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SIFAT USH-SHIA

THE QUALITIES OF THE SHIA - by Sheikh Sadooq

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Chapter 1

(1) The Shia are the people of piety and diligence

Mohammed bin Musa bin al-Mutawakkil, Allah have mercy upon him, narrated to me from Mohammed bin Yahya al-Attar al-Kufi from Musa bin Imran an-Nakh'i from his uncle al-Hussein bin Yazid an-Nawfali from Ali bin Salem from his father from Abu Bassir that Imam as-Sadiq (a) said:

Our Shia are the people of piety and diligence, loyalty and honesty, and asceticism and worship. They perform fifty-one rak'as in a single day and night. They pass their nights with worship and the days with fasting. They defray the zakat from their wealth, perform the hajj, and refrain from committing any forbidden thing.[1]

[1] Refer to *Bihar ul-Anwar*; 68:167 H.23, *al-Wassail*; 3:41 H.26

Chapter 2

(2) The Shia are those who submit to the imams

My father, Allah have mercy upon him, related to us from Ali bin Ibrahim from his father from A bin Mabad from al-Hussein bin Khalid that Abu al-Hasan ar-Ridha (a) said:

Our (true) Shia are those who submit to our orders, carry out our directives, and dissent from our enemies. He who does not enjoy such characteristics is not one of us.[1]

[1] Refer to *Bihar ul-Anwar*; 68:167 H.24, *al-Wassail*; 18:83 H.25

Chapter 3

(3) The Shia and taqiyah

Ja'far bin Mohammed bin Masrour narrated to us from al-Hussein bin Mohammed bin Aamir from his uncle Abdullah bin Aamir from Mohammed bin Abi Umair from Eban bin Othman that Ja'far bin Mohammed as-Sadiq (a) said:

The religion of those who deny taqiyah is null and the faith of those who lack piety is null, too.[1]

[1] Refer to *Bihar ul-Anwar*; 67:303 H.34, *al-Wassail*; 11:465 H.22

Chapter 4

(4) The false Shiite

Mohammed bin Ali Majilwayh, Allah may have mercy upon him, narrated to us from his uncle Mohammed bin Abi al-Qasim from Mohammed bin Ali al-Kufi from Mohammed bin Sinan from a Mufaddhal bin Omar that Imam as-Sadiq (a) said:

He who claims being one of our Shia while he is clinging to the handle of somebody else is sure telling a lie.[1]

[1]Refer to *Me'aani al-Akhbar*; 399 H.57 (with another series of relaters), *Bihar ul-Anwar*; 2:98 H.49

Chapter 5

(5) The Shia were created from the same clay of the Imams

My father, Allah may have mercy upon him, narrated to us from Abdullah bin Ja'far from Ahmed bin Mohammed from Ibn Abi Nejran that he heard Abu al-Hasan (Imam ar-Ridha) saying:

He who antagonizes our Shia is antagonizing us and whoever follows them is following us, because they are part of us. They were created from the same clay from which we were created. He who loves them is one of us, and whoever hates them is not with us. Our Shia see through the light of Allah, move about in the mercy of Allah, and will win the dignity of Allah. We feel the same pains that any of our Shia feels during ailment, we become grieved whenever any of our Shia becomes grieved, and we feel happy whenever any of our Shia feels happy. No one of our Shia can be out of our auspice whether he was in the east or the west of the earth. The debt that is left by any of our Shia is in our responsibility while the estate is his heirs'. Our Shia are those who offer the prayers, defray the zakat, perform the hajj to the Holy House of Allah, fast during the month of Ramadan, declare their loyalty to the Prophet's household, and declare their disavowal of the enemies of the Prophet's household. Those are the people of faith, God-fearing, piety, and devoutness. He whoever rejects them is rejecting Allah, because they are the true servants and the genuine disciples of Allah. By Allah I swear, each individual of them will be granted (on the Day of Resurrection) the right to intercede for people as many as the individuals of the tribes of Rabea and Madhar, out of Allah's honor to them.[1]

[1] Refer to *Fadhaa'il ul-Ash'hur ith-Thalatha*; 105 H.95, *Bihar ul-Anwar*; 68:167 H.25, *al-Wassa* 1:15 H.28

Chapter 6

(6) The reward of la ilaha illa (a)llah

My father, Allah may have mercy upon him, narrated to us from Sa'd bin Abdullah from Ya'qoub bin Yazid from Mohammed bin Abi Umair from Mohammed bin Hamran that Abu Abdullah (a) said:

He whoever says '*La ilaha illa (A)llah*' –there is no god but Allah- sincerely will be in Paradise. Sincerity, here, means that this saying should prevent him from violating the things that Allah forbid [1]

[1] Refer to *At-Tawhid*; 27 H.26, *Me'aani al-Akhbar*; 370 H.1, *Thawab ul-A'maal*; 19 H.1, *Kifayat ul-Athar*; 119, *Falah us-Sa'il*; 117, *Awali ul-La'aali*; 4:94 H.134, *Bihar ul-Anwar*; 93:197 H.21

Chapter 7

(7) The reward of *la ilaha illa (a)llah*

My father, Allah may have mercy upon him, narrated to us from Sa'd bin Abdullah from Ahmed bin Mohammed, al-Hasan bin Ali al-Kufi, and al-Hussein bin Saif from Sulaiman bin Amr from Muhajir bin Abu al-Hasan from Zaid bin Arqam that the Prophet (s) said:

He who says '*La ilaha illa (A)llah*' –there is no god but Allah- sincerely will be in Paradise. Sincerity, here, means that this saying should prevent him from violating the things that Allah forbid [1]

[1] *At-Tawhid*; 28 H.27, *Me'aani al-Akhbar*; 270 H.2, *Thawab ul-A'maal*; 20 H.3, *Mekarim ul-Akhlaq*; 310, *Bihar ul-Anwar*; 93:197 H.22

Chapter 8

(8) The Shia are the God-fearing

Mohammed bin Musa bin al-Mutawakkil, Allah may have mercy upon him, narrated to us from Abdullah bin Ja'far al-Himyari from Ahmed bin Mohammed bin Easa from al-Hasan bin Mahboub from Ali bin Riaab from Abu Ubaida al-Hetthaa that Abu Abdullah (a) related that when the Prophet (s) conquered Mecca, he stood in Safa and said:

O sons of Hashim and sons of Abdul-Muttalib, I am the messenger of Allah to all of you. I feel pity for you. Do not depend on the fact that Mohammed is from you. By Allah I swear, my followers, whether they are from your clan or any other clan, are only the God-fearing.

I will not admit you on the Day of Resurrection if you come to me burdened with the world's disadvantages while others come with the advantages of the world to come. I am excused regarding my mission to you and the commandments of Allah for you. I have my own deeds and you will have your own deeds.[1]

[1] Refer to *Tanbih ul-Khawattir*; 2:151, *Bihar ul-Anwar*; 21:111 H.2, 71:188 H.51, and 96:233 H.30

Chapter 9

(9) The company of the evils and the company of the good

Ahmed Bin Mohammed bin Yahya al-Attar, Allah may have mercy upon him, narrated to us from Sa'd bin Abdullah from Ibrahim bin Hashim from Ibn Abi Nejrān from Aassim bin Hamid from Mohammed bin Qays that Abu Ja'far Mohammed bin Ali al-Baqir (a) related on the authority of his fathers that Amir ul-Mu'minin (a) said:

To sit with the evils causes mistrust in the good. To sit with the good attaches the evils to the good. The sinful ones' sitting with the good ones attaches the sinful ones to the good ones. If you cannot discern the belief of somebody, you should investigate his associates. If they are following the right creed, he will inevitably be on the right creed. If they are not, he then has no share in the religion of Allah.

The Prophet (s) used to say:

He who believes in Allah and the Final Day should not fraternize with any disbeliever or associate with any sinful. He whoever fraternizes with a disbeliever or associates with a sinful one is certainly regarded as disbeliever and sinful.[1]

[1]Refer to *Bihar ul-Anwar*; 74:197 H.31, *al-Wassail*; 11:506 H.18

(10) He who honors a dissident is not Shiite

Mohammed bin al-Hasan bin al-Waleed related to us from Mohammed bin al-Hasan as-Saffar from Mohammed bin Easa bin Ubaid from Ibn Faddhal that Imam ar-Ridha (a) said:

As for anyone who builds relations with somebody who disregards us, disregards somebody who builds good relations with us, praises somebody who reviles at us, or honors somebody who disses from us, he is surely not one of us and we are surely not from him.[1]

[1] Refer to *Bihar ul-Anwar*; 75:391 H.11, *al-Wassail*; 11:507 H.19

(11) The loyalty to the enemies of Allah

Mohammed bin Musa bin al-Mutawakkil narrated to us from Ali bin al-Hussein as-Sa'dabadi from Ahmed bin Mohammed bin Khalid from Ibn Faddhal that Imam ar-Ridha (a) said:

He who follows the enemies of Allah will certainly antagonize the disciples of Allah, and whoever antagonizes the disciples of Allah will antagonize Allah Who will incumbently put him in the fire of Hell.[1]

[1] Refer to *Bihar ul-Anwar*; 75:391 H.11, *al-Wassail*; 11:441 H.11

(12) The Shia of Ali abstain from the food appetite and work for their Creator

Mohammed bin Musa bin al-Mutawakkil, Allah may have mercy upon him, narrated to me from Ahmed bin Abdullah... that Abu Abdullah (a) said:

By Allah I swear, the Shia of Ali are only those who abstain from the food and the sexual appetite, work sincerely for the Creator, hope for gaining His reward, and fear from His punishment.[1]

[1] Refer to *A'lam ud-Din*; 125 (in another series of relaters), *Mishkat ul-Anwar*; 58, *Bihar ul-Anwar* 68:168 H.26

(13) Moralities of the Shia

My father, Allah may have mercy upon him, narrated to us from Mohammed bin Ahmed bin Ali bin as-Salt that Mohammed bin Ajlan said:

I was with Abu Abdullah (a) when a man attended and greeted. The Imam asked him about the manners of his friends. The man praised, admired, and honored.

The Imam asked: How about the rich men's visiting the poor?

He answered: It is few.

The Imam (a) asked: How about the rich men's regarding and helping the poor?

He said: You are referring to moralities that we do not enjoy.

The Imam (a) said: How do they claim being Shia, then?[1]

[1] Refer to *Mishkat ul-Anwar*; 239, *Bihar ul-Anwar*; 68:168 H.27

(14) The affection for the Prophet's household

Mohammed bin Musa bin al-Mutawakkil, Allah may have mercy upon him, narrated to us from Mohammed bin Yahya from Ahmed bin Mohammed al-Khezzaz that Imam ar-Ridha (a) said:

Some of those who claim the affection for us –the Prophet's household- are more dangerous for our Shia than the ordeal of the Dajjal.[1]

I asked: How do such people become dangerous?

The Imam (a) answered: They support our enemies and antagonize our followers. When this occurs the right will be confused with the wrong and the whole matter will be perplexed. Then, there will be no distinction between the believers and the hypocrites.[2]

[1] The Dajjal: A great personal opponent of Imam Mahdi, peace be upon him, expected to appear before the end of the world.

[2] Refer to Bihar ul-Anwar; 75:391 H.11, al-Wassail; 11:441 H.9

(15) The friend of Allah's enemy is Allah's enemy

Mohammed bin al-Hasan bin Ahmed bin al-Waleed narrated to us from Ahmed bin Idris from Ja'far bin Mohammed Bin Malik al-Fazari from Mohammed bin al-Hussein bin Zaid from Mohammed bin Sinan from al-Alaa bin al-Fudhayl that Imam as-Sadiq (a) said:

He who loves a disbeliever will hate Allah and whoever hates a disbeliever loves Allah.

He (a) then added:

The friend of Allah's enemy is Allah's enemy.[1]

[1] Refer to As-Saduq's *al-Amali*; 484 H.8, *Rawdhat ul-Wa'idheen*; 417, *Bihar ul-Anwar*; 69:237 H. *al-Wassail*; 11:442 H.12

(16) The company of the suspicious

Ja'far bin Mohammed bin Masrour, Allah may have mercy upon him, narrated to us from a number of our acquaintances that Ja'far bin Mohammed (a) said:

He who sits to the suspicious people is suspicious.[1]

[1] Refer to *Bihar ul-Anwar*; 74:197 H.31, *al-Wassail*; 11:507 H.20

(17) The Nasibi is he who antagonizes the Shia

Mohammed bin Ali Majilwayh narrated to us from his uncle Mohammed bin Abi al-Qasim from Mohammed bin Ali al-Kufi from Ibn Faddhal from al-Mu'alla bin Khunais that he heard Abi Abdullah (a) saying:

The Nasibi[1] is not he who declares antagonism against us; the Prophet's household. You cannot meet any person who declares that he hates Mohammed and his family openly. The Nasibi is he who provokes hostility against you while he knows that you support us and disavow our enemies.

He (a) also said:

He who gratifies one of our enemies is killing one of our disciples.[2]

[1] Nasibi is the person who provokes hostility against the Prophet's household.

[2] Refer to Me'aani al-Akhbar; 365 H.1, Bihar ul-Anwar; 27:233 H.43. In Thawab ul-A'maal; 20 Ilal ash-Sharaayi'; 601 H.60 (with other series of relaters), a part of this narration is recorded.

(18) The Shia of Ali are atrophied-stomached and dry-lipped

My father, Allah may have mercy upon him, narrated to us from Sa'd bin Abdullah and Abdullah bin Ja'far al-Himyari from Ahmed bin Mohammed bin al-Hasan... that Abu Abdullah (a) said:

The Shia of Ali are atrophied-stomached, dry-lipped, and people of compassion, knowledge, and clemency. Their distinctive feature is reverence. Help the beliefs that you embrace by means of piety and diligence.[1]

[1] *Mishkat ul-Anwar*; 62 & 89, *Bihar ul-Anwar*; 68:188 H.43. In another way of relation, the same narration is recorded in *al-Kafi*; 2:233 and *at-Tamhees*; 66 H.156

(19) The Shia of Ali are the pale and the thin

Mohammed bin al-Hasan bin Ahmed bin al-Waleed, Allah may have mercy upon him, narrated to us from Mohammed bin al-Hasan as-Saffar from Ahmed bin Mohammed al-Barqi from Mohammed bin al-Hasan bin Shamoun from Abdullah bin Amr bin al-Ash'ath from Abdullah bin Hammad al-Ansari from Abdullah bin Sinan from Amr bin Abi al-Miqdam from his father that Abu Ja'far (a) said:

O Abu al-Miqdam, the Shia of Ali (a) are only the pale, the thin, and the feeble. Their lips are faded because of worship and their stomachs are atrophied. Their colors are pale and they are white-faced. When night comes upon them, they betake the ground as their bed and the direction of their forehead. Their eyes are teary, their teardrops are heavy, and their prayers are very much. They recite the Book of Allah. When people are happy, they are grieved.[1]

[1] Refer to *A'lam ud-Din*; 142, *Falah us-Sa'il*; 268, *Mishkat ul-Anwar*; 79, *Rawdhat ul-Wa'idheer*; 294, *al-Wassail*; 4:843 H.14. In another way of relation, the same narration is recorded in *al-Khissa*; 2:444 H.40.

(20) The marks of the Shia

My father, Allah may have mercy upon him, narrated to us from Mohammed bin Ahmed bin Ali bin as-Salt from Ahmed bin Mohammed from as-Sindi bin Mohammed that Amir ul-Mu'minin (a) turned his face to the group who were following him and asked them about their beliefs. "We are your Shia, Amir ul-Mu'minin," they answered. He said, "But I cannot see the marks of the Shia on your faces." "What are the marks of the Shia?" asked they. He (a) spoke:

The Shia are pale-faced because of staying up at nights, atrophied-stomached because of fasting and dry-lipped because of prayers to Allah. The dust of the submissive covers them.[1]

[1] Refer to *al-Amali*; At-Tusi 135, al-Mufid's *al-Irshad*; 140, *Mishkat ul-Anwar*; 58

(21) The Shia of Ja'far abstain from the food appetite and work diligently

Mohammed bin Musa bin al-Mutawakkil, Allah may have mercy upon him, narrated to me from A bin al-Hussein as-Sa'dabadi from al-Barqi from his father from al-Mufaddhal that Abu Abdullah (said:

The Shia of Ja'far are only those who abstain from the food and the sexual appetites, act diligently work for the Creator, hope for gaining His reward, and fear from His punishment. If you see them know that they are the Shia of Ja'far.[1]

[1] Refer to *al-Kafi*; 2:233 H.9, *al-Khissal*; 1:195 H.63, *Da'aayim ul-Islam*; 1:58, *Tuhaf ul-Uqoul*; 51 *A'lam ud-Din*; 129, *Mishkat ul-Anwar*; 58 & 63, *Ikhtiyaru Ma'rifat Ar-Rijal*; 306 H.552, *Bihar ul-Anwar*; 68:187 H.42

(22) The false embracement of Shiism

My father, Allah may have mercy upon him, narrated to us from Ali bin al-Hussein as-Sa'dabadi. from Jabir al-Ju'fi that Abu Ja'far (a) said:

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

By Allah I swear, our Shia are only those who fear and obey Allah. Their signs are modesty, submission, fulfillment of the trusts, very much reference to Allah, fasting, offering prayers, piety to (their) parents, aiding the neighbors especially the poor, the destitute, the indebted, and the orphan, truth, reciting the Quran, and avoiding mentioning people except for praising. In addition, they are the most trustful of the people of their tribes.

Jabir said: O son of Allah's Messenger, we do not know anyone who bears such characters.

The Imam (a) said: No, Jabir. Do not misunderstand the matter. It is enough for a man to claim that he loves and follows Ali (a). As a matter of fact, if he claims that he loves the Prophet (s) who is preferable to Ali (a) but he does not follow the Prophet's traditions and does not act upon his instructions, such claim of love will be definitely useless. Hence, you should fear Allah and work for the cause of obtaining that which He has in possession. There is no relation between Allah and anybody.[1] The most favorable and honorable servants of Allah are the most God-fearing and the most pious.

O Jabir, the only means through which a servant seeks to gain Allah's favor is the obedience to Him. We –the Prophet's household- do not carry a patent for saving from Hell. Likewise, none of you has a claim against Allah. He who obeys Allah is only our disciple and whoever disobeys Him is our enemy. The loyalty to us cannot be gained except by means of diligent work and piety.[2]

[1] Allama al-Majlisi commented: This means that there is no (family) relation between God and the Shia due to which He may forgive them while He does not forgive the others who have committed the same sins. It also may mean that there is no (family) relation between God and Ali due to which God may forgive Ali's followers while He does not forgive the followers of the Prophet, for example, who have committed the same sins. As a result, the only relation between God and His servants is the obedience to Him and fear of Him. From that cause, the Imams, peace be upon him, are the dearest people to God.

[2] Refer to al-Kafi; 2:60 H.3, As-Saduq's al-Amali; 499 H.3, (in another series of relation), al-Amali; At-Tusi 735/1535, Mishkat ul-Anwar; 59, Tanbih ul-Khawattir; 2:1855, Bihar ul-Anwar; 70:9 H.4

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