

The Prophetic Hadiths in Al-Khisal



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A partial translation of al-Khisal by Shaykh Sadooq, one of the greatest and earliest scholars of Shi'a Islam. al-Khisal is unique in that it categorizes the traditions contained therein according to their emphasis on numbers, from one to one million, in ascending order. This particular translation presents traditions related to numbers one through twelve.

Topic Tags:

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Al-Khisal (lit. traits of character) of Shaykh Saduq is one of the most valuable early sources of hadiths (narrations) from Prophet Muhammad and his household. Shaykh Saduq, Muhammad b. Babawayh al-Qummi (d.329/940), was an outstanding jurist and a prominent scholar of hadith. He was given the title "*Imad Al-Din*" by Shaykh Tusi.

In *Al-Khisal*, Shaykh Saduq has prepared a collection of traditions in an interesting way. The main themes of the traditions are ethics, manners and good characteristics. All the traditions are presented with a complete record of transmission.

Furthermore, they are divided into different groups according to numbers e.g. all the traditions related to

the number one are gathered in one part then traditions related to number two and so on. It starts with one and ends with one million.

Al-Khisal seems to be the first on record to be compiled with this style. Moreover, *Al-Khisal* is a great encyclopedia on Islamic knowledge and many authoritative works on Shi'ite traditions such as *Bihar Al-Anwar* have cited it as a reference.

The following article is a collection of traditions from the Prophet, selected from Parts One to Twelve of *Al-Khisal*.

Abandoning the present to attain the promised

طوبى لمن ترك شهوة حاضرة لموعود لم يره

Blessed be the one who abandons a current tangible desire to attain an unseen promised reward.¹

A believer's honor is in one practice and his glory is in one characteristic

It is reported from Prophet Muhammad (S) that the Gabriel went to him and said:

جاء جبرئيل عليه السلام إلى النبي صلى الله عليه وآله فقال: "يا محمد عش ما شئت فانك ميت و احبب ما شئت فانك مفارقه و اعمل ما شئت فانك مجزى به و اعلم ان الشرف الرجل قيامه بالليل و عزه استغناؤه عن الناس."

O Muhammad! Live for as long as you want. You will finally die. Love whatever you want. You will finally be separated from it. Do whatever you want. You will finally be rewarded for it. Know that a man's honour is in his staying up at night and his dignity is in his independence from people. ²

A characteristic that constitutes half of the religion

حسن الخلق نصف الدين

Being good-tempered constitutes half of the religion.³

☞ A characteristic that is the best thing given to a Muslim

قيل لرسول الله صلى الله عليه وآله: "ما أفضل ما أعطى المرء المسلم؟" قال:
"الخلق الحسن".

God's Prophet was asked: "What is the best thing given to a Muslim?" He replied: "A good temper".⁴

1. P. 2, No. 21.
2. P. 29, No 20.
3. P. 69, No 106.
4. Ibid. No 107.

Two blessings which are normally taken for granted

نعمتان مكفورتان: الأمن والعافية

Two blessings are taken for granted, security and health. 1

There is no good in this life except for two kinds of men

لا خير في العيش الا لرجلين: عالم مطاع، أو مستمع واع

There is no good in this life except for two kinds of men: a knowledgeable one who is obeyed and an obedient student. 2

Seek refuge from two characteristics

قال رسول الله صلى الله عليه وآله أعوذ بالله من كفر و الدين، قيل يا رسول الله أيعدل الدين بالكفر؟ فقال نعم

God's Prophet (S) said: "I seek refuge in God from disbelief and debt." He was told, "O Prophet of God! Is debt equal to disbelief?" He replied: "Yes". 3

Whoever possesses two characteristics is a true believer

من وأسى الفقير و انصف الناس من نفسه فذلك مومن حقا

Whoever is sympathetic with the poor and treats the people fairly is a true believer.4

Saying what is right under two conditions

ما أنفق مؤمن من نفقة هي أحب الى الله عز و جل من القول الحق في الرضا و الغضب.

Nothing that a believer does is more loved by God, the Honourable and Exalted, than saying what is right whether he is pleased or angry.5

Two characteristics loved by God in the Heavens and by the people on Earth

قال رجل للنبي صلى الله عليه و آله: "يا رسول الله علمني شيئا إذا أنا فعلته أحبني الله من السماء و أحبني الناس من الارض" فقال له: "ارغب فيما عند الله عز و جل يحبك الله و ازهد فيما عند الناس يحبك الناس."

A man asked the Prophet (S): "O Prophet of God! Please let me know something which I can do to be loved by God in the Heavens and by the people on Earth." The Prophet (S) told him: "Be inclined to what belongs to God to be loved by God, the Honourable and Exalted, and abstain from what belongs to people to be loved by people." 6

Jealousy is not proper except in two circumstances

لا حسد الا فى اثنتين رجل آتاه الله مالا فهو ينفق منه آناء الليل وآناء النهار و
رجل آتاه الله القرآن فهو يقوم به آناء الليل و آناء النهار

It is not proper to be jealous except in two circumstances. The first case is to be jealous of a man to whom God has granted things and he gives some of them in charity day and night. The second case is to be jealous of a man to whom God has granted the Qur'an and he recites it during the day and the night.⁷

Two fears and two securities

قال الله تبارك و تعالى و عزتى و جلالى لا أجمع على عبدى خوفين و لا أجمع
له أمنين، فاذا أمنى فى الدنيا أخفته يوم القيامة و إذا خافنى فى الدنيا آمنته
يوم القيامة.

God's Prophet (S) said: "God the Blessed and the Sublime swore by his Honour and Grandeur that He would not give His servants two fears and two securities. If a person is not afraid of Me in this world, I will scare him on the Day of Resurrection and if he is afraid of Me in this world, I will make him secure on the Day of Resurrection."⁸

Two things improve this nation and two destroy it

إن صلاح أول هذه الامة بالزهد واليقين وهلاك آخرها بالشح و الامل.

The two things that made early generation(s) of this nation happy are abstinence and certitude, and the two things that would destroy the ending generation(s) of this nation are stinginess and having high aspirations.⁹

1. P. 74, No 5.

2. P. 85, No 28.

3. P. 91, No 39.

4. P. 95, No 48.

5. P. 121, No 82.

6. Ibid. No 84.

7. P. 143, No 119.

8. P. 147, No 127.

9. P. 147, No 128.

Three characteristics, each of which would cause one to be under the Shade of God's Throne

ثلاث خصال من كن فيه أو واحدة منهن كان في ظل عرش الله عز و جل {يوم القيامة} يوم لا ظل الا ظله: رجل أعطى الناس ما سألهم لها و رجل لم يقدم رجلا و لم يؤخر أخرى حتى يعلم أن ذلك لله فيه رضى أو سخط و رجل لم يعب أخاه المسلم بعيب حتى ينفى ذلك العيب من نفسه فانه لا ينفى منها عيبا إلا بدا له عيب و كفى بالمرء شغلا بنفسه عن الناس

There are three qualities having each of which would cause one to be under the Shade of God, the Honourable and Exalted, (on the Resurrection day) on the day in which there is no shade but God's Shade.

The first characteristic is to grant people what you expect of them. The second characteristic is to only do what pleases God, and not do what would provoke God's Wrath. The third characteristic is not to express the faults of one's Muslim brothers in their absence, unless one first removes such faults from himself. It is better to attend to the improvement of one's own faults than to seek out other people's faults. 1

Whoever possesses three characteristics has perfect faith

ثلاث خصال من كن فيه استكمل خصال الايمان: الذى إذا رضى لم يدخله رضاه فى إثم و لا باطل و إذا غضب لم يخرج الغضب من الحق وإذا قدر لم يتعاط ما ليس له.

There are three characteristic which if possessed would perfect one's faith. When one is pleased, his pleasure does not lead him into sin and wrongful deeds; when one is angered, his anger does not lead him away from what is right; and when one is in power, his power does not lead him to acquire what does not rightfully belong to him. 2

Having three characteristics is enough for one to be bad

إن أسرع الخير ثوابا البر و إن أسرع الشر عقابا البغى و كفى بالمرء عيبا أن ينظر من الناس إلى ما يعمى عنه من نفسه و يعبر الناس بما لا يستطيع تركه و يؤذى جليسه بما لا يعنيه.

Indeed the reward of doing good to others will arrive much faster than any good deeds, the punishment for doing wrong to others will arrive much faster than any evil deeds. Having three characteristics is enough for one to be considered imperfect: paying attention to other people's faults while ignoring your own; admonishing others against evil deeds without being able to abandon them yourself and hurting your companion for nothing.³

Three characteristics without which you are not from God or the Prophet

“ثلاث لم تكن فيه فليس منى و لا من الله عز و جل” قيل: “يا رسول الله و ما هن؟” قال: “حلم يرد به جهل الجاهل و حسن خلق يعيش به فى الناس و ورع يحجزه عن معاصى الله عز و جل.”

God's Prophet (S) said: “There are three characteristics which if not possessed then one is neither from me nor from God, the Honourable and Exalted.” The Prophet (S) was asked: “O Prophet of God! What are they?”

The Prophet (S) replied: “Patience by which you forgive the ignorance of those who are ignorant, being good-tempered with people and piety which restrains you from rebelling against God, the Honourable and Exalted.” ⁴

Three things to respect and safeguard for God's sake

إن الله حرّمات ثلاث من حفظهن حفظ الله له أمر دينه و دنياه و من لم يحفظهن لم يحفظ الله له شيئا: حرمة الاسلام و حرمتى و حرمة عترتى.

There are three things to respect so that God will protect your faith and your worldly affairs. And if you disrespect them, God will not protect anything for you. These three things to respect are Islam, me and my *'ltrat* (household).⁵

Reality of one's faith can be proved by having three characteristics

قال أبى جعفر عليه السلام: “بيننا رسول الله صلى الله عليه و آله ذات يوم فى بعض أسفاره إذ لقيه ركب فقالوا: السلام عليك يا رسول الله فالتفت إليهم فقال: ما أنتم؟ قالوا: مؤمنون، قال: فما حقيقة إيمانكم؟ قالوا: الرضا بقضاء الله و التسليم لامر الله و التفويض إلى الله، فقال رسول الله صلى الله عليه و آله: علماء حكماء كادوا أن يكونوا من الحكمة أنبياء، فان كنتم صادقين فلا تبنوا ما لا تسكنون و لا تجمعوا ما لا تاكلون واتقوا الله الذى إليه ترجعون”

Abu Ja'far Al-Baqir said: “God's Apostle (S) encountered a group of riders during one of his journeys. They greeted him and he asked them who they were. They said they were believers. The Apostle (S) asked them about the proof of the reality of their faith.

They replied 'Contentment with what God has destined, entrusting ourselves to God, and submitting to God's orders.' Then God's Apostle (S) said, 'These are wise and knowledgeable people with such a high rank, near that of the Prophets.' Then he faced them and said, 'If you are truthful, do not build what you shall not reside in, do not collect what you shall not eat and fear God to whom you shall return.’” 6

Faith consists of three things

الايمان معرفة بالقلب و إقرار باللسان و عمل بالاركان

Faith consists of whole-hearted acceptance, verbal expression and acting accordingly.⁷

It is not allowed for one not to be on speaking terms with one's Muslim brother for more than three days

لا يحل للمسلم أن يهجر أخاه فوق ثلاث

It is not allowed for one not to be on speaking terms with one's Muslim brother for more than three

1. P. 148, No 3.
2. P. 188, No 66.
3. P. 196, No 81.
4. P. 253, No 172.
5. Ibid. No 173.
6. P. 255, No 175.
7. P. 299, No 239.
8. P. 305, No 250.

Four characteristics that can make one stay in God's light

أربع من كن فيه كان في نور الله الاعظم: من كانت عصمة أمره شهادة أن لا إله إلا الله وأنى رسول الله ومن إذا إصابته مصيبة قال: إنا لله و إنا إليه راجعون و من إذا أصاب خيرا قال: الحمد لله رب العالمين و من إذا أصاب خطيئة قال: أستغفر الله وأتوب إليه.

God's Prophet (S) said: "Whoever has the following four characteristics is in the Greatest Light of God:

1- Witnessing to God's Unity and my Prophethood prevents him from committing sins 2- Saying '*from God we are and to Him we return*' in times of calamity 3- Saying '*praise be to the Lord of the two worlds*' when he receives some blessings 4- Saying '*I ask for forgiveness from Allah and repent to him*' whenever he commits a sin." 1

Four things that the nation should always do

يلزم الحق لامتى فى أربع: يحبون التائب ويرحمون الضعيف و يعينون المحسن و يستغفرون للمذنب

My nation should always do the following four things: 1- They should love those who repent. 2- They should be sympathetic with the weak. 3- They should help good-doers. 4- They should ask for forgiveness for sinners.2

Four signs of misery

يا على أربع خصال من الشقاء: جمود العين و قساوة القلب و بعد الامل و حب البقاء.

O Ali! The following are among the signs of misery: solidity of the eye (inability to cry), hard-heartedness, being too ambitious and love for a very long life.³

One cannot move on the Resurrection Day until asked about four things

لا تزول قدما عبد يوم القيامة حتى يسأل عن أربع، عن عمره فيما أفناه و{عن} شبابه فيما أبلاه وعن المال من أين اكتسبه و فيما أنفقه وعن حبنا أهل البيت.

A servant of God will be asked about four (things) on the Resurrection Day before he can move: how he spent his lifetime, what he used his youth for, how he earned his income and how he spent it and about his love for us, the members of the Holy Household.⁴

Four characteristics of a hypocrite

أربع من كن فيه فهو منافق وإن كانت فيه واحدة منهن كانت فيه خصلة من النفاق حتى يدعها: من إذا حدث كذب وإذا وعد أخلف وإذا عاهد غدر وإذا خاصم فجر.

Whoever possesses four characteristics is a hypocrite. Even if one has only one of these characteristics he is a hypocrite, unless he gives up that characteristic. One who lies when he talks, one who breaks his promise, one who breaks his pledges and one who cheats when he fights. 5

1. P. 365, No 49.

2. P. 391, No 88.

3. P. 395, No 97.

4. P. 411, No 125.

5. P. 413, No 129.

A businessman must avoid five things

من باع واشترى فليجتنب خمس خصال وإلا فلا يبيع ولا يشتري: الربا والحلف وكتمان العيب والمدح إذا باع و الذم إذا اشترى

Whoever engages in buying and selling should avoid the following five things; otherwise he must not do any business. They are as follows: usury, swearing at something or someone, covering up the defects of his goods, praising goods while selling them and finding faults (undervaluing) with goods while buying them. ¹

Requirements of knowledge

جاء رجل إلى النبي صلى الله عليه وآله فقال: “يا رسول الله ما العلم؟” قال: “الانصات”، قال: “ثم مه؟” قال: “الاستماع له”، قال: “ثم مه؟” قال: “الحفظ له”، قال: “ثم مه؟” قال: “العمل به”، قال: “ثم مه؟” قال: “ثم نشره”

A man asked the Prophet (S): “O Prophet of God! What is (the requirement of) knowledge?” The Prophet (S) replied: “Silence.” The man asked: “What is next?” The Prophet (S) replied: “Listening to knowledge (i.e. those who are knowledgeable).” The man asked: “And what is next?” The Prophet (S) replied: “Remembering it.” The man asked: “And what is next?” The Prophet (S) replied: “Acting upon it.” The man asked: “And what is next?” The Prophet (S) said: “Spreading and sharing it with others.” ²

The best of people are those who do five deeds

سئل رسول الله صلى الله عليه وآله عن خيار العباد، فقال: “الذين إذا أحسنوا استبشروا وإذا أسأؤوا استغفروا وإذا أعطوا شكروا وإذا ابتلوا صبروا وإذا غضبوا غفروا”

The Prophet of God (S) was asked about the best of people. He replied: “They are the ones who rejoice when they do good and repent when they do evil. They thank you when you do something good for them and persevere in the face of calamities. They forgive (others) when they get angry.” ³

1. P. 463, No 39.
2. P. 465, No 44.
3. P. 515, No 100.

If you do six things, you would be admitted to Paradise

تقبلوا لى بست أتقبل لكم بالجنة: إذا حدثتم فلا تكذبوا وإذا وعدتم فلا تخلصوا
وإذا أئتمنتم فلا تخونوا وعضوا أبصاركم و احفظوا فروجكم و كفوا أيديكم
وأسنتكم.

Promise me that you will do the following six things and then I will promise you that you will go to Paradise. Do not lie when you quote something. Never break your promise. Return what you are entrusted with. Do not look at what is forbidden to see. Guard your modesty. Do not bother people physically or verbally.¹

Six forms of chivalry

ست من المروءة: ثلاث منها فى الحضر وثلاث منها فى السفر، فأما التى فى
الحضر: فتلاوة كتاب الله عز و جل و عمارة مساجد الله واتخاذ الاخوان فى
الله عز و جل وأما التى فى السفر: فبذل الزاد وحسن الخلق والمزاح فى غير
المعاصى

There are six forms of chivalry. Three of them are for when you are at home and three others are for when you are travelling. The three for when you are at home are: reciting the book of God the Honourable and Exalted, developing and promoting God's Mosques and making friends for the sake of God, the Honourable and Exalted.

The three for when you are travelling are: to give to others from your own travel provisions, being good-tempered and joking regarding things other than acts of disobedience.²

Seek refuge from six characteristics

كان رسول الله صلى الله عليه وآله يتعوذ في كل يوم من ست {خصال} من الشك و الشرك والحمية والغضب والبغى والحسد.

God's Prophet (S) used to seek refuge from six characteristics every day: doubt, associating partners with God, bias, anger, injustice and jealousy.³

Six rights of a quadruped incumbent upon its owner

للدابة على صاحبها ست خصال: يبدأ بعلفها إذا نزل ويعرض عليها الماء إذا مر به ولا يضرب وجهها فإنها تسبح بحمد ربها ولا يقف على ظهرها إلا في سبيل الله عز وجل ولا يحملها فوق طاقتها ولا يكلفها من المشي إلا ما تطيق.

A quadruped has six rights incumbent upon its owner. When he stops, he should feed it first. He should give it water whenever it passes by water. He should not hit it on the face, since it glorifies God with its face. He should not ride on its back, unless it is in the way of God. He should not overload it beyond its capability. He should not force it to walk more than it can.⁴

There are six who are damned

سنة لعنهم الله وكل نبي مجاب: الزايد في كتاب الله والمكذب بقدر الله والتارك لسنة والمستحل من عترتي ما حرم الله والمتسلط بالجبروت ليدل من أعزه الله ويعز من أذله الله والمستأثر بغير المسلمين المستحل له.

There are six groups of people who are damned by God and all the Prophets (whose calls are accepted): Those who add to any divine book, those who deny the divine decree, those who abandon my Sunnah (Traditions), those who allow what God has forbidden regarding my *Itirat*, those who take power by force to debase those whom God has honoured and honour those whom God has debased, those who misappropriate public money that belong to all Muslims.⁵

1. P. 521, No 5.

2. P. 525, No 11.

3. P. 533, No 24.

4. P. 535, No 28.

5. P. 549, No 42.

Blessed be those who believe without having seen the Prophet

طوبى لمن رآنى و آمن بى، ثم طوبى يقولها سبعا لمن لم يرنى و آمن بى.

“Blessed be those who meet me and believe.” Then the Prophet added: “Blessed be those who believe in me without having seen me.” He then repeated it seven times.¹

Seven people who will be in the shade of God's Throne on Resurrection Day

سبعة فى ظل عرش الله عز و جل يوم لا ظل إلا ظله: إمام عادل و شاب نشأ فى عبادة الله عز و جل و رجل تصدق بيمينه فأخفاه عن شماله و رجل ذكر الله عز و جل خاليا ففاضت عيناه من خشية الله عز و جل و رجل لقي أخاه المؤمن فقال: إني لأحبك فى الله عز و جل و رجل خرج من المسجد وفى نيته أن يرجع إليه و رجل دعتة امرأة ذات جمال إلى نفسها فقال: إني أخاف الله رب العالمين.

Seven people will be in the Shade of God, the Honourable and Exalted 's Throne on the day in which there is no shade except for His Shade: just leaders, young people who have grown up in the worship of God, men who give charity in private such that even their left hands do not realize what they gave with their right hands (stressing the fact that they give charity in such a way that no one else sees it).

Men who remember God, the Honorable and Exalted when they are alone and cry due to fear of God, the Honourable and Exalted, men who upon seeing their believing brethren say, 'I like you for the sake of God, the Honorable and Exalted', men who intend to return to the Mosque whenever they leave it, men who when enticed by a beautiful woman do not accept her invitation and say that they fear the Lord of all the worlds.”²

God's Prophet (S) gave Abu Dharr seven pieces of advice

قال أبى ذر رحمة الله عليه قال: “أوصانى رسول الله بسبع أوصانى أن أنظر إلى من هو دونى و لا أنظر الى من هو فوقى وأوصانى بحب المساكين و الدنو

منهم وأوصاني أن أقول الحق وإن كان مرا وأوصاني أن أصل رحي وإن أدبرت وأوصاني أن لا أخاف في الله لومة لائم وأوصاني أن أستكثر من قول “لا حول ولا قوة إلا بالله {العلي العظيم}” فانها من كنوز الجنة”

Abu Dharr said: “God's Prophet (S) gave me seven pieces of advice. He advised me to always consider the situation of people who are in a worse position (less affluent) than I am. The Prophet (S) advised me never to consider the situation of those who are in a better position (more affluent) than I am.

The Prophet (S) advised me to like the poor and associate with them. The Prophet (S) advised me to tell the truth even though it may be unpleasant. The Prophet (S) advised me to visit my relatives, even if they have cut off relations with me. The Prophet (S) advised me not to fear the blame of those who blame me for the sake of God. The Prophet (S) advised me to often say 'There is neither any power nor any strength except with God, the Sublime, the Great' as it is one of the treasures of Paradise.” 3

The belief of one who has seven characteristics is complete

قال النبي صلى الله عليه وآله في وصيته لعل عليه السلام: “يا علي، سبعة من كن فيه فقد استكمل حقيقة الايمان وأبواب الجنة مفتحة له: من أسبغ وضوءه وأحسن صلاته وأدى زكاة ماله وكف غضبه وسجن لسانه واستغفر لذنبه وأدى النصيحة لاهل بيت نبيه.”

God's Prophet (S) told Ali b. Abi Talib (A): “O Ali! The belief of one who has the following seven characteristics is complete and the gates of Paradise shall open up for him: to perform the (ritual) ablution properly, to say the prayers properly, to pay the alms, to quench one's anger, to control one's tongue, to seek God's forgiveness for sins and to (follow and) wish good for the Prophet's Household.” 4

God would send seven calamities upon people if He gets angry with them and yet does not destroy them

إذا غضب الله عزوجل على امة ولم ينزل بها العذاب غلت أسعارها وقصرت أعمارها ولم تربح تجارها ولم تزك ثمارها ولم تغزر أنهارها وحبس عنها أمطارها وسلط عليها (أ) شرارها.

If God, the Honourable and Exalted, becomes angry with a nation and does not destroy them, He will bring about inflation, shorten their lives, bring loss to their trade, reduce the amount of fruit grown on their trees, reduce the amount of water flowing in their streams, withhold rain from them and wicked ones will prevail over them.⁵

Love for the Prophet and his Household (pbut) is beneficial on seven occasions

حبي وحب أهل بيتي نافع في سبعة مواطن، أهوالهن عظيمة: عند الوفاة وفي القبر وعند النشور وعند الكتاب وعند الحساب وعند الميزان وعند الصراط.

Love for me and my Household would be beneficial on seven occasions: at the time of death, in the grave, at the time of Resurrection, at the time of receiving one's record of deeds, at the time of reckoning, at the time of examining good and bad deeds and at the time of crossing the Bridge.⁶

1. P. 555, N o 6.
2. P. 554, N o 8.
3. P. 559, N o 12.
4. P. 559, N o 14.
5. P. 585, N o 49.
6. P. 585, N o 50.

A believer should have eight characteristics

قال النبي صلى الله عليه وآله في وصيته لعلى عليه السلام: “يا علي ينبغي أن يكون في المؤمن ثمان خصال: وقار عند الهزاهز و صبر عند البلاء و شكر عند الرخاء و قنوع بما رزقه الله لا يظلم الأعداء ولا يتحامل للاصدقاء و بدنه منه في تعب و الناس منه في راحة.

God's Prophet (S) told Ali b. Abi Talib (A): “O Ali! A believer should have eight characteristics:

- 1– He should maintain his dignity when calamities befall him.
- 2– He should be patient when he is in trouble.

- 3- He should be grateful when he has plenty of blessings.
- 4- He should be content with his share of God-given daily bread.
- 5- He should not oppress his enemies.
- 6- He should not be a burden on his friends.
- 7- He should use his body (to perform his duties).
- 8- People should be safe from him.”¹

Those who go to the Mosque often shall acquire one of eight characteristics

من أدامن الاختلاف إلى المساجد أصاب إحدى الثمان: أخا مستفاداً في الله عزوجل أو علماً مستظرفاً أو كلمة تدله على هدى أو أخرى تصرفه عن الردى أو رحمة منتظرة أو ترك الذنب حياء أو خشية.”

Those who go to the Mosque often shall acquire one of the following eight characteristics: brotherhood for the sake of God, the Honourable and Exalted, new knowledge, a word of guidance, a word which may save him from destruction, an awaited mercy or abandonment of sins out of shyness or fear. 2

The eight classes of people who should blame no one but themselves if they are insulted

قال النبي صلى الله عليه وآله في وصيته لعلي عليه السلام: “يا علي ثمانية إن اهينوا فلا يلوموا إلا أنفسهم: الذهاب إلى مائدة لم يدع إليها والمتأمر على رب البيت وطالب الخير من أعدائه وطالب الفضل من اللئام والداخل بين اثنين في سر لهم لم يدخله فيه والمستخف بالسلطان والجالس في مجلس ليس له بأهل والمقبل بالحديث على من لا يسمع منه.”

God's Prophet (S) told Ali b. Abi Talib (A): “O Ali! The following eight have no one but themselves to blame if they are insulted: those who attend a banquet without being invited, those who order their hosts

around at a party, those who expect goodness from their enemies, those who seek favours from lowly people, those who interfere in other people's private affairs without being asked to do so, those who mock rulers, those who sit in a position which they do not deserve and those who converse with people who do not listen to them” 3

1. P. 675, N o 2.
2. P. 681, N o 12.
3. P. 681, N o 13.

God granted the followers of Ali (A) nine characteristics

قال جابر بن عبدالله الانصاري: “كنت ذات يوم عند النبي صلى الله عليه واله إذ أقبل بوجهه على علي بن أبي طالب عليه السلام فقال: ألا أبشرك يا أبا الحسن فقال: بلى يا رسول الله، فقال: هذا جبرئيل يخبرني عن الله جل جلاله أنه قد أعطى شيعةك ومحبيك تسع خصال: الرفق عند الموت والانس عند الوحشة والنور عند الظلمة والامن عند الفزع والقسط عند الميزان والجواز على الصراط و دخول الجنة قبل سائر الناس و نورهم يسعى بين أيديهم وبأيمانهم.”

Jabir Abdullah al-Ansari reports that one day he was with the Prophet (S) when he turned his face towards Ali b. Abi Talib (A) and said: “O Aba al-Hasan! Do you want me to give you glad tidings?” Ali (A) said: “Yes, O Prophet of God!” The Prophet continued: “God – may His Majesty be Exalted – informed me through Gabriel that He granted nine things to your followers and lovers. They will have:

- 1- gentle treatment at the time of death,
- 2- a companion at times of fear,
- 3- light at times of darkness,
- 4- security at the time of Resurrection,
- 5- justice at the time of Reckoning,
- 6- permission to pass through the bridge (to Heaven),
- 7- entry to Heaven before other people,
- 8- with the light (of their faith) shining in front of them and

Ten characteristics which are due to nobility

عن أبي عبدالله الصادق عليه السلام: “أن الله تبارك وتعالى خص رسول صلى الله عليه وآله بمكارم الاخلاق فامتحنوا أنفسكم فإن كانت فيكم فاحمدوا الله عزوجل وارغبوا إليه في الزيادة منها، فذكرها عشرة: اليقين والقناعة والصبر والشكر والرضا وحسن الخلق والسخاء والغيرة والشجاعة والمروءة.

Aba Abdullah Sadiq (A) said: “Indeed God, the Blessed and Sublime, has granted God's Prophet (S) noble characteristics. Examine yourselves. If you have them, praise God, the Honourable and Exalted, and ask Him for their increase. Then Imam Sadiq (A) mentioned the following ten: certitude, contentment, perseverance, gratitude, contentedness, being good-tempered, generosity, zeal, bravery and chivalry.”¹

❓ A believer without ten characteristics is not intelligent

لم يعبد الله عزوجل بشئ أفضل من العقل ولا يكون المؤمن عاقلا حتى يجتمع فيه عشر خصال: الخير منه مأمول والشر منه مأمون، يستكثر قليل الخير ممن غيره ويستقل كثير الخير من نفسه ولا يسأم من طلب العلم طول عمره ولا يتبرم بطلاب الحوائج قبله، الذل أحب إليه من العز والفقر أحب إليه من الغنى، نصيبه من الدنيا القوت والعاشرة وما العاشرة لا يرى أحدا إلا قال هو خير مني وأتقى، إنما الناس رجلان فرجل هو خير منه وأتقى وآخر هو شر منه وأدنى، فاذا رأى من هو خير منه وأتقى تواضع له ليلحق به وإذا لقي الذي هو شر منه وأدنى قال: عسى خير هذا باطن وشره ظاهر وعسى أن يختم له بخير، فاذا فعل ذلك فقد علا مجده وساد أهل زمانه.

God, the Honourable and Exalted, has not been worshipped by anything better than the intellect. A believer is not intelligent unless he has ten characteristics: Good is expected from him. Evil is not expected from him (people should feel safe from his wickedness).

He values highly whatever goodness he receives from others and undervalues whatever goodness he does for people. He does not become tired of acquiring knowledge throughout his lifetime. He does not become fed up due to the requests of the needy ones from him. Humbleness should be better in his opinion than pride. Poverty should be better in his opinion than being wealthy. His share of this world should only be his daily sustenance.

The tenth characteristic which is extremely important is that he should consider everyone he sees to be more pious and better than himself. Indeed people are only of two kinds. The first group are those who are really better than he is, and the second group are those who are more wicked than he is. He should be humble when he meets someone who is better and more pious than himself, until he attains his rank.

If he meets someone who is apparently more wicked than himself, he should say may be in reality I am more wicked than him or may be that person is a good person so as to end up with a better condition of faith and piety. Should he behave this way, he will become honourable and will prevail over people of his own time. 2

Islam is founded upon ten pillars

بني الاسلام على عشرة أسهم: على شهادة أن لا إله إلا الله وهي الملة والصلاة وهي الفريضة والصوم وهو الجنة والزكاة وهي الطهر والحج وهي الشريعة والجهاد وهو الغزو (العز) والامر بالمعروف وهو الوفاء والنهي عن المنكر وهو الحجة والجماعة وهي الالف والعصمة وهي الطاعة.

Islam is founded upon ten pillars which are as follows: bearing witness that 'There is no god but God' – that is the basis of a Muslim's faith, prayer which is an obligatory deed, fasting which is a shield against the fire, payment of the alms which purifies one's possessions, going on the *Hajj* pilgrimage which is a decree, participating in struggle for the sake of God which is to fight (alternative version: an honour), enjoining to do good deeds which is persistence in belief, prohibiting the bad which is giving an ultimatum, attending congregational prayers which results in mutual sympathy and avoiding sins which is the basis of obedience.³

1. P. 719, N o 12.

2. P. 721, N o 17.

3. P. 745, N o 48.

The Night of Qadr and the eleven leaders from progeny of Ali b. Abi Talib

قَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ آمِنُوا بِلَيْلَةِ الْقَدْرِ إِنَّهَا تَكُونُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَ
وُلْدِهِ الْأَحَدَ عَشَرَ مِنْ بَعْدِي

The Apostle of God told his companions: “Believe in the Night of Qadr as that belongs to Ali b. Abi Talib and eleven of his progeny after me.”¹⁾

There are many hadiths on the relation between the Night of Qadr and the divinely appointed leader of every age. Shaykh Saduq also reports that Imam Ali (A) told Ibn Abbas: “Indeed there is the Night of Qadr every year. On this night the affairs for the whole year descend. After the Apostle of God there are people who are in charge of those affairs”. Ibn Abbas asked: “Who are they?” Imam Ali replied: “Me and eleven people from my progeny who will be Imams to whom the angels will speak”.²⁴⁹

أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ لِابْنِ عَبَّاسٍ إِنَّ لَيْلَةَ الْقَدْرِ فِي كُلِّ سَنَةٍ وَ إِنَّهُ يَنْزِلُ فِي تِلْكَ اللَّيْلَةِ أَمْرُ السَّنَةِ وَ لِذَلِكَ الْأَمْرُ وَ لَا يَكُونُ بَعْدَ رَسُولِ اللَّهِ ص فَقَالَ ابْنُ عَبَّاسٍ 1.
مَنْ هُمْ قَالَ أَنَا وَ أَحَدَ عَشَرَ مِنْ صُلْبِي أَيْمَةً مُحَدَّثُونَ. (P. 807, No 49).

2. Ibid, No 48.

The twelve caliphs and Divine leaders after the Prophet

يَلِي هَذَا الْأَمْرَ اثْنَا عَشَرَ. قَالَ: فَصَرَخَ النَّاسُ فَلَمْ أَسْمَعْ مَا قَالَ، فَقُلْتُ لِأَبِي وَ كَانَ
أَقْرَبَ النَّاسِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَنِي فَقُلْتُ: مَا قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ؟ فَقَالَ: “قَالَ: كُلُّهُمْ مِنْ قُرَيْشٍ وَ كُلُّهُمْ لَا يَرَى مِثْلَهُ”.

The Prophet said: “There will be twelve people who will rule this nation.” The narrator adds that then the people made some noise and I could not hear what the Prophet (S) said. I asked my father, who was closer to God's Prophet (S) than others, “What did the Prophet say?” My father said: 'The Prophet (S) said: “They are all from the Quraysh.”’¹

There are twelve advantages in brushing the teeth

قال النبي صلى الله عليه وآله في وصيته لعلي عليه السلام: “يا علي السواك من السنة وهو مطهرة للفم ويجلو البصر ويرضي الرحمن ويبيض الاسنان ويذهب بالحفر ويشد اللثة ويشهي الطعام ويذهب بالبلغم ويزيد في الحفظ ويضاعف الحسنات وتفرح به الملائكة.”

The Prophet (S) told Ali b. Abi Talib (A): “O Ali! Brushing the teeth with a toothbrush is a recommendable practice since it cleans the mouth, improves vision, pleases the Merciful Lord, whitens the teeth, removes the mouth's bad smell, strengthens the gums, improves the food's taste, alleviates the phlegm, improves memory, increases reward for good deeds and makes the angels happy.” 2

The twelve dirhams donated to the Prophet (S)

Imam Sadiq (A) reports that a man went to see God's Prophet (S). When he saw that the Prophet's shirt was old, he gave him twelve dirhams (silver coins). The Prophet (S) said: “O Ali! Take this money and buy me a shirt with it.” Ali (A) said: “I went and bought the Prophet (S) a shirt with twelve dirhams and took it to the Prophet (S).” The Prophet (S) looked at it and said: “O Ali! I would like a different shirt! Do you think that the seller would take it back?”

Ali (A) replied: “I do not know.” The Prophet (S) said: “Then try it.” Ali (A) went back to the seller and told him: “The Prophet of God (S) doesn't like this shirt. He wants another shirt. Please take it back and return my money.” Then he returned the money to the Prophet (S). The Prophet (S) accompanied Ali (A) to buy another shirt. They came across a slave girl who was sitting there and crying.

The Prophet (S) asked her: “Why are you crying?” She said: “O Prophet of God! My master gave me four Dirhams with which to buy things from the market. I don't know where I lost that money. Now I don't have the courage to go back home.” The Prophet (S) gave her four dirhams and told her: “Buy whatever you had to buy and go back home.”

Then the Prophet (S) went to the market to buy a shirt for himself for four dirhams. He (S) put it on, praised God, the Honourable the Exalted and returned. On his way back from the market, the Prophet (S) saw an unclothed man who kept on saying: “God will put heavenly attire on whoever clothes me.” Then the Prophet (S) took off his shirt and put it on the needy man.

Then the Prophet (S) himself went to the market to buy another shirt for himself with the last four dirhams. He (S) put it on, praised God, the Honourable the Exalted and returned. On his way back, he came across the slave-girl again who was sitting there and crying. The Prophet (S) asked her: “Why didn't you go home?” She replied: “O Prophet of God! It is too late for me to return and I am afraid that they might beat me.”

The Prophet of God (S) said: “Walk ahead of me and take me to your house.” The Prophet (S) walked with her until they reached her house. He stopped at the door and said: “O residents of this house, Peace be upon you!” There was no response. He gave greetings again but they did not respond. So he greeted them for the third time. Then they said: “O Prophet of God! Please, His Blessings and His Mercy be upon you!”

The Prophet (S) asked: “So what was the reason that you didn't respond to my greeting the first and the second time?” They said: “O Prophet of God! Yes! After hearing your voice for the first time we came to know that it was you. However, we loved to hear your voice over and over again.” God's Prophet (S) said: “Your slave-girl has taken a long time to come back. Hence, I have come to request that you do not punish her.” They said: “O Prophet of God! Due to the blessing of your gracious arrival at our home, we have set this slave-girl free.” The Prophet (S) said:

الحمد لله ما رأيت اثني عشر درهما أعظم بركة من هذه، كسا الله بها عاريين و
أعتق نسمة

“Praise is due to God. I have not seen any twelve dirhams more blessed than these. With them, God clothed two unclothed persons and freed a slave-girl. ”³

1. P. 793, No 30.
2. P. 80, No 55.
3. p. 828, No 70.

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