

Qualities and Status 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 وَعَلِّمْهُ فَرِحَتْهُمْ وَأَعْنَّ أَعْذَانَهُمْ أَمْعَنِينَ

Qualities and Status of a Believer

Summary:

Allah^{-azwj} Says: The successful are the Momineen (believers)¹. How to recognise them? And what qualities are required to be one of the Momineen (the believers) who will be successful in the Hereafter?

In a Hadith from the sixth Imam^{-asws}, a believer is the one whose voice does not exceed his hearing, nor does his strength (exceed) his body, nor does he drop his weight upon others, and he does not ask other than his brethren, and even if he were to die of hunger. He neither howls the howling of the dog, nor does he covet the coveting of the crow. And the ones light of his living, (frequently) transferring of their houses (being forced to emigrate)! They are those who have a known right (for just causes) in their wealth; they are consoling, and at death they are not panicking; and in their graves they will visit each other.

It was asked how to find the believers. The Imam^{-asws} replied: 'In the outskirts of the earth and between the markets, like what Allah^{-azwj} Mighty and Majestic Said in His^{-azwj} Book: **being humble towards the Momineen, mighty against the Kafirs. [5:54]**'.²

The death of a believer, the time before accountability, and the transfer to paradise are all made easier, and the believer will be interceding for the others in the Hereafter (Ahadith to follow).

Introduction:

In many places in the Holy Quran, Allah^{-azwj} Addresses the 'المُؤْمِنُونَ', the believers, e.g.,

وَقَالَ تَعَالَى إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهُدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ

And the Exalted Said: **But rather, the Momineen are those who believe in Allah and His Rasool, then they do not doubt, and they strive with their wealth and their selves in the Way of Allah. Those, they are the truthful [49:15].**

وَقَالَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا هُنَّ أَذْكُرُنَّ عَلَى تِجَارَةٍ شُنْجِيْكُمْ مِنْ عَذَابٍ أَلِيْ

¹ Quran 23:1

² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 99

And Allah^{-azwj} the Exalted Said: ***O you those who believe! Shall I point you to a trade rescuing you from a painful Punishment? [61:10].***

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُحَاجِدُونَ فِي سَبِيلِ اللَّهِ بِأَفْوَالِكُمْ وَأَنفُسِكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

You should believe in Allah and His Rasool, and struggle in the Way of Allah with your wealth and your selves. That is better for you if only you knew [61:11].

يَعْفُرُ لَكُمْ ذُنُوبُكُمْ وَيُدْخِلُكُمْ جَنَّاتٍ يَحْرِي مِنْ تَحْتِهَا الْأَمْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ

He will Forgive your sins for you and Enter you into Gardens beneath which the rivers flow, and goodly dwellings in the Gardens of perpetuity. That is the mighty success [61:12].

The Treats of a Believer:

رُوِيَ أَنَّ صَاحِبَ الْأَمْرِ الْمُؤْمِنِينَ عَيْنَاقُلُ لَهُ هَمَّامٌ كَانَ رَجُلًا عَابِدًا فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْ لِي الْمُتَّقِينَ حَتَّىٰ كَأَيِّ أَنْظُرْ إِلَيْهِمْ

‘It is reported that a companion of Amir Al-Momineen^{-asws} called Hamman was a worshipping man. He said to him^{-asws}, ‘O Amir Al-Momineen^{-asws}! Describe the pious ones (from believers) to me^{-asws} until it is as if I am looking at them.

فَتَنَاقَلَ عَنْ جَوَابِهِ ثُمَّ قَالَ يَا هَمَّامُ اتَّقِ اللَّهَ وَأَحْسِنْ فَإِنَّ اللَّهَ مَعَ الَّذِينَ أَتَقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

Amir Al-Momineen^{-asws} was thoughtful (hesitated) in answering him, then he^{-asws} said: ‘O Hammam! Fear Allah^{-azwj} and do good deeds, ***Surely, Allah is with those who are pious and those who are good doers [16:128].***

فَلَمْ يَقْنُعْ هَمَّامٌ بِهَذَا الْقَوْلِ حَتَّىٰ عَرَمَ عَلَيْهِ فَحَمِدَ اللَّهَ وَأَتَّقَىٰ عَلَيْهِ وَصَلَّىٰ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عَمَّا بَعْدُ فَإِنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَىٰ خَلْقُ الْخَلْقِ حِينَ خَلَقَهُمْ غَيْرَهُمْ غَيْرَهُمْ آمِنًا مِنْ مَغْصِبَتِهِمْ لِأَنَّهُ لَا تَضُرُّهُ مَغْصِبَةٌ مِنْ عَصَاهُ وَلَا تَنْفَعُهُ طَاعَةٌ مِنْ أَطْاعَهُ

Hammam was not content with that word until he was determined upon it (to know more). The narrator said (after a pause), ‘Amir Al-Momineen^{-asws} (continued his speech with) praising Allah^{-azwj} and extolling Him^{-azwj}, and sent Salawaat upon the Prophet^{-saww}, then said: ‘As for after, surely Allah^{-azwj} the Glorious Created the creatures when He^{-azwj} Created them, being needless from their obedience, safe from their disobedience, because the disobedience of the one disobeying Him^{-azwj} does not harm Him^{-azwj}, nor does the obedience of the one obeying Him^{-azwj}, benefit Him^{-azwj}.

فَقَسَمَ بَيْنَهُمْ مَعَايِشَهُمْ وَوَضَعَهُمْ مِنَ الدُّنْيَا مَوَاضِعَهُمْ فَالْمُتَّقُونَ فِيهَا هُمْ أَهْلُ الْقَضَائِلِ مُنْطَفِعُهُمُ الصَّوَابُ وَمُلِيسُهُمُ الْإِقْسَادُ وَمُشِيَّهُمُ التَّوَاضُعُ غَضُوْأَنْصَارَهُمْ عَمَّا حَرَمَ اللَّهُ عَلَيْهِمْ وَوَقُوْأَسْمَاعَهُمْ عَلَى الْعِلْمِ النَّافِعِ هُمْ

He^{-azwj} Apportioned between them their livelihoods and Placed them from the world in their places. The pious ones in it, they are the people of merits. Their talk is correct, and their apparels are moderate, and their lives are humble. They close their eyes from whatever Allah^{-azwj} has Prohibited unto them, and they pause their hearing upon the knowledge beneficial for them.

تُرِكَتْ أَنفُسُهُمْ مِنْهُمْ فِي الْبَلَاءِ كَائِنَةً تُرِكَتْ فِي الرَّحَاءِ وَ لَوْلَا الْأَجَلُ الَّذِي كَتَبَ اللَّهُ [لَهُمْ] عَلَيْهِمْ لَمْ تَسْتَقِرْ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ طَفْقَةً عَيْنٍ شَوْقًا إِلَى الشَّوَّابِ وَ حَوْفًا مِنَ الْعِقَابِ-

They dwell in afflictions like the one who dwells in prosperity. Had it not been for the term (death) which Allah^{azwj} has Decreed upon them, their souls would not have settled in their bodies for the blink of an eye out of desire for the Rewards and fear of the Punishments.

عَظِيمُ الْخَالقُ فِي أَنفُسِهِمْ فَصَرَّرْ مَا دُونَهُ فِي أَعْيُنِهِمْ فَهُمْ وَ الْجَنَّةُ كَمَنْ فَدْ رَأَاهَا فَهُمْ فِيهَا مُنَعَّمُونَ وَ هُمْ وَ النَّارُ كَمَنْ قَدْ رَأَاهَا فَهُمْ فِيهَا مُعَذَّبُونَ

The Creator is Mighty within themselves, so whatever is besides it is small in their eyes. They and the Paradise are like the one who has seen it and is enjoying it, while they and the Fire are like the one who has seen it and they are being Punished in it.

فُلُوكُهُمْ حَرْوَةٌ وَ شُرُورُهُمْ مَأْمُونَةٌ وَ أَجْسَادُهُمْ حَقِيقَةٌ وَ حَاجَاجُهُمْ حَقِيقَةٌ وَ أَنفُسُهُمْ عَقِيقَةٌ صَبَرُوا أَيَّامًا قَصِيرَةً أَعْقَبُتُهُمْ رَاحَةً طَوِيلَةً تِجَارَةً مُرْبِحَةً يَسِّرَهَا كُلُّهُمْ أَرَادُهُمُ الدُّنْيَا فَلَمْ يُرْتَلُوْهَا وَ أَسْرَهُمْ قَدَّرُوا أَنفُسَهُمْ مِنْهَا

Their hearts are aggrieved, and their evils (the people) are secure from it; their bodies are thin, and their needs are light, and their souls are chaste. They are patient for a few days, their consequence is a lengthy rest, being a profitable trade. Their Lord^{azwj} has Eased for them. The world wants them, but they do not want it, and it has made captives of them, so they are ransoming themselves from it.

أَمَّا اللَّيْلُ فَصَافُونَ أَقْدَامُهُمْ تَالِينَ لِأَجْرَاءِ الْفُرْقَانِ يُرْتَلُوْهَا تَرْتِيلًا يُجْرِيُونَ بِهِ أَنفُسَهُمْ وَ يَسْتَشِرُونَ بِهِ دَوَاءَ دَائِهِمْ

As for the night, they are rowing their feet reciting segments of the Quran, reciting it distinctively, grieving themselves with it and preferring it as a medication for their ailments.

فَإِذَا مَرُوا بِأَيَّةٍ فِيهَا تَشْوِيقٌ رَكُونُوا إِلَيْهَا طَمْعًا وَ تَطَلَّعُتْ نُفُوسُهُمْ إِلَيْهَا شَوْقًا وَ ظُنُونُوا أَكْمًا نُصْبَ أَعْيُنِهِمْ وَ إِذَا مَرُوا بِأَيَّةٍ فِيهَا تَحْوِيفٌ أَصْعَوْهَا إِلَيْهَا مَسَامِعَ قُلُوبِهِمْ وَ ظُنُونُوا أَنَّ زَفِيرَ جَهَنَّمَ وَ شَوِيقَهَا فِي أُصُولِ آذَائِهِمْ

Whenever they pass by a Verse wherein is yearning (for Paradise) in it, they incline to it eagerly and notify their souls to it out of desire, and they thing it has been set up in (front of) their eyes; and whenever they pass by a Verse wherein is a scare, they listen to it with the ears of their heart and thing that it is an exhalation of Hell and its inhalation in the roots of their ears.

فَهُمْ حَانُونَ عَلَى أُوسَاطِهِمْ مُفْتَرِسُونَ لِبَنَاهِمْ وَ رَكِيْبِهِمْ وَ أَطْرَافِهِمْ يَطْلُبُونَ إِلَى اللَّهِ تَعَالَى فِي فَكَكِ رِفَاعِهِمْ

They are bending from their waists, laying down their foreheads, and their palms, and their knees, and the sides of their feet, seeking to Allah^{azwj} the Exalted to liberate their necks.

وَ أَمَّا النَّهَارُ فَحَمَّاءُ عَلَمَاءُ أَبْرَارُ أَنْبِيَاءُ قَدْ بَرَاهُمُ الْحَقْوُفُ بَرَيِّ الْقَدَاحِ يَنْتَلُرُ إِلَيْهِمُ النَّاظِرُ فَيَخْسِبُهُمْ مَرْضًا وَ مَا بِالْقَوْمِ مِنْ مَرْضٍ وَ يَقُولُ لَقَدْ حُولَطُوا وَ لَقَدْ حَالَطُهُمْ أَمْرٌ عَظِيمٌ

And as for the day, they are forbearing, scholarly, righteous, pious. The fear has made them (slim) like the arrows. The beholder looks at them, he reckons them as being sick, and there is no sickness with the people, and he says, 'They are lost in imagination!', and they are imagining a mighty matter.

لَا يَرْضَوْنَ مِنْ أَعْمَالِهِمُ الْقَلِيلَ وَ لَا يَسْتَكْبِرُونَ الْكَبِيرُ فَهُمْ لَا يُنْسِيْهُمْ مُؤْمِنُوْنَ وَ مِنْ أَعْمَالِهِمُ مُشْفِقُوْنَ إِذَا رَأَيُوْنَ أَحَدًا مِنْهُمْ خَافَ مِمَّا يُفَيْلُ لَهُ فَيَقُولُ أَنَا عَلَمُ بِنَفْسِي مِنْ غَيْرِي وَ رَأَيْتُ أَعْلَمَ بِي مِنِي بِنَفْسِي اللَّهُمَّ لَا تُؤَخِّذْنِي بِمَا يَقُولُوْنَ وَ اعْلَمُنِي أَفْضَلَ مِمَّا يَظْهُرُوْنَ وَ اغْفِرْ لِي مَا لَا يَعْلَمُوْنَ

They are not pleased with their little deeds, nor are they considering the many deeds as a lot. So, they are blaming themselves and are fearful from their deeds; and whenever one of them fears from what is said to him (in high regard), he says, 'I am more knowing with myself than others are, and my Lord^{-azwj} is more Knowing than I am with myself. O Allah^{-azwj}! Do not seize me with what they are saying, and Make me to be superior than what they are thinking, and Forgive for me what they are not knowing'.

فَمِنْ عَلَمَهُ أَحَدِهِمْ أَنَّكَ تَرَى لَهُ قُوَّةً فِي دِينٍ وَ حَزْمًا فِي لِينٍ وَ إِمَانًا فِي يَقِينٍ وَ جِرْصًا فِي عِلْمٍ وَ عِلْمًا فِي جِلْمٍ وَ قَصْدًا فِي غَيْرِهِ وَ حُشُوعًا فِي عِبَادَةٍ وَ تَجْمُلًا فِي فَاقِهٍ وَ صَبَرًا فِي شِدَّةٍ وَ طَلَبًا فِي حَلَالٍ وَ نَشَاطًا فِي هُدَى وَ تَحْرِجًا عَنْ طَمَعٍ

From a sign of one of them is that you will see for him having strength in religion, and determination in softness, and Eman in certainty, and eagerness regarding knowledge, and knowledge during forbearance, and moderation during riches, and humbleness in worship, and gracefulness in destitution, and patience in adversities, and seeking regarding the Permissible, and active in guidance, and fleeing from greed.

يَعْمَلُ الْأَعْمَالَ الصَّالِحَةَ وَ هُوَ عَلَى وَجْهِهِ مُمْسِي وَ هُمْ الشُّكْرُ وَ يُصْبِحُ وَ هُمُ الْدَّكْرُ يَبْسِطُ حَذِيرًا وَ يُصْبِحُ فَرِحًا حَذِيرًا لِمَا حَذِيرَ مِنَ الْعَقْلَةِ وَ فَرِحًا بِمَا أَصَابَ مِنَ الْفَضْلِ وَ الرَّحْمَةِ

He does the righteous deeds, and he is in fear. In the evening, his concern would be the thanking (Allah^{-azwj}), and in the morning, his concern would be the Zikr. He spends the night cautiously, and in the morning, he is happy. Cautious due to what he has been careful from being heedless, and happy with what he has achieved from the Grace and the Mercy.

إِنْ اسْتَصْبَبْتُ عَلَيْهِ نَفْسِهِ فِيمَا تَكْرُهُ لَمْ يُعْطِهَا سُؤْلًا فِيمَا تَحْبُبُ قُرْةُ عَيْنِهِ فِيمَا لَا يَرْوُلُ وَ رَهَادُتُهُ فِيمَا لَا يَبْقَى مَنْجُوحُ الْحَلْمِ بِالْعِلْمِ وَ الْقَوْلُ بِالْعَمَلِ

If his soul is difficult upon him regarding what it dislikes, he will not grant its request in what it loves. The delight of his eyes is in what does not decline, and his asceticism regarding what will not last. He mixes the forbearance with the knowledge, and the word with the action.

تَرَاهُ قَرِيبًا أَمْلُهُ قَلِيلًا زَلَّهُ خَاسِعًا قَلْبُهُ قَابِعًا نَفْسُهُ مَنْزُورًا أَكْلُهُ سَهْلًا أَمْرُهُ حَرِيزًا دِينُهُ مَيْتَةً شَهْوَتُهُ مَكْطُومًا عَيْظَةُ الْحُسْنَى مِنْهُ مَأْمُولٌ وَ الشَّرُّ مِنْهُ مَأْمُونٌ

You will see him with short-term hopes, little slips, humbling his heart, his soul content, small are his meals, simple are his affairs, protective of his religion. His desires are dead, swallowing his anger, the good from him is hoped for, and the evil from him is felt safe from.

إِنْ كَانَ فِي الْغَافِلِيْنَ كُتُبٌ فِي الدَّاكِرِيْنَ وَ إِنْ كَانَ فِي الدَّاكِرِيْنَ لَمْ يَكُنْ كُتُبٌ مِنِ الْغَافِلِيْنَ - يَعْفُو عَمَّا طَلَمَهُ وَ يُعْطِي مِنْ حَرَمَهُ وَ يَصِلُ مِنْ قَطْعَهُ

He is written to be among the mindful, and if he was among the mindful, he would not be written as being from the heedless ones. He pardons the ones who are unjust to him, and gives to the one who deprives him, and he connects with the one who cuts him off.

بَعِيداً فَحَسْنُهُ لَيْنَا قَوْلُهُ غَائِباً مُنْكَرُهُ حَاضِرًا مَعْرُوفُهُ - مُقْبِلًا حَيْزِهُ مُدْبِرًا شَرِهُ فِي الزَّلَالِ وَفُورُهُ وَ فِي الْمَكَارِهِ صَبُورُهُ وَ فِي الرَّحَاءِ شَكُورُهُ

Remote is his immorality, soft are his words, absent is his evil, present is his act of kindness. His good is facing him and his evil has turned away. During the disturbances he is dignified, and during the adversities he is patient, and during the prosperity he is thankful.

لَا يَحِيفُ عَلَى مَنْ يُبَعِّضُ وَ لَا يَأْتِمُ فِيمَنْ يُحِبُّ يَغْرِفُ بِالْحَقِّ قَبْلَ أَنْ يُشَهِّدَ عَلَيْهِ لَا يُضِيعُ مَا اسْتَحْفَظَ وَ لَا يُنْسِي مَا ذُكِرَ وَ لَا يُنَابِرُ بِالْأَقَابِ وَ لَا يُضَارُ بِالْجَارِ وَ لَا يَشَتِّتُ بِالْمَصَابِ وَ لَا يَدْخُلُ فِي الْبَاطِلِ وَ لَا يَنْجُو مِنَ الْحَقِّ

He is not unfair to the one he hates, nor does he sin regarding the one he loves. He acknowledges the truth before he testifies to it. He does not waste what he is given to preserve, nor does he forge what he is reminded of, nor does he insult with the nicknames, nor is he harmful to the neighbour, nor does he gloat (over others) with the calamities, nor does he enter into the falsehood, nor does he come out from the truth.

إِنْ صَمَتَ لَمْ يَعْمَلْ صَمَتُهُ وَ إِنْ ضَحِكَ لَمْ يَعْلَمْ صَوْتُهُ وَ إِنْ بُغَيَ عَلَيْهِ صَبَرَ حَتَّى يَكُونَ اللَّهُ هُوَ الَّذِي يَسْتَقِيمُ لَهُ

If he is silent, his silence does not sadden him, and if he laughs, he does not raise his voice high, and if he is rebelled against, he is patient until Allah^{-azwj} happens to be the One^{-azwj} Who Avenges for him.

نَفْسُهُ مِنْهُ فِي عَنَاءٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ أَتَعْبُ نَفْسَهُ لِأَخْرِيَهُ وَ أَرَاحَ النَّاسَ مِنْ نَفْسِهِ بِعُدُّهُ عَمَّنْ تَبَاعَدَ عَنْهُ رُفْدٌ وَ نَرَاغَةٌ وَ دُنُوْهُ مِنْ ذَنَّا مِنْهُ لِيْنٌ وَ رَحْمَةٌ لَيْسَ تَبَاعَدُهُ بِكِبِيرٍ وَ عَظَمَةٍ وَ لَا دُنُوْهُ بِمَكْبِرٍ وَ حَدِيدَةٍ -

His self is tired from him, while the people are at rest from him. He fatigues his self for the Hereafter and the people are at rest from him. His distancing from the one he distances from is due to asceticism and purification, and his drawing closer to the ones he draws closer to is due to gentleness and mercy. His distance is not due to arrogance, nor is his drawing closer due to a plot and deception.

فَقَالَ فَصَعِيقٌ هَمَّ صَعَقَةً كَانَتْ نَفْسُهُ فِيهَا هَمَّأَتْ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ أَمَّا وَ اللَّهُ لَقَدْ كُنْتَ أَخْافُهَا عَلَيْهِ

He (the narrator) said, 'Hammad was stunned with a swoon, and lost his soul during it. Amir Al-Momineen^{-asws} said: 'But, by Allah^{-azwj}! I^{-asws} feared it upon him.

فَمَمْ قَالَ أَمَّا وَ هَمَّكَذَا تَصْنَعُ الْمَوَاعِظُ الْبَالِغَةُ بِأَهْلِهَا

Then he^{-asws} said: 'This is what the far-reaching preaching does with its people'.

فَقَالَ لَهُ قَائِمٌ: فَمَا بِالْأَكَ يَا أَمِيرُ الْمُؤْمِنِينَ؟

A speaker said to him^{-asws}, 'So what is the matter with you^{-asws}, O Amir Al-Momineen^{-asws}?' (i.e., how come you^{-asws} are not fainting and dying)

فَقَالَ عَوْنَاحَكَ إِنَّ لِكُلِّ أَجْلٍ وَقْتًا لَا يَغْدُوُهُ وَسَبَبًا لَا يَسْجَاهُهُ فَقَهْلًا لَا تَغْدِ لِمَثْلِهَا فَإِنَّمَا تَفَتَ الشَّيْطَانُ عَلَى لِسَانِكَ

He^{-asws} said: 'Woe be to you! For every term (death) there is a time which cannot be exceeded, and a cause which cannot be surpassed. So do not repeat to the likes of it (this question), for rather the Satan^{-la} has blown upon your tongue.³

The Eight Characteristics of a Believer:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عَلَيٍّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ فِيهِ ثَمَانِ حِصَالٍ وَثُورًا عِنْدَ الْبَلَاءِ شُكُورًا عِنْدَ الرَّحْمَاءِ قَائِمًا رَزِقَهُ اللَّهُ لَا يَظْلِمُ الْأَعْدَاءَ وَ لَا يَتَحَامِلُ لِأَصْبِقَاءَ بَدْنَهُ مِنْهُ فِي رَاحَةٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Abdul Malik Bin Ghalib,

(It has been narrated) from Abu Abdallah^{-asws} having said: 'It is befitting for the *Momin* (*Believer*) that there happen to be eight characteristics in him – dignity during disturbances, patience during the afflictions, gratefulness during the prosperity, contentment with what Allah^{-azwj} has Graced him, not being unjust to the enemies, not being a burden to his friends, his body should be tired from it (the hard work) but the people would be at rest from him.

إِنَّ الْعِلْمَ خَلِيلُ الْمُؤْمِنِ وَ الْحَلْمُ وَزِرَّهُ وَ الْعَقْلُ أَمِيرُ جُنُودِهِ وَ الرِّفْقُ أَحْوَهُ وَ الْبَرُّ وَالدُّرُّ .

The knowledge is a friend of the *Momin*, and the forbearance is his Vizier, and the intellect is the commander of his army, and the kindness is his brother, and the righteousness is his father.⁴

The Importance of recognition for a Believer:

عِدَّةُ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ثَلَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّكُمْ لَا تَكُونُونَ صَالِحِينَ حَتَّى تَعْرِفُو وَ لَا تَعْرِفُونَ حَتَّى تُصَدِّقُو وَ لَا تُصَدِّقُونَ حَتَّى شَسَّلَمُوا أَنْوَابَهَا أَزْبَعَهَا لَا يَصْنَعُ أَوْلَمَا إِلَّا بِآخِرِهَا ضَلَّ أَصْحَابُ الثَّلَاثَةِ وَ تَاهُوا نَيْهَا بَعِيدًا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one who mentioned it, from Muhammad Bin Abdul Rahman Bin Abu Layli, from his father, from;

Abu Abdallah^{-asws}, having said: 'You will never happen to be righteous until you recognise, and you will not be recognising until you ratify, and you will not be ratifying until you submit to the four doors, its first one not being correct except by its last one. Strayed, are the companions of the three and they have wandered with a far wandering.

³ Nahj Al Balaghah – Sermon No. 193

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 24 H 1

إِنَّ اللَّهَ يَبْارَكُ وَ تَعَالَى لَا يَقْبَلُ إِلَّا الْعَمَلَ الصَّالِحَ وَ لَا يَقْبَلُ اللَّهُ إِلَّا بِالْفَوَاءِ بِالشُّرُوطِ وَ الْعُهُودِ وَ مَنْ وَقَى اللَّهَ بِشُرُوطِهِ وَ اسْتَكْمَلَ مَا وَصَفَ فِي عَهْدِهِ نَالَ مَا عِنْدَهُ وَ اسْتَكْمَلَ وَعْدَهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَخْيَرُ الْعِيَادَ بِطَرِيقِ الْهُدَى وَ شَرَعَ لَهُمْ فِيهَا الْمَتَارَ وَ أَحْبَرَهُمْ كَيْفَ يَسْلُكُونَ فَقَالَ وَ إِنِّي لَغَافِرٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى

Allah^{-azwj} Blessed and High does not Accept except for the righteous deed, nor does Allah^{-azwj} Accept except with the loyalty with the stipulations and the Covenants. And the one who is loyal to Allah^{-azwj} with His^{-azwj} Stipulations and completes what is described in his Covenant, would attain what is in His^{-azwj} Presence, and He^{-azwj} would Complete His^{-azwj} Promise. Allah^{-azwj} Mighty and Majestic Informed the servants with the way of the Guidance and Explained to them that there are minarets therein, and Informed them how they should be travelling, so He^{-azwj} Said: ***And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance [20:82].***

وَ قَالَ إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ فَمِنْ أَنْتُمْ أَمْرَةً لَقَيَ اللَّهُ عَزَّ وَ جَلَ مُؤْمِنًا إِمَّا جَاءَ بِهِ مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) هَيْهَاتٌ فَاتَّ قَوْمٌ وَ مَاتُوا قَبْلَ أَنْ يَهْتَدُوا وَ ظَلُّوا أَكْثَرُهُمْ آمِنُوا وَ أَشْرَكُوا مِنْ حِينَ لَا يَعْلَمُونَ إِنَّهُ مِنْ أَنْتِي الْبَيْوَثَ مِنْ أَنْتَ إِلَيْهَا اهْتَدَى وَ مَنْ أَخْدَى فِي غَيْرِهَا سَلَكَ طَرِيقَ الرَّدَى

And He^{-azwj} Said: ***But rather, Allah only Accepts from those who are pious [5:27].*** So, the one who fears Allah^{-azwj} Mighty and Majestic would meet Allah^{-azwj} Mighty and Majestic as a *Momin* in whatever (Prophet) Muhammad^{-saww} came with. Far be it! Far be it! Lost are the people, and they died before they were guided, and they thought that they were believing, and instead they associated (committed Shirk) from (an aspect) where they did not know. The one who comes to the houses from its doors would be guided, and the one who takes (a way) of the others would travel upon a road of annihilation.

وَصَلَّى اللَّهُ طَاعَةً وَلِيَ أَمْرِهِ بِطَاعَةِ رَسُولِهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَ طَاعَةً رَسُولِهِ بِطَاعَتِهِ فَمَنْ تَرَكَ طَاعَةً وَلَوْلَةً أَلْأَمْرِ لَمْ يُطِعِ اللَّهَ وَ لَا رَسُولَهُ وَ لَا إِلَهَ إِلَّا هُوَ الْإِلَهُ الرَّحِيمُ
نَزَّلَ مِنْ عِنْدِ اللَّهِ لِحَلُوِّا زِيَّنَتُكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَ التَّمَسُّوا الْبَيْوَثَ الَّتِي أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَ يُذْكَرَ فِيهَا أَسْمَهُ

Allah^{-azwj} Linked the obedience to the Guardian^{-asws} of His^{-azwj} Command with the obedience to His^{-azwj} Rasool, and the obedience to His^{-azwj} Rasool^{-saww} with obedience to Him^{-azwj}. So, the one who neglects the obedience to the Masters^{-asws} of the Command, would neither be obeying Allah^{-azwj} nor His^{-azwj} Rasool^{-saww}, and it is the acknowledgement with whatever was Revealed from the Presence of Allah^{-azwj}. ***[7:31] Take to your adornments at every Masjid and seek the [24:36] houses which Allah has Allowed to be Exalted and that His Name may be Mentioned in them.***

فَإِنَّهُ قَدْ حَسِّنُوكُمْ أَكْثَرُهُمْ رِجَالٌ لَا تُلْهِيهِمْ بِخَارَةٌ وَ لَا يَبْغُ عَنْ ذِكْرِ اللَّهِ عَزَّ وَ جَلَ وَ إِقَامِ الصَّلَاةِ وَ إِيَّاعِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَعَلَّمُ لِفِيهِ الْفُلُوْبُ وَ الْأَبْصَارُ إِنَّ اللَّهَ قَدْ اسْتَحْلَصَ الرُّسُلَ لِأَمْرِهِ لَمَّا مُتَّمَّ اسْتَحْلَصَهُمْ مُصَدِّقِينَ لِذَلِكَ فِي ثُدُرِهِ

So He^{-azwj} has Informed you that these are ***[24:37] Men whom neither merchandise nor selling diverts from the Remembrance of Allah and the keeping up of Salāt and the giving of Zakat; they fear a Day in which the hearts and eyes shall be overturned.*** Allah^{-azwj} had Selected the Rasools^{-as} for His^{-azwj} Command. Then He^{-azwj} Selected them^{-as} as ratifier to that regarding the warning.

فَقَالَ وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَّ فِيهَا نَذِيرٌ نَّاهٌ مِنْ حِجَلٍ وَاهْتَدَى مَنْ أَنْصَرَ وَعَقَلَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِيهَا لَا تَعْمَلُ الْأَنْصَارُ وَلَكُنْ تَعْمَلُ الْقُلُوبُ الَّتِي فِي الصُّدُورِ وَكَيْفَ يَهْتَدِي مَنْ لَمْ يُبَصِّرْ وَكَيْفَ يُبَصِّرُ مَنْ لَمْ يُنَذِّرْ

So He^{-azwj} Said **[35:24] and there is not a community but a warner has gone among them.** The one who ignorant (of this), strayed, and the one who had insight and intellect was Guided. Allah^{-azwj} Mighty and Majestic is Saying **[22:46] For surely it is not the eyes that are blind, but blind are the hearts which are in the chests.** And how can he be Guided, the one who does not see, and how can he see, the one who was not warned.

أَتَّبَعُوا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَأَقْرَبُوا إِلَيْهِ مِنْ عِنْدِ اللَّهِ وَأَتَّبَعُوا أَثَارَ الْمُهَدَّى فَأَقْرَبُوهُمْ عَلَامَاتُ الْأَمَانَةِ وَالْتَّقْوَى وَأَعْلَمُوهُمْ أَنَّهُ لَوْلَا أَنْكَرَ رَجُلٌ عِيسَى ابْنُ مَرْيَمَ (عَلَيْهِ السَّلَامُ) وَأَقْرَبَهُمْ سِوَاهُ مِنَ الرُّسُلِ لَمْ يُؤْمِنُوا افْتَصَلُوا الطَّرِيقَ بِالْتِمَاسِ الْمَتَارَ وَالْتِسُوسُوا مِنْ وَرَاءِ الْحُجُبِ الْأَثَارَ سَشَكَلُوا أَمْرَ دِينِكُمْ وَثُوَّبُمُوا بِاللَّهِ رَبِّكُمْ .

Follow Rasool-Allah^{-saww} and acknowledge with what was Revealed from the Presence of Allah^{-azwj} and follow the the effects of the Guidance for these are signs of the entrustments and the piety. And know! If a man were to deny Isa^{-as} Bin Maryam^{-as} and acknowledge with the ones besides him^{-as} from the Rasools^{-as}, would not have believed. Shorten the way by seeking the Minarets, and seek from behind the veils, the effect which would perfect the matter of your Religion, and believe in Allah^{-azwj}, your Lord^{-azwj}.⁵

Description of a Believer

كتاب صفات الشيعة، للصادق رحمة الله عن أبيه عن أبي بصير رفعه عن أبي عبد الله ع فلُتُّ جعلتْ فِدَاكَ صَفْ لِي شِيعَتَكَ

The book 'Sifaat Al Shia' of Al Sadouq, may Allah^{-azwj} have Mercy on him, from his father, from Sa'ad raising it from Abu Baseer,

'From Abu Abdulla^{-asws}, I said, 'May I be sacrificed for you^{-asws}! Describe your^{-asws} adherent to me!'

قَالَ شِيعَتَنَا مَنْ لَا يَعْدُ صَوْنَهُ سَمْعَهُ وَلَا شَحَنَاهُ بَدَنَهُ وَلَا يَطْلُخُ كُلَّهُ عَلَى عَيْرِهِ وَلَا يَسْأَلُ عَيْرِ إِخْوَانِهِ وَلَوْ مَاتَ جُوَاعًا

He^{-asws} said: 'Our^{-asws} follower is the one whose voice does not exceed his hearing, nor does his strength (exceed) his body, nor does he drop his weight upon others, and he does not ask other than his brethren and even if he were to die of hunger.

شِيعَتَنَا مَنْ لَا يَهُرُّ هَرِيرُ الْكَلْبِ وَلَا يَطْمَعُ طَمْعُ الْعَرَابِ

Our^{-asws} follower is the one who neither howls the howling of the dog, nor does he covet the coveting of the crow.

شِيعَتَنَا الْحَقِيقَيْهُ عَيْشُهُمُ الْمُسْتَقْلَهُ دِيَارُهُمْ

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 24 H 3

Our^{-asws} followers are the ones light of their living, (frequent) transferred of their houses!

شَيَعْنَا الَّذِينَ فِي أَمْوَالِهِمْ حَقِيقَ مَعْلُومٌ وَيَتَوَسَّوْنَ وَعِنْدَ الْمَوْتِ لَا يَمْرُغُونَ وَفِي قُبُوْرِهِمْ يَتَنَازَّوْنَ

Our^{-asws} followers are those who have a known right to their wealth, are consoling, and, at death, are not panicking; in their graves, they will visit each other.

قَالَ جَعَلْتُ فِيْدَكَ فَأَيْنَ أَطْلُبُ هُؤُلَاءِ

He (the narrator) said, 'May I be sacrificed for you^{-asws}! So where can I seek them?'

قَالَ فِي أَطْرَافِ الْأَرْضِ وَبَيْنَ الْأَسْوَاقِ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ أَذْلَلُ عَلَى الْمُؤْمِنِينَ أَعْلَمُ عَلَى الْكَافِرِينَ.

He^{-asws} said: 'In the outskirts of the earth and between the markets, like what Allah^{-azwj} Mighty and Majestic Said in His^{-azwj} Book: **being humble towards the Momineen, mighty against the Kafirs. [5:54]**'.⁶

Also, in a similar description of believer, it is narrated:

مُحْصَنُ، التَّمْحِيقُ عَنْ مَقْبِرَةِ الْأَسْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِنَّ شَيْعَنَا مَنْ لَا يَعْدُ صَوْتُهُ سَمِعَةً وَلَا شَحْمَةُ أَذْنِهِ وَلَا يَتَنَاهِي بِنَا مُعْلِنَا وَلَا يُوَاصِلُ لَنَا مُنْبِعِصًا وَلَا يَخَاصِمُ لَنَا وَلِيًّا وَلَا يُجَالِسُ لَنَا عَالِيًّا

(The book) 'Al Tamhees' – from Mihzam Al Asady,

'From Abu Abdullah^{-asws} having said: 'Our^{-asws} Shia is one whose voice does not exceed his hearing, not even the lobe of his ear, and he does not praise us openly, and does not connect with a hater of ours^{-asws}, nor does he dispute a friend of ours^{-asws}, nor does he sit with a faulter of ours'.

قَالَ قُلْتُ فَكَيْنَ أَصْنَعُ بِهُؤُلَاءِ الْمُتَشَبِّهِ

He (the narrator) said, 'I said, 'How do I deal with these Shias?'

قَالَ فِيهِمُ التَّسْجِيقُ وَفِيهِمُ التَّمْيِيزُ وَفِيهِمُ التَّبَدِيلُ ثَالِثٌ عَلَيْهِمْ سَنُونٌ تُفْنِيْهِمْ وَطَاغُونَ يُقْتَلُهُمْ وَالْخِتَالَفُ يُنَذَّدِهُمْ

He^{-asws} said: 'Among them is the scrutiny, and among them is the distinguishing and among them is the change. There will come upon them years annihilating them, and a plague killing them, and differing scattering them (an extract).⁷

⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 99

⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 104

The Admirable Conduct of a Believer:

كَنْزُ الْكَرَاجُكِيِّ، جَاءَ فِي الْحَدِيثِ عَنِ الْإِمَامِ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ: تَكَلَّمُ أَمِيرُ الْمُؤْمِنِينَ عَبْرَ أَرْبَعِ وَعِشْرِينَ كَلِمَةً قِيمَةُ كُلِّ كَلِمَةٍ مِنْهَا وَزُنُّ السَّمَاوَاتِ وَالْأَرْضِ

(The book) 'Kanz' of Al Karajaky' –

'It has come in the Hadeeth from the Imam Al-Sadiq^{-asws}, having said: 'Amir Al-Momineen^{-asws} spoke with twenty-four phrases, the value of each phrase from these is the weight of the skies and the earth.

قَالَ رَحْمَةُ اللَّهِ أَنْرَأَتْنِي حُكْمًا فَوْعَى وَدُعِيَ إِلَى رَشَادٍ فَدَنَّا وَأَخْدَى بِحُجْرَةٍ هَادِ فَنَجَاهَا

He^{-asws} said: 'May Allah^{-azwj} have Mercy on a person who hears wisdom, so he retains it, and he is called to the rightful guidance, so he goes near, and he holds to a side of the guide so he attains salvation.

رَاقِبٌ رَّبِّهُ وَخَافَ ذَنْبَهُ قَدَّمَ خَالِصًا وَعَمِلَ صَالِحًا اخْتَسَبَ مَذْخُورًا وَاجْتَنَبَ مَحْلُورًا زَمِنَ عَرَضاً وَأَخْدَى عَوْضًا كَابِرَ هَوَاهُ وَكَدَّبَ مُنَاهَ

He watches out for his Lord^{-azwj} and fears his sins. He advances sincerely and does righteous deeds, earning the treasure hoards (of Rewards) and shuns the cautions. He shoots a purpose and takes compensation. He considers his whims as large and belies his wishes.

حَذَرَ أَمْلَأَ وَرَبَّ عَمَلًا جَعَلَ الصَّبَرَ رَغْنَةً حَيَاتِهِ وَالثَّقَى عُدَّةً وَفَاتِهِ يُظْهِرُ دُونَ مَا يَكُنُّ وَيَكْتُنُ يَأْفَلُ مَا يَعْلَمُ لِمِ الْطَّرِيقَةُ الْعَرَاءُ وَالْمَحْجَةُ الْبَيْضَاءُ
أَعْتَنَمُ الْمَهْلَ وَبَادَرَ الْأَجَلَ وَتَرَوَدَ مِنَ الْعَمَلِ.

He is cautious of long hopes and arranges the deeds. He makes patience a desire of his life and piety a weapon of his expiry. He reveals, besides what he conceals, and is satisfied with less than what he knows. He adheres to the path (like) glue, and to the white (clear) manifesto. He takes advantage of the opportunity, and manages the term (of life), and is provided from the deeds.⁸

The Goodness loved by a Believer:

نَجَ، نَجَ الْبَلَاغَةُ سُلَّلَ عَنِ الْحُبِّ مَا هُوَ

(The book) 'Nahj Al Balaghah' –

'Imam Ali^{-asws} (Ibn Abi Talib^{-asws}) was asked about the good, 'What is it?'

فَقَالَ لَيْسَ الْحُبُّ أَنْ يَكُنُّ مَالِكَ وَوَلْدَكَ وَلَكِنَّ الْحُبُّ أَنْ يَكُنُّ عِلْمَكَ وَعَمْلَكَ وَأَنْ يَعْظُمْ حَلْمَكَ وَأَنْ تُبَاهِي النَّاسَ بِعِنَادِهِ زَيْكَ

⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 118

He^{-asws} said: 'The good isn't that your wealth and your children are abundant, but the good is that your knowledge and your deeds are abundant, and that your forbearance should be mighty and you should compete with the people in worship of your Lord^{-azwj}.

فَإِنْ أَحْسَنْتْ حَمْدَتْ اللَّهُ وَ إِنْ أَسَأْتْ سَعْفَرَتْ اللَّهُ وَ لَا خَيْرٌ فِي الدُّنْيَا إِلَّا لِرَجُلِيْنِ رَجُلٌ أَذْنَبَ ذَنْبًا فَهُوَ يَتَذَارُكُهَا بِالْتَّوْبَةِ وَ رَجُلٌ يُسْتَارُعُ فِي الْحَيَاةِ وَ لَا يَقُلُ عَمَلٌ مَعَ التَّقْوَى وَ كَيْفَ يَقُلُ مَا يُنَقَّبُ.

If you do a good deed, you praise Allah^{-azwj}, and if you commit an evil deed, you seek Forgiveness of Allah^{-azwj}; and there is no good in the world except for two (types of) men – a man who commits a sin, so he rectifies it by the repentance, and a man hastening in doing the good deeds; and do not belittle a deed done with the piety, and how can it be little what is Accepted?"⁹

Advice for a Believer:

وَ قَالَ عَلَى مَالِ أَعْوَدُ مِنَ الْعُقْلِ وَ لَا وَحْدَةَ أَوْحَشُ مِنَ الْعَجَبِ وَ لَا عَقْلُ كَالْتَدْبِيرِ وَ لَا كَرْمٌ كَالْتَقْوَى وَ لَا فَرِينٌ كَحُسْنِ الْحُلْقِيِّ وَ لَا مِيرَاثٌ كَالْأَدَبِ وَ لَا قَائِدٌ كَالْتَوْفِيقِ وَ لَا تِجَارَةً كَالْعَمَلِ الصَّالِحِ وَ لَا رِنْجٌ كَالْتَوَابِ

And 'Imam Ali^{-asws} (Ibn Abi Talib^{-asws}) said: 'There is no wealth worthier than the intellect, nor loneliness more alienating than the self-conceit, nor any (use of) intellect like the strategy, nor any honour like the piety, nor any pairing like the good manners, nor any inheritance like the etiquettes, nor any guide like the inclination, nor any trade like the righteous deed, nor any profit like the (heavenly) Rewards.

وَ لَا وَرَعَ كَالْوُقُوفِ عِنْدَ الشُّبُهَةِ وَ لَا زُهْدَ كَالرُّهْدِ فِي الْحُرْمَ وَ لَا عِلْمٌ كَالْتَفْكِيرِ وَ لَا عِبَادَةٌ كَأَدَاءِ الْفَرَائِضِ وَ لَا إِيمَانٌ كَالْحُلْيَاءِ وَ الصَّيْرُ وَ لَا حَسْبٌ كَالْتَوَاضِعِ وَ لَا شَرْفٌ كَالْعِلْمِ وَ لَا مُظَاهَرَةً أَوْتَقْ منَ الْمُشَارَوَةِ.

And there is no devoutness like the pausing at the suspicion, nor any ascetism like the abstention regarding the Prohibition, nor any knowledge like the pondering, nor any worship like fulfilling the obligations, nor any Eman like the modesty and the patience, nor any affiliation like the humbleness, nor any nobility like the knowledge, nor is there any backing more trustworthy than the consultation".¹⁰

The Least to be a Momin and the Least to be a Kafir:

كِتَابُ سُلَيْمَ بْنِ قَيْسٍ، قَالَ: أَتَى أَمِيرُ الْمُؤْمِنِينَ عَرَجْلَ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَدْنَى مَا يَكُونُ بِهِ الرَّجُلُ مُؤْمِنًا وَ أَدْنَى مَا يَكُونُ بِهِ كَافِرًا وَ أَدْنَى مَا يَكُونُ بِهِ ضَالًّا

'Kitab Suleym Bin Qays' –

⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 121

¹⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 122

He said, 'A man came to Amir Al-Momineen^{-asws}. He said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! What is the least of what the man can be a Momin with, and least of what he would be a Kafir with, and least of what he would be straying with?'

قَالَ سَأْلَتْ فَاسْمَعِ الْحَوَابَ أَدْنَى مَا يَكُونُ بِهِ مُؤْمِنًا أَنْ يُعْرِفَ اللَّهُ نَفْسَهُ فَيَقِرَّ لَهُ بِالرُّوْبَيَّةِ وَ الْوَحْدَانَيَّةِ وَ أَنْ يُعْرِفَ نَبِيَّهُ فَيَقِرَّ لَهُ بِالنُّبُوَّةِ وَ بِالْبَلَاغَةِ وَ أَنْ يُعْرِفَ حُجَّتَهُ فِي أَرْضِهِ وَ شَاهِدَهُ عَلَى حَلْقِهِ فَيَقِرَّ لَهُ بِالطَّاعَةِ

He^{-asws} said: 'You have asked, so listen to the answer! The least of what he would be a Momin with is that Allah^{-azwj} would Introduce Himself^{-azwj} to him, so he would acknowledge to Him^{-azwj} with the Lordship and the Oneness, and that He^{-azwj} would Introduce His^{-azwj} Prophet^{-azwj}, so he would acknowledge to him^{-saww} with the Prophet-hood, and that He^{-azwj} would Introduce him to His^{-azwj} Divine Authority in His^{-azwj} earth and His^{-azwj} Witness upon His^{-azwj} creatures, so he would acknowledge to him^{-asws} with the obedience.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ إِنْ جَهَلَ حُجَّةَ الْأَشْيَاءِ عَيْرَ مَا وَصَنَعَتْ

He said, 'O Amir Al-Momineen^{-asws}! And even if he were to be ignorant of the entirety of the things other than what you^{-asws} have described?'

قَالَ نَعَمْ إِذَا أَمْرَ أَطَاعَ وَ إِذَا كُنَّيْتَهُ

He^{-asws} said: 'Yes! Whenever he is Commanded, he obeys, and whenever he is Prohibited he refrains.

وَ أَدْنَى مَا يَكُونُ بِهِ كَافِرًا أَنْ يَتَدَبَّرَ بِشَيْءٍ فَيَرْتَمِي إِلَيْهِ اللَّهُ عَنْهُ ثُمَّ يَنْصِبُهُ فَيَنْبَرِأُ وَ يَتَوَلَّ وَ يَرْكِعُ أَنَّهُ يَعْبُدُ اللَّهَ الَّذِي أَمْرَهُ بِهِ

And the least of what he would be a Kafir with is that he makes it a religion with something, then he claims that Allah^{-azwj} has Commanded him with it, what Allah^{-azwj} has actually Prohibited him from it. Then he installs it and he disavows and befriends, and he alleges that he is worshipping Allah^{-azwj} Who has Commanded him with it.

وَ أَدْنَى مَا يَكُونُ بِهِ ضَلَالًا أَنْ لَا يَعْرِفَ حُجَّةَ اللَّهِ فِي أَرْضِهِ وَ شَاهِدَهُ عَلَى حَلْقِهِ الَّذِي أَمْرَ اللَّهُ بِطَاعَتِهِ وَ فَرَضَ وَلَائِهِ

And the least of what he would be straying with is that he does not recognise the Divine Authority of Allah^{-azwj} in His^{-azwj} earth and His^{-azwj} witness upon His^{-azwj} creatures who Allah^{-azwj} has Commanded him with obeying him^{-asws} and had Imposed his^{-asws} Wilayah.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ سَيِّدُنَا لِي

He said, 'O Amir Al-Momineen^{-asws}! Name them^{-asws} for me'.

قَالَ الَّذِينَ قَرَّبُوكُمُ اللَّهُ بِنَفْسِهِ وَ نَبِيَّهُ فَقَالَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولَئِكُمْ أَنْهُمْ مِنْكُمْ

He^{-asws} said: 'Those whom Allah^{-azwj} has Paired them^{-asws} with Himself^{-azwj} and His^{-azwj} Prophet^{-saww}, so He^{-azwj} Said: **'O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]'**.

قَالَ أَوْضَحُهُمْ لِي

He said, clarify them^{asws} for me'.

قَالَ الَّذِينَ قَالُوا رَسُولُ اللَّهِ فِي أَخْرِ حُطْبَةٍ حَطَبَهَا ثُمَّ قُبِضَ مِنْ يَوْمِهِ إِلَيْيَ فَدَرَكْتُ فِيهِمْ أَمْرِيْنِ لَنْ أَصْلُو مَا تَمَسَّكُتُمْ بِهِمَا كِتَابَ اللَّهِ وَ أَهْلَ بَيْتِي فِي الْأَطْيَفَ الْجَبَرِ فَدَعَهُمْ إِلَيْ أَهْمَّهَا لَنْ يَقْتَرِفَا حَتَّى يَرَوَا عَلَيَّ الْحَوْضَ كَهَانِيْنِ إِصْبَعَيْ فَتَمَسَّكُوْهُمْ بِهِمَا لَا أَصْلُو وَ لَا تَقْدَمُوهُمْ فَتَهْلِكُوْهُمْ وَ لَا تَخَلُّوْهُمْ عَنْهُمْ فَتَنَرُّهُوْهُمْ وَ لَا تُعْلَمُوْهُمْ فَهُمْ أَعْلَمُ مِنْكُمْ.

He^{asws} said: 'Rasool-Allah^{saww} said at the end of his^{saww} sermon he^{saww} had addressed, then he^{saww} passed away during his^{saww} day: 'I^{saww} am leaving behind among you all two matters. You will never stray for as long as you adhere to these two – the Book of Allah-azwj and People of my-saww Household, for the Subtle, the Informed has made a pact with me^{saww} that these two will never separate from each other until they return to me^{saww} at the Fountain like these two fingers of mine^{saww}. Therefore, adhere to these two, you will not stray, and do not go ahead of them-asws for you will be destroyed, and do not stay behind them^{asws} you will be divided, and do not (try to) teach them^{asws} for they^{asws} are more knowledgeable than you are!'¹¹

Status of a Momin in the world:

خَصْنَصُ، الْإِخْتَاصَاصُ الْحَسَنُ بْنُ عَلَيِّ الرَّيْثَوْنِيُّ وَ مُحَمَّدُ بْنُ أَحْمَدَ بْنُ هَلَالٍ عَنْ أَبِي قَتَادَةَ عَنْ أَحْمَدَ بْنِ هَلَالٍ عَنْ أَبِي مُحَبَّوبٍ عَنْ الْحَسَنِ بْنِ عَطِيَّةَ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ عَ وَاقِفًا عَلَى الصَّنَفِ فَقَالَ لَهُ عَبْدَالْبَصْرِيُّ حَدِيثٌ يُرَوَى عَنْكَ قَالَ وَ مَا هُوَ قَالَ فَلَمْ يُرْمِهُ الْمُؤْمِنُ أَعْظَمُ مِنْ حُرْمَةَ هَلْوَةِ الْبَيْتَةِ

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

'Abu Abdullah^{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 لَهُنَّوْهُ الْجِنَّالِ أَقْبَلَتْ

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

قَالَ فَنَظَرَتِ إِلَى الْجِنَّالِ 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!'¹²

فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ آبَائِهِ عَ قَالَ أَمِيرُ الْمُؤْمِنِيْنَ عَ قِيمَةُ كُلِّ امْرِيِّ مَا يُحْسِنُهُ

¹¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 19

¹² Bihar Al Awaar – V 46, The book of History – Ja'far Al Sadiq^{asws}, Ch 5 H 95

(Imam Ali Reza^{-asws}) said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The value of every person is what he improves upon (the good), an extract¹³

وَ سَمِعَ عَ رَجُلًا مِنَ الْحَرُورِيَّةِ يَقْرَأُ وَ يَتَهَجَّدُ فَقَالَ يَوْمٌ عَلَى يَقِينٍ خَيْرٍ مِنْ صَلَةٍ فِي شَلَّٰ إِذَا مِمَّ الْعُقْلُ نَعْصَنَ الْكَلَامَ قَدْرُ الرَّجُلِ قَدْرُ هُنَيْهِ قِيمَةُ كُلِّ اُمْرَيٍّ مَا يُحِسِّنُهُ الْمَالُ مَادَّةُ الشَّهَوَاتِ النَّاسُ أَعْدَاءُ مَا جَهَلُوهُ أَنْفَاسُ الْمَرْءَ حُطَّاهُ إِلَى أَجْلِهِ.

And he^{-asws} heard a man from the 'Harouriya' (Kharijites) reciting (Quran) and holding vigil at night (for Salat). He^{-asws} said: 'Sleep upon conviction is better than Salat in doubt; when the intellects are complete reduces the talk; worth of the man is worth of his endeavours; value of every person is what he improves; the wealth is a substance of the lustful desires; the people are enemies of what they are ignorant of; the breaths of the person are his steps to his death'.¹⁴

Death of a Believer:

عن أبي عبد الله عليه السلام قال: قال علي بن الحسين عليهما السلام: قال الله عز و جل: ما ترددت في شيء أنا فاعله تردد عن قبض روح المؤمن، يكره الموت و أكره مسأاته،

From Abu Abdullah^{-asws}, may the greeting be upon him^{-asws}, said: 'Ali^{-asws} Bin Al-Husayn^{-asws}, may the greeting be upon them^{-asws} both, said: 'Allah^{-azwj} Mighty and Majestic Said: "I^{-azwj} have not Hesitated regarding anything I^{-azwj} like My^{-azwj} Hesitation of capturing the soul of a believer. He dislikes the death and I^{-azwj} Dislike worsening him!"

إِذَا حَضَرَهُ أَجْلُهُ الَّذِي لَا تَأْخِيرُ فِيهِ بَعْثَتْ إِلَيْهِ بِرِحَانَتِينَ مِنَ الْجَنَّةِ تُسَمَّى إِحْدَاهُمَا الْمَسْخِيَّةُ وَ الْأُخْرَى الْمَنْسِيَّةُ، فَأَمَّا الْمَسْخِيَّةُ فَتُسْخِيَهُ عَنْ مَالِهِ، وَ أَمَّا الْمَنْسِيَّةُ فَتُنَسِّيَهُ أَمْرَ الدُّنْيَا.

So, when his death presents, there will be no delay in it. I^{-azwj} will Send to him two aromas from the Paradise. One of these is named 'Al-Maskhiya', and the other 'Al-Mansiya'. As for 'Al-Maskhiya', it will make him indifferent to his wealth, and as for 'Al-Mansiya', it will make him forget affairs of the world!¹⁵

كَنْزٌ جَامِعٌ لِلْفَوَادِ وَ تَأْوِيلٌ لِلآيَاتِ الظَّاهِرَةِ أَبُو طَاهِيرِ الْمُقَدَّسِ بْنُ عَالَيْ بْنِ أَبِي طَالِبٍ عَ وَ هُوَ سَاجِدٌ يَبْكِي حَقَّيْ عَلَّا تَحْيَيْهُ وَ ارْتَفَعَ صَوْتُهُ بِالْبَكَاءِ فَقُلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ أَمْرَضَنَا بُكَاؤُكَ وَ أَمْضَنَا وَ شَجَانَا وَ مَا رَأَيْنَاكَ قَدْ فَعَلْتَ مِثْلَ هَذَا الْفَعْلَ قَطُّ

(The books) 'Kanz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Abu Tahir Al muqallid Bin Ghalib, from his men, by his chain connected to,

Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} was performing Sajdah, crying, to the extent that his^{-asws} wailing was high and his^{-asws} voice was raised with the crying. We said, 'O Amir Al-Momineen^{-asws}! Your^{-asws} crying has sickened us, and we are burnt and cracked, and we have not seen you^{-asws} to have done similar to this deed at all!'

¹³ Bihar ul Anwaar, vol. 74

¹⁴ Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 72

¹⁵ Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 13 – H 41

فَقَالَ كُنْتُ ساجِدًا أَدْعُو رَبِّي يَدْعَاءِ الْحُبُّرَاتِ فِي سَجْدَتِي فَعَلَيْنِي عَيْنِي فَرَأَيْتُ رَبُّنَا حَالَتِي وَ فَطَعْتِي رَأَيْتُ رَسُولَ اللَّهِ صَ قَائِمًا وَ هُوَ يَقُولُ يَا أَيُّ الْحَسْنَى طَالَتْ عَيْنِيَكَ فَقَدِ اسْتَفْتُ إِلَى رُؤْيَاكَ وَ قَدْ أَنْجَزَ لِي رَبِّي مَا وَعَدَنِي فِيكَ

He^{-asws} said: 'I^{-asws} was performing Sajdah, supplicating to my^{-asws} Lord^{-azwj} with a supplication for the goodness in my^{-asws} Sajdah, and my^{-asws} eyes overcame me^{-asws}, and I^{-asws} saw a dream which terrified me^{-asws} and alarmed me^{-asws}. I^{-asws} saw Rasool-Allah^{-saww} standing, and he^{-saww} was saying: 'O Abu Al-Hassan^{-asws}! Your^{-asws} absence has been prolonged, so I^{-saww} desired to see you^{-asws}, and my^{-saww} Lord^{-azwj} has Fulfilled for me^{-asws} what He^{-azwj} has Promised me^{-saww} regarding you^{-asws}'.

فَقُلْتُ يَا رَسُولَ اللَّهِ وَ مَا الَّذِي أَنْجَزَ لَكَ فِي قَالَ أَنْجَزَ لِي فِيكَ وَ فِي رَوْحِنِيَّكَ وَ ابْنِيَكَ وَ دُرْبِنِيَّكَ فِي الدَّرَجَاتِ الْعُلَى فِي عَلَيْنِي

I^{-asws} said: 'O Rasool-Allah^{-saww}! And what is that which He^{-azwj} Fulfilled for you^{-saww} regarding me^{-asws}?' He^{-saww} said: 'He^{-saww} Fulfilled for me^{-saww} regarding you^{-asws}, and regarding your^{-asws} wife^{-asws}, and your^{-asws} two sons^{-asws}, and your^{-asws} offspring to be in the lofty ranks in Illiyeen'.

فُلِتْ يَأْبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ فَتَبَعَّيْنَا قَالَ شَيْعَتْنَا مَعَنَا وَ قُصُورُهُمْ يَحْدَأُ قُصُورُنَا وَ مَنَارُهُمْ مُقَابِلُ مَنَارِنَا

I^{-asws} said: 'By my^{-asws} father^{-as} and my^{-asws} mother^{-as}, O Rasool-Allah^{-saww}! What about our^{-asws} Shias?' He^{-saww} said: 'Our^{-asws} Shias would be with us^{-asws} and their castles would be parallel to our^{-asws} castles, and their houses would be facing our^{-asws} houses'.

فُلِتْ يَا رَسُولَ اللَّهِ صَ فَمَا لِشَيْعَتْنَا فِي الدُّنْيَا قَالَ الْأَمْنُ وَ الْعَافِيَّةُ فُلِتْ فَمَا لَهُمْ عِنْدَ الْمَوْتِ قَالَ يُحْكَمُ الرَّجْلُ فِي نَفْسِهِ وَ يُؤْمَرُ مَلَكُ الْمَوْتِ بِطَاعَيْهِ

I^{-asws} said: 'O Rasool-Allah^{-saww}! So, what is for our^{-asws} Shias in the world?' He^{-saww} said: 'The security and the health'. I^{-asws} said: 'So, what is for them at the death?' He said: 'The man would judge regarding himself and instruct the Angel of death to obey him'.

فُلِتْ فَمَا لِذَلِكَ حَدُّ يُعْرَفُ قَالَ بَلَى إِنَّ أَشَدَّ شَيْعَتْنَا لَنَا حُبَّا يَكُونُ خُرُوجُ نَفْسِهِ كَشْرَابُ أَحَدُكُمْ فِي يَوْمِ الصَّيْفِ الْمَاءُ الْبَارِدُ الَّذِي يَتَنَقَّعُ بِهِ الْقُلُوبُ وَ إِنَّ سَائِرَهُمْ لَيَمُوتُ كَمَا يُعْبَطُ أَحَدُكُمْ عَلَى فِرَاشِهِ كَافِرٌ مَا كَانَتْ عَيْنُهُ بِمَوْتِهِ.

I^{-asws} said: 'So, what is a recognised limit of that?' He^{-saww} said: 'Yes. Our^{-asws} Shias of the most intense love for us^{-asws}, the exit of his soul would happen like one of you drinking the cold water during a day of summer which the hearts had been cut by it, and the rest of them would be dying like the exultation of one of you upon his bed, as delighted as his eyes could be with his death'.¹⁶

قَلَتْ يَا أَبْتَ أَرَاكَ تَمْسَحُ جَبِينَكَ فَقَالَ يَا بْنِي إِنِّي سَعَيْتُ جَدِكَ رَسُولَ اللَّهِ صَ يَقُولُ إِنَّ الْمُؤْمِنَ إِذَا نَزَلَ بِهِ الْمَوْتُ وَ دَنَتْ وَفَاتَهُ عَرَقُ جَبِينَهُ وَ صَارَ كَاللُّؤْلُؤِ الرَّطِبُ وَ سَكَنَ أَنِينَهُ

I (Muhammad Al-Hanafia) said, 'O father^{-asws}! I see you^{-asws} wiping your^{-asws} forehead. He^{-asws} said: 'O my^{-asws} son! I^{-asws} heard your grandfather^{-saww} Rasool-Allah^{-saww} saying: 'The Momin,

¹⁶ Bihar Al Awaar – V 40, The book of History – Amir Al Momineen^{asws}, Ch 126 H 11

when the death befalls with him, and his expiry draws near, his forehead sweats becomes like the wet pearls (upon it), and his sighing settles'.(An extract)¹⁷

قال و ضجت الكوفة بالبكاء و النحيب و خرجن النساء يبنعنه لاطمات حاسرات فمنعهم المحسن ع و نحاحم عن البكاء و العويل و ردهن إلى أماكنهن و الحسين ع يقول لا حول و لا قوة إلا بالله العلي العظيم إِنَّ اللَّهَ وَ إِنَّا إِلَيْهِ رَاجِعُونَ يا أباه و اقطع ظهره من أجلك تعلمت البكاء إلى الله المشتكى.

He said, 'And Al-Kufa clamoured with the crying and the lamenting, and the women came out following it with slapping (the faces) out of regret. Al-Hassan^{-asws} forbade them from crying and ululating, and returned them to their places, and Al-Husayn^{-asws} was saying 'There is neither any might nor strength except with Allah^{-azwj}, the Exalted, the Magnificent! We are for Allah^{-azwj} and are returning to Him^{-azwj}! O father^{-asws}! Oh, breaking of the back! From your^{-asws} reason I^{-asws} learnt to cry! To Allah^{-azwj} is the complaint!'

في اعتقادات الامامية للصدق و قال محمد بن علي ع: قيل لعلي بن الحسين ع ما المؤثر قال للمؤمن كثيرون ثياب و سخنة قيمه و قل قيود و أغلال ثقلية و الاستبدال بأفخر الثياب و أطيبها رواحة و أوطى المراكب و آنس المنازل

In Itiqadaat Al-Imamiya of Al-Sadouq –

'It was said to Ali^{-asws} Bin Al-Husayn^{-asws}, 'What is the death?' He^{-asws} said: 'The death for the Momin is like the removing of the dirty clothes, and lice, and lifting of the constraints and heavy shackles, and to be replaced by the finest garments and best fragrance, and easier rides and lovely houses.

و للكافر كخلع ثياب فاخرة و النقل عن منازل أيسنة و الاستبدال بأفسخ الثياب و أخيبتها و أوحش المنازل و أعظم العذاب.

And for the Kafir, it is like the removal of luxurious garments, and being transferred from lovely houses, and to be replaced by the dirtiest garments, rougher than it, and horrible houses, and the mighty Punishment.¹⁸

There is no *Barzkh* (waiting prior to Accounting) for a Believer

و عنده ع قال: إِنَّ الْمُؤْمِنَ إِذَا حَيَنَ بَيْنَ الْكَلَامِ أَتَاهُ رَسُولُ اللَّهِ صَ فَجَلَسَ عَنْ يَسْتَارِهِ

And from him^{-asws} having said: 'Then Momin, when there is a barrier between him and the talking (at death), Rasool-Allah^{-saww} comes to him. He^{-saww} sits on his right, and Ali^{-asws} comes and sits on his left.

فَيَقُولُ لَهُ رَسُولُ اللَّهِ صَ أَمَّا مَا كُنْتَ تَرْجُو فَهُوَ أَمَانَكَ وَ أَمَّا مَا كُنْتَ تَخَافُ فَكَذَّبْتُ أَمِنَتَهُ

Rasool-Allah^{-saww} says to him: 'As for what you had been hoping for, it is in front of you, and as for what you had been fearing, you have been secured from it'.

¹⁷ Bihar ul Anwar Vol. 42

¹⁸ Tafseer Noor Al Saqalayn - CH 67 H 10

لَمْ يُفْتَحْ لَهُ بَاتٌ مِنَ الْجَنَّةِ فَيُقَالُ لَهُ هَذَا مَنْزِلُكَ مِنَ الْجَنَّةِ فَإِنْ شِئْتَ رُدُّدْتَ إِلَى الدُّنْيَا وَ لَكَ ذَهَبُهَا وَ فَضَّلَتْهَا فَيَقُولُ لَا حَاجَةٌ لِي فِي الدُّنْيَا

Then a door from the Paradise is opened for him. It is said to him, 'This is your house from the Paradise. If you like, we can return you to the world, and for you would be its gold and its silver. He says, 'There is no need for me regarding the world'.

فَعِنْدَ ذَلِكَ يَبْيَضُ وَجْهُهُ وَ يَرْسَخُ جَبَنَتُهُ وَ تَنَاهَلُ شَمَّاتُهُ وَ يَنْتَشِرُ مُنْجَرَاهُ وَ تَدْمُغُ عَيْنَهُ الْيُشْرِى فَإِذَا رَأَيْتُمْ ذَلِكَ فَأَكْتَفُوا بِهِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ لَهُمْ الْبَشَرِى فِي الْحَيَاةِ الدُّنْيَا.

During that, his face brightens, and his forehead sweats, and his lips contract, and his nostrils spread, and his left eye sheds tears. When you see that, then suffice with it, and it is Word of Allah^{-azwj} Mighty and Majestic: **For them is the glad tiding in the life of the world [10:64]**¹⁹.

Intercession of a Momin will be accepted:

أَبِي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ حُمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ مُبَيِّنِ عَنْ أَبِي لَلَّادِ عَنْ مُبَيِّنِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ إِنَّ الْمُؤْمِنَ مِنْكُمْ يُوْمَ الْقِيَامَةِ لَيُمْرَرُ بِهِ الرَّجُلُ لَهُ الْمَعِفَةُ بِهِ فِي الدُّنْيَا وَ قَدْ أُمِرَ بِهِ إِلَى النَّارِ وَ الْمَلَكُ يَنْتَلِقُ بِهِ قَالَ فَيَقُولُ لَهُ يَا فُلَانُ أَعْنَتِي فَقَدْ كُنْتُ أَصْنَعُ إِلَيْكَ الْمَعْرُوفَ فِي الدُّنْيَا وَ أَسْعَفْتُكَ فِي الْحَاجَةِ تَطْلُبُهَا مِنِّي فَهَلْ عِنْدَكَ الْيَوْمَ مُكَافَأَةٌ .

My father, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Walad, from Maysar,

'From Abu Abdullah^{-asws} having said: 'The Momin from you on the Day of Judgment, when he passes by him, the one who knew him in the world and he had been Commanded with to the Fire, and the Angel would be taking him, would say to him, 'O so and so! Help me, for I have done a good deed for you in the world, and have relieved you of the need you had sought from me. So, is there any reward with you (for me) today?'

فَيَقُولُ الْمُؤْمِنُ لِلْمَلَكِ الْمُوْكِلِ بِهِ خَلِي سَيِّلَةَ قَالَ فَيَسْمَعُ اللَّهُ فَقَوْلُ الْمَلَكِ أَنْ يُجِيرَ فَقُولَ الْمُؤْمِنِ فَيُخَلِّي سَيِّلَةَ

The Momin would say to the Angel, the one allocated with him, 'Free his way'. So, Allah^{-azwj} will hear the words of the Momin and Command the Angel that he fulfil the word of the Momin and free his way.²⁰

Status of a Believer in Paradise:

يَا أَبَا ذَرٍ إِنَّ اللَّهَ جَلَّ تَنَاؤهُ لَيُدْخِلَ قَوْمًا الْجَنَّةَ فَيُعْطِيهِمْ حَيَّ يَكْلُوا وَ فَوْقَهُمْ قَوْمٌ فِي الدَّرَجَاتِ الْعُلَى فَإِذَا نَظَرُوا إِلَيْهِمْ عَرَفُوهُمْ فَيَقُولُونَ رَبَّنَا إِخْوَانُنَا كُنَّا مَعَهُمْ فِي الدُّنْيَا فَيَمْرَأُهُمْ عَلَيْنَا

O Abu Zarr^{-ra!} Allah^{-azwj}, Majestic is His^{-azwj} Praise, will Enter a group of people into Paradise. He^{-azwj} will Give them until they are fed up, and above them will be a group of people in the higher ranks. When they look at them, they will recognise them, so they will say, 'Our Lord-

¹⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 29 d (Chapters on Funerals)

²⁰ Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 26

azwj! Our brothers! We were with them in the world, so by what have you merited them over us?'

فَيُقَالُ هَيَّاهَتْ هَيَّاهَتْ إِنَّمَا كَانُوا يَجْوَعُونَ حِينَ تَشْبَعُونَ وَ يَطْمَئِنُونَ حِينَ تَرْوَوْنَ وَ يَقُولُونَ حِينَ تَنَامُونَ وَ يَشْخُصُونَ حِينَ تَحْفَظُونَ-

He^{-azwj} will Say: "Far be it! Far be it! They were being hungry when you were satiating, and they were being thirsty when you were saturating, and they were standing (in Salat) when you were sleeping, and they were working actively, which you were preserving yourselves! (an extract).²¹

²¹ بحار الأنوار (ط - بيروت)، ج 74، ص: 77