

Levels of a Believer

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَّهُمْ وَأَنْعِنْ أَعْذَافَهُمْ أَجْعِينْ

Levels of a Believer (Momin)

Summary:

Allah^{-azwj} has Given three merits to a believer: an honour in the world regarding his Religion, and the success in the Hereafter (paradise), and the dignity in the chests of both worlds. The successful believers are those who follow the Ahadith (traditions). The levels of a believer are selected by Allah^{-azwj}, and for that he is tried in the world with health, wealth and children.

Allah^{-azwj} Says:

أَفْلَحُ الْمُؤْمِنُونَ {1}

The successful are the Mominoun (believers) [23:1]

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْفَاسِمِ بْنِ مُحَمَّدٍ عَنْ سَلَّمَةَ بْنِ حَنَانٍ عَنْ أَبِي الصَّبَّاحِ الْكَخَانِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَفَّاقَ أَبَا الصَّبَّاحِ قَدْ أَفْلَحَ الْمُؤْمِنُونَ قَالَ أَبُو عَبْدِ اللَّهِ قَدْ أَفْلَحَ الْمُسْلِمُونَ قَالَهُ ثَلَاثَةٌ وَقُلْتُهُمْ ثَلَاثَةٌ.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Salat Bin Hanaan, from Abu Al-Sabaah Al-Khanani who said:

'I was in the presence of Abu Abdullah^{-asws}. He^{-asws} said: 'O Abu Al-Sabaah, **The Mominoun have succeeded [23:1]**'. (Then) Abu Abdullah^{-asws} said: 'Thee submitters (to the Ahadeeth) have succeeded'. The Imam^{-asws} said it three times, and I repeated (after him^{-asws}) three times.

لَمْ قَالَ إِنَّ الْمُسْلِمِينَ هُمُ الْمُسْتَجْبُونَ يَوْمَ الْقِيَامَةِ هُمْ أَصْحَابُ الْحَدِيثِ

Then The Imam^{-asws} said: 'The submitters (to the Ahadeeth), they are the chosen ones on the Day of Judgement. They are the people of the Ahadith'¹

حدثنا الحسن بن علي بن النعمان عن عبد الله بن مسakan عن كامل التمار قال قال أبو جعفر عليه السلام يا كامل تدري ما قول الله قد افلح المؤمنون
قلت جعلت فدك افلحوا وفازوا ودخلوا الجنة قال قد افلح المسلمين ان المسلمين هم النجاء.

It has been narrated to us by Al-Hassan Bin Ali Bin Al-No'man, from Abdullah Bin Muskaan, from Kaamil Al-Tammar who said:

¹ Basaair Al Darajaat – P 10 CH 20 H 25

'Abu Ja'far^{asws} said: 'O Kaamil, do you know about the Words of Allah^{azwj} **The Mominoun have succeeded [23:1]**?' I said, 'May I be sacrificed for you^{asws}, succeeded, and won, and entered the Paradise?' He^{asws} said: 'The submitters (to the Hadeeth) have succeeded. The submitters (to the Hadeeth) are the excellent ones'.²

عَنْ عَبْدِ الْمُؤْمِنِ الْأَصْبَارِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَعْطَى الْمُؤْمِنَ ثَلَاثَ خِصَالٍ: الْعِزَّةُ فِي الدِّينِ، وَالْفَلَاحُ فِي الْآخِرَةِ، وَالْمُهَابَةُ فِي صُدُورِ الْعَالَمِينَ.

From Abdul Momin Al Ansary –

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Gave three characteristics to the Momin – the honour in the world regarding his Religion, and the success in the Hereafter, and the dignity in the chests of the worlds'.³

علي بن إبراهيم، قال: قال الصادق (عليه السلام): «لما خلق الله الجنة، قال لها تكلمي، فقالت: قَدْ أَفْلَحَ الْمُؤْمِنُونَ».

Ali Bin Ibrahim said,

'Al-Sadiq^{asws} said: 'When Allah^{azwj} Created the Paradise, He^{azwj} Said to it: "Speak!" So it said: **'The Mominoun have succeeded [23:1]**'.

وَالَّذِينَ هُمْ لِلرَّحْكَةِ فَاعْلَمُونَ قَالَ الصَّادِقُ (عَلَيْهِ السَّلَامُ): «مَنْ مَنَعْ قِرَاطًا مِنَ الرِّزْكَةِ، فَلَيْسَ هُوَ مُؤْمِنٌ، وَلَا مُسْلِمٌ».

(And regarding): **And those who are givers of the Zakat [23:4]**, Al-Sadiq^{asws} said: 'The one who prevents the giving of the Zakat, so he is neither a Momin, nor a Muslim'.⁴

For detailed Ahadeeth regarding the characteristics please refer to Al Kafi V 2 – The Book of Eman and Kufr Ch 23 – [https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief\(2\).pdf](https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief(2).pdf)

Or Kitab Al-Momin - <https://hubeali.com/books/English-Books/KitabAlMomin.pdf>

A Believer only acts righteously:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكْرٍ أَوْ أَنْشَى وَقْرُ مُؤْمِنٌ فَلَئِنْ شِئْنَاهُ حَيَاةً طَيِّبَةً وَلَكَجِزِينَهُمْ أَخْرَهُمْ بِإِحْسَنِ مَا كَانُوا يَعْمَلُونَ {97}

One who does righteous deeds, from male or female, and he is a Momin, then We will Make him live a good life and We will Recompense them, being their Recompense for what they were doing [16:97]

ابن بابويه، قال: حدثنا محمد بن الحسن بن أبي علييد، قال: حدثنا أحمد بن الحسن الصفار، قال: حدثنا أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، قال: قيل له: إن أبا الخطاب يذكر عنك أنت قلت له: إذا عرفت الحق فاعمل ما شئت،

² Basaair Al Darajaat – P 10 CH 20 H 1

³ تفسير نور الثقلين، ج 3، ص: 528

⁴ 88 (Extract) تفسير القمي

Ibn Babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from one of his companions,

'It was said to Abu Abdullah^{asws}, 'Abu Al-Khattab is mentioning from you^{asws}, that you^{asws} said to him: 'When you recognise the Truth, then (you can) do whatsoever you like'.

فقال: «لعن الله أبا الخطاب، والله ما قلت له هكذا، ولكنني قلت له: إذا عرفت الحق فاعمل ما شئت من خير يقبل منك، إن الله عز وجل يقول: مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُثْنَى وَ هُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْفَقُونَ فِيهَا بِعَيْرٍ حِسَابٍ، وَ يَقُولُ تَبَارَكَ وَ تَعَالَى: مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُثْنَى وَ هُوَ مُؤْمِنٌ فَلَنُحْيِيهِ حَيَاةً طَيِّبَةً».

He^{asws} said: 'May Allah^{azwj} Curse Abu Al-Khattab! By Allah^{azwj}, I^{asws} did not say it to him like this. But, I^{asws} said to him: 'When you recognise the Truth, then (you can) do whatsoever you like from the good deeds, they would be Accepted from you. Allah^{azwj} Mighty and Majestic is Saying: **One who does evil deeds, so he would not be Recompensed except for its like, and one who does righteous deeds, from male or female, and he is a Momin, so they would be entering the Paradise, being Sustained therein without measure [40:40]**. And the Blessed and Exalted is Saying: **One who does righteous deeds, from male or female, and he is a Momin, then We will Make him live a good life [16:97]**'.⁵

الشيخ، في (أماليه): قال: أخبرنا أبو محمد الحسن بن يحيى الفحام بسر من رأى، قال: حدثني أبو الحسن محمد بن أحمد بن عبيد الله بن المنصور، قال: حدثني الإمام علي بن محمد، قال: حدثني أبي محمد بن علي، قال: حدثني أبي علي بن موسى، قال: حدثني أبي موسى بن جعفر (عليهم السلام)، قال: قال سيدنا الصادق (عليه السلام) في قوله: فَلَنُحْيِيهِ حَيَاةً طَيِّبَةً قال: «القنع».

Al Sheykh in his (book) Amaaly, said, 'It was informed to us by Abu Muhammad Al Hassan Bin Muhammad Bin Yahya Al Faham at Sur Man Rayy, from Abu Al Hassan Muhammad Bin Ahmad Bin Ubeydullah Bin Al Mansour, from; 'Imam Ali^{asws} Bin Muhammad^{asws} having said: 'It was narrated to me^{asws} by my^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws} having said: 'It was narrated to me^{asws} by my^{asws} father^{asws} Ali^{asws} Bin Musa^{asws} having said: 'It was narrated to me^{asws} by my^{asws} father Musa^{asws} Bin Ja'far^{asws} having said:

'Our Master Al-Sadiq^{asws} said regarding His^{azwj} Words: **then We will Make him live a good life [16:97]**, said: 'The contentment'.⁶

عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِنَّ الْعَبْدَ يَكُونُ لَهُ عِنْدَ رَبِّهِ ذَرْجَةٌ لَا يَنْلَعُهَا بِعَمَلِهِ فَيُبَيَّلَ فِي جَسَدِهِ أَوْ يُصَابُ فِي مَالِهِ أَوْ يُصَابُ فِي وَلَدِهِ فَإِنْ هُوَ صَبَرَ بِلَغَةَ اللَّهِ إِيَّاهُ.

And from Abu Abdullah^{asws} having said: 'The servant happens to have a status for him in the Presence of his Lord^{azwj} which he cannot reach by his deeds. So, he is afflicted in his body (or difficulties in his wealth), or difficulties in his children. So, if he is patient, Allah^{azwj} would Make him reach it (the level which Allah^{azwj} Loves for him).⁷

وَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّهُ لَيَكُونُ لِلْعَبْدِ مُنْزَلٌ عِنْدَ اللَّهِ عَزَّ وَ حَلَّ لَا يَنْلَعُهَا إِلَّا يُأْخَذَى الْحُصَنَيْنِ إِمَّا بِنَلَةٍ فِي جَسَدِهِ أَوْ بِنَلَةٍ فِي مَالِهِ

⁵ .26/388 معاني الأخبار:

⁶ .281 الأimalي 1:

⁷ Kitab Al Momin – Ch1 H 45

And Abu Abdullah^{-asws} said: 'There happens to be a status for the servant in the Presence of Allah^{-azwj} Mighty and Majestic which he cannot reach it except by one of the two characteristics – either by an affliction in his body or by the loss of his wealth'.⁸

The Six Adorable Characteristics of a Believer:

عَنْ عَيْسَىٰ بْنِ أَبِي مَنْصُورٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْأَنْوَارِ وَعَبْدُ اللَّهِ بْنِ أَبِي يَعْفُورٍ وَعَبْدُ اللَّهِ بْنُ طَلْحَةَ قَالَ عَابِدَةً يَا أَبْنَ أَبِي يَعْفُورٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كُنْ فِيهِ كَانَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ وَعَنْ يَمِينِ اللَّهِ عَزَّ وَجَلَّ قَالَ أَبْنَ أَبِي يَعْفُورٍ وَمَا هِيَ جُمِعْتُ فِدَاكَ

From Isa Bin Abu Mansour who said,

'I was in the presence of Abu Abdullah^{-asws}, I and Abdullah Bin Abu Yafour, and Abdullah Bin Talha, and he^{-asws} said initiating: 'O Ibn Abu Yafour! Rasool-Allah^{-saww} said: Six characteristics, the one has these in him, would be in front of Allah^{-azwj} Mighty and Majestic and on the right of Allah^{-azwj} Mighty and Majestic'. Ibn Abu Yafour said, 'And what are these? May I be sacrificed for you^{-asws}'.

قَالَ يُحِبُّ الْمُرْءُ الْمُسْلِمُ لِأَخِيهِ مَا يُحِبُّ لِأَعْزَى أَهْلِهِ وَيُكْرِهُ الْمُرْءُ الْمُسْلِمُ لِأَخِيهِ مَا يُكْرِهُ لِأَعْزَى أَهْلِهِ وَيُنَاصِحُهُ الْوَلَايَةُ فَبَيْكَى أَبْنُ أَبِي يَعْفُورٍ وَقَالَ كَيْفَ يُنَاصِحُهُ الْوَلَايَةَ

Imam^{-asws} said: 'The Muslim man should love for his brother what he loves for the most dearest one of his own family, and the Muslim man should dislike for his brother what he dislikes for the dearest one of his own family, and he should advise him of the Wilayah'. So Ibn Abu Yafour wept, and said, 'And how does one advise him of the Wilayah?'

قَالَ يَا أَبْنَ أَبِي يَعْفُورٍ إِذَا كَانَ مِنْهُ بِتْلُكَ الْمُنْزَلَةِ بَتَّلَهُ يَهُمُّ لِهِ وَفَرَحٌ لِفَرَحِهِ إِنْ هُوَ فَرَحٌ وَحْرَنٌ لِحَرْنِهِ إِنْ هُوَ حَرْنٌ فَإِنْ كَانَ عِنْدَهُ مَا يُفْرِجُ عَنْهُ فَرَجَ عَنْهُ وَإِلَّا دَعَا اللَّهَ لَهُ

Imam^{-asws} said: 'O Ibn Abu Yafour! When it would be from him with at status, he would be his main concern, and he would be worried to his worries, and he would be happy to his happiness if he is happy, and he would grieve to his grief if he were in grief. So, if there was with him (something) what could relieve him, he would relieve it from him, or else he would supplicate to Allah^{-azwj} for him'.

قَالَ يُمَّ قَالَ أَبْنُو عَبْدِ اللَّهِ عَلَيْهِ الْأَنْوَارِ ثَلَاثُ لَكُمْ وَثَلَاثُ لَنَا أَنْ تَعْرُفُوا فَضْلَنَا وَأَنْ تَطَهَّرُوا عَاقِبَاتِنَا وَتَنْظُرُوا عَاقِبَاتِنَا فَمَنْ كَانَ مَكْذَأَ كَانَ بَيْنَ يَدَيِ اللَّهِ فَيَسْتَضِيئُ بِنُورِهِمْ مَنْ هُوَ أَسْفَلُ مِنْهُمْ فَأَمَّا الَّذِينَ عَنْ يَمِينِ اللَّهِ فَأَنَّ أَهْمَمَ يَرَاهُمْ مَنْ دُوْخُمْ مَمْ يَهْنُمْ الْعِيشُ مَمَّا يَرَوْنَ مِنْ فَضْلِهِمْ

He (the narrator) said, 'Then Abu Abdullah^{-asws} said: Three are for you and three are for us^{-asws} – that you should be recognising our^{-asws} merits, and that you should tread in our^{-asws} footsteps, and you should be awaiting our^{-asws} end-result (Al-Qaim^{-asws}).

So, the one who was like this, he would be in front of Allah^{-azwj}, so they would be illuminating the ones by their light who would be lower than them. So, as for those on the right of Allah⁻

⁸ Kitab Al Momin – Ch1 H 50

azwj, if the ones besides them were to see them, the life would not be palatable to them from what they would be seeing from their merits'.

فَقَالَ ابْنُ أَبِي يَعْفُورٍ مَا هُنَّ فَمَا يَرَوْكُمْ وَ هُنَّ عَنْ يَمِينِ اللَّهِ قَالَ يَا ابْنَ أَبِي يَعْفُورٍ إِنَّهُمْ مَحْجُوبُونَ بِنُورِ اللَّهِ أَمَّا بِأَعْلَكَ حَدِيثٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَأْتِيَ بِأَيْمَانِهِمْ أَبْيَضٌ مِنَ النَّارِ وَ أَصْوَاتُهُمْ أَبْيَضُ مِنَ الشَّمْسِ الصَّاحِيَةِ فَيَسْأَلُ السَّائِلَ مَنْ هُؤُلَاءِ هُؤُلَاءِ الَّذِينَ تَحَبُّونَ فِي جَلَالِ اللَّهِ.

Ibn Abu Yafour said, 'What is it to them and what they are seeing them on the right of Allah-azwj!?' He^{-asws} said: 'O Ibn Abu Yafour! They would be Veiled by the Light of Allah-azwj. Has not the Hadeeth reached you that Rasool-Allah^{-saww} was saying: 'The *Momineen*^{-asws} would be on the right of Allah-azwj and in front of Allah-azwj, and their faces would be whiter than the snow and more illuminating than the illumination of the sun. So, the questioner will ask: 'Who are they?' And it would be said to them: 'They are those who used to love each other for the Majesty of Allah-azwj''.⁹

Difficulties in the worldly life of a Believer:

عَلَيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُنْصُورٍ بْنِ يُونُسَ عَنْ بَشِيرِ الدَّهَانِ عَنْ كَامِلِ التَّمَّارِ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَدْ أَفْلَحَ الْمُؤْمِنُونَ أَتَدْرِي مَنْ هُمْ قُلْتُ أَنْتَ أَعْلَمُ قَالَ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الْمُسْلِمُونَ إِنَّ الْمُسْلِمِينَ هُمُ التَّعْجِبَاءُ فَالْمُؤْمِنُونَ عَرِبٌ قَطْوَنِي لِلْعَرَبِاءِ

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Bashir Al Dahan, from Kamil Al Tammar who said,

'Abu Ja'far^{-asws} said: **Successful indeed are the Believers [23:1].** Do you know who they are?' I said, 'You^{-asws} are more knowing'. Imam^{-asws} said: 'Successful indeed are the *Momineen* - the submitters. Surely, the submitters are the excellent ones, but a *Momin* is a 'غَرِيبٌ' stranger/foreigner (wherever he lives) and foreigners are successful (in the Hereafter)'.¹⁰

عَلَيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَاحِهِ أَنَّ الْحَسَّابَ أَنَّ الْعَبَّاسَ بْنَ عَامِرٍ عَنْ زَيْنِ الْمُسْنَلِيِّ عَنْ يَحْيَى بْنِ زَيْنِ الْأَنْصَارِيِّ عَنْ أَبِيهِ عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ مَنْ مِنْ سَرَّةٍ أَنْ يَسْتَكْمِلَ إِيمَانَ كُلُّهُ فَيُلْقِلُ الْقَوْلَ مَنِّي فِي جَمِيعِ الْأَشْيَاءِ قَوْلٌ أَلَّا مُحَمَّدٌ فِيمَا أَسْرَوْا وَ مَا أَعْلَمُ وَ فِيمَا بَلَغْنِي عَنْهُمْ وَ فِيمَا لَمْ يَبْلُغْنِي

Ali Bin Muhammad, from one of our companions, from Al Khashab, from Al Abbas Bin Aamir, from Rabie Al Musly, from Yahya Bin Zakariyya Al Ansary, from;

Imam Abu Abdullah^{-asws} said: 'The one who wants that his *Eman* is completed, so let him say, 'The words from me in the entirety of the matters are the words of the Progeny^{-asws} of Muhammad^{-saww} regarding whatever was kept secretive and whatever was announced, and regarding whatever reached me from them^{-asws} and regarding whatever did not reach me'.¹¹

⁹ Kitab Al Momin – Ch 4 H 94

¹⁰ Al Kafi V 1 – The Book Of Divine Authority CH 95 H 5

¹¹ Al Kafi V 1 – The Book Of Divine Authority CH 95 H 6

The submitters to Holy Ahl Al-Bayt^{-asws}:

أَحْمَدُ بْنُ مَهْرَانَ رَحْمَةُ اللَّهِ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ عَلَيِّ بْنِ عَفْبَةَ عَنْ الْحَكَمِ بْنِ أَعْنَى عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ يَسْمَعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ إِلَى آخر الْأُرْبَةِ قَالَ هُمُ الْمُسْتَلِمُونَ لِأَلِّي مُحَمَّدٌ الَّذِينَ إِذَا سَمِعُوا الْحَدِيثَ لَمْ يَرِدُوا فِيهِ وَلَمْ يَنْفُضُوا مِنْهُ جَاءُوا بِهِ كَمَا سَمِعُوا .

Ahmad Bin Mihran, from Abdul Azeem Al Hassany, from Ali Bin Asbat, from Ali Bin Uqba, from Al Hakam Bin Ayman, from Abu Baseer whom said,

'I asked Abu Abdullaah^{-asws} about the Words of Allah^{azwj} Mighty and Majestic **Those who listen intently to the Word, then follow the best of it [39:18]** – up to the end of the Verse. He^{-asws} said: 'They are the submitters to the Progeny^{-asws} of Muhammad^{-saww}, those who, when they hear the Hadeeth, they neither increase in it nor do they reduce from it. They come with it just as they had heard it'.¹²

اختص، الإختصاص الحسنُ بْنُ عَلَيِّ الرَّئِيْسِيِّ وَ مُحَمَّدُ بْنُ أَحْمَدَ بْنُ أَبِي فَتَّادَةَ عَنْ أَحْمَدَ بْنِ هَلَالٍ عَنِ ابْنِ مَحْبُوبِ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ عَ وَاقِفًا عَلَى الصَّنَّا فَقَالَ لَهُ عَبَادُ الْبَصْرِيُّ حَدِيثٌ يُرْوَى عَنْهُ قَالَ وَمَا هُوَ قَالَ قُلْتُ حُرْمَةُ الْمُؤْمِنِ أَعْظَمُ مِنْ حُرْمَةَ هَذِهِ الْبَيْتَةِ

(The book) 'Al Ikhtisaas' – Al Hassan Bin Ali Al Zaytuni, and Muhammad Bin Ahmad Bin Abu Qatadah, from Ahmad Bin Hillal, from Ibn Mahboub, from Al Hassan Bin Atiyya who said,

'Abu Abdullaah^{-asws} was standing upon Al-Safa. Abbad Al-Basry said to him^{-asws}, 'There is a Hadeeth being reported from you^{-asws}'. He^{-asws} said: 'And what is it?' He said, 'Sanctity of the Momin is greater than sanctity of this House (Kabab)'.

قَالَ قَدْ قُلْتُ ذَلِكَ إِنَّ الْمُؤْمِنَ لَوْ قَالَ لِهِنَّهُ الْجِبَالُ أَقْبَلَتْ

He^{-asws} said: 'I^{-asws} have said that. If the Momin were to say to this mountain, 'Come forward!' It would come'.

قَالَ فَنَظَرَتْ إِلَى الْجِبَالِ قَدْ أَقْبَلَتْ فَقَالَ لَهَا عَلَى رِسْلِكِ إِنِّي لَمْ أُرِدْكِ .

He (the narrator) said, 'I looked at the mountain coming over'. He^{-asws} said to it: 'Be upon your place (do not be hasty), I^{-asws} did not mean you!'¹³

A Believer improves his status:

وَ قَوْلُهُ عَ قِيمَةُ كُلِّ أَمْرٍ مَا يَحْسِنُهُ .

(Amir Al-Momineen^{-asws} said:) And his^{-asws} words: 'Value of every person is what he improves'.¹⁴

¹² Al Kafi V 1 – The Book Of Divine Authority CH 95 H 8

¹³ Bihar Al Awaar – V 46, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 95

¹⁴ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 40 / 36

