:149, Bihar ul-Anwar; 73:300 H.5 and 78:91 H.3

[27] Refer to Men La Yahdhuruh ul-Faqih; 4:401 H.5863, As-Saduq's al-Amali; 412 H.11, Bihar ul-Anwar; 5:129 H.7

[28] Refer to Men La Yahdhuruh ul-Faqih; 4:401 H.5864

[29] Refer to Men La Yahdhuruh ul-Faqih; 4:402 H.5865

[30] Refer to Men La Yahdhuruh ul-Faqih; 4:402 H.5866

[31] Refer to Men La Yahdhuruh ul-Faqih; 4:402 H.5867

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

[33] To identify a misfortune means to believe in the compensation that will be gained due to suffering it or to know that the source of misfortunes is God the Exalted Who offers only the good.

[34] Refer to Men La Yahdhuruh ul-Faqih; 4:402 H.5868

[35] Refer to Men La Yahdhuruh ul-Faqih; 4:403 H.5869, As-Saduq's al-Amali; 489 H.2, Jami' ul-Akhbar; 100, Mishkat ul-Anwar; 75, Rawdhat ul-Wa'idheen; 420, Bihar ul-Anwar; 71:178 H.22

[36] This is an indication to God's saying: Those whose good deeds will weigh heavier (on the scale) will live a pleasant life, but those whose good deeds will be lighter (on the scale) will have hawiyah as their dwelling. Would that you knew what hawiyah is. It is a burning Fire. (101:8-11)

[37] Refer to Men La Yahdhuruh ul-Faqih; 4:404 H.5870, As-Saduq's al-Amali; 492 H.8, Irshad ul-Quloub; 188, Tuhaf ul-Uqoul; 294, Mishkat ul-Anwar; 321, Bihar ul-Anwar; 71:365 H.9, 78:173 H.5 and 78:188 H.38

[38] Refer to Men La Yahdhuruh ul-Faqih; 4:404 H.5871, As-Saduq's al-Amali; 229 H.12, Irshad ul-Quloub; 83, Rawdhat ul-Wa'idheen; 419, Bihar ul-Anwar; 73:343 H.27 and 73:347 H.35

[39] Refer to Men La Yahdhuruh ul-Faqih; 4:404 H.5872, As-Saduq's al-Amali; 628 H.8, Alikhtisas; 230, A'lam ud-Din; 301, Az-Zuhd; 22, Mishkat ul-Anwar; 82, Rawdhat ul-Wa'idheen; 371, Bihar ul-Anwar; 72:152 H.11, 72:161 H.22, 78:172 H.5, and 78:188 H.42

[40] Refer to Men La Yahdhuruh ul-Faqih; 4:404 H.5873, As-Saduq's al-Amali; 609 H.3, al-Odad ul-Qawiyya; 35, Jami' ul-Akhbar; 90, Bihar ul-Anwar; 76:415 H.2 and 78:113 H.7

[41] Refer to Men La Yahdhuruh ul-Faqih; 4:404 H.5874, As-Saduq's al-Amali; 609 H.7, Ilal ash-Sharaayi'; 2755 H.3, Me'aani al-Akhbar; 207 H.1, Rawdhat ul-Wa'idheen; 412, Bihar ul-Anwar; 22:355 H.1, 70:291 H.28, and 73:211 H.24

[42] Refer to Men La Yahdhuruh ul-Faqih; 4:405 H.5875, As-Saduq's al-Amali; 609 H.7, Alihtijaj; 331, Kenz ul-Fawa'id; 2:37, Bihar ul-Anwar; 266:253 H.25 and 46:288 H.11

[43] Refer to Men La Yahdhuruh ul-Faqih; 4:405 H.5876, As-Saduq's al-Amali; 27 H.2 and 109 H.6, al-Khissal; 98 H.47, Me'aani al-Akhbar; 344 H.1, Thawab ul-A'maal; 177, al-Mahaasin; 5 H.10, al-Irshad; 297, Alikhtisas; 231, Tanbih ul-Khawattir; 2:158, Kenz ul-Fawa'id; 2:83, Tuhaf ul-Uqoul; 215, Mishkat ul-Anwar; 37, 55, and 176. Keshf ul-Yaqin; 181, Ma'dan ul-Jawhar; 34, Bihar ul-Anwar; 71:275 H.2 and 77:408 H.37

[44] Refer to Men La Yahdhuruh ul-Faqih; 4:405 H.5877, As-Saduq's al-Amali; 608 H.1, al-Khissal; 243 H.98, Alikhtisas; 239, Fiqh ur-Ridha; 353, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 18:157, Ar-Rawandi's Qassas ul-Anbiyaa; 69 H.50, Bihar ul-Anwar; 11:215 H.1 and 75:26 H.8

[45] Refer to Men La Yahdhuruh ul-Faqih; 4:405 H.5878, As-Saduq's al-Amali; 229 H.13, Rawdhat ul-Wa'idheen; 472, Mekarim ul-Akhlaq; 327, Bihar ul-Anwar; 78:243 H.108 and 81:172 H.5

[46] Refer to Men La Yahdhuruh ul-Faqih; 4:405 H.5879, al-Khissal; 33 H.3, Me'aani al-Akhbar; 367 H.1, al-Mahaasin; 230 H.170, Tanbih ul-Khawattir; 2:75, Tuhaf ul-Uqoul; 59, Mishkat ul-Anwar; 134, Bihar ul-Anwar; 2:42 H.7 and 77:119 H.12

[47] Refer to Men La Yahdhuruh ul-Faqih; 4:407 H.5880, As-Saduq's al-Amali; 320 H.8, At-Tawhid; 72 H.27, Rawdhat ul-Wa'idheen; 489, Ghurar ul-Hikam; 159 H.3046, Bihar ul-Anwar; 77:382

[48] Refer to Men La Yahdhuruh ul-Faqih; 4:407 H.5881, al-Mufid's al-Amali; 111 H.1, Sahifat ur-Ridha; 44 H.166, Bihar ul-Anwar; 10:168 H.15, 22:451 H.7, 71:269 H.5, 71:272 H.16 and 72:196 H.22

[49] Refer to Men La Yahdhuruh ul-Faqih; 4:407 H.5882, Me'aani al-Akhbar; 366 H.1, Tanbih ul-Khawattir; 2:76, Rawdhat ul-Wa'idheen; 379, Mishkat ul-Anwar; 32 and 218, Bihar ul-Anwar; 75:28 H.16

[50] Refer to Men La Yahdhuruh ul-Faqih; 4:407 H.5882, As-Saduq's al-Amali; 2 H.3, Bihar ul-Anwar; 67:298, 67:300 H.28, 71:358 H.4 & 5, 75:28 H.18

[51] Refer to Men La Yahdhuruh ul-Faqih; 4:407 H.5883, al-Ayyashi's Tafsir; 2:285 H.39, Mishkat ul-Anwar; 163, Bihar ul-Anwar; 74:39, H.3 74:97 H.79

[52] Refer to Men La Yahdhuruh ul-Faqih; 4:407 H.5884, al-Ja'fariyat; 238, Mishkat ul-Anwar; 74, A'lam ud-Din; 90 & 222, Bihar ul-Anwar; 69:395 H.79 and 78:319 H.3

[53] Refer to Men La Yahdhuruh ul-Faqih; 4:408 H.5885, Bihar ul-Anwar; 69:395 H.79 and 78:319 H.3

[54] Refer to Men La Yahdhuruh ul-Faqih; 4:409 H.5886.

[55] Refer to Men La Yahdhuruh ul-Faqih; 4:409 H.5887, Bihar ul-Anwar; 70:386 H.47

[56] Refer to Men La Yahdhuruh ul-Faqih; 4:409 H.5888, As-Saduq's al-Amali; 38 H.3 & 366 H.13, al-Khissal; 27 H.96, Sifat ush-Shi'a; H.58, Bihar ul-Anwar; 1:202 H.12 and 93:155 H.20

[57] Refer to Men La Yahdhuruh ul-Faqih; 4:409 H.5889, al-Khissal; 101 H.57, Ilal ush-Sharayi; 5559 H.1, Bihar ul-Anwar; 70:386 H.47

[58] Refer to Men La Yahdhuruh ul-Faqih; 4:410 H.5890, Mustatrafat us-Saraa'ir; 593, A'lam ud-Din; 293, Keshf ul-Ghumma; 2:135, Tanbih ul-Khawattir; 1:65 & 2:89, Bihar ul-Anwar; 69:604 H.114

[59] Refer to Men La Yahdhuruh ul-Faqih; 4:410 H.5891, Tanbih ul-Khawattir; 1:17, Mishkat ul-Anwar; 22, Bihar ul-Anwar; 71:76 H.10

[60] Refer to Men La Yahdhuruh ul-Faqih; 4:410 H.5892, al-Kafi; 2:454 H.7, Tuhaf ul-Uqoul; 304, Mishkat ul-Anwar; 244, Bihar ul-Anwar; 78:283 H.1

[61] Refer to Men La Yahdhuruh ul-Faqih; 4:410 H.5893, Wassail ush-Shi'a; 15:28 "32" H.20513

[62] Refer to Men La Yahdhuruh ul-Faqih; 4:410 H.5894, al-Mahaasin; 16 H.46, Ar-Rawandi's Ad-Da'awat; 40 H.98, Mishkat ul-Anwar; 145, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 3:163, Bihar ul-Anwar; 77:131 H.36

[63] Refer to Men La Yahdhuruh ul-Faqih; 4:411 H.5895, Wassail ush-Shi'a; 15:28 "14" H.20328

[64] Rabeea and Madhar are the two largest Arabic tribes.

[65] Refer to Men La Yahdhuruh ul-Faqih; 4:411-2 H.5896, Jami ul-Akhbar; 165

[66] Refer to Men La Yahdhuruh ul-Faqih; 4:412 H.5897, Me'aani al-Akhbar; 253 H.1, Bihar ul-Anwar; 71:389 H.42 and 74:171 H.39 [67] Refer to Men La Yahdhuruh ul-Faqih; 4:412 H.5898, Me'aani al-Akhbar; 256 H.1, Bihar ul-Anwar; 71:353 H.10

[68] Refer to Men La Yahdhuruh ul-Faqih; 4:412 H.5899, Me'aani al-Akhbar; 253 H.1, Bihar ul-Anwar; 96:130 H.57

[69] Refer to Men La Yahdhuruh ul-Faqih; 4:413 H.5900, Mishkat ul-Anwar; 20, Bihar ul-Anwar; 64:216 H.31 and 70:183 H.52

[70] Refer to Men La Yahdhuruh ul-Faqih; 4:413 H.5901, Bihar ul-Anwar; 60:352 H.36[71] Refer to Men La Yahdhuruh ul-Faqih; 4:415 H.5902, Wassail ush-Shi'a; 24:132 "9" 301626

[72] Refer to Men La Yahdhuruh ul-Faqih; 4:415 H.5902, Wassail ush-Shi'a; 12:192 "119" 16095

[73] Refer to Men La Yahdhuruh ul-Faqih; 4:416 H.5904. These maxims were also mentioned in many other reference books but with little difference in their sequence, such as As-Saduq's al-Amali; 446 H.9 & 551 H.3, al-Khissal; 585 H.12 & 620-1 H.10, Uyounu Akhbar ir-Ridha; 1:7 H.16, Fadhaa'il ul-Ash'hur ith-Thalatha; 122 H.127, Thawab ul-A'maal; 46, Qurb ul-Isnad; 55, Alikhtisas; 30, Mustatrafat us-Saraa'ir; 550, al-Muqannaa; 269, al-Ja'fariyat; 32, Ar-Rawandi's An-Nawadir; 30, Keshf ul-Ghumma; 2:184 & 207, Khassa'is ul-A'imma; 103, al-Odad ul-Qaw-iyya; 150, Az-Zuhd; 32 H.80, Jami ul-Akhbar; 72, Awali ul-La'aali; 1:353 H.17, Mekarim ul-Akhlaq; 388, Tuhaf ul-Uqoul; 110 & 221, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 18:336 & 19:318, Bihar ul-Anwar; 78:203 H.41

[74] Refer to Men La Yahdhuruh ul-Faqih; 4:416 H.5905, al-Khissal; 102, al-Kafi; 1:10, Bihar ul-Anwar; 1:86 H.8

[75] Refer to al-Mahaasin; 191 H.2, Men La Yahdhuruh ul-Faqih; 4:416 H.5906, al-Khissal; 102 H.59, Kenz ul-Fawa'id; 1:56, Rawdhat ul-Wa'idheen; 366, Mishkat ul-Anwar; 248.

[76] Refer to Men La Yahdhuruh ul-Faqih; 4:417 H.5907, al-Khissal; 264 H.144, Bihar ul-Anwar; 2:67 H.10, 74:194 H.20, and 75:666 H.4

[77] Refer to Men La Yahdhuruh ul-Faqih; 4:417 H.5908, As-Saduq's al-Amali; 38 H.4, Me'aani al-Akhbar; 235 H.1, Tanbih ul-Khawattir; 2:10, Rawdhat ul-Wa'idheen; 356, Bihar ul-Anwar; 96:11 H.14

[78] Refer to Men La Yahdhuruh ul-Faqih; 4:417 H.5909, al-Khissal; 2666 H.40, Me'aani al-Akhbar; 400 H.60, Bihar ul-Anwar; 73:356 H.66

[79] Refer to Men La Yahdhuruh ul-Faqih; 4:418 H.5910, Fiqh ur-Ridha; 364, Mekarim ul-Akhlaq; 99, Tuhaf ul-Uqoul; 207, Mishkat ul-Anwar; 131, Bihar ul-Anwar; 73:178 H.3 and 78:44 H.41

[80] Refer to Men La Yahdhuruh ul-Faqih; 4:418 H.5911, As-Saduq's al-Amali; 551 H.3, At-Tawhid; 401 H.6, Alikhtisas; 30, Mekarim ul-Akhlaq; 254, Tuhaf ul-Uqoul; 403, Ghurar ul-Hikam wa Durar ul-Kelim; 396 H.9181, Wassail ush-Shi'a; 16:324 "14" H.21664

[81] Refer to Men La Yahdhuruh ul-Faqih; 4:418 H.5912, Thawab ul-A'maal; 287 H.2, Ibn Abi al-Hadid's Sharhu Nahj ul-Balagha; 17:4 and 20:174, Tanbih ul-Khawattir; 1:162

[82] Refer to Men La Yahdhuruh ul-Faqih; 4:418 H.5913, Thawab ul-A'maal; 240, al-Mahaasin; 102 H.77, Alikhtisas; 342, al-Qummi's Tafsir; 1:291, Jami ul-Akhbar; 160, Munyat ul-Mureed; 328, Az-Zuhd; 11 H.23, Fiqh ul-Qur'aan; 1:283, A'lam ud-Din; 148, Tanbih ul-Khawattir; 2:209, Kenz ul-Fawa'id; 1:216, Awali ul-La'aali; 1:392 H.44, Mishkat ul-Anwar; 100, Bihar ul-Anwar; 75:148 H.6, 75:150 H.16, 75:160 H.33, 75:255 H.39

[83] Refer to Men La Yahdhuruh ul-Faqih; 4:418 H.5914, al-Khissal; 527-8 H.1, Me'aani al-Akhbar; 102 H.4, Uyounu Akhbar ir-Ridha; 1:212 H.1, Ibn Shahrashoub's al-Manaqib; 1:253, Keshf ul-Ghumma; 2:290, As-Sirat ul-Mustaqeem; 1:108, al-Kharaij wa al-Jara'ih; 569, Alihtijaj; 4366, Bihar ul-Anwar; 25:116 H.1

[84] Refer to Men La Yahdhuruh ul-Faqih; 4:418 H.5915, Uyounu Akhbar ir-Ridha; 2:22 H.50-1 (in another series of narrators), Jami ul-Akhbar; 153, Bihar ul-Anwar; 45:176 H.23 and 66:492 H.34

[85] Refer to Men La Yahdhuruh ul-Faqih; 4:419 H.5916, As-Saduq's al-Amali; 315 H.3, al-Khissal; 161, Bihar ul-Anwar; 70:312 H.15 and 77:116 H.7

[86] Refer to Men La Yahdhuruh ul-Faqih; 4:419 H.5917, Bihar ul-Anwar; 77:142 H.1

[87] In his ad-Durr ul-Manthour; 6:379, as-Suyoutti (the Shafiite) records the following narrative as related to Ibn Abbas: When God's saying, "The righteously striving believers are the best of all creatures, (98:9)" was revealed, the Prophet, peace be upon him and his family, said to Ali: This is you and your Shia. On the Day of Resurrection, you will be content and pleased. In Yanabii ul-Mawadda; 74, al-Qanaduzi (the Hanafite) records the following narrative as related to Aamir bin Waaila: From the mimbar of Masjid ul-Kufa, Ali, Allah be pleased with him, delivered a sermon in which he said: "O People, ask me. Ask me. By God I swear, I can inform you about every Verse of the Book of God. I can tell whether it was revealed at night or in day, during residence or journey, or in a plain or on a mountain. I can also tell whether it was revealed with regard to a faithful believer or a hypocrite and whether its meaning is general or particular. "Ibn ul-Kawwa asked him about God's saying, 'the righteously striving believers are the best of all creatures. (98:9)' He answered: "Those are our followers and we. On the Day of Resurrection, we will be white-forheaded, honorable, sated, and well watered. We will be known through our distinctive features."

[88] The perfidious party are those who fought against Imam Ali, peace be upon him, during the battle of the Camel, among whom there were the Prophet's wife -Aisha- and other companions. The deviators

are those who fought against Imam Ali, peace be upon him, during the battle of Siffeen under the commandment of Muawiyah bin Abi Sufyan and Amr bin al-Aas. The apostates are those who fought against Imam Ali, peace be upon him, during the battle of an-Nahrawan after they had formed a party called Khawarij.

[89] Refer to Men La Yahdhuruh ul-Faqih; 4:419 H. 5919, As-Saduq's al-Amali; 605 H.9, al-Qummi's Tafsir; 1:171, Bisharat ul-Mustafa; 191, Bihar ul-Anwar; 39:335 H.4

[90] Refer to Men La Yahdhuruh ul-Faqih; 4:419 H. 5920, As-Saduq's al-Amali; 605 H.9, Me'aani al-Akhbar; 374 H.1, Uyounu Akhbar ir-Ridha; 1: 37 H.94, Jami' ul-Akhbar; 181, Sahifat ur-Ridha: 56 H.73, Awali ul-La'aali; 4:59 H.3, Bihar ul-Anwar; 2:144 H.3, 4 & 7 and 89:221 H.65

[91] Refer to Men La Yahdhuruh ul-Faqih; 4:420 H. 5920, As-Saduq's al-Amali; 56 H.10 & 473 H.6, Bihar ul-Anwar; 35:210 H.11 and 37:35 H.2, Keshf ul-Ghumma; 2:208, Tuhaf ul-Uqoul; 324, Tanbih ul-Khawattir; 2:76, Bihar ul-Anwar; 67:303 H.34

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