

Qualities and Status of a Believer

Table of Contents

Qualities and Status of a Believer	3
Summary:.....	3
Introduction:	3
The Treats of a Believer:	4
The Eight Characteristics of a Believer:	8
The Importance of recognition for a Believer:	8
Description of a Believer.....	10
The Admirable Conduct of a Believer:	12
The Goodness loved by a Believer:.....	12
Advice for a Believer:.....	13
The Least to be Momin and the Least to be Kafir:.....	13
Status of a Momin:	15
Death of a Believer:	16
There is no <i>Barzkh</i> (waiting prior to Accounting) for a Believer	18
Intercession of a Momin will be accepted:	19
Status of a Believer in Paradise:.....	19

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم 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 فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

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 وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ 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 هَلْ أَدُلُّكُمْ عَلَى بَحَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ

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 وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَُمْ 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].

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَ يُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ مَسَاكِنَ 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:

رُوي أَنَّ صَاحِباً لِأَمِيرِ الْمُؤْمِنِينَ ع يُقَالُ لَهُ هَمَّامٌ كَانَ رَجُلًا عَابِداً فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْ لِي الْمُتَّقِينَ حَتَّى كَأَنِّي أَنْظُرُ 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 وَ أَحْسِنْ فَإِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُحْسِنُونَ

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

فَلَمَّا يَفْنَعْ هَمَّامٌ بِحَدِّ الْقَوْلِ حَتَّى عَزَمَ عَلَيْهِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص ثُمَّ قَالَ ع أَنَا بَعْدُ فَإِنَّ اللَّهَ سُبْحَانَهُ وَ تَعَالَى خَلَقَ الْخَلْقَ حِينَ خَلَقَهُمْ غَنِيًّا عَنْ طَاعَتِهِمْ أَمِنًا مِنْ مَعْصِيَتِهِمْ لِأَنَّهُ لَا تَضُرُّهُ مَعْصِيَةٌ مِنْ عَصَاةٍ وَ لَا تَنْفَعُهُ طَاعَةٌ مِنْ أَطَاعَةٍ

Hamman 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 وَ وَضَعَهُمْ مِنَ الدُّنْيَا مَوَاضِعَهُمْ فَالْمُتَّقُونَ فِيهَا هُمْ أَهْلُ الْفَضَائِلِ مُنْطَفِعُهُمُ الصَّوَابُ وَ مَلْبَسُهُمُ الْإِقْتِصَادُ وَ مَشْيُهُمُ التَّوَاضُّعُ غَضُوا أَبْصَارَهُمْ عَمَّا حَرَّمَ اللَّهُ عَلَيْهِمْ وَ وَقَفُوا أَسْمَاعَهُمْ 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.

نُزِلَتْ أَنْفُسُهُمْ مِنْهُمْ فِي الْبَلَاءِ كَالَّتِي نُزِلَتْ فِي الرَّخَاءِ وَ لَوْ لَا الْأَجَلُ الَّذِي كَتَبَ اللَّهُ [لَهُمْ] عَلَيْهِمْ لَمْ تَسْتَقِرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ طَرْفَةَ عَيْنٍ شَوْقاً إِلَى النَّوَابِ وَ خَوْفاً 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.

عَظُمَ الْخَالِقُ فِي أَنْفُسِهِمْ فَصَغُرَ مَا دُونَهُ فِي أَعْيُنِهِمْ فَهُمْ وَ الْجَنَّةُ كَمَنْ قَدْ رَأَاهَا فَهُمْ فِيهَا مُعَذَّبُونَ 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.

قُلُوبُهُمْ حَزُونَةٌ وَ شُرُورُهُمْ مَأْمُونَةٌ وَ أَجْسَادُهُمْ خَفِيفَةٌ وَ حَاجَاتُهُمْ خَفِيفَةٌ وَ أَنْفُسُهُمْ عَفِيفَةٌ صَبَرُوا أَيَّاماً قَصِيرَةً أَعْقَبَتْهُمْ رَاحَةً طَوِيلَةً بِحَازَةِ مُرْجَةٍ يَسَّرَهَا لَهُمْ رَبُّهُمْ أَرَادَتْهُمْ الدُّنْيَا فَلَمْ يُرِيدُوهَا وَ أَسَرَّتْهُمْ فَقَدُوا أَنْفُسَهُمْ 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 أَقْدَامَهُمْ تَالِينَ لِأَجْزَاءِ الْقُرْآنِ يُرْتَلُّوْهَا تَرْتِيلاً يُحْزِنُونَ بِهِ أَنْفُسَهُمْ وَ يَسْتَسِيرُونَ 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 مَرُّوا بِآيَةٍ فِيهَا تَشْوِيقٌ رَكَنُوا إِلَيْهَا طَمَعاً وَ تَطَلَّعَتْ نَفُوسُهُمْ إِلَيْهَا شَوْقاً وَ ظَنُّوا أَنَّهَا نَصَبٌ أَعْيُنُهُمْ وَ إِذَا مَرُّوا بِآيَةٍ فِيهَا تَخْوِيفٌ أَصْغَوْا إِلَيْهَا مَسَامِعَ قُلُوبِهِمْ وَ ظَنُّوا أَنَّ زَفِيرَ جَهَنَّمَ وَ شَهيقَهَا فِي أُصُولِ آذَانِهِمْ

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 حَائُونَ عَلَى أَوْسَاطِهِمْ مُقْتَرِشُونَ لِحَنَاهِهِمْ وَ أَكْفِهِمْ وَ رُكْبِهِمْ وَ أَطْرَافِ أَقْدَامِهِمْ يَطْلُبُونَ إِلَى اللَّهِ تَعَالَى فِي فَكَارٍ رِقَائِهِمْ

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 فَحُلَمَاءُ عُلَمَاءَ أَهْلِ الْأَنْبِيَاءِ قَدْ بَرَّاهُمْ الْخَوْفُ بَرِّي الْقَدَاحِ يَنْظُرُ إِلَيْهِمُ النَّاطِرُ فَيَحْسِبُهُمْ مَرْضَى وَ مَا بِالْقَوْمِ مِنْ مَرْضٍ وَ يَقُولُ لَقَدْ خُولِطُوا وَ لَقَدْ خَالَطَهُمْ 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 وَلَا يَسْتَكْبِرُونَ الْكَثِيرَ فَهُمْ لِأَنْفُسِهِمْ مُتَهَمُونَ وَمِنْ أَعْمَالِهِمْ مُشْفِقُونَ إِذَا رُكِبَ أَحَدٌ مِنْهُمْ خَافَ مِمَّا يُقَالُ لَهُ فَيَقُولُ أَنَا عَلِمْتُ بِنَفْسِي مِنْ غَيْرِي وَرَبِّي أَعْلَمُ بِي مِنْ نَفْسِي اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ وَاجْعَلْنِي أَفْضَلَ مِمَّا يَظُنُّونَ وَاعْفُ عَنِّي مَا لَا يَعْلَمُونَ

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 عَلَامَةِ أَحَدِهِمْ أَنَّكَ تَرَى لَهُ قُوَّةً فِي دِينٍ وَحُزْماً فِي لِينٍ وَإِيمَاناً فِي يَقِينٍ وَجُرْصاً فِي عِلْمٍ وَعِلْماً فِي حِلْمٍ وَقَصْداً فِي غَيٍّ وَحُشوعاً فِي عِبَادَةٍ وَجَمُلاً فِي فَاقَةٍ وَصَبْراً فِي شِدَّةٍ وَطَلَباً فِي حَلَالٍ وَنَشَاطاً فِي هُدًى وَتَحُجْجاً 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 وَهُوَ عَلَى وَجَلٍ يُمْسِي وَهُوَ الشُّكْرُ وَيُصْبِحُ وَهُوَ الذِّكْرُ يَبِيتُ خَدِيراً وَيُصْبِحُ فَرِحاً خَدِيراً لِمَا خَدَرَ مِنَ الْغَفْلَةِ وَفَرِحاً بِمَا أَصَابَ مِنَ الْفَضْلِ وَالرَّحْمَةِ

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 اسْتَصْعَبَتْ عَلَيْهِ نَفْسُهُ فِيمَا تَكَرَّرَ لَمْ يُعْطِهَا سُؤْلَهَا فِيمَا حُبُّ قُرَّةٍ عَيْنِهِ فِيمَا لَا يَزُولُ وَزَهَادَتُهُ فِيمَا لَا يَبْتَغِي يَتَرَجَّحُ الْحِلْمُ بِالْعِلْمِ وَالْقَوْلُ 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 قَرِيباً أَمَلُهُ قَلِيلًا زَلَّهُ خَاشِعاً قَلْبُهُ قَانِعَةً نَفْسُهُ مَنُوراً أَكَلَهُ سَهْلاً أَمْرُهُ حَرِيراً دِينُهُ مَبْتَنًى شَهْوَتُهُ مَكْظُومَةً الْحَزَنُ مِنْهُ مَأْمُومٌ وَالشَّرُّ 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 الْغَافِلِينَ كُتِبَ فِي الذَّاكِرِينَ وَإِنْ كَانَ فِي الذَّاكِرِينَ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ - يَعْفُو عَنْ ظَلَمَةٍ وَيُعْطِي مَنْ حَرَمَهُ وَ يَصِلُ مَنْ قَطَعَهُ

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 فُحْشُهُ لَيْتاً قَوْلُهُ غَائِباً مُنْكَرُهُ حَاضِراً مَعْرُوفُهُ- مُقْبِلاً خَيْرُهُ مُدْبِراً شَرُّهُ فِي الزَّلَازِلِ وَفُورٌ وَ فِي الْمَكَارِهِ صَبُورٌ وَ فِي الرِّخَاءِ شُكُورٌ

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 يَجِيفُ عَلَى مَنْ يُبْغِضُ وَلَا يَأْتُمُ فِيمَنْ يُحِبُّ يَعْتَرِفُ بِالْحَقِّ قَبْلَ أَنْ يُشْهَدَ عَلَيْهِ لَا يُضَيِّعُ مَا اسْتُحْفِظَ وَلَا يَنْسَى مَا ذُكِّرَ وَلَا يُنَابِرُ بِالْأَلْقَابِ وَلَا يُضَارُّ بِالْجَارِ وَلَا يَسْمَتُ بِالْمَصَائِبِ وَلَا يَدْخُلُ فِي الْبَاطِلِ وَلَا يَخْرُجُ 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 يُعْمَهُ صَمْتُهُ وَإِنْ صَحِكَ لَمْ يَغْلُ صَوْتُهُ وَإِنْ بُغِيَ عَلَيْهِ صَبَرَ حَتَّى يَكُونَ اللَّهُ هُوَ الَّذِي يَنْتَقِمُ 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 أَتَعَبَ نَفْسَهُ لِأَخْرَجَتْهُ وَأَرَاخَ النَّاسَ مِنْ نَفْسِهِ بِعُدَّةٍ عَمَّنْ تَبَاعَدَ عَنْهُ زُهْدٌ وَ نَزَاهَةٌ وَ دُنُوهُ بِمَنْ دَنَا مِنْهُ لِينٌ وَ رَحْمَةٌ لَيْسَ تَبَاعَدُهُ بِكِبَرٍ وَ عَظَمَةٍ وَ لَا دُنُوهُ بِمَكْرٍ وَ خَدِيعَةٍ-

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.

قَالَ فَصَبَقَ هَمَامٌ صَغْفَةً كَانَتْ نَفْسُهُ فِيهَا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَمَا وَاللَّهِ لَقَدْ كُنْتُ أَخَافُهَا 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.

ثُمَّ قَالَ أ هَكَذَا تَصْنَعُ الْمَوَاعِظُ الْبَالِغَةُ بِأَهْلِهَا

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

فَقَالَ لَهُ قَائِلٌ: فَمَا بَالُكَ يَا أَمِيرَ 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 ع وَيْحَكَ إِنَّ لِكُلِّ أَجَلٍ وَقْتًا لَا يَغْدُوهُ وَ سَبَبًا لَا يَتَجَاوِزُهُ فَمَهْلًا لَا تَعْدُ لِمِثْلِهَا فَإِنَّمَا نَفَثَ 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 عَنْ عِيسَى بْنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ عَبْدِ الْمَلِكِ بْنِ غَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ يُنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ فِيهِ ثَمَانِي خِصَالٍ وَفُورًا عِنْدَ الْهَزَاجِ صَبُورًا عِنْدَ الْبَلَاءِ شُكُورًا عِنْدَ الرِّخَاءِ قَانِعًا بِمَا رَزَقَهُ اللَّهُ لَا يَطْلُمُ الْأَعْدَاءَ وَلَا يَتَحَامِلُ لِلْأَصْدِقَاءِ بَذَنُهُ مِنْهُ فِي تَعَبٍ 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 Abdullah^{-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 وَالْحِلْمَ وَزِيرُهُ وَالْعَمَلُ أَمِيرُ جُنُودِهِ وَالرِّفْقُ أَخُوهُ وَالْبِرُّ وَالِدُهُ .

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:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّكُمْ لَا تَكُونُونَ صَالِحِينَ حَتَّى تَعْرِفُوا وَلَا تَعْرِفُوا حَتَّى تُصَدِّقُوا وَلَا تُصَدِّقُوا حَتَّى تُسَلِّمُوا أَبْوَاباً أَرْبَعَةً لَا يَصْلُحُ أَوَّلُهَا إِلَّا بِأَخْرِهَا ضَلَّ أَصْحَابُ الثَّلَاثَةِ وَ تَاهُوا تَبْهًا 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 Abdullah^{-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 Balagh – Sermon No. 193

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

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يَقْبَلُ إِلَّا الْعَمَلَ الصَّالِحَ وَ لَا يَقْبَلُ اللَّهُ إِلَّا بِالْوَفَاءِ بِالشُّرُوطِ وَ الْعُهُودِ وَ مَنْ وَفَى اللَّهَ بِشُرُوطِهِ وَ اسْتَكْمَلَ مَا وَصَفَ فِي عَهْدِهِ نَالَ مَا عِنْدَهُ وَ اسْتَكْمَلَ وَعْدَهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَخْبَرَ الْعِبَادَ بِطَرِيقِ الْهُدَى وَ شَرَعَ لَهُمْ فِيهَا الْمَنَارَ وَ أَخْبَرَهُمْ كَيْفَ يَسْلُكُونَ فَقَالَ وَ إِنِّي لَعَفَّارٌ 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 فَمَنْ اتَّقَى اللَّهَ عَزَّ وَ جَلَّ فِيمَا أَمَرَهُ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ مُؤْمِنًا بِمَا جَاءَ بِهِ مُحَمَّدٌ (صلى الله عليه وآله) هَيَّاهُتْ هَيَّاهُتْ فَاتَّ قَوْمٌ وَ مَاتُوا قَبْلَ أَنْ يَهْتَدُوا وَ ظَنُّوا أَنَّهُمْ آمَنُوا وَ أَشْرَكُوا مِنْ حَيْثُ لَا يَعْلَمُونَ إِنَّهُ مَنْ أَتَى الْبُيُوتَ مِنْ أَبْوَابِهَا اهْتَدَى وَ مَنْ أَخَذَ فِي غَيْرِهَا سَلَكَ طَرِيقَ الرَّذَى

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.

وَ صَالَ اللَّهُ طَاعَةً وَ لِي أَمْرِهِ بِطَاعَةِ رَسُولِهِ (صلى الله عليه وآله) وَ طَاعَةَ رَسُولِهِ بِطَاعَتِهِ فَمَنْ تَرَكَ طَاعَةَ وَلَاةِ الْأَمْرِ لَمْ يُطِيعِ اللَّهَ وَ لَا رَسُولَهُ وَ هُوَ الْإِفْرَاقُ بِمَا نَزَلَ مِنْ عِنْدِ اللَّهِ لِحُلُومِ زِينَتِكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَ التَّمَسُّوْا الْبُيُوتَ الَّتِي أَدْنَى اللَّهُ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ

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 خَبَرَكُمْ أَنَّهُمْ رِجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ وَ إِقَامِ الصَّلَاةِ وَ إِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَ الْأَبْصَارُ إِنَّ اللَّهَ قَدِ اسْتَخْلَصَ الرُّسُلَ لِأَمْرِهِ ثُمَّ اسْتَخْلَصَهُمْ مُصَدِّقِينَ لِذَلِكَ فِي نُذُرِهِ

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 وَ إِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ تَاةٌ مَنْ جَهْلٍ وَ اهْتَدَى مَنْ أَبْصَرَ وَ عَقَلَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَ لَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ وَ كَيْفَ يَهْتَدِي مَنْ لَمْ يُبْصِرْ وَ كَيْفَ يُبْصِرُ مَنْ لَمْ يُنْذَرْ

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.

اتَّبِعُوا رَسُولَ اللَّهِ (صلى الله عليه وآله) وَ أَقْبُوا بِمَا نَزَلَ مِنْ عِنْدِ اللَّهِ وَ اتَّبِعُوا آثَارَ الْهُدَى فَإِنَّهُمْ عِلَامَاتُ الْأَمَانَةِ وَ التَّقَى وَ اعْلَمُوا أَنَّهُ لَوْ أَنْكَرَ رَجُلٌ عِيسَى ابْنَ مَرْيَمَ (عليه السلام) وَ أَقَرَّ بِمَنْ سِوَاهُ مِنَ الرُّسُلِ لَمْ يُؤْمِنْ أَفْتَصُوا الطَّرِيقَ بِالتَّمَاسِ الْمَنَارِ وَ التَّمَسُّوا مِنْ وَرَاءِ الْحُجُبِ الْآثَارَ تَسْتَكْمِلُوا أَمْرَ دِينِكُمْ وَ تُؤْمِنُوا 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

كِتَابُ صِفَاتِ الشَّيْعَةِ، لِلصَّدُوقِ رَحِمَهُ اللَّهُ عَنْ أَبِيهِ عَنْ سَعْدٍ رَفَعَهُ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قُلْتُ جُعِلْتُ فِدَاكَ صِفٌ لِي شَيْعَتِكَ

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

قَالَ شَيْعَتُنَا مَنْ لَا يَغْدُو صَوْتُهُ سَمْعُهُ وَ لَا شَحْنَاؤُهُ بَدَنُهُ وَ لَا يَطْرَحُ كُلَّهُ عَلَى غَيْرِهِ وَ لَا يَسْأَلُ غَيْرَ إِخْوَانِهِ وَ لَوْ مَاتَ جُوعاً

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.

شَيْعَتُنَا مَنْ لَا يَهْرُ هَرِيرُ الْكَلْبِ وَ لَا يَطْمَعُ طَمَعُ الْغُرَابِ

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

شَيْعَتُنَا الْحَقِيقَةُ عَيْشُهُمُ الْمُنْتَقِلَةُ دِيَارَهُمْ

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!

شِيعَتُنَا الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ وَ يَتَوَاسَوْنَ وَ عِنْدَ الْمَوْتِ لَا يَجْزَعُونَ وَ فِي قُبُورِهِمْ يَتَزَاوَرُونَ

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 فِذَاكَ فَأَيْنَ أَطْلُبُ هَؤُلَاءِ

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

قَالَ فِي أَطْرَافِ الْأَرْضِ وَ بَيْنَ الْأَسْوَاقِ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ أَذَلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ 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:

محض، التمحيص عن مَهْزَمِ الْأَسَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ شِيعَتَنَا مَنْ لَا يَغْلُو صَوْتَهُ سَمْعَهُ وَ لَا شَحْمَةُ أُذُنِهِ وَ لَا يَمْتَدِّحُ بِنَا مُعْلِنًا وَ لَا يُوَاصِلُ لَنَا مُبْغِضًا وَ لَا يُخَاصِمُ لَنَا وَلِيًّا وَ لَا يُجَالِسُ لَنَا عَائِيًّا

(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 faultier of ours'.

قَالَ قُلْتُ فَكَيْفَ أَصْنَعُ هَؤُلَاءِ الْمُتَشَبِّهَةَ

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

قَالَ فِيهِمُ التَّمَحِيصُ وَ فِيهِمُ التَّمْيِيزُ وَ فِيهِمُ التَّبْدِيلُ ثَانِي عَلَيْهِمْ سَنُونَ تُفْنِيهِمْ وَ طَاعُونَ يَقْتُلُهُمْ وَ اخْتِلَافٌ يُبَدِّدُهُمْ

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:

كَتَبَ الْكَرَاجُكِيُّ، جَاءَ فِي الْحَدِيثِ عَنِ الْإِمَامِ الصَّادِقِ ع أَنَّهُ قَالَ: تَكَلَّمَ أَمِيرُ الْمُؤْمِنِينَ ع بِأَرْبَعٍ وَ عَشْرِينَ كَلِمَةً فِيمَا كُلِّ كَلِمَةٍ مِنْهَا وَزْنُ السَّمَاوَاتِ وَ الْأَرْضِ

(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 رَحِمَ اللَّهُ امْرَأً سَمِعَ حُكْمًا فَوَعَى وَ دُعِيَ إِلَى رِشَادٍ فَدَنَا وَ أَخَذَ بِحُجْزَةِ هَادٍ فَتَنَجَا

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.

رَاقِبَ رَبَّهُ وَ خَافَ ذُنْبَهُ قَدَّمَ خَالِصاً وَ عَمِلَ صَالِحاً اِكْتَسَبَ مَذْخُوراً وَ اجْتَنَبَ مَخْذُوراً رَمَى غَرَضاً وَ أَخَذَ عِوَضاً كَابِراً هَوَاهُ وَ كَذَّبَ مُنَاهُ

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.

حَذَّرَ أَمَلًا وَ رَتَّبَ عَمَلًا جَعَلَ الصَّبْرَ رَغْبَةً حَيَاتِهِ وَ التَّقَى عُدَّةً وَفَاتِهِ يُظْهِرُ دُونَ مَا يَكْتُمُ وَ يَكْتَفِي بِأَقَلِّ مِمَّا يَعْلَمُ لَزِمَ الطَّرِيقَةَ الْعَرَاءَ وَ الْمَحِجَّةَ الْبَيْضَاءَ اِعْتَنَمَ الْمَهْلَ وَ بَادَرَ الْأَجَلَ وَ تَزَوَّدَ 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:

نَحَج، نَحَجُ الْبَلَاغَةَ سُئِلَ عَ عَنِ الْخَيْرِ مَا هُوَ

(The book) 'Nahj Al Balagah' –

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

فَقَالَ لَيْسَ الْخَيْرُ أَنْ يَكْثُرَ مَالُكَ وَ وَلَدُكَ وَ لَكِنَّ الْخَيْرَ أَنْ يَكْثُرَ عِلْمُكَ وَ عَمَلُكَ وَ أَنْ تُبَاهِيَ النَّاسَ بِعِبَادَةِ رَبِّكَ

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 أَحْسَنْتَ حَمْدَتَ اللَّهِ وَ إِنْ أَسَأْتَ اسْتَغْفَرْتَ اللَّهَ وَ لَا خَيْرَ فِي الدُّنْيَا إِلَّا لِرَجُلَيْنِ رَجُلٌ أَذْنَبَ ذَنْبًا فَهُوَ يَتَدَارَكُهَا بِالتَّوْبَةِ وَ رَجُلٌ يُسَارِعُ فِي الْخَيْرَاتِ وَ لَا يَقِلُّ عَمَلٌ مَعَ التَّقْوَى وَ كَيْفَ يَقِلُّ مَا يُتَقَبَّلُ.

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 ع لَا مَالٌ أَعُوذُ مِنَ الْعَقْلِ وَ لَا وَحْدَةٌ أَوْحَشُ مِنَ الْعَجَبِ وَ لَا عَقْلٌ كَالْتَّوْبَةِ وَ لَا كَرَمٌ كَالْتَّقْوَى وَ لَا فَرِيحٌ كَحُسْنِ الْخُلُقِ وَ لَا مِيرَاثٌ كَالْأَدَبِ وَ لَا قَائِدٌ كَالْتَّوْفِيقِ وَ لَا بَحَارَةٌ كَالْعَمَلِ الصَّالِحِ وَ لَا رَيْحٌ كَالْتَّوَابِ

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 وَرَعٌ كَالْوُقُوفِ عِنْدَ الشُّبْهَةِ وَ لَا زُهْدٌ كَالزُّهْدِ فِي الْحَرَامِ وَ لَا عِلْمٌ كَالْتَّفَكُّرِ وَ لَا عِبَادَةٌ كَأَدَاءِ الْفَرَائِضِ وَ لَا إِيمَانٌ كَالْحَيَاءِ وَ الصَّبْرِ وَ لَا حَسَبٌ كَالْتَّوَاضِعِ وَ لَا شَرَفٌ كَالْعِلْمِ وَ لَا مَظَاهِرَةٌ أَوْثَقُ مِنَ الْمُشَاوَرَةِ.

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 سُلَيْمِ بْنِ قَيْسٍ، قَالَ: أَتَى أَمِيرَ الْمُؤْمِنِينَ ع رَجُلٌ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَذْنَى مَا يَكُونُ بِهِ الرَّجُلُ مُؤْمِنًا وَ أَذْنَى مَا يَكُونُ بِهِ كَافِرًا وَ أَذْنَى 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 سَأَلْتُ فَاسْمَعْ الْجَوَابَ أَذْنِي مَا يَكُونُ بِهِ مُؤْمِنًا أَنْ يُعْرِفَهُ اللَّهُ نَفْسَهُ فَيَقَرَّ لَهُ بِالرُّبُوبِيَّةِ وَالْوَحْدَانِيَّةِ وَأَنْ يُعْرِفَهُ نَبِيَّهُ فَيَقَرَّ لَهُ بِالنُّبُوَّةِ وَالْبِلَاعَةِ وَأَنْ يُعْرِفَهُ حُجَّتَهُ فِي أَرْضِهِ وَشَاهِدَهُ عَلَى خَلْقِهِ فَيَقَرَّ 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 جَهِلَ جَمِيعَ الْأَشْيَاءِ غَيْرَ مَا وَصَفْتُ

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 أَمَرَ أَطَاعَ وَإِذَا نُهِىَ انْتَهَى

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

وَأَذْنِي مَا يَكُونُ بِهِ كَافِرًا أَنْ يَتَدَيَّنَ بِشَيْءٍ فَيَزْعُمَ أَنَّ اللَّهَ أَمَرَهُ بِهِ مَا نَهَى اللَّهُ عَنْهُ ثُمَّ يَنْصِبُهُ فَيَتَبَرَّأَ وَيَتَوَلَّى وَ يَزْعُمُ أَنَّهُ يَعْبُدُ اللَّهَ الَّذِي أَمَرَهُ 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.

وَأَذْنِي مَا يَكُونُ بِهِ ضَالًّا أَنْ لَا يَعْرِفَ حُجَّةَ اللَّهِ فِي أَرْضِهِ وَ شَاهِدَهُ عَلَى خَلْقِهِ الَّذِي أَمَرَ اللَّهُ بِطَاعَتِهِ وَ فَرَضَ وَلَايَتَهُ

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 سَمِّهِمْ لِي

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

قَالَ الَّذِينَ فَرَضَهُمُ اللَّهُ بِنَفْسِهِ وَ نَبِيِّهِ فَقَالَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ 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 أَوْضِحْهُمْ لِي

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

قَالَ الَّذِينَ قَالَ رَسُولُ اللَّهِ فِي آخِرِ حُطْبَةٍ خُطِبَهَا ثُمَّ قُبِضَ مِنْ يَوْمِهِ إِلَيَّ قَدْ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِكِتَابِ اللَّهِ وَ أَهْلِ بَيْتِي فَإِنَّ اللَّطِيفَ الْخَبِيرَ قَدْ عَاهَدَ إِلَيَّ أَهْمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ كَهَاتَيْنِ إِنْ صَبَعِي فَنَمَسَكُوا بِمَا لَا تَضِلُّوا وَ لَا تَقْدَمُوهُمْ فَتَهْلِكُوا وَ لَا تَخْلَفُوا عَنْهُمْ فَتَفْرُقُوا وَ لَا تُعْلِمُوهُمْ 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:

ختص، الإختصاص الحسن بن علي الزينوني و محمد بن أحمد بن أبي قتادة عن أحمد بن هلال عن ابن محبوب عن الحسن بن عطية قال: كان أبو عبد الله الله ع واقفاً على الصفا فقال له عبادة البصري حديث يروى عنك قال و ما هو قال قلت حُرْمَةُ الْمُؤْمِنِ أَعْظَمُ مِنْ حُرْمَةِ هَذِهِ الْبَيْتَةِ

(The book) ‘Al Ikhtisaas’ – Al Hassan Bin Ali Al Zaytuni, and Muhammad Bin Ahmad Bin Abu Qatadah, from Ahmad Bin Hllal, 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 لِهَذِهِ الْجِبَالِ أَقْبَلْتُ

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

قَالَ فَتَظَرْتُ إِلَى الْجِبَالِ قَدْ أَقْبَلَتْ فَقَالَ هَذَا عَلَى رِسْلِكَ إِلَيَّ لَمْ أُرْذِكِ.

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 ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قِيمَةُ كُلِّ امْرِئٍ 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 مِّنَ الْخُرُورِيَّةِ يَقْرَأُ وَ يَتَهَجَّدُ فَقَالَ نَوْمٌ عَلَى يَقِينٍ خَيْرٌ مِنْ صَلَاةٍ فِي سَكٍّ إِذَا تَمَّ الْعَقْلُ نَقَصَ الْكَلَامُ قَدَّرَ الرَّجُلُ قَدْرَ هِمَّتِهِ قِيمَةُ كُلِّ امْرِئٍ مَا يُحْسِنُهُ الْمَالُ مَادَّةُ الشَّهَوَاتِ النَّاسُ أَعْدَاءُ مَا جَهِلُوهُ أَنْفَاسُ الْمَرْءِ خُطَاهُ إِلَى أَجَلِهِ.

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 ترددي عن قبض روح المؤمن، يكره الموت و أكره مساءته،

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!

فإذا حضره أجله الذي لا تأخير فيه بعثت إليه بريجانتين من الجنة تسمى إحداهما المسخية و الاخرى المنسية، فأما المسخية فتسخره عن ماله، و أما المنسية فتنسبه أمر الدنيا.

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

كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة أبو طاهر المقلد بن غالب عن رجاله بإسناده المتصل إلى علي بن أبي طالب ع و هو ساجد يبكي حتى غلا نحيبه و ارتفع صوته بالبكاء فقلنا يا أمير المؤمنين لقد أمرضنا بكأوك و أمضنا و شجنا و ما رأيناك قد فعلت مثل هذا الفعل قط

(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 سَاجِدًا أَدْعُو رَبِّي بِدُعَاءِ الْحَبِيرَاتِ فِي سَجْدَتِي فَعَلَبَنِي عَيْنِي فَرَأَيْتُ رُؤْيَا هَالِكَنِي وَ قَطَعَنِي رَأَيْتُ رَسُولَ اللَّهِ ص قَائِمًا وَ هُوَ يَقُولُ يَا أَبَا الْحَسَنِ طَالَتْ عَيْنُكَ فَقَدْ اسْتَنْقَتْ 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 فِيَّ قَالَ أَنْجَزَ لِي فِيكَ وَ فِي زَوْجَتِكَ وَ ابْنَيْكَ وَ ذُرِّيَّتَكَ فِي الدَّرَجَاتِ الْعُلَى فِي عِلِّيَّينَ

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'.

قُلْتُ يَا رَسُولَ اللَّهِ أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ فَشِيعَتُنَا قَالَ شِيعَتُنَا مَعَنَا وَ قُصُورُهُمْ بِحَذَاءِ قُصُورِنَا وَ مَنَازِلُهُمْ مُقَابِلُ مَنَازِلِنَا

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'.

قُلْتُ يَا رَسُولَ اللَّهِ ص فَمَا لِشِيعَتِنَا فِي الدُّنْيَا قَالَ الْأَمْنُ وَ الْعَافِيَةُ قُلْتُ فَمَا لَهُمْ عِنْدَ الْمَوْتِ قَالَ يُحْكَمُ الرَّجُلُ فِي نَفْسِهِ وَ يُؤْمَرُ مَلَكُ الْمَوْتِ بِطَاعَتِهِ

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'.

قُلْتُ فَمَا لِدَلِيلِكَ حَدِّ يُعْرِفُ قَالَ بَلَى إِنَّ أَشَدَّ شِيعَتِنَا لَنَا حُبًّا يَكُونُ خُرُوجُ نَفْسِهِ كَشَرَابِ أَخَذَكُمْ فِي يَوْمِ الصَّيْفِ الْمَاءَ الْبَارِدَ الَّذِي يَنْتَفِعُ بِهِ الْقُلُوبُ وَ إِنَّ سَائِرَهُمْ لَيَمُوتُ كَمَا يُغْبَطُ أَخَذَكُمْ عَلَى فِرَاشِهِ كَافَرٍ 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.

قلت يا أبت أراك تمسح جبينك فقال يا بني إني سمعت جدك رسول الله ص يقول إن المؤمن إذا نزل به الموت و دنت وفاته عرق جبينه و صار كاللؤلؤ الرطب و سكن أنينه

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 يتبعنه لاطمات حاسرات فمنعهم الحسن ع و ناهم عن البكاء و العويل و ردهن إلى أماكنهن و الحسين ع يقول لا حول و لا قوة إلا بالله العلي العظيم إِنَّا لِلَّهِ و إِنَّا إِلَيْهِ رَاجِعُونَ يا أباه و انقطاع 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 للصدوق و قَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع: قِيلَ لِعَلِيِّ بْنِ الْحُسَيْنِ ع مَا الْمَوْتُ قَالَ لِلْمُؤْمِنِ كَنْزُ ثِيَابٍ وَ سَحَّةٌ قَمَلَةٍ وَ فَلَكَ قُبُورٌ وَ أَغْلَالٌ ثَقِيلَةٌ وَ الْإِسْتِئْذَالُ بِأَفْخَرِ الثِّيَابِ وَ أَطْيَبِهَا رَوَائِحِ وَ أَوْطَى الْمَرَكَبِ وَ أَنْسَى الْمَنَازِلِ

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 لِلْكَافِرِ كَخْلُجِ ثِيَابٍ فَاجِرَةٍ وَ الثَّقَلِ عَنْ مَنَازِلِ أُنَيْسَةٍ وَ الْإِسْتِئْذَالِ بِأَوْسَخِ الثِّيَابِ وَ أَخْشَنَهَا وَ أَوْخَشِ الْمَنَازِلِ وَ أَغْظَمِ الْعَذَابِ.

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 عَنْهُ ع قَالَ: إِنَّ الْمُؤْمِنَ إِذَا حِيلَ بَيْنَهُ وَ بَيْنَ الْكَلَامِ أَتَاهُ رَسُولُ اللَّهِ ص فَجَلَسَ عَنْ يَمِينِهِ وَ يَأْتِي عَلِيٌّ ع فَجَلَسَ عَنْ يَسَارِهِ

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 ص أَمَا مَا كُنْتَ تَرْجُو فَهُوَ أَمَامَكَ وَ أَمَا مَا كُنْتَ تَخَافُ فَقَدْ أَمِنْتَهُ

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

ثُمَّ يُفْتَحُ لَهُ بَابٌ مِنَ الْجَنَّةِ فَيَقَالُ لَهُ هَذَا مَنْزِلُكَ مِنَ الْجَنَّةِ فَإِنْ شِئْتَ رُدَدْتَ إِلَى الدُّنْيَا وَلَكَ دَهَبُهَا وَفِضَّتُهَا فَيَقُولُ لَا حَاجَةَ 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 يَرْتَشِخُ جَبِينُهُ وَ تَتَقَلَّصُ شَفَتَاهُ وَ يَنْتَشِرُ مَنْجَرَاهُ وَ تَدْمَعُ عَيْنُهُ الْيُسْرَى فَإِذَا رَأَيْتُمْ ذَلِكَ فَانْكُتُفُوا بِهِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ لَهُمُ الْبُشْرَى 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 مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَلَادٍ عَنْ مُبَسَّرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمُؤْمِنَ مِنْكُمْ يَوْمَ الْقِيَامَةِ لَيَمُرُّ بِهِ الرَّجُلُ لَهُ الْمَعْرِفَةُ بِهِ فِي الدُّنْيَا وَ قَدْ أُمِرَ بِهِ إِلَى النَّارِ وَ الْمَلَكُ يَنْطَلِقُ بِهِ قَالَ فَيَقُولُ لَهُ يَا فَلَانُ أَغْنَيْتَنِي فَقَدْ كُنْتُ أَصْنَعُ إِلَيْكَ الْمَعْرُوفَ فِي الدُّنْيَا وَ أَسْعَفُكَ فِي الْحَاجَةِ تَطْلُبُهَا مِنِّي فَهَلْ عِنْدَكَ الْيَوْمَ مَكَاةٌ.

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 الْمُوَكَّلِ بِهِ خَلِّ سَبِيلَهُ قَالَ فَيَسْمَعُ اللَّهُ قَوْلَ الْمُؤْمِنِ فَيَأْمُرُ الْمَلَكُ أَنْ يُجِيزَ قَوْلَ الْمُؤْمِنِ فَيُخَلِّي سَبِيلَهُ

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 ذَرٍّ إِنَّ اللَّهَ جَلَّ ثَنَاهُ لَيَدْخِلُ قَوْمًا الْجَنَّةَ فَيُعْطِيهِمْ حَتَّى يَمَلُّوا وَ فَوْقَهُمْ قَوْمٌ فِي الدَّرَجَاتِ الْعُلَى فَإِذَا نَظَرُوا إِلَيْهِمْ عَرَفُوهُمْ فَيَقُولُونَ رَبَّنَا إِخْوَانُنَا كُنَّا مَعَهُمْ فِي الدُّنْيَا فِيمَ فَضَّلْتَهُمْ 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?’

فَيَقَالُ هَيْهَاتَ هَيْهَاتَ إِنَّهُمْ كَانُوا يَجُوعُونَ حِينَ تَشْبَعُونَ وَ يَطْمَئِنُّونَ حِينَ تَرْوُونَ وَ يَقُومُونَ حِينَ تَنَامُونَ وَ يَشْحَصُونَ 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)، ج74، ص: 77