

MISHKAT UL-ANWAR

**FI
GHURAR IL-AKHBAR**

THE LAMP NICHE FOR THE BEST TRADITIONS

**BY:
HASSAN IBN FAZL IBN HASSAN TABARSI**

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MS. LISA ZAYNAB MORGAN
DR. ALI PEIRAVI**

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IN THE NAME OF GOD, MOST GRACIOUS,
MOST MERCIFUL

God is the Light of the heavens
and the earth. The Parable of His
Light is as if there were a Niche
and within it a Lamp: the Lamp
enclosed in Glass: the glass as it
were a brilliant star: lit from a
blessed Tree, an Olive, neither of
the East nor of the West, whose
Oil is well-nigh luminous, though
fire scarce touched it: light upon
light! God doth guide whom He
will to His Light: God doth set
forth Parables for men: and God
doth know all things.

[The Holy Quran: Nur, or Light 24:35]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ
نُورِهِ كَمِثْقَاةٍ فِيهَا مِصْبَاحٌ ^{صلى} الْمِصْبَاحُ
فِي زُجَاجَةٍ ^{صلى} الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ
دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ
لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا
يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ^{صلى} نُورٌ عَلَى
نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ
يَشَاءُ ^{صلى} وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ^{قلى}
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ.

القرآن الكريم؛ سورة النور آية 35

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TRANSLATORS' FOREWORD

In the Name of God, Most Gracious, Most Merciful

First of all, we thank God the Almighty for granting us the blessed opportunity to undertake such a rewarding task. Understanding Islamic teachings to a great extent depends upon the availability of authentic documents expressed in words that are easy to comprehend. After the Holy Quran that is the BOOK OF REVELATION, and the master reference for all Muslims, traditions which are- in short- the sayings of the Prophet of God (may God bless him and his household) and the Immaculate Imams (May God Bless) are considered to be the next reference for Muslims. Many of the verses of the Quran and the concepts of Islam can be understood better using authentic traditions. The book The Lamp Niche for the Best Traditions is a translation into English of the book Mishkat ul-Anwar Fi Ghurar il-Akhbar authored by Hassan ibn Fazl ibn Hassan Tabarsi in the 12th century A.D. This book, which has been based on many authentic documents, is an authentic document on traditions. It is organized into several chapters and sections.

The present research and translation is based on a recent publication of this book by the Dar ul-Seqlayn Publishers in Qum, Iran. The book has been translated by Mr. Abdullah Muhammadi and Mr. Mehdi Hooshmand, and presents the original traditions in Arabic along with their translation into Farsi. The translators of the Farsi-Arabic version have made an extensive effort to provide exact references and notes for researchers who may be interested in details. May God the Almighty reward them for their efforts. For those respectable readers who may be more interested, for research purposes perhaps, or to gain more in-depth knowledge, we refer you to the Arabic-Farsi version of this book.

The project that we have undertaken has a different goal. We intend to offer the average interested English speaking reader an opportunity to study the traditions. Therefore we have left out all the detailed notes and references, except for those of the Holy Quran,

which we have exactly cited for coherency using an available translation of the Quran into English by Mr. Abdullah Yusuf Ali (May God Reward Him). However, we have presented a list of the main references at the end of the book that shows you the many highly authentic sources used by the author of the original book. The translation of the Holy Quran that we used is the following:

THE HOLY QURAN: Text, Translation, Commentary and Notes Large Size (1 Volume); Abdullah Yusuf Ali (English & Arabic)

This is what Yusuf Ali stated regarding his translation:

“What I wish to present to you is an English interpretation side by side with the Arabic text. The English shall be, not a mere substitution of one word for another, but the best expression I can give to the fullest meaning that I can understand for the Arabic text. The rhythm, music and exalted tone of the original should be reflected in the English interpretation. It may be but a frank reflection, but such beauty and power as my pen commands shall be brought to its service. Every earnest and reverent student of the Quran, as he proceeds with his study, will find, with an inward joy difficult to describe, how this general meaning also enlarges as his own capacity for understanding increases. It is like a traveler climbing a mountain; the higher he goes, the farther he sees....”

You can obtain a copy of this translation of the Holy Quran from the following sources:

Sh. Muhammad Ashraf, Publishers & Booksellers at No. 7 Aibak Road (New Anarkali) Lahore, Pakistan, Phone: (9242) 735-3489/ (9242) 735-3171, Fax: (9242) 735-3171, Email: ahashraf@brain.net.pk, URL: www.alifzee.com. Or form the following address:

THE ISLAMIC CENTER, 2551 Massachusetts Avenue, Northwest, Washington, D.C. 20008

We have also used various dictionaries including the Hans Wehr Dictionary of Modern Written Arabic, the Lane Arabic-English Lexicon, the “Al-Mawarid Al-Qareb by Darel-ilm lil-Malayen among

Translator's Foreword

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others, and are partly indebted to their authors- may God reward them.

Undertaking such a tremendous task requires a lot of effort, God's Favor and Support, and the readers' forgiveness for any mistakes. Unfortunately there are several places in the Farsi translation where the traditions are not properly translated. So we had to refer to the original Arabic text of the traditions for a more precise translation. This is where the research effort started. The problem we ran into when referring to the original Arabic text of the traditions is that the language used is that of many centuries ago, and in addition to being very eloquent, it is quite different from modern Arabic. There are many words and expressions that are no longer in use. Thus we had to do a lot of research to understand many of the traditions.

It is very possible to make errors in trying to understand the original traditions in Arabic, their translated form in Farsi which were not free of errors, and then trying to convert them into a form which an average English speaking interested reader could possibly comprehend. You must also note the vast difference between the spiritual content of the traditions, and the present mostly materialistic-oriented context of the English language and Western culture. This great gap is also another reason for some difficulty in making the real meaning of the traditions understood.

There are many valuable things we can learn from reading this book, among which we can mention is an understanding of the Unseen, the relationship between the life of this world and the Hereafter, and a great deal of ethics. We have to admit that by God's Grace we have vastly benefited ourselves from the spiritual contents of this work, and have been somewhat transformed through receiving some of the rays of light radiating from this Lamp Niche. We have also added some words in parentheses or in the footnotes to help better relay the meaning of the original tradition as Yusuf Ali has done in his translation of the Holy Quran. We have also added some translators' notes to clarify some fine points. There may also be typing errors that are almost unavoidable in any publication effort, no matter how hard you try, as only God is perfect. We apologize for any shortcomings in this effort, and hope that you will forgive us, and hope that God will also forgive us our shortcomings in trying to convey the proper meaning of His words, and those of His Prophet (May God bless him and his holy household) and the Immaculate

Imams (May God bless them) . If we did not have this possibility of forgiveness by Him, and could not rely on Him for His Support and Favor, we could not, and would not dare undertake this blessed task. May God Favor one of our brothers in Islam, a servant of God who prefers to remain anonymous, and Mr. Saber al-Masri for the many suggestions which helped us understand the rough spots (for us) in the Arabic traditions, and a few of the faculty members of the School of Theology of the Ferdowsi University of Mashhad, and our son Mehdi Peiravi for the typing and layout of this book. May God reward the many others who helped us undertake this project, and also reward the generous support of the publisher for this work. In conclusion, we like to dedicate this work to the spirits of our fathers, the late Mr. Charles Henry Morgan and Mr. Mohammad Mehdi Peiravi, both of whom we, and our children sincerely love and deeply miss. We ask God to forgive and honor them in Paradise. Our work surely affects our children. To express the effect of living in an Islamic society on our children, and with parents who believe in God, and practice their religion and try to propagate the Islamic beliefs, we present the poetry they write based on Islamic thought. This is just an example of our children's works:

A MARTYR IN ALLAH'S WAY

A martyr in Allah's way

Wishing to fly away

Went through Allah's enemies

Like flying in burning trees.

God's angels whispering and cuddling

Sank in his heart saying time's going.

His face shining and brightening

And all the devils within him burning

Remembering all his memories

Forgetting all his behindings.

He softened his bleeding heart

And saw the coming shining dart.

Translator's Foreword

23

He gave his hands to the angels

Reaching their wings full of tangles.

Higher and higher , leaving everything muddy

He flew to his heart-owner with a hobby.

To live and love in the Heaven above

And have nothing more but Allah's love.

His bleeding spirit watering the Earth

Is the mother to another outstanding birth.

Talat June Peiravi

DEDICATION

DEDICATED TO THE LATE:
CHARLES HENRY MORGAN
MOHAMMAD MEHDI PEIRAVI

ABOUT THE AUTHOR

Hassan ibn Fazl ibn Hassan Tabarsi should not be confused with his noble father al-Fazl ibn al-Hassan Tabarsi, the author of the great commentary on the Quran known as Majma ul-Bayan.

Shaykh Tabarsi was a Shi'ite scholar and theologian of repute of the twelfth century A.D. His father Shaykh Abu Ali Fazl ibn al-Hassan ibn al-Fazl al-Tabarsi was a Shi'ite scholar and theologian of repute. He wrote many valuable works on theology. Majma ul-Bayan is the most important of these all, and it is on this work that his fame rests. The Majma ul-Bayan enjoys wide acceptance.

The fact is that in the beginning his father started writing this book after he finished Makarim ul-Akhlaq in order to complement it. He made a great effort and collected many traditions, but he did not live long enough to finish it. Then a group of interested people asked his son to follow suit and the completion of this work was left for the son to carry out. He called it Mishkat ul-Anwar Fi Ghurar il-Akhbar. Most of the traditions in this book are cited from Al-Mahasin, by Abi Jafar Ahmad ibn Muhammad ibn Khalid al-Barqi. It seems that the author had an authentic copy of this book which is no longer available in that form today. Other main references are Rauzat al-Vaezeen by Muhammad ibn al-Hassan ibn Ali al-Fatal al-Neyshabari, Uyun Akhbar Al-Reza by Abi Jafar Muhammad ibn Ali ibn al-Hussein ibn Baboyeh al-Qumi, known as Shaykh al-Sadoogh, and Majma ul-Bayan fi Tafsir al-Quran by Abi Ali al-Fazl ibn al-Hassan al-Tabarsi.

We have also included a list of other works by the same publisher, and an order form, in case you may be interested. There is also a feedback form to help us and the Ansarian Publications improve our work. We will be grateful if you help us with your most useful suggestions.

Ms. Lisa (Zaynab) Morgan

Dr. Ali Peiravi

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PREFACE

Praise upon the Lord of the two worlds and greetings upon the Last of the Prophets, the Noblest of the Messengers Muhammad and his Pure Household (a.s)², and peace upon his chosen companions. After the Glorious Quran, the religious documents to be relied on are the traditions (Hadith). These credible documents (the Hadith) have had the highest role in introducing and keeping alive Islamic Knowledge. The traditions are a legacy left by the Infallible Ones (a.s) for their followers, those enamored with and those thirsty for this lofty knowledge. Presently the protection and preservation of this legacy during the absence of the traditions' true owner, Imam Mehdi (a.s), is the responsibility of the men of the cloth, those versed in the traditions and the tradition publishers. This important responsibility is most note worthily carried out in the various, following ways:

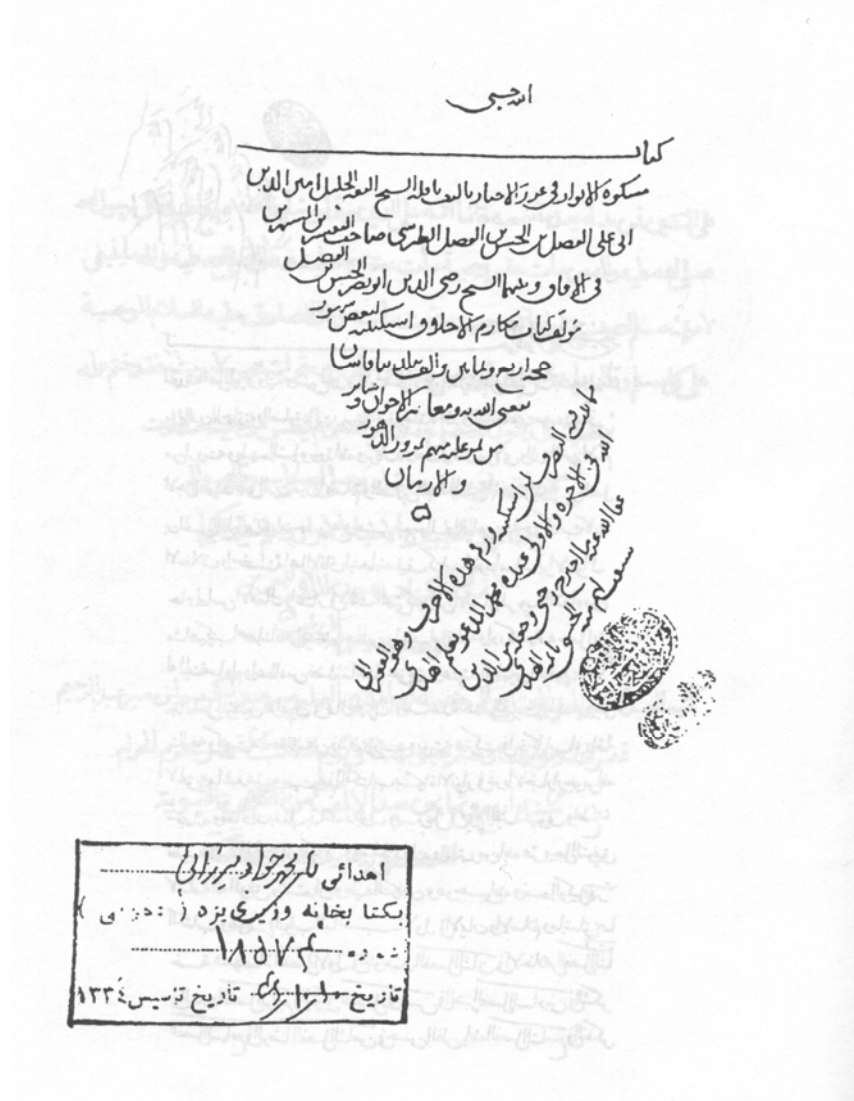
- 1) the editing of the tradition books,
- 2) the translation of traditions,
- 3) the commentaries on the traditions,
- 4) the writing of marginal notes and explanatory remarks on traditions and
- 5) the publication and distribution of traditions.

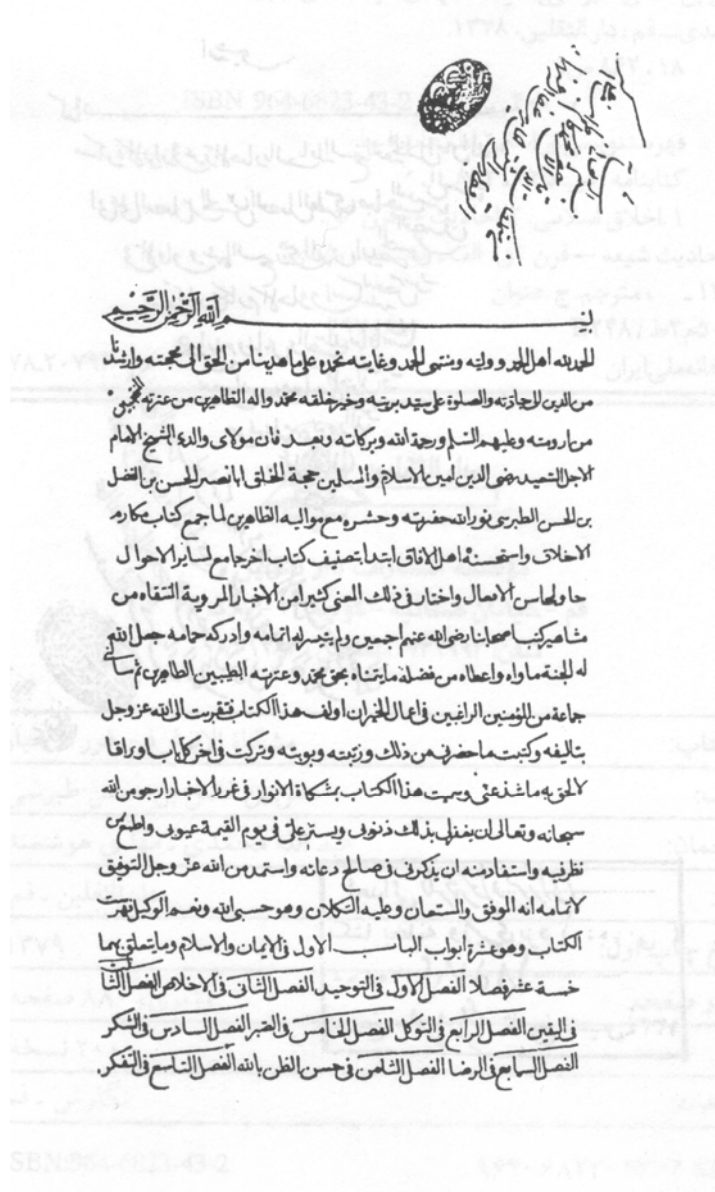
Actually all this preservation and protection of the traditions results in the answering of many of the questions and the clearing up of confusing points in the minds of all classes of people; especially the younger generation.

¹ Summarized.

² Translators' note: For maintaining readability, (a.s) which is an acronym for "Alayhum Salaam" is used throughout the book to denote "May God bless him, her or them". When used for the Prophet, his Household is included. When used for others, it only refers to that person.

First page of copy A of the manuscript of *Mishkat ul-Anwar fi Ghurar il-Akhbar* relied upon in this translation of the book.





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على التقدير من بدله بعد مسحه عما افه على الذين يتلون من الصميع طم وقال رسول الله
صلى الله عليه وآله من علمت بغيره صحت علمت بجهلته وقال صلى الله عليه وآله لا ينفي
لامن مسلم ان بيت ابيه الا وصيته تحت راسه وقال الصادق عليه السلام الوصية
على كل مسلم وقال عليه السلام من لم يوصى عند موت من قرأته من الاموات فقد ختم عمله
بوصيته فقد رسول الله صلى الله عليه وآله والامن ام يحسن بوصيته عند الموت

كان نقضاً في حروته وعقله وصل على صلواته

الطاهر والطيب الاخير الامرار صلواته

تمت الكتاب بعون الله الخبير

لوهاب الدين الربيعي

كتبه العبد الفقير المحتاج الى رحمة الله الملك العليم ميرزا عبد الكريم بن ميرزا عبد الرحيم

فقر الله ذنوبهما وستر عيوبهما في اليوم الثالث عشر محرم الحرام

سنة اربع وثمانين بعد الالف من الهجرة النبوية

للمصطفوية عليه وآله والصلوات

First page of copy B of the manuscript of *Mishkat ul-Anwar fi Ghurar il-Akhbar* relied upon in this translation of the book.

۳۴۴۳
عمر نهار امیر



هذا کتاب
مشکوٰۃ الانوار فی غرر
الاحتیارات

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله أهل المجد وولته وشمس النجدة وغاياته نهد على ما مد بها من الحق
الرحمة وارشادنا من الذين الى حازته والصلوة على سيد برته وخلفه
بها له صالحه الطاهرين من عترته النجيبين من ارومته وعلماهم ورحمة
الله وبركاته ويعجل لنا بن مولاي والدي الشيخ الامام الاجل السيد
رصى له بين الاسلام والمسلمين حجة الحق ابانصر الحسين الفضل
بن الحسين الصبر بنى نور الله حفوته وحشر مع مواليه الطاهرين لما
يجمع كتاب مكارم الاخلاق واستغفانه هل الاناق ابتداء تصيد
كتاب آخر جامع لابر الاحوال حاوي على ما يوجب الافعال واخبار في ذلك
المعنى كثير من الاخبار المروية للنساء من مشاهير كتاب اصحابنا رضوان الله
عنه اجمعين ولم يسر له العلم وادركه حمانه جعل الله له الجنة ماواه واعطاه

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ويحبون ان يوطا اعقابهم ويشتمون انفسهم ويشتمون او يتخذهم ولايجلاد
من كذاب او عاجز الرأى في القبض والبسط وغيرها من كتاب الحاسن
عن الحلبي عن ابي عبد الله ع في قول الله عز وجل وقد كانوا يدعون الى السجود
وهم سالمون وهم يستطيعون الاخذ بما امروا والترك لما نهوا عنه ثم كذلك
ابتلوا وقال ليس للعبد قبض ولا بسط مما امر الله به ان يهتد الا من الله
فيه ابتلاءً وقضاءً من اوصيهم قال قال رسول الله صم الاثارة من
الله والحيلة من الشيطان في صحيح الوصية قال الله تعالى في سورة
البقرة كتب عليكم اذا حضر احدكم الموت ان تتركوا خيرا الوصية للوالدين
والاقرنين بالمعروف والحق على المتقين فمن بدله بعد ما سمعها فإثم على
الذي يبدلونه ان الله يسمع عليم وقال رسول الله صم ما ينبغي لامرئ
مسلم ان يبيت ليلة الاذ وصيته تحت رأسه وقال الصادق ع الوصية
حق على كل مسلم وقال ع من لم يوص فموتته لذوى قرابته ممن لا
لا يرث فقد ختم علمه بعصيته قال رسول الله صم الله عليه وآله من لم
يحسن وصيته عند الموت كان نقصا في مرقته وعقله

وصل الله على سيدنا محمد وآله الطاهرين

الصين الاخير لابرارو

سلام تسليم كثيرا

تمت الكتاب بعون الله

الملك الوهاب في سابع

شهر ربيع الاول

سنة ١٠٣٥ لله

الحمد لله

الملك الوهاب

١١١



عقود نفس كز، بانه
مكرر في روزي حرم

SECTION ONE

ON FAITH, ISLAM AND RELATED ISSUES

Chapter 1 **On Unity of God**

- 1- In Al-Mahasin it is narrated that Soleiman ibn Khalid narrated that Imam Sadiq (a.s) stated: “God said: “That to thy Lord is the final Goal” [The Holy Quran: Najm 53:42]
Therefore you better stop any further inquiry whenever a speech ends with talk of God's essence.”
- 2- In Al-Tawhid it is narrated that Ahmad ibn Abdullah al-Joybary narrated that during the trip to Marv, Imam Reza (a.s) reported on the authority of his father (a.s) on the authority of their fathers (a.s) on the authority of Imam Ali (a.s) that the Prophet of God (a.s) stated: “The reward for the one upon whom God has bestowed the blessing of Unity as a recompense is nothing other than Heaven.”
- 3- Abuzar stated: “One night I left the house and suddenly saw the Prophet of God (a.s) walking all alone. I thought maybe he did not want anyone to walk with him, so in the moonlight I started walking very slowly behind him. The Prophet (a.s) became aware that I was behind him and inquired: “Who is it?” I answered him as so “May I be your devoted servant. I am Abuzar.” The Prophet (a.s) said: “O' Abuzar! Come along with

me.” So I walked with him for one hour. Then the Prophet (a.s) remarked:

الباب الأول

في الإيمان والإسلام وما يتعلق بهما

الفصل الأول في التوحيد

1. من كتاب المحاسن: عن سليمان بن خالد قال: قال أبو عبد الله Δ :
إن الله يقول: [وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ] فإذا انتهى الكلام إلى الله
فامسكوا.
2. من كتاب التوحيد: عن أحمد بن عبد [الله] الجويباري في سفر
الرضا عليّ بن موسى عن أبيه عن آبائه عن عليّ Δ قال: قال
رسول الله \circ ما جزاء من أنعم الله I عليه بالتوحيد إلا الجنة.
3. عن أبي ذرّ؛ قال: خرجت ليلة من الليالي فإذا رسول الله \circ يمشي
وحده وليس معه إنسان، فظننت أنه يكره أن يمشي معه أحد،
قال: فجعلت أمشي في ظلّ القمر، فالتفت قرآني، قال: من هذا؟

قلتُ: أبو ذر جعلني الله فداك، فقال: يا أبا ذر تعال، قال: فمشيتُ
معه ساعة، فقال:

“On Judgment Day the money-makers will be in the minority except those to whom God grants goodness and they give charity in the world to the left and the right sides, and in front of and in back, and use it to do good deeds.” Then Abuzar said: “I walked another hour with the Prophet (a.s) and then he stated: “Sit down here!” Then he made me sit down on a stony piece of land surrounded by mountains and hills. He stated: “Sit here until I return.” The Prophet (a.s) set out for a place by the name of Harra. He set out and I could no longer see him. Later, as the Prophet (a.s) was approaching me I heard him saying: “... and what if he has committed adultery? And what if he has stolen something?” As the Prophet (a.s) approached me, I impatiently asked him: “O' Prophet of God! May God make me your devoted servant! Who were you talking with over there in Harra? I heard someone answering your questions.” The Prophet (a.s) said: “(The angel) Gabriel showed himself to me at Harra and said: Give good news to your nation: whoever dies and has not associated any partners with God (the Almighty) will enter Heaven. I said: O' Gabriel! And is that so even if he has committed adultery? And is that so even if he has stolen something? Gabriel answered in the positive. Again I asked: And even if he has committed adultery? And is that so even if he has stolen something? Gabriel answered: Yes, even if he has drunk an intoxicating drink.”

- 4- Imam Sadiq (a.s) narrated on the authority of his father (a.s), on the authority of their fathers (a.s), on the authority of Imam Ali (a.s) on the authority of God's Prophet (a.s): “Whoever leaves this world and has not associated any partners with God will enter Heaven whether he has done some good deeds or some evil ones.”
- 5- Ray'yan ibn al-Solt narrated that Imam Reza (a.s) quoted on the authority of his father (a.s), on the authority of their fathers (a.s) on the authority of Imam Ali (a.s) as having narrated that the Prophet of God (a.s) stated that God the Almighty said: “Whoever interprets My Words according to his own viewpoint has no faith in Me. And whoever considers Me to be similar to My creatures does not recognize Me. And whoever makes comparisons in my religion does not believe in My religion.”

إِنَّ الْمُكْثِرِينَ هُمْ الْأَقْلُونَ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ أَعْطَاهُ اللَّهُ خَيْرًا،
فَنَفَحَ مِنْهُ بِيَمِينِهِ وَشِمَالِهِ وَبَيْنَ يَدَيْهِ وَوَرَاءَهُ وَعَمَلَ فِيهِ خَيْرًا، قَالَ:
فَمَشَيْتُ مَعَهُ سَاعَةً، فَقَالَ: اجْلِسْ هَاهُنَا، فَأَجْلَسَنِي فِي قَاعِ حَوْلِهِ
حِجَارَةً، وَقَالَ لِي: اجْلِسْ حَتَّى أَرْجِعَ إِلَيْكَ، قَالَ: فَاَنْطَلَقَ فِي
الْحَرَّةِ حَتَّى لَمْ أَرَهُ، وَتَوَارَى عَنِّي فَأَطَالَ اللَّيْلُ، ثُمَّ إِنِّي سَمِعْتُهُ
وَهُوَ مَقْبَلٌ يَقُولُ: وَإِنْ زَنَا وَإِنْ سَرَقَ، قَالَ: فَلَمَّا جَاءَ لَمْ أَصْبِرْ
حَتَّى قُلْتُ: يَا نَبِيَّ اللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ! مَنْ تَكَلَّمَ فِي جَانِبِ الْحَرَّةِ،
فَإِنِّي سَمِعْتُ أَحَدًا يَرُدُّ عَلَيْكَ شَيْئًا؟ قَالَ: ذَلِكَ جِبْرَائِيلُ، عَرَضَ لِي
فِي جَانِبِ الْحَرَّةِ وَقَالَ: بَشِّرْ أُمَّتَكَ أَنَّهُ مِنْ مَاتَ وَلَا يُشْرِكُ بِاللَّهِ
[عَزَّ وَجَلَّ] دَخَلَ الْجَنَّةَ، قَالَ: قُلْتُ يَا جِبْرَائِيلُ وَإِنْ زَنَا وَإِنْ
سَرَقَ؟ قَالَ: نَعَمْ، قُلْتُ: وَإِنْ زَنَا وَإِنْ سَرَقَ؟ قَالَ: نَعَمْ، وَإِنْ شَرِبَ
الْخَمْرَ.

4. عن جعفر بن محمد عن أبيه عن آبائه عن عليّ: قال: قال رسول
الله: من مات لا يُشْرِكُ بِاللَّهِ شَيْئًا أَحْسَنَ أَوْ أَسَاءَ دَخَلَ الْجَنَّةَ.

5. عن رِيَّانِ بْنِ الصَّلْتِ عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا عَنْ أَبِيهِ عَنْ آبَائِهِ
عَنْ أَمِيرِ الْمُؤْمِنِينَ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ جَلَّ جَلَالُهُ: مَا
أَمَّنَ بِي مَنْ فَسَّرَ بَرَأْيَهُ كَلَامِي، وَمَا عَرَفَنِي مِنْ شَبَّهَنِي بِخَلْقِي،
وَمَا عَلَى دِينِي مَنْ يَسْتَعْمَلُ الْقِيَاسَ فِي دِينِي.

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- 6- Davood ibn al-Qasim narrated that he heard Imam Reza (a.s) say: "Whoever compares God to His creatures is a polytheist. And whoever supposes that God is in a given place is an unbeliever. Whoever associates with God what He has admonished against is a liar." Then Imam Reza (a.s) recited this verse: "It is those who believe not in the Signs of God that forge falsehood: It is they who lie." [The Holy Quran: the Bee 16:105]
- 7- Abi Hashim al-Ja'fari said that he asked Imam Javad (a.s): "What does unity of God mean?" He replied: "Unity refers to what people with all different languages agree on."
- 8- A man asked a question from Imam Sadiq (a.s). In his reply the Imam (a.s) said: "In fact unity and justice are the foundations of religion. The amount of religious knowledge is extensive, and every sane person must acquire it. Therefore remember what will make it easier for you to attain this knowledge, and prepares you to retain it." Then the Imam (a.s) added: "Unity implies that you do not deem permissible with God what you deem permissible with yourself. And justice implies that you do not associate with God what He has reproached you for."
- 9- Abdul Aziz ibn al-Muhtadi said that when he asked Imam Reza (a.s) about Unity he replied: "Whoever recites: "Say: He is God, the One, and Only" [The Holy Quran: Ikhlas 112:2] and believes in it has recognized the concept of the Unity of God." He then asked the Imam (a.s): "How should one recite this verse." The Imam (a.s) said: "Recite it as other people do", and added: "plus saying "This is Allah, my Lord" three times."
- 10- Ibn-i-Abbas narrated that an Arab asked God's Prophet (a.s): "O' Prophet of God! Please teach me the fine points of science." The Prophet (a.s) asked: "What do you know of the main parts of science which allows you to ask me about its fine points?" The Arab asked: "O' Prophet of God! What is the main part of science?" The Prophet (a.s) replied: "It is recognition of God as He deserves to be recognized." The Arab asked: "How can one really recognize God?" The Prophet (a.s) replied:
-

6. عن داود بن القاسم قال: سمعت عليّ بن موسى الرضا A يقول:
من شبّه الله بخلقه فهو مشرك، ومن وصفه بالمكان فهو كافر،
ومن نسب إليه ما نهى عنه فهو كاذب، ثم تلا هذه الآية [إنّما
يَقْتَرِي الكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الكَاذِبُونَ].

7. عن أبي هاشم الجعفري قال: سألتُ أبا جعفر محمّد بن عليّ الثاني
A ما معنى الواحد؟ فقال: المُجْتَمَعُ عليه بجميع الألسن
بالوحدانيّة.

8. عن الصادق A أنّه سأله رجلٌ، فقال له: إنّ أساس الدين التوحيد
والعدل، وعلمه كثيرٌ، ولا بُدَّ للعاقل منه، فاذا ذكر ما يسهل الوقوف
عليه ويتهيأ حفظه، فقال A: أمّا التوحيد فإن لا تجوز على ربك
ما جاز عليك، وأمّا العدل فإن لا تُنسبَ إلى خالقك ما لامك
عليه.

9. عن عبد العزيز بن المهدي قال: سألتُ الرضا A عن التوحيد،
فقال كلّ مَنْ قرأ [قُلْ هُوَ اللَّهُ أَحَدٌ] وأمّنَ بها فقد عرف التوحيد،
قلتُ: كيف يقرأها؟ قال: كما يقرأ الناس، وزاد فيه "كذلك الله
ربّي" ثلاثاً.

10. عن ابن عباس قال: جاء أعرابي إلى النبيّ ﷺ فقال: يا رسول الله!
علّمني من غرائب العلم، قال: ما صنعتَ في رأس العلم حتّى

تسأل عن غرائبہ؟ قال الأعرابي: وما رأس العلم يا رسول الله؟
قال:

“By recognizing that He is unique, and there is nothing else like Him. That He is the Only God. He exists inwardly and outwardly. He is the First and the Last. There is no match for Him, and nothing is similar to Him. This is how one may really get to know Him.”

- 11- In Al-Mahasin it is narrated that Fazl ibn-i-Yahya said that he asked Imam Kazim (a.s) about Unity. He said: “Do not transgress beyond what is stated in the Quran, where God the Almighty said:
“If there were in the heavens and the earth, other gods besides God, there would have been confusion in both!” [The Holy Quran: Anbiyaa 21:22]
- 12- In Al-Irshad it is narrated that Imam Sadiq (a.s) said: “God the Almighty is not similar to anything, and nothing is similar to Him. He is different from whatever we can imagine.”

معرفة الله حقَّ معرفته، فقال الأعرابي: ما معرفة الله حقَّ معرفته؟ قال: أَنْ تَعْرِفَهُ بِلَا مِثْلِ وَلَا شَبِيهِ وَلَا نِدٍّ، وَأَنَّهُ وَاحِدٌ أَحَدٌ، ظَاهِرٌ بَاطِنٌ، أَوَّلٌ آخِرٌ، لَا كُفُوَ لَهُ وَلَا نَظِيرٌ لَهُ، فَذَلِكَ حَقُّ مَعْرِفَتِهِ.

11. أيضا من كتاب المحاسن: عن فضل بن يحيى قال: سألتُ أبا الحسن A عن شيءٍ من الصفة، فقال: لا تُجاوز ما في القرآن، قال الله تعالى: [لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا].

12. من كتاب الإرشاد: عن أبي عبد الله A قال: إِنَّ اللَّهَ [تَعَالَى] لَا يُشَبِّهُ شَيْئاً وَلَا يُشَبِّهُهُ شَيْءٌ، وَكُلَّمَا وَقَعَ فِي الْوَهْمِ فَهُوَ بِخِلَافِهِ.

Chapter 2

On Sincerity

- 13- In Al-Mahasin it is narrated that Imam Sadiq (a.s) described God's statement "true in faith" [The Holy Quran: Al-i-Imran 3:67] as being really sincere, and refers to one who considers only God in his affairs."
- 14- Imam Sadiq (a.s) said: "Everything is humble to a believer even the pests and the beasts of prey on the Earth, and the birds in the sky."
- 15- In Rauzat al-Vaezeen it is narrated that the Noble Prophet (a.s) said: "There is a fact related to every good attribute. When considering sincerity, the fact is that no true servant of God can be truly sincere unless he dislikes to be admired for what he does to please God."
- 16- In Rauzat al-Vaezeen it is narrated that Imam Sadiq (a.s) said: "God the Almighty said: "I am the best partner. I do not accept any act in which you take partners besides Me. I only accept deeds which are sincerely done for Me."

- 17- Imam Sadiq (a.s) said on the authority of God's Prophet (a.s):"Whoever wants to know his status near God should ponder over how close God is to him."

الفصل الثاني في الإخلاص

13. من المحاسن: عن أبي عبد الله A في قول الله I [حَنِيفًا مُسْلِمًا] قال خالصاً مُخلصاً لا يشوبه شيءٌ.

14. عن أبي عبد الله A قال: إِنَّ الْمُؤْمِنَ يَخْتَعُ لَهُ كُلُّ شَيْءٍ حَتَّى هَوَامِ الْأَرْضِ وَسِبَاعِهَا وَطَيْرِ السَّمَاءِ.

15. من كتاب روضة الواعظين: قال النبيّ 0: إِنَّ لِكُلِّ حَقٍّ حَقِيقَةً، وَمَا بَلَغَ عَبْدٌ حَقَّ حَقِيقَةِ الْإِخْلَاصِ حَتَّى لَا يَحِبُّ أَنْ يُحْمَدَ عَلَى شَيْءٍ مِنْ عَمَلِ اللَّهِ.

16. ومن كتاب روضة الواعظين: قال أبو عبد الله A: قال الله I: أَنَا خَيْرُ شَرِيكٍ مَنِ اشْرَكَ مَعِيَ فِي عَمَلٍ عَمَلَهُ، لَا أَقْبَلُهُ إِلَّا مَا كَانَ لِي خَالِصًا.

17. وقال: قال رسول الله 0: مَنْ أَحَبَّ أَنْ يَعْلَمَ مَا لَهُ عِنْدَ اللَّهِ فَلْيَعْلَمْ مَا اللَّهُ عِنْدَهُ.

Chapter 3

On Certitude

- 18- In Al-Mahasin it is narrated that Imam Baqir (a.s) quoted on the authority of Imam Ali (a.s) (from one of his long sermons):
“There are four pillars for faith: perseverance, certitude, justice and unity.”
- 19- Imam Sadiq (a.s) said: “Faith is superior to submission (to God), and certitude is superior to faith. Nothing is more superior than certitude.”
- 20- Yunus ibn-i-Abdul Rahman said that when he asked Imam Reza (a.s) about faith and submission to God, Imam Reza (a.s) replied: “Religion is only submission (Islam). Faith is a level higher than submission. Piety is a level higher than faith, and certitude is a level higher than piety. Nothing is divided amongst the children of Adam (a.s) better than certitude.” Then he said that he asked the Imam (a.s): “What are the signs of certitude?” The Imam (a.s) replied: “Reliance on God, submitting to Him, being content with divine destiny, and entrusting one's affairs to God.” Then he asked the Imam (a.s): “What does all this mean?” Then Imam Reza (a.s) replied: “This is what Imam Baqir (a.s) said.”
- 21- Saffvan al-Jammal said that he asked Imam Sadiq (a.s) about God's statement: “As for the wall, it belonged to two youths, orphans, in the town; there was, beneath it, a buried treasure, to which they were entitled.”[The Holy Quran: Kahf 18:82] He replied: “Know that 'treasure' in the verse did not refer to gold or silver, but the following four: (1) I am God, and there is no God but Me, (2) Whoever really believes in death will not laugh so hard that his teeth are seen, (3) Whoever really believes in being accountable for his deeds will not become happy, and (4) Whoever really believes in destiny will only fear God.”

الفصل الثالث في اليقين

18. من كتاب المحاسن: عن أبي جعفر A قال: قال عليُّ A في خطبةٍ له طويلةٍ: الإيمانُ على أربع دعائم: على الصبر، واليقين، والعدل، والتوحيد.

19. عن أبي عبد الله A قال: إنَّ الإيمانَ أفضلُ من الإسلام، وإنَّ اليقينَ أفضلُ من الإيمان، وما من شيءٍ أعزُّ من اليقين.

20. عن يونس بن عبد الرحمان قال: سألتُ أبا الحسن الرضا A عن الإيمان والإسلام، فقال: قال أبو جعفر A: إنّما هو الإسلام، والإيمانُ فوقه بدرجةٍ، والتقوى فوقَ الإيمان بدرجةٍ، واليقينُ فوقَ التقوى بدرجةٍ، ولم يُقسم بين ولد آدم شيءٍ أقلَّ من اليقين، قال: قلتُ: فأَيُّ شيءٍ من اليقين؟ قال: التوكُّلُ على الله، والتسليم لله، والرضى بقضاء الله، والتفويضُ إلى الله، قلتُ: ما تفسير ذلك؟ قال: هكذا قال أبو جعفر A.

21. عن صفوان الجمال قال: سألتُ أبا عبد الله A عن قول الله I [وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا] فقال: أما أنّه ما كان ذهباً ولا فضةً، وإنّما كان أربع كلماتٍ؛ أنا

الله لا إله إلا أنا، مَنْ أيقنَ بالموت لم يضحك سيئه، وَمَنْ أيقنَ
بالحساب لم يفرح قلبه، وَمَنْ أيقنَ بالقدَر لم يخشَ إلا الله.

- 22- Imam Baqir (a.s) narrated that Imam Ali (a.s) went on the pulpit and said: “No one experiences true faith unless he realizes that he will obtain only what is destined to be his, and he will not obtain anything that is destined to belong to others.”
- 23- Imam Sadiq (a.s) quoted on the authority of his fathers (a.s) upon the authority of Imam Ali (a.s) that God's Prophet (a.s) said: “One of the signs of certitude is that you do not displease God to please the people, and do not admire the people for the daily bread that God has granted you through them, and that you do not blame the people for God depriving you of your daily bread. No one's greed will bring him an increase in his daily bread, and no one's jealousy will stop one's daily bread. If one tries to escape from his daily bread as he escapes from death, one's daily bread seeks its owner faster than death does. In fact, God the Almighty has established comfort and peace of mind in certitude and contentment, and has established sorrow and discomfort in anger and doubt.”
- 24- Abdullah ibn San'an narrated that Imam Sadiq (a.s) said: “One of the signs of the perfection of certitude of a Muslim is that he does not please the people through raising God's anger.” In another tradition it is stated that he said: “Before death his daily bread will seek him just as his death does.” He then added: “God the Almighty has established comfort and happiness in certitude and contentment due to His justice and has established sorrow and sadness in doubt and anger. Therefore be content with divine destiny and submit to God's orders.”
- 25- Imam Sadiq (a.s) said: “Imam Ali's servant named Ghanbar really liked him and would always follow him at night with his sword in order to protect him. One night Imam Ali (a.s) noticed him and asked him what he was doing. He said: “I am following you.” The Imam (a.s) asked: “Are you trying to protect me from heavenly or earthly creatures?” He replied: “I

am guarding you against earthly creatures.” The Imam (a.s) said: “Please go home since no one on Earth can do me any harm unless God' permits so.” Then Ghanbar returned home.

26- Imam Sadiq (a.s) said: “There is nothing for which there is no limit.” He was asked what the limit for reliance is.

22. عن أبي جعفر A قال: قال عليُّ A على المنبر: لا يجدُ عبدٌ طعمَ الإيمان حتى يعلم أن ما أصابه لم يكن ليخطئه، وأن ما أخطأه لم يكن يُصيبه.

23. عن أبي عبد الله عن أبيائه عن عليِّ A قال: قال رسول الله 0: إن من اليقين أن لا ترضوا الناس بسخط الله، ولا تحمدوهم على ما رزقكم الله، ولا تذمّوهم على ما لم يؤتكم الله، إن الرزق لا يجرّه حرصٌ حريصٌ ولا يرده كراهةٌ كارهٍ، ولو أن أحدكم فرّ من رزقه - كما يفرُّ من الموت - لكان رزقه أشدَّ له طلباً، وأسرع إدراكاً من الموت، إن الله تعالى جعل الرّوحَ والراحةَ في اليقين والرضا، وجعل الهمَّ والحزنَ في الشكِّ والسخط.

24. عن عبد الله بن سنان قال: قال لي أبو عبد الله A: من صحّة يقين المرء المسلم أن لا يُرضي الناس بسخط الله. ثمّ ساق الحديث نحواً من حديث ميمون، إلا أنّه قال: لأدركه رزقه قبل موته كما يُدركه الموت، ثمّ قال: إن الله بعدله وقسطه وعلمه جعل الرّوحَ والفرجَ في اليقين والرضا عن الله I وجعل الهمَّ والحزنَ في الشكِّ والسخط، فارضوا عن الله وسلّموا لأمره.

25. عن أبي عبد الله A قال: كان قنبر غلام عليِّ A يُحبُّ عليّاً حبّاً شديداً، فإذا خرج عليٌّ خرج على إثره بالسيف، فراه ذات ليلةٍ

فقال: يا قنبر مالك؟ فقال: جننتُ لأمشي خلفك يا أمير المؤمنين، فقال: ويحك! أمن أهل السماء تحرسني أو من أهل الأرض؟ قال: لا؛ بل من أهل الأرض، فقال: إن أهل الأرض لا يستطيعون لي شيئاً لو شاءوا إلا بإذن من السماء، فارجع، قال: فرجع.

26. عنه A: ليس شيءٌ إلا له حدٌّ، قال: قلتُ: جعلتُ فداك فما حدُّ

التوكل؟

He replied: "It is certitude." He was asked about the limit for certitude. He replied: "That with God, you fear no one."

- 27- Imam Reza (a.s) was asked about the limits for reliance. He replied: "That with God, you fear no one else."
- 28- Imam Sadiq (a.s) quoted on the authority of Imam Ali (a.s): "O' God! Please honor me by enabling me to be able to rely on You, and entrust You with my affairs, and be content with what You have destined for me, and submit to Your orders, so much so that I submit to your decrees and not be in a rush to obtain what you have already destined for me; and be pleased with whatever You have granted me, O' the Kindest of the kind!"
- 29- Imam Sadiq (a.s) said that God's Prophet (a.s) said: "Certitude is the best wealth, and God's worship is the best job."
- 30- Imam Sadiq (a.s) said: "Muhammad ibn Hanifeh was a calm and brave man. Once Haj'jaj told him that he had decided to chop off his head several times. He answered: "You do not have the power to do so. There are three hundred and sixty moments for God each day. I wish Him to rid me of you in one of these moments."
- 31- Ishaq ibn Ammar narrated that Imam Sadiq (a.s) said: "One day after the Prophet (a.s) had said the morning congregational prayer in the mosque, he saw a slim, drowsy young man in the mosque. He was pale, skinny with eyes sinking deep into his face, and his skin loosely attached to his bones. He told him: "O' Harith! How did you get through the night?" He replied: "O' Prophet of God! I passed the night with certitude." The

Prophet was surprised and said: "There is a sign for certitude. What is the sign of your certitude?" He replied: "O' Prophet of God! The sign of my certitude is that I am sad and sleepless. I suffer from thirst in the day. I have turned away from the world and everything in it. This has gone so far that I can see my Lord's Throne set up for Reckoning. All the people have been resurrected for Reckoning, and I am amongst them and can see the residents of Heaven filled with blessings; and resting on sofas; and getting to know each other. And I see the residents of Hell being tortured in fire and crying out.

قال: اليقين، قلتُ: فما حدُّ اليقين؟ قال: أن لا تخاف مع الله شيئاً.

27. قيل للرضا A: ما حدُّ التوكل؟ قال: أن لا تخاف مع الله غيره.

28. عن الصادق A قال: كان عليٌّ A يقول: "اللهم منَّ عليَّ بالتوكل

عليك، والتفويض إليك، والرضى بقدرتك، والتسليم لأمرك، حتى لا أحبُّ تعجيلَ ما أخرتَ ولا تأخيرَ ما عجلتَ، يا أرحمَ الراحمينَ."

29. عن أبي عبد الله A قال: قال رسول الله 0: كفى باليقين غنىً،

وبالعبادة شغلاً.

30. وقال A: إنَّ محمَّد بن الحنفية كان رجلاً رابط الجأش وكان

الحجاج يلقاه فيقول له: لقد هممتُ أن أضرب الذي فيه عيناك، فيقول: كلنا! إنَّ الله في كلِّ يومٍ ثلاثمائة وستين لحظةً، فأرجو أن يكفيني بإحداهنَّ.

31. عن إسحاق بن عمّار قال: سمعتُ أبا عبد الله A يقول: إنَّ رسول

الله 0 صلى بالناس الصبح، فنظر إلى شابٍّ في المسجد وهو

يَخْفِق وَيَهْوِي بِرَأْسِهِ مَصْفَرًّا لَوْنُهُ، وَقَدْ نَحَفَ جِسْمَهُ، وَغَارَتْ عَيْنَاهُ فِي رَأْسِهِ، وَاصْبَقَ جِلْدُهُ بَعْظَمَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: كَيْفَ أَصْبَحْتَ يَا حَارِثُ؟ فَقَالَ: أَصْبَحْتُ يَا رَسُولَ اللَّهِ مَوْقِنًا! فَقَالَ: فَعَجِبَ رَسُولُ اللَّهِ ﷺ مِنْ قَوْلِهِ وَقَالَ لَهُ: إِنَّ لِكُلِّ يَاقِينٍ حَقِيقَةً، فَمَا حَقِيقَةُ يَاقِينِكَ؟ فَقَالَ: إِنَّ يَاقِينِي يَا رَسُولَ اللَّهِ هُوَ أَحْزَنَنِي وَأَسْهَرَ لَيْلِي وَأَظْمَأَ هَوَاجِرِي، فَعَزَفْتُ نَفْسِي عَنِ الدُّنْيَا وَمَا فِيهَا حَتَّى كَأَنِّي أَنْظُرُ إِلَى عَرْشِ رَبِّي قَدْ نُصِبَ لِلْحِسَابِ، وَحُشِرَ الْخَلَائِقُ لَذَلِكَ وَأَنَا فِيهِمْ، وَكَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَنَعَّمُونَ فِيهَا وَيَتَعَارَفُونَ عَلَى الْأَرَائِكِ مُتَكئينَ، وَكَأَنِّي أَنْظُرُ إِلَى أَهْلِ النَّارِ فِيهَا مَعْدَبُونَ وَيَصْطَرخُونَ.

It is as if right now I can hear the roaring sound of the blazing fire of Hell.” The Prophet (a.s) turned to the other people and said: “This is a man whose heart is filled with the light of faith.” He then turned to that young man and said: “Be steadfast.” The man said: “O' Prophet of God! Please ask God to honor me to accompany you in some of the wars and get martyred.” The Prophet (a.s) prayed for him, and not long after that, they went to fight in a battle and he was the tenth man to be martyred in that battle.”

- 32- Mu'amir ibn Khal'lad narrated that Imam Reza (a.s) said: “One of Imam Ali's (a.s) companions named Ghays was performing his prayers. After saying one unit of prayer, a black snake came to where he wanted to prostrate. He turned his face away from the snake when he wanted to say the second unit of prayer, but the snake wrapped itself around his neck and then went inside his shirt.” The Imam (a.s) said: “One day I went to a place called Fore located between Mecca and Medina. When the time came to pray I got off my horse and went near a plant called Samameh. After I said one unit of my prayer, a boa came

towards me from beneath the plant, and returned after it got close to me. I started my prayer, and did not cut it short. After finishing my prayers, I started saying supplications, and I did not cut that short either. When I finished, I told my companions to capture the boa. They captured and killed the boa. God helps whoever fears none but Him.”

- 33- Abi Al-Ghadah quoted on the authority of his father: “One of the followers of the Ummayyad clan requested permission to visit Imam Baqir (a.s). We were afraid of him and told the Imam (a.s) that he might have ill intentions. Why don't you hide and we will tell him that you are not here.” The Imam (a.s) replied: “No, let him enter. God's Prophet (a.s) has said that God hears whatever is said, and sees the hands of all the oppressors. Thus he cannot say what God does not want him to say, and cannot do anything that God does not want him to do.” Then the Imam (a.s) admitted him into his presence. He came in and asked his questions, heard the answers to his questions, and then left.
- 34- Imam Ali (a.s) asked Imam Hassan (a.s) and Imam Hussein (a.s) the difference between faith and certitude. They remained silent.

وكأني أسمع الآن زفير النار يدور في مسامعي. قال: فقال رسول الله ﷺ هذا عبدٌ نورَ الله قلبه بالإيمان، ثم قال: الزم ما أنت عليه، قال: فقال له الشاب: أدع الله لي يا رسول الله أن أرزق الشهادة معك، قال: فدعا له بذلك، فلم يلبث أن خرج في بعض غزوات النبي ﷺ فاستشهد بعد تسعة نفر وكان هو العاشر.

32. عن معمر بن خلد عن أبي الحسن الرضا A قال: كان رجلٌ من أصحاب علي A يقال له قيس يصلي، فلما صلى ركعة تطوّق أسوداً في موضع السجود، فلما ذهب يصلي الثانية نحى جبينه عنه فتطوّق الأسود في عنقه ثم انساب في قميصه. وإني أقبلت يوماً من الفرع فحضرت الصلاة وأنا في بعض الطريق فنزلت فصرت إلى ثمامة، فلما صليت ركعة أقبل أفعى من تحت

الثمامة، فلما دنا مني رجع إلى الثمامة وأقبلت على صلاتي ولم أخفها، وعلى دعائي ولم أخفها، ثم قلت لبعض من معي: دونك الأفعى تحت الثمامة، فقتله، ومن لم يخف إلا الله كفاه الله.

33. عن أبي القدّاح عن أبيه قال: استأذن رجلٌ من أتباع بني أمية على أبي جعفر A -وكان من القوم سيل- فخفنا عليه، فقلنا: جعلنا الله فداك؛ هذا فلانٌ يستأذن عليك، فلو تواريت منه، وقلنا: ما هو هاهنا، قال: لا، بل ائذنوا له، قال رسول الله ﷺ إن الله I عند لسان كلِّ قائلٍ، ويد كلِّ باسطٍ، فهذا القائل لا يستطيع أن يقول إلا ما شاء الله، وهذا الباسط لا يستطيع بيده إلا بما شاء الله. قال: ثم أذن للرجل فدخل عليه فسأله عن أشياء أمر فيها، ثم ذهب.

34. سأل أمير المؤمنين A الحسن والحسين H فقال لهما: ما بين الإيمان واليقين؟ فسكتا.

Then he asked Imam Hassan (a.s) to answer him. Imam Hassan (a.s) said: "There is only one hand-breadth distance between the two." Imam Ali (a.s) asked: "How come?" He replied: "Since faith is related to what we hear and acknowledge with our heart, and certitude is related to what we see and use to argue in favor of what we cannot see.

35- Regarding God's statement to Abraham (a.s): "Dost thou not then believe? He said: Yea! But to satisfy my own understanding." [The Holy Quran: Baqara 2:260] Imam Reza (a.s) was asked: "Was there any doubt in his heart?" Imam Reza (a.s) replied: "No, there was certitude in his heart. But God had decided to increase his certitude.

فقال للحسن A: أجب يا أبا محمد! قال: بينهما شبرٌ، قال: وكيف ذلك؟ قال: لأنَّ الإيمان ما سمعناه بأذاننا وصدقناه بقلوبنا، واليقين ما أبصرناه بأعيننا واستدللنا به على ما غاب عنّا.

35. سئل الرضا A عن قول الله I لإبراهيم صلوات الله عليه: [أولم تُؤمن قال بلى ولكن ليطمئن قلبي] أكان في قلبه شك؟ قال: لا، كان فيه يقينٌ ولكن أراد من الله الزيادة على يقينه.

Chapter 4

On Reliance and Trust in God

- 36- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said:
“Independence and honor wander about until they reach the position of reliance where they settle down.”
- 37- Imam Kazim (a.s) said the following regarding God's statement:
“And if anyone puts his trust in God, sufficient is (God) for him.” [The Holy Quran: Talaq 65:3]”Reliance on God has several stages. One of them is relying on Him in all that you do; and being pleased with whatever He does to you; knowing that He only wishes you prosperity and success; and knowing that He has full authority over all these affairs; and also having complete trust in Him in these and all other affairs.”
- 38- Imam Sadiq (a.s) said: “God the Almighty, the Blessed revealed the following to the Prophet David (a.s):
“Whoever from among My servants gets disappointed with My creatures and takes refuge in Me, I shall realize his intentions. Then even if the Heavens and the Earth and whatever they contain plot against him, I shall provide means for him to be saved from them. And I shall know the intentions of whomever from among My servants who take refuge in others. Then I will take away from him all the means in the Heavens and the Earth, and leave him alone. I will not be concerned about where he will die.”

الفصل الرابع في التوكّل على الله والتفويض إليه والتسليم له

36. من كتاب المحاسن: عن أبي عبد الله A قال: إنّ الغنى والعزّ
يجولان، فإذا ظفرا بموضع التوكّل أوطناه.

37. عن أبي الحسن الأول A سأله عليّ بن سويد السائي عن قول الله
I [وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ] فقال: التوكّل على الله
درجات، منها أن تتوكّل عليه في أمورك كلّها، فما فعل بك كنت
عنه راضيا؛ تعلم أنّه لا يألوك إلا خيرا وفضلا، وتعلم أنّ الحكم
في ذلك إليه، ووثقت به فيها وفي غيرها.

38. عن أبي عبد الله A قال: أوحى الله تبارك وتعالى إلى داود A: إنّ
ما اعتصم بي عبداً من عبادي دون أحدٍ من خلقي؛ عرفتُ ذلك
عن نيّته، ثم تكيده السماوات والأرض ومن فيهنّ إلا جعلت له
المخرج من بينهنّ، وما اعتصم عبداً من عبادي بأحدٍ من خلقي؛
عرفتُ ذلك من نيّته إلا قطعت أسباب السماوات من بين يديه
وأسخت الأرض من تحته ولم أبال في أيّ وادٍ تهالك.

- 39- Imam Sadiq (a.s) said that God's Prophet (a.s) quoted God the Almighty as saying: "I swear by My Honor, Majesty, Beauty, Greatness, Grandeur, Exaltation, and Highness of Position. I swear that none of My servants choose My desires over their own desires, without Me establishing independence in their hearts and directing their efforts to the Hereafter; preventing him from wandering around; ordering the Heavens and the Earth to provide his sustenance; and pursuing his business and protecting his interests."
- 40- Imam Baqir (a.s) narrated upon the authority of God's Prophet (a.s): "God the Almighty said: I swear by my Honor, Majesty, Greatness, Grandeur, Light, and Highness of Position that none of the servants will choose his desires over Mine, without Me disrupting his affairs, and ruining his life, and getting him involved in it; and not giving anything to him but what I have destined for him. I swear by My Honor, Majesty, Greatness, Grandeur, Light, and Highness of Position that no servant chooses My wants over his own desires without My angels protecting him; and establishing the Heavens and the Earth to provide for his sustenance; and pursuing his business and protecting his interests; and turning the tables around and making the world to turn out to be in his favor against his expectations.
- 41- Imam Sadiq (a.s) said: "God's Prophet never used to say: "I wish something else had happened" after things had happened."
- 42- Imam Baqir (a.s) said: "The most deserving person is one who trusts in God, and has recognized God. Anyone who is pleased with what God has destined for him shall receive it, and God will grant him a great reward! But if anyone is not pleased with what God has destined for him shall receive that which God has destined for him, but God will cancel his reward."
- 43- Consider God's statement: "God and His angels send blessings on the Prophet." [The Holy Quran: Ahzab 33:56]
Imam Sadiq (a.s) described it as: "They will praise the Prophet and send him greetings." When asked how the Prophet knew that the angels are sending him their greetings, he replied that the Unseen World would be unveiled for him.

39. عنه A قال: قال رسول الله 0: إنَّ الله I يقول: وعزّتي وجلالي وجمالي وبهائي وعلوي وارتفاع مكاني! لا يؤثر عبدٌ هواي على هواه إلا جعلتُ غناه في قلبه وهمّه في آخرته، وكففتُ عليه ضيعته، وضممتُ السماوات والأرض رزقه، وكننتُ له من وراء تجارة كلِّ تاجرٍ.

40. عن أبي جعفر A قال: قال رسول الله 0 يقول الله I وعزّتي وجلالي وعظمتي وكبريائي ونوري وعلوي وارتفاع مكاني! لا يؤثر عبدٌ هواه على هواي إلا شئتُ عليه أمره، ولبستُ عليه دنياه وشغلتُ قلبه بها، ولم أوتّه منها إلا ما قدرتُ له، وعزّتي وجلالي وعظمتي وكبريائي ونوري وعلوي وارتفاع مكاني! لا يؤثر عبدٌ هواي على هواه إلا استحفظته ملائكتي، وكفّلتُ السماوات والأرضَ رزقه، وكننتُ له من وراء تجارة كلِّ تاجرٍ، وأنته الدنيا وهي راغمةٌ.

41. عن أبي عبد الله A قال: لم يكن رسول الله 0 يقول لشيءٍ قد مضى لو كان غيره.

42. عن أبي جعفر A أحقُّ خلق الله أنْ يُسلم لما قضى الله، من عرف الله ومن رضي بالقضاء أتى عليه القضاء وعظم الله أجره، ومن سخط القضاء أتى عليه القضاء وأحبط الله أجره.

43. عن أبي عبد الله A في قول الله: [إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ] الآية قال: أثنوا عليه سلّموا له، قلتُ: فكيف علم الرسول أنها كذلك؟ قال: كُشف له الغطاء.

When asked how a believer knows that he is a true believer, he replied: “Due to his easy submission to God, and his contentment with what he receives there from.”

- 44- In Rauzat al-Vaezeen it is narrated that the Prophet (a.s) said: “Whoever likes to be the most pious man should rely on God.”
- 45- Imam Baqir (a.s) said: “Whoever relies on God will never be defeated, and whoever takes refuge in God will never fail.”
- 46- The Prophet (a.s) said: “God the Almighty said: “There is no creature who seeks help from My other creatures, without My taking away from him the means in the Heavens and the Earth. I shall not give him what he asks Me for, and shall not reply to him when he calls Me. There is no creature that seeks help from Me- not my creatures, without My establishing the Heavens and the Earth as a means of providing for his sustenance. I shall grant him what he asks for, will reply if he calls Me, and will forgive him if he asks for forgiveness.”
- 47- The Prophet (a.s) said: “God will make anyone who stops relying on others than God needless, and will provide for his unlimited sustenance through unimaginable means. And God will leave those who rely on this world to earn their living from this world.”
- 48- The Prophet (a.s) said: “Whoever likes to be the strongest man should rely on God. Whoever likes to be the noblest man should be pious, and whoever likes to be the most needless man should trust in what is in God's Hands more that what is in his own hands.”
- 49- God's Prophet (a.s) said: “If a man sincerely relies on God, the rulers and others lower than them will certainly become needy of him. How can he be needy if his Master, the Praised One is not?”

50- In Al-Mahasin it is narrated that Ameer al-Momineen (a.s) said:
“There are four pillars for faith: reliance on God, trust in God,
being content with what God has destined, and submission to
God's orders.”

قلتُ: فبأيّ شيء علم المؤمن أنّه مؤمن؟ قال: بالتسليم لله
والرضا فيما ورد عليه من وراء سَخَطِ.

44. ومن كتاب روضة الواعظين: قال النبيّ 0: من أحبّ أن يكون
أتقى الناس فليتوكل على الله.

45. وقال الباقر A: من توكل على الله لا يُغلب، ومن اعتصم بالله لا
يُهزم.

46. قال النبيّ 0: يقول الله I: ما من مخلوق يعتصم بمخلوق دوني إلا
قطعت أسباب السماوات والأرض من دونه، فإن سألني لم
أعطه وإن دعاني لم أجبه، وما من مخلوق يعتصم بي دون
خليقي إلا ضمنت السماوات والأرض رزقه، فإن سألني أعطيته
وإن دعاني أجبته، وإن استغفرتني غفرت له.

47. وقال A: من انقطع إلى الله كفاه الله مؤنته ورزقه من حيث لا
يحتسب ومن انقطع إلى الدنيا وكله إليها.

48. وقال 0: من سرّه أن يكون أقوى الناس فليتوكل على الله، ومن
سرّه أن يكون أكرم الناس فليثق بالله، ومن سرّه أن يكون أغنى
الناس فليكن بما في يد الله أوثق منه في يديه.

49. وقال 0: لو أنّ رجلاً توكل على الله بصدق النية لاحتاجت إليه
الأمراء فمنّ دونهم! فكيف يحتاج هو ومولاه الغني الحميد؟
50. أيضا من المحاسن: قال أمير المؤمنين A: الإيمان له أركانٌ
أربعة: التوكل على الله، وتفويض الأمر إلى الله، والرضا
بقضاء الله، والتسليم لأمر الله.

- 51- Imam Baqir (a.s) described God's statement: "But no, by the Lord, they can have no (real) faith, until they make thee judge in all disputes between them." [The Holy Quran: Nisaa 4:65] as: "Submission, contentment, and satisfaction with what God has destined."
- 52- Imam Sadiq (a.s) said: "If one attends to what God likes, God will attend to what he likes. If one asks refuge in God and piety, then God will protect him. And one who is attended to by God, and is protected by Him has no fear even if the sky falls on the Earth, or a disaster comes and affects everything on the Earth. He will be saved from any disaster since God protects him via his piety. Is it not so? God the Almighty said:
"As to the righteous (they will be) in a position of security." [The Holy Quran: Dukhan 44:51]"
- 53- Imam Baqir (a.s) said: "God's Prophet ran into a group of camel riders during one of his trips. They greeted him and he asked them who they were. They said they were believers. The Prophet (a.s) asked them about the truth of their faith. They replied: "Contentment with what God has destined, entrusting themselves to God, and submitting to God's orders." Then God's Prophet (a.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."

51. عن أبي جعفر A في قول الله جل ثناؤه: [قُلَّا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ...] الآية قال: التسليم، والرضا، والقنوع بقضائه.

52. عن أبي عبد الله A قال: أيما عبدٍ أقبل قبيل ما يُحبُّ الله I أقبل الله I قبيل كلِّ ما يُحبُّ، ومَن اعتصم بالله وبتقواه وعصمته الله، ومَن أقبل قبيله وعصمته لم يُيال لو سقطت السماء على الأرض أو كانت نازلة نزلت على أهل الأرض فشملتهم بليته، وكان في حرز الله بالتقوى من كلِّ بليته، أليس الله تبارك وتعالى يقول: [إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ]؟

53. وعن الباقر A قال لقي رسول الله في بعض أسفاره ركباً، فقالوا: السلام عليك يا رسول الله، فقال: مَنْ أَنْتُمْ؟ قالوا: نحن مؤمنون يا رسول الله، قال: قال: فما حقيقة إيمانكم؟ قالوا الرضا بقضاء الله، والتفويض إلى الله، والتسليم لأمر الله، فقال رسول الله 0: علماء وحكماء كادوا أن يكونوا من الحكمة أنبياء، فإن كنتم

صادقين فلا تَبْنُوا ما لا تسكنون، ولا تجمعوا ما لا تأكلون،
وانتقوا الذي إليه تُرجعون.

Chapter 5

On Perseverance

- 54- Imam Sadiq (a.s) quoted on the authority of the Prophet of God (a.s): “There shall come a time when people cannot get into power except by being jealous and seizure of people's property; cannot become popular except by abandoning religion and following their selfish desires. God will reward anyone who lives in that time; and is patient with poverty although he can acquire wealth; and is patient with baseness although he can attain glory. His reward will be equal to the reward of fifty believers who have acknowledged Me.”
- 55- Imam Sadiq (a.s) said: “God the Almighty sent a Prophet to a nation and asked him to fight with them. The Prophet complained to God about being weak. God the Almighty said: “Either choose to fight, or go to hell with them.” That Prophet (a.s) said: “O' my Lord! I cannot withstand the Fire.” Then God revealed to him that he would become victorious during that same year. Then that Prophet told his followers that God had ordered them to go to war, and he has said they are weak. But God has said either to fight or go to Hell. He told his followers to choose between fighting and going to Hell. They said that they could not withstand the Fire. Then he told them that God had revealed to him that they would be victorious during that same year. They said they would do whatever he ordered them to do.” Then Imam Sadiq (a.s) said: “God appointed another Prophet and ordered him to go fight a nation. He complained of his weakness, and God the Almighty revealed to him that they would be victorious after fifteen years. When he told his followers about this, they said: “There is no strength nor power but in, or by means of, God the High, the Great.” He then told them that God has revealed to him that they will be victorious after fifteen years. They said: “Whatever God decides. There is no strength nor power but in, or by means of, God the High, the Great.” Since they entrusted their affairs to God, God made them victorious that same year.”

الفصل الخامس

في الصبر

54. عن الصادق A قال: قال رسول الله 0: يأتي على الناس زمانٌ لا يُنال فيه المُلْكُ إلا بالقتل والتَّجْبُر، ولا الغنى إلا بالغصب والبُخل، ولا المحبَّة إلا باستخراج الدين واتباع الهوى، فَمَن أدرك ذلك الزمان فَصَبَرَ على البَغْضَةِ وهو يقدر على المحبَّة، وصَبَرَ على الفقر وهو يقدر على الغنى، وصَبَرَ على الدُّلِّ وهو يقدر على العِزِّ؛ آتاه الله ثواب خمسين صِدِّيقًا مِمَّنْ صدَّق به.

55. عن أبي عبد الله A قال: بعث الله نبيًّا إلى قومٍ وأمره أن يُقاتلهم، فشكى إلى الله الضعف، فقال: اختر القتال أو النار، قال: يا رَبِّ لا طاقة لي بالنار فأوحى الله إليه أن النصر يأتيك في سنَّتِكَ هذه، فقال ذلك النبي لأصحابه: إنَّ الله I قد أمرني بقتال بني فلان فقلتُ: لا طاقة لنا بقتالهم، فقال: اختر القتال أو النار، قالوا: لا طاقة لنا بالنار، فقال: إنَّ الله قد أوحى أن النصر يأتيني في سنَّتِي هذه، قالوا: تفعلُ ونفعلُ وتكونُ ونكونُ، قال: وبعث الله نبيًّا آخر إلى قومٍ وأمره أن يُقاتلهم، فشكى إلى الله الضعف، فأوحى الله I أن النصر يأتيك بعدَ خمسة عشر سنَّةً، فقال لأصحابه: إنَّ الله I أمرني بقتال بني فلان فشكوت إليه الضعف، فقالوا: لا حَوْلَ ولا قُوَّةَ إلا بالله، فقال لهم: إنَّ الله قد أوحى إليَّ أن النصر يأتيني بعدَ خمسة عشر سنَّةً، فقالوا: ما شاء الله لا

حول ولا قوّة إلا بالله، قال: فأتاهم الله بالنصر في سنتهم، تلك لتفويضهم إلى الله وقولهم ما شاء الله، لا حول ولا قوّة إلا بالله.

- 56- Imam Reza (a.s) quoted upon the authority of his noble father: “My father, Imam Sadiq (a.s), ordered me to go to Mafzal ibn-i-Amr, and express condolences upon the death of Ismail. He said: “Send my greetings to Mafzal and tell him that we were patient with Ismail, so you should be patient as we were. Indeed whenever we will something and God wills otherwise, we submit to God's will.
- 57- Imam Sadiq (a.s) said: “One of the signs of reliance is not to fear anyone but God.”
- 58- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “Patience is due to certitude.”
- 59- Abdullah ibn-i-Abbas said: “God's Prophet rode on a mule that either Qaisar or Kasra¹ had donated to him. He grabbed its hair and helped me ride behind him and said: “Young fellow, remember God, so that He protects you. Remember God so that you will always see Him. Remember God whenever you are about to err so that He helps you during times of hardship. Whenever you want to ask a question, ask it from God. Whenever you need help, ask God for help. Destiny has already specified what must take place. If people try to help you get what God has not destined for you, they will not succeed in doing so. If you can be patient and have certitude, then do so. If not, just be patient, as there is much benefit in being patient regarding what is very difficult for you. Know that victory is associated with patience, and relief is associated with suffering hardships. There always comes relief after suffering hardships.”
- 60- Imam Sadiq (a.s) said: “Patience is the upper-most part of faith.”
- 61- Imam Sadiq (a.s) said: “The relationship between patience and faith is similar to that of head and body. If there is no head, there cannot be any body. So if there is no patience, there cannot be any faith.”

¹ Same as Caesar or Chosroe

62- Hafs ibn Ghyas narrated that Imam Sadiq (a.s) said: “O' Hafs! Whoever is patient has been patient for a little bit, and whoever is impatient has been impatient for a little bit.

56. عن الرضا عن أبيه H قال: أمرني أبي -يعني أبا عبد الله A- أن آتي المفضل بن عمر فأعزيه بإسماعيل، وقال: أقرئ المفضل السلام وقل له: إنا أصبنا بإسماعيل فصبرنا، فاصبر كما صبرنا، إنا إذا أردنا أمرا وأراد الله أمرا سلّمناه لأمر الله.
57. عن أبي عبد الله A: ومن التوكل أن لا تخاف مع الله غيره.
58. من كتاب المحاسن: قال أبو عبد الله A: الصبر من اليقين.
59. عن عبد الله بن العباس قال: أهدى إلى الرسول ٥ بَغْلَةً أهداها كسرى له أو قيصر، فركبها النبي ٥ فأخذ من شعرها وأردفني خلفه، ثم قال يا غلام! احفظ الله يحفظك، احفظ الله تجده أمامك، تعرّف إلى الله I في الرخاء يعرفك في الشدة، إذا سألت فاسأل الله، وإذا استعنت فاستعن بالله قد مضى القلم بما هو كائن، فلو جهد الناس أن ينفعوك بأمر لم يكتبه الله عليك لم يقدروا عليه، فإن استطعت أن تعمل بالصبر مع اليقين فافعل وإن لم تستطع فاصبر، فإن في الصبر على ما تكره خيراً كثيراً، واعلم أن الصبر مع النصر، وأن الفرج مع الكرب، وأن مع العسر يسراً.
60. عن أبي عبد الله A قال: الصبر رأس الإيمان.

61. عنه ^A قال: الصبر من الإيمان بمنزلة الرأس من الجسد، فإذا

ذهب الرأس ذهب الجسد، كذلك إذا ذهب الصبر ذهب الإيمان.

62. عن حفص بن غياث قال: قال لي أبو عبد الله ^A: يا حفص! إنَّ

مَنْ صَبَرَ صَبَرَ قَلِيلًا، وَإِنْ مَنَّ جَزَعَ جَزَعَ قَلِيلًا.

Then he added: “Make sure that you are patient in all affairs, since when God appointed Muhammad to Prophethood, He ordered him to be patient, and said: “And have patience with what they say, and leave them with noble (dignity). And leave Me (alone to deal with) those in possession of the good things of life who (yet) deny the Truth.” [The Holy Quran: Muzzammil 73:10-11] And God the Almighty the High said: “Repel (Evil) with what is better: then will he, between whom and thee was hatred become as it were thy friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune.” [The Holy Quran: Ha-Mim 41:34-35]

The Prophet (a.s) was patient even though they made great accusations against him (such as being mad, a magician, a liar).”

- 63- Ameer al-Momineen (a.s) said: “Daily bread is threatened by foolishness, deprivation is cured by intelligence, and calamities require certitude and patience.”
- 64- Mehran said that he wrote a letter to Imam Kazim (a.s) and complained about having a lot of doubts and being in a bad state of affairs. The Imam (a.s) replied: “Be patient until you are rewarded by God, since if you are not patient, you will not get any divine rewards and cannot prevent divine destiny either.”
- 65- Imam Sadiq (a.s) said: “A free man remains free under all circumstances. He will be patient if he suffers from a calamity. He will not break down if he is stormed with catastrophes, even if he is captured in war, or is hurt and his comfort turns into hardship. An example is the Prophet Joseph (a.s), who was deported, imprisoned and hurt, but his freedom was not affected in the least bit. The darkness of the well (in which he was left by his brothers), and whatever else that happened to

him did not hurt him at all. Then God honored him and turned the tables around. He made the oppressor who ruled over him his servant. He appointed Joseph to be His Prophet, and brought His Mercy upon a nation through him.

ثم قال: عليك بالصبر في جميع أمورك، فإن الله تبارك وتعالى بعث محمداً (فأمره بالصبر والرفق، فقال: [وَأَصْبِرْ عَلَىٰ مَا يُقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا * وَذَرْنِي وَالْمُكَذِّبِينَ]

وقال الله تبارك وتعالى: [ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ * وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا دُونَ حَظِّ عَظِيمٍ] فصبر (حتى نالوه بالعظائم ورموه بها... تمام الخبر.

63. قال أمير المؤمنين A: وُكِّلَ الرِّزْقُ بِالْحُمُقِ، وَوُكِّلَ الْحَرَمَانُ بِالْعَقْلِ، وَوُكِّلَ الْبَلَاءُ بِالْيَقِينِ وَالصَّبْرِ.

64. عن مهران قال: كتبتُ إلى أبي الحسن A أشكو إليه الدين وتغيّر الحال، فكتب لي: اصبر تؤجر، فإنك إن لم تصبر لم تؤجر ولم تردّ قضاء الله I .

65. وقال الصادق A: إنَّ الْحُرَّ حُرٌّ عَلَىٰ جَمِيعِ أَحْوَالِهِ، إِنْ نَابَتْهُ نَائِبَةٌ صَبَرَ لَهَا، وَإِنْ تَدَاكَتْ عَلَيْهِ الْمَصَائِبُ لَمْ تَكْسِرْهُ، وَإِنْ أُسِرَ وَفُهِرَ وَاسْتُبْدِلَ بِالْيُسْرِ عُسْرًا كَمَا كَانَ يُوسُفُ الصِّدِّيقَ الْأَمِينِ A لَمْ

يضرر حرّيته إن استعبد وفُهر وأسر ولم تضرره ظلّمة الجبّ
ووحشته، وما ناله أن منّ الله عليه فجعل الجبّار العاتي له عبدا
بعد أن كان مالكا له، فأرسله ورحم به أمة.

This is an example of practicing the art of patience well. You should be patient, too. You will be victorious. Remain patient until you get divine rewards.”

- 66- Ameer al-Momineen (a.s) said: “There are two types of patience. Patience with calamities is good, but patience with what God has forbidden is even better.”
- 67- Imam Baqir (a.s) said: “When the time came for my father to pass away, he hugged me and said: ‘O’ my dear son! I advise you to do what my father advised me to do at the time of his death and what his father had advised likewise. My son! Be patient with the truth, even if it is bitter.”
- 68- Imam Baqir (a.s) quoted on the authority of the Prophet (a.s): “I am amazed by a believer. God the Almighty does not destine anything for him unless there is some benefit in it for him. He should be patient if he is suffering from a calamity, and he should be grateful if he is granted something.”
- 69- Imam Sadiq (a.s) was asked: “Who is the dearest creature to God?” He replied: “Whoever is patient whenever a calamity befalls him, and is grateful whenever he is granted something.”
- 70- Imam Baqir (a.s) quoted on the authority of God's Prophet (a.s): “God the Almighty said: “The dearest one to me is one who lives a simple life (is not attached to worldly life); benefits from prayers and worships God in private lives among the people (and is not famous); is patient with a low amount of divinely-destined daily bread; and dies with few inheritors, and a few people to cry over his death.”
- 71- Imam Baqir (a.s) said: Whoever is patient when a calamity befalls him and declares that there is no return except to God,

and is content with divine orders, will receive divine rewards. Whoever does not do so will also be subject to divine orders, but he is blameworthy and God will cancel his reward.”

- 72- Imam Sadiq (a.s) said: “A believer's nature is to be patient in the face of hardships.”
- 73- Jabir narrated that Imam Baqir (a.s) said: “The Prophet (a.s) did not let Khadijeh cry over the death of their son Tahir.

وكذلك الصبر يعقب خيراً، فاصبروا تظفروا

وواظبوا على الصبر تؤجروا.

66. وقال أمير المؤمنين A: الصبرُ صبران: صبرٌ عند المصيبة

حسنٌ جميلٌ، وأحسن من ذلك الصبر عند ما حرم الله عليك،
والذكرُ ذكران: ذكرُ الله I عند المصيبة، وأفضل من ذلك ذكر
الله عند ما حرم الله عليك فيكون حاجزاً.

67. قال الباقر A: لما حضرت أبي عليّ بن الحسين H الوفاة ضمّني

إلى صدره، ثمّ قال: أي بُني! أوصيك بما أوصاني به أبي حين
حضرته الوفاة وبما ذكر أنّ أباه A أوصاه به، أي بُني! اصبر
على الحقّ وإن كان مُراً.

68. عن أبي جعفر A قال: قال رسول الله 0: عجباً للمؤمن! إنّ الله I

لا يقضي له قضاءً إلا كان له خيراً، إنّ ابئلي صبر، وإنّ أعطى
شكر.

69. قيل لأبي عبد الله A: من أكرم الخلق على الله؟ قال: من إذا

أعطى شكر، وإذا ابئلي صبر.

70. عن أبي جعفر A قال: قال رسول الله 0: قال الله I: إنَّ مِنْ أَغْبَطَ أوليائي عندي رجلاً خفيف الحال ذا خطر، أحسنَ عبادةً ربِّه في الغيب وكان غامضاً في الناس، جعل رزقه كفافاً فصبر عليه، مات فقلَّ تراثه وقلَّ بواكيه.
71. عن الباقر A قال: مَنْ صَبَرَ واسترجع وحمَدَ الله عند المصيبة فقد رضيَ بما صنع الله ووقع أجره على الله، ومَنْ لم يفعل ذلك جرى عليه القضاء وهو ذميم وأحبط الله أجره.
72. عن أبي عبد الله A قال: المؤمن يطبع على الصبر على النوائب.
73. عن جابر عن الباقر A قال: لَمَّا تَوَقَّى الطاهر ابن رسول الله نهى رسول الله 0 خديجة عن البكاء.

Khadijeh agreed, but said that she cried because she had milk. The Prophet (a.s) said: "Don't you want to see him standing at the gate of Heaven, waiting to take your hand when he sees you, and take you to the last spot in the Heaven?" She replied positively. Then the Prophet (a.s) said: "God is nobler and more honorable than to punish someone if He has taken away a loved one and he/she has been patient praising God."

- 74- Imam Sadiq (a.s) said: "A child given in the way of God is better than seventy children who remain after one's death who all riding on their horses and going to participate in a holy war."
- 75- al-Halabi narrated that Imam Sadiq (a.s) said: "God revealed to David (a.s) that his partner in Heaven will be Khaladeh, the daughter of Aus. He ordered him to go to her and tell her that she would be his spouse in the Hereafter. The Blessed David (a.s) went to her house, knocked at the door, and Khaladeh came to the door. He asked her if she was Khaladeh, the daughter of Aus. She said: "O, Prophet of God! I am not the friend you are looking for." Then David asked her if she was Khaladeh, the daughter of Aus again. She replied positively. Then he told her that she was the right person. She said: "O' Prophet of God! There may be some similarity in name." The Blessed David said: "No, I am not a liar, and have been told the truth. You are the same person that I have been informed

about.” She said: “O’ Prophet of God! I am not saying that you lie, but by God I do not see in myself what you are describing me as.” Then the Prophet David (a.s) asked her to tell him about her good characteristics. She said: “Now I will tell you about myself. I am patient with whatever happens to me, be it hunger, illness or whatever other calamity. I have never asked God to remove hardship from me until He himself returns my health, and removes my hardships, and I have never asked for anything in return, and I have always praised God.” Then the Prophet David (a.s) said: “It is due to these characteristics that you have reached this position.”⁷⁴ Imam Sadiq (a.s) then continued: “By God this religion is the one that God has established for His chosen servants.”

فقال: بلى يا رسول الله، ولكن درت عليه الدريرة فبكيت، فقال: أما ترضين أن تجديه قائما لك على باب الجنة؛ فإذا رآك أخذ بيدك فأدخلك الجنة أطهرها مكانا وأطيبها؟ قالت: فإن ذلك كذلك، قال: الله أعز وأكرم من أن يسلب عبدا ثمرة فؤاده فيصبر ويحتسب ويحمد الله ثم يعدبه.

74. عن أبي عبد الله A قال: ولقد يقدمه الرجل أفضل من سبعين وكذا يخلفهم بعده، كلهم قد ركبوا الخيل وجاهدوا في سبيل الله.

75. عن الحلبي عن أبي عبد الله A قال: أوحى الله I إلى داود - صلوات الله عليه- أن قرينك في الجنة خلادة بنت أوس، فأتها وأخبرها وبشرها بالجنة، وأعلمها أنها قرينك في الآخرة، فانطلق داود إليها ففرع الباب عليها فخرجت إليه فقال: أنت خلادة بنت أوس؟ قالت: يا نبي الله لست بصاحبك التي تطلب، قال لها داود: ألسنت خلادة بنت أوس من سبب كذا وكذا؟ قالت:

بلى، قال: فأنت هي إذن، فقالت: يا نبي الله لعلّ اسما وافق اسما، فقال لها داود: ما كذبتُ ولا كُذبتُ وإِنَّكَ لَأَنْتِ هي، فقالت: يا نبي الله ما أكذبتك، ولا والله ما أعرف من نفسي ما وصفتني به، قال لها داود -صلوات الله عليه: خبريني عن سريرتك ما هي؟ قالت: أمّا هذا فسأخبرك به، إنّه لم يصبني وجعٌ قد نزل بي من الله تبارك وتعالى كائننا ما كان، ولا نزل بي مرضٌ أو جوعٌ إلا صبرتُ عليه، ولم أسأل الله كشفه حتى هو يكون الذي يحولُه عني إلى العافية والسعة لم أطلب بها بدلاً، وشكرتُ الله عليها وحمدته، قال لها داود - صلوات الله عليه: فبهذا النعت بلغت ما بلغت. ثمّ قال أبو عبد الله A: هذا والله دين الله الذي ارتضاه للصالحين.

- 76- In Rauzat al-Vaezeen it is narrated that Imam Sadiq (a.s) said: "Be patient with (the jealous people) who are envious of what God has bestowed upon you, since you cannot punish those who, due to their jealousy, have disobeyed God. It is better that you obey God (and be patient with the jealous ones)."
- 77- Ameer al-Momineen (a.s) said: "There are two forms of patience: patience with what you dislike, and patience with what you like. The relationship between patience and faith is similar to that of the head and the body - that is a body is no good without a head, and faith is no good without patience."
- 78- Ameer al-Momineen (a.s) said: "There are three forms of patience: being patient when obeying God; being patient during times of calamities, and being patient when faced with sin."
- 79- Imam Baqir (a.s) quoted on the authority of God's Prophet (a.s): "When God the Almighty sent Adam (a.s) from Heaven down to Earth, He ordered him to cultivate the Earth and eat the products of his manual labour. Adam (a.s) was wandering around and cried for two hundred years for being thrown out of

Heaven. Then he prostrated to God, and stayed in prostration for three days and nights. Then he said: “O' God! Did You not create me with your own hands?” God replied: “Yes, but were you grateful and patient?” Adam said: “There is no God but You. I oppressed myself. Forgive me since You are the Merciful, the Benevolent.” God the Almighty had mercy upon him for crying and accepted his repentance and forgave him. God is kind and accepts repentance.”

80- Imam Sadiq (a.s) said: “People were instructed to do two things, but they ignored both things and thus they lost everything. These two things were having patience and being faithful in keeping secrets.”

81- Hafs ibn Ghyas narrated that Imam Sadiq (a.s) told him: “O' Hafs! Whoever is patient, will be patient for a little while, and whoever is impatient is impatient for a little while (implying that both are transient).”

76. من كتاب روضة الواعظين: قال الصادق A: اصبر على أعداء
النعَم فإِنَّكَ لَنْ تُكَافِيَ مَنْ عَصَى اللَّهَ فَيُكْفَى بِأَفْضَلِ مَنْ أَنْ تَطِيعَ اللَّهَ
فِيهِ.

77. قال أمير المؤمنين A: الصَّبْرُ صَبْرَانِ: صَبْرٌ عَلَى مَا تَكْرَهُ،
وَصَبْرٌ عَلَى مَا تُحِبُّ. وَالصَّبْرُ مِنَ الْإِيمَانِ كَالرَّأْسِ مِنَ الْجَسَدِ،
وَلَا خَيْرَ فِي جَسَدٍ لَا رَأْسَ مَعَهُ، وَلَا فِي إِيمَانٍ لَا صَبْرَ مَعَهُ.

78. وقال A: الصَّبْرُ ثَلَاثَةٌ: صَبْرٌ عَلَى الطَّاعَةِ، وَصَبْرٌ عَلَى المَعْصِيَةِ،
وَصَبْرٌ عَلَى المَصِيبَةِ.

79. عن الباقر A قال: قال رسول الله 0: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى حِينَ
أَهْبَطَ آدَمَ - صَلَوَاتُ اللَّهِ عَلَيْهِ - عَلَى الْأَرْضِ أَمَرَ أَنْ يَحْرَثَ

في الإيمان والإسلام وما يتعلق بهما

بيده؛ فيأكل من كده بعد الجنة ونعيمها، فلبث يجول ويكي على الجنة مائتي سنة، ثم إنه سجد لله فلم يرفع رأسه ثلاثة أيام بلياليها، ثم قال: يا رب ألم تخلقني بيديك؟ قال الله: قد فعلت؛ فهل صبرت أو شكرت؟ قال آدم لا إله إلا أنت سبحانك إني ظلمت نفسي فاغفر لي أنت العفور الرحيم" فرحم الله تبارك وتعالى بكاءه فتاب عليه، إنه هو التواب الرحيم.

80. عن أبي عبد الله A قال: أمر الناس بخصلتين فضيَّعهما فصاروا منهما على غير شيء، الصبر والكتمان.

81. عن حفص بن غياث قال: قال أبو عبد الله A: يا حفص، إن من صبرَ صبراً قليلاً، وإن من جزعَ جزعاً قليلاً.

82- Imam Sadiq (a.s) said: "I instruct you to be patient. God the Almighty appointed Muhammad (a.s), and ordered him to be patient. He said:

"And have patience with what they said, and leave them with noble (dignity). And leave Me (alone to deal) with those in possession of the good things of life" [The Holy Quran: Muzzammil 73:10-11]

God the Almighty also said:

"Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune." [The Holy Quran: Fussilat 41:34-35]

God's Prophet (a.s) was patient even though they made great accusations¹ against him of being a magician, being mad or being a liar. Then God the Almighty revealed the following verse:

¹ like being a magician, a madman or a liar

“We do indeed know how thy heart is distressed at what they say. But celebrate the praises of thy Lord, and be of those who prostrate themselves in adoration.” [The Holy Quran: Hijr 15:97-98]

Then they rejected the Prophet (a.s) and he got sad. Thus God revealed the following verse:

“We know indeed the grief which their words do cause thee; it is not thee they reject; it is the signs of God, which the wicked contemn. Rejected were the Apostles before thee: with patience and constancy they bore their rejection and their wrongs, until Our aid did reach them.” [The Holy Quran: Anam 6:33-34]

Again the Prophet (a.s) was patient, but they did not stop there. And when he mentioned God's name they rejected God, too. The Prophet (a.s) said: “I was patient with them when they rejected me and my family, but I cannot withstand their rejection of my Lord. Then God revealed the following verse: “We created the heavens and the earth and all between them in Six days, nor did any sense of weariness touch us. Bear, then with patience, all that they say.” [The Holy Quran: Qaf 50:38-39]

82. وقال A: عليك بالصبر في جميع أمورك، فإنّ الله I بعث محمّداً فأمره بالصبر والرفق، فقال: [وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا * وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ] وقال تبارك وتعالى: [ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ * وَمَا يُقَاها إِلَّا الَّذِينَ صَبَرُوا وَمَا يُقَاها إِلَّا دُو حَظٌّ عَظِيمٍ] فصبر O حتى نالوه بالعظائم ورموه بها فضاق صدره، فأنزل الله I [وَلَقَدْ نَعَلْمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ * فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ.] ثم كدّبوه ورموه فحزن لذلك، فأنزل الله I [قَدْ نَعَلْمُ أَنَّهُ لِيَحْزُنَكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكْذِبُونَكَ]

وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ * وَلَقَدْ كُذِّبَتْ رَسُلٌ مِنْ قَبْلِكَ
فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأَوذُوا حَتَّى أَتَاهُمْ نَصْرُنَا] فَأَلْزَمَ نَفْسَهُ
الصَّبْرَ فَتَعَدَّوْا فَذَكَرَ اللَّهُ تَبَارَكَ وَتَعَالَى وَكَذَّبُوهُ، فَقَالَ: صَبِرْتُ فِي
نَفْسِي وَأَهْلِي وَعِرْضِي وَلَا صَبْرَ لِي عَلَى ذِكْرِهِمْ إِلَهِي، فَأَنْزَلَ
اللَّهُ I: [وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا
مَسَّنَا مِنْ لُغُوبٍ * فَاصْبِرْ عَلَى مَا يَقُولُونَ].

Then the Prophet (a.s) was patient in all situations. And he was informed about the Prophets being patient. God the Almighty said: “And We appointed from among them, Leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our signs.” [The Holy Quran: Sajdah 32:24] Then the Prophet (a.s) said: “The relationship between patience and faith is similar to that of the head and the body.” God admired him and sent the following: “The fair promise of thy Lord was fulfilled for the children of Israel, because they had patience and constancy, and we leveled to the ground the great works and fine buildings which Pharaoh and his people erected (with such pride).” [The Holy Quran: A'raf 7:137] Then he said this is an admonition and a reward. Then God revealed the following verse and allowed slaying the Pagans: “Then fight, and slay the Pagans wherever

ye find them. And seize them, beleaguer them, and lie in wait for them.” [The Holy Quran: Tauba 9:5]

Then God damned them via the Prophet (a.s) and his friends, and set this as a divine reward for his patience in addition to his heavenly reward. Thus whoever is patient and asks God to get near to Him will not die before he gets pleased by seeing what happens to his enemies. And he will also receive rewards in the Hereafter.”

- 83- Imam Sadiq (a.s) said: “When a believer is placed in his grave, his prayers enter from the right side, his alms enter from the left side and his good deeds make a shadow over him. His patience enters and asks his prayers, his alms and his good deeds to help the believer when the angel comes to ask questions, and says it will also help when needed.”
- 84- Imam Baqir (a.s) said: “There are two types of patience: patience in the face of calamities which is good, and patience in abstaining from what is forbidden, which is the best form of patience.”
- 85- Jabir narrated that Imam Baqir (a.s) said: “It is more manly to be patient during times of poverty, need, abstinence, and affluence than to give charity.”
- 86- Imam Sadiq (a.s) said: ‘Be patient at times of calamities’ regarding God's statement: “O' ye who believe! Persevere in patience and constancy.” [The Holy Quran: Al-i-Imran 3:200].

فصبر⁰ في جميع أحواله، ثم بُشِّرَ بالأئمة ووصفهم بالصبر، فقال جلّ ثناؤه: [وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ] فعند ذلك قال⁰: الصبرُ من الإيمان كالرأس من الجسد، فشكر الله له ذلك فأنزل الله عليه: [وَوَكَّمَتْ كَلِمَةَ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ]. فقال⁰: إله البشرى والانتقام، فأباح الله له قتل المشركين، فأنزل عليه: [فَأَقْضُوا

المُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُدُوهُمْ وَأَحْصِرُواهُمْ وَأَفْعُدُوا لَهُمْ
كُلَّ مَرْصَدٍ فَلَعَنَهُمُ اللَّهُ عَلَى لِسَانِ رَسُولِهِ وَأَحْبَبَّاهُ وَجَعَلَ لَهُ
ثَوَابَ صَبْرِهِ مَعَ مَا آتَى لَهُ فِي الْآخِرَةِ، فَمَنْ صَبَرَ وَاحْتَسَبَ لَمْ
يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يَقْرَأَ اللَّهُ عَيْنَهُ فِي أَعْدَائِهِ مَعَ مَا أُخْرِيَ لَهُ فِي
الْآخِرَةِ.

83. عن أبي عبد الله A قال: إذا أدخل المؤمن قبره كانت الصلاة عن
يمينه، والزكاة عن شماله، والبرُّ مُطْلَقاً عَلَيْهِ، وينحى الصبر
ناحية، فإذا دخل عليه الملكان اللذان يليان مسألتته قال: الصبرُ
للصلاة والزكاة والبر: دونكم صاحبكم فإن عجزتم عنه فأنا
دونه.

84. عن الباقر A قال: الصبرُ صبران: صبرٌ على البلاء حسنٌ جميلٌ،
وأفضلُ الصبر من الصابرين الورع عن المحارم.

85. عن جابر عنه A قال: مروءة الصبر في حال الفاقة والحاجة
والتعفف والغنى أكثر من مروءة الإعطاء.

86. عن أبي عبد الله A قال: في قول الله I: يَا أَيُّهَا الَّذِينَ آمَنُوا
اصْبِرُوا وَصَابِرُوا قال: اصبروا على المصائب.

87- Imam Sadiq (a.s) said: "God the Almighty granted some blessings to a nation. That nation did not thank God for these blessings. The blessings turned into trouble for them. God brought some calamities upon another nation. They were patient, therefore those calamities were converted into blessings for them."

- 88- Imam Sadiq (a.s) said: “There is a rank in heaven which a believer cannot reach unless he suffers some physical calamities.”
- 90- Abu Basir said that he told Imam Sadiq (a.s): “I have been told that God will not take away anyone's eyesight unless He grants him a reward in Heaven.” Imam Sadiq (a.s) said: “There is some thing there (in Heaven) that is even better.” Abu Basir asked: “What is it?” The Imam (a.s) replied: “It is seeing God's face.”

87. عنه A قال: إنّ الله I أنعم على قوم فلم يشكروا فصارت عليهم وبالاء، وابتلى قوماً بالمصائب فصبروا فصارت عليهم نعمة.

88. عنه A قال: مَنْ ابْتُلِيَ مِنَ الْمُؤْمِنِينَ بِبَلَاءٍ فَصَبَرَ عَلَيْهِ كَانَ لَهُ مِثْلُ أَجْرِ أَلْفِ شَهِيدٍ.

89. عنه A قال: إِنَّ فِي الْجَنَّةِ لَمَنْزِلَةً لَا يَبْلُغُهَا عَبْدٌ إِلَّا بِبَلَاءٍ فِي جَسَدِهِ.

90. عن أبي بصير قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ A: جُعِلْتُ فِدَاكَ، بَلَّغْنِي أَنَّهُ مَا ذَهَبَ اللَّهُ بِكَرِيمَتِي عَبْدٍ فَجَعَلَ لَهُ عَوْضًا دُونَ الْجَنَّةِ، قَالَ: يَا أَبَا مُحَمَّدٍ، هَاهُنَا مَا هُوَ أَفْضَلُ وَأَكْثَرُ مِنْ هَذَا، فَقُلْتُ: وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ هَذَا؟ فَقَالَ: النَّظَرُ إِلَى وَجْهِ اللَّهِ.

Chapter 6

On Thanksgiving

- 91- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “Nothing has descended from Heaven as rare and as dear as the following: submission to God, piety and certitude.”
- 92- Al-Nufli narrated that God's Prophet (a.s) said: “The one who eats and gives thanks has the same reward as the one who fasts (who will be rewarded in the Hereafter). The reward of one who is healthy and gives thanks is the same as the one who is suffering and is patient. The reward of one who gives charity and is thankful is the same as the one who is deprived but content.”
- 93- Al-A'ala ibn Kamil narrated that once he told Imam Musa ibn Ja'far (a.s) that God had granted him so many blessings that he could not even count, and he did not know the reason for that. The Imam (a.s) asked if he really did not know the reason and told him that it was due to his thanksgiving. And in another tradition we read that the Imam (a.s) told him not to underestimate thanksgiving.”
- 94- Imam Sadiq (a.s) quoted the Prophet of God (a.s) on the authority of his forefathers (a.s) on the authority of God's Prophet (a.s): “God will not open the doors to thanksgiving for anyone without opening up a door to increased blessings.”
- 95- Imam Sadiq (a.s) said: “Give thanks to God whenever you do a good deed, and seek God's forgiveness whenever you do something bad.”

الفصل السادس في الشكر

91. من كتاب المحاسن: عن أبي عبد الله A قال: لم ينزل من السماء شيء أقل ولا أعزّ من ثلاثة أشياء: التسليم، والبرّ، واليقين.
92. عن النوفلي بإسناده قال: قال رسول الله 0: الطاعم الشاكر له من الأجر كأجر الصائم المحتسب، والمعافي الشاكر له من الأجر كأجر المبتلي الصابر، والمعطي الشاكر له من الأجر كأجر المحروم القانع.
93. عن العلاء بن كامل قال: قلت لأبي الحسن A: أتاني الله بأمور لا أحتسبها، لا أدري كيف وجوها؟ قال: أو لا تعلم أنّ هذا من الشكر؟
- وفي رواية: قال لي: لا تستصغر الحمد.
94. عن أبي عبد الله عن آبائه: قال: قال رسول الله 0: ما فتح الله لعبده باب شكرٍ فخرن عنه باب الزيادة.

95. عنه ^أ قال: إذا أحسنتم فاحمدوا الله، وإذا أسأتم فاستغفروا الله.

- 96- Sanan ibn Zarif said: “I told Imam Sadiq (a.s) that I am afraid to be reprimanded. He asked me why. I said I asked God for a thousand Durhams, and He granted it to me. I asked him for a servant, and He gave me one. Then Imam Sadiq (a.s) asked me what I have to say now. I said praise be to God. He said: “What you have said is better than what you have been given.”
- 97- Sae'dan ibn Yazeed said: “I told Imam Sadiq (a.s) that I saw some one having hard times in life while I had a good life. Whatever I reach out for, I find in it what I like. Sometimes I see other people who are superior to me but they do not have these blessings. I am afraid this might be a sort of divine test for me”. The Imam (a.s) said: “Have no fear as long as you give thanks for these blessings.”
- 98- The Noble Prophet (a.s) said: “A man from among my nation goes to the bazaar, and buys a shirt-like dress for a half or a third of a Dinar, and praises God whenever he wears it. His sins are forgiven before this dress reaches down to his knees.”
- 99- The Noble Prophet (a.s) said: “Whenever a believer gets full, stops eating and drinking and praises God, God grants him the reward of one who fasts. God is Grateful and loves to be praised.”
- 100- Imam Sadiq (a.s) said: “One of the men among you will drink some water, and God will reward him with Heaven for this act.” He added: “He brings the cup of water next to his lips, and calls God's name. Then he drinks some water and takes the cup away while he is still thirsty. Then he praises God and takes another sip, and he repeats this again. God will reward him with Heaven for this act.”
- 101- Imam Sadiq (a.s) quoted on the authority of the Prophet Jesus (a.s): “People are divided into two groups. Some people are healthy, and others are in trouble. Praise God for being healthy, and ask God for His Mercy upon those in trouble.”
- 102- Imam Sadiq (a.s) said: “Do not look at those in trouble since this will make them sad.”

96. عن سنان بن طريف قال: قلت لأبي عبد الله A: خشيتُ أن أكون مسندرجاً، قال: ولم؟ قلتُ: لأني دعوتُ الله أن يرزقني داراً فرزقني، ودعوتُ الله أن يرزقني ألف درهم فرزقني ألفاً، ودعوتُه أن يرزقني خادماً فرزقني خادماً، قال: فأَيُّ شيءٍ تقول؟ قال: أقول: الحمد لله، قال: فما أعطيتَ أفضل ممّا أعطيت!

97. عن سعدان بن يزيد قال: قلت لأبي عبد الله A: إني أرى من هو شديد الحال مضيّقاً عليه العيش، وأرى نفسي في سعةٍ من هذه الدنيا، لا أمدُّ يدي إلى شيءٍ إلا رأيتُ فيه ما أحبُّ، وقد أرى مَنْ هو أفضل منّي قد صُرف ذلك عنه، فقد خشيتُ أن يكون لي استدراجاً من الله لي بخطيئتي، فقال A: أمّا مع الحمد فلا والله.

98. عن النبيّ ﷺ قال: إنّ الرجل من أمتي يخرج إلى السوق فيبتاع القميص بنصف دينار أو بثلاث دنانير فيحمد الله إذا لبس، فما يبلغ ركبته حتى يغفر له.

99. عنه ﷺ قال: إنّ المؤمن ليشبع من الطعام والشراب فيحمد الله فيعطيه الله من الأجر ما يعطي الصائم، إنّ الله شاكراً يحبّ أن يُحمد.

100. عن أبي عبد الله ﷺ قال: إنّ الرجل منكم ليشرب شربةً من الماء فيوجب الله له بها الجنة، ثمّ قال: يأخذ الإناء فيضعه على فيه فيسمّي، ثمّ يشرب فينحّيه وهو يشتهيهِ فيحمد الله ثمّ يعود فيشرب، ثمّ ينحّيه فيحمد الله، ثمّ يعود ويشرب، ثمّ ينحّيه فيحمد

الله ثمَّ يعود ويشرب، ثمَّ ينحِّيهِ فيحمد الله، فيوجب الله له بها الجنة.

101. عنه A قال: كان المسيح A يقول: الناس رجلان: مُعافى ومبتلى، فاحمدوا الله على العافية، وارحموا أهل البلاء.

102. عنه A قال: لا تنظروا إلى أهل البلاء فإنَّ ذلك يحزنهم.

103- It has been narrated that Imam Baqir (a.s) did not like to hear those in trouble say they seek refuge in God from trouble.

104- Imam Sadiq (a.s) said: “God will record ten good deeds for the one who makes ablution and prostrates to thank God. He will also wipe out ten of that man’s major sins.”

105- Imam Sadiq (a.s) said: “One day when the Prophet (a.s) went to the mosque with his companions, he prostrated for so long that they suspected his health was endangered. When he finally sat up they told him that he had prostrated for such a long time that they suspected he had died. He said: “Gabriel descended to me from near God the Almighty and said: O’ Muhammad! Your Lord sends His greetings and says: “I have never hurt your feelings concerning anyone of your nation who loves you. I have not done anything for a believer to please him or hurt him unless it was good for him.”“ The Prophet (a.s) added: “At that time I had no property to give away in charity, and no slave to free, so I fell prostrate in worship and thanked God and praised Him for this.”

106- Abi Ubeydeh al-Haz'za said: “When I was accompanying Imam Baqir (a.s) on the way to Medina, he suddenly fell prostrate in worship. When he finished he stood up and asked me if was surprised. I replied: “May I be your devoted servant! Yes.” He said: “I remembered a blessing that God had given me, and found it hard to go along my way without thanking God for it.”

107- Hisham ibn Ahmad said: “I was accompanying Imam Kazim (a.s) around Medina when he suddenly got off his horse and fell prostrate in worship, and stayed in that position for a long time. Then he mounted his horse. I asked him: “May I be your devoted servant! Why did you prostrate for such a long time?”

He said: "I remembered a blessing that God gave me, and I felt I would like to give thanks to my Lord."

- 108- Imam Sadiq (a.s) said: "Whenever God grants someone some blessings and he realizes that with his heart and expresses his gratitude, God will order an increase in his blessings before he finishes his words. God the Almighty has said: "If ye are grateful, I will add more (favours) unto you." [The Holy Quran: Ibrahim 14:7]

103. عن الباقر A: إته كان يكره أن يسمع من المبتلى التعود من البلاء.

104. عن أبي عبد الله A قال: من سجد سجدةً ليشكر نعمه وهو متوضئاً كتب الله له عشر حسناتٍ، ومحا عنه عشر خطيئاتٍ عظامٍ.

105. عنه A قال: بينما رسول الله مع أصحابه إذا سجد فأطال السجود حتى ظنوا أنه، ثم رفع رأسه، فقيل: يا رسول الله، فقد أطلت السجود حتى ظننا أنك ممّا ذاك، فقال: أتاني جبرئيل من عند الله تبارك وتعالى فقال: يا محمد، إنّ ربك يقرئك السلام ويقول لك: إني لن أسونك فيمن والاك من أمتك، ولن أقضي على مؤمن قضاءً ساءه أو سرّه ذلك إلا وهو خير له، قال: فلم يكن عندي مالٌ فأصدّق به، ولا مملوكٌ فأعتقه، فسجدتُ لله وشكرته وحمدته على ذلك.

106. عن أبي عبيدة الحداء قال: كنت مع أبي جعفر A في طريق المدينة فوق ساجداً لله، فقال لي حين استتمّ قائماً: يا زياد! أنكرت عليّ حين رأيتني ساجداً؟ فقلت: بلى جعلتُ فداك، قال:

ذكرتُ نعمةً أنعمها الله عليّ فكرهتُ أنْ أجوزَ حتى أؤدي شكرها.

107. عن هشام بن أحمد قال: كنتُ أسير مع أبي الحسن في بعض أطراف المدينة، إذ ثنى رجله عن دابّته فخرّ ساجدا فأطال وأطال، ثم رفع رأسه وركب دابّته، فقلت: جعلتُ فداك رأيتك قد أطلتَ السجود؟ فقال: إني ذكرتُ نعمةً أنعم الله بها عليّ فأحببتُ أن أشكر ربّي.

108. عن الصادق A قال: أيما عبدٍ أنعم الله عليه بنعمةٍ فعرفها بقلبه وحمد الله عليها بلسانه لم ينفذ كلامه حتى يأمر الله [له] بالزيادة، وذلك قول الله جلّ وعزّ: [لئن شكرتم لأزيدنكم].

- 109- Imam Baqir (a.s) said: “The thanksgiving of God's servants is non-stop.”
- 110- Imam Sadiq (a.s) said: “Be a good neighbor for blessings!” He was asked what this means. He replied: “Thanking the One who has granted you the blessings.”
- 111- Imam Sadiq (a.s) said: “Be a good neighbor for God's blessings, and try not to let blessings leave you and go to someone else. Beware that once blessings are gone they are hard to return.”
- 112- Imam Ali (a.s) said: “Lost blessings are rarely recovered.”
- 113- Mu'amir ibn Khal'lad narrated that Imam Reza (a.s) said: “Fear God, and be humble; grateful and give thanks to Him. There was a man among the Israelite tribe who had a dream one night. In his dream a man told him that he would only live half of his life in comfort, and asked him which half he preferred. He told the man that he had a partner. When he woke up the next morning, he told his wife about his dream. She told him to choose the first half, and he accepted. Then they got wealthy receiving constant blessings. His wife kept informing him about needy neighbors and relatives, and he would help them. They continued donating whatever they received, and giving

thanks to God. One night the man had another dream and saw the same man. He told him that half of his life was now over, and asked his opinion. Again he told the man that he had a partner. When he woke up the next morning he told everything he saw in his dream to his wife. She said: "God gave us blessings, and we gave thanks, and God is most faithful."

Then that man appeared in his dream again and said: "Now you will live in comfort all your life."

- 114- Imam Sadiq (a.s) said: "There are three acts which will not be changed by anything: Praying during times of hardship, asking God for forgiveness, and giving thanks when receiving blessings."
- 115- Imam Sadiq (a.s) said that it is written in the Old Testament: "Be thankful to whoever is kind to you, and be kind to whoever thanks you, since blessings last when you are thankful, and blessings vanish when you are ungrateful."

109. عن الباقر A قال: لا ينقطع الشكر من العباد.

110. عن أبي عبد الله A قال: أحسنوا جوار النعم، قيل: وما جوار النعم؟ قال: الشكر لمن أنعم بها وأداء حقوقها.

111. عنه A قال: أحسنوا جوار نعم الله واحذروا أن تنتقل عنكم إلى غيركم، أما أنها لم تنتقل عن أحد قط وكادت أن ترجع إليه.

112. وكان عليّ A قال: قلّ ما أدبر شيء فأقبل.

113. عن معمر بن خلاد: قال الرضا A: اتقوا الله وعليكم بالتواضع والشكر والحمد، إنّه كان في بني إسرائيل رجلٌ فأتاه في منامه من قال له: إنّ لك نصف عمرك سعة فاختر أيّ النصفين شئت؟ فقال: إنّ لي شريكا، فلما أصبح الرجل قال لزوجته: قد أتاني في هذه الليلة رجلٌ فأخبرني أنّ نصف عمري لي سعة فاختر أيّ النصفين شئت، فقالت له زوجته: اختر النصف الأوّل، فقال: لك

ذاك، فأقبلت عليه الدنيا، فكان كلما كانت نعمة قالت زوجته: جارك فلان محتاجٌ فصله، وتقول: قرابتك فلان فتعطيه. وكانوا كذلك كلما جاءتهم نعمة أعطوا وتصدقوا وشكروا، فلما كان ليلة من الليالي أتاه رجلٌ فقال: يا هذا، إنَّ النصف قد انقضى فما رأيك؟ قال لي شريكٌ، فلما أصبح الصبح قال لزوجته: أتاني الرجل فأعلمني أنَّ النصف قد انقضى، فقالت له زوجته: قد أنعم الله علينا فشكرنا والله أولى بالوفاء، قال: فإنَّ لك تمام عمرك.

114. عنه؛ قال أبو عبد الله A: ثلاثة لا يضرَّ معهنَّ شيءٌ: الدعاء عند الكرب، والاستغفار عند الذنب، والشكر عند النعمة.

115. وعن أبي عبد الله A قال: مكتوبٌ في التوراة: أشكر مَنْ أنعم عليك، وأنعمِ على مَنْ شكرك، فإنه لا زوال للنعماء إذا شكرت، ولا بقاء لها إذا كفرت.

Giving thanks causes an increase in blessings, and protects from drastic changes.”

- 116- Imam Sadiq (a.s) said: “Whoever thanks God for what he acquires, God will increase his gain, but whoever does not thank God for what he acquires is endangering the blessings, and is not secure from revenge and changes.”
- 117- Imam Sadiq (a.s) said: “I asked God the Almighty for some property, and He granted it to me. Then I feared that this might be a cause of being tested or reprimanded.” The Imam (a.s) then continued: “I swear by God that if you give thanks, this will not be the case.”
- 118- Imam Sadiq (a.s) said: “I like to thank God one hundred times whenever a new blessing is granted to me.”
- 119- Imam Ali (a.s) narrated that God's Prophet (a.s) sent some people to war and said “O' God! I promise to praise You as

You deserve praise if they return healthy and successful.” After some time they returned as he wished. Then the Prophet of God (a.s) said: “Thanks be to God for His various blessings.”

- 120- Imam Sadiq (a.s) said: “Whenever the Prophet (a.s) received a blessing which he liked he said: “Praise is for the Benevolent, the Beautiful God.” And whenever he received something that he disliked, he said: “Praise be to God in all cases, and praise be to God in this case.”
- 121- Imam Sadiq (a.s) said: “Whenever something pleasing came up for God's Prophet (a.s), he said: “Thanks God for this blessing.” And whenever something saddening happened, he said: “Praise be to God in all cases.”
- 122- Imam Sadiq (a.s) said: “Thanking for blessings is abstaining from the forbidden. Ultimate expression of gratitude is saying “Praise be to God, the Lord of the two worlds.”
- 123- Imam Reza (a.s) said: “One who praises God for His blessings has expressed his gratitude, and this praise is higher than the blessing.”
- 124- Imam Baqir (a.s) said that God the Almighty told Moses the son of Imran: “O' Moses! Give thanks that are due to being thankful to Me.’

والشكر زيادةً في النعم وأماناً من التغيّر.

116. عنه A قال: مَنْ شَكَرَ اللهُ عَلَى مَا أُفِيدَ فَقَدْ اسْتَوْجِبَ عَلَى اللهِ الْمَزِيدَ، وَمَنْ أَضَاعَ الشُّكْرَ فَقَدْ خَاطَرَ بِالنِّعَمِ وَلَمْ يَأْمَنْ التَّغْيِيرَ وَالنِّقْمَ.

117. وعنه A قال: إِنِّي سَأَلْتُ اللهُ I أَنْ يَرْزُقَنِي مَا لَا فِرْزُقَنِي، وَقَدْ خِفْتُ أَنْ يَكُونَ ذَلِكَ مِنْ اسْتِدْرَاجٍ، فَقَالَ: أَمَا بِاللَّهِ مَعَ الْحَمْدِ فَلَا.

118. وعنه A قال: إِنِّي لِأَحَبِّ أَنْ لَا تَجِدَّ لِي نِعْمَةً إِلَّا حَمَدْتُ اللهُ عَلَيْهَا مِائَةَ مَرَّةٍ.

119. عن عليّ A قال: بعث رسول الله ﷺ سرية فقال: اللهم إن لك عليّ أن رددتهم سالمين غانمين أن أشكرك أحقّ الشكر، قال: فما لبثوا أن جاءوا كذلك، فقال رسول الله ﷺ: الحمد لله على سابع نعم الله.

120. عن أبي عبد الله A قال: كان رسول الله ﷺ إذا أتاه ما يحبّ قال: الحمد لله المحسن المجمل، وإذا أتاه ما يكرهه قال: الحمد لله على كلّ حال، والحمد لله على هذه الحال.

121. وعنه A قال: كان رسول الله ﷺ إذا ورد عليه أمرٌ يسره قال: الحمد لله على هذه النعمة، وإذا ورد أمرٌ يَغْتَمُّ به قال: الحمد لله على كلّ حال.

122. عن أبي عبد الله A قال: الشكر للنعم اجتناب المحارم، وتمام الشكر قول العبد: الحمد لله ربّ العالمين.

123. عن الرضا A قال: مَنْ حَمِدَ الله على النعمة فقد شكره، وكان الحمد أفضل من تلك النعمة.

124. عن الباقر A قال: قال الله I لموسى بن عمران A: يا موسى، اشكرني حقّ شكري.

Moses asked “How can I give thanks that are due to being thankful to You when the blessings are yours, and being thankful for them is another blessing from You, too.” God the Almighty said: “Just realizing that being thankful for My blessings is in itself a blessing, is the right of being thankful to Me.”

- 125- Imam Sadiq (a.s) said: “One who whole-heartedly realizes a God-given blessing has expressed the due thanks.”
- 126- Imam Baqir (a.s) said: “The steady increase of God's blessings will not be interrupted unless the gratefulness of the people stops.”
- 127- Imam Sadiq (a.s) said: “Whoever is granted blessings by God and feels this by his heart and gives thanks for it, then God will order an increase in his blessings before he finishes his words. This is what is meant by God the Almighty's statement:
“If ye are grateful, I will add more (favours) unto you.”
[The Holy Quran: Ibrahim 148:7]
- 128- In Rauzat al-Vaezeen it is narrated that Imam Sadiq (a.s) said that once when the Prophet (a.s) was passing by a group of people who were trying to lift a rock he asked them why they were doing so? They said that they were trying to find out who was the strongest. The Prophet (a.s) told them that he could tell them whom the strongest man was if they wished him to do so. When they said they wished to hear what the Prophet (a.s) had to say, he said the one who is the strongest is the one who does not engage in sin or do wrong deeds whenever he is satisfied; one who does not utter but what is right when he is angry; and one who does not do what is unjust when he is powerful.
- 129- Imam Hussein (a.s) said: “God will make you needless of the people if you prefer God's pleasure over the people's dissatisfaction. And God will leave you alone if you prefer the people's pleasure over God's dissatisfaction.”
- 130- Imam Sadiq (a.s) said: “God the Almighty granted a group of people some blessings, but they did not give thanks, and it became a burden for them. God brought a calamity upon some people and they persevered. Then they got blessings from their perseverance.”

قال: يا ربّ كيف أشكرك حقّ شكرك والنعمة منك والشكر
عليها نعمة منك؟ فقال الله تبارك وتعالى: إذا عرفت أنّ ذلك منّي
فقد شكرتني حقّ شكري.

125. عن أبي عبد الله A قال: مَنْ أُنعمَ اللهُ عليه بنعمةٍ ثمَّ عرفها بقلبه فقد أدّى شكرها.

126. عن الباقر A قال: لا ينقطع المزيد من الله حتى ينقطع الشكر من العباد.

127. عن أبي عبد الله A قال: أيما عبدٍ أُنعمَ اللهُ عليه بنعمةٍ فعرفها بقلبه وحمد الله عليها بلسانه لم ينفذ كلامه حتى يأمر الله له بالزيادة، وذلك قول الله I [لئن شكرتم لأزيدنكم].

128. ومن كتاب روضة الواعظين: قال الصادق A مرّ رسول الله ﷺ بقوم يرفعون حجرا فقال: ما هذا؟ قالوا: نعرف بذلك أشدنا وأقوانا، فقال A: ألا أخبركم بأشدكم وأقواكم؟ قالوا: بلى يا رسول الله، قال: أشدكم وأقواكم الذي إذا رضي لم يدخله رضاه في إثم ولا باطل، وإذا سخط لم يخرج منه سخطه من قول الحق، وإذا قدر لم يتعاط ما ليس بحق.

129. قال الحسين بن عليّ H: مَنْ طلب رضا الله بسخط الناس كفاه الله أمور الناس، ومَنْ طلب رضا الناس بسخط الله وكله الله إلى الناس.

130. قال الصادق A: إِنَّ اللَّهَ إِعْنَمَ عَلَى قَوْمٍ بِالْمَوَاهِبِ فَلَمْ يَشْكُرُوا
فصارت عليهم وبالاً، وابتلى قوماً بالمصائب فصبروا فصارت
عليهم نعمة.

- 131- Ameer al-Momineen (a.s) said: “Whenever you start to get some blessings, do not lose the rest of the blessings by not giving enough thanks.”
- 132- Imam Baqir (a.s) said: “Do not associate with the rich. Before doing so you recognize the blessings that God has given you. But if you associate with the rich¹, you no longer recognize the blessings that God has given you.”
- 133- Ameer al-Momineen (a.s) said: “Complement God's blessings by submitting to your destiny and giving thanks for the blessings.”

¹ and see how much wealth they have

131. قال أمير المؤمنين A: إذا وصلت إليكم أطراف النعم فلا تنفروا
أقصاها بقلة الشكر.

132. قال الباقر A: لا تجالس الأغنياء فإنّ العبد يجالسهم وهو يرى
أنّ لله عليه نعمة، فما يقوم حتى يرى أنّه ليس لله عليه نعمة.

133. عن أمير المؤمنين A قال: استتمّوا نعم الله بالتسليم لقضائه
والشكر على نعمائه، فمن لم يرض بهذا فليس منا ولا إلينا.

Chapter 7

On Contentment

- 134- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “One who is contented with divine destiny is the one most aware of God.”
- 135- Imam Sadiq (a.s) said: “The most important aspect of obedience to God is being content with and being patient with what God has decreed whether we like it or not. And when one is content with what God has decreed for him, whether he likes it or not, that which is decreed is best for him.”
- 136- Imam Sadiq (a.s) said: “God has placed some good in whatever He has decreed for a believer with which the believer is content.”
- 137- Imam Baqir (a.s) quoted on the authority of the Prophet of God (a.s) that God the Almighty said: “I swear by My Majesty and My Honor that I have not created any creature dearer to Me than a believer. That is why I put My own name (believer) on him. He should be content with My action if I deprive him of whatever lies between the East and the west, or if I bestow on him whatever exists between the East and the West. He should be patient with any catastrophes that I descend upon him, and he should be grateful for My blessings. O' Muhammad! Please record his name among the honest ones near Me.”

الفصل السابع في الرضا

134. من كتاب المحاسن: عن أبي عبد الله A قال: إنَّ أعلم الناس بالله أرضاهم بقضاء الله.

135. عنه A قال: رأسُ طاعة الله الصبر والرضا عن الله فيما أحبَّ العبد أو كرهه، ولا يرضى عبداً عن الله فيما أحبَّ أو كرهه إلا كان خيراً له فيما أحبَّ أو كرهه.

136. عنه A قال: ما قضى الله لمؤمن قضاءً فرضي به إلا جعل الخيرة له فيما قضى.

137. عن الباقر A قال: قال رسول الله 0: إنَّ الله جلَّ ثناؤه يقول: وعزّتي وجلالي! ما خلقتُ من خلقي خلقاً أحبَّ إليَّ من عبدي المؤمن ولذلك سمّيته باسمي مؤمناً؛ لأحرّمه ما بين المشرق والمغرب وهي خيرةٌ له مني، وإني لأملكه ما بين المشرق والمغرب وهي خيرةٌ له مني، فليرض بقضائي، وليصبر على بلائي، وليشكر نعمائي، أكتبه يا محمد من الصديقين عندي.

- 138- Imam Sadiq (a.s) said that Imam Hassan Mujtaba (a.s) met Abdullah ibn Ja'far and told him: "O' Abdullah! How can one be a believer if he is not content with what God has destined for him; and considers his position to be low even though God has destined it for him. I guarantee that the supplications of those who think only of God's pleasure will be accepted."
- 139- Imam Sadiq (a.s) said: "Comfort and convenience lie in contentment and certitude, and sorrow and sadness lie in doubt and anger."
- 140- Imam Sadiq (a.s) said: "Religious knowledge guides us towards love for God. God will honor those who were chosen by God for their contentment, and God will debase those who make Him angry. Contentment and anger are two of God's creatures, and He will increase which ever He pleases."
- 141- Imam Kazim (a.s) said: "Whoever ignores God should not become upset if his daily bread is delayed. He should not accuse God regarding his destiny."
- 142- Imam Sadiq (a.s) said: "God can fulfill people's needs through means in the hands of other people. Whoever gets what he needs should be content, patient and accept it from God."
- 143- Ameer al-Momineen (a.s) said: "People gather together either out of consent or displeasure. If they are pleased with an affair, they will commit themselves to it. But if they are displeased with an affair, they will abandon it."
- 144- Imam Reza (a.s) quoted on the authority of his noble grandfather (a.s): "A group of people went to visit God's Prophet (a.s) in one of the battles. The Prophet (a.s) asked them from which tribe they were. They told him that they were of the believers. He asked them about the degree of their faith. They replied: "We are patient during times of hardship, we are grateful during times of poverty, and we are content with what God has destined for us." The Prophet (a.s) said: "Those people are so wise and knowledgeable that they are nearly in the position of Prophets." Then he faced them and said: "Then if you are what you claim to be, do not build what you will not live in; do not collect what you will not eat; and fear God to whom is your return."

138. عن أبي عبد الله A قال: لقي الحسن بن عليّ A عبد الله بن

جعفر A فقال: يا عبد الله، كيف يكون المؤمن مؤمناً وهو يسخط

- قسمه ويحقر منزلته والحاكم عليه الله؟ فأنا الضامن لمن لا يهجس في قلبه إلا الرضا أن يدعو الله فيستجاب له.
139. عنه A قال: الروح والراحة في الرضا واليقين، والهَمّ والحزن في الشكّ والسخط.
140. وقال A: أجري القلم في محبة الله، فمن أصفاه الله بالرضا فقد أكرمه، ومن ابتلاه بالسخط فقد أهانه، والرضا والسخط خلقان من خلق الله، والله يزيد في الخلق ما يشاء.
141. عن أبي الحسن الأول A: ينبغي لمن غفل عن الله أن لا يستبطيه في رزقه، ولا يتهمه في قضائه.
142. عن أبي عبد الله A قال: قضاء الحوائج إلى الله I وأسبابها إلى العباد، فمن قضيت له حاجة فليقبلها عن الله بالرضا والصبر.
143. قال أمير المؤمنين A: إنما يجتمع الناس بالرضا والسخط، فمن رضي أمراً فقد دخل فيه، ومن سخط فقد خرج منه.
144. عن الرضا عن آبائه: قال: رُفِعَ إلى رسول الله 0 قومٌ في بعض غزواته فقال: مَنْ القوم؟ فقالوا: مؤمنون يا رسول الله، قال: وما بلغ من إيمانكم؟ قالوا: الصبرُ عند البلاء، والشكرُ عند الرخاء، والرضا بالقضاء، فقال رسول الله 0: حُلَمَاءُ عُلَمَاءِ كَادُوا مِنَ الْفَقْهِ أَنْ يَكُونُوا أَنْبِيَاءَ، إِنْ كُنْتُمْ كَمَا تَصْفُونَ فَلَا تَبْنُوا مَا لَا

تسكنون، ولا تجمعوا ما لا تأكلون، واتقوا الله الذي إليه
تُرجعون.

- 145- Imam Sajjad (a.s) said: “Perseverance and contentment with divine destiny are the highest forms of God's worship. God will only destine what is beneficial for those who are patient and content with what God destines for them-whether they like it or not.”
- 146- One of the companions of Imam Sadiq (a.s) went to see him. The Imam (a.s) was seriously ill and near death. He saw that the Imam (a.s) was very weak, and he cried. Imam Sadiq (a.s) asked why he cried. He said: “Should I not cry seeing you this way?” The Imam (a.s) said: “Do not cry. Believers are always receiving what is good for them. Be it they lose a part of their body, or they become the owner of whatever lies between the East and the West, it is good for them.”
- 147- Ameer al-Momineen (a.s) said: “Being grateful for God's blessings is not committing divinely forbidden acts.”
- 148- Imam Baqir (a.s) said: “One night when the Prophet (a.s) was in Ayesah's room, she asked him: “O' Prophet of God! Why is it that you always put yourself to so much trouble, even though all your past and future sins are forgiven?” He replied: “O' Ayesah! Should I not be grateful?” Ayesah said: “God's Prophet (a.s) always stood up on his toes.” Then the following verse was revealed:
“We have not sent down the Quran to thee to be (an occasion) for thy distress.” [The Holy Quran: Ta-ha 20:2]

145. عن عليّ بن الحسين A قال: الصبرُ والرضا عن الله رأسُ طاعة الله، ومَن صَبَرَ ورضِيَ عن الله فيما قضى عليه فيما أحبّ أو كره لم يقض الله له فيما أحبّ أو كره إلا ما هو خير له.
146. دخل بعض أصحاب أبي عبد الله A في مرضه الذي توقّى فيه إليه وقد ذبل فلم يبق إلا رأسه فبكى، فقال: لأيّ شيء تبكي؟ فقال: لا أبكي وأنا أراك على هذه الحال؟! قال: لا تفعل فإنّ المؤمن تعرّض كلّ خير؛ إن قطع أعضاؤه كان خيرا له، وإن ملك ما بين المشرق والمغرب كان خيرا له.
147. عن أمير المؤمنين A قال: شكّر كلّ نعمة الورع عن محارم الله.
148. عن أبي جعفر A قال: كان رسول الله 0 عند عائشة ليبتها، قالت: يا رسول الله، ولم تُتعب نفسك وقد عُفِرَ لك ما تقدّم من ذنبك وما تأخّر؟ فقال: يا عائشة، ألا أكون عبداً شكوراً؟ قال: وكان رسول الله 0 يقوم على أصابع رجليه؛ فأنزل الله: طه * ما أنزلنا عليك القرآنَ لِتَشْقَى.

Chapter 8

On Having a Good Opinion About God

- 149- In Al-Mahasin it is narrated that Imam Baqir (a.s) said: “We find in (Imam) Ali ibn Abitalib's (a.s) book that God's Prophet (a.s) used to say the following when he gave a sermon on the mosque pulpit: “I swear by God who has no partners that no good of this world or the Hereafter has been granted to any believer, except due to his good opinion about God, his good behavior, and his avoidance of gossiping and slandering. And I swear by God who has no partners that God will not punish anyone after repentance and seeking forgiveness except due to his bad opinion about God, insufficient hope in God, bad behavior, and gossiping about believers. I swear by God who has no partners that there are no believers who have a good opinion about God and receive anything less than they expect from Him. This is so since God is Benevolent and has authority over all that is good, and is ashamed of one of his servants having a good opinion about Him and He acting otherwise. Therefore have a good opinion about God and be inclined to Him.”
- 150- Ameer al-Momineen (a.s) said: “God is present in the mind of whoever has a good opinion about Him. It is God who said: “But this thought of yours which ye did entertain concerning

your Lord, hath brought you to destruction, and (now) have ye become of those utterly lost!." [The Holy Quran: Fussilat 41:23]

الفصل الثامن

في حسن الظنّ بالله سبحانه وتعالى

149. من كتاب المحاسن: عن أبي جعفر A قال: وجدنا في كتاب عليّ بن أبي طالب A أنّ رسول الله ﷺ قال وهو على منبره: والله الذي لا إله إلا هو، ما أعطى مؤمناً خيراً الدنيا والآخرة إلا بحسن ظنّه بالله ورجائه له وحسن خلقه والكفّ عن اغتياب المؤمنين، والله الذي لا إله إلا هو لا يعدّب الله مؤمناً بعد التوبة والاستغفار إلا بسوء ظنّه بالله وتقصير من رجائه لله وسوء خلقه واغتيابه المؤمنين، والله الذي لا إله إلا هو، لا يحسن ظنّ عبدٍ مؤمن بالله إلا كان الله عند ظنّ عبده المؤمن، لأنّ الله كريمٌ بيده الخيرات، يستحي أن يكون عبده المؤمن قد أحسن به الظنّ والرجاء ثمّ يخلف ظنّه ورجاءه، فأحسنوا بالله الظنّ وارغبوا إليه.

150. وقال أيضاً A: ليس من عبدٍ ظنّ به خيراً إلا كان عند ظنّه به وذلك قوله I: [وَدَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ].

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- 151- Imam Sadiq (a.s) said: “Jesus the son of Mary once sent two of his companions out to work. One returned thin like a dried stick and the other one returned and was chubby. Jesus asked the first one why he was thin. He said it was due to his fear of God. Then Jesus asked the one who was chubby for the reason he was chubby. He said it was due to his having a good opinion about God.”
- 152- Imam Sadiq (a.s) quoted the following from Prophet David (a.s): “O' God! One who does not have a good opinion about You has no faith in You even if he has gotten to know you.”
- 153- In Rauzat al-Vaezeen it is narrated that the Prophet of God (a.s) said: “Do not die and depart from this world until you have formed a good opinion about God, since this is the price for Heaven.”
- 154- Imam Sadiq (a.s) said: “Two men who were imprisoned were freed during the time of the Prophet Moses (a.s). One of them was large and chubby, and the other one was very thin. Moses asked the chubby man the reason for his being fat. He replied: “From having a good opinion about God.” Then he asked the other man the reason for being so skinny. He replied: “From fearing God.” Then Moses (a.s) raised his hands towards the sky and asked God to inform him which of the two were nobler. God revealed to him that the one who had a good opinion about God was nobler.

151. عن أبي عبد الله A قال: بعث عيسى بن مريم رجلين من أصحابه في حاجة، فرجع أحدهما مثل الشنّ البالي، والآخر شحماً وسميناً، فقال للذي مثل الشنّ: ما بلغ منك ما أرى؟ قال: الخوف من الله، وقال للآخر السمين: ما بلغ بك ما أرى؟ فقال: حُسن الظنّ بالله.

152. عنه A قال: قال النبيّ داود A: يا ربّ ما آمن بك من عرفك فلم يحسن الظنّ بك.

153. من كتاب روضة الواعظين: قال: قال رسول الله 0: لا يموتنّ أحدكم إلا وهو يحسن الظنّ بالله، فإنّ حُسن الظنّ بالله ثمّنُ الجنة.

154. ومن سائر الكتب: عن أبي عبد الله A قال: كان في زمن موسى بن عمران A رجلان في الحبس فأخرجا، فأما أحدهما فسمنٌ وغلظٌ وأما الآخر فنحلٌ وصار مثل الهدبة فقال موسى بن عمران A للمسمن: ما الذي أرى بك من حُسن الحال في بدنك؟ قال: حُسنُ الظنّ بالله، وقال للآخر: ما الذي أرى بك من سوء الحال في بدنك؟ قال: الخوف من الله، فرفع موسى بيده إلى الله

فقال: يا ربّ قد سمعتَ مقالتهما فأعلمني أيّهما أولى؟ فأوحى الله
إليه: صاحب حسن الظنّ بي.

Chapter 9

On Thinking

- 155- In Al-Mahasin it is narrated that Imam Sadiq (a.s) quoted the following on the authority of his noble father (a.s): “Jesus, the son of Mary said: “Blessed be ¹ one who thinks when he is quiet; is admonished when he looks; invokes the name of God when he talks; cries over his own sins; and the people are safe from his hands and tongue.”
- 156- Al-Hassan al-Sayghal said that he asked Imam Sadiq (a.s) about the meaning of what people say when they state that it is better to think for one hour than pray for one whole night. The Imam (a.s) replied in the positive saying that the Prophet (a.s) had said: “It is better to think for one hour than to pray for one whole night.” Then he asked how one should think. The Imam (a.s) replied: “He should ask the following questions when he passes a house or the ruins of an old building: Where are the residents? Where are those who constructed this building? And why do they not speak?”
- 157- Imam Sadiq (a.s) stated that Ameer al-Momineen (a.s) said: “O' son of Adam! Indeed thinking can attract one towards good deeds, and repentance can cause one to abandon evil deeds. Whatever is not lasting - even if it seems a lot to some people - will not harm what is lasting, even if it is rare and hard to get.”
- 158- Ameer al-Momineen (a.s) said: “All good is contained in three traits: looking, being quiet and talking. If one does not get admonished when he sees things, he is in error. Not thinking when you are quiet equals ignorance, and any talk in which there is no remembrance of God is in vain.”

¹ Translators' note: See Tradition No. 409 for a description of the meaning of “blessed be” that is the translation of the Arabic word 'tooba'.

الفصل التاسع في التفكير

155. كتاب المحاسن: عن أبي عبد الله عن أبيه: قال: قال عيسى بن مريم A: طوبى لمن كان صمته فكراً، ونظره عبراً، وكلامه ذكراً، وبكى على خطيئته، وسلم الناس من يده ولسانه.

156. عن الحسن الصيقل قال: سألت أبا عبد الله A عما يروي الناس، تفكر ساعة خير من قيام ليلة، قال: نعم، قال رسول الله 0: تفكر ساعة خير من قيام ليلة، قلت: كيف يتفكر؟ قال: يمر بالخربة وبالدار فيتفكر يقول: أين ساكنوك، أين بانوك، ما لك لا تتكلمين!

157. عن أبي عبد الله A قال: قال أمير المؤمنين A في كلام له: يا بن آدم! إن التفكر يدعوك إلى البر والعمل به، وإن الندم على الشر يدعوك إلى تركه، وليس ما يفنى وإن كان كثيراً بأهل أن يؤثر على ما يبقى وإن كان طلبه عزيزاً.

158. وقال أمير المؤمنين A: جمع الخير كله في ثلاث خصال: النظر والسكوت، والكلام، وكلّ نظر ليس فيه اعتبار فهو سهو، وكلّ

سكوتٍ ليس فيه فكرٌ فهو غفلةٌ، وكلّ كلامٍ ليس فيه ذكرٌ فهو لغوٌ.

Chapter 10

On Faith and Islam

- 159- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “A man went to the Prophet of God (a.s) and said that he had come to swear allegiance to Islam. God's Prophet (a.s) said: “So that you kill your father?” The man withdrew his hand and changed his mind. Later he returned and said he had come to swear allegiance to Islam. God's Prophet (a.s) said: “So that you kill your father?” The man said: “Yes.” The Prophet (a.s) said: “A believer sees his faith in his actions and an unbeliever sees his disbelief in his actions. I swear by Him who has control over my life! They do not realize their own position and learn a lesson from the evil deeds of the hypocrites and the infidels which are due to the disbelief.”
- 160- Imam Sadiq (a.s) quoted the following on the authority of Ameer al-Momineen (a.s): “There are certain signs by which religious people can be recognized. These are truthfulness, trustworthiness, fulfilling one's promise, observing the relations of kin, being kind with the weak ones, and the subordinates, minimal sexual intercourse with women, doing good deeds, being good-tempered, using knowledge, and doing whatever helps man approach God. Blessed be such people. They shall prosper, and have a good place to return to.”
- 161- Imam Sadiq (a.s) reported the following on the authority of Ameer al-Momineen (a.s): “No one shall experience real faith unless he realizes that he shall suffer from whatever he is to suffer, and he shall be safe from whatever he should be saved from. Indeed it is God who brings forth loss or gain.”

الفصل العاشر في الإيمان والإسلام

159. من كتاب المحاسن: عن أبي عبد الله A قال: أتى رجلٌ إلى رسول الله 0 فقال: يا رسول الله إني جئتُ أبايعك على الإسلام، فقال له رسول الله 0: على أن تقتل أباك، فقبض الرجل يده وانصرف، ثم عاد وقال: يا رسول الله إني جئتُ لأبايعك على الإسلام، فقال له: على أن تقتل أباك، قال: نعم، فقال له رسول الله 0: إنَّ المؤمن يرى يقينه في عمله، والكافر يرى إنكاره في عمله، فوالذي نفسي بيده ما عرفوا أمرهم فاعتبروا إنكار الكافرين والمنافقين بأعمالهم الخبيثة.

160. عن أبي عبد الله A قال: قال أمير المؤمنين A: إنَّ لأهل الدين علاماتٍ يُعرفون بها: صدقُ الحديث، وأداءُ الأمانة، والوفاءُ بالعهد، وصلَةُ الأرحام، ورحمةُ الضعفاء، وقلةُ مشابرة النساء - أو قال: وقلةُ مؤاتاة النساء - بذلُ المعروف، وحُسْنُ الخُلُق، والسعة، واتباعُ العلم، وما يقرب إلى الله زلفى، طوبى لهم وحُسْنُ مآب.

161. قال أبو عبد الله A أيضا: كان أمير المؤمنين A يقول: لا يطعم

عبد طعم الإيمان حتى يعلم أن ما أصابه لم يكن ليخطئه، وأن ما

أخطأه لم يكن ليصيبه، فإن الضرّ النافع هو الله.

162- Imam Baqir (a.s) narrated that when Imam Ali (a.s) was questioned about faith, he said: “God has established faith on four pillars: perseverance, certitude, justice and Jihad.”

163- Imam Sadiq (a.s) said: “God will grant material goods to both His friends and His enemies. But He will only grant faith to those whom He loves.”

164- Imam Sadiq (a.s) reported on the authority of his grandfather that Imam Ali (a.s) said that God's Prophet (a.s) said: “Whoever performs ablution and prays properly, pays the alms tax, overcomes his anger, controls his tongue, seeks God's forgiveness for his sins, and guides his family members has indeed completed the real aspects of faith and the gates of Heaven are open to him.”

165- Imam Sadiq (a.s) said: “One day when the Prophet of God (a.s) saw Harith ibn Malik ibn al-Naemane al-Ansarie, he asked him: “O' Harith! How did you spent the night until the morning?” Harith replied: “O' Prophet of God! I spent the night until the morning as a true believer.” The Prophet (a.s) said: “There is a certain truth to all faith. What is the truth of your faith?” He replied: “I abstained from worldly affairs, stayed up all night long, and fasted all day. Then when I looked up to my Lord's heavens, it was as if the Judgment Day had approached, and I joined the residents of Heaven while they were going to visit each other, and the residents of Hell were being tortured.” God's Prophet (a.s) said: “You are a believer. God has enlightened your heart with faith. Then remain steadfast, and may God make you steadfast.” Then Harith said: “O' Prophet of God! I fear none of my parts (to sin) but my eyes.” So the Prophet of God (a.s) prayed for him and he lost his sight.”

166- Imam Sadiq (a.s) said the following regarding God's statement: “And most of them believe not in God without associating

(others as partners) with Him: [The Holy Quran: Yusuf 12:106]
They follow Satan in the same way that they attribute partners to God.”

- 167- Abdul-Mumin al-Ansari narrated that Imam Baqir (a.s) said:
“God has granted three things to believers:

162. عن الباقر A قال: سئل عليّ A عن الإيمان، فقال: إن الله جعل الإيمان على أربع دعائم - أو قال: الإيمان مبني على أربع دعائم -: على الصبر، واليقين، [والعدل،] والجهد.

163. عن أبي عبد الله A قال: إن الدنيا يعطيها الله من أحب وأبغض، وإن الإيمان لا يعطيه إلا من أحب.

164. عن الصادق عن آبائه عن أمير المؤمنين: قال: قال رسول الله 0: من أسبغ وضوءه، وأحسن صلاته، وأدى زكاة ماله، وكف غضبه، وسجن لسانه، واستغفر لذنبه، وأدى النصيحة لأهل بيته فقد استكمل حقائق الإيمان، وأبواب الجنة مفتحة له.

165. عن أبي عبد الله A قال: لقي رسول الله 0 يوماً حارثة بن مالك بن النعمان الأنصاري فقال له: كيف أصبحت يا حارثة؟ قال: أصبحت يا رسول الله مؤمناً حقاً، فقال: إن لكل إيمان حقيقة، فما حقيقة إيمانك؟ فقال: عزفت نفسي عن الدنيا فأسهرت ليلي واطمأت نهارى فكأني نظرت إلى عرش ربي قد قرب الحساب، فكأني بأهل الجنة فيها يتزاورون وأهل النار يعدبون، فقال رسول الله 0: أنت مؤمن؛ نور الله الإيمان في قلبك فاثبت ثبنتك الله، فقال: يا رسول الله! ما أنا على نفسي من شيء أخوف مني عليها من بصري، فدعا له رسول الله 0 فذهب بصره.

166. عن أبي عبد الله A قال: في قول الله تبارك وتعالى: [وَمَا يُؤْمِنُ

أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ] قال: يطيع الشيطان من حيث [لا

يعلم ف] يشرك.

167. عبد المؤمن الأنصاري قال: قال الباقر A: إن الله أعطى المؤمن

ثلاث خصال:

Nobility in the world and his religion, prosperity in the Hereafter, and dignity in the hearts of the people of the world.”

- 168- Imam Baqir (a.s) reported the following on the authority of the Prophet of God (a.s): “Do you want me to tell you who a believer is? A believer is one with whom the believers trust their lives and property. Do you want me to tell you who a Muslim is? A Muslim is one from whose hands and tongue other Muslims are safe. And an emigrant is one who abstains from doing evil deeds and does not do whatever God has forbidden him to do.”
- 169- The Prophet (a.s) was asked whose faith is superior to other people's faith. He replied: “The one who is more generous.”
- 170- In Rauzat al-Vaezeen it is narrated that the Prophet of God (a.s) said: “A believer's house is simple, his food is little, his hair is not styled, his clothes are simple, but he is humble and does not exchange his health with anything.”
- 171- Imam Reza (a.s) quoted the Prophet of God (a.s) on the authority of his father (a.s) on the authority of his grandfather (a.s): “Faith has seventy gates and a few more. The biggest one is witnessing that there is only one God, and there are no partners for Him, and the smallest one is cleaning up the walkways.”

العزّ في الدنيا وفي دينه، والفلح في الآخرة،
والمهابة في صدور العالمين.

168. عن الباقر A قال: قال رسول الله 0: ألا أنبئكم بالمؤمن؟ المؤمن
مَنْ اتَّمتنه المؤمنون على أموالهم أنفسهم، ألا أنبئكم بالمسلم؟
المسلم مَنْ سلّم المسلمون من يده ولسانه، المهاجر مَنْ هجر
السيئات وترك ما حرّم الله عليه.

169. سئل النبي 0 فقيل له: يا رسول الله أيّ الناس أفضل إيماناً؟
فقال: أبسطهم كفاً.

170. من كتاب روضة الواعظين: قال النبي 0 المؤمنُ بيته قصبٌ،
وطعامه كسرٌ، ورأسه شعثٌ، وثيابه خلقٌ، قلبه خاشعٌ، ولا يعدل
السلامة شيئاً.

171. عن الرضا عن أبيه عن آبائه: قال: قال رسول الله 0: الإيمان
بضعٌ وسبعون باباً، أكبرها شهادة أن لا إله إلا الله، وأدناها
إمطة الأذى عن الطريق.

Chapter 11

On Concealing Faith

- 172- In Al-Mahasin it is narrated that Muala ibn Khunays narrated that Imam Sadiq (a.s) told him: “O' Muala! Conceal our secrets, and do not divulge them since God will honor those who conceal our secrets in this world, and will provide him with a guiding light directing him to Heaven in the Hereafter. O' Muala! God will abase whoever divulges our secrets in this world, and will darken his path in the Hereafter leading him to Hell. O' Muala! Concealing faith is a part of my religion, and the religion of my forefathers. Whoever does not practice it, is not religious. God likes to be worshipped in secret the same way that He likes to be worshipped publicly. O' Muala! Whoever divulges our secrets is like one who denies them.”
- 173- Imam Sadiq (a.s) said: “Whoever divulges our secrets is like one who has deliberately killed us, not by mistake.”
- 174- Bashir narrated that Imam Sadiq (a.s) reported on the authority of his father (a.s): “I swear by God that there is nothing on the Earth dearer to me than concealing faith, my darling. God will raise the status of whomever practices concealing faith, and God will abase whoever does not. O' my darling son! The people are in peace. If the decree to the holy Jihad is issued by the Imam (a.s), then the followers do not have to conceal their faith anymore.”

¹ Translators' note: This practice has been designated for the believers when they live under oppressive conditions in which exposing their faith could endanger their religion and their lives. Please read traditions Nos. 177 and 178 to better understand this concept.

الفصل الحادي عشر في التقيّة

172. كتاب المحاسن: عن معلى بن خنيس قال: قال أبو عبد الله A: يا معلى، أكنتم أمرنا ولم تُذعهُ، فإنه من كتم أمرنا ولم يذعه أعزّه الله في الدنيا وجعله نورا بين عينيهِ في الآخرة يقوده إلى الجنة. يا معلى! من أذاع أمرنا ولم يكتمه أذله الله في الدنيا والآخرة ونزع النور من بين عينيهِ في الآخرة، وجعله ظلماً تقوده إلى النار. يا معلى، إنّ التقيّة ديني ودين آبائي، ولا دين لمن لا تقية له، إنّ الله يحبّ أن يُعبَدَ في السرِّ كما يحبّ أن يُعبَدَ في العلانية. يا معلى، إنّ المذيع لأمرنا كالجاحد له.

173. عنه A قال: من أذاع علينا شيئاً من أمرنا فهو كمن قتلنا عمداً ولم يقتلنا خطأ.

174. عن بشير قال: قال أبو عبد الله A سمعتُ أبي يقول: لا والله؛ ما على الأرض شيء أحبّ إليّ من التقيّة، يا حبيب، إنّه من كانت له تقية رفعه الله، يا حبيب، من لم يكن له تقية وضعه الله. يا حبيب، إنّ الناس إنّما هم في هدنة فلو قد كان ذلك كان هذا.

- 175- Regarding God's statement: "Twice will they be given their reward, for that they have persevered, that they avert **evil** with **good**" [The Holy Quran: Qasas 28:54], Imam Sadiq (a.s) commented: "This means by their *perseverance* in concealing faith they will receive a double reward. And here *good* means concealing faith and *evil* means divulging our secrets."
- 176- Abi Basir said that he once asked Imam Sadiq (a.s): "Why do you not inform us about secrets in the same way that (Imam) Ali (a.s) informed his companions?" Imam Sadiq (a.s) replied: "By God you are right. But can you tell me of even one case when I told you a tradition about something and you kept it as a secret?" Then Abi Basir said: "By God I cannot even remember one tradition which I kept a secret."
- 177- Imam Sadiq (a.s) said: "Concealing faith is for times when it is necessary to do so, and the person who conceals his faith knows best when to do it."
- 178- Imam Baqir (a.s) said: "Concealing faith is for protecting lives and preventing bloodshed. There is no reason to conceal faith if there is bloodshed."
- 179- Abi Basir said that once he asked Imam Sadiq (a.s) about traditions. Then Imam Sadiq (a.s) asked him if he had kept any of the ones he had been told a secret so that he could be told new ones. When Imam Sadiq (a.s) noticed that Abi Basir was upset he said: "Do not worry about the ones that you told your friends. Divulging traditions means telling them to people other than your companions."
- 180- Imam Sadiq (a.s) said: "Subduing one's anger during times when the enemies are in power is considered to be a form of concealing faith. It protects the one who conceals his faith, and keeps him safe from trouble in life."
- 181- Ibn Miskan said that Imam Sadiq (a.s) told him: "I think if someone insults Imam Ali (a.s) in front of you, you will chop off his nose if you can." Ibn Miskan replied: "May I be your devoted servant! Yes, my family and I are all this way." Imam Sadiq (a.s) said: "Do not do this. I swear by God that there were many occasions when I heard someone insult Imam Ali

(a.s) while there was only a small pillar between the man who insulted Imam Ali (a.s) and me.

175. عنه A في قول الله I: [أولئك يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا] قال: بما صبروا على التقية [ويدروون بالحسنة السيئة] قال: الحسنة التقية، والسيئة الإذاعة.

176. عن أبي بصير قال: قلت لأبي عبد الله A: ما لنا من يخبرنا بما يكون كما كان عليّ A يخبر أصحابه؟ فقال: بلى والله، ولكن هات حديثاً واحداً حدثتكم فكتمته، فقال أبو بصير: فوالله ما وجدت حديثاً واحداً كتمته.

177. عنه A قال: التقية في كل ضرورة وصاحبها أعلم بها حين تنزل به.

178. عن الباقر A قال: خلقت التقية ليحقن بها الدم، فإذا بلغ الدم فلا تقية.

179. عن أبي بصير قال: سألت أبا عبد الله A عن حديث كثير، فقال: هل كتمت عليّ شيئاً قط؟ فبقيت أذكر، فلما رأى ما بي قال: أما ما حدثت به أصحابك فلا بأس به، إنما الإذاعة أن تحدث به غير أصحابك.

180. عن أبي عبد الله A قال: كظُم الغيظ عن العدو في دولتهم تقيّةً وحرزٌ لمن أخذ بها، وتحرّزٌ من التعريض للبلاء في الدنيا.

181. عن ابن مسكان قال: قال أبو عبد الله A: إني لأحسبُك إذا شتمَ عليّ A بين يديك إن تستطع أن تأكل أنف شاتمِهِ لَفَعَلتَ، فقلتُ: إي والله جُعَلتُ فداك إني لهكذا وأهل بيتي، قال: فلا تفعل، فوالله لربّما سمعت من شتم عليّاً وما بيني وبينه إلا أسطوانةً.

I hid behind that pillar and when I finished my prayer I walked by, greeted him and shook hands with him.”

- 182- Imam Sadiq (a.s) said the following regarding God's statement: “And slew the Prophets in defiance of right” [The Holy Quran: Al-i-Imran 3:112], “I swear by God that they did not kill them with their swords, but caused them to be killed by divulging their secrets.”
- 183- In Sifat ul-Shi'ia it is narrated that Imam Sadiq (a.s) said: “Whoever does not believe in the practice of concealing faith is not a follower (or Shiite) of Imam Ali (a.s).”
- 184- In Taqieh Lil-Ayashi it is narrated that Imam Sadiq (a.s) said: “Whoever does not believe in the practice of concealing faith is not religious. And indeed the practice of concealing faith is more extensive than whatever exists between the Heavens and the Earth.”
- 185- Imam Sadiq (a.s) said: “Whoever believes in God and the Resurrection Day and lives under an unjust government will only talk in order to conceal his faith.”
- 186- Imam Sadiq (a.s) said that God admonished a tribe for not concealing faith and said: “When there comes to them some matter touching (public) safety or fear, they divulge it.” [The Holy Quran: Nisaa 4:83]
- 187- Imam Sadiq (a.s) said: “There is no good in one who does not believe in the practice of concealing faith. And one who does not practice concealing faith does not have faith.”

188- In Al-Kifayat Fin-Nosus it is narrated that Imam Reza (a.s) said: "One who is not pious is not religious, and one who does not practice concealing faith does not have faith. The dearest one from among you near God is the one who practices concealing of faith the most." Then the people asked the Prophet's descendent (a.s): "Until when should we continue to practice concealing of faith?" He replied: "Until a predetermined day, the day on which our Riser will rise. Whoever abandons concealing of faith before that day does not belong to our nation."

فأستتر بها، فإذا فرغتُ من صلاتي أمرّ به فأسلم عليه وأصافحه.

182. عن أبي عبد الله A في قول الله تبارك وتعالى: [وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ]. قال: أما والله ما قتلوهم بالسيوف ولكن أذاعوا سرّهم وأفسحوا عليهم فقتلوا.

183. من كتاب قال أبو عبد الله A: ليس من شيعة عليّ من لا يتقي.

184. من كتاب التقيّة للعيّاشي: قال الصادق A: لا دين لمن لا تقية له، وإنّ التقية لأوسع ممّا بين السماء والأرض.

185. وقال A: من كان يؤمن بالله واليوم الآخر فلا يتكلم في دولة الباطل إلا بالتقية.

186. عن أبي عبد الله A قال: إنَّ الله عَيَّرَ قومًا بالإذاعة فقال: [وإذا جاءَهُمُ أمرٌ مِنَ الأمنِ أوِ الخَوْفِ أذاعُوا به.]

187. وعنه A قال: لا خَيْرَ فيمن لا تَقِيَّةَ له، ولا إيمانَ لمن لا تَقِيَّةَ له.

188. من كتاب الكفاية في النصوص عن الرضا A قال: لا دين لمن لا ورع له، ولا إيمان لمن لا تَقِيَّةَ له، وإنَّ أكرمكم عند الله أعملكم بالتَقِيَّةِ، فقيل: يا بن رسول الله، إلى متى؟ قال: إلى يوم الوقت المعلوم وهو يوم خروج قائمنا، فمن ترك التَقِيَّةَ قبل خروج قائمنا فليس مَنًا.

Then they asked: "O' descendent of the Prophet! From what family is your Riser¹?" He replied: "He is from my fourth generation, the son of the Lady of the Maids². Through him God will eliminate all oppression from the Earth."

This tradition has been narrated by Seyed al-Saeed Jalal al-Din Abu-Ali ibn Hamzeh al-Mousavi in his book on the authority of his teachers, on the authority of a trustworthy person, on the authority of the Prophet (a.s) and the Imams (a.s).

189- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said that his father used to always tell him: "Nothing is more pleasing for your father than concealing faith. Indeed concealing faith is a believer's armor."

190- Abi Basir narrated that Imam Sadiq (a.s) said: "Concealing faith is a part of God's religion." He was asked: "Is it a part of God's religion?" He replied: "Yes, I swear by God that when

¹ Translators' note: Imam Mehdi (a.s)

² Translators' note: Narjis

Joseph said: “Behold! Ye are thieves, without doubt!” [The Holy Quran: Yusuf 12:70], they had not really stolen anything. And also when Abraham said he was ill and would not attend the party, “I am indeed sick (at heart!)” [The Holy Quran: Saffat 37:89], by God he was not ill.”¹

- 191- Imam Baqir (a.s) said: “Concealing faith is necessary in all issues.”
- 192- Imam Sadiq (a.s) said: “As the time of the appearance of Imam Mehdi (a.s) approaches, practicing concealing of faith becomes more difficult.”
- 193- Imam Sadiq (a.s) said: “God will make whoever divulges our secrets- the Household of the Prophet- feel the blazing Fire of Hell.”

فَقِيلَ لَهُ: يَا بَنَ رَسُولِ اللَّهِ، وَمَنْ الْقَائِمُ مِنْكُمْ أَهْلَ الْبَيْتِ؟ قَالَ:
الرَّابِعُ مِنْ وُلْدِي ابْنِ سَيِّدَةِ الْإِمَاءِ، يَطَهَّرُ اللَّهُ بِهِ الْأَرْضَ مِنْ كُلِّ
جُورٍ... تمام الخبر.

189. من كتاب المحاسن: عن أبي عبد الله A قال: إِنَّ أَبِي كَانَ يَقُولُ:
مَا شَيْءٌ أَفْرَّ لَعِينِ أَبِيكَ مِنَ التَّقِيَّةِ، إِنَّ التَّقِيَّةَ جُنَّةٌ لِلْمُؤْمِنِ.

190. عن أبي بصير عن أبي عبد الله A: التَّقِيَّةُ مِنْ دِينِ اللَّهِ، قُلْتُ: مَنْ
دِينِ اللَّهِ؟ قَالَ: إِي وَاللَّهِ مِنْ دِينِ اللَّهِ، وَلَقَدْ قَالَ يُوسُفُ: [أَيُّهَا الْعَيْرُ

¹ Translators' note: Joseph had put the Kings drinking-cup in his brother's saddlebag, as the only possible means of keeping his brother. See verses 55 through the end of chapter Yusuf of the Holy Quran for more details. Also in verses 83 through 96 of the chapter Saffat of the Holy Quran we read that Abraham said he feels sick, and they left him. He then turned to their gods, and attacked them in order to fight idol-worshipping.

إِنَّكُمْ لَسَارِقُونَ] والله ما كانوا سرقوا شيئاً، ولقد قال إبراهيم: [إني
سَقِيمٌ] والله ما كان سقيماً.

191. عن أبي جعفر A قال: التَّقِيَّةُ في كلِّ ضرورة.

192. عن أبي عبد الله A قال: إذا تقارب هذه الأمر كان أشدَّ للتَّقِيَّةِ.

193. عنه A قال: من أفضى سرِّنا أهل البيت أذاقه الله حرَّ الحديد.

194- In Elal al-Sharayeh it is narrated that Davood al-Raq'qi narrated that the Shiites came to Imam Sadiq (a.s) to ask about wearing black suits. He said that he saw the Imam (a.s) was sitting and had put on a black robe, hat and shoes. The Imam (a.s) even opened a part of his shoe lining and said that it was also black. However he said: "Cleanse your souls, and wear whatever you wish."

194. من كتاب علل الشرائع: عن داود الرقي قال: جاءت الشيعة تسأل أبا عبد الله A عن لبس السواد، قال: فوجدناه قاعداً، عليه جبة سوداء وقلنسوة سوداء وخف أسود مبطن بسواد، قال: ثم فتق ناحية منه فقال: أما إن قطنه أسود وأخرج منه قطناً أسود، ثم قال: بيض قلبك والبس ما شئت.

Chapter 12

On Piety

- 195- In Al-Mahasin it is narrated that Abi-Basir asked Imam Sadiq (a.s) regarding God's statement: "Fear God as He should be feared" [The Holy Quran: Al-i-Imran 3:102], Imam Sadiq (a.s) said: "It means that He should be obeyed, and not revolted against; He should be remembered, and not be blasphemed."
- 196- Ameer al-Momineen (a.s) said: "Piety resembles faith."
- 197- Ameer al-Momineen (a.s) was asked to describe this world. He said: "How can I describe the world for you in which you are accountable for what you rightfully earn, and will be punished for what you wrongfully earn. If you could only see what happens during and after death, you would give up all worldly aspirations and its tricky attractions." He then added: "God will reward whoever is really pious with peace of mind without any need for a companion; and is self-sufficient without any wealth; and has dignity without being a ruler."
- 198- Imam Sadiq (a.s) said: "The Resurrection Day is the day of happiness for pious people."
- 199- Imam Sadiq (a.s) said: "Do not be fooled by their crying since piety is rooted in one's soul."
- 200- Imam Sadiq (a.s) explained God's statement: "He is the Lord of Righteousness, and the Lord of forgiveness." [The Holy Quran: Muddaththir 74:56] as follows: "God the Almighty said that He deserves that His servants be divinely pious, and even if they do not do so, He has the right to forgive them."
- 201- Imam Sadiq (a.s) said: "Adhere to piety and thus protect your religion."

الفصل الثاني عشر في التقوى والورع

195. من كتاب المحاسن: سأل أبو بصير أبا عبد الله A عن قول الله تبارك وتعالى: [اتقوا الله حقَّ تقاته] قال: يُطاعُ ولا يعصى، ويُذكر ولا يُنسى ويُشكر فلا يُكفر.

196. قال أمير المؤمنين A: التقوى سنخ الإيمان.

197. قيل لأمير المؤمنين A: صف لنا الدنيا، فقال: وما أصف لكم منها، لحلالها حسابٌ، ولحرامها عذابٌ، لو رأيتم الأجل ومسيره للهيتم عن الأمل وغروره، ثم قال: مَنْ اتقى الله حقَّ تقاته أعطاه الله أنساً بلا أنيس، وغنىً بلا مالٍ، وعزاً بلا سلطان.

198. قال أبو عبد الله A: القيامة عرس المتقين.

199. وقال أبو عبد الله A: لا يُغرِّك بكأؤهم إنَّما التقوى في القلب.

200. وقال أبو عبد الله A في قوله جلَّ ثناؤه: [هُوَ أَهْلُ التَّقْوَى وَأَهْلُ المَغْفِرَةِ] قال: أنا أهلُّ أنْ يتَّقيني عبدي، فإن لم يفعل فأنا أهلُّ أنْ أغفر له.

201. وعنه A قال: اتقوا الله وصونوا دينكم بالورع.

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- 202- Imam Sadiq (a.s) said: “Any independent reasoning lacking piety is useless.”
- 203- Imam Sadiq (a.s) said: “No one gains anything except through his efforts, and you will not gain what is near God without piety.”
- 204- Fuzayl narrated that Imam Sadiq (a.s) said: “Express our greetings to whoever you see and tell them that-by God- none of us are of any use for them unless they themselves adhere to piety. Be careful about what you say and do, and be one of those who persevere and establish prayers since God is the Helper of those who persevere.”
- 205- Imam Baqir (a.s) said that God had said: “O' children of Adam! Abstain from what I have forbidden so that you may be of the pious ones.”
- 206- Imam Sadiq (a.s) was asked who the most pious people were. He replied: “The most pious people are those who abstain from what God has forbidden.”
- 207- Imam Sadiq (a.s) reported on the authority of Imam Sajjad (a.s), on the authority of the Prophet of God (a.s): “Perform divinely decreed duties to be one of the most pious people.”
- 208- Imam Baqir (a.s) said: “Always fear God and strive in the way of your religion, and beware that it does not suffice just to strive, but you must also adhere to piety.”
- 209- Imam Sadiq (a.s) said that in reply to the supplications of Moses, God replied: “O' Moses! Nothing is more effective than piety in making My servants closer to Me. I bestowed Heaven on them and will not let anyone else share it with them.”
- 210- Ameer al-Momineen (a.s) said: “The following are signs by which the pious ones can be recognized: honesty; trustworthiness; loyalty; lack of haughtiness and jealousy; observing the relations of kin; helping the poor; minimum sexual intercourse with women; doing good deeds; having a good temper; and having an in-depth knowledge of what can help one approach God. Blessed be them and how prosperous they are!”

202. وعنه A قال: لا ينفع اجتهادٌ لا ورع فيه.
203. وعنه A قال: لن آخذُ أحدٌ من أحدٍ شيئاً إلا بالعمل ولن تناولوا ما عند الله إلا بالورع.
204. عن فضيل قال أبو عبد الله A: بلغ من لقيت عنا السلام، وقل لهم: إن أحدنا لا يغني عنهم والله شيئاً إلا بورع؛ فاحفظوا ألسنتكم وكفوا أيديكم، وعليكم بالصبر والصلاة، إن الله مع الصابرين.
205. عن أبي جعفر A قال: قال الله I: يا بن آدم، اجتنب ما حرمت عليك تكن من أروع الناس.
206. سئل الصادق A عن الورع من الناس، قال: الذي يتورع عن محارم الله.
207. عن أبي عبد الله عن علي بن الحسين: قال: قال رسول الله O: اعمل بفرائض الله تكن أتقى الناس.
208. عن الباقر A قال: عليك بتقوى الله والاجتهاد في دينك، واعلم أنه لا يغني عنك اجتهادٌ ليس معه ورعٌ.
209. عن أبي عبد الله A قال فيما ناجى الله تبارك وتعالى به موسى صلوات الله عليه: يا موسى، ما تقرب إلي المتقربون بمثل الورع عن محارمي، فأبي أمنحهم جنان عدني، لا أشرك معهم أحداً.

210. قال أمير المؤمنين A: لأهل التقوى علاماتٌ يُعرفون بها: صدقُ الحديث، وأداءُ الأمانة، والوفاءُ بالعهد، وقلةُ الفخر والبخل، وصلَةُ الأرحام، ورحمةُ الضعفاء، وقلةُ المواتاة للنساء، وبذلُ المعروف، وحُسْنُ الخُلُق، سعةُ العلم فيما يقرب إلى الله I. طوبى لهم وحسن مآب.

- 211- In Rauzat al-Vaezeen it is narrated that Ameer al-Momineen (a.s) said: "Faith is preserved by piety, and destroyed by greed."
- 212- The Prophet (a.s) said: "The best definition of piety is given in God's words:
"God commands justice, the doing of good..." [The Holy Quran: Nahl 16:90]
- 213- The Prophet (a.s) said: "Be pious, since piety is absolute goodness."
- 214- The Prophet (a.s) said: "Whoever likes to be the noblest of the people must be pious."
- 215- Imam Sadiq (a.s) said: "Act as if you have realized the truth."
- 216- Imam Sadiq (a.s) said: "Whoever does not fulfill his promise is not religious. Whoever is not trustworthy does not have faith. The prayers of those who do not pay the alms tax are not accepted. The payment of the alms tax by one who is not pious is not effective."
- 217- In Sifat ul-Shi'ia it is narrated that Imam Sadiq (a.s) said: "God never appointed anyone to Prophethood unless he was honest and trustworthy. And we must return what we are entrusted with to its owner whether he is a good-doer or an evil-doer."
- 218- Abi-Basir stated that he told Imam Sadiq (a.s): "Ibn Abi Ya'fur sends his greetings to you." Imam Sadiq (a.s) replied: "Greetings to him and you. Please deliver my greetings to him whenever you see him and tell him that Ja'far the son of Muhammad¹ says: "Consider what Ali got when he was with

¹ Imam Sadiq (a.s)

the Prophet, and protect these things. Beware that he only got these things through honesty and trustworthiness.”

- 219- Ibn-i-Abi Ya'fur said that Imam Sadiq (a.s) told him: “Invite the people to the religion by means other than plain talk. Let them see your hard work, honesty and piety.”

211. من كتاب روضة الواعظين: قال أمير المؤمنين A: ثبات الإيمان الورع، وزواله الطمع.

212. قال النبي 0: جماع التقوى في قوله تعالى: [إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ].

213. وقال 0: اتقوا الله فإنه جماع الخير.

214. وقال 0: مَنْ أَحَبَّ أَنْ يَكُونَ أَكْرَمَ النَّاسِ فَلْيَتَّقِ اللَّهَ.

215. ومن كتاب: عن أبي عبد الله A قال: اعمل عمل من قد عاين.

216. وقال A: لا دين لمن لا عهد له، ولا إيمان لمن لا أمانة له، ولا صلاة لمن لا زكاة له، ولا زكاة لمن لا ورع له.

217. ومن كتاب عن أبي عبد الله A قال: إِنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا قَطُّ إِلَّا بِصَدَقِ الْحَدِيثِ وَأَدَاءِ الْأَمَانَةِ، فَإِنَّ الْأَمَانَةَ مُؤَدَّاهُ إِلَى الْبِرِّ وَالْفَاجِرِ.

218. عن أبي بصير قال: قلت لأبي عبد الله A: إن ابن أبي يعفور يقرئك السلام، فقال: وعليك وعليه السلام، إذا رأيت ابن أبي يعفور فاقرأه مني السلام وقل له: إن جعفر بن محمد يقول لك: أنظر ما بلغ به عليّ A عند رسول الله 0 فالزمه، فإنما بلغ ما بلغ بصدق الحديث وأداء الأمانة.

219. وعن ابن أبي يعفور قال: قال لي أبو عبد الله A: كونوا دُعاة الناس بغير ألسنتكم ليروا منكم الاجتهاد والصدق والورع.

- 220- Khaysameh stated that he went to say farewell to Imam Baqir (a.s). The Imam (a.s) told him: “Deliver our greetings to our friends, and instruct them to adhere to piety. O' Khaysameh! Inform them that they shall not find any position near God except through their efforts, and they will not be our friends except through piety. On Judgment Day, one who admires a just man but acts otherwise and follows others will be most sorry.”
- 221- Al-Fuzayl stated that Imam Sadiq (a.s) told him: “O' Fuzayl! Whenever you see one of our followers, express our greetings and tell him that he shall not find any position near God except through piety. Therefore be careful about what you say, and what you do. Be persevering and pray since God is with those who persevere.”
- 222- Ameer al-Momineen (a.s) said: “Whoever faces the Qibla¹, and eats what is slaughtered according to our directions, and believes in our Prophets, and witnesses to what we witness to, and enters into our religion will be treated according to the Quranic decrees and Islamic ordinances. No one is superior to

¹ Translators' note: The direction to which one prays.

others except through piety. Beware that the pious ones have the best divine reward and the best ending.”

220. عن خيثمة عن أبي جعفر A قال: دخلتُ عليه لأودّعه فقال: أبلغ موالينا السلام عتًا، وأوصهم بتقوى الله العظيم، وأعلمهم يا خيثمة! إنا لا نغني عنهم من الله شيئاً إلا بعملٍ، ولن ينالوا ولايتنا إلا بورع، وإنّ أشدّ الناس حسرةً يوم القيامة من وصف عدلاً ثمّ خالفه إلى غيره.

221. عن الفضيل قال: قال لي أبو عبد الله A: يا فضيل بلغ من لقيتَ من شيعتنا السلام وقل لهم: إنا لا نغني عنهم من الله شيئاً إلا بورع فاحفظوا ألسنتكم وكفّوا أيديكم، وعليكم بالصبر والصلاة، إنّ الله مع الصابرين.

222. عن أمير المؤمنين A قال: مَنْ استقبل قبلتنا، وأكل ذبيحتنا،
وأمن بنبيّنا، وشهد شهادتنا، ودخل في ديننا، أجرنا عليه حكم
القرآن وحدود الإسلام، ليس لأحدٍ على أحدٍ فضلٌ إلا بالتقوى،
ألا وإنّ للمتقين عند الله أفضل الثواب وأحسن الجزاء والمآب.

Chapter 13

On Enjoining the Right and Forbidding the Wrong

God the Almighty granted blessings to the nation of Muhammad and honored them by establishing them as the ones who enjoin the right and forbid the wrong, and described their attributes in His Book and sent them blessings. He then said:

“Ye are the best of people, evolved for mankind, enjoining the right, forbidding what is wrong, and believing in God.” [The Holy Quran: Al-i-Imran 3:110]
And God bound together enjoining the right and forbidding the wrong with belief.

“And observe the limits set by God; -(These do rejoice). So proclaim the glad tidings to the Believers.” [The Holy Quran: Tauba 9:112]

And God cursed and admonished those who abandon enjoining the right and forbidding the wrong, and those who did not face and rise against oppression. God promised them that they would be severely punished:

“Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David, and of Jesus the son of Mary; because they disobeyed and persisted in Excesses. Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did. [The Holy Quran: Maida 5:81-82]

In the same chapter God the Almighty said:

الفصل الثالث عشر

في الأمر بالمعروف والنهي عن المنكر

إنّ الله تعالى أنعمَ على أمة محمد وأكرمهم بأن جعلهم أمرين بالمعروف، ناهينَ عن المنكر، وصفهم بذلك في كتابه وأثنى عليهم، فقال تعالى في سورة آل عمران:

[كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ.]

فقرن الأمر بالمعروف والنهي عن المنكر بالإيمان بالله:

[وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ.]

ودمّ قوما وعابهم، وقبحَ فعلهم، وأوعدهم أشدَّ العذاب بتركهم الأمر بالمعروف والنهي عن المنكر والأخذ على الظالم، فقال تعالى في سورة المائدة:

[لَعْنَةُ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ * كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرِ فَعْلُوهُ لَيْسَ مَا كَانُوا يَفْعَلُونَ.] وقال في هذه السورة:

“Many of them dost thou see, racing each other in sin and rancor, and their eating of things forbidden. Evil indeed are the things that they do. Why do not the Rabbis and the doctors of law forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works. [The Holy Quran: Maida 5:61-2]

God the Almighty has considered those who commit sins and those who abandon forbidding the same sins to be equal in the degree of wickedness of their act, and the severity of their promised punishment. He then enjoins us to do good deeds and forbids doing wrongful acts and promises a good reward for this, and warns us of a severely painful punishment. God the Almighty has said:

“Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity.” [The Holy Quran: Al-i-Imran 3:104]

He also said: “When some of them said: “Why do ye preach to a people whom God will destroy or visit with a terrible punishment?” Said the preacher: “To discharge our duty to your Lord, and perchance they may fear Him.” When they disregarded the warnings that had been given them, we rescued those who forbade evil, but We visited the wrong-doers with a grievous punishment, because they were given to transgression.” [The Holy Quran: Araf 7:164-165]

- 223- Ameer al-Momineen (a.s) said: “O' Believers! Whoever sees that a wrong act is being done, or a forbidden act is being advertised for and disapproves of these acts with his heart, remains healthy and stays pure from such wrong acts. But whoever forbids such acts verbally is more superior and receives a higher reward. Whoever forbids such acts with his sword in order to establish God's words and reject the oppressors is on the straight path to guidance. He is on the path to prosperity, and his heart will be filled with the light of certitude.”

[وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَعمَلُونَ * لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ.]

فسوّى الله تعالى بين المباشر للمعصية والتارك؛ لنهيها عنها في تهجين فعلهم والوعيد لهم. ثم إنّ الله أمرنا بالمعروف ونهانا عن المنكر في غير موضع من كتابه ووعد عليه الثواب العظيم، وواعدنا على تركه العذاب الأليم، فقال تعالى في سورة آل عمران: [وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.]

وقال تعالى في سورة الأعراف:

[وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَدِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَى رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ * فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ.]

223. قال أمير المؤمنين A: أيها المؤمنون! إنّ من يرى عدواناً يعمل به ومنكراً يدعى إليه وأنكره بقلبه فقد سلم وبرئ، ومن أنكره بلسانه فقد أوجر وهو أفضل من صاحبه، ومن أنكره بالسيف

لتكون كلمة الله هي العليا وكلمة الظالمين السفلى فذلك الذي
أصاب سبيل الهدى وقام على الطريق ونور في قلبه اليقين.

- 224- Imam Baqir (a.s) said: “Enjoining the right and forbidding the wrong are two of God's creatures. Whoever assists them will be honored by God, and whoever abandons them will be abandoned by God.”
- 225- Imam Sadiq (a.s) said: “Whoever has the following characteristics will enjoin the right and forbid the wrong: is knowledgeable about the right and abandons the wrong; is moderate and just concerning what he enjoins as right, and what he forbids as wrong; and behaves according to what he enjoins and/or forbids.”
- 226- God's Prophet (a.s) said: “I saw a man from my nation in a dream. He was surrounded by the Fire of Hell. At once his acts of enjoining the right and forbidding the wrong came to his help and saved him from the Fire and handed him over to the angels.”
- 227- Imam Sadiq (a.s) said: “Woe to the people who do not pay back their debts to God by enjoining the right and forbidding the wrong.”
- 228- Imam Sadiq (a.s) said: “A man from the Khasa'em tribe went to see the Prophet of God (a.s) and said: “O' Prophet of God! Please tell me what is the noblest form of submission to God?” He replied: “Faith in God.” Then he asked: “What is next?” The Prophet replied: “Visiting the relations of kin.” Then he asked: “What is next?” The Prophet replied: “Enjoining the right and forbidding the wrong.” The man asked: “What is the most despised act near God?” He said: “Being an infidel.” He asked: “What is the next worst thing?” He said: “Cutting off relations of kin.” He asked: “What is next?” He replied: “Enjoining the wrong and forbidding the right.”
- 229- God's Prophet (a.s) said: “What would you do if all your women were corrupt and your youth were deviated, and no one enjoined the right and forbade the wrong?” He was asked: “O' Prophet of God! Will this happen?” He replied: “Yes. It will

get even worse. What will you do when the people enjoin the wrong and forbid the right?" He was asked: "O' Prophet of God! Will things ever get this way?" He replied: "Yes, it will get even worse than this. What will you do when the people consider the right as the wrong and the wrong as the right?"

224. عن الباقر A قال: الأمر بالمعروف والنهي عن المنكر خلقان

من خلق الله، فمن نصرهما أعزّه الله، ومن خذلهما خذله الله.

225. وقال الصادق A: إنّما يأمر بالمعروف وينهى عن المنكر من

كانت فيه ثلاث خصال: عالم لما يأمر به، وتارك لما ينهى عنه،

عادل فيما يأمر، عادل فيما ينهى، رفيق فيما يأمر، رفيق فيما

ينهى.

226. وقال رسول الله 0: رأيت رجلا من أمتي في المنام قد أخذته الزبانية

من كلّ مكان، فجاءه أمره بالمعروف ونهيه عن المنكر فخلصاه من

بينهم وجعلاه مع الملائكة.

227. وقال الصادق A: ويلّ لقوم لا يدينون الله بالأمر بالمعروف

والنهي عن المنكر.

228. وقال A أيضا: جاء رجل من خثعم إلى رسول الله 0 فقال: يا

رسول الله، أخبرني ما أفضل الإسلام؟ قال: الإيمان بالله، قال:

ثمّ ماذا؟ قال: صلة الرحم، قال: ثمّ ماذا؟ قال: الأمر بالمعروف

والنهي عن المنكر، قال: فقال الرجل: أي الأعمال أبغض إلى

الله I قال: الشرك بالله، قال: ثمّ ماذا؟ قال: قطيعة الرّحم، قال: ثمّ ماذا؟ قال: الأمر بالمنكر والنهي عن المعروف.

229. وقال النبيّ 0 كيف بكم إذا فسدت نساؤكم وفسق شبابكم، ولم تأمروا بمعروفٍ ولم تنهوا عن منكرٍ؟! فقيل له: ويكون ذلك يا رسول الله؟ قال: نعم، وشرٌّ من ذلك؛ فكيف بكم إذا أمرتم بالمنكر ونهيتم عن المعروف؟ فقيل له: يا رسول الله، ويكون ذلك؟ قال: نعم، وشرٌّ من ذلك، كيف بكم إذا رأيتم المعروف منكراً والمنكر معروفاً؟

- 230- Imam Sadiq (a.s) said: “When the following verse was revealed: “O' ye who believe! Save yourselves and your families from a Fire!” [The Holy Quran: Tahrim 66:6], a Muslim man sat down and started to cry. He said: “I am not even able to protect myself from the Fire, now I am ordered to protect my family from the Fire, too.” The Prophet of God (a.s) said: “It suffices for you to enjoin the right and forbid the wrong for them in the same way that you do it for yourself.”
- 231- Imam Reza (a.s) narrated that the Prophet of God (a.s) said: “My nation should prepare itself for divine calamities whenever they abandon enjoining the right and forbidding the wrong.”
- 232- Imam Sadiq (a.s) said: “Whenever a zealous Muslim observes that a forbidden act takes place, it suffices for him to know that God is aware of his disapproval and displeasure.”
- 233- Ghiyas ibn Ibrahim said: “Whenever Imam Sadiq (a.s) reached a group of people who were quarrelling, he would loudly say: “fear God” three times and pass by them.”
- 234- Imam Baqir (a.s) said that God's Prophet (a.s) said: “Whoever seeks the pleasure of the people in what raises God's anger will be admonished by the people who used to admire him before.

God will protect whoever prefers to obey God, despite the people's displeasure, from any enemies. God the Almighty will remove from him the jealousy of any jealous ones, and the oppression of any oppressors, and will be his helper and protector.”

- 235- Mufaz'zil ibn Zayd said that Imam Sadiq (a.s) told him: “O' Mufaz'zil! If one objects to an oppressive ruler and gets hurt by that ruler, he will not get any reward and will not be granted patience.”¹
- 236- Imam Sadiq (a.s) said: “Enjoining the right and forbidding the wrong will only affect a believer or an ignorant person who learns from these acts, but it will not affect a person who is armed to the teeth.”

230. وقال الصادق A لما نزلت هذه الآية: [يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا

أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا]. [جلس رجلٌ من المسلمين يبكي، وقال: أنا

قد عجزتُ عن نفسي كلّفت أهلي، فقال رسول الله 0: حسبك أن

تأمرهم بما تأمر به نفسك وتنهاهم عما تنهى عنه نفسك.

231. وقال الرضا A: كان رسول الله 0 يقول: إذا أمتي تواكلت الأمر

بالمعروف والنهي عن المنكر فلتأذن بوقاع من الله تعالى.

232. وقال الصادق A: حسب المؤمن غيرا إن رأى منكرا أن يعلم الله من

نبيته أنه له كارَةٌ.

¹ Translators' note: This can be better understood under the subject of concealing of faith. Or it may be manipulated and misleading. We left it here to maintain compatibility with the original document.

233. وعن غياث بن إبراهيم قال: كان أبو عبد الله A إذا مرَّ بجماعة يختصمون لا يجوزهم حتى يقول ثلاثاً: اتقوا الله! يرفع بها صوته.

234. وعن أبي جعفر A قال: قال رسول الله 0: من طلب مرضاة الناس بما يسخط الله كان حامده من الناس ذاماً، ومن أثر طاعة الله I بغضب الناس كفاه الله I عداوة كلِّ عدوٍّ، وحسد كلِّ حاسدٍ، وبغي كلِّ باغٍ، وكان الله I له ناصرًا وظهيراً.

235. وعن مفضل بن زيد عن أبي عبد الله A قال: قال [لي] يا مفضل، مَنْ تعرّض لسُلطان جائر فأصابته بليّة لم يؤجر عليها ولم يرزق الصبر عليها.

236. وعن أبي عبد الله A قال: إنّما يؤمر بالمعروف وينهى عن المنكر مؤمناً فيتعظ أو جاهلاً فيتعلم، فأما صاحب سوطٍ أو سيفٍ فلا.

237- Imam Sadiq (a.s) said: "God the Almighty has left a believer's affairs up to himself, but has not abandoned him to be humiliated. Have you not heard God's words: "But honor belongs to God and His Apostle, and to the Believers." [The Holy Quran: Munafiqun 63:8]; Therefore believers are honored, not abased." He then added: "Believers are even nobler than the mountains since we can knock down the mountains and destroy them, but nothing can diminish a believer's faith."

- 238- Muhammad ibn A'rafah narrated that Imam Sadiq (a.s) said: "You must enjoin the right and forbid the wrong, else the bad people will rule over you, and the prayers of your good people will not be answered."
- 239- Mufaz'il ibn Amr narrated that Imam Sadiq (a.s) said: "It is not good for a believer to do something to get humiliated. He was asked: "What will humiliate him?" Imam Sadiq (a.s) replied: "When he does something for which he has to apologize later."
- 240- Masaedat ibn Sadaqih narrated that Imam Sadiq (a.s) was asked if it was incumbent upon the entire nation to enjoin the right and forbid the wrong. He replied in the negative. They asked him the reason. He said: "It is incumbent upon those who are in power whom the people obey and can distinguish between the right and the wrong. It is not incumbent upon the weak people who do not know how to approach this issue, and might say wrong things about what is right. That is why God says: "Let there arise out of you a band of people inviting to all that is good, enjoining the right, and forbidding what is wrong. [The Holy Quran: Al-i-Imran 3:104]. But this is especial, and not general. As God the Almighty said: "Of the people of Moses there is a chapter who guide and do justice in the light of truth." [The Holy Quran: Araf 7:159]. He has not said it is for all the people of Moses or all his tribe to enjoin the right and forbid the wrong, even though there were many groups there. And by people it is meant more than one, as God the Almighty said: "Abraham was indeed a model, devoutly obedient to God." [The Holy Quran: Nahl 16:120]. In this verse it is said that he was obedient to God. Therefore it is not incumbent upon anyone who does not have any power, helpers or followers at peace time."

237. وعنه A قال: إِنَّ اللَّهَ فَوَّضَ إِلَى الْمُؤْمِنِ أَمْرَهُ كُلَّهُ وَلَمْ يَفَوِّضْ إِلَيْهِ أَنْ يَكُونَ ذَلِيلًا، أَمَا تَسْمَعُ اللَّهُ يَقُولُ I: [وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ] فَاَلْمُؤْمِنُ يَكُونُ عَزِيزًا وَلَا يَكُونُ ذَلِيلًا، ثُمَّ قَالَ: إِنَّ الْمُؤْمِنَ أَعَزُّ مِنَ الْجَبَلِ، إِنَّ الْجَبَلَ يَسْتَقَلُّ مِنْهُ بِالْمَعَاوِلِ، وَالْمُؤْمِنُ لَا يَسْتَقَلُّ مِنْ دِينِهِ بِشَيْءٍ.

238. وعن محمد بن عرفة قال: سمعتُ أبا الحسن A يقول: لتأمرنَّ بالمعروف ولتنهَّنَّ عن المنكر، أو ليستعملنَّ عليكم شراركم فيدعو خياركم ولا يستجاب لهم.

239. عن مفضل بن عمر قال: قال أبو عبد الله A: لا ينبغي للمؤمن أن يذلَّ نفسه، قلت: بما يذلَّ نفسه؟ قال: يدخل فيما يعتذر منه.

240. وعن مسعدة بن صدقة عن أبي عبد الله A قال: سئل عن الأمر بالمعروف والنهي عن المنكر، أواجبٌ هو على هذه الأمة جميعاً؟ قال: لا، فقيل: ولم؟ قال: إنما هو على القويِّ المطاع، العالم بالمعروف من المنكر، لا على الضعفة الذين لا يهتدون سبيلاً إلى أيِّ من أيِّ، يقول من الحقِّ أم إلى الباطل، والدليل على ذلك كتاب الله، قول الله I: [وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ] فهذا خاصٌ غير عام، كما قال الله تعالى: [وَمِنْ قَوْمٍ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ] ولم يقل على أمة موسى ولا على كلِّ قومه ويومئذٍ أمة مختلفة، والأمة واحدٌ فصاعداً كما قال الله I: [إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ يَقُولُ مَطِيعًا لِلَّهِ، وليس على من يعلم ذلك في الهدنة من حرج إذا كان لا قوة له ولا عدد ولا طاعة.

241- Masaedat ibn Sadaqih said that Imam Sadiq (a.s) was questioned about the Prophet's statement: "The best form of

Jihad -holy war- is expressing what is just in the presence of an oppressive ruler.” Imam Sadiq (a.s) said: “This act will only be accepted of him if his enjoining the right is based on knowledge, otherwise it is not accepted.”

- 242- Jabir narrated that Imam Baqir (a.s) said: “God the Almighty revealed the following to the Prophet Shu'aib (a.s): “I shall punish one hundred thousand people from your nation. Forty thousand of them are from the wicked ones, and sixty thousand of them are from the good people.” Shu'aib (a.s) asked: “You punish the bad people. Why are the good people punished?” God the Almighty revealed to him: “They are the people who got along with the sinners, and were not worried about My Anger.”
- 243- The Noble Prophet (a.s) has been narrated as saying: “The people will live in prosperity as long as they cooperate with each other in enjoining the right and forbidding the wrong. However, once they stop doing so, their blessings will be taken away from them, and some will rule over others, and they will have no helpers in the heavens or on the Earth.”
- 244- Ameer al-Momineen (a.s) said: “Whoever stops physical, verbal and spiritual enjoining of the right and forbidding of the wrong is like a living corpse that seems to be alive.”

241. قال مسعدة: وسمعت أبا عبد الله A يقول: وسئل عن الحديث الذي جاء عن النبي 0 إن أفضل الجهاد كلمة عدل عند إمام جائر " ما معناه؟ قال: هذا أن يأمره بعد معرفته، وهو مع ذلك يقبل منه وإلا فلا.

242. وعن جابر عن أبي جعفر A قال: أوحى الله تعالى إلى شعيب النبي: إني معدّب من قومك مائة ألف، أربعين ألفاً من شرارهم وستين ألفاً من خيارهم، فقال: يا ربّ، هؤلاء الأشرار فما بال الأخيار؟ فأوحى الله I إليه: داهنوا أهل المعاصي فلم يغضبوا لغضبي.

243. ورؤي عن النبي 0 أنه قال: لا يزال الناس بخير ما أمروا بالمعروف ونهوا عن المنكر وتعاونوا على البرّ، فإذا لم يفعلوا ذلك نُزعتْ منهم البركات وسلّط بعضهم على بعض، ولم يكن لهم ناصرٌ في الأرض ولا في السماء.

244. وقال أمير المؤمنين A في كلامٍ هذا ختامه: مَنْ ترك إنكار المنكر بقلبه ويده ولسانه فهو ميّت [بين] الأحياء.

Chapter 14

On Being Trustworthy

- 245- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “Return whatever you are entrusted with to its owner, even if the owner is the murderer of Imam Hussein (a.s).”
- 246- Imam Sadiq (a.s) said: “Be pious and return the property that you have been entrusted with, since I shall even return any property of Imam Ali's (a.s) murderer to him, if he entrusted me with his property.”
- 247- Abdullah ibn San'an said that once he went to see Imam Sadiq (a.s) in the mosque. Imam Sadiq (a.s) had finished saying his afternoon prayers and was sitting facing the Qibla He told Imam Sadiq (a.s): “O' grandson of the Prophet! There are several rulers who have entrusted their treasury with me, but do not pay you your due one-fifth levy. Should I return their property to them?” Imam Sadiq (a.s) replied: “I swear three times by the Lord of this Qibla that even if Ibn Muljam who has killed my grandfather (Imam Ali (a.s)) (and I wish to take revenge on him) entrusts his property with me, I shall return it to him.”
- 248- Imam Kazim (a.s) said: “The residents of the planet Earth will receive divine blessings as long as they love each other, act righteously, and honor what they are entrusted with.”
- 249- Imam Sadiq (a.s) was questioned about God's statement: “We did indeed offer the Trust to the Heavens and the Earth and the Mountains, but being afraid, they all refused to undertake it. However man undertook it- he was indeed unjust and foolish.” [The Holy Quran: Ahzab 33:72]. He was asked: “What was offered to them? What did man undertake? What is it?” Imam Sadiq (a.s) replied: “Trust between the people was offered, and this was done during the creation of the creatures.”

الفصل الرابع عشر في أداء الأمانة

245. من كتاب المحاسن: عن أبي عبد الله A قال: أدّوا الأمانة ولو إلى قاتل الحسين بن عليّ A.

246. وقال A: اتقوا الله وعليكم بأداء الأمانة إلى من ائتمنكم، فلو أن قاتل عليّ A ائتمني على الأمانة لأدّيتها إليه.

247. وعن عبد الله بن سنان قال: دخلت على أبي عبد الله A وقد صلى العصر وهو جالس مستقبل القبلة في المسجد، فقلت: يا بن رسول الله، إن بعض السلاطين يأمننا على الأموال، يستودعناها وليس يدفع إليكم خُمسكم، أفنؤديها إليهم؟ قال: وربّ هذه القبلة - ثلاث مرّات - لو أن ابن ملجم قاتل أبي فإني أطلبه يتسّر لأنّه قتل أبي ائتمني على الأمانة لأدّيتها إليه.

248. وعن الكاظم A قال: إنّ أهل الأرض لمرحومون ما تحابّوا وأدّوا الأمانة وعملوا بالحقّ.

249. وسئل أبو عبد الله A عن قول الله I: [إنا عرضنا الأمانة] ما الذي عرض عليهنّ، وما الذي حمل الإنسان، وما كان هذا؟

قال: فقال: عرض عليهن الأمانة بين الناس وذلك حين خلق
الخلق.

- 250- God's Prophet (a.s) said: "One who violates the trust with which he is entrusted does not belong to my nation."
- 251- Imam Sadiq (a.s) said: "God did not appoint anyone to the prophethood unless he was honest and trustworthy."
- 252- Some of the companions of Imam Sadiq (a.s) have narrated him as saying the following to his children: "O' Children! Please honor what you are entrusted with so that your worldly and heavenly life remains healthy. Be trustworthy and you will need nothing."
- 253- In Rauzat al-Vaezeen it is narrated that Imam Zayn al-Abedin (a.s) told his followers: "You ought to return what you are entrusted with to its owner. I swear by God who rightly appointed Muhammad to the prophethood that even if the murderer of my father Imam Hussein (a.s) entrusts me with his sword with which he killed my father, I shall return it to him."
- 254- Imam Sadiq (a.s) said: "The dearest person near God is the one who is honest in his speech; the one who guards (i.e. he performs) his prayers, and does what is incumbent upon him; and the one who returns what he is entrusted with." He then added: "Whoever is entrusted with something and returns what he is entrusted with has indeed opened up one thousand knots of the Fire of Hell from around his own neck. Therefore compete with each other in being trustworthy, and know that Satan will appoint one hundred of his followers to tempt whoever is known to be trustworthy. They will tempt him to violate the trust, and get ruined. Only those protected by God the Almighty shall be saved."
- 255- The Prophet (a.s) said: "Do not only consider how much a person prays and fasts, how many times he goes on pilgrimage, how many good deeds he has performed and how much he engages in supplications at night. But consider his honesty and trustworthiness."
- 256- Imam Sadiq (a.s) said: "There are three acts which we must do no matter what happens: honor whatever we are entrusted with whether it belongs to a good person or a bad one; honor our promises whether they be to a good person or a bad one; and treat our parents with kindness whether they are good or bad."

250. قال رسول الله 0: ليس منّا من خان بالأمانة.
251. وعن أبي عبد الله A قال: ما بعث الله نبياً قطّ إلا بصدق الحديث وأداء الأمانة.
252. وعن بعض أصحابه: رفعه قال: قال لابنه: يا بُنَيَّ أداء الأمانة تسلم لك دنياك وآخرتك، وكن أميناً تكن غنياً.
253. من روضة الواعظين: قال زين العابدين A لشيعته: عليكم بأداء الأمانة، فوالذي بعث محمّداً بالحقّ نبياً لو أنّ قاتل أبي الحسين بن عليّ ائتمني على السيف الذي قتله به لأدّيته إليه.
254. قال الصادق A: أحبّ العباد إلى الله I رجلٌ صدوقٌ في حديثه، محافظٌ على صلواته، وما افترض الله عليه مع أداء الأمانة، ثمّ قال: من ائتمن على أمانة فأداها فقد حلّ ألف عقدة من عنقه من عُقد النار، فبادروا بأداء الأمانة، فإنّ من أوثمن على أمانة وكلّ به إبليس مائة شيطان من مردّة أعوانه ليُضلّوه ويوسوسوا إليه حتّى يُهلكوه إلا من عصم الله I.

255. وقال النبيّ 0: لا تنظروا إلى كثرة صلاتهم وصومهم، وكثرة الحجّ والمعروف وطننتهم بالليل، أنظروا إلى صدق الحديث وأداء الأمانة.

256. من سائر الكتب: قال أبو عبد الله A: ثلاثة لا بدّ من أدائهنّ على كلّ حال: الأمانة إلى البرّ والفاجر، والوفاء بالعهد للبرّ والفاجر، وبرّ الوالدين برّين كانا أو فاجرين.

Chapter 15

On Remembrance

- 257- In Al-Mahasin it is narrated that Hassan al-Baz'zaz narrated that Imam Sadiq (a.s) said: “Do you want me to inform you about the hardest duties God has made incumbent upon His servants?” He then discussed three duties, the third of which was to always remember God, whether we are rushing to obey Him, or we are committing sins.”
- 258- Imam Sadiq (a.s) said: “Remembering God often is one of the most important acts that God has made incumbent upon His servants.” He then added: “Beware that by this I do not mean just reciting the praises of God the Almighty. Rather I mean remembering what God has allowed, what He has forbidden, obeying God and abandoning sins.”
- 259- Imam Baqir (a.s) said: “There are three groups of people: those who are quiet; those who remember God; and those who say things to cause discord among the people.”
- 260- Unus ibn Abdulrahman narrated that Luqman said to his son: “O' my dear son! Be careful when you enter a gathering to sit with those who are remembering God. This way your knowledge will increase if you are knowledgeable, and you will become knowledgeable if you are ignorant. There is hope that God will spread the shade of His Mercy upon them, and you may benefit from His Mercy, too. But if you see some people who do not remember God, do not sit with them since you will not gain any knowledge if you are knowledgeable, and you will be more misguided if you are ignorant, and God may

encompass them with the shadow of His Chastisement in which case you will be chastised too.”

الفصل الخامس عشر في الذكر

257. من كتاب المحاسن: عن الحسن البزّاز عن أبي عبد الله A في حديثٍ قال: ألا أحدثكم بأشدّ ما افترض الله على خلقه؟ فذكر له ثلاثة أشياء، الثالث منها: ذكرُ الله في كلِّ موطنٍ إذا هجم على طاعةٍ أو معصيةٍ.

258. عنه A قال: من أشدّ ما فرض الله على خلقه ذكر الله كثيراً، ثمّ قال: أما لا أعني "سبحان الله والحمد لله ولا إله إلا الله والله أكبرُ" وإن كان منه، ولكن ذكر الله عند ما أحلّ وحرّم، فإن كان طاعةً عمل بها وإن كان معصيةً تركها.

259. عن الباقر [A: المجالس] ثلاثة: سالمٌ، وغانمٌ، وشاجبٌ، فالسالم الصامت، والغانم الذاكر لله، والشاجب الذي يلفظ ويقع في الناس.

260. عن يونس بن عبد الرحمان رفعه قال لقمان لابنه: يا بُنيّ اختم المجالس على عينيك، فإذا رأيتَ قوماً يذكرون الله I فاجلس معهم فإنك إن تكن عالماً يزيدوك علماً، وإن كنتَ جاهلاً

علموك، ولعلّ الله أن يظلمهم برحمة فيعمّك معهم، وإذا رأيتَ
قوماً لا يذكرون الله فلا تجلس معهم، فإنك إن تكن عالماً لا
ينفعك علمك، وإن تكن جاهلاً يزيدوك جهلاً ولعلّ الله أن يظلمهم
بعقوبة فيعمّك معهم.

- 261- One of the companions of Imam Sadiq (a.s) said that he once asked the Imam (a.s) who the most respectable person in the sight of God is. The Imam (a.s) replied: “The one who remembers God the most, and is best known to serve Him is the most respectable person near God.”
- 262- Asbaq ibn Nabateh narrated that Ameer al-Momineen (a.s) said: “There are two types of remembrance: remembering God during times of calamities, and even better is remembering God when you are about to do what God has forbidden. This form of remembrance will cause you to abandon forbidden acts.”
- 263- In Rauzat al-Vaezeen it is narrated that God the Almighty said: “Then do ye remember Me; I will remember you. Be grateful to Me and reject not Faith.” [The Holy Quran: Baqara 2:152]. And He also said: “O' ye who believe! Celebrate the praises of God, and do this often.” [The Holy Quran: Ahzab 33:41]. He also said: “For men and women who engage much in God's praise, for them has God prepared forgiveness and great reward.” [The Holy Quran: Ahzab 33:35]. He also said: “Therefore do thou give admonition, for thou art one to admonish. Thou art not one to manage (men's) affairs.” [The Holy Quran: Ghashia 88:21-22]
- 264- The Noble Prophet (a.s) said: “O' Ali! The following three are one's noblest characteristics: being fair, treating others as equals, and remembering God the Blessed, the High in all situations.”
- 265- Either Imam Sadiq (a.s) or Imam Baqir (a.s) has been narrated to have said: “There are seven things in the body in charge of remembrance of God: the tongue, the soul, the spirit, the intellect, the wisdom, the head, and the heart- either of which needs to persevere. The tongue's perseverance is attained through honesty in uttering words. The soul's perseverance is attained through presence of one's mind. The spirit's perseverance is attained through sincerity in repentance. The

heart's perseverance is attained through properly begging for pardon. The intellect's perseverance is attained through properly learning from one's mistakes. The wisdom's perseverance is attained through proper pride, and the head's perseverance is attained through awareness of the secrets of the world.

261. عن بعض أصحاب أبي عبد الله A قال: قلت له: مَنْ أكرم الخلق على الله؟ قال: أكثرهم ذكرا لله وأعملهم بطاعته.

262. عن أصبغ بن نباته قال: قال أمير المؤمنين A: الذكر ذكران: ذكر الله I عند المصيبة، وأفضل من ذلك ذكر الله عند ما حرم عليك فيكون حاجزاً.

263. ومن كتاب روضة الواعظين: قال الله I فَأَذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ] وقال تعالى: [يا أيها الذين آمنوا اذكروا الله ذكراً كثيراً] وقال تعالى: [وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ] وقال تعالى: [فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ * لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ].

264. وقال النبي 0: يا عليّ، سيّد الأعمال ثلاث خصال: إنصافك من نفسك، ومواساة الأخ في الله، وذكر الله تبارك وتعالى على كلّ حال.

265. رُوِيَ عن بعض الصادقين أَنَّهُ قال: الذِّكرُ مَقْسُومٌ على سَبعةِ أَعْضاء: اللِّسان، والرُّوح، والنَّفْس، والعَقْل، والمَعْرِفَة، والسِّرّ، والقلب. وَكُلٌّ واحِدٍ يَحْتَاجُ إلى اسْتِقامَةٍ، فَاسْتِقامَةُ اللِّسانِ صَدقُ الإِقْرارِ، واسْتِقامَةُ الرُّوحِ صَدقُ الإِحْتِضارِ، واسْتِقامَةُ النَّفْسِ صَدقُ الاسْتِغْفارِ، واسْتِقامَةُ القلبِ صَدقُ الإِعْتِذارِ، واسْتِقامَةُ العَقْلِ صَدقُ الإِعْتِبارِ، واسْتِقامَةُ المَعْرِفَةِ صَدقُ الإِفْتِخارِ، واسْتِقامَةُ السِّرِّ السُّرورُ بِعالمِ الأَسرارِ.

Thus the remembrance of God is equal to uttering praises of God for the tongue; struggling and hard work for the spirit; fear and hope for the soul; honesty and sincerity for the heart; exaltation and shyness for the intellect; submission and contentment for the wisdom; and witnessing to and approaching God for the head.”

- 266- Ameer al-Momineen (a.s) said: “All good characteristics are summarized in three acts: looking, silence and talking. Any looking that is without learning is a waste of time. Any silence that is without pondering is due to ignorance. And any talking that is not accompanied by remembrance of God is vain talk. Then blessed be those who learn when they look; think when they are silent; remember God when they talk; are sorry for their wrong-doings; and the people are safe from their mischief.”
- 267- The Noble Prophet (a.s) said: “The reward of any Muslim who sits in his prayer chamber at dawn and remembers God until the night is equal to the reward of one who goes on the holy pilgrimage (to God's House in Ka'ba). He shall be forgiven all his sins.”

- 268- The Noble Prophet (a.s) said: “Set up the gardens of Heaven once you find them as the places in which you go for pleasure.” He was asked where they were. He replied: “Where God is remembered.”
- 269- The Prophet (a.s) said: “There are no groups of people who start remembering God to whom a divine announcement as to their being forgiven is not issued. There are also no groups of people who start remembering God and some of the angels do not accompany them.”
- 270- The Prophet (a.s) said: “There are no groups of people who start remembering God without being surrounded by the angels and without receiving God's Mercy, and peace of mind. Their names shall be remembered together with those of their companions.”
- 271- Moses (a.s) asked God: “What is the reward of one who wholeheartedly remembers You?” God the Almighty replied: “On Judgment Day I will spread the shadow of My Dominion over him and protect him.”

وذكر اللسان الحمد والثناء، وذكر النفس الجهد والعناء، وذكر
الروح الخوف والرجاء، وذكر القلب الصدق والصفاء، وذكر
العقل التعظيم والحياء، وذكر المعرفة التسليم والرضا، وذكر
السرّ الرؤية واللقاء.

266. قال أمير المؤمنين A: جُمع الخير في ثلاث خصال: في النظر،
والسكوت، والكلام، فكلّ نظرٍ ليس فيه اعتبارٌ فهو سهوٌ، وكلّ
سكوتٍ ليس فيه فكرة فهو غفلة، وكلّ كلامٍ ليس فيه ذكر فهو

لغو، فطوبى لمن كان نظره عبثاً، وسكوته فكراً، وكلامه ذكراً،
وبكى على خطيئته، وأمن الناس شره.

267. قال النبي 0: أيما امرئ مسلم جلس في مصلاه الذي يصلي فيه
الفجر يذكر الله حتى تطلع الشمس، كان له من الأجر كحاج بيت
الله، وغُفر له.

268. وقال 0: إذا وجدتم رياض الجنة فارتعوا فيها، قالوا: وما
رياض الجنة يا رسول الله؟ قال: مجالس الذكر.

269. وقال 0: ما جلس قومٌ يذكرون الله إلا نادى بهم من السماء:
قوموا فقد بذلت سيئاتكم حسناتٍ، وغُفرَ لكم جميعاً، وما قعد عدّة
من أهل الأرض يذكرون الله إلا قعد معهم عدّة من الملائكة.

270. وقال 0: ما جلس قومٌ يذكرون الله إلا حفتهم الملائكة، وغشتهم
الرحمة، وتنزلت عليهم السكينة، وذكرتهم فيمن عندهم.

271. قال موسى A: فما جزاء من ذكرك بلسانه وقلبه؟ قال: يا
موسى، أظله يوم القيامة بظلّ عرشي وأجعله في كنفي.

272- The Prophet (a.s) said: "I saw a man encircled by Satans in a dream. He was saved by remembering God."

273- Jabir said that he once told Imam Baqir (a.s): "There are some people who are such that whenever a part of the Quran is read for them or they are reminded of it, one of them becomes unconscious. He gets so unconscious that he will not even realize it if you cut off both his hands or legs." The Imam (a.s) said: "Praise be to God. This is a Satanic act. They have not been instructed to do so. The Quran is only meant to cause fear of God, softening of the heart and weeping."

- 274- In Majma ul-Bayan it is narrated that the Prophet (a.s) was quoted as saying the following regarding the verse: "Henceforth were your hearts hardened: they become like a rock and even worse in hardness." [The Holy Quran: Baqara 2:74] "Do not keep on talking without remembering God. This will harden your hearts. And those whose hearts are hardened are the ones most distant from God."
- 275- In Al-Zuhd it is narrated that Uthman ibn Abdullah has quoted the following on the authority of the Immaculate Imams (a.s): "When the winter comes you are told that the nights have become longer so that you may pray, and the days have been shortened so that you may fast, and if you cannot stay awake at night and cannot fight with your enemies and do not feel good about giving charity, remember God more often."
- 276- Imam Sadiq (a.s) said: "Nothing is a harder (divine) test for a believer than giving charity from what he has earned from God the Almighty, being just and frequently remembering God." He then said: "I do not mean that you should often say praises of God, but remember God in what you do regarding what is allowed and what is forbidden."
- 277- In Uyun Akhbar al-Reza it is narrated that Raja ibn Abil-Zah'hak said that Ma'mun sent him to bring Imam Reza (a.s) from Madina by way of Basra, Ahvaz and Fars, but not by way of Qum. He said he was ordered to personally accompany and guard the Imam (a.s) the whole way until they reached their destination. Therefore he was with the Imam (a.s) all the way from Medina to Marv. He said that he swears by God that he has never seen anyone more pious than the Imam (a.s)- always remembering and fearing God.

272. قال النبي 0: رأيتُ في المنام رجلاً من أمتي قد احتوشته

الشياطين فجاءه ذكر الله I فنجاه [من] بينهم.

273. قال جابر: قلتُ لأبي جعفر A: إن قوما إذا ذكروا بشيءٍ من

القرآن أو حدثوا به صعق أحدهم حتى ترى أنه لو قطعت يده

ورجله لم يشعر بذلك، فقال: سبحان الله ذاك من الشيطان ما أمروا بهذا إنما هو اللين والرقّة والدمعة والوجل.

274. ومن كتاب مجمع البيان: في قوله I: [رُئِمَ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً...] الآية وقد ورد الخبر عن النبي 0 أنه قال: لا تكثروا الكلام بغير ذكر الله، فإن كثرة الكلام بغير ذكر الله تُقسي القلب، وإن أبعد الناس من الله القاسي القلب.

275. من كتاب الزهد: عن عثمان بن عبد الله رفعه قال: إذا كان الشتاء نادى منادٍ: يا أهل القرآن، قد طال الليل لصلاتكم، وقصر النهار لصيامكم، فإن كنتم لا تقدرّون على الليل أن تكابدوه، ولا على العدو أن تجاهدوه، وبخلتم بالمال أن تنفقوه فأكثرُوا ذكر الله.

276. ومن كتاب: قال أبو عبد الله A: ما ابتلي المؤمن بشيءٍ أشدَّ من المواساة في ذات الله I والإنصاف من نفسه، وذكر الله كثيراً، ثم قال: أما إني لا أقول "سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ" ولكن ذكره عند [ما أحلّو ذكره عند] ما حرّم.

277. ومن كتاب عيون الأخبار: عن رجاء بن أبي الضحّاك قال: بعثني المأمون في إشخاص عليّ بن موسى الرضا A من المدينة، وأمرني أن آخذ به على طريق البصرة والأهواز وفارس ولا آخذ به على طريق قم، وأمرني أن أحفظه بنفسه بالليل والنهار حتّى أقدم عليه، فكننتُ معه من المدينة إلى مرو، فوالله ما رأيت رجلاً كان أتقى الله عز وجل منه، ولا أكثر ذكراً لله تعالى في جميع أوقاته منه، ولا أشدّ خوفاً لله تعالى.

- 278- The Prophet (a.s) said: “All that man says is not to his benefit, except for enjoining the right, forbidding the wrong and remembering God.” He also said: “God Has ordered me that all my talking should be in remembrance of God, my silence should be accompanied by thinking and my looking should be accompanied by learning.”
- 279- In Al-Zuhd it is narrated that the members of the Holy Household (a.s) quoted on the authority of Zayd ibn Ali on the authority of his forefathers that Imam Ali (a.s) quoted on the authority of the Prophet (a.s): “There are three types of talking: remembering God; silence; and what leads one to do wrong acts.”
- 280- Ibn Abi Ya'fur narrated that Imam Sadiq (a.s) said: “There are three things that are really hard for the people: forgiving the faults of others; accepting that others have more wealth than they do; and remembering God often.”
- 281- Ameer al-Momineen (a.s) said: “We are those who possess the Message” regarding the verse:
“If you realize this not, ask of those who possess the Message.” [The Holy Quran: Nahl 16:43]

278. ومن سائر الكتب: عن النبي ﷺ أنه قال: كلام ابن آدم كله عليه لا له، إلا أمراً بمعروفٍ أو نهياً عن منكرٍ أو ذكراً لله تعالى، وقال: إن ربي أمرني أن يكون نطقي ذكراً، وصمتي فكراً، ونظري عبرةً.

279. ومن كتاب الزهد: عن أهل البيت: عن زيد بن عليّ عن آبائه عن عليّ A قال: قال رسول الله ﷺ: الكلام ثلاثة: فراجحٌ، وسالمٌ، وشاجبٌ، فأما الراجح الذي يذكر الله، وأما السالم فالساكت، وأما الشاجب فالذي يخوض في الباطل.

280. عن ابن أبي يعفور عن أبي عبد الله A قال: ثلاثٌ لا يطيقهنّ الناس: الصفح عن الناس، ومؤاساة الرجل أخاه في ماله، وذكر الله كثيراً.

281. قال أمير المؤمنين A في معنى قوله تعالى: [فاسألوا أهلَ الذكر] قال: نحن أهل الذكر.

SECTION TWO

ON SHIITES: THEIR SIGNS, AND MANNERS

Chapter 1 **On Shiite Characteristics**

- 282- Imam Sadiq (a.s) said: “Once a group of people started walking behind Ameer al-Momineen (a.s). He asked them who they were. They said that they were his followers. He asked them why they did not have the signs of his followers. They asked him what the signs of the Shiites are. He said: “Paleness due to shortage of sleep, being slim due to fasting, dried lips due to extensive praying and humbleness.”
- 283- Imam Sadiq (a.s) said: “Ali's follower is one who is careful about what he eats and guards his honor, is hard-working, works for his Creator and expects his rewards from Him, and fears His chastisement. When you see such people, they are my followers also.”
- 284- The Blessed Musa ibn Ja'far (a.s) said: “Three acts perfect good deeds: rushing in performing them, hiding them, and not making a big deal out of them. Good deeds are pleasant if done fast. They are important if one does not make a big deal out of them. They are perfect if they are done in secret.”
- 285- Imam Sadiq (a.s) said: “There are some servants of God on the Earth who struggle to fulfill the needs of other people. They will be saved on the Resurrection Day.”

الباب الثاني

في ذكر الشيعة وأحوالهم وعلاماتهم وآدابهم وما يليق بها

الفصل الأول

في ذكر صفات الشيعة

282. قال الصادق A: تبع قومٌ أمير المؤمنين A فالتفت إليهم فقال: مَنْ أنتم؟ قالوا: شيعتك يا أمير المؤمنين، قال: ما لي لا أرى عليكم سيماء الشيعة؟ فقالوا: وما سيماء الشيعة؟ قال: صفر الوجوه من السهر، خمص البطون من الصيام، ذبل الشفاه من الدعاء، عليهم غبرة الخاشعين.

283. وقال الصادق A: إنما شيعة عليٍّ مَنْ عَفَّ بطنه وفرجه، واشتدَّ جهاده، وعمل لخالقه، ورجا ثوابه، وخاف عقابه، فإذا رأيتَ أولئك فأولئك شيعة جعفر.

284. عن موسى بن جعفر H أنه قال: إنَّ المعروف لا يستتمُّ إلا بتعجيله وستره وتصغيره، فإذا أنتَ عجلته فقد هتأته، وإذا أنتَ صغرتَه فقد عظمتَه، وإذا أنتَ سترتَه فقد أتممتَه.

285. وقال A: إنّ الله عبادة في الأرض يسعون في حوائج الناس، هم

الآمنون يوم القيامة.

- 286- Imam Sadiq (a.s) said: “How good it is for an eloquent person to be silent! There are instances of slip of the tongue in talking that might cause one's failure.”
- 287- Imam Sadiq (a.s) said: “There are some servants of God who are eloquent, wise and knowledgeable but their hearts are filled with the fear of God and have stopped talking. They compete with each other in doing good deeds to approach God. They do not overestimate their deeds, and do not get pleased with the small amount of good deeds that they perform. Although they are intelligent and good people, they consider themselves to be wicked people.”
- 288- Imam Sadiq (a.s) said: “God will humiliate anyone who humiliates a believer due to his being poor. He will remain in such a state until he repents.” He also said: “On the Resurrection Day believers will be proud.”
- 289- It has been narrated that the Prophet of God (a.s) entered the House of God accompanied by Fazl ibn Abbas and Usamat ibn Zayd the year he conquered Mecca. When he left that House, he held the door knob in his hands and said: “Praise be to God who fulfilled His promise and acknowledged His servant, and conquered all the parties alone. God removed all the Arab's hatred and arrogance due to their lineage. You are all the children of Adam, and Adam was made of clay. The noblest one among you is the most pious one.”
- 290- Imam Baqir (a.s) asked Jabir: “Does it suffice for one who claims to be our follower to just express his friendship with the members of the Holy Household? I swear by God that no one is our true follower unless he fears God and obeys Him. Our followers are known for their humbleness and frequent remembrance of God; fasting; praying; helping the orphans, the needy, the ones in debt and needy neighbors; reading the Quran; and talking properly with the people. They have always been trustworthy in their tribes.” Jabir asked: “O' Grandson of

the Prophet! I do not know anybody with these traits.” Imam Baqir (a.s) said: “O' Jabir! Do not let the various sects affect you. Do you think that it suffices for one to say that he likes Imam Ali (a.s) and he is his follower, but does not do anything to support his claim?

286. وقال A: ما أحسن الصمت من غير عيٍّ، والهَدَار له سقطات.

287. وقال الصادق A: إنَّ الله عبادة كسرت قلوبهم خشيةً، فأسكتهم عن النُّطق وأنهم لفُصحاء عِقلاءُ ألْبَاءُ نُبَلَاءُ، يستبقون إليه بالأعمال الزكِيَّة، لا يستكثرون له الكثير ولا يرضون له بالقليل، يرون في أنفسهم أنهم شرارٌ وأنهم أكياسٌ أبرار.

288. وقال الصادق A: مَنْ حَقَّرَ مؤمناً لقلَّةِ ماله حَقَّرَهُ اللهُ، فلم يزل عند الله محقوراً حتَّى يتوب ممّا صنع. وقال: إنَّهم يُباهون بأكفائهم يوم القيامة.

289. ويروى: إنَّ رسولَ الله ﷺ دخل البيت عام الفتح ومعه الفضل بن عبَّاس وأسامة بن زيد، ثمَّ خرج فأخذ بحلقة الباب، ثمَّ قال: "الحمد لله الذي صدَّق عبده، وأنجز وعده، وغلب الأحزاب وحده، إنَّ الله أذهب نخوة العرب وتكبرها بأبائها، وكلكم من آدم وآدم من ترابٍ، وإنَّ أكرمكم عند الله أتقاكم.

290. عن محمد بن عليِّ الباقر A أنه قال لجابر: أَيْكْتَفِي مَنْ انتحل التشييع أن يقول بحبنا أهل البيت؟ فوالله ما شيعتنا إلا من اتقى

الله وأطاعه، وما كانوا يعرفون إلا بالتواضع والتخشع، وكثرة ذكر الله، والصوم والصلاة، والتعهد للجيران من الفقراء وأهل المسكنة والغارمين والأيتام، وصدق الحديث وتلاوة القرآن، وكفّ الألسن عن الناس إلا من خير، وكانوا أمناء عشائريهم في الأشياء. قال جابر: فقلت: يا بن رسول الله، ما نعرف أحدا بهذه الصفة، قال: يا جابر، لا تذهبن بك المذاهب، حسب الرجل أن يقول أحبّ عليًا وأتولاه ثم لا يكون مع ذلك فعلاً؟

Or he says that he likes the Prophet, who is even better than Imam Ali (a.s), but does not take his example and follow his deeds and act according to the Prophet's tradition. Just having love for the Prophet (a.s) is of no use for him. Therefore fear God, and act in such a way as to attain what is near God, since there is no relation of kin between God and anyone. The one most loved by God is the one who is the most pious, and the noblest one is the one who fears God and obeys Him. I swear by God that it is not possible to get close to God unless by His obedience, and we do not hold the key to relief from the Fire of Hell, and no one has any authority over God. Whoever is obedient to God is our friend, and whoever disobeys God is our enemy. No one can attain our friendship unless by having nobility and piety.”

- 291- Amr ibn Sa'eed ibn Bilal said that he and some other people went to see Imam Baqir (a.s). The Imam (a.s) said: “Lean on the mid-sized cushion¹ so that those who have gone too far return and those who have been too slow reach you. By God, O' followers of the family of Muhammad! Beware that there are no relations of kin between God and us and we have no authority over God. One cannot get close to God except by obeying Him. Our friendship is useful for those who obey God,

¹ Translators' note: Be moderate and do not go to any extremes.

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and is useless for those who are disobedient to Him. Amr said that the Imam (a.s) then turned around, faced them and said: "Do not be fooled, and do not accuse¹." Amr asked: "What is meant by the mid-sized cushion?" The Imam (a.s) said: "Have you not noticed that when a group of people enter a house in which there are a variety of cushions, they choose the mid-sized ones to lean on and rest?"

292- Imam Sadiq (a.s) said: "I advise you to be careful about what you say and guard your honor."

فلو قال: إني أحب رسول الله، فرسول الله خيرٌ من عليٍّ، ثم لا يعمل بعلمه، ولا يتبع سنته، ما نفعه حبه إياه شيئاً، فاتقوا الله واعملوا لما عند الله، ليس بين الله وبين أحدٍ قرابةً، أحبّ العباد إلى الله وأكرمهم عليه أتقاهم له وأعملهم بطاعته، والله ما يتقرب إلى الله إلا بالطاعة، ما معنا براءة من النار، ولا على الله لأحدٍ من حجةٍ، من كان لله مطيعاً فهو لنا وليٌّ، ومن كان لله عاصياً فهو لنا عدوٌّ، ولا ينال غداً ولا يتنا إلا بالفضل والورع.

291. عن عمرو بن سعيد بن بلال قال: دخلتُ على أبي جعفر A ونحن جماعة فقال: كونوا النمرقة الوسطى يرجع إليكم الغالي، ويلحق بكم التالي، واعلموا يا شيعة آل محمد، والله ما بيننا وبين الله من قرابةٍ ولا لنا على الله حجةٌ، ولا يتقرب إلى الله إلا

¹ Translators' note: The Imam (a.s) admonishes the people not to be fooled in thinking that by just loving the Household of the Prophet (and not obeying God) one can be saved. Also they should not accuse the Household of the Prophet of having authority over God.

بالطاعة، من كان مطيعاً نفعه ولايتنا، ومَن كان عاصياً لم تنفعه ولايتنا، قال: ثمّ التفت إلينا وقال: لا تغتروا ولا تفترّوا، قلت: وما النمرقة الوسطى؟ قال: ألا ترون أهلاً تأتون أن تجعلوا للنمط الأوسط فضله.

292. عن أبي عبد الله ^A قال: أوصيك بحفظ ما بين رجلينك وما بين لحيينك.

- 293- Imam Sadiq (a.s) said: “Those who possess knowledge are the ones who are trustworthy. The pious people are the ones who strictly guard the religion, and the ones who act according to religious decrees are the masters of religion.”
- 294- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “Whoever recognizes God and His Grandeur will shut his mouth up. He will neither talk nor eat. He will fast and stay up at night to pray.” They asked him: “O' Prophet of God! May our parents be your devoted servants! Are they God's saints?” He said: “God's saints are quiet, and their silence is in remembrance of God. They look, and their looking is to learn a lesson. They talk, and their sayings are words of wisdom. They walk around, and their walking is a blessing for the people. If their life was not predestined for them, their souls would leave

their bodies from the fear of divine chastisement and the eagerness for receiving divine rewards.”

- 295- Imam Zayn al-Abedin (a.s) said: “Ameer al-Momineen (a.s) said his morning prayer, sat in his place of prayer and waited until the sun started to rise. Then he faced the people and said: “I swear by God that I saw some people who stood up in prayer and prostrated in God's worship all night long, and pressed their knees and foreheads against the floor as if they heard the blazing Fire of Hell, and would shake like trees whenever they were reminded of God, as if they had been in ignorance.” Imam Zayn al-Abedin (a.s) continued: “Then Ameer al-Momineen (a.s) stood up and was never seen to laugh again until he died.”
- 296- Imam Baqir (a.s) said: “The true followers of Imam Ali (a.s) are those who donate from their wealth to each other due to our friendship; become friends with each other due to our friendship; do not act oppressively if they get angry; do not waste things when they are pleased. They are blessings for their neighbors; and are a source of comfort and convenience for their associates.”

293. عنه A قال: العلماء أمناء، والأتقياء حصون، والعمال سادة.

294. عن أبي عبد الله A قال: قال رسول الله 0: مَنْ عرف الله وعظمه منع فاه من الكلام، وبطنه من الطعام، وعنى نفسه بالصيام والقيام، قالوا: بآبائنا وأمهاتنا يا رسول الله، هؤلاء أولياء الله؟ قال: إنّ أولياء الله سكتوا وكان سكوتهم ذكراً، ونظروا وكان نظرهم عبرة، ونطقوا فكان نطقهم حكمة، ومشوا

وكان مشيهم بين الناس بركة، ولولا الأجال التي كتبت عليهم لم تقرّ أرواحهم في أجسادهم خوفا من العذاب وشوقا إلى الثواب.

295. عن عليّ بن الحسين A قال: صلى أمير المؤمنين [A الفجر] ثم لم يزل في موضعه حتى صارت الشمس على قيد رُمح، وأقبل على الناس بوجهه فقال: والله لقد أدركنا أقواما كانوا يبيتون لربهم سجّدا وقياما، يراوحون بين جباههم وركبهم كأنّ زفير النار في أذانهم، إذا ذكر الله عندهم مادوا كما يמיד الشجر كأنّ القوم باتوا غافلين، قال: ثمّ قام فما روي ضاحكاً حتى قبض، صلوات الله عليه.

296. عن الباقر A قال: شيعة عليّ المتبازلون في ولايتنا، المتحابون في مودّتنا، الذين إذا غضبوا لم يظلموا، وإن رضوا لم يُسرفوا، بركة على من جاوروا، وأسلم لمن خالطوا.

Chapter 2

On Signs of the Shiites

297- It has been narrated that Muhammad ibn Nabik narrated on the authority of Abu Abdullah Ja'far ibn Muhammad ibn Muqbal al-Qumi on the authority of abul-Hassan Ali ibn Muhammad al-Za'edi al-Basri on the authority of al-Hassan ibn Sa'd on the authority of al-Haysam ibn Vaqed al-Jazri on the authority of Muhzam: "Muhzam said that once he went to see Imam Sadiq (a.s) and he talked about Shiites. The Imam (a.s) said: "O' Muhzam! Our true follower is one whose voice will not pass through his ears and leave his body and reach someone else¹. He does not like our enemies, and is not the enemy of our friends. He does not associate with those who boast about us, does not bark like dogs, and is not greedy like crows. He does not ask anyone for anything even if he is starving to death. He is aloof. If our follower's houses are distant from each other, their words are not. If they are absent, no one will look for them; and if they are present, no one will pay any attention to them. If they propose marriage, no one will marry off their daughters to them. They leave this world with their desires still in their hearts. If they see a believer, they will respect him. If they see an infidel, they will abandon him. If a needy person comes to see them, they will have mercy upon him and help him by using their own property." Then he added: "O' Muhzam! My grandfather, the Prophet of God told Ali: 'O' Ali! One who thinks that he likes me and does not like you is a liar. I am the city, and you are its gate. How can anyone enter a city without going through its gate?"

¹ Translators' note: i.e. he is silent.

الفصل الثاني في ذكر علامات الشيعة

297. روى محمد بن نبيك قال: حدّثني أبو عبد الله جعفر بن محمد بن مقبل القمي ببغداد قال: حدّثني أبو الحسن عليّ بن محمد الزائدي البصري بإصفهان قال: حدّثنا الحسن بن أسد قال: حدّثنا الهيثم بن واقد الجزري قال: حدّثني مهزم قال: دخلت على أبي عبد الله A فذكرت الشيعة فقال: يا مهزم إنّما الشيعة من لا يعدو سمعه صوته ولا شحنة بدنه، ولا يحبّ لنا مَبغضاً، ولا يبغض لنا مُحبّاً، ولا يجالس لنا غالياً ولا يهرّ هريراً الكلب، ولا يطعم طمع الغراب، ولا يسأل الناس وإن مات جوعاً، المتنحّي عن الناس، الخفي عليهم، وإن اختلفت بهم الدار لم تختلف أقاويلهم، إن غابوا لم يفقدوا، وإن حضروا لم يؤبه بهم، وإن خطبوا لم يزوّجوا، يخرجون من الدنيا وحوائجهم في صدورهم، إن لقوا مؤمناً أكرموا، وإن لقوا كافراً هجروا، وإن أتاهم ذو حاجةٍ رحموا، وفي أموالهم يتواسون. ثمّ قال: يا مهزم، قال جدّي رسول الله 0 لعليّ A: يا عليّ، كذب من زعم أنّه

يحبّني ولا يحبّك، أنا المدينة وأنت الباب ومن أين تؤتى المدينة
إلا من بابها.

In another tradition the same issues are presented until the statement “even if he is starving to death” then it is continued: Muhzam said: “May I be your devoted servant! Where can I find them?” Then Imam Sadiq (a.s) said: “Look for them on the Earth. They live a simple life. They move about from one town to another. They do not get in fights often. No one will visit them if they get ill. No one will follow their corpse in their funeral processions when they die. If an ignorant person addresses them, they will greet him. They are not restless when it is time for them to die. They help others with their property. If a needy person comes to see them, they will have mercy upon him and give him from what they own. Their hearts are not separate from each other even if their towns are.” Then he said: “God's Prophet (a.s) said: 'O' Ali! Whoever says that he thinks he likes me, but is your enemy is a liar.”

- 298- Meysareh narrated that Imam Baqir (a.s) said: “O' Meysareh! Do you want me to tell you about our followers?” He said: “May I be your devoted servant! Yes.” Imam Baqir (a.s) said: “They are like strong castles in faithful hearts. They have strong ideas. They do not hide the truth. They are not vain and ostentatious people. They are worshippers at nighttime and courageous like a lion during the daytime.”
- 299- Imam Sadiq (a.s) said: “Imam Ali's (a.s) followers are slim and their lips are dry due to frequent mentioning and praise of God in His remembrance.”
- 300- Imam Sadiq (a.s) said: “Indeed the companions of Imam Ali (a.s) were trustworthy and trusted by the tribes. The people were pleased with them. They used to stay up at night for worshipping, and were bright sources (of guidance) in the daytime.”
- 301- Imam Sadiq (a.s) quoted on the authority of Rabi'at ibn Najed that he heard Imam Ali (a.s) say: “Our followers are like bees which live among birds. None of the birds recognize the bees because of their small size, and weakness. They would not treat

them this way if they realized that these very small bees can carry honey which is very valuable in their stomachs¹.”

وروى أيضا مهزم هذا الحديث إلى قوله: وإن مات جوعاً، قال قلت: جعلت فداك أين أطلب هؤلاء؟ قال: هؤلاء اطلبهم في أطراف الأرض، أولئك الخفيض عيشهم، المنتقلة ديارهم، القليلة منازلهم، إن مَرَضُوا لم يعادوا، وإن ماتوا لم يشهدوا، وإن خاطبهم جاهلٌ سلموا، وعند الموت لا يجزعون، وفي أموالهم يتواسون، إن لجأ إليهم ذو حاجةٍ منهم رحموه، لم تختلف قلوبهم وإن اختلفت بهم البلدان، ثم قال: قال رسول الله 0: كذب يا عليّ من زعم أنه يحبّني ويبغضك.

298. عن ميسرة قال: قال أبو جعفر A: يا ميسر ألا أخبرك بشيعتنا؟ قلت بلى جعلت فداك، قال: إنهم حُصونٌ حصينةٌ، في صدور أمينةٍ وأحلامٍ رزينةٍ ليسوا بالمذاييع البذر ولا بالجفاة المرائين، رُهبانٌ بالليل أسدٌ بالنهار. [والبذر: الذين لا يكتمون الكلام.]

299. عن أبي عبد الله A قال: إن شيعه عليّ خمس البطون ذبل الشفاه من الذكر.

¹ Translators' note: The Imam (a.s) is referring to the divine knowledge handed down to the Shiites.

في ذكر الشيعة وأحوالهم وعلاماتهم وآدابهم وما يليق به

300. عنه A قال: إنّ أصحاب عليّ كانوا المنظور إليهم في القبائل، وكانوا أصحاب الودائع، مرضيين عند الناس، سهار الليل، مصابيح النهار.

301. عنه A عن ربيعة بن ناقد قال: سمعتُ عليّاً A يقول: إنّما مثلُ شيعتنا مثلُ النحلة في الطير، ليس شيءٌ من الطير إلا وهو يستضعفها، فلو أنّ الطير تعلم ما في أجوافها من البركة لم تفعل بها ذلك.

- 302- Abi Basir narrated that Imam Sadiq (a.s) said: "I order you to avoid the riff-raff." He was asked who the riff-raff were. He replied: "The riff-raff are the ones who do not fear God. My followers guard their honor and watch what they eat. They serve the people for the sake of the Creator. Then whenever you see such people, know that they are my followers."
- 303- Abi Hatam al-Sejistani narrated that Imam Sadiq (a.s) said: "Those who follow us are in three groups. One group gets their respect and honor through associating themselves with us. Another group make a living through associating themselves with us. And the third group is really our followers. They work for us, and are secure if we are secure; and fear when we fear. They will not hide the truth, boast or talk in vain. They are not ostentatious. No one will look for them if they are absent, and no one will notice them if they are present. They are bright sources of guidance."
- 304- Foruh asked Imam Sadiq (a.s): "How do you recognize your true followers?" Imam Sadiq (a.s) said: "Our followers are the people who follow our way."
- 305- Abi Basir narrated that Imam Sadiq (a.s) said: "There are three groups of people. One group is our followers who belong to our nation. We belong to them, too. The second group use their association with us to show off, and the third group make a living off of us."

- 306- Abi Abdullah ibn Bokir narrated that Imam Kazim (a.s) said: "O' ibn Bokir! Let me tell you what my grandfather used to say. Our leader would have uprisen if there were as many fighters among you as there were in the Battle of Badr. O' Abdullah! We carefully evaluate the people, and know exactly how they are. Some people are sincere in their friendship with us and are ready to sacrifice their lives on our behalf. Some people do not whole-heartedly mean what they say. And some are our enemies' spies. They hear what we say, and become even worse than our enemies if they get greedy over the slightest worldly goods. How can they be happy with such traits? There are some who support what is right, and there are some who support what is wrong. These two groups have different paths to go.

302. عن أبي بصير، قال أبو عبد الله A: إِيَّاكَ وَالسَّفَلَةَ مِنَ النَّاسِ، قَالَتْ: جَعَلْتُ فِدَاكَ وَمَا السَّفَلَةُ؟ قَالَ: مَنْ لَا يَخَافُ اللَّهَ، إِنَّمَا شِيعَةُ جَعْفَرٍ مَنْ عَفَّ بَطْنَهُ وَفَرَّجَهُ وَعَمَلَ لَخَالِقِهِ، وَإِذَا رَأَيْتَ أَوْلِيَّكَ فَهُمْ أَصْحَابُ جَعْفَرٍ.

303. وعن أبي حاتم السجستاني عن أبي جعفر A قال: الشيعة ثلاثة أصنافٍ: صِنْفٌ يَنْزِيهِونَ بِنَا، وَصِنْفٌ يَسْتَأْكُلُونَ بِنَا، وَصِنْفٌ مَنَّا وَإِلَيْنَا، يَأْمَنُونَ بِأَمْنِنَا وَيَخَافُونَ بِخَوْفِنَا، لَيْسُوا بِالْبِذْرِ الْمُذِيعِينَ وَلَا بِالْجَفَاةِ الْمُرَائِينَ، إِنْ غَابُوا لَمْ يَفْقَدُوا، وَإِنْ يَشْهَدُوا لَمْ يُؤْبَهْ بِهِمْ، أَوْلِيَّكَ مَصَابِيحُ الْهُدَى.

304. عن أبي عبد الله A سألته فروة: بأيّ شيء يعرفون شيعتكم؟ قال: الذين يأتونا من تحت أقدامنا.

305. عن أبي بصير عن أبي عبد الله A قال: الناس طبقات ثلاث: طبقة منا ونحن منهم، وطبقة يتزيتون بنا، طبقة يأكل بعضهم بعضاً بنا.

306. عن أبي عبد الله بن بكير قال: قال أبو الحسن A: يا بن بكير، إني لأقول لك قولاً قد كانت آبائي عليهم السلام تقوله: لو كان فيكم عدّة أهل بدرٍ لقام قائمنا، يا عبد الله إنا نداوي الناس ونعلم ما هم، فمنهم من يصدقنا المودة يبذل مهجته لنا، ومنهم من ليس في قلبه حقيقة ما يظهر بلسانه، ومنهم من هو عينٌ لعدونا علينا، يسمع حديثنا وإن أطمع في شيءٍ قليلٍ من الدنيا، كان أشدّ علينا من عدونا، وكيف يرون هؤلاء السرور وهذه صفتهم؟ إنّ للحقّ أهلاً وللباطل أهلاً.

Those who support what is right are awaiting our orders, and hope that God will strengthen us. They will not hide the truth, boast or talk in vain. They will not earn a living due to their association with us, and are not greedy. They are the good members of our nation, and are like bright guiding lights in the darkness of the Earth. They are lights that shine upon sedition. They are the shining lights of guidance. They will not forbid their friends from doing good acts, and their enemies cannot be greedy of them either¹. They will get pleased if they hear someone talk good about us. They will get peace of mind and

¹ Since their faith is so strong

their faces will light up. But if someone makes bad remarks about us, they will feel disgusted. They will shiver, and they will frown. Then they will display their support and show what lies in their hearts, and will act on behalf of us, and act according to our commands. One can notice piety in their faces. They spend their days and nights different from others. They pray and ask God to improve the affairs of the people via us, since God has established us as the means for Mercy upon the weak, and the oppressed masses. O' Abdullah! They are our followers. They belong to our party, and we belong to theirs. They are our friends.”

فأهل الحق في شغلٍ عن أهل الباطل، ينتظرون أمرنا ويرغبون إلى الله أن يروا دولتنا، ليسوا بالبذر المذيعين ولا بالجفاة المرأين، ولا بنا مستأكلين ولا بالطامعين، خيار الأمة، نورٌ في ظلمات الأرض، ونورٌ في ظلمات الفتن، ونور هدى يُستضاء بهم، لا يمنعون الخير أولياءهم، ولا يطمع فيهم أعداؤهم، إن

ذكرنا بالخير استبشروا وابتهجوا واطمأنت قلوبهم وأضاءت
وجوههم، وإن ذكرنا بالفُبح اشمأزت قلوبهم واقشعرت جلودهم
وكلحت وجوههم، وأبدوا نُصرتهم وبدا ضمير أفندتهم، قد
شمروا احتذوا بحذونا وعملوا بأمرنا، تُعرف الرُهبانيّة في
وجوههم، يُصبحون في غير ما الناس فيه ويُمسون في غير ما
الناس فيه، يجأرون إلى الله في إصلاح الأمة بنا وأن يبعثنا الله
رحمةً للضعفاء والعامّة، يا عبد الله، أولئك شيعتنا وأولئك منا
أولئك حزبنا وأولئك أهل ولايتنا.

Chapter 3

On Shiite Manners

307- Abi Osamah said that once he went to say farewell to Imam Sadiq (a.s). He narrated that Imam Sadiq (a.s) said: "Why do you invite the people to follow me? I swear by God that I have not found anyone who would listen to and obey me except for one man, who was Abdullah ibn Abi Ya'fur, may God bless him. He obeyed me and performed what I advised him to do. I swear by God that it is better for you if you keep in your heart what I make you aware of, and do not divulge it. This way you will be nobler since you know what others need and you do not need what the people have. But when you divulge what I order you to keep as a secret you will be humiliated by the people for this act." Abi Osamah said: "May I be your devoted servant! What happens if one keeps what you tell him a secret and does not tell it to your friends. When they hear it from someone else they will get really upset." Imam Sadiq (a.s) said: "I swear by God that I what I tell you is right. Tell me what will you tell your brothers and friends who will rush to see you tomorrow when you go to Kufa and ask about what I told you?" Abi Osamah said: "I will only tell them whatever you tell me, no more and no less." Then Imam Sadiq (a.s) said: "Deliver my greetings to those who listen and obey me. Advise them to fear God and adhere to piety, struggling for God, honesty in speech and trustworthiness, extending their prostration in prayer, and treating their neighbors with kindness.

الفصل الثالث في آداب الشيعة

307. عن أبي أسامة قال: دخلتُ على أبي عبد الله A لأودّعه، فقال لي: يا زيد ما لكم وللناس! قد حملتم الناس عليّ والله ما وجدتُ أحداً يطيعني ويأخذ بقولي إلا رجلاً واحداً، رحم الله عبد الله بن أبي يعفور فإنه أمرته بأمر وأوصيته بوصية، فأتبع قولي وأخذ بأمري، والله إنّ الرجل منكم ليأتيني فأحدثه بالحديث لو أمسكه في جوفه لعزّ، وكيف لا يعزّ مَنْ عنده ما ليس عند الناس، يحتاج الناس إلى ما في يديهِ ولا يحتاج إلى ما في أيدي الناس، فأمره أن يكتمه فلا يزال يُذيعه حتّى يذلّ عند الناس ويعير به. قلتُ: جعلتُ فداك إنّ رأيت كفّ هذا عن مواليك فإنه إذا بلغهم هذا عنك شقّ عليهم، فقال: إني أقول والله الحقّ أنّك تقدم غدا الكوفة، فيأتيك إخوانك ومعارفك فيقولون: ما حدثك جعفر؟ فما أنت قائل؟ قال: أقول لهم ما تأمرني به، لا أقصر عنه ولا أعوده إلى غيره، قال A: أقرئ مَنْ ترى أنّه يطيعني ويأخذ بقولي منهم

السلام، أوصيهم بتقوى الله، والورع في دينهم، والاجتهاد لله،
وصدق الحديث، وأداء الأمانة، وطول السجود، حسن الجوار.

This is the cause for which the Prophet Muhammad (a.s) was appointed. Therefore you must return whatever you are entrusted with to its owner, whether he is a good person or a bad one, since the Prophet of God (a.s) has stressed that even a borrowed needle with thread should be returned to its owner. Attend and do your prayers in their congregational prayers¹. Attend their burial ceremonies. Visit them when someone gets ill. Respect their rights. I get pleased when I hear that you are pious, honest, trustworthy, well behaved, and are known to be one of my followers. Then the people will say these are the manners that Imam Sadiq (a.s) has taught. Whenever you act otherwise, I will suffer from the bad consequences. I swear by God that my father told me: "One of the followers of Imam Ali (a.s) who lived in Mecca was the most trustworthy Shiite, and the most honest one. The people used to go to him to leave their goods or their wills for safekeeping. When people asked about him, they would be asked if anyone else could be found like him." Therefore fear God, be a source of pride, and not a source of infamy for us. Attract all love and friendship towards us, and repel all evil and wrong accusations from us. We are not as we are said to be. There is a certain right established for us in the divine Book, and we are relatives of the Prophet of God (a.s). We are divinely Pure, and are born pure; and no one else can claim to be born pure, and he is a liar if he does so. Remember God often and remember death often. Recite the Quran. Send a lot of blessings for the Prophet since there are ten goods in this act. Remember what I advised you to do. I will trust you to God."

308- Isma'il ibn Am'mar narrated that Imam Sadiq (a.s) told him: "I advise you to fear God and adhere to piety, honesty, trustworthiness, kindness with your neighbors and frequent

¹ Translators' note: From here the Imam (a.s) is referring to the other Muslims, mainly the Sunnis, since the Shiites were in the minority.

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prostrations for God, since Muhammad (a.s) has advised us so.”

فبهذا جاء محمد - 0 - ، وأدوا الأمانة إلى من ائتمنكم عليها من برّاً أو فاجرٍ فإنّ رسول الله 0 كان يأمر بردّ الخيط والمخيطة، صلّوا في عشائرهم واشهدوا جنازتهم وعودوا مرضاهم وأدوا حقوقهم، فإنّ الرجل منكم إذا ورع في دينه وصدق الحديث وأدى الأمانة وحسن خلقه مع الناس قيل "هذا جعفري" فيسرني ذلك، قالوا "هكذا أدب جعفر" وإذا كان على غير ذلك دخل عليّ بلاؤه وعاره. والله لقد حدّثني أبي: إنّ الرجل كان يكون في القبلّة من شيعة عليّ - رضوان الله عليه - فكان أقضاهم للحقوق وأداهم للأمانة وأصدقهم للحديث، إليه وصاياهم وودائعهم، يُسأل عنه فيقال: من مثل فلان؟ فاتقوا الله وكونوا زيناً ولا تكونوا شيناً، جرّوا إلينا كل مودّة وادفعوا عنّا كلّ قبيح، فإنّه ما قيل لنا فما نحن كذلك، لنا حقّ في كتاب الله وقرابته من رسول الله 0 وتطهير من الله وولادة طيّبة، لا يدعيها أحدٌ غيرنا إلاّ كدّاب، أكثروا ذكر الله، وذكر الموت، وتلاوة القرآن، والصلاة على النبيّ 0 فإنّ الصلاة عليه عشر حسناتٍ، خُذ بما أوصيتك به وأستودعك الله.

308. عن إسماعيل بن عمّار قال: قال لي أبو عبد الله A: أوصيك بتقوى الله والورع، وصدق الحديث، وأداء الأمانة، وحسن الجوار، وكثرة السجود، فبذلك أمرنا محمدٌ 0.

- 309- Amr ibn Sa'eed ibn Hilal said that he once told Imam Sadiq (a.s): "May I be your devoted servant! I shall not see you for a few years. Please give me some advice which I may act upon." Imam Sadiq (a.s) told him: "I advise you to fear God and adhere to piety, and struggling in God's way. Know that piety is not useful without struggling and making an effort. Abstain from enslaving your soul with the greed to surpass those who are better off than you are. God the Almighty frequently told His Prophet: "Let not their wealth nor their (following in) sons dazzle thee" [The Holy Quran: Tauba 9:55] God also said: "Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendor of the life of the world." [The Holy Quran: Ta-Ha 20:131] Remember the life of the Prophet (a.s) whenever you get tempted. Remember that his food was barley and his confection was dates, and he used palm branches to make fire. Whenever a calamity falls upon you, remember the calamities that befell the Prophet of God (a.s), since no one else has ever experienced any calamities worse than those."
- 310- Amr ibn Yazeed narrated that Imam Baqir (a.s) said: "O' Followers of the Household of Muhammad! I advise you to be like the mid-sized cushions, so that those who exaggerate and those who are left behind both settle down in your position¹." Someone asked who the exaggerators were. He replied: "They are the ones who ascribe to us what we do not ascribe to ourselves. They are not associated with us and we are not

¹ Translators' note: Please see the footnote to Tradition no. 291.

في ذكر الشيعة وأحوالهم وعلاماتهم وآدابهم وما يليق به

associated with them either.” Then someone asked who those left behind were. Imam Baqir (a.s) replied: “The ones who are seeking good. They will get it. And they will receive the appropriate reward.” He then faced us and said: “I swear by God that we have no authority from God, and we have no relations of kin with God, and we have no authority over God. You cannot get closer to God except through obedience to Him. Thus you can benefit from our friendship only if you obey God, and if any of you disobeys God he shall not gain any benefit from our friendship.”

309. عن عمرو بن سعيد بن هلال قال: قلتُ لأبي جعفر A: جعلتُ فداك إني لا أكاد أن ألقاك إلا في السنين، فأوصيني بشيءٍ آخذ به، قال: أوصيك بتقوى الله، والورع والاجتهاد، واعلم أنه لم ينفع ورعٌ إلا بالاجتهاد، إياك أن تطمع نفسك إلى من فوقك، وكثيراً ما قال الله جلّ ثناؤه لنبيه: تُعْجِبُكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ [وقال: وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا] فإن داخلك شيءٌ فاذا ذكر عيش رسول الله 0 إنما كان قوته الشعير وحلاوته التمر ووقوده السعف، وإذا أصبت بمصيبةٍ في نفسك فاذا ذكر مصابك برسول الله 0 فإن الخلائق لم يُصابوا بمثله قط.

310. عن عمر بن يزيد قال: قال أبو جعفر A: يا معشر شيعة آل محمد - عليه وعليهم السلام - كونوا النمرقة الوسطى، إليكم يرجع الغالي وبكم يلحق التالي، فقال رجلٌ: جعلتُ فداك وما

الغالي؟ قال: قومٌ يقولون فينا ما لا نقوله في أنفسنا، فليس أولئك منّا ولنسنا منهم، قال: فما التالي؟ قال: المرُتاد يريد الخير يبلغه الخير ويؤجر عليه، ثمّ أقبل علينا فقال: والله ما معنا من الله براءة، وما بيننا وبين الله قرابة، ولا لنا على الله حجة، ولا يتقرّب إلى الله إلا بالطاعة، فمن كان منكم مطيعاً نفعته ولايتنا، ومن كان عاصياً لم تنفعه ولايتنا.

- 311- Amr ibn Aban narrated that Imam Sadiq (a.s) said: “O' You! The followers who are associated with us! Be a source of honor for us, not a source of infamy. Why can you not live among the people as Imam Ali's (a.s) companions did? Each one of them was the leader of the people and the one who called them to prayer where he lived. He was trustworthy and guarded their properties. Please visit the ill, participate in burial ceremonies, and pray in the mosques. Do not let others surpass you in performing good deeds. I swear by God that you are not superior to them in this regard.” He then looked at Amr ibn Aban who was the youngest man present and said: “You who are the younger people should not be lazy. Go to visit them so often that they start to become your followers. Know that God is better for you than them.”
- 312- Abdullah ibn Bokir said that he went to see Imam Sadiq (a.s) along with two other persons. One of them asked Imam Sadiq (a.s) if he should attend the congregational prayers. The Imam (a.s) replied: “Go to the prayers. Attend the congregations. Visit the ill. Respect their rights.” He then said: “Do you fear

that we might mislead you to corruption? I swear by God that we will never mislead you.”

- 313- Moavieh ibn Vahab narrated that he once asked Imam Sadiq (a.s): “What is the proper way for us to treat and associate with our tribes and people who are not Shiites?” Imam Sadiq (a.s) replied: “Look at the way your leaders lived and follow them as examples. Treat others as they did. I swear by God that your leaders visit the ill, attend burial ceremonies, witness for or against them, and return the things with which they have been entrusted.”
- 314- Sabit Mola Al-i-Hurayz narrated that Imam Sadiq (a.s) said: “Controlling your anger for your enemies when they are in power is a part of concealing faith, and is a means of protecting you from calamities in this world. Arguing with and swearing at the enemy without concealing faith is a form of abandoning God's orders. Therefore treat the people with caution so that your enemies cannot get control of you due to their animosity towards you.”

311. عن عمر بن أبان قال: سمعتُ أبا عبد الله A يقول: يا معشر الشيعة إنكم قد نسبتم إلينا، كونوا لنا زينا ولا تكونوا علينا شينا، ما يمنعكم أن تكونوا مثل أصحاب عليّ -رضوان الله عليه- في الناس، وإن كان الرجل منهم ليكون في القبيلة فيكون إمامهم ومؤدّتهم، وصاحب أماناتهم وودائعهم، عودوا مرضاهم واشهدوا جنازهم، صلّوا في مساجدهم، ولا يسبقوكم إلى خير، فأنتم والله أحقّ منهم به، ثم التفت نحوي وكنت أحدث القوم سيّئاً فقال: أنتم يا معشر الأحداث إيّاكم والوسادة! عودوهم حتى يصيروا أذناباً والله خير لكم منهم.

312. عن عبد الله بن بكير قال: دخلتُ على أبي عبد الله A ومعني رَجُلَانِ، فقال أحدهما لأبي عبد الله A: ائت الجمعة؟ فقال أبو عبد الله: ائت الجمعة والجماعة، واحضُر الجنازة، وعُد المريض، واقض الحقوق، ثم قال: أتخافون أن نضلَّكم؟ لا والله نُضلَّكم أبداً.

313. عن معاوية بن وهب قال: قلتُ لأبي عبد الله A: كيف نصنع فيما بيننا وبين قومنا، وفيما بيننا وبين خِطائنا ممَّن ليس هو على إثرنا؟ قال: تنظرون أئمتكم الذين تفتدون بهم فتصنعون كمثل ما يصنعون، فوالله إنهم ليعودون مرضاهم، ويشهدون جنازتهم، ويقيمون الشهادة لهم وعليهم، ويؤدُّون الأمانة إليهم.

314. عن ثابت مولى آل حُرَيز قال: سمعتُ أبا عبد الله A يقول: كظم الغيظ عن العدوِّ في دولتهم تقيَّة حزمٌ لِمَن أخذ به وتحرَّر عن التعرُّص للبلاء في الدنيا، ومغالبةُ الأعداء في دولتهم ومماظمتهم في غير تقيَّة ترك أمر الله فجاملوا الناس يسمن ذلك لكم عندهم، ولا تجعلوهم على رقابكم فتعادوهم.

- 315- Zayd al-Shuh'ham quoted upon the authority of Imam Sadiq (a.s): "O' Zayd! Be patient with your enemies since you can never fight with those rebelling against God except by obeying Him. God will keep his believing servants away from evil, as you separate a strange female camel that does not belong to you from your male camels. O' Zayd! God has chosen and has established Islam. Therefore treat the people gently and with kindness."

- 316- Ali ibn Yaqtayn narrated that Imam Kazim (a.s) said: “Order your companions to watch their tongues, abandon their animosity towards religion, and strive in worshipping God. Tell them to say their obligatory prayers well whenever they prepare to say their prayers. Tell them to completely perform each part of the prayer in bowing down and prostrating, and not think about worldly affairs. I have heard Imam Sadiq (a.s) say that the Angel of Death looks at every believer's face at the time he says his obligatory prayers.”
- 317- Abi Muhammad al-Vabeshi narrated that Imam Sadiq (a.s) said: “If there is a bad omen in anything, it is in the tongue. Watch what you say just as you guard your properties. Avoid your selfish desires just as you avoid your enemies. For a man, nothing is more lethal than following his selfish desires and the results of what he says.”
- 318- Abi Ubaydeh narrated that Imam Kazim (a.s) said: “I advise you to avoid liars and those who are always fighting with each other since they have abandoned what they have been ordered to do. O' Abi Ubaydeh! Treat the people according to their own manners, and try to treat them better than they treat you. We do not consider one to be intelligent unless he knows how to talk with others. He then recited:
“But surely thou will know them by the tone of their speech.”
[The Holy Quran: Muhammad 47:30]
- 319- Anbasat ibn Musab narrated that Imam Sadiq (a.s) said: “Associate with the people since in their view the love for Imam Ali (a.s) and the Blessed Fatima (a.s) has no benefit for you, and nothing is worse in their mind than mentioning the names of Ali and Fatima.”

315. عن زيد الشحام قال قال أبو عبد الله A: اصبر يا زيد على أعدائك، فإنك لن تكافي من عصى الله بأكثر من أن تطيع الله فيه، إن الله يزود عبده المؤمن عما يكره كما يزود أحدكم الجمّل

الغريب الذي ليس له عن إبله، يا زيد إن الله اصطفى الإسلام واختاره فأحسنوا صحبته بالسخاء وحسن الخلق.

316. عن علي بن يقطين قال: قال أبو الحسن موسى A: مر أصحابك أن يكفوا من ألسنتهم، ويدعوا الخصومة في الدين، ويجتهدوا في عبادة الله، وإذا قام أحدهم في صلاة فريضة فليحسن صلاته وليتم ركوعه وسجوده ولا يشغل قلبه شيء من أمور الدنيا، فإني سمعتُ أبا عبد الله A يقول: إن ملك الموت يتصقح وجوه المؤمنين من عند حضور الصلوات المفروضات.

317. عن أبي محمد الواشلي قال: سمعتُ أبا عبد الله A يقول: إن كان الشؤم في شيء فهو في اللسان، فاخزنوا ألسنتكم كما تخزنون أموالكم، واحذروا أهواءكم كما تحذرون أعداءكم، فليس شيء أقتل للرجال من اتباع أهوائهم وحصائد ألسنتهم.

318. عن أبي عبيدة قال: سمعتُ أبا جعفر A يقول: إياكم وأصحاب الخصومات والكذابين! فإنهم تركوا ما أمروا به، يا أبا عبيدة! خالفوا الناس بأخلاقهم وزائدوا في أموالهم، يا أبا عبيدة! إننا لا نعد الرجل عاقلاً حتى يعرف لحن القول، ثم قرأ [وَلَنَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ].

319. عن عنبسة بن مصعب قال: سمعتُ أبا عبد الله A يقول: خالطوا الناس فإنه لم ينفعكم حبّ علي وفاطمة H فإنه ليس شيء أبغض إليهم من ذكر علي وفاطمة H.

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- 320- Marazaem said that he was appointed by Imam Sadiq (a.s) to deliver a letter. He said that once he left, the Imam (a.s) called him and said: "Marazaem. Let there be nothing but good acts between you and the people, even if they swear at me."
- 321- Imam Kazim (a.s) quoted on the authority of his father (a.s) on the authority of his grandfather (a.s): "Imam Zayn al-Abidin (a.s) took the hands of his son (being my grandfather) and said: O' my son! Do whatever good deeds anyone asks you to do. If he is a good man, a good deed has been done. And if he is not, at least you have performed your duty. If a man swears at you, and then apologizes, accept his apologies."
- 322- Abi Bakr al-Hazr said that his brother called Alghameh told Imam Baqir (a.s): "Abu Bakr used to say that the people fought with each other concerning the Blessed Ali (a.s)." Imam Baqir (a.s) told him: "I know your personality is such that if you hear someone swear at Imam Ali (a.s) you will chop off his nose if you can, won't you?" He said: "Yes, I will." Imam Baqir (a.s) said: "No. You should not do that. I heard someone swearing at my grandfather Ali. I hid myself from him until he finished swearing. Then I went towards him and shook hands with him."
- 323- Muavieh ibn Vahaeb narrated that Imam Sadiq (a.s) said: "Act justly and avoid what is not useful for you. Avoid your enemies. Avoid your friends- whatever tribe they belong to- unless they are trustworthy. No one is really trustworthy unless he fears God. Do not associate with evil-doers, and do not inform them of your secrets. Consult those who fear their Lord regarding your affairs."
- 324- Sa'dan ibn Muslim narrated that Imam Kazim (a.s) said: "Tell the truth even if this will cause your destruction, since this is how you will be saved. Abandon the wrong even if your freedom depends upon it, since the wrong will result in your destruction."
- 325- Ja'far ibn Kulayb narrated that Imam Sadiq (a.s) said: "Fear God, and be friends with each other. Go to visit each other and your relatives. Be kind and merciful to each other. Be good brothers for each other."

320. عن مرزوم قال: حَمَلَنِي أَبُو عَبْدِ اللَّهِ A رِسَالَةً، فَلَمَّا خَرَجْتُ

دَعَانِي فَقَالَ: يَا مِرْزُومَ، لِمَ لَا يَكُونُ بَيْنَكَ وَبَيْنَ النَّاسِ إِلَّا خَيْرٌ

وَإِنْ شَتَمُونَا؟

321. عن الكاظم عن أبيه عن جدّه: قَالَ: إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ H أَخَذَ

بِيَدِي جَدِّي ثُمَّ قَالَ: يَا بُنَيَّ افْعَلِ الْخَيْرَ إِلَى كُلِّ مَنْ طَلَبَهُ مِنْكَ،

فَإِنْ كَانَ أَهْلُهُ فَقَدْ أَصَبْتَ مَوْضِعَهُ وَإِنْ لَمْ يَكُنْ بِمَوْضِعٍ كُنْتَ

أَهْلَهُ، وَإِنْ شَتَمَكَ رَجُلٌ عَنْ يَمِينِكَ ثُمَّ تَحَوَّلَ إِلَى يَسَارِكَ فَاعْتَدَرَ

إِلَيْكَ فَاقْبَلْ مِنْهُ.

322. عن أبي بكر الحضرمي قال: قَالَ أَخِي عَلْقَمَةُ لِأَبِي جَعْفَرٍ A إِنَّ

أَبَا بَكْرٍ قَالَ: يُقَاتِلُ النَّاسَ فِي عَلِيٍّ، فَقَالَ A: إِنِّي أَرَاكَ لَوْ سَمِعْتَ

رَجُلًا سَبَّ عَلِيًّا فَاسْتَطَعْتَ أَنْ تَقْطَعَ أَنْفَهُ فَعَلْتَ؟ فَقُلْتُ: نَعَمْ، قَالَ

لِي: لَا تَفْعَلْ فَإِنِّي أَسْمَعُ الرَّجُلَ يَسُبُّ عَلِيًّا جَدِّي فَأَتَوَارِي عَنْهُ

فَإِذَا فَرَّغَ أَتَيْتُهُ فَصَافَحْتَهُ.

323. عن معاوية بن وهب قال: سَمِعْتُ أَبَا عَبْدِ اللَّهِ A يَقُولُ: قُمْ

بِالْحَقِّ، وَاعْتَزِلْ مَا لَا يَعْنِيكَ، وَتَجَنَّبْ عَدُوَّكَ، احْذِرْ صَدِيقَكَ مِنْ

الْأَقْوَامِ إِلَّا الْأَمِينَ وَلَا أَمِينَ إِلَّا مَنْ خَشِيَ اللَّهَ، وَلَا تَصْحَبِ الْفَاجِرَ

وَلَا تُطْلِعْهُ عَلَى سِرِّكَ، وَاسْتَشِرْ فِي أَمْرِكَ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ.

324. عن سعدان بن مسلم قال: قال الكاظم A: يا فلان! قل الحق وإن كان فيه هلاكك فإن فيه نجاتك، ودع الباطل وإن كان فيه نجاتك فإن فيه هلاكك.

325. عن جعفر بن كليب قال: قال أبو عبد الله A: اتقوا الله وتحابوا وتزاوروا وتواصلوا وتراحموا، وكونوا إخوانا بررة.

- 326- Abi Ubaydeh quoted on the authority of his father that Imam Kazim (a.s) quoted on the authority of God's Prophet (a.s): "I guarantee a home in Heaven for anyone who treats the people well, abstains from lying whether it be jokingly or serious; and abandons quarrelling, even if he is right."
- 327- Imam Kazim (a.s) quoted on the authority of God's Prophet (a.s): "Good behavior will strengthen friendships, a warm welcome will eliminate animosity, and charity will speed up the arrival of your daily bread. If you believe that what you give in charity will be granted to you again, your soul will become generous through giving charity. Avoid preventing what is right while spending similarly on what is wrong."
- 328- Abi Hamzeh al-Somali narrated that Imam Zayn al-Abedin (a.s) said: "O' children of Adam! As long as you use your soul as an advisor to you, you are worried about being accountable for your deeds, and fear of God covers you up as your clothes do, and sorrow covers you up as your underclothes do, you will be prosperous. O' Children of Adam! You will die, and will be resurrected and brought in the court of God where you will be questioned. Therefore prepare yourselves to answer."
- 329- Ibrahim ibn Umar narrated that Imam Kazim (a.s) said: "Whoever does not evaluate what his soul has done each day is not our follower. He should ask God for an increase in his good deeds, and should repent and ask for God's forgiveness if he has done any bad deeds."
- 330- Ali ibn Zayd quoted on the authority of his father that Imam Sadiq (a.s) said: "If there live one hundred thousand people in

one town and you are not the most pious one of them, then you are not one of my followers.”

- 331- Muhammad ibn Umar ibn Hanzaleh narrated that Imam Sadiq (a.s) said: “One who is only verbally in agreement with us, but is opposed to our deeds and words is not one of our followers. Shiites are those who not only agree with us in words, but they also accept our writings and follow us in what they do. They are our true followers.”

326. عن أبي عُبَيْدَةَ عن أبيه قال: قال أبو جعفر A: قال رسول الله 0:

أنا زعيمٌ ببَيْتٍ في الجَنَّةِ لِمَنْ حَسُنَ خُلُقُهُ مع الناس، وترك الكذب في المزاح والجدِّ، وترك المراء وهو مُحَقٌّ.

327. عن أبي إبراهيم A قال: قال رسول الله 0 حُسْنُ الخُلُقِ يُثَبِّتُ

الموَدَّةَ، وحُسْنُ البِشْرِ يُذْهِبُ السَّخِيمَةَ، اسْتَغْنَوْا الرِّزْقَ بِالصَّدَقَةِ، وَمَنْ أَيْقَنَ بالخَلْفِ سَخَتْ نَفْسُهُ بِالنَّفَقَةِ، وإِيَّاكَ أَنْ تَمْنَعَ حَقًّا فَتَنْفِقَ فِي باطلٍ مِثْلِيهِ.

328. عن أبي حمزة الثمالي قال: سمعتُ عليَّ بن الحسين H يقول: يا

بن آدم، لا تزالُ بخيرٍ ما دام لك واعظٌ مِن نَفْسِكَ، وما كانت المحاسبةُ مِن هَمِّكَ، وما كان الخوفُ لك شِعَارًا والحزنُ دِثَارًا، يا بن آدم، إِنَّكَ مَيِّتٌ مَبْعُوثٌ وموقوفٌ بين يَدَيِ الله ومسؤولٌ فأعد جواباً.

329. عن إبراهيم بن عمر قال: سمعتُ موسىَ بن جعفر H يقول:
ليس مِنَّا مَنْ لم يحاسب في كلِّ يومٍ نفسه، فإنَّ عملَ حَسَنًا استزاد
اللهُ منه وحمد الله عليه، وإنَّ عملَ شَيْئاً استغفر الله منه وتاب
إليه.

330. عن عليِّ بن زيد عن أبيه قال: قال أبو عبد الله A: ليس مِن
شيعتنا مَنْ كان في مصرٍ فيه مائة ألف وكان في المصرِ أروع
منه.

331. عن محمد بن عمر بن حنظلة قال: قال أبو عبد الله A: ليس مِن
شيعتنا مَنْ وافقنا بلسانه وخالفنا في أعمالنا وآثارنا، ولكن شيعتنا
مَنْ وافقنا بلسانه وقلبه واتبع آثارنا وعمل بأعمالنا، أولئك
شيعتنا.

332- al-Mufaz'zil narrated that Imam Sadiq (a.s) said: “It does not suffice to just say that you are our followers. You must accept our decrees and guard them, as God has protected them, and you must honor them as God has honored them, and act accordingly as God has ordered.”

333- Soma'at narrated that Imam Sadiq (a.s) said: “Do not overestimate your good deeds, and do not underestimate your minor sins, since they accumulate and become a lot. Fear God and be just even in private. Rush to obey God. Be honest. Return any property to its owner, since this is beneficial for you. Do not act oppressively. Do not engage in what is not allowed, as this is harmful for you.”

334- Abi Basir narrated that Imam Sadiq (a.s) said: “Avoid sins that you consider to be minor since they too will be questioned about and not ignored. Never say that I will commit this sin

and ask for God's forgiveness later, since God the Almighty said: "And We record that which they send before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence)." [The Holy Quran: Ya-Sin 36:12]

- 335- Ibn Ya'qub narrated that Imam Sadiq (a.s) said: "Let not the people make you forget about yourself since you, not they, will get the results of your own deeds. Do not let your time be wasted, since there is an angel with you who is watching over you. Do not underestimate your minor good deeds, since you will be pleased to see their results in the future. Do not underestimate your minor bad deeds either since you will be upset to see their results in the Hereafter. Perform good deeds since I have not seen anything more desirable than them and know of nothing that is better than good deeds to compensate for previous sins, as God the Almighty said: "For those things that are good remove those that are evil; be that the word of remembrance to those who remember (their Lord)." [The Holy Quran: Hud 11:114]

332. عن المفضل قال: قال أبو عبد الله A: ليس الأمرُ والاحتمالُ

بالقول فقط، لكن قبوله واحتماله أن تصونوه كما صانه الله،

وتعظموه كما عظمه الله وتؤدّوا حقه كما أمر الله.

333. عن سماعه قال: سمعتُ أبا عبد الله A يقول: لا تستكثروا كثيرَ

الخير ولا تستقلّوا قليلَ الذنوب، فإنّ قليلَ الذنوب يجتمع حتّى

يصير كثيرًا، وخافوا الله في السرّ حتّى تُعطوا من أنفسكم

النصف، وسارعوا إلى طاعة الله وأصدقوا الحديث وأدوا الأمانة فإن ذلك لكم، ولا تظلموا ولا تدخلوا فيما لا يحل لكم فإن ذلك عليكم.

334. عن أبي بصير قال: سمعت أبا عبد الله A يقول: اتقوا هذه المحقرات من الذنوب فإن لها طالبا لا يغفل، ولا يقول أحدكم أذنبت وأستغفر الله، إن الله يقول: [وَتَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكَلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ].

335. عن ابن يعقوب قال: قال لي أبو عبد الله A: لا يعرّك الناس من نفسك فإن الأمر يصل إليك من دونهم، ولا تقطع نهارك بكذا وكذا فإن معك من يحفظ عليك، ولا تستقلّ قليل الخير فإنك تراه غداً بحيث يسرك، ولا تستقلّ قليل الشرّ فإنك تراه غداً بحيث يسوؤك، وأحسن فإني لم أر شيئاً أشدّ طلباً، ولا أحسن دركاً من حسنةٍ محدثةٍ لذنوبٍ قديم، إن الله I يقول: [إِنَّ الْحَسَنَاتِ يُذْهِبَنَّ السَّيِّئَاتِ ذَلِكَ ذِكْرِي لِلذَّاكِرِينَ].

336- Sama'at said that Imam Sadiq (a.s) asked him: "Why do you hurt the Prophet of God (a.s)?" He replied: "May I be your devoted servant! How do we hurt him?" Then Imam Sadiq (a.s) said: "Do you not know that he gets informed of your deed, and he gets upset if he sees a sinful act. Then do not hurt the Prophet of God (a.s)."

- 337- Anbase ibn Masab said that he once asked Imam Sadiq (a.s) for some advice. Then Imam Sadiq (a.s) said: “Prepare your provisions and equipment¹ and be your own advisor. Do not ask others to send someone to improve your behavior.”
- 338- Abdullah ibn His'san narrated that Imam Sadiq (a.s) said: “When you go to bed, remember what you ate during the day that was bad, and what you have done during the day, and remember your resurrection.”
- 339- Imam Kazim (a.s) quoted on the authority his father on the authority of God's Prophet (a.s): “O' Children of Adam! Beware not to ignore your own sins when you consider other people's sins. Also beware not to forget God's blessings given to you when you consider the blessings that God has granted to other people. Do not disappoint other people about God's Mercy while you yourself hope to benefit from His Mercy.”
- 340- Sabit narrated that Imam Kazim (a.s) quoted upon the authority of God's Prophet (a.s): “The fastest rewards granted for good deeds are related to treating the people with gentleness, and the fastest punishments that are sent are for oppression. It is bad enough for one to be picky about things which others do but to ignore them when done by himself, or blame others for doing what he cannot abandon himself, or uselessly hurt his companions.”
- 341- Abi Basir narrated that Imam Sadiq (a.s) said: “There is no one who performs a good deed in private, and God does not make the result of his good deed apparent shortly later on. Also there is no one who commits an evil act in private, and God does not make the results of his bad deed apparent after some time.”

336. عن سُماعة قال: سمعتُ أبا عبد الله A يقول: ما لكم تسوءون

رسول الله فقلتُ له: جعلتُ فداك وكيف نسوؤه؟ قال: أما تعلمون

¹ Translators' note: ...for the trip to the Hereafter

في ذكر الشيعة وأحوالهم وعلاماتهم وآدابهم وما يليق به

أن أعمالكم تُعرَض عليه، فإذا رأى معصية ساءه ذلك، فلا تسوءوا رسول الله 0.

337. عن عنبسة بن مصعب قال: قلت لأبي عبد الله A: أوصني، فقال: أعدّ زادك، وهبئ جهازك، وكن وصي نفسك، ولا تأمر غيرك يرسل إليك بما يصلحك.

338. عن عبد الله بن حسان قال: قال أبو عبد الله A: إذا أويت إلى فراشك فانظر ما ساء لك في بطنك في يومك، وما عملت فيه من عملٍ فاذا ذكر معادك.

339. عن أبي جعفر عن أبيه: قال: قال رسول الله 0: يا بن آدم، لا يُنسيئك ذنبُ الناس عن ذنبك، ولا نعمةُ الناس عن نعمة الله عليك، ولا تُفنيطُ الناس من رحمة الله وأنت ترجوها لنفسك.

340. عن ثابت عن أبي جعفر A قال: قال رسول الله 0: إنَّ أسرع الثواب على الخير اللين، وإنَّ أسرع الشرِّ عقوبةُ البغي، وكفى بالمرء عيباً أن يُبصر من الناس ما يُعمي عنه من نفسه، وأن يُعير الناس بما لا يستطيع تركه، وأن يؤذي جليسه بما لا يعنيه.

341. عن أبي بصير قال: سمعتُ أبا عبد الله A يقول: ما من عبدٍ يُسير خيراً إلا لم تذهب الأيام حتى يظهر الله له خيراً، وما من عبدٍ يُسير شراً إلا لم تذهب الأيام حتى يظهر الله له شراً.

- 342- Hisham ibn Salim narrated that Imam Sadiq (a.s) told Hamran: “Always consider the situation of those who are lower than you are (in position), not those who are higher up than you are. This will improve your state of contentment and pleasure with what your share of daily bread is, and will also make you deserve an increase in your daily bread by God. Also beware that a little amount of constant work done with certitude is nobler near God than a lot of constant work done without certitude. Also beware that no form of piety is better than abandoning divinely forbidden acts, and abandoning gossip and the hurting of Muslims. No form of association is sweeter than one with kindness and good temper. No wealth is more useful than being content with having the minimum living needs. No ignorance is more bitter than conceit.”
- 343- Hassan ibn Ziyad narrated that Imam Sadiq (a.s) said: “When the following verse was revealed: “Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendor of the life of this world.” [The Holy Quran: Ta-Ha 20:131], the Prophet thought for a while, and then raised his head and said: “O' Servants of God! Whoever is not pacified with God's consolation will die while he has been constantly wishing for worldly matters. Whoever keeps an eye on what others have will constantly feel sad about (not having their wealth), and his heart ache will not be remedied. And whoever does not recognize God's blessings that are granted to him other than things to eat and wear will have a short life and an upcoming punishment.”
- 344- Abdullah ibn San'an narrated that Imam Sadiq (a.s) said: “Among the signs of certitude we can mention not to please the people by raising God's anger; not to praise the people for the daily bread which God has granted to us; and not to blame the people for what God Has not granted to us. No greedy person's avarice can attract him more daily bread than his own share. And no one's displeasure can block anyone else's share of the daily bread. If anyone of you tries to escape from his daily bread as you do from your death, the daily bread will find him, just as death will.”

342. عن هشام بن سالم قال: سمعت أبا عبد الله A يقول لحرمان: أنظر إلى مَنْ هو دونك ولا تنظر إلى مَنْ هو فوقك، فإن ذلك أقنع بما فُسم لك وأحرى أن تستوجب الزيادة من الله، وأعلم أنّ العمل الدائم القليل على اليقين أفضل عند الله من العمل الدائم الكثير على غير يقين، واعلم أنّه لا ورع أنفع من اجتناب محارم الله والكفّ عن أذى المسلمين واغتيالهم، ولا عيش أهنأ من حُسن الخلق، ولا مال أنفع من القنوع باليسير المجزي، ولا جهل أمرّ من العُجب.

343. عن حسن بن زياد عن أبي عبد الله A قال: لما نزلت هذه الآية: [لا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا] أطرق رسول الله 0 طويلاً، ثمّ رفع رأسه فقال: عباد الله مَنْ لم يتعزّ بعزاء الله انقطعت نفسه عن الدنيا حسراتٍ، ومَنْ نظر إلى ما في أيدي الناس فقد كثر همّه ولم يشف غليل صدره، ومَنْ لم ير الله عليه نعمة إلا في مطعمٍ أو في ملبسٍ فقد قصر أجله ودنا عذابه.

344. عن عبد الله بن سنان قال: قال أبو عبد الله A: إنّ من اليقين أن لا تُرضوا الناس بسخط الله، ولا تحمدوهم على رزق الله، ولا تذمّوهم على ما لم يؤتكم الله، فإنّ الرزق لا يسوقه حرصٌ

حريص، ولا تردّه كراهة كارِهِ، ولو أنّ أحدكم فرّ من رزقه كما
يفرّ من الموت، لأدرکه كما يُدرکه الموت.

He then added: “God Has made comfort and convenience subject to and conditional upon certitude, contentment and pleasure (with His divinely determined destiny), and has established sadness and sorrow in doubt and anger due to His Justice and Equity.”

- 345- Sa'd ibn Khalaf narrated that Imam Kazim (a.s) said: “Obligatory prayers are as sweet smelling as a freshly cut branch of a green tree when they are performed on time. One picks from a tree when it is fresh, pure and good smelling. Therefore I advise you to perform your prayers on time.”
- 346- Ibn Abi Ya'fur narrated that Imam Sadiq (a.s) said: “Whenever you want to perform your obligatory prayers, perform them on time, and do it like one who is doing his last prayer and is worried that he will not be able to pray again. Turn your eyes to the location of your prostration. You would perform your prayers well when you know who is on your right side and on your left side. Know that you are praying in the presence of One who sees you but you cannot see Him.”
- 347- Ala ibn Salih narrated that Imam Sadiq (a.s) said: “Treat the people justly, and help them with your property. Be pleased for them with what you are pleased with for yourself. Remember God often.”
- 348- Abi Hamzeh narrated that Imam Sajjad (a.s) said: “The dearest of you near God is the one whose deeds are the best. Those of you who are more inclined towards God will get more rewards from God. Those of you who fear God the most will be freed from divine punishment sooner. And the noblest one of you near God is the most pious one.”

349- Abi al-Samet al-Kholani narrated that Imam Sadiq (a.s) said that once he was with his father and they were passing by some Shiites who were in between the grave and the pulpit. He asked his father if they were his followers. His father asked him where they were. When he told him where they were, his father suggested to go and talk to them. Then they went to see the people and his father greeted them and said: "I like your good smell and your breath. Please help me with

ثمّ قال: إنّ الله لِعَدْلِهِ وقسطه جعل الروح والفرَج في اليقين والرضا، وجعل الهمّ والحُزن في الشكّ والسخط.

345. عن سعد بن خلف قال: قال موسى بن جعفر H: والصلوات المفروضات في أوّل وقتها إذا أُقيمت حدودها أطيب ريحا من قضيب الآس؛ يُؤخذ من شجرة في طراوته وطيبه وريحه، فعليكم بالوقت الأوّل.

346. عن ابن أبي يعفور قال: قال أبو عبد الله A: إذا صلّيت صلاةً فريضةً فصلّها في وقتها صلاةً مودّع تخاف أن لا ترجع إليها، ثمّ اصرف بصرَكَ إلى موضع سجودك، فلو تعلم من عن يمينك ويسارك لأحسنّت الصلاة، واعلم أنّك قدّام من يراك ولا تراه.

347. عن علاء بن صالح قال: قال أبو عبد الله A: أنصِف الناس من نفسك، وواسهم من مالك، وارض لهم بما ترضى لنفسك، واذكر الله كثيرًا.

348. عن أبي حمزة قال: سمعتُ عليَّ بن الحسين H يقول: إنَّ أحبَّكم إلى الله أحسنكم عملاً، وإنَّ أعظمكم عند الله حظاً أعظمكم رغبة إلى الله، وإنَّ أنجاكم من عذاب الله أشدَّكم لله خشيةً، وإنَّ أكرمكم عند الله أتقاكم.

349. عن أبي الصامت الخولاني عن أبي عبد الله A قال: مررتُ أنا وأبي على الشيعة وهم ما بين القبر والمنبر، فقلتُ لأبي جعفر A: مَواليك جعلني الله فداك، قال: وأينَ تراهم؟ فقلتُ: أراهم ما بين القبر والمنبر، فقال: اذهب بي إليهم، فذهبنا فسلم عليهم، ثمَّ قال: إني لأحبُّ ربحكم وأرواحكم فأعينوني

your piety and struggle in worshipping since there is no other way to reach God. I swear by God that you have the same religion that I have, my fathers, and my grandfather had, i.e. the religion of Abraham, Ishmael and Issac.”

- 350- Zavareh said that he was accompanying Imam Baqir (a.s) once when they were escorting the body of a dead person in a funeral procession. A man called Ata was also escorting in the funeral procession. A woman started crying and Ata asked her if she would calm down or not. He said that he would quit following the procession if she did not stop crying. Ata left the funeral ceremony since that woman did not calm down. Zavareh informed the Imam (a.s) that Ata left. The Imam (a.s) asked the reason. He said it was because of a woman crying. Ata asked if she would calm down lest he would leave. The woman did not calm down and Ata left the funeral procession. Zavareh informed the Imam (a.s) that Ata had left. The Imam (a.s) said: “Let's continue. We cannot quit doing what is right because we see something that is wrong is being done. If so,

we have not done what Muslims should do.” After Imam Baqir (a.s) performed the prayers over the body of the dead man, the family of the dead man thanked him and asked him to return because it was hard for him to continue walking. However, the Imam (a.s) did not agree to return. Then Zavareh asked the Imam (a.s): “Why did you not return even though they gave permission?” Imam Baqir (a.s) replied: “Let's continue. We did not come here with their permission, and do not need their permission to return. This is done for its divine reward, and God will only reward us for as much as we do.”

- 351- Abi Basir narrated that Imam Baqir (a.s) said: “A man went to see the Prophet (a.s) and said: O' Muhammad! What do you invite the people to?” The Prophet (a.s) said: “My followers and I knowingly invite the people to God. I invite you to One who will remove your difficulties from you when you call Him during times of hardship, or sorrow; One who will provide for your needs when you get poor, and will guide you safely out of the desert should you get lost there.” The man said: O' Muhammad! Please give me some advice.” The Prophet (a.s) said: “Do not get angry.”

على ما أنتم عليه بالورع والاجتهاد، فإنه لا ينال ما عند الله إلا بالورع والاجتهاد، والله إنكم على ديني ودين آبائي إبراهيم وإسماعيل وإسحاق.

350. عن زرارة قال: إنَّ أبا جعفر A شيع جنازةً بالمدينة لرجلٍ من فريش وأنا معه وفيها عطاءٌ فصرخت صارخة، فقال لها عطاء: لتسكتنَّ أو لأرجعنَّ فلم تسكت فرجع، فقلتُ: قد رجع عطاء، فقال: ولمَ فعل؟ قلت: لأنَّ صارخةً صرخت، فقال: لتسكتنَّ أو لأرجعنَّ، فلم تسكت فرجع، فقال: امض بنا، فلو أنا إذا رأينا

شيئاً من الباطل مع الحقّ تركنا الحقّ له لم نقض حقّ مسلم، فلمّا صلى على الجنّاة قال وليّها له: ارجع - رحمك الله - فإنّك لا تقوى على المشي؛ فأبى ولم يرجع، فقلت له: إنّه أذن لك في الرجوع ولي حاجة أريد أن أسألك عنها، فقال: امض فليس بإذنه جنّنا ولا بإذنه نرجع، إنّما هو فضلٌ وأجرٌ طلبناه، فيقدر ما يتبع الرجل الجنّاة يؤجر على ذلك.

351. عن أبي بصير عن أبي جعفر A قال: أتى رجل النبيّ 0 فقال: إلى ما تدعو يا محمّد؟ فقال: أدعو إلى الله على بصيرة أنا ومن اتبعني، وأدعوك إلى من إن أصابك ضرٌّ فدعوته كشفه عنك، وإن استعنت به وأنت مقهورٌ أعانك، وإن سألته وأنت مقلٌّ أغناك، وإن ضللت في فلاة الأرض أرشدك، فقال له: أوصني يا محمّد، فقال: لا تغضب.

He asked for more advice. The Prophet (a.s) said: "Like for others what you like for yourself." He asked for more advice. The Prophet (a.s) said: "Do not swear at people, since then they will become your enemies." He asked for more advice. The Prophet (a.s) said: "Do not abandon doing good deeds for those who need you." He asked for more advice. The Prophet (a.s) said: "Love the people so that they love you. Serve some water for your brethren to drink. Treat them with kindness and good temper. Do not be impatient since then you will lose this world and the Hereafter. Put on proper trousers and do not

unbutton your shirts since this is a form of haughtiness, and God does not like a haughty person.”

- 352- Abi Basir narrated that Imam Baqir (a.s) said: “A believer will be in prosperity and will benefit from having hope of God's Mercy and Kindness unless he rushes and loses hope and stops his supplications.” They asked him how he would rush. He replied: “Whenever he says he prayed from such and such a date and did not see God answer his prayer.”
- 353- Al-Hassan ibn Salih narrated that Imam Sadiq (a.s) said: “Whoever performs ablution properly, and performs two units of prayers, and after completing his bowing down and prostration sits down and praises God, and sends blessings on the Prophet (a.s), and then asks God what he wants, has indeed requested the good from the proper source. Whoever requests the good from its proper source will not be sorry.”
- 354- Habib narrated that Imam Baqir (a.s) said: “God the Almighty has established the angels as guards for plants on the Earth such as fruit trees and palm trees. There are no fruit trees or palm trees for which there is no appointed guardian angel when it is about to bear fruit. If there were no guardian angels with them to protect them, then the insects and the wild animals would destroy the tree. That is why the Prophet of God (a.s) has ordered his followers not to build a toilet under fruit or palm trees, since their appointed guarding angels reside there. He also said that the fruit or palm trees that have produced fruits are respectable like the people, because the angels are present there.”
- 355- Abdullah ibn Sanan said: I asked Imam Sadiq (a.s) about the judges who get their wages from the kings. He replied: That is unlawful.”

قال: زدني، قال: ارض من الناس بما ترضى لهم من نفسك،
قال: زدني، قال: لا تسبُّ الناس فتكتسب العداوة منهم، قال:
زدني، قال: لا تزهد في المعروف عند أهله، قال: زدني، قال:
تحبب إلى الناس يحبوك، وإن استسقى أخوك من دلوك فصبّ
له، وألق أخاك بوجه منبسطٍ إليه، ولا تضجر فيمنعك الضجر

من حظك للأخرة والدنيا، وأبرز إلى نصف الساق، وإيّاك وإسبال الإزار فإنّ ذلك من الخيلاء والله لا يحبّ الخيلاء.

352. عن أبي بصير عن أبي جعفر A: لا يزال المؤمن بخيرٍ ورجاءٍ ورحمةٍ من الله ما لم يستعجل فيقنط فيترك الدعاء، فقيل له: كيف يستعجل؟ قال: يقول، قد دعوتُ منذ كذا وكذا ولا أرى الإجابة.

353. عن الحسن بن صالح قال: سمعتُ أبا عبد الله A يقول: مَنْ توضعاً فأوسع الوضوء ثمّ صلى ركعتين فأتمّ ركوعهما وسجودهما، ثمّ جلس فأثنى على الله وصلى على رسول الله ﷺ سأل الله حاجته فقد طلب الخير في مظائه، ومَنْ طلب الخير في مظائه لم يخيب.

354. عن حبيب قال: سمعتُ أبا جعفر A يقول: إنّ الله ملائكةً وكلهم بنبات الأرض من الشجر والنخل، فليس من نخلةٍ ولا شجرةٍ إلاّ ومعها ملكٌ من قبيل الله يحفظها إذا كان فيها ثمرها، ولو لا أنّ معها مَنْ يحفظها لأكلتها السباع وهوام الأرض، وإنّما نهى رسول الله ﷺ أنْ يضرب أحدٌ من الناس خلاءه تحت شجرةٍ أو نخلةٍ قد أثمرت لمكان الملائكة الموكّلين بها، قال: وإنّما يكون الشجر والنخل إنساً إذا كان فيه حمله لأنّ الملائكة تحضره.

355. عن عبد الله بن سنان قال: سألتُ أبا عبد الله A عن قاضٍ يأخذ من السلطان على القضاء الرزق، قال: ذلك السُّحت.

Chapter 4

On Shiite's Position Near God and their Rights

356- In Rauzat al-Vaezeen it is narrated that Imam Sadiq (a.s) said: “There are seven rights for any believer that are incumbent upon other believers to honor. All seven are obligatory. If you do not honor any of these rights, you have left the domain of divine friendship, and God's obedience.” He was asked what these seven rights were. He replied: “The simplest right is that you should like for them what you like for yourself, and dislike for them what you dislike for yourself. The second right is that you must assist them in fulfilling their needs, please them and not oppose what they say. The third right is that you must use your soul, wealth, tongue, hands and feet to assist them. The fourth right is that you must be like their eyes, their guide, their mirror, and their clothing. The sixth right is that if you have a wife and a servant, and your brother does not, you must send your servant to his house to wash his clothes, prepare his food and make ready his bed. These are all established duties between you and him. The seventh right is that you must accept his oath and his invitation. You must attend his burial ceremonies. You should go to visit him if he gets ill, and make all efforts to fulfill his needs. You should not let him beg you for help, but immediately fulfill his needs. Once you do this, you have tied his friendship and yours together, and have tied your friendship to the Almighty God's friendship.”

الفصل الرابع

في منزلة الشيعة عند الله وحقوقهم وما يجب أن يكونوا عليه

356. من كتاب روضة الواعظين: قال أبو عبد الله A: للمؤمن على المؤمن سبعة حقوق واجبات، ما فيها حقٌ إلا وعليه واجبٌ، إن خالفه خرج من ولاية الله وترك طاعته، ولم يكن لله فيه نصيبٌ، قلتُ: جعلتُ فداك حدّثني ما هي؟ قال: أيسر حقّ منها؛ أن يحبّ له ما يحبّ لنفسه ويكره له ما يكره لنفسه، والحقّ الثاني؛ أن يمشي في حاجته ويبتغي رضاه ولا يخالف قوله، والحقّ الثالث، أن تصله بنفسك ومالك ويدك ورجلك ولسانك، والحقّ الرابع؛ أن تكون عينه ودليله ومرآته وقميصه، والحقّ الخامس؛ أن لا تشبع ويجوع ولا تلبس ويعرى ولا تروى ويظمأ، والحقّ السادس؛ أن تكون لك امرأةً وخدامٌ وليس لأخيك امرأةً ولا خدامٌ، أن تبعث خادمك فيغسل ثيابه ويصنع طعامه ويمهّد فراشه، فإنّ ذلك كلّهُ إنّما جعل بينك وبينه، والحقّ السابع؛ أن تبرّ قسمه وتجيّب دعوته وتشهد جنازته وتعوده في مرضه وتشخص ببدنك في قضاء حاجته، ولا تحوجه إلى أن يسألك

ولكن تُبادر إلى قضاء حوائجه، فإذا فعلت ذلك به وصلت ولايته
بولايتك وولايتك بولاية الله I.

- 357- Imam Sadiq (a.s) said: “A believer should have eight traits:
(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 be oppressive with his enemies, (6) he should not be a
burden on his friends, (7) he should use his body (to perform
his duties), and (8) the people should be safe from him.
Knowledge is like a believer's friend, patience is like his prime
minister, and perseverance is like the head of his army.
Kindness is like his brother, and gentleness is like his father.”
- 358- God's Prophet (a.s) said: “God the Almighty has made seven
rights for each believer incumbent upon any other believer:
“(1) He must honor him in his view. (2) He must love him
wholeheartedly. (3) He must help him. (4) He should consider
gossiping behind him to be divinely forbidden. (5) He should
visit him when he gets ill. (6) He should attend and escort his
funeral procession. (7) He should only speak good of him after
his death.”
- 359- The Prophet (a.s) said: “A believer is one who gets upset when
someone commits a sin, and gets happy when someone
performs a good deed.”
- 360- Imam Sadiq (a.s) said: “Providing for the needs of a believer is
better than one thousand fully-accepted pilgrimages, freeing a
thousand slaves for God's sake, and donating one thousand
fully-equipped horses in the way of God.” He also said:
“Whoever sees his friend involved in an evil act and can but
does not instruct him to stop doing so is treacherous to his
friend. Whoever does not stop associating with a fool will soon
become like him.”
- 361- Imam Sadiq (a.s) said: “There are always four problems that a
believer faces: (1) A neighbor to bother him; (2) A Satan to try
to deviate him; (3) A hypocrite to always follow him, and (4) A
jealous believer.” The Imam (a.s) was asked: “A jealous
believer?” He replied: “A jealous believer is the worst problem

he is faced with.” He was asked how. Imam Sadiq (a.s) said: Because a jealous believer will say bad things about him, and others will believe him.

357. وقال A: ينبغي للمؤمن أن يكون فيه ثمان خصال: وقورٌ عند الهزاهز صبورٌ عند البلاء، شكورٌ عند الرخاء، قانعٌ بما رزقه الله، لا يظلم الأعداء، ولا يتحامل للأصدقاء، بدنه منه في تعب، والناس منه في راحة، إنَّ العلم خليلُ المؤمن، والحلم وزيره، والصبر أمير جنوده، والرفق أخوه، واللين والده.

358. قال رسول الله 0: للمؤمن على المؤمن سبعة حقوق واجبة من الله تعالى: الإجلال له في عينه، والودّ له في صدره، والمواساة له في ماله، وأنّ يحرم غيبته، وأنّ يعود في مرضه، وأنّ يشيع جنازته، وأنّ لا يقول فيه بعد موته إلا خيراً.

359. وقال 0: من ساءته سيئة وسرته حسنة فهو مؤمن.

360. قال الصادق A: قضاء حاجة المؤمن أفضل من ألف حجة متقبلة بمناسكها، وعتق ألف رقبة لوجه الله، وحملان ألف فرس في سبيل الله بسرجها ولجمها. وقال A: من رأى أخاه على أمر يكرهه ولم يردعه عنه وهو يقدر عليه فقد خانه، ومن لم يجتنب مصادقة الأحمق يوشك أن يتخلق بأخلاقه.

361. وقال A: لا ينفك المؤمن من خصال أربع: من جار يؤذيه، وشيطان يُغويه، ومنافق يقفو أثره، ومؤمن يحسده. قال سماعة: قلتُ: جعلتُ فداك مؤمنٌ يحسده! قال: يا سماعة، أما أنه أشهدهم عليه، قلتُ: وكيف ذلك؟ قال: لأنه يقول القول فيصدق عليه.

- 362- God's Prophet (a.s) said: "God will not punish the people of a town in which there are one hundred believers. God will not punish the people of a village in which there are fifty believers. God will not punish the people of a small village in which there are ten believers. God will not punish the people of a small village in which there are five believers. God will not even punish the people of a small village in which there is just one believer."
- 363- It has been narrated that God's Prophet (a.s) faced the Ka'ba and said: "Bravo to this house. What has increased your status and your respect in the sight of God? I swear to God that a believer is more respected in God's sight than you are since God has only forbidden one thing regarding you, but has forbidden three things regarding a believer: taking his property, shedding his blood, and having being suspicion about him."
- 364- God's Prophet (a.s) said: "Whoever disturbs a believer has disturbed me, and whoever bothers me has bothered God the Almighty. And whoever bothers God is damned by the Torah, the Gospel, the Book of the Psalms of David, and the Quran."
- 365- God's Prophet (a.s) said: "The similitude of a believer is like that of the nearby-stationed angel. A believer's respect near God is very high. He is even nobler to Him than the nearby-stationed angel. Nothing is more loved by God than a repenting man or woman. A believer is as well known in the heavens above as a man is known to his wife and children."
- 366- Imam Sadiq (a.s) said: "Our Shiites are three groups of people: real friends of ours who are really from us; those who use us and their association with us to preserve their honor; and those

who use us to earn a living. Whoever uses us to earn a living shall become poor.”

- 367- Imam Sadiq (a.s) said: “Our followers will be tested in three situations: On how they guard their prayers; and on how they guard the secrets of our followers from our enemies; and on how they use their wealth and property to help their (religious) brethren.”

362. قال رسول الله 0: لا يعدّب الله أهل قريةٍ وفيها مائةٌ من المؤمنين، لا يعدّب الله أهل قريةٍ وفيها خمسون من المؤمنين، لا يعدّب الله أهل قريةٍ وفيها عشرةٌ من المؤمنين، لا يعدّب الله أهل قريةٍ وفيها خمسةٌ من المؤمنين، لا يعدّب الله أهل قريةٍ وفيها رجلٌ واحدٌ من المؤمنين.

363. روي أنّ رسول الله 0 نظر إلى الكعبة وقال: مرحبا بالبيت، ما أعظمك وما أعظم حرمتك على الله! والله للمؤمن أعظم حرمة منك لأنّ الله حرّم منك واحدةً ومن المؤمن ثلاثة: ماله، ودمه، وأنّ يظنّ به ظنّ السوء.

364. وقال 0 أيضا: من أذى مؤمنا فقد آذاني، ومن آذاني فقد أذى الله I ومن أذى الله فهو ملعونٌ في التوراة والإنجيل والزرور والفرقان.

365. وقال 0: مَثَلُ الْمُؤْمِنِ كَمَثَلِ مَلِكٍ مُقَرَّبٍ، وَأَنَّ الْمُؤْمِنَ أَعْظَمَ حَرَمَةً عِنْدَ اللَّهِ وَأَكْرَمَ عَلَيْهِ مِنْ مَلِكٍ مُقَرَّبٍ، وَلَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ مِنْ مُؤْمِنٍ تَائِبٍ وَمُؤْمِنَةٍ تَائِبَةٍ، وَأَنَّ الْمُؤْمِنَ يُعْرَفُ فِي السَّمَاءِ كَمَا يُعْرَفُ الرَّجُلُ أَهْلَهُ وَوَلَدَهُ.

366. قال أبو عبد الله A: الشيعة ثلاثة: محبٌ وادٍ فهو منّا، ومتزيّنٌ بنا ونحن زيّنٌ لمنّ تزوين بنا، ومستأكلٌ بنا الناس ومن استأكل بنا افتقر.

367. وعنه A: امتحنوا شيعتنا عند ثلاثٍ: عند مواقيت الصلاة كيف محافظتهم عليها، وعند أسرارهم كيف حفظهم لها عن عدونا، وإلى أموالهم كيف مواساتهم لإخوانهم فيها.

368- God's Prophet (a.s) said: "O' Ali! Give good tidings of ten traits to your helpers and followers:

- 1- Being born legitimately
- 2- Good belief in God
- 3- The Almighty God's love for them
- 4- Ease and comfort in their grave
- 5- A bright light illuminating their path when they want to pass the road to the Hereafter
- 6- Elimination of poverty from their sight and their hearts
- 7- God's animosity with their enemies
- 8- Immunity from leprosy
- 9- Shedding of sins and the wickedness
- 10- They shall be with me in Heaven, and I shall be with them."

- 369- Imam Baqir (a.s) said: "Ali's followers look pale, slim, and thirsty. Their lips are dry. Their color is changing. Their face is yellow. At night they sleep on the ground, and prostrate on dirt. They prostrate a lot, shed tears and pray often. The people are happy but they are sad."
- 370- Imam Baqir (a.s) said that God's Prophet (a.s) was asked about the believers. He said: "Believers will get happy whenever they perform a good deed, and ask for God's forgiveness whenever they do a wicked act. They will be grateful whenever they are granted something. They will be patient when they are in trouble, and will forgive whenever they are angry."
- 371- Ameer al-Momineen (a.s) said: "Even if I hit a believer's nose with my sword in order to make him my enemy, he will not become my enemy. Also even if I bestow the whole universe to a hypocrite to make him like me, he will not like me. This is because of God's words that were expressed by the illiterate Prophet: O' Ali! No believer will ever become your enemy, and no hypocrite will ever become your friend."

368. قال رسول الله 0: يا عليّ، بَشِّرْ شِيعَتَكَ وَأَنْصَارَكَ بِخِصَالٍ
عَشْرٍ: أَوْلَاهَا طَيْبُ الْمَوْلِدِ، وَثَانِيهَا حُسْنُ إِيْمَانِهِمْ بِاللّهِ، وَثَالِثُهَا حُبُّ
اللّهِ I لَهُمْ، وَرَابِعُهَا الْفُسْحَةُ فِي قُبُورِهِمْ، وَخَامِسُهَا النُّورُ عَلَى
الصِّرَاطِ بَيْنَ أَعْيُنِهِمْ، وَسَادِسُهَا نَزْعُ الْفَقْرِ مِنْ بَيْنِ أَعْيُنِهِمْ وَعَنْ
قُلُوبِهِمْ، وَسَابِعُهَا الْمَقْتُ مِنَ اللّهِ I لِأَعْدَائِهِمْ، وَثَامِنُهَا الْأَمْنُ مِنْ
الْجَذَامِ، يَا عَلِيّ وَتَاسِعُهَا انْحِطَاطُ الذُّنُوبِ وَالسَّيِّئَاتِ عَنْهُمْ،
وَعَاشِرُهَا هُمْ مَعِيَ فِي الْجَنَّةِ وَأَنَا مَعَهُمْ.

369. قال أبو جعفر A: إنما شيعته عليّ الشاحبون الناحلون الذابلون، ذابلة شفاههم، خميصة بطونهم، متغيرة ألوانهم، مصفرة وجوههم، إذا جنّ الليل اتخذوا الأرض فراشا واستقبلوا الأرض بجباههم، كثير سجودهم، كثيرة دموعهم، كثير دعائهم، كثير بكاؤهم، يفرح الناس وهم محزونون.

370. قال الباقر A: سئل رسول الله 0 عنهم فقال: إذا أحسنوا استبشروا، وإذا أسأوا استغفروا، وإذا أعطوا شكروا، وإذا ابتلوا صبروا، وإذا غضبوا غفروا.

371. وقال أمير المؤمنين A: لو ضربت خيشوم المؤمن بسيفي هذا على أن يبغضني ما أبغضني، ولو صببت الدنيا بجملتها على المنافق على أن يحبني ما أحبني، وذلك أنه قضي فانقضى على لسان النبي الأمي أنه قال: يا علي لا يبغضك مؤمن ولا يحبك منافق.

372- Imam Sajjad (a.s) said: “Whenever our leader comes to rule the world, God will remove all illnesses from our followers. God will turn their hearts into a piece of iron, and God will strengthen each one of them to be as strong as forty men. They shall be the rulers on the Earth, and will be the outstanding people.”

373- God's Prophet (a.s) told Ali (a.s): “O' Ali! Your followers will be prosperous on the Resurrection Day. Whoever insults one of your followers has indeed insulted you. Whoever insults you, has indeed insulted me. God will take whoever insults me into

the Fire of Hell.” Then he added: “Indeed what a severe punishment! O' Ali! You are from me, and I am from you. Your spirit is from my spirit, and your constitution is of my constitution. Your followers are also built from our excess constitution. Whoever likes them really likes us, and whoever hates them really hates us. Whoever is their enemy is really our enemy, and whoever treats them with kindness has really treated us with kindness. O' Ali! All your followers' sins as well as all their flaws have been forgiven. O' Ali! Give your followers the good tidings that I will intercede on their behalf when I am raised up in the position of Mahmood¹. O' Ali! Know that your followers are the followers of God, your helpers are the helpers of God, your friends are the friends of God, and your party is the party of God. Whoever is your friend is prosperous, and whoever is your enemy is ill fated. O' Ali! You have a treasure in Heaven, and are the owner of Heaven.”

- 374- God's Prophet (a.s) said: “On the Resurrection Day, God the Almighty will resurrect some people with shining faces, sitting on shining couches, and dressed in light in the shade of the Throne. They are in the position of the Prophets, even though they are not Prophets. They are in the ranks of the martyrs, even though they are not of the martyrs.” A man asked: “O' Prophet of God! Am I one of them?” He replied: “No.” Another man asked: O' Prophet of God! Am I one of them?” He replied: “No.” Then the people asked: “O' Prophet of God! Then who are they?” The Prophet (a.s) then placed his hand over (Imam) Ali's (a.s) head and said: “This man and his followers.”

372. قال عليّ بن الحسين A: إذا قام قائمنا أذهب الله عن شيعتنا

العاهة وجعل قلوبهم كزُبُر الحديد، وجعل قوّة الرجل منهم قوّة
أربعين رجلاً، ويكونون حُكّام الأرض وسنامها.

¹ Translators' note: i.e. the Praised One

في ذكر الشيعة وأحوالهم وعلاماتهم وآدابهم وما يليق به

373. قال رسول الله ﷺ لعليّ A: يا عليّ، شيعتك هم الفائزون يوم القيامة، فمن أهان واحدا منهم فقد أهانك، ومن أهانك فقد أهانني، ومن أهانني أدخله الله نار جثهم وبئس المصير، يا عليّ! أنت مبي وأنا منك، روحك من روحي، وطينتك من طينتي، وشيعتك خلقتوا من فضل طينتنا، فمن أحبهم فقد أحبنا، ومن أبغضهم فقد أبغضنا، ومن عاداهم فقد عادانا، ومن ودّهم فقد ودّنا، يا عليّ! شيعتك مغفور لهم على ما كانوا من ذنوب وعيوب، يا عليّ! أنا الشفيع لشيعتك غدا إذا قمت المقام المحمود فبشرهم بذلك، يا عليّ! شيعتك شيعة الله وأنصارك أنصار الله وأولياؤك أولياء الله وحزبك حزب الله، سعد من تولّك وشقي من عاداك، يا عليّ! لك كنز في الجنة وأنت ذو قرنيها.

374. قال رسول الله ﷺ: إن الله تبارك وتعالى يبعث أناساً وجوههم من نور على كرسي من نور، عليهم ثياب من نور في ظلّ العرش، بمنزلة الأنبياء وليسوا بالأنبياء، بمنزلة الشهداء وليسوا بالشهداء، فقال رجل: أنا منهم يا رسول الله؟ قال: لا، قال الآخر: أنا منهم يا رسول الله؟ قال: لا، قيل: من هم يا رسول الله؟ قال: فوضع يده على رأس عليّ وقال: هذا وشيعته.

- 375- God's Prophet (a.s) said: "Do not disrespect the poor followers of Ali and his children, since each one of them can intercede on behalf of two large tribes such as the Rabia and the Mezr tribes."
- 376- God's Prophet (a.s) said: "There are many people who look dirty, with wrinkled hair, and worn-out clothing who go to beg at the doors of houses, but can get whatever they need if they ask God."
- 377- Imam Baqir (a.s) said: "Whenever any of our followers stands up to pray, angels whose number equals our enemies' numbers shall stand to pray behind him, and they will pray for him until he finishes praying."
- 378- Jabir narrated: "One day I was with the Prophet (a.s). Then suddenly he turned his face towards Ali ibn Abi Talib (a.s) and said: "O' Father of Hassan! Do you want me to give you glad tidings?" (Imam) Ali (a.s) said: "Yes, O' Prophet of God!" The Prophet (a.s) continued: "God the Almighty informed me through Gabriel that He granted seven things to your lovers and your followers. 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 passage (to Heaven), 7- entry to Heaven before other people, with the light (of their faith) shining in front of them and on their right side."
- 379- God's Prophet (a.s) said: "Whoever loves us- the members of the Holy Household- will praise God for the first blessing." He was asked: "What is the first blessing?" He replied: "Being born legitimately. And no one can love us unless he is born legitimately."
- 380- God's Prophet (a.s) said: "No one can realize true faith unless he likes me more than himself, and likes my family more than his own family and likes my children more than his own children, and likes my essence more than his own."
- 381- Imam Baqir (a.s) said: "Whoever lives and experiences the good feeling of our love in his heart should thank God for the first blessing." He was asked: "What do you mean by the first blessing?" He replied: "I mean being born legitimately."

375. وقال 0: لا تَسْتَخَفُوا بِفُقَرَاءِ شِيعَةِ عَلِيٍّ وَعِتْرَتِهِ مِنْ بَعْدِهِ، فَإِنَّ
الرجل منهم ليشفع في مثل ربيعة ومضر.

376. وقال 0: رُبَّ أَشْعَثٍ أَغْبَرِ ذِي طَمْرِينٍ مَدْقَعٍ بِالْأَبْوَابِ لَوْ أَقْسَمَ
عَلَى اللَّهِ لِأَبْرِهِ.

377. قال الباقر A: ما من عبدٍ من شيعتنا يقوم إلى الصلاة إلا اكتتفته
بعدد من خالفه ملائكة يُصلُّون خلفه، يدعون الله حتى يفرغ من
صلاته.

378. قال جابر: كنت ذات يوم عند النبي 0 إذ أقبل بوجهه على عليّ
بن أبي طالب فقال: ألا أبشرك يا أبا الحسن؟ قال: بلى يا رسول
الله، قال: هذا جبرئيل يُخبرني عن الله I أنه أعطى شيعتك
ومحبّيك سبع خصال: الرفقُ عند الموت، والأنسُ عند الوحشة،
والنورُ عند الظلمة، والأمنُ عند الفزع، والقسطُ عند الميزان،
والجوازُ على الصراط، ودخولُ الجنة قبل سائر الناس يسعي
نورهم بين أيديهم وبأيامانهم.

379. قال رسول الله 0: مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ فَلِيَحْمَدِ اللَّهَ عَلَى أَوَّلِ
النِّعَمِ، قِيلَ: وَمَا أَوَّلُ النِّعَمِ؟ قَالَ: طَيْبُ الْوِلَادَةِ، وَلَا يَحَبُّنَا إِلَّا مَنْ
طَابَتْ وِلَادَتُهُ.

380. وقال رسول الله 0: لا يؤمن عبدٌ حتى أكون أحبُّ إليه من نفسه، وأهلي أحبُّ إليه من أهله، وعترتي أحبُّ إليه من عترته، وذاتي أحبُّ إليه من ذاته.

381. وقال الباقر A: مَنْ أصبح يجد بَرْدَ حَبْنَا على قلبه فليحمد الله على بادي النعم، قيل: وما بادي النعم، قال طيب الولادة.

- 382- God's Prophet (a.s) said: “Whomever God has bestowed with the love of the Imams (a.s) from my Household has received the prosperity of this world and the Hereafter. He should have no doubt that he will go to Heaven. There are twenty properties in the love for my Household: ten for this world and ten for the Hereafter. The ten for this world are: abstinence; eagerness to acquire knowledge; piety in religion; inclination to worship; repentance before death; pleasure with staying up at night (for praying or supplications); not being envious of what other people own; abiding by what is divinely right and wrong; dislike of this world; and generosity. And the ten for the Hereafter are: there is no reckoning for him; his deeds will not be measured; his record of deeds will be given to his right hand (implying that he is saved); freedom from the Fire of Hell will be prescribed for him; his face will be white; he will be wearing Heavenly garments; he will be given the right to intercede on behalf of one hundred members of his family; God the Almighty will look upon him with His Mercy; he will be wearing a crown - one of the Heavenly crowns; and he will enter Heaven without any reckoning. Then blessed be¹ those who love the members of my Household.”
- 383- Imam Sadiq (a.s) said: “Treat the hypocrites by verbally advising them. Be truly sincere with the believers. If you are in the company of a Jew, be a good companion for him.”

¹ Translators' note: For a better understanding of “blessed be” please see tradition No. 409 and the description of the Arabic word “Tooba”.

384- Salman Farsi said that his friend- God's Prophet (a.s) advised him to do the following acts, and stressed that he never abandon them: 1- Always consider the situation of those in a lower position, not those who are in a higher position. 2- Love the poor people and get close to them. 3- Tell the truth, even though it may be bitter. 4- Visit your kin even if they reject you. 5- Never ask the people for anything. 6- Always rely on God, and remember Him by saying: "There is no strength nor power but in, or by means of, God the High, the Great." This is one of the treasures of Heaven."

382. قال رسول الله 0: مَنْ رَزَقَهُ اللهُ حَبَّ الأَنْمَةِ مِنْ أَهْلِ بَيْتِي فَقَدْ أَصَابَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ، فَلَا يَشْكُنُ أَتَهُ فِي الْجَنَّةِ، وَأَنْ فِي حَبِّ أَهْلِ بَيْتِي عَشْرِينَ خِصْلَةً، عَشْرٌ مِنْهَا فِي الدُّنْيَا، وَعَشْرٌ فِي الْآخِرَةِ، أَمَّا فِي الدُّنْيَا: فَالزَّهْدُ، وَالْحِرْصُ عَلَى الْعِلْمِ، وَالْوَرَعُ فِي الدِّينِ، وَالرَّغْبَةُ فِي الْعِبَادَةِ، وَالتَّوْبَةُ قَبْلَ الْمَوْتِ، وَالنَّشَاطُ فِي قِيَامِ اللَّيْلِ، وَالْيَأْسُ مِمَّا فِي أَيْدِي النَّاسِ، وَالْحِفْظُ لِأَمْرِ اللهِ I وَنَهْيِهِ، وَالتَّاسِعَةُ بَعْضُ الدُّنْيَا، وَالْعَاشِرَةُ السَّخَاءُ. وَأَمَّا فِي الْآخِرَةِ: فَلَا يُنْشَرُ لَهُ دِيْوَانٌ، وَلَا يُنْصَبُ لَهُ مِيزَانٌ، وَيُعْطَى كِتَابَهُ بِيَمِينِهِ، وَيُكْتَبُ لَهُ بَرَاءَةٌ مِنَ النَّارِ، وَيُبَيِّضُ وَجْهَهُ، وَيُكْسَى مِنْ حُلِّ الْجَنَّةِ، وَيُشَفَّعُ فِي مَائَةٍ مِنْ أَهْلِ بَيْتِهِ، وَيَنْظُرُ اللهُ I إِلَيْهِ بِالرَّحْمَةِ، وَيُتَّوَجُّ مِنْ تِجَانِ الْجَنَّةِ، وَالْعَاشِرَةُ يَدْخُلُ الْجَنَّةَ بِغَيْرِ حِسَابٍ، فَطَوْبَى لِمُحَبِّبِي أَهْلِ بَيْتِي.

383. عن الصادق A: صانع المنافق بلسانك، وأخلص وُدَّكَ للمؤمنين، وإن جالسك يهودي فأحسب مجالسته.

384. قال سلمان؛: أوصاني خليلي رسول الله 0 بسبع خصال لا أدعهنَّ على كلِّ حالٍ: أوصاني أن أنظر إلى مَنْ هو دوني، ولا أنظر إلى مَنْ هو فوقِي، وأن أحبَّ الفقراء وأدنو منهم، وأن أقول الحقَّ وإن كان مُرًّا، وأن أصل رَحِمِي وإن كانت مُدْبِرَةً، وأن لا أسأل الناس شيئًا، وأن أقول: "لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ"، فإتَّها من كُنوز الجنَّة.

- 385- God's Prophet (a.s) said: "Properly associating with people is a sign of being born legitimately."
- 386- Imam Sadiq (a.s) said: "The one most loved by God is the one who is honest in his speech, guards his prayers, and guards what is made incumbent upon him by God, and is trustworthy."
- 387- Imam Sadiq (a.s) said: "The best of you are the most generous ones, and the worst of you are the most greedy ones. Helping your brothers and assisting them to fulfill their needs is one of the good deeds, and it will defeat Satan, and cause you to remain secure from the Fires of Hell, and enter the gardens of Heaven." He added: "O' Jamil! Please narrate this for your best companions." Jamil asked: "O' May I be your devoted servant! Who are my best companions?" Imam Sadiq (a.s) replied: "They are those who treat their brothers with kindness during times of ease and hardship." He then added: "O' Jamil! This is easy to do for a rich man, but God has praised the ones who do not have much wealth and said:

“But give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, -they are the ones that achieve prosperity.” [The Holy Quran: Hashr 59:9]

- 388- Imam Sadiq (a.s) was asked: “What are the minimum rights of one believer over his (believing) brother?” He said: “He should give a higher priority to his brother’s urgent needs than his own needs.”
- 389- Imam Sadiq (a.s) said: “Seek nearness to God by sympathizing with your brothers.”
- 390- Imam Sadiq (a.s) said: “A believer's respect and honor is much more than that of the (Holy House of) Ka'ba.”
- 391- Imam Sadiq (a.s) said: “There are certain limits to friendship. Whoever does not fall within those limits should not be considered to be a perfect friend, and whoever does not have anything that falls within those limits should not be ascribed anything related to friendship. The conditions for friendship are:

385. قال رسول الله 0: حُسن المحَضر من طيب المولد.

386. وقال الصادق A: أحبُّ العباد إلى الله I صدوقٌ في حديثه، محافظٌ على صلاته وما افترض الله عليه، مع أداء الأمانة.

387. قال الصادق A: خياركم سُمحاًوكم، وشراركم بخلاؤكم، ومن صالح الأعمال البرّ بالإخوان والسعي في حوائجهم، وفي ذلك مرغمةٌ للشيطان، وتزحزح عن النيران، ودخول الجنان. قال A: يا جميل، أخبر بهذا الحديث عُمر أصحابك، فقال له: جعلتُ فداك مَنْ عُمر أصحابي؟ قال: هُم البارون بالإخوان في العسر

واليسر، ثم قال: يا جميل، أما أن صاحب الكثير يهون عليه ذلك، وقد مدح الله صاحب القليل [وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ].

388. سئل أبو عبد الله A: ما أدنى حق المؤمن على أخيه؟ قال: أن لا يستأثر عليه بما أحوج إليه منه.

389. وقال A أيضا: تقربوا إلى الله بمواساة إخوانكم.

390. وقال A أيضا: المؤمن أعظم حرمة من الكعبة.

391. وقال A: الصداقة محدودة، فمن لم تكن فيه تلك الحدود فلا تنسبه إلى كمال الصداقة، ومن لم يكن فيه شيء من تلك الحدود لا تنسبه إلى شيء من الصداقة.

1- A friend should not hide anything from you, and be the same person to you in private that he is in public; 2- He should consider your beauty as his own, and your ugliness as his own; 3- Wealth and position should not change him; 4- He should not withhold from you what he has power over, and 5- He should not abandon you during times of hardship.”

392- Imam Sadiq (a.s) said: “The damned Satan says that there are five types of people which he cannot deceive, but he has full control over others. The first type consists of those who sincerely take refuge in God and rely on Him in all their affairs. The second type consists of those who say the praises of their Lord often in daytime and at night. The third type are those who like for their believing brothers whatever they like for themselves. The fourth type consists of those who do not lose their calmness at times of calamities. The fifth type are

those who are content with what God has given them and do not grieve about their share of daily bread.”

- 393- Imam Baqir (a.s) said: “Love your Muslim brother, and like for him what you like for yourself, and dislike for him what you dislike for yourself. Ask him for help if you need anything, and fulfill his needs if he ever asks you for help. Do not hide from him any good things, as he does not do likewise. Be his supporter just as he is your supporter. When he is not present, support him in his absence until he returns, then go to see him when he returns. Honor him and respect him since you are from him and he is from you. If he blames you do not leave him, and let him express what bothers him, and he gets relieved. Praise God the Almighty when he receives some good things, and help and support him when he suffers from a calamity.”
- 394- Imam Sadiq (a.s) said: “If a rich believer humiliates his believing brother while he can help him, God will humiliate him in this world and the Hereafter.”
- 395- Imam Sadiq (a.s) said: “Whoever says something about his believing brother with the intention of belittling him and damaging his honor and respect in the eyes of the people, God the Almighty will force him away from God's friendship, and push him into the domain of friendship with Satan.”

أولها أن تكون سريرته وعلانيته لك واحدة، والثانية أن يرى
زينك زينه وشينك شينه، والثالثة أن لا يُغيّره مالٌ ولا ولاية،
والرابعة أن لا يمنعك شيئاً ممّا تصل إليه مقدرته، والخامسة أن
لا يسلمك عند النكبات.

392. قال أبو عبد الله A: قال إبليس عليه اللعنة: خمسٌ ليس فيهنّ
حيلةٌ وسائر الناس في قبضتي: من اعتصم بالله من نيةٍ صادقةٍ
واتكل عليه في جميع أمورهِ، ومن كثر تسبيحه في ليله ونهاره،
ومن رضي لأخيه المؤمن ما يرضاه لنفسه، ومن لم يجزع على

المصيبة حين تصيبه، ومَنْ رضيَ بما قسمَ الله له ولم يهتَمْ
لرزقه.

393. قال الباقر A: أحبب أخاك المسلم، وأحبيب له ما تُحبّ لنفسك
واكره له ما تُكره لنفسك، إذا احتجتَ فاسأله وإذا سألك فأعطه،
ولا تدّخر عنه خيرا فإنه لا يدّخره عنك، كُن له ظهرا فإنه لك
ظهراً، إنْ غاب فاحفظه في غيبته، وإنْ شهد فزُرْه وأجلّه
وأكرمّه فإنه منك وأنت منه، وإنْ كان عليك عاتبا فلا تُفارقه
حتى تَسَلَّ سخيمته وما في نفسه، وإذا أصابه خيرٌ فاحمد الله I
عليه، وإنْ ابثلي فاعضده وتمحّل له.

394. عن أبي عبد الله A قال: ما من مؤمنٍ يخذل أخاه وهو يقدر على
تُصرتّه إلا خذله الله في الدنيا والآخرة.

395. وعنه A قال: مَنْ روى على أخيه المؤمن رواية يُريد بها شينه
وهدم مروّته ليسقطه من أعين الناس أخرجّه الله I من ولايته
إلى ولاية الشيطان.

396- God's Prophet (a.s) said: "Whoever loves us will be gathered together with us on the Resurrection Day, and whoever loves a stone, for example, will be gathered together with that stone in the Hereafter."

397- Imam Sadiq (a.s) said: "The best way to stick with Islam is to love for God's sake, to hate for God's sake, to give charity for God's sake, and to forbid (the wrong) for God's sake."

- 398- Imam Sadiq (a.s) said: "I swear by the One who sent down the Chapter "Ikhlās" and the Holy Quran that whoever associates with those who seek faults in us, or praises our enemies, or establishes ties with those who have cut off their ties with us, or stays away from our associates, or is friendly with our enemies, or is the enemy of our friends, is indeed an infidel."
- 399- God's Prophet (a.s) said: "I swear by the Lord who has control over my life that you shall not enter Heaven unless you believe. You will not believe unless you love each other. Do you want me to tell you what to do to help you love each other? Establish saying: "Salaam" (peace, greetings, hello) as the official way to greet each other." He added: "God will damn the people whenever they do not apply their knowledge, and just pay superficial attention to knowledge, and just like each other when speaking- and hate each other in their hearts, and break up family ties. Then God will make them deaf and blind."
- 400- God's Prophet (a.s) said: "Extensive joking will destroy your honor. Extensive laughter will destroy your faith, and extensive lying will destroy your credibility."
- 401- Imam Sadiq (a.s) was asked: "How can we recognize those who will be saved?" He replied: "Whoever whose acts and words are in agreement with each other will be saved. And whoever says one thing, but acts differently has a shaky and unstable religion."
- 402- God's Prophet (a.s) said that God the Almighty said: "I am the Lord. There is no one else but Me to be worshipped. I created the rulers, and possess control of their hearts in My hands. I shall establish kind rulers over people who obey Me, and establish mean rulers over people who disobey Me."

396. قال رسول الله ﷺ: مَنْ أَحَبَّنَا كَانَ مَعْنَا يَوْمَ الْقِيَامَةِ، وَلَوْ أَنَّ رَجُلًا أَحَبَّ حَجْرًا لَحَشَرَهُ اللَّهُ مَعَهُ.

397. عن أبي عبد الله A قال: إِنَّ مِنْ أَوْثَقِ عُرَى الْإِسْلَامِ أَنْ يُحِبَّ فِي اللَّهِ وَيَبْغِضَ فِي اللَّهِ وَيُعْطِيَ فِي اللَّهِ وَيَمْنَعَ فِي اللَّهِ.

398. وعنه A قال: مَنْ جالس لنا عائباً، أو مدح لنا قالياً، أو واصل لنا قاطعاً، أو قاطع لنا واصلأ، أو والى لنا عدوّاً أو عادى لنا وليّاً، فقد كفر بالذي أنزل السبع المثاني والقرآن العظيم.

399. قال رسول الله 0: والذي نفسي بيده، لا تدخلوا الجنة حتى تؤمنوا، ولا تؤمنوا حتى تحابّوا، أو لا أدلكم على شيءٍ إن فعلتموه تحاببتم؟ أفشوا السلام بينكم.

وقال 0: إذا الناس أظهروا العلم وضيّعوا العمل، وتحابّوا بالألسن، وتباغضوا بالقلوب وتقاطعوا في الأرحام، لعنهم الله عند ذلك وأصمّمهم وأعمى أبصارهم.

400. قال رسول الله 0: كثرة المِزاح يُذهب بماء الوجه، وكثرة الضحك يمحو الإيمان، وكثرة الكذب يُذهب بالبهاء.

401. قيل لأبي عبد الله A: بِمَ يُعرف الناجي؟ فقال: مَنْ كان فعله لقلوبه موافقاً فهو ناجٍ، ومَنْ لم يكن فعله لقلوبه موافقاً فإيماً ذلك مُستودع.

402. قال رسول الله 0: قال الله جلّ جلاله: أنا الله لا إله إلا أنا، خلقتُ الملوك وقلوبهم بيدي، فأَيُّما قوم أطاعوني جعلتُ الملوك عليهم رحمةً، وأَيُّما قوم عصوني جعلتُ الملوك عليهم سخطةً.

Beware and do not waste your time swearing at the rulers. Return to God in repentance so that God changes the state of the rulers' hearts and makes them be kind to you."

403- God's Prophet (a.s) said: "Whoever does not have an inner guide in his heart, and an inner force which would hinder his

في ذكر الشيعة وأحوالهم وعلاماتهم وآدابهم وما يليق به

soul, and does not have a guiding companion will be overcome by his enemy.”

- 404- God's Prophet (a.s) said that God the Almighty said: “I shall not leave alone anyone who obeys Me, and will leave alone anyone who disobeys Me, and will not worry about in which land he will perish.”
- 405- God's Prophet (a.s) said: “Knowledge is useful if you use it rather than abide by your selfish (carnal) desires. Satan will run away from the shadow of anyone who overcomes his selfish desires. God the Almighty told the Prophet David (a.s): “It is forbidden to establish anyone who possesses knowledge but loves lustfulness as the leader of the pious people.”
- 406- Imam Reza (a.s) said: “One cannot be a true believer unless he possesses the following three traits - one from his Lord, one from his Prophet and one from his Imam. The one from his Lord is guarding secrets as God the Almighty said: “He (alone) knows the Unseen, nor does He make anyone acquainted with his Mysteries, except an Apostle whom He has chosen.” [The Holy Quran: Jinn 72:25-26]
- But the one from the Prophet is kind treatment with people, as God has ordered the Prophet to treat the people with kindness and patience and said: “Hold to forgiveness; command what is right; but turn away from the ignorant.” [The Holy Quran: Araf 7:199]
- And the one from the Imams (a.s) is patience and perseverance during times of hardship and calamities.”
- 407- God's Prophet (a.s) said: “Do not blame your believing brother during times of hardship. God might have Mercy upon him, and send down hardships upon you.”
- 408- Ameer al-Momineen (a.s) said: “Do not allocate most of your time for your family and children, since if they are from God's friends. God will not forget His friends, and if they are from the enemies of God, why should you worry about and work so hard for the enemies of God.”

ألا لا تشغلوا أنفسكم بسبب الملوك، توبوا إلى الله أعطف بقلوبهم

عليكم.

403. وعنه 0 قال: مَنْ لَمْ يَكُنْ لَهُ وَاعِظٌ مِنْ قَلْبِهِ وَزَاجِرٌ مِنْ نَفْسِهِ، وَلَمْ يَكُنْ لَهُ قَرِينٌ مُرْشِدٌ اسْتَمَكَّنَ عَدُوَّهُ مِنْ عُنُقِهِ.

404. قال رسول الله 0: قال الله تعالى أَيُّمَا عَبْدٍ أَطَاعَنِي لَمْ أَكُلْهُ إِلَى غَيْرِهِ وَأَيُّمَا عَبْدٍ عَصَانِي وَكَلَّنْتُهُ إِلَى نَفْسِهِ، ثُمَّ لَمْ أَبَالِ فِي أَيِّ وادٍ هَلَكَ.

405. قال رسول الله 0: مَنْ غَلَبَ عِلْمَهُ هَوَاهُ فَذَاكَ عِلْمٌ نَافِعٌ، وَمَنْ جَعَلَ شَهْوَتَهُ تَحْتَ قَدَمَيْهِ فَرَّ الشَّيْطَانُ مِنْ ظِلِّهِ.

قال الله تعالى لداود A: حَرَامٌ عَلَيَّ كُلُّ قَلْبٍ عَالِمٌ مَحَبٌّ لِلشَّهَوَاتِ أَنْ أَجْعَلَهُ إِمَامًا لِلْمُتَّقِينَ.

406. قال الرضا A: لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ: سُنَّةٌ مِنْ رَبِّهِ، وَسُنَّةٌ مِنْ نَبِيِّهِ، وَسُنَّةٌ مِنْ وَلِيِّهِ. فَالسُّنَّةُ مِنْ رَبِّهِ كَتْمَانُ سِرِّهِ، قَالَ اللَّهُ تَعَالَى: [عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا * إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ]. وَأَمَّا السُّنَّةُ مِنْ نَبِيِّهِ فَمُدَارَاةُ النَّاسِ، فَإِنَّ اللَّهَ I أَمَرَ نَبِيَّهِ بِمُدَارَاةِ النَّاسِ فَقَالَ: [خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ]. وَأَمَّا السُّنَّةُ مِنْ وَلِيِّهِ فَالصَّبْرُ فِي الْبِأْسَاءِ وَالضَّرَّاءِ.

407. قال رسول الله 0: لَا تَظْهَرُ الشَّمَاتَةُ لِأَخِيكَ فَيَرْحَمَهُ اللَّهُ وَيَبْتَلِيكَ.

408. قال أمير المؤمنين A: لا تجعلن أكثر شغلك بأهلك وولدك، فإن
يكن أهلك وولدك أولياء الله فالله لا يضيع أولياءه، وإن يكونوا
أعداء الله فما همك وشغلك بأعداء الله.

409- Ameer al-Momineen (a.s) said: “Pious people can be recognized through the following signs: honesty in speech, trustworthiness, keeping their promises, minimal jealousy and sorrow, associating with relatives, being kind with the weak ones, minimal sexual intercourse with women, doing good deeds, having a good temper, having patience, and putting to use the knowledge that aids them to get nearer to God: “For those who believe and work righteousness, is (every) blessedness, and a beautiful place of (final) return.” [The Holy Quran: Ra'd 13:29]

“Tooba”¹ is the name of a Heavenly tree which is rooted in the Prophet's (a.s) house. There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if someone races under them with a fast riding horse for even one hundred years, he will not leave the shade of this branch. If a crow starts from the base of the tree and tries to fly towards the top, it can never reach there until it gets old. So beware, and try to attain this boundless blessing. Indeed a believer is busy doing his work, and the people are safe from him. When the night comes, he will fall prostrate in God's worship. He will ask God who has created him to save him from the Fire of Hell. So beware and try to be this way.”

410- God's Prophet (a.s) said: “The best of God's worshippers are the ones who perform the obligatory acts, and the most abstinent people are the ones who abstain from the forbidden acts. The most God-fearing man is the one who always tells the truth, whether it be in his favor or against him. The most pious people are the ones who avoid quarrelling, even if they are

¹ Translators' note: In the Arabic text of this verse, the word "Tooba" is used which is translated to mean "blessedness" here.

right. The most hard-working people are the ones who quit committing sins. The noblest people are the most pious ones. The greatest people are the ones who do not interfere in what is not related to them. The most prosperous people are the ones who associate with noble people.”

409. وقال A: لأهل التقوى علاماتٌ يُعرفون بها: صدق الحديث، وأداء الأمانة، والوفاء بالعهد، وقلة الغمّ والبخل، وصلة الأرحام، ورحمة الضعفاء، وقلة المؤاتاة للنساء، وبذل المعروف، وحسن الخلق، وسعة الحلم، واتباع العلم فيما يقرب إلى الله I [طوبى لهم وحسن مآب] وطوبى شجرة في الجنة أصلها في دار رسول الله 0 فليس مؤمناً إلا وفي داره عُصنٌ من أغصانها؛ لا ينوي في قلبه شيئاً إلا أتاه ذلك العُصن به، ولو أن رابكاً مُجداً سار في ظلها مائة عامٍ لم يخرج منها، ولو أن غراباً طار من أصلها ما بلغ أعلاها حتى صار هرماً، ألا ففي هذا فارغبوا، إنَّ المؤمن من نفسه في شغلٍ والناس منه في راحةٍ، إذا جنَّ عليه الليل فرش وجهه وسجد لله تعالى ذكره بمكارم بدنه، ويناجي الذي خلقه في فكأك رقبتَه، ألا فهكذا كونوا.

410. قال رسول الله 0: أعبدُ الناسَ مَنْ يُقيمُ الفرائضَ، وأزهدُ الناسَ مَنْ اجتنبَ الحرامَ، وأتقىَ الناسَ مَنْ قالَ الحقَّ فيما له وعليه، وأورعُ الناسَ مَنْ تركَ المرءَ وإنْ كانَ مُحَقِّقاً، وأشدَّ الناسَ

اجتهاداً مَنْ تَرَكَ الذُّنُوبَ، وَأَكْرَمُ النَّاسِ أَتْقَاهُمْ، وَأَعْظَمُ النَّاسِ
قُدْرًا مَنْ تَرَكَ مَا لَا يُعْنِيهِ، وَأَسْعَدُ النَّاسِ مَنْ خَالَطَ كِرَامَ النَّاسِ.

- 411- God's Prophet (a.s) told (his grandson Imam) Hassan, the son of Ali (a.s): “Perform what is divinely obligatory so that you may be one of the most God-fearing persons. Be content with God's pre-determined destiny so that you may be one of the needless people. Stay away from the divinely forbidden acts so that you may be one of the most pious persons. Treat your neighbors kindly so that you may be one of the believers, and be kind with your companions so that you may be one of the Muslims.”
- 412- God's Prophet (a.s) said: “Improving the life of the world of this nation depends on abstinence and divine certitude. Destroying the Hereafter of this nation is dependent upon jealousy and desires.”
- 413- God's Prophet (a.s) said: “I am mostly worried about my nation following their selfish desires and having extensive desires. Selfish desires will hinder them from following what is right, and having extensive desires will make them forget the Hereafter.”
- 414- God's Prophet (a.s) said: “Whenever you see a man who is abstinent, try to approach him since he has attained wisdom.”
- 415- It has been narrated that Osamat ibn Zayd bought a maid¹ for one hundred Dinars to be paid off in one month. When the Prophet of God (a.s) heard this, he was amazed and said: “Are you not surprised that Osamat has made a one month deal? He

¹ Translators' note: slave

has high aspirations. I swear by the One who possesses control over my life that I never open my eyes without thinking that I will die before I can close them again. I never look up without thinking that I will die before I can lower my eyes to look down. Whenever I pick up a bite to eat, I never think that I can manage to eat it since I might die.” He then added: “O' Children of Adam! Prepare yourselves for death if you are wise. I swear by the Lord who possesses the control over my life: “All that hath been promised unto you will come to pass: Nor can ye frustrate it (in the least bit).” [The Holy Quran: An'am 6:134]

411. وقال 0: للحسن بن عليّ A: اعمل بفرائض الله تكن من أتقى

الناس، وارض بما قسم الله تكن أغنى الناس، وكفّ عن محارم الله تكن أروع الناس، وأحسن مجاورة من جاورك تكن مؤمناً، وأحسن مصاحبة من صاحبك تكن مسلماً.

412. وقال 0: إنّ إصلاح أول هذه الأمة بالزهد واليقين، وهلاك

آخرتها بالشحّ والأمل.

413. وقال 0: إنّ أخوف ما أخاف على أمّتي الهوى وطول الأمل،

فأمّا الهوى فيصدّ عن الحقّ، وأمّا طول الأمل فيُنسي الآخرة.

414. وقال 0: إذا رأيتُ الرجل قد أعطي الزهد في الدنيا فاقتربوا منه

فإنّه يُلقى الحكمة.

415. ورُوي أنّ أسامة بن زيد اشترى وليدَةً بمائة دينارٍ إلى شهرٍ،

فسمع رسول الله 0 فقال: ألا تعجبون من أسامة المشتري إلى

شهر! إنّ أسامة لطويل الأمل، والذي نفسي بيده ما طرفت
 عيناى إلا ظننت أنّ شفري لا يلتقيان حتى يقبض الله روعي،
 ولا رفعت طرفي وظننت أنّي خافضه حتى أقبض، ولا لقمتم
 لقمة إلا ظننت أنّي لا أسيغها لحصرتها من الموت.
 ثمّ قال: يا بني آدم، إنّ كنتم تعقلون فعّدوا أنفسكم من الموتى،
 والذي نفسي بيده [إنّ ما تُوعَدُونَ لآتٍ وما أنتم بمُعْجِزِينَ].

- 416- Imam Reza (a.s) said: “Whoever sees a poor person and greets him in a manner different from when he greets a rich man will visit God on the Resurrection Day while God is angry with him.”
- 417- It has been narrated that a man went to see God's Prophet (a.s) and said: “O' Prophet of God! I swear by God that I like you for God's sake.” The Prophet (a.s) told him: “If you really like me, get ready to put on the garment of poverty, since poverty will approach those who truly love me faster than a flood approaches its destination.”
- 418- God's Prophet (a.s) said: “Always consider the situation of the people who are in an inferior position than you are, not those who are in a better position than you are. This way you will be more grateful for what God has given to you.”
- 419- God's Prophet (a.s) said: “God will keep whomever he loves hungry in this world.” He was asked: “O' Prophet of God! Will God keep him hungry?” He replied: “Yes. He will not be able to get anything to eat even though there is an abundance of food and food is cheap.”
- 420- God's Prophet (a.s) said: “Do not let your hearts die by eating and drinking too much, since the hearts are similar to farms that will get ruined from too much water.”
- 421- God's Prophet (a.s) said: “True faith is bare. Its dress is shame, its ornament is keeping one's promise, its manliness is doing

good deeds, and its pillar is piety. Everything has a foundation. The foundation of Islam is the love for us- members of the Holy Household.”

- 422- God's Prophet (a.s) was asked if a believer might become afraid. He said yes. He was asked if a believer might become jealous. He said yes. But when he was asked if a believer might become a liar he said no.
- 423- God's Prophet (a.s) said: “Promise me to do the following six things, then I will promise you that you will go to Heaven. Do not lie when you quote something. Do not ever break your promise. Return what you are entrusted with. Do not look at what is forbidden to see. Guard your honor. Do not bother the people physically or verbally.”

416. قال الرضا A: مَنْ لقي فقيراً فسلمّ خلاف سلامه على الغنيّ لقي

الله يوم القيامة وهو عليه غضبان.

417. وقيل: جاء رجلٌ إلى رسول الله 0 فقال: يا رسول الله، إني والله

لأحبك في الله، فقال النبي 0: فإن كنت تحبني فأعدّ للفقر جلباباً،

فإنّ الفقر أسرع إلى من يُحبني من السيل إلى منتهاه.

418. وقال 0: أنظروا إلى من أسفل منكم، ولا تنظروا إلى من فوقكم،

فإنه أجدر أن لا تردّوا نعمة الله.

419. وقال 0: إذا أحبّ الله عبداً في دار الدنيا يُجبعه، قالوا: يا رسول

الله وكيف يُجبعه؟ قال: في موضع الطعام الرخيص والخير

الكثير، وليّ الله لا يجد طعاماً يملأ به بطنه.

420. وقال 0: لا تُميتوا القلوب بكثرة الطعام والشراب، فإنّ القلوب تموت كالزروع إذا كثر عليه الماء.
421. وقال 0: الإيمان عُريانٌ ولباسه الحياء، وزينته الوفاء، ومروءته العمل الصالح، وعماده الورع، ولكلّ شيءٍ أساسٌ وأساس الإسلام حبنا أهل البيت.
422. سئل رسول الله 0: يكون المؤمن جباناً؟ قال: نعم، قيل: ويكون بخيلاً؟ قال: نعم، قيل: ويكون كذاباً؟ قال: لا.
423. وقال 0: تقبلوا إليّ ستّ خصالٍ أتقبل لكم الجنة: إذا حدّثتم فلا تكذبوا، وإذا وعدتم فلا تخلفوا، وإذا ائتمنتم فلا تخونوا، وعضوا أبصاركم، واحفظوا فروجكم، وكفّوا أيديكم وألسنتكم.

- 424- Imam Sadiq (a.s) said: "Please be our ornaments, and not the source of shame for us. Talk properly with the people. Do not let your tongue slip, and do not boast or swear."
- 425- God's Prophet (a.s) said: "Whenever you gossip behind a believer's back and accuse him of what is not true about him, the sincerity between you and him will be lost, and one who gossips will dwell in the Fire (of Hell) forever. What a terrible punishment!"
- 426- Ameer al-Momineen (a.s) said: "One who thinks that he is legitimately born, but eats the people's flesh through gossiping is a liar."
- 427- Ameer al-Momineen (a.s) said: "Avoid gossiping since it is meat for the stew for the dogs of the Fire (of Hell)."
- 428- Ameer al-Momineen (a.s) said: "Gossiping is exposing the fault of your believing brother which God has hidden. Accusing is associating a false thing with him."

- 429- God's Prophet (a.s) said: "There shall be some ignorant folks, and corrupt readers (of the Quran) at the end of time."
- 430- God's Prophet (a.s) said: "My nation may experience serious trouble if they practice fifteen things." He was asked: "O' Prophet of God! What are these?" He said: "when the following happens: The nation's capital is controlled by a few special people; People do not honor what they are entrusted with; They consider the payment of the alms tax as a form of loss; Men obey their wives, and disobey their mothers; People are kind with their friends, but they hurt their fathers; People drink wine or alcoholic beverages; People wear silk clothes; People play musical instruments and hire singers; People respect each other due to fear; The worst people in the society run the affairs of the people; People damn those who lived before them; The mosques get filled with loud (forbidden) sounds. In this situation you can expect red winds, disruption of the earth, and drastic change in the people.
- 431- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "Whoever possesses at least one or all of the following

424. وقال الصادق A: كونوا لنا زيناً ولا تكونوا علينا شيناً، قولوا للناس حسناً، واحفظوا ألسنتكم، وكفّوها عن الفضول وفُبح القول.

425. وقال رسول الله 0: من اغتاب مؤمناً بما ليس فيه انقطعت العصمة بينهما، وكان المغتاب في النار خالداً فيها وبئس المصير.

426. وقال أمير المؤمنين A: كذب من زعم أنه ولد من حلالٍ وهو يأكل لحوم الناس بالغيبة.

427. وقال A: اجتنب الغيبة فإنها إدام كلاب النار.

428. وقال الصادق A: من الغيبة أن تقول في أخيك ما ستره الله عليه، ومن البهتان أن تقول في أخيك ما ليس فيه.

429. قال رسول الله 0: يكون في آخر الزمان عبّادٌ جهّالٌ، وقرّاءٌ فسقةٌ.

430. وقال 0: إذا عملت أمتي خمس عشرة خصلة حلّ بهم البلاء، قيل: وما هي يا رسول الله؟ قال: اتّخذوا الفياء دولا، والأمانة مغنماً، والزكاة مغرمًا، وأطاع الرجل زوجته، وعقّ أمّه، وبرّ صديقه وجفا أباه، وشرب الخمر، ولبس الحرير والديباج، واتّخذوا المعازف والقيان، وأكرم الرجل مخافة شرّه، وكان زعيم القوم أرذلهم، ولعن آخر هذه الأمة أولها، وارتفعت الأصوات في المساجد، فليتوقّعوا خلالا ثلاثا: ريحاً حمراء، وخسفاً، ومسخاً.

431. عن الصادق A قال: قال النبي 0: ثلاث خصالٍ من كُنّ فيه أو واحدةً

traits shall be protected by the shade of God's Throne on the day in which there is no other shade but His: He treats others as he expects to be treated. He does not do anything unless He evaluates himself whether this will please God or raise His anger. He does not blame his Muslim brother for what he has not corrected in himself. Whoever tries to improve himself will never have a chance to seek out the flaws of other people,

because once he improves himself and corrects one flaw, he will discover another one in himself.”

- 432- God's Prophet (a.s) said: “When you go to bed at night evaluate what you have earned during the day and what you have eaten. Remember that you will die and you will be resurrected.”
- 433- Imam Sadiq (a.s) said: “Ali's followers are slender and their lips are extremely dry due to being thirsty. The people consider them to be abstinent.”
- 434- Imam Sadiq (a.s) said: “Do not consider the people’s praying and fasting since they are accustomed to doing these, and will get worried if they quit. But consider if they are honest in their speech and trustworthy.”
- 435- In Al-Ikhlās it is narrated that Abi Ja'far ibn Babuye quoted on the authority of Am'mar ibn al-Ahvas that Imam Sadiq (a.s) was asked: “There are people among us who believe in the caliphate of Ameer al-Momineen (a.s), and consider him to be superior to all people, but do not believe in your nobility as we do. Should we be friends with them?” Imam Sadiq (a.s) replied: “Yes, absolutely. Is it not true that God has things that the Prophet of God does not have? Is it not true that the Prophet of God has things that that we do not have? Is it not true that we have things that you do not have? Is it not true that you have things that others do not have? God the Almighty has partitioned Islam into seven parts, and has distributed these among the people. These are perseverance, honesty, certitude, contentment, loyalty, knowledge and patience. Whoever possesses all seven has perfect faith and is strong. He gave some people just one, some just two, some just three, some just four, some just five, some just six, and some all seven of these. Therefore you should not expect one who has only been given one part

منهنّ كان في ظلّ عرش الله يوم لا ظلّ إلا ظلّه: رجلٌ أعطى
الناس من نفسه ما هو سائلهم لها، ورجلٌ لم يقدم رجلاً ولم
يؤخر أخرى حتى يعلم أنّ ذلك لله فيه رضا أو سخط، ورجلٌ لم

في ذكر الشيعة وأحوالهم وعلاماتهم وآدابهم وما يليق به

يَعِبُ أَخَاهُ الْمُسْلِمَ بَعِيْبٍ حَتَّى يَنْفِي ذَلِكَ الْعَيْبَ عَنْ نَفْسِهِ فَإِنَّهُ لَا يَنْفِي مِنْهَا عَيْبًا إِلَّا بَدَأَ لَهُ عَيْبًا، وَكَفَى بِالْمَرْءِ شُغْلًا بِنَفْسِهِ عَنِ النَّاسِ.

432. عنه 0 قال: إذا أويتَ إلى فراشك فانظر ما سلكتَ في بطنك وما كسبتَ في يومك، واذكر أنك ميّتٌ وأنّ لك معاداً.

433. ومن كتاب: عن أبي عبد الله A قال: إنّ شيعة عليّ خمس البطون، ذبل الشفاه، يُعرفون بالرهبانيّة.

434. وقال A في كلام له: لا تنظروا إلى كثرة صلاتهم وصيامهم فإنّما هو شيءٌ إعتادوه، فإن تركوه استوحشوا، ولكن أنظروا إلى صدق الحديث وأداء الأمانة.

435. ومن كتاب الخلاص: عن أبي جعفر بن بابويه عن عمّار بن الأحوص قال: قلتُ لأبي عبد الله A: إنّ عندنا أقواما يقولون بأُمير المؤمنين A ويفضّلونه على الناس كلّهم، [و] ليس يصفون ما نَصَفُ مِنْ فَضْلِكُمْ نَتَوَلَّاهُمْ؟ فقال لي: نعم في الجملة، أليس عند الله I ما لم يكن عند رسول الله، وعند رسول الله ما ليس عندنا، وعندنا ما ليس عندكم، وعندكم ما ليس عند غيركم؟ إنّ الله تبارك وتعالى وضع الإسلام على سبعة أسهم: على الصبر، والصدق، واليقين، والرضا، والوفاء، والعلم، والحلم، ثمّ قسّم ذلك بين الناس، فمن جعل فيه هذه السبعة الأسهم فهو كامل الإيمان محتمل، وقسّم لبعض الناس سهما ولبعض السهمين ولبعض الثلاثة الأسهم ولبعض الأربعة الأسهم ولبعض الخمسة

الأسهُم ولبعض الستة الأسهُم ولبعض السبعة الأسهُم، فلا
تحملوا على صاحب السهم

of the faith to be responsible for two parts. You cannot burden one who has been granted only two parts of the faith with what you would ask from those who have three parts of faith. And so on. If you expect too much of them, they will be over-burdened and might turn away from religion. Instead you should be patient and treat them with kindness, and make things easy for them. Now I will cite an example for you. There was a Muslim man with an infidel neighbor who was his friend. The man wished to help his friend become a Muslim. He kept trying to show him how nice Islam was, and insisted on his becoming a Muslim. Finally he managed, and the man accepted Islam. The next morning the man went his neighbor's house, and asked him to accompany him to the morning congregation prayer. They went there and when the prayer ended he told the new Muslim man to sit down and recite the Quran until sunrise. They stayed there, and continued until sunrise. Then he told him it was nice to fast that day and study the Quran until noon. He agreed. After the noon and afternoon prayers, he suggested to the new Muslim man to stay there until dawn, do their prayers in the mosque and then go home at night. He agreed. They did their night prayer, got up and went home. The next morning the man went to his neighbor's house again and asked him to go to the mosque. The man said: "Leave me alone. This religion is too difficult. I cannot stand it." Therefore you should learn and not pressure the people. Do you know that the rule of the Ummayyad clan was based upon force, the sword and oppression? But we rule the people's hearts with patience, kindness, concealing of faith, good association, piety, and struggling. Try to attract the people to your religion."

السهمين ولا على صاحب السهمين ثلاثة أسهم ولا على صاحب الثلاثة أربعة أسهم ولا على صاحب الأربعة خمسة أسهم ولا على صاحب الخمسة ستة أسهم ولا على صاحب الستة سبعة أسهم فتنقلوهم وتنقروهم، ولكن ترققوا بهم وسهلوا لهم المدخل، وسأضرب لك مثلاً يعتبر به: [إنه كان] رجلاً مسلماً وكان له جارٌ كافرٌ وكان الكافر يرفق بالمؤمن، فأحبّ المؤمن للكافر الإسلام ولم يزل يزيّن الإسلام ويحيّيه إلى الكافر حتى أسلم، فغدا عليه المؤمن فاستخرجه من منزله فذهب به إلى المسجد ليصليّ معه الفجر في جماعة، فلما صلى قال له: لو قعدنا نذكر الله I حتى تطلع الشمس فقعد معه، فقال له: لو تعلمت القرآن إلى أن تزول الشمس وصمت اليوم كان أفضل، فقعد معه وصام حتى صلى معه الظهر والعصر؛ فقال: لو صبرت حتى تصلي المغرب والعشاء الآخرة كان أفضل، فقعد معه حتى صلى معه المغرب والعشاء الآخرة، ثم نهضا وقد بلغ مجهوده وحمل عليه ما لا يطيق، فلما كان من الغد غدا عليه وهو يريد به ما صنع بالأمس، فدقّ عليه بابه ثم قال له: أخرج حتى نذهب إلى المسجد، فأجابه أن انصرف عني فإنّ هذا دينٌ شديدٌ لا أطيقه. فلا تحرّفوا بهم، أما علمت أن إمارة بني أمية كانت بالسيف

والعسف والجور، وأنّ إمارتنا بالرفق والتأليف والوقار والتقية
وحسن الخلطة والورع والإجتهد، فرغبوا الناس في دينكم
وفيما أنتم فيه.

Chapter 5

On the Status of Shiites

- 436- Salih ibn Maysam narrated that Umm Salmat narrated that God's Prophet (a.s) said: "Ali's Shiites¹ are prosperous."
- 437- Huzayl al-Saberi narrated that Imam Baqir (a.s) quoted on the authority of Imam Ali (a.s) that once God's Prophet (a.s) hugged him and said: "O' brother! Have you heard God's statement:
"Those who have faith and do righteous deeds, they are the best of creatures." [The Holy Quran: Baiyina 98:7]
This verse refers to you and your followers. You shall approach me with shining faces, and everyone knows you. Your enemies will come to me with ugly-looking faces." The Prophet repeated these words three times.
- 438- Ins ibn Malik said: "God's Prophet (a.s) was reciting the verse:
"Those who believe, and whose hearts find satisfaction in the remembrance of God; for without doubt in the remembrance of God do hearts find satisfaction." [The Holy Quran: Ra'd 13:28]
Then the Prophet (a.s) turned towards him and said: "O' son of Umm Salim! Whom do you think this verse has been revealed about?" "It is about us and our followers." Then Ins asked the Prophet: "Is not anyone who claims to follow Islam one of your followers?" The Prophet replied: "Yes. But their animosity towards the members of my Household will cause them to get farther and farther away from Islam, and get closer to the Jews and the Christians."

¹ followers

الفصل الخامس

في ذكر ما جاء في فضائل شيعة عليّ

436. عن صالح بن ميثم قال: سمعتُ أمّ سلمة - رحمة الله عليها - تقول: سمعتُ رسول الله 0 يقول: شيعة عليّ هم الفائزون.

437. عن هُذيل السابري قال: قال أبو جعفر A: قال عليّ A: أسندني رسول الله 0 إلى صدره ثمّ قال: يا أخي، سمعتَ قول الله: [إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ] هُمْ أَنْتَ وَشِيعَتُكَ، تَقْدَمُونَ عَلَيَّ غُرّاً مَحْجَلِينَ وَيَقْدَمُ عَدُوُّكُمْ سُوداً مُقْمَحِينَ - قالها ثلاث مرّاتٍ.

438. عن أنس بن مالك قال: قال رسول الله 0 وتلا هذه الآية: [وَالَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ] ثمّ التفتَ إليه فقال يا بن أمّ سليم، ترى فيمن أنزلت هذه الآية؟ فينا وفي شيعتنا، قلتُ: ومن يدّعي الإسلام ليس من شيعتكم؟ قال: نعم، تُباعدهم من الإسلام عداوتهم لأهل بيتي وتُقرّبهم من اليهوديّة والنصرانيّة.

- 439- Abi al-Samet al-Khulany narrated that Imam Baqir (a.s) said: "O' Abi Samet! Know that God has created our followers from a limited amount of earth, and none will be added to nor subtracted from our number until the Resurrection Day. If anyone of our Shiites goes to one of the places of worship anywhere in the world and walks there or prays there, that place of worship will be more superior to others. That place of worship will claim that one of the followers of the Holy Household of Muhammad has visited it."
- 440- Sodik al-Seyr narrated that Imam Sadiq (a.s) said: "All our followers will be in Heaven, whether they are good or bad. Their ranks shall be determined according to their deeds after they get there."
- 441- Ja'far ibn Rabie ibn Madrak narrated that Imam Sadiq (a.s) said: "Whenever one of our followers goes out and returns home, his record of deeds will be filled with positive marks for all the insults he has heard, even if he does not do any good deeds when he is out of the house."
- 442- Zayd ibn Argham narrated that Imam Sajjad (a.s) said: "No one is one of our true followers unless he is either a sincere lover of truth or a martyr." Zayd asked him: "How is this possible when they die in their beds." Imam Sajjad (a.s) replied: "Have you not read God's book: "And those who believe in God and His apostles they are the sincere (lovers of truth), and the Witnesses (who testify), in the eyes of their Lord." [The Holy Quran: Hadid 57:19] Then Zayd said: "You are right. May I be your devoted servant! I have not seen this verse." Then Imam Sajjad (a.s) continued: "My father Hussein (a.s) said: "If martyrdom was limited to just getting killed by a sword, God would not have used the phrase "the witnesses (who testify)."
- 443- Abdulah ibn San'an narrated that Imam Sadiq (a.s) said: "When God wanted to reveal the following verses of the Quran, they stayed in the heavens and said: "O' God! Do you want to send us to those who are in error and sin?" God then willed them to descend and said: "I swear by My Honor and Majesty that whoever of the followers of the members of the Household of Muhammad recites these

439. عن أبي الصامت الخولاني قال: قال أبو جعفر A: يا أبا الصامت، إن الله خلق شيعتنا من طينة مخزونة لا يزيد فيهم واحد ولا ينقص منهم واحد إلى يوم القيامة، وإن الرجل من شيعتنا ليمرّ بالبقعة من بقاع الأرض فيصلّي عليها أو يمشي عليها فتفتخر تلك البقعة على البقاع التي حولها، فتقول: مرّ عليّ رجلٌ من شيعة آل محمّد.

440. وعن سدير الصيرفي قال: سمعتُ أبا عبد الله A يقول: شيعتنا كلهم في الجنة محسنهم ومسيئهم، وهم يتفاضلون فيها بعد ذلك بالأعمال.

441. عن جعفر بن الربيع بن مدرك قال: قال أبو عبد الله A: إن الرجل منكم ليخرج من منزله وما أحدث خيراً فيرجع وقد ملئت صحيفته حسناتٍ ممّا شئت.

442. عن زيد بن أرقم قال: قال الحسين بن عليّ H: ما من شيعتنا إلا صديقٌ شهيدٌ، قلتُ: أنى يكون كذلك وهم يموتون على فرّسهم؟ فقال: أما تتلون كتاب الله: [وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصّٰدِقُونَ وَالشّٰهَدَاءُ عِنْدَ رَبّٰهِمْ] قلتُ: صدقتَ جعلتُ فداك كأيّ

لم أرَ هذه الآية من كتاب الله، ثم قال الحسين A لو لم تكن الشهادة إلا لِمَن قُتِلَ بالسيف لَمَّا قال الله الشهداء.

443. عن عبد الله بن سنان قال: سمعتُ أبا عبد الله A يقول: لَمَّا أراد الله أن يُنزل هذه الآيات تعلّقن بالعرش وقلن: يا رب تنزلنا على أهل الخطايا والذنوب، فأوحى الله إليهنَّ أن أنزلن، فوعزّتي وجلالي لا يتلوكنَّ أحدٌ من شيعة آل محمّد

verses after each prayer, I shall certainly make him reside in Heaven with all the things there. I will kindly look upon him seventy times each day, and at each look I will fulfill seventy of his needs, the smallest of them being the forgiveness of his sins. The verses are:

“And verily, it is in the Mother of the Book, in our Presence, high (in dignity), full of wisdom.” [The Holy Quran: Zukhruf 43:4]

“God! There is no god but He, the Living, the Self-subsisting, the Eternal. No slumber can seize Him, nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory) [The Holy Quran: Baqara 2:255]

“There is no god but He: that is the witness of God, his angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.” [The Holy Quran: Al-i-Imran 3:18]

“Say: “O’ God! Lord of Power (and Rule), Thou givest Power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honor whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all Good. Verily, over all things thou hast power.” [The Holy Quran: Al-i-Imran 3:26]

- 444- Ali ibn Hamran narrated on the authority of his father that Imam Sadiq (a.s) said: "One day I left the house with my father, and saw some of our companions who were between the grave and the pulpit. My father approached them and said: "I swear by God that I like your smell and your breath. Please assist us with your piety and hard work. Beware that no one can attain our friendship except through piety and hard work. Whenever you decide to follow someone you must act like him. You are God's followers; you are God's soldiers. You are God's helpers. You are the first and the last forerunners. In this world you are the first forerunners to attain our friendship, and in the Hereafter you are forerunners towards Heaven. We guarantee you Heaven

دبر كلّ صلاةٍ إلا أسكنته حظيرة القدس على ما كان فيه،
ونظرتُ إليه بعين المكنونة في كلّ يومٍ سبعين نظرةً، أقضي له
مع ما كلّ نظرةٍ سبعين حاجةً أدناها المغفرة، والآيات هي: أمّ
الكتاب، وآية الكرسيّ، وشهدَ الله أن لا إلهَ إلا هو، وقُل اللهمَّ
مالكُ الملك.

444. عن عليّ بن حمّان عن أبيه عن أبي عبد الله ^A قال: خرجتُ
أنا وأبي ذاتَ يومٍ، فإذا هو بأناسٍ من أصحابنا بين القبر
والمنبر، فدنا منهم وسلّم عليهم، ثمّ قال: والله إنّي لأحبّ ربحكم
وأرواحكم فأعينونا على ذلك بورع واجتهادٍ، واعلموا أنّ ولايتنا
لا تنال إلا بالورع والاجتهاد، إذا انتمّ أحدكم بعبدٍ فليعمل بعمله،
أنتم شيعة الله، وأنتم شرطة الله، وأنتم أنصار الله، وأنتم

السابقون الأولون والسابقون الآخرون، السابقون في الدنيا إلى
ولايتنا والسابقون

through the guarantees of God and God's Prophet (a.s). You are the pure ones. Your women are pure. Any believing woman is one of the Houris of Heaven, and any believing man is honest in his speech.”

- 445- Imam Ali (a.s) told Ghanbar: “O' Ghanbar! Give glad tidings, and ask others to give glad tidings that by God the Prophet of God (a.s) died while he was angry at all the nation except for the Shiites. Beware that everything has a handle, and the Shiites are the handle to religion. Everything has one honor, and the honor of religion is the Shiites. For everything there is a master, and the master of all gatherings is Shiite gatherings. For everything there is a pleasure, and the pleasure of the world is the living of Shiites in this world. I swear by God that if you did not exist, the future generations could not gain full benefit from divine blessings, and could not benefit from the Hereafter. Whoever opposes us shall be subjected to the following verse even if he prays a lot and does a lot of good deeds:

“Some faces, that Day, will be humiliated, laboring (hard), weary, the while they enter the Blazing Fire.” [The Holy Quran: Gashiya 88:2-4]

Whenever one of your opponents prays for you it will be answered. Whenever you ask God for something, God will give you one hundred times what you asked for. Whenever you pray for something, God will respond one-hundred fold. Whenever you do a good deed, God will give you a many-fold reward, so much that you can never count it. If any of you does something bad, the Prophet Muhammad will defend you against its evil results. I swear by God that those of you who fast will be taking a stroll in the Gardens of Heaven, and the angels will pray for your prosperity until you break your fast. Those of you who have already gone on pilgrimage, and go again are God's especial servants. You are all special invitees of God, and those who are His friends. You shall have no fear or grief. You will all reside in Heaven. Therefore try to compete with each other to attain a higher rank in Heaven. I swear by God that besides us no one is as close to God's Throne as our followers are on the Resurrection Day. This is in fact the good way God deals with them.”

في الآخرة إلى الجنة، قد ضمنا لكم الجنة بضمن الله وضمن
رسول الله ﷺ أنتم الطيبون ونساؤكم الطيبات، كل مؤمنة حوراء
وكل مؤمن صديقاً.

445. قال عليّ - رضوان الله عليه - لقنبر: يا قنبر، أبشر وبشر
واستبشر، فوالله لقد مات رسول الله ﷺ وهو ساخط على جميع
الأمّة إلا الشيعة، إنّ لكلّ شيء عروة وعروة الدين الشيعة، وإنّ
لكلّ شيء شرفاً وشرف الدين الشيعة، وإنّ لكلّ شيء سيّداً وسيّد

المجالس مجالس الشيعة، وإن لكلّ شيء شهوةً وشهوة الدنيا
سكنى الشيعة فيها، فوالله لو لا ما في الأرض منكم ما استكمل
أهل خلافكم الطيبات ما لهم [في الدنيا]، وما لهم في الآخرة من
نصيب كلّ ناصبٍ، وإنّ تعبدّ واجتهد منسوبٌ إلى هذه الآية:
[وَجُودٌ يَوْمَئِذٍ خَاشِعَةٌ * عَامِلَةٌ نَاصِيَةٌ * تَصَلَّى نَارًا حَامِيَةً]. وَمَنْ
سأل منكم مسألةً فله مائة، ومَنْ دعا منكم دعوةً فله مائة، ومَنْ
عمل منكم حسنةً فلا تحصى تضاعيفها، ومَنْ أساء منكم سيئةً
فمحمّدٌ حجيجُه على تبعثها. والله إنّ صائكم ليرتفع في رياض
الجنة تدعو له الملائكة بالفوز حتّى يفطر، وإنّ حجّاجكم
وعماركم خاصّة الله، وإنّكم جميعاً لأهل دعوة الله وأهل ولايته،
لا خوفٌ عليكم ولا حزنٌ، كلّم في الجنة فتنافسوا في فضائل
الدرجات، والله ما أحدٌ أقرب من عرش الله بعدنا يوم القيامة من
شيعتنا، ما أحسن صنع الله إليهم.

446- Imam Ali (a.s) said: “On the Resurrection Day our followers will leave their graves with shining faces, with their eyes shining (as a sign of feeling secure) and filled with the light of faith. They will be granted security from what other people are afraid of. The other people will be sad, but they will not be sad. I swear by God that whenever one of you stand up to perform your prayers a group of angels surround you, greet you and pray for you until you finish your prayer, but you cannot

feel their presence. Beware that everything has an essence. The essence of mankind is Muhammad (a.s), and the Holy Household and the Shiites. Blessed are our followers who are so close to God's Throne. How well will God deal with them on the Resurrection Day! I swear by God that if they had not gotten haughty, the angels would have faced them and sent blessings for them.”

- 447- The uncle of Hashim's son narrated that Imam Sadiq (a.s) said: “God, the angels and the spirits of all the Prophets ask for the forgiveness of the Shiites, and send them blessings until the Resurrection Day.” He added: “You are in the service of God, and are struggling to do what God likes you to do.”
- 448- Imam Sadiq (a.s) said: “God the Almighty will not hold any of the Shiites accountable for any sins except major ones. I hope God does not see any of you commit a major sin.”
- 449- Imam Sadiq (a.s) said: “I swear by God that no one but you obeyed God's Prophet of God, and no one but you had enough faith in God. You are dear to Islam. All that is good is due to you. Whoever from among you is patient when he faces trouble will be given the reward of one thousand martyrs. I hope you do not slip when being tested. I heard my father say: “Our Shiites are free of sin. God sends you greetings, and you are successful due to divine purity. You are the ones who invite the people to obey God. There shall be no reckoning for you, and there shall be no fear or grief for you. You are residents of Heaven, and Heaven belongs to you. Since God is pleased with you, you are pleased with divine destiny. You are the best of the people. Then be patient even if you see things that you dislike. Wait until God's command is issued, and you will find what He has

446. وقال - رضوان الله عليه - يخرج أهل ولايتنا يوم القيامة

مُشْرِقَةً وَجُوهُهُمْ قَرِيرَةٌ أَعْيُنُهُمْ، وَقَدْ أُعْطُوا الْأَمَانَ مِمَّا يَخَافُ

النَّاسِ وَلَا يَخَافُونَ وَيَحْزَنُ النَّاسُ وَلَا يَحْزَنُونَ، وَاللَّهُ مَا يَشْعُرُ

أَحَدٌ مِنْكُمْ يَقُومُ إِلَى الصَّلَاةِ إِلَّا وَقَدْ اِكْتَنَفَتْهُ الْمَلَائِكَةُ، يَصَلُّونَ عَلَيْهِ

ويدعون له حتى يفرغ من صلاته، ألا وإن لكل شيء جوهراً وأن جوهراً بني آدم محمد 0 ونحن وشيعتنا يا حبذا شيعتنا ما أقربهم من عرش الله وأحسن صنع الله إليهم يوم القيامة، والله لو لا زهواهم لعظم ذلك أسلمت عليهم الملائكة قبلاً!

447. عن خال ولد هاشم قال: سمعتُ أبا عبد الله A يقول: إن الله وملائكته وأرواح النبيين يستغفرون للشيععة ويصلون عليهم إلى يوم القيامة، قال: وأنتم في عبادة الله واجتهاد يحب الله لكم.

448. قال A: لا يؤاخذ الله الشيعة بذنوب دون الكبيرة وإني لأرجو أن لا يلقى الله أحدٌ منكم بكبيرة.

449. وقال A: والله ما أطاع رسول الله 0 غيركم ولا نسب الله إلى الإيمان أحداً غيركم، أنتم أعزّة الإسلام، الخير لكم كله، ما منكم عبدٌ ابتلاه ببليّةٍ فصبر إلا كُتِبَ له أجر ألف شهيدٍ، وإني لأرجو أن لا تفتنوا عند البليّة، فإني سمعتُ أبي يقول: شيعتنا المعصومون، أنتم أهل تحية الله بسلام، وأنتم أهل توفيق الله بعصمته، وأهل دعوة الله إلى طاعته، لا حساب عليكم ولا خوف ولا حزن، أنتم أهل الجنة والجنة لكم، أنتم أهل الرضا عن الله برضائه عنكم، أنتم خير البرية فاصبروا، وإن رأيتم ما تكرهون حتى يأتي الله بأمره فترون

promised you. You believe in the divine Unseen. Your world is Heaven for you and your decisions are a good guard for you.

You are created for Heaven, and your path is directed to Heaven. Every day and night you are the master of all creatures. God has granted you a pure life, and you will continue being pure when you die. You will speak according to divine light, while others will talk according to Satan's dictation. Whoever is opposed to you is one of the especial companions of Satan. Your belief in God is so strong that Satan cannot influence you. God has granted you His best traits, and knew this before He created Adam. Your opponents will be more deserving to go into the Fire in the Hereafter. Know that you possess four eyes: two on your face, and two in your heart. Also beware that other people are this way. But God has closed their eyes, and has opened yours.”

- 450- Jabir ibn Yazeed said that he asked Imam Sadiq (a.s): “Has God given the people assurance of certain forgiveness?” Imam Sadiq (a.s) replied: “No, except for our followers whom God will forgive.”
- 451- Muhammad ibn Marvan said that he asked Imam Sadiq (a.s) about God's statement:
 “Are those equal, those who know and those who do not know?” It is those who are endued with understanding that receive admonition!” [The Holy Quran: Zumar 39:9]
 Imam Sadiq (a.s) replied: “We are the ones who know, and our enemies are the ones who do not know, and our Shiites¹ are those who are endued with understanding.”
- 452- Abdullah ibn Soleyman narrated that after Imam Baqir (a.s) recited the following verse: “Now hath come unto you an Apostle from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful.” [The Holy Quran: Tauba 9:128], he said: “This means that whatever bothers you is hard for us to stand, and we are eager to see you in comfort. He is ardently anxious over your comfort, and is kind and merciful to the Believers, that is our Shiites.”

¹ follower

تصديق ما كنتم توعدون، أنتم أهل غيب الله، دنياكم لكم جنة وموقفكم لكم جنة، للجنة خلقتكم وإلى الجنة تصيرون، في ليالكم ونهاركم سادة المخلوقين، إن الله أحياكم حياة طيبة، وأنتم واصل طيبها بطيب الموت، ألسنتكم تنطق بنور الله وألسنة من سواكم تنطق بنفث الشيطان، وكل من خالفكم خاصة إبليس، ما عند الله شيء أشد على إبليس منكم، إن الله خصكم بتفضيله لعلم الله فيكم قبل أن يخلق آدم، وإذا حُسر الناس فالنار أولى بهم، ألا إنكم أصحاب الأعين الأربعة، عيني الوجه وعيني القلب، ألا والخلق كذلك إلا أن الله جل ثناؤه أعمى أبصارهم وفتح أبصاركم.

450. عن جابر بن يزيد قال: سألت أبا جعفر A هل للناس على الله عذة تنتجز بالمغفرة لهم؟ قال: لا إلا شيعتنا، فإنه مغفور لهم.

451. عن محمد بن مروان قال: سألت أبا عبد الله A عن قول الله T: [هل يستوي الذين يعلمون والذين لا يعلمون إنما يتذكر أولو الألباب] قال: نحن الذين نعلم، وعدونا الذي لا يعلم، وشيعتنا أولوا الألباب.

452. عن عبد الله بن سليمان قال: قال أبو جعفر A وتلا هذه الآية: [لقد جاءكم رسول من أنفسكم عزيز عليه ما عنتم حريص عليكم

بالمؤمنين رُوِّفَ رَحِيمٌ] قال: عزيزٌ علينا ما عَنَتْنَا، حريصٌ عليكم قال: حريصٌ علينا، بالمؤمنين رُوِّفَ رَحِيمٌ قال: شيعتنا.

- 453- Sowayr narrated that Imam Sajjad (a.s) asked Sowayr if he read the Quran. He replied positively. Imam Sajjad (a.s) asked him to recite the chapter Qasas. He started reciting:
 “In the Name of God, Most Gracious, Most Merciful: Ta, Sin, Mim. These are Verses of the Book that makes (things) clear. We rehearse to thee some of the story of Moses and Pharaoh in Truth, for people who believe. Truly Pharaoh elated himself in the land and broke up its people into sections, depressing a small group among them: their sons he slew, but he kept alive their females, for he was indeed a maker of mischief. And We wished to be gracious to those who were being depressed in the land, to make them leaders (in faith) and make them heirs. [The Holy Quran: Qasas 28:1-5]
 At this point Imam Sajjad (a.s) asked him to stop, and said: “I swear by God who has established Muhammad to admonish the people and to give them glad tidings that the good people among us are members of the Holy Household and their Shiites are similar to Moses and his followers. And our enemies and their followers are similar to Pharaoh and his followers.”
- 454- Abi Khalid al-Qam'mat narrated that Imam Sadiq (a.s) said:
 “God created us from the noblest matter and created the hearts of our followers from the same, and created their bodies from something that is of a slightly lower rank. Thus their hearts were attracted and inclined to us. God created our enemies from the smoke of Hell, and created their followers from the same, and then their hearts were attracted and inclined to our enemies.”
- 455- Mansoor ibn Amr ibn Haemgh al-Khazae narrated that when Ibn Muljam -may God damn him- attacked Ameer al-Momineen (a.s) using a sword, he became unconscious. After he regained consciousness he said: “Blessed they will be and blessed are you, but they will be more blessed than you are.” Mansoor asked Imam Ali (a.s): “O' Commander of the Faithful!

Yes, you are right. They are blessed because they see you, and we are blessed because we obey you and fought along with you. Who are the people who are more blessed than we are?" Then Imam Ali (a.s) said: "They are my Shiites who will come later. They will have power over what you lack power over, and they will be able to bear what you cannot bear."

453. عن ثوير قال: قال لي عليّ بن الحسين A: تقرأ القرآن؟ قلت: نعم، قال: اقرأ "طسم" سورة موسى وفرعون، قال فقراءت: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ طسم * تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ * نَثَلُوا عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ حَتَّى إِذَا بَلَغْتَ [وَتُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ] فقال: مكانك حسبك، والذي بعث محمداً بالحق بشيراً ونذيراً إن الأبرار مآ أهل البيت وشيعتهم بمنزلة موسى وشيعته، وإن عدونا وشيعتهم بمنزلة فرعون وأشياعه.

454. عن أبي خالد القمّاط عن أبي عبد الله A قال: إن الله خلقنا من أعلى عليين، وخلق قلوب شيعتنا من حيث خلقنا، وخلق أبدانهم من دون ذلك، فمن ثمّ صارت قلوبهم تحنّ إلينا، وأنّ الله خلق عدونا من يحموم وخلق قلوب شيعتهم من حيث خلقهم، فمن ثمّ صارت قلوبهم تحنّ إليهم.

455. عن منصور بن عمرو بن الحمق الخزاعي قال: أغمي على أمير المؤمنين A حين ضربه ابن ملجم - لعنه الله - فأفاق وهو

يقول: طوبى لهم وطوبى لكم وطوباهم أفضل من طوباكم، قال:
قلتُ: صدقتَ يا أمير المؤمنين، طوباهم برويتك وطوبانا
بالجهاد معك وطوبانا بطاعتك، ومن هؤلاء الذين طوباهم
أفضل من طوبانا؟ قال A: أولئك شيعتي الذين يأتون من بعدكم،
يُطيقون مالا يُطيقون ويحملون ما لا تحملون.

- 456- Abdullah ibn San'an said that once he went to see Imam Sadiq (a.s) in the mosque. Imam Sadiq (a.s) had finished saying his afternoon prayers and was sitting facing the Qibla. He told Imam Sadiq (a.s): "O' grandson of the Prophet of God! There are several rulers who have entrusted their treasury with me, but do not pay you your due one-fifth levy. Should I return their property to them?" Imam Sadiq (a.s) replied: "I swear three times by the Lord of this Qibla that even if Ibn Muljam who has killed my grandfather (Imam Ali (a.s)) -and I wish to take revenge from him- entrusts his property with me, I shall return it to him."
- 457- Jabir narrated that Imam Baqir (a.s) quoted on the authority of God's Prophet (a.s): "Seventy thousand of my nation shall enter Heaven without any reckoning." Ali (a.s) asked: "O' Prophet of God! Who are they?" The Prophet (a.s) said: "They are your followers and you are their Imam."
- 458- Imam Sadiq (a.s) quoted on the authority of his grandfather: "God has turned over the control of all affairs of the believers to themselves, except for humility. Have you not heard God the Almighty say:
"But honor belongs to God and his Apostle, and to the believers." [The Holy Quran: Munafiqun 63:8]
Therefore believers are honorable, and not humiliated."

- 459- Zayd al-Shuh'ham narrated that Imam Sadiq (a.s) said: "A believer will even remember a sin committed forty or so years ago, and ask God for forgiveness. God will forgive him."
- 460- Abi al-Hassan al-Ahmasy narrated that Imam Sadiq (a.s) quoted upon the authority of his grandfather who quoted God's Prophet (a.s): "God the Almighty shall send various calamities for His believing servants in the same manner that the members of a family invite their father to eat." He added: " God the Almighty has said: I swear by My Majesty, Honor, Grandeur and Position that I will take away from My believing servant whatever would cause him to forget Me so that I can hear him call Me and pray. But I will fulfill the needs of an infidel so that I never hear him call Me, since I am angry with him."

456. عن عبد الله بن سنان قال: دخلتُ على أبي عبد الله A وقد صلى العصر وهو جالسٌ مستقبلَ القبلة في المسجد، فقلتُ: يا بن رسول الله، إن بعض السلاطين يأمننا على الأموال، يستودعناها وليس يدفع إليكم خُمسكم، أفنؤديها إليهم؟ فقال: وربّ هذه القبلة - ثلاث مرّات - لو أنّ ابن ملجم قاتل أبي - فأبي أطلبه يتسّتر لأثمه قتل أبي - ائتمني على أمانة لأديتها إليه.

457. عن جابر عن أبي جعفر A قال: قال رسول الله 0: يدخل الجنة من أمّتي سبعون ألفاً بغير حسابٍ، فقال عليّ - رضوان الله عليه - من هم يا رسول الله؟ قال: هم شيعةك وأنت إمامهم.

458. عن أبي عبد الله عن آبائه: قال: إنّ الله فوّض إلى المؤمن الأمور كلها ولم يفوّض إليه أن يكون ذليلاً، أما تسمع إلى الله جلّ ثناؤه وهو يقول: [وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ] المؤمنُ

يكون عزيزاً لا ذليلاً. ثم قال: إنَّ المؤمن أعزَّ من الجبل،
والجبل يستقلُّ منه بالمعاول والمؤمن لا يستقلُّ من دينه بشيءٍ.
459. عن زيد الشحام عن أبي عبد الله A قال: إنَّ العبد المؤمن ليذكر
الذنب الذي قد عمله منذ أربعين سنةً أقلَّ أو أكثر، فما يذكره إلا
لنذكره فيستغفر الله منه فيُغفر له.

460. عن أبي الحسن الأحمسي عن أبي عبد الله عن آبائه: قالوا: قال
رسول الله 0: إنَّ الله تبارك وتعالى ليتعاهد عبده المؤمن بأنواع
البلاء كما يتعاهد أهل البيت سيدهم بطرف الطعام، قال: يقول
الله I: وعزتي وجلالي وعظمتي وبهائي إني لأحمي وليي أن
أعطيه في دار الدنيا شيئاً يشغله عن ذكري حتى يدعوني فأسمع
دعاه وصوته، وإني لأعطي الكافر أمنيته حتى لا يدعوني
فأسمع صوته بغضا مني له.

- 461- Abi al-Jarud narrated that Imam Baqir (a.s) quoted on the authority of his grandfather who quoted God's Prophet (a.s): "Whenever one of my believing servants approaches a sin and commits it, he will become poor. If this trouble is a sufficient penalty for his sin, it is fine. Otherwise he will get ill. If this is not a sufficient penalty for his sin, he will be troubled by the fear from the ruler who calls him in. If this is not a sufficient penalty either, then he will face hard treatment at the time of death, so that when he comes to meet his Lord there is nothing left to question him about, and God will issue the order for him to enter Heaven. However, when the unbelievers or the hypocrites die, they will be dealt with easily, so that no reward for any of their deeds is left to claim when they meet their Lord. Then God will issue the order to take them into the Fire (of Hell)."

- 462- Imam Sadiq (a.s) quoted upon the authority of God's Prophet (a.s): "There are several pulpits covered with light on the right side of the Throne on which men with shining faces sit who are neither martyrs nor Prophets." Ummar ibn Khattab asked the Prophet (a.s) who they were. The Prophet (a.s) replied: "They are people who helped each other for God's sake. They treated each other as they treat their brothers, and helped one another for God's sake. They loved each other for God's sake." At this point Ali ibn Abi Talib (a.s) entered and the Prophet pointed to Ali and continued: "They are his followers."
- 463- Abi Hamze al-Somali narrated that Imam Sajjad (a.s) said: "When all the people are resurrected on Judgment Day, a general call will be made for those who loved each other for God's sake. A group of people will stand up, and they will be instructed to go to Heaven without any reckoning. The angels will face them and ask where they are going. They will respond that they are going to Heaven without any reckoning. The angels will ask them to what group of people they belong to. They will say that they are the people who loved each other for God's sake. The angels will ask them what they did. They will say that they were friends with each other for God's sake and they were enemies of others for God's sake. The angels will say: "What a good reward for your deeds."

461. عن أبي الجارود عن أبي جعفر عن آبائه: قالوا: قال رسول الله
 0: إنَّ المؤمن إذا قارف الذنوب وابتلى بها ابتلي بالفقر، فإن كان
 في ذلك كقارة لذنوبه وإلا ابتلي بالمرض، فإن كان في ذلك
 كقارة لذنوبه وإلا ابتلي بالخوف من السلطان يطلبه، فإن كان
 في ذلك كقارة لذنوبه وإلا ضيق عليه عند خروج نفسه، حتى
 يلقاه وما له من ذنب يدعيه عليه فيأمر به إلى الجنة، وإن الكافر
 والمنافق ليهون عليهما خروج أنفسهما حتى يلقين الله حين

يلقيانه، وما لهما عنده من حسنة يدعيانها عليه فيأمر بهما إلى النار.

462. عن أبي عبد الله A قال: قال رسول الله 0: إن في يمين العرش منابر من نور عليها رجالٌ وجوههم من نور، ليسوا بأنبياء ولا شهداء، قال: فقال له عمر بن الخطاب: فمن هؤلاء يا رسول الله؟ قال: هم الذين تواصلوا في الله وتواخوا في الله وتواصلوا في الله وتحابوا في الله، فدخل عليّ بن أبي طالب A فقال: هم شيعة هذا - وأشار إلى علي A.

463. عن أبي حمزة الثمالي عن عليّ بن الحسين -رضوان الله عليهما- قال: إذا جمع الله الأولين والآخرين نادى منادٍ بحيث يسمع الناس، فيقول: أين المتحابون في الله؟ قال: فيقوم عنقٌ من الناس فيقال لهم: اذهبوا إلى الجنة بغير حساب، قال: فتستقبلهم الملائكة فيقولون: إلى أين؟ فيقولون: إلى الجنة بغير حساب، فيقولون: أي حزبٍ أنتم من الناس؟ فيقولون: نحن المتحابون في الله، قال: فيقولون: فأيّ شيءٍ كانت أعمالكم؟ قالوا: كنا نحبّ في الله ونبغض في الله، قال: فيقولون: فنعم أجرُ العاملين.

Chapter 6

On the Nobility of Believers Near God

- 464- Meysar narrated that Imam Sadiq (a.s) said: “On the Resurrection Day, a man who is going towards the Fire will see one of your believers and tell you that he has helped you in the world and ask you to help him. Then the believer will ask the angels to let him go, and God will order the angels to let that man enter Heaven.”
- 465- Muhammad ibn Hamran narrated that Imam Sadiq (a.s) said: “On the Resurrection Day, one who does not have any record of good deeds will be asked to look back and think if he has done any good deeds in his lifetime. He would then say that he had not done any good deeds, but once provided some water for the ablution of a believer who wanted to pray and asked him for water to perform his ablution. Then the believer will be asked about his claim and he will testify that the man's claim is right. God the Almighty will then say: “I forgive you. Let My servant enter My Heaven.”
- 466- Al-Mufaz'il narrated that Imam Sadiq (a.s) said: “On the Resurrection Day believers will be asked to watch the people, and find out whoever has somehow helped them by feeding them, or giving them something to drink, etc. They will then be allowed to take the hands of all the people who somehow helped them and take them all to Heaven. Then on the way to Heaven the angels will ask them where they are going. God the Almighty will then say: “Grant my servants permission to pass.” And they will do so. This is the reason a believer is

called “Mumin” which in Arabic means “One who grants immunity” near God and God will accept it.”

الفصل السادس

في كرامة المؤمن على الله

464. عن ميسر عن أبي عبد الله A قال: إنَّ المؤمن منكم يومَ القيامةَ ليمرَّ به الرجل وقد أمر به إلى النار، فيقول: يا فلان أغثني، فأبى كنتُ أصنع إليك المعروف في دار الدنيا، فيقول للملك: خلِّ سبيله، فيأمر الله به الملك فيخلى سبيله.

465. عن محمد بن حمران عن أبي عبد الله A قال: يُؤتى بعد يومِ القيامة ليست له حسنة، فيقال له: أذكر وتذكر هل لك حسنة؟ فيقول: مالي حسنة غير أن فلانا عبدك المؤمن مرَّ بي فسألني ماءً ليتوضأ به فيصلِّي فأعطيته، فيدعى بذلك العبد المؤمن، فيقول: نعم يا رب، فيقول الربُّ جلَّ ثناؤه: قد غفرتُ لك، أدخلوا عبي جنتي.

466. عن المفضل عن أبي عبد الله A قال: يقال للمؤمن يومَ القيامة: تصفح وجوه الناس، فمن كان سقاك شربةً أو أطعمك أكلةً أو فعل بك كذا وكذا فخذ بيده فأدخله الجنة، قال: فإنه ليمرَّ على الصراط ومعه بشرٌ كثيرٌ، فتقول الملائكة: إلى أين يا وليَّ الله؟

إلى أين يا عبد الله؟ فيقول الله جلّ ثناؤه: أجزوا لعبي،
فأجازوه، وإنما سُمّي المؤمن مؤمناً لأنه يؤمن على الله فيجيز
أمانه.

- 467- Jabir ibn Yazeed al-Juafa narrated that Imam Baqir (a.s) said:
“On the Resurrection Day God will leave believers to be free to do whatever they like”. Jabir asked him where this is written in God's Book. He said:
“There will be for them therein all that they wish, and more besides in Our Presence.” [The Holy Quran: Qaf 50:35]
Then he said: “O' Jabir! Do not seek help from our enemies. Do not ask them for any water or food since they will reside in Hell forever. If they see a believer pass by they will claim that they did something for him. Then the believer will be ashamed, and save them from the Fire. This is why a believer is called “Mumin” which in Arabic means “One who grants immunity.” Once a believer grants someone immunity, God will honor it.”
- 468- Muhammad ibn Muslim narrated that Imam Baqir (a.s) said:
“On the Resurrection Day God will have the poor people called to Him. A lot of people will stand up. God will tell them that they were not poor to be humiliated, rather they were poor for this Day. He will ask them to look for anyone who helped them just for God's sake and take them to Heaven with themselves.”
- 469- Imam Sadiq (a.s) said: “A believer is the master of his family, and a witness to their acts.”
- 470- Abi Basir narrated that Imam Sadiq (a.s) said that God's Prophet (a.s) said: “Swearing at a believer is a form of disobeying God. Fighting with a believer is a form of infidelity. Gossiping behind a believer's back is similar to eating his flesh and is forbidden. His wealth and his life are both respectable.”

467. عن جابر بن يزيد الجعفي قال: قال لي أبو جعفر A: إنَّ المؤمنَ لَيَفْوِضُ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ فَيَصْنَعُ مَا شَاءَ، قُلْتُ: حَدَّثَنِي فِي كِتَابِ اللهِ أَيْنَ قَالَ؟ قَالَ: قَوْلُهُ [لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ] فَمَشِيئَةُ اللهِ مَفْوُضَةٌ إِلَيْهِ وَالْمَزِيدُ مِنَ اللهِ مَا لَا يُحْصَى. ثُمَّ قَالَ: يَا جَابِرُ، وَلَا تَسْتَعِنَ بَعْدُو لَنَا فِي حَاجَةٍ وَلَا تَسْتَطْعِمَهُ وَلَا تَسْأَلَهُ شَرْبَةً، أَمَا أَنَّهُ لَيَخْلُدُ فِي النَّارِ فَيَمِرُّ بِهِ الْمُؤْمِنُ فَيَقُولُ: يَا مُؤْمِنُ، أَلَسْتُ فَعَلْتُ بِكَ كَذَا وَكَذَا، فَيَسْتَحِي مِنْهُ فَيَسْتَنْقِذُوهُ مِنَ النَّارِ، وَإِنَّمَا سُمِّيَ الْمُؤْمِنُ مُؤْمِنًا لِأَنَّهُ يُؤْمِنُ عَلَى اللهِ فَيَجِيزُ اللهُ أَمَانَهُ.

468. عن محمد بن مسلم عن أبي جعفر A قال: إذا كان يومَ القيامةِ أمر اللهُ منادياً يُنادي بين يديه: أينَ الفقراءُ؟ فيقومُ عنقٌ من الناسِ كثيرٌ، فيقول: عبادي، فيقولون: لبيك يا ربَّنَا، فيقول: إني لم أُفقركم لهوانِ بكم عليَّ، ولكن إنَّما أفقرتكم لمثلِ هذا اليومِ، تصفَّحوا وجوهَ الناسِ فمَن صنعَ إليكم معروفاً لم يصنعه إلا فيَّ فكافئوه عني بالجنةِ.

469. عن أبي عبد الله A قال: المؤمنُ زعيمُ أهل بيته، شاهدٌ عليهم ولايتهم.

470. عن أبي بصير عن أبي جعفر A قال: قال رسول الله 0: سبابُ المؤمنِ فسوقٌ، وقِتاله كُفْرٌ، وأكل لحمه معصيةُ الله، وحرمة ماله كحرمة دَمِهِ.

Chapter 7

On the Mutual Rights of Believers

- 471- Ali ibn Abi Hamze narrated that God's Prophet (a.s) said: "The people will be resurrected thirstier, hungrier and more naked than when they lived. God will give those who have given any clothing to believers heavenly robes, and will feed those who have fed any believers with heavenly blessings, and will give anyone who has given believers anything to drink heavenly drinks."
- 472- Hanan ibn Sodir quoted on the authority of his father that Imam Baqir (a.s) asked Hanan ibn Sodir whether he frees a slave each month. He replied no. He asked him if he frees a slave each year. He replied no. Then he praised God and asked him if he has ever taken any of his religious brothers home and fed them. He said that by God the reward of this deed is greater than freeing one slave from the descendants of Isma'il."
- 473- Abi al-Miqdam narrated that Imam Baqir (a.s) told Abi al-Miqdam: "The worth of feeding one of my followers is more than feeding a horizon-full of people." Abi al-Miqdam asked: "How many people is that?" He replied: "One hundred thousand."
- 474- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "Whoever gives a scary look to a believers will receive a scary

look from God on the Resurrection Day when there is no shade but God's.”

الفصل السابع

في ذكر ما يجب من حقّ المؤمن على المؤمن

471. عن عليّ بن أبي حمزة عن أبيه عن عليّ بن الحسين عن أبيه عن جدّه عن رسول الله 0 قال: يُحشر الناس يومَ القيامةِ أعرى ما كانوا وأجوع ما كانوا وأعطش ما كانوا، فمن كان كسا مؤمناً ثوباً في دار الدنيا كساه الله من خُلل الجنة، ومن كان أطعم مؤمناً في دار الدنيا أطعمه الله من ثمار الجنة، ومن كان سقى مؤمناً في دار الدنيا شربةً من ظمأ سقاه الله من الرحيق المختوم.

472. عن حنّان بن سُدير عن أبيه عن أبي جعفر A قال: يا سُدير، تعتق كلّ يومٍ نَسَمَةً؟ قلتُ: لا، قال: فكلّ شهرٍ؟ قلتُ لا، فقال: كلّ سنةٍ؟ قلتُ: لا، فقال: سبحان الله! أما تأخذ بيد أخيك في الله فتدخله بيتك فتطعمه شبعةً، فهو والله لذلك أفضل من عتق رقبةٍ من وُلد إسماعيل.

473. عن أبي المقدم عن أبي جعفر A قال: يا أبا المقدم، لأنّ أطعم رجلاً من شيعتي شبعةً أحبّ إليّ من أن أطعم أفقاً من الناس، قال: قلتُ: كم الأفق؟ قال: مائة ألف.

474. عن أبي عبد الله A قال: قال رسول الله 0: مَنْ نَظَرَ إِلَى مُؤْمِنٍ

نَظْرَةً لِيُخَيِّفَهُ بِهَا أَخَافَهُ اللهُ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ.

- 475- Imam Sadiq (a.s) said: “Whoever visits an ill Muslim will be submerged in a sea of divine Mercy, and whoever sits with that ill man will be accompanied by seventy thousand angels on his way back home. They will all say: “You have been purified and Heaven will be enjoyable for you.”
- 476- Safvan al-Jam'mal narrated that Imam Sadiq (a.s) said: “If a believer is asked by another believer to help fulfill one of his vital needs, and he refuses to do so although he is able to directly or indirectly fulfill his needs, he will be resurrected with his hands tied to his neck and has to wait until God finishes the reckoning of all His creatures accounts.”
- 477- Abdulmalik al-Nofly said that he went to see Imam Sadiq (a.s). Imam Sadiq (a.s) said: “Deliver my greetings to my friends and assure them that I guarantee Heaven for all of them except for the following people: 1- alcoholics, 2-gamblers, 3- people who reject the believers, 4- people who are haughty with believers, 5- people who block the believers’ needs, 6- people who do not help fulfill the needs of a believer who asks them for help, 7- people who do not marry off their daughter to a believer who comes to propose to marry her. Then Abdulmalik said: “I swear by God that I have helped any of the true friends of the Holy Household who has come to me for help.” Imam Sadiq (a.s) said: “Yes, I knew you are telling the truth. You are an honest man and God has tested your heart for your faith and submission.”
- 478- Imam Sadiq (a.s) said: “Whoever accepts the friendship of the Holy Household and then by assisting one of our enemies pleases him has become distant from us and will be punished in the Fire by God.”
- 479- One of the companions of Imam Sadiq (a.s) asked him if they should pray for their brothers who work for the government. The Imam (a.s) asked him if there is any use in what they do

for him. When he replied in the negative Imam Sadiq (a.s) said:
“I disavow myself of them, and so does God.”

- 480- Ali ibn Zayd narrated that Imam Sadiq (a.s) said: “The penalty for working for a king is helping fulfill the needs of your religious brothers.”

475. وقال أيضا A: مَنْ عاد مريضاً من المسلمين خاض في رمال الرحمة، ومَنْ جلس إليه غمرته الرحمة، فإذا بلغ إلى منزله شيعه سبعون ألف ملكٍ حتى يدخل إلى منزله؛ كلهم يقولون: ألا طبت وطابت لك الجنة.

476. عن صفوان الجمال قال: قال أبو عبد الله A: مَنْ سأله أخوه المؤمن حاجة من ضرره فمنعه من سعة وهو يقدر عليها - من عنده أو من عند غيره - حشره الله يوم القيامة مقرونةً يده إلى عنقه حتى يفرغ الله من حساب الخلق.

477. عن عبد الملك النوفلي قال: دخلتُ على أبي عبد الله A قال: أبلغ موالِيَ عني السلام وأخبرهم إنِّي أضمن لهم الجنة ما خلا سبعةً: مُدمن خمرٍ أو ميسرٍ، أو رادُّ على مؤمنٍ، أو مستكبرٌ على مؤمنٍ، أو منع مؤمناً من حاجةٍ، أو مَنْ أتاه مؤمنٌ في حاجةٍ فلم يقضها له، أو مَنْ خطب إليه مؤمنٌ فلم يزوجه، قال: قلتُ: لا والله لا يرد عليَّ أحدٌ ممَّن وُحِدَ الله بكماله كائناً مَنْ كان فأخلي بينه وبين مالي، فقال: صدقت، إنَّك صديقٌ قد امتحن الله قلبك للتسليم والإيمان.

478. عن أبي عبد الله A: قال: أيماً رجلٍ اتَّخذَ ولايتنا أهل البيت ثمَّ أدخل على ناصبي سُروراً واصطنع إليه معروفاً فهو ممّاً بريءٌ، وكان ثوابه على الله النار.

479. عن بعض أصحابنا قال: قلتُ لأبي عبد الله A: إخواننا يتولّون عمل السلطان، أفندعو لهم؟ فقال أبو عبد الله A: هل ينفعونكم؟ قلتُ: لا، فقال: ابرأ منهم برىء الله منهم.

480. عن عليّ بن زيد عن أبي الحسن صاحب العسكر A قال: كقارة عمل السلطان قضاء حوائج الإخوان.

- 481- Mufaz'zal ibn Umar narrated that Imam Sadiq (a.s) said: "I made the one-fifth levy incumbent upon you, now I replace it with treating your brothers with kindness."
- 482- Ahmad ibn Ja'far al-Dehghan narrated that someone told Imam Hassan al-Askari (a.s): "How come Abu Delph owns four thousand and one villages?" Imam Hassan al-Askari (a.s) replied: "He invited a believer to his house one night, and when he wanted to leave, he gave him a bag of dates containing four thousand and one dates to take with him. That is why God rewarded him with the ownership of one village for each date."
- 483- Al-Fazl ibn San'an narrated that Imam Sadiq (a.s) asked Issac: "Have you ever invited your religious brothers to your house to eat and drink and stay overnight?" He said yes. Then Imam Sadiq (a.s) added: "Know that once they leave, they will cause an increase in your blessings." Issac said: "How come? How can my blessings be increased if they come to my house, eat food and rest, and leave my house?" The Imam (a.s) said: "Yes. It is true, but they eat their own share of daily bread, but take out the sins of you and your family members with themselves when they leave."
- 484- Abi Ubaydeh al-Haz'zae narrated that Imam Baqir (a.s) said: "A believer should advise his believing brothers."

- 485- Ibrahim ibn Uthman narrated that Imam Sadiq (a.s) said: "Any believer who does not make an effort to help fulfill his religious brother's needs and does not advise him has committed treason against God and His Prophet."
- 486- Yunus ibn Zeyban narrated that Imam Sadiq (a.s) said: "Stay as far away as you can from any man who does not guard his prayers and does not help or sympathize with his religious brothers since these acts are prescribed by God."
- 487- Imam Sadiq (a.s) said: "Cover up any acts of stinginess you observe from any of your religious brothers."
- 488- Abi Hamza al-Somali narrated that Imam Baqir (a.s) said: "If a believer expresses his hatred of any other religious brother, they are no longer friends. Whenever he tells his brother he is his enemy, one of them has become an infidel, since God will not accept the blaming of a believer as a

481. عن مُفضَّل بن عمر قال: قال أبو عبد الله A: قد كنتُ فرضتُ

عليكم الخُمس في أموالكم فقد جعلتُ مكانه برِّ إخوانكم.

482. عن أحمد بن جعفر الدهقان قال: قال رجلٌ لأبي الحسن

العسكري: كيف أبو دلف له أربعة آلاف قريةٍ وقريةٍ؟ فقال له:

إنه ضاف به مؤمنٌ ليلةً فزوَّده جلةً من تمرٍ كان فيها أربعة

آلاف تمرٍ وتمرٍ، فأعطاه الله بكلِّ تمرٍ قريةً.

483. عن الفضل بن سنان قال: قال أبو عبد الله A لإسحاق: تُدخل

إخوانك إلى منزلك فيأكلون طعامك ويشربون شرابك ويطنون

فراشك؟ قال نعم، قال A أما إنهم ما يخرجون من بيتك إلا ولهم

الفضل عليك، قال إسحاق: يا سيدي يدخلون بيتي ويأكلون

طعامي ويفترشون فرشني ويخرجون من منزلي ولهم الفضل

عليّ؟ قال: نعم، إنهم يأكلون أرزاقهم ويخرجون بذنوبك وذنوب عيالك.

484. عن أبي عبيدة الحدّاء عن أبي جعفر A قال: قال: يحقّ على المؤمن للمؤمن النصيحة.

485. عن إبراهيم بن عثمان عن أبي عبد الله A قال: قال: مَنْ مشى مع أخيه المؤمن في حاجة فلم يناصره فقد خان الله ورسوله.

486. عن يونس بن ظبيان قال: قال أبو عبد الله A: خصلتان إذا لم تكونا في الرجل فأعزب ثمّ أعزب منه: المحافظة على الصلوات، والمواساة لإخوانه فريضة من الله.

487. عنه A قال: إذا رأيت من أخيك شحاً فاستر عليه.

488. عن أبي حمزة الثمالي عن أبي جعفر A قال: إذا قال المؤمن لأخيه "أفّ" خرج من ولايته، وإذا قال: "أنت عدويّ" فقد كفر أحدهما، لأنه لا يقبل الله من أحدٍ عملاً في تثريبٍ على مؤمن نصيحة، ولا يقبل من مؤمن عملاً وهو

good deed. He does not accept any of the deed of a believer if he is suspicious of another believer. If the curtain of the Unseen is lifted and the people can see what ties the believers have to God, they will all be humble to believers. What the believers want them to do becomes easy, and they can easily obey the believers."

489- Abi Khadijeh narrated that Imam Sadiq (a.s) said: "God has placed a veil between any two Muslims. Whenever one insults the other, God will tear this curtain. Whenever one expresses

في ذكر الشيعة وأحوالهم وعلاماتهم وآدابهم وما يليق به

his hatred of the other, he will become an infidel- that is the one with the worst tone.”

- 490- Muhammad ibn Soleiman narrated that Ishaq ibn Am'mar said that when he got rich he hired someone to stand in front of his house and push away the poor Shiites who came to his door. When he went to Mecca to see Imam Sadiq (a.s) and greeted the Imam (a.s). The Imam (a.s) looked upset, turned his face away and greeted back. Then he expressed his sincerity and asked the Imam (a.s) for the reason for the change in his behavior. The Imam (a.s) asked him the reason for the change in the way he treated the believers. He said: “I swear by God that I know that they are religious, but I was afraid that I would become famous (if I treated the Shiites kindly.)” Then Imam Sadiq (a.s) said: “O' Ishaq! Do you know that whenever two believers meet each other and shake hands, God will send down one hundred blessings for them. Ninety-nine blessings are for the one who likes the other one more. And whenever they hug each other, God's Mercy will encompass them both.”
- 491- Ishaq ibn Am'mar told Imam Sadiq (a.s): “I am a famous man, and our companions come to see me often. Should I prevent them from doing so?” Imam Sadiq (a.s) replied: “No Ishaq. Do not withdraw your friendship, since you cannot do so.” Ishaq said that he tried to persuade the Imam (a.s) to let him not associate with them anymore, but the Imam (a.s) did not grant him the permission to do so.”
- 492- Umar ibn Yazeed narrated that Imam Sadiq (a.s) said: “There is a means of comfort for everything. The birds get their rest from being with other birds. Likewise believers rest when they associate with other believers.”

يُضْمَرُ فِي قَلْبِهِ عَلَى مُؤْمِنٍ سَوْءًا، وَلَوْ كُشِفَ الْغِطَاءُ عَنِ النَّاسِ
فَنظَرُوا إِلَى مَا وَصَلَ مَا بَيْنَ اللَّهِ وَبَيْنَ الْمُؤْمِنِ خَضَعَتْ لِلْمُؤْمِنِينَ
رِقَابُهُمْ وَتَسَهَّلَتْ لَهُمْ أُمُورُهُمْ وَلَانَتْ لَهُمْ طَاعَتُهُمْ.

489. عن أبي خديجة عن أبي عبد الله A قال: ما من عبدٍين مسلمين إلا وبينهما حجابٌ من الله، فإن قال أحدهما هجراً في صاحبه هتك الله ذلك السر، فإن برئ أحدهما من صاحبه كفر أحدهما – يعني أشدهما قولاً-.

490. عن محمد بن سليمان عن إسحاق بن عمّار قال: لما كثر مالي أجلسْتُ على بابي بواباً يردّ عني فقراء الشيعة، فخرجتُ إلى مكة في تلك السنة فدخلتُ على أبي عبد الله A فسلمتُ عليه، فردّ عليّ بوجهٍ قاطبٍ مُزوراً، فقلتُ له: جعلتُ فداك ما الذي غير لي حالي عندك؟ قال: الذي غيرك للمؤمنين، قلتُ: جعلتُ فداك والله إني لأعلم أنّهم على دين الله ولكنني خشيتُ الشهرة على نفسي، قال: يا إسحاق، أما علمتَ أنّ المؤمنين إذا التقيا فتصافحا أنزل الله بينهما مائة رحمةٍ، تسع وتسعون منها لأشدهما حباً لصاحبه، فإذا اعتنقا غمرتَهما الرحمة.

491. عن إسحاق بن عمّار قال: قلتُ لأبي عبد الله A: إني رجلٌ مشهورٌ وإنّ أناساً من أصحابنا يأتوني ويغشوني وقد اشتهرت بهم، أفأمنعهم أن يأتوني وأخاف؟ فقال: يا إسحاق، لا تمنعهم خُطتكَ فإنّ ذلك لن يسعك، فجهدتُ به أن يجعل لي رخصةً في خُطتِهم فأبى عليّ.

492. عن عمر بن يزيد قال: سمعتُ أبا عبد الله A: يقول: لكلِّ شيءٍ شيءٌ يستريح إليه، وإنَّ المؤمنَ يستريح إلى أخيه كما يستريح الطير إلى شكله.

- 493- Himad ibn Uthman narrated that once when he was with Imam Sadiq (a.s) one of their companions entered, and Imam Sadiq (a.s) asked him: "Why has so and so complained to me about you?" He replied: "He is complaining because I have asked him to pay back what is mine." Imam Sadiq (a.s) said: "Did you not think that he might get upset if you do so. Have you not read God's words in: "Those who join together those things which God hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning." [The Holy Quran: Ra'd 13:21] "Do they fear that God may oppress them? No. They fear that they may be asked to account for their deeds. (Regarding the words in this verse, Imam Sadiq (a.s) commented:) God called it a terrible reckoning, therefore it is bad to reckon with your (believing) brother."
- 494- Abi Basir narrated that Imam Sadiq (a.s) said: "Do not be deceitful with people, since you will lose all your friends. "
- 495- Seyf ibn Umayreh narrated that Imam Sadiq (a.s) said: "A believer will never deceive his fellow believing brothers, nor oppress them, be treacherous with them, humiliate, gossip about, or grumble at his believing brothers. He will never say his believing brother is lying. Should he ever grumble, their friendship will be ruined. Should he accuse him in any way he will lose his faith in just the same manner that salt gets dissolved in water. The reward of fully feeding two believers is more than freeing a slave for God's sake."
- 496- Ibrahim al-Somali narrated that Imam Sadiq (a.s) said: "God will humiliate you in this world and the Hereafter if you humiliate one of your believing brothers while you are able to help them. The reward of helping a believing brother is more than that for one month of fasting and spiritual retreat in the Ka'aba - House of God in Mecca."

497- Imam Sadiq (a.s) said: "A believer will never get full while his (believing) brother is hungry, or drink enough when his (believing) brother is thirsty, or wear good clothes when his (believing) brother is naked. How great are the rights of Muslims over each other!"

493. عن حمّاد بن عثمان قال: كنتُ عند أبي عبد الله A: إذ دخل عليه رجلٌ من أصحابنا، فقال له أبو عبد الله A: يشكوك فلان، قال: يشكوني إني استقضيتُ حقّي منه! فقال أبو عبد الله A: كأنك إذا استقضيتَ حقك لم تسيء؟ أرأيتَ ما ذكر I في القرآن: [يَخَافُونَ سُوءَ الْحِسَابِ] أخافوا أن يجور الله عليهم؟ لا والله ما خافوا ذلك إنّما خافوا الاستقضاء، فسمّاه الله سوء الحساب، نعم من استقضى من أخيه فقد أساء.

494. عن أبي بصير عن أبي عبد الله A قال: لا تغشش الناس فتبقى بغير صديق.

495. عن سيف بن عميرة عن أبي عبد الله A قال: المؤمن لا يغشّ المؤمن ولا يظلمه ولا يخونه ولا يخذله ولا يكذبه ولا يغتابه ولا يقول له "أف" فإنّه إذا قال له "أف" لم تكن بينهما ولاية، فإذا اتهمه إنمات الإيمان في قلبه كما ينمات الملح في الماء، ومن أطعم مؤمّنين أشبعهما كان أفضل من رقبة.

496. عن إبراهيم الثمالي عن أبي عبد الله A قال: ما من مؤمن يخذل

أخاه وهو يقدر على نصرته إلا خذله الله في الدنيا والآخرة، وإن نصره كان أفضل من صيام شهر واعتكافه في المسجد الحرام.

497. وقال A: المؤمن لا يشبع ويجوع أخوه، ولا يروى ويظمأ

أخوه، ولا يكسا ويعرى أخوه، ما أعظم حق المسلم على المسلم.

498- Imam Sadiq (a.s) said: “Love for your Muslim brother the same things that you love for yourself. Dislike for him what you dislike for yourself. Ask him for help whenever you need any help, and help him whenever he asks you for help. Do not hesitate to do anything that you can do for him. Also he should not hesitate to help you whenever he can. Be his supporter since he is your supporter. Guard his belongings when he goes away, and go to visit him when he returns. Then respect and honor him since you belong to each other. Thank God if he receives something that is good, and help him if he gets into trouble. If someone insults his believing brother, their spiritual friendship will end, and your faith will disappear just as salt dissolves in water and disappears.”

499- Zurareh narrated that Imam Baqir (a.s) said: “The closest thing to becoming an infidel is to remember your believing brother's faults with the intention of blaming him in the future.”

500- Abi Basir narrated that Imam Sadiq (a.s) said: “There is a veil between any two believing brothers. God will remove this veil whenever one insults the other. The one who insults the other will lose his faith just as salt dissolves in water.”

501- Al-Fazl ibn San'an narrated that Imam Sadiq (a.s) said: “Whenever you feel suspicious about your believing brother know that one of you has done something bad.”

502- Huziqat ibn Mansoor narrated that Imam Sadiq (a.s) said: “Do not do something for your believing brother that harms you more than it helps him.” Ibn San'an said: “This means that if, for example, someone has a great debt and you have a little bit

of property, do not try to use your property to pay back his debt. This will end up in you losing your property and will also still leave him in debt.”

- 503- Kolayb ibn Moavieh narrated that Imam Sadiq (a.s) said: “Since a believer is dignified in his religion, it is not appropriate for him to associate with someone of a higher rank out of fear.”

498. وقال A: أحبّ للمسلم ما تُحبّ لنفسك وأكره له ما تكرهه لنفسك، وإذا احتجت فسله، وإذا سألك فأعطه، ولا تمله خيراً ولا يمله لك، وكن له ظهيراً فإنه لك ظهيرٌ، وإذا غاب فاحفظه في غيبته، وإذا شهد فزُرّه، وأكرمه وأجله فإنه منك وأنت منه، وإن أصابه خيرٌ فاحمد الله، وإن ابْتُلِيَ فاعضده وتمحلّ له وأعنه، وإذا قال الرجل لأخيه "أفّ" فقد انقطع ما بينهما من الولاية، فإن أهنّته انمات الإيمان في قلبك كما ينمات الملح في الماء.

499. عن زرارة عن أبي جعفر A قال: إنّ أقرب ما يكون العبد من الكفر أن يؤاخي الرجل على الدين فيحفظ عليه عتّراته ويُحصي عليه زلّاته ليعنفه يوماً ما.

500. عن أبي بصير عن أبي عبد الله A قال: ما من مؤمنين إلا وبينهما حجابٌ من الله، فإذا قال له هجراً هتك الله ذلك الحجاب، فإنّ قال لست لي بوليّ فقد كفر أحدهما، فإنّ اتهمه انمات الإيمان في قلبه كما ينمات الملح في الماء.

501. عن الفضل بن سنان عن أبي عبد الله A قال: أنظر قلبك فإن أنكر صاحبك فإن أحدكما قد أحدث شيئاً.
502. عن حذيفة بن منصور عن أبي عبد الله A قال: لا تدخل لأخيك في أمرٍ مضرتّه عليك أعظم من منفعتّه له.
- قال ابن سنان: يعني أنّ الرجل يكون عليه دينٌ كثيرٌ ولك مالٌ قليلٌ فتؤدّي عنه فيذهب مالك ولا تكون قضيت دينه.
503. عن كليب بن معاوية عن أبي عبد الله A قال: لا ينبغي للمؤمن أن يستوحش إلى أخيه المؤمن فمن دونه، فإنّ المؤمن عزيزٌ في دينه.

- 504- Khalid ibn Najeeh narrated that Imam Sadiq (a.s) said: “Do not forgo modesty between you and your brethren, since your manhood depends on it.”
- 505- Al-Hassan ibn Abdullah narrated that Imam Kazim (a.s) said: “Do no violate the rights of your believing brothers by using the existing trust between you, since then he is no longer your believing brother. Let not there come a time when he is more eager to quit being your friend than you wish to be his friend.”
- 506- Hureez narrated that Imam Sadiq (a.s) said: “Do not make life hard for yourselves. Inform your religious brothers whenever you run into difficulties in life.”
- 507- Abi Amarat ibn al-Tay'yar narrated that Imam Sadiq (a.s) said: “God does not need to ask anyone for a loan, and whatever rights He has belong to his friends. God has established some of the believers as the means for others to make progress. God has fulfilled His promise and has increased the blessings of those who are grateful.”
- 508- Muhammad ibn Zeyad al-Sajjad narrated that Imam Sadiq (a.s) asked him whom he knew in Kufa. He replied: “Bashir al-

Nabal and Shajrah.” The Imam (a.s) asked him how they treat other Muslims and continued: “The best Muslim is one who helps other Muslims and causes them to benefit.” He then asked him how much money he had. Muhammad showed the money and said: “Two hundred Durhams.” Then Imam Sadiq (a.s) added three Durhams and two Dinars to that money.

- 509- Imam Sadiq (a.s) said: “Whenever three believers get together, it is not appropriate for any two of them to whisper into each other’s ears since this will annoy the third person.”
- 510- God's Prophet (a.s) said: “Everything related to a believer is respectable including his dignity, his wealth and his life.”
- 511- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “Every believer is like a mirror for his believing brother which helps eliminate his troubles.”

504. عن خالد بن نجیح عن أبي عبد الله A قال: لا تذهب الحشمة فيما بينك وبين أخيك، فإنّ ذهاب الحشمة ذهاب الحياء، وبقاء الحشمة بقاء المروءة.

505. عن الحسن بن عبد الله عن العبد الصالح [الكاظم] A قال: لا تضيع حقّ أخيك ائكالاً على ما بينك وبينه، فإنّه ليس بأخ من ضيّعت حقّه، ولا يكوننّ أخوك أقوى على قطيعتك منك على صلته.

506. عن حُرير عن أبي عبد الله A قال: إذا ضاق أحدكم فليُعلم أخاه ولا يعين على نفسه.

507. عن أبي عمارة بن الطيار قال: سمعتُ أبا عبد الله A يقول: إنَّ الله لم يسألَ الناسَ ما في أيديهم قرصاً من حاجة منه إلى ذلك، وما كان الله حقَّ فإيماً هو لوليِّه، وإيماً جعل المؤمنين بعضهم لبعض سُلماً ومُرتفعاً ودرجةً، فإنَّ الله وفي لِمَن وفي له زياداً لِمَن شكر.

508. عن محمد بن زياد السجّاد قال: قال لي أبو عبد الله A: مَنْ تعرّف من أهل الكوفة؟ قلت: بشير النبال وشجرة، فقال: كيف صنعهما إلى المؤمن؟ فإنَّ خير المسلمين من أعانهم ونفع، ثمَّ قال: أيّ شيءٍ معك من النفقة؟ قلتُ: مائتا درهم، فقال: أرنبيها، فأريته فزادنيها ثلاثين درهماً ودينارين.

509. عن أبي عبد الله A قال: إذا كان القوم ثلاثة من المؤمنين فلا ينتاجا منهم اثنان دون صاحبهما، فإنَّ ذلك ممّا يحزنه ويؤذيه.

510. قال رسول الله 0: المؤمنُ حرامٌ كلّهُ عرضه وماله ودمه.

511. عن أبي عبد الله A قال: قال رسول الله 0: المؤمنُ مرآةٌ أخيه يُميط عنه الأذى.

Chapter 8

On Not Bothering Believers or Seeking Out their Flaws

- 512- Imam Sadiq (a.s) said: “On Resurrection Day, people who opposed the believers will be called on the carpet. A group of people whose faces lack flesh shall stand up. Then they will be introduced as those who bothered the believers, held grudges against them, expressed animosity towards them, or blamed them for their religiousness. Then it will be ordered that they be taken to Hell.”
- 513- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “Do not seek the flaws of the believers, since then God will seek out your flaws, and cause you public disgrace even if you are at home.”
- 514- Imam Sadiq (a.s) said: “On the Resurrection Day God will cover up the flaws of anyone who covers up the flaws of his believing brothers.”
- 515- Imam Sadiq (a.s) said: “Whoever blames a believer for committing a sin will not die until he commits that same sin.”
- 516- God's Prophet (a.s) said that God the Almighty said: “Woe to anyone who insults My friends, since this is like fighting with Me. Does anyone think that one who fights Me can overcome Me or defeat Me? In fact I am the One who takes revenge for My friends.”

الفصل الثامن في أذى المؤمن وتتبع عثراته

512. عن أبي عبد الله A قال: إذا كان يومَ القيامة نادى منادٍ: أين الصدود لأوليائي؟ فيقوم قومٌ ليس على وجوههم لحمٌ، فيقول: هؤلاء الذين آذوا المؤمنين ونصبوا لهم وعادوهم وعضفوا في دينهم، ثم يُؤمر بهم إلى جهنم.

513. عن أبي عبد الله A قال: قال رسول الله 0: لا تطلبوا عثرات المؤمنين، فإنَّ من تتبَّع عثرات أخيه تتبَّع الله عثرته، ومن تتبَّع الله عثرته فضحه ولو في جوف بيته.

514. قال أبو عبد الله A: من ستر على أخيه المؤمن عورةً ستر الله عورته يومَ القيامة.

515. وقال: من عيّر مؤمناً بذنبٍ لم يمُتْ حتى يركبه.

516. قال رسول الله 0: قال الله تبارك وتعالى: ويلٌ لمن أهان ولياً، من أهان ولياً فقد حاربني، ويظنُّ من حاربني أن يسبقني أو يعجزني، وأنا الثائر لأوليائي في الدنيا والآخرة.

Chapter 9

On Religiousness

- 517- In Al-Mahasin- that is “Al-Tabsera”- it is narrated that Imam Ali (a.s) said: “God's Prophet (a.s) sent me to Yemen and told me: “O' Ali! Do not fight with anyone, and invite the people to God. If only one man is guided by God by the means of either you or me, it is better than whatever the sun has risen on or set on.”
- 518- Imam Sadiq (a.s) said: “It might be the case that you say something by which God establishes belief in someone else's heart, and forgives you both.”
- 519- Imam Sadiq (a.s) said the following regarding God's statement:
“Then God saved him from (every) ill that they plotted (against him), but the brunt of the Penalty encompassed on all sides the people of Pharaoh.” [The Holy Quran: Mu-min 40:45]
“They captured and killed the believer from amongst the people of Pharaoh, but God saved him from sedition in his religion.”
- 520- Imam Baqir (a.s) said: “Wealth is only one of the many ornaments in life. But physical and religious (spiritual) health are better than wealth.”
- 521- Imam Sadiq (a.s) said: “I was told that a rabbi said that woolen clothes are similar to the clothes of those who have experienced a calamity. What calamities are worse than religious calamities!”

الفصل التاسع في الدين

517. من كتاب المحاسن - وهو كتاب التبصرة - عن عليّ A قال: بعثني رسول الله 0 إلى اليمن، فقال: يا علي، لا تقاتل أحداً حتى تدعوه إلى الله، لأن يهدي الله على يدك رجلاً خيراً مما طلعت عليه الشمس أو غربت.

518. عن أبي عبد الله A قال: إنَّ العبد ليتكلم بالكلمة فيكتب الله بها إيماناً في قلب آخر فيُغفر لهم جميعاً.

519. عنه A قال: في قول الله تبارك وتعالى: [فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكَّرُوا] قال: أما لقد بسطوا عليه وقتلوه، ولكن أتدرون ما وقاه؟ وقاه أن يفتنوه في دينه.

520. عن أبي جعفر A قال: سلامة الدين وصحة البدن خيرٌ من المال، والمالُ زينةٌ من زينة الدنيا حسنة.

521. عن أبي عبد الله A دُكرَ له قول راهب أنه قال: في لباس الشعر هو أشبه بلباس أهل المصيبة، فقال: وأي مصيبةٍ أعظم من مصائب الدين.

- 522- Umar ibn Mufaz'zal narrated that Imam Sadiq (a.s) asked him: "Will you be away from your family for a long time?" Umar said: "Yes." The Imam (a.s) asked: "Where will you go?" Umar replied: "I will go to Ahwaz and Fars." The Imam (a.s) asked: "Why are you going there?" Umar replied: "I will go there for trade to earn my daily bread." The Imam (a.s) said: "Then whenever you cannot obtain what you are after from the material things in this world, remember the One who made our religion specifically for you, and did not grant it to others. Then it is best for you to calm yourself and not worry about what you did not obtain."
- 523- Imam Ali (a.s) said: "Three things make a Muslim perfect: religious insight, ability to earn a living and patience during times of hardship."
- 524- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "Associating with religious people is the source of dignity in this life and the Hereafter."
- 525- Imam Ali (a.s) said: "The best of you are those whom when seen remind the people of God."
- 526- Imam Sadiq (a.s) said: "Satan has been assigned to steal the traditions by making you forget them. That is why he is called "The Robber of Traditions". Whenever you want to narrate a tradition and feel that you have forgotten it, just call God the Almighty, send blessings on the Prophet (a.s) and damn the robber of traditions. God willing you will remember it. But if you still cannot remember the tradition, your remembrance of God and sending blessings on the Prophet (a.s) will be accepted instead."

522. عن عمر بن مفضل قال: قال لي أبو عبد الله A: تطيل الغيبة عن أهلك؟ قلت: نعم، قال: أين؟ قلت: الأهواز وفارس، قال: فيم؟ قلت: في طلب الدنيا والتجارة والرزق، قال: فانظر إذا طلبت منها شيئاً فنروي عنك، فاذا ذكر الذي اختصك به من دينه ومن به عليك ممّا صرفه عن غيرك، فإن ذلك أحرى أن تسخو نفسك ممّا فاتك من الدنيا.

523. عن عليّ A قال: ثلاثٌ بهنّ يكمل المسلم: التفقه في الدين، والتقدير في المعيشة، والصبر على النوائب.

524. عن الصادق A قال: قال رسول الله 0: مجالسة أهل الدين شرف الدنيا والآخرة.

525. عن عليّ A قال: خياركم الذين إذا نُظِرَ إليهم ذُكِرَ الله بهم.

526. عن أبي عبد الله A قال: إنّ الشيطان وُكِّلَ باختلاس الحديث فينسيه من أعوانه، يقال له: خلّاس، فإذا أراد أحدكم أن يحدث بالحديث فنسيه فليدع الله تبارك وتعالى وليصلّ على النبيّ 0 وليلعن الخلّاس، فإنّه سيأتيه الحديث إن شاء الله، وإن لم يذكره

كان ذِكرُ الله تبارك وتعالى والصلاة على النبي 0 عوضاً من
الحديث.

SECTION THREE

ON GOOD DEEDS AND NOBLE TRAITS

Chapter 1 **On Repentance**

- 527- In Al-Mahasin it is narrated that regarding God's statement: "Your Lord knoweth best what is in your hearts: if you do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true penitence). "[The Holy Quran: Bani Israil 17:25], Imam Sadiq (a.s) said: "They are the ones who worship a lot and repent often."
- 528- Ameer al-Momineen (a.s) said: "Whenever one repents and God the Almighty accepts his repentance, God will employ his body parts to cover up his sins. God will employ the places where the sins were committed to hide the sins, and will make the guardian angels who record the sins forget them."
- 529- Imam Sadiq (a.s) quoted on the authority of his grandfather (a.s) on the authority of God's Prophet (a.s): "Whenever you repent, God the Almighty will be pleased just as you get happy when you find something that you have lost."

الباب الثالث

في محاسن الأفعال وشرف الخصال وما يشبههما

الفصل الأول في التوبة

527. من كتاب المحاسن: عن أبي عبد الله A في قوله تبارك وتعالى:

[فإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا] قال: هُمُ التَّوَّابُونَ الْمُتَعَبِّدُونَ.

528. قال أمير المؤمنين A: مَنْ تَابَ تَابَ اللَّهُ عَلَيْهِ وَأَمْرٌ جَوَارِحُهُ أَنْ

تَسْتُرَ عَلَيْهِ، وَبِقَاعِ الْأَرْضِ أَنْ تَكْتُمَ عَلَيْهِ، وَأَنْسِيَتْ الْحَفْظَةَ مَا

كَانَتْ تَكْتُمُهُ عَلَيْهِ.

529. عن أبي عبد الله عن آبائه: قال: قال رسول الله 0: إن الله جلّ
وعلا يفرحُ بتوبة عبده إذا تاب، كما يفرح أحدكم بضالته إذا
وجدها.

- 530- Imam Sadiq (a.s) said: God the Almighty has granted those who repent three things each one of which could save all that lives on the Heavens and on the Earth, if it were granted to them: (1) God the Almighty said: “For God loves those who turn to Him constantly and He loves those who keep themselves pure and clean. “[The Holy Quran: Baqara 2:222]; Therefore God will not punish whomever He loves. (2) God the Almighty said: “Those who sustain the Throne (of God) and those around it sing Glory and Praise to their Lord; believe in Him; and implore Forgiveness for those who believe; “Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in repentance, and follow Thy Path; and preserve them from the Penalty of the Blazing Fire! “And grant, our Lord, that they enter the Gardens of Eternity, which Thou hast promised to them, and to the righteous among their fathers, their wives, and their posterity! For Thou art (He), the Exalted in Might, full of Wisdom. And preserve them from (all) ills, and any whom (Thou) dost preserve from ills that day, on them will Thou have bestowed Mercy indeed: and that will be truly (for them) the Highest Achievement.” [The Holy Quran: Mu-min 40:7-9]. (3) God the Almighty said: “Those who invoke not, with God, any other god, nor slay such life as God has made sacred, except for just cause, nor commit fornication, and any that does this (not only) meets punishment (but) the Penalty on the Judgment Day will be doubled to him, and he will dwell therein in ignominy, unless he repents, believes and works righteous deeds, for God will change the evil of such persons into good, and God is Oft-forgiving, Most Merciful.” [The Holy Quran: Furqan 25:68-69]
- 531- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “God shall accept the repentance of whoever repents one year before he dies.” Then he said: “One year is too long. God shall accept the repentance of whoever repents one month before he dies.” Then he added: “One month is too long. God shall accept

the repentance of whoever repents one week before he dies. "Then he said: "One week is too long. God shall accept the repentance of whoever repents one day before he dies." Then he said: "One day is too long. God will accept the repentance of whoever repents before he faces death."

530. عنه A قال: إِنَّ اللَّهَ إِعْطَى التَّائِبِينَ ثَلَاثَ خِصَالٍ لَوْ أُعْطِيَ خِصْلَةٌ مِنْهَا جَمِيعَ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ لَنَجَّوْا بِهَا، قَوْلُهُ I: [إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ] فَمَنْ أَحَبَّهُ اللَّهُ لَمْ يَعْذِبْهُ، وَقَوْلُهُ: [الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلُهُ] - إِلَى قَوْلِهِ - [وَذَلِكَ هُوَ الْقَوْزُ الْعَظِيمُ] وَقَوْلُهُ [وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ] - إِلَى قَوْلِهِ - [وَكَانَ اللَّهُ غَفُورًا رَحِيمًا].

531. عنه A قال: قال رسول الله 0: مَنْ تَابَ قَبْلَ مَوْتِهِ بِسَنَةٍ قَبْلَ اللَّهِ تَوْبَتَهُ، ثُمَّ قَالَ: إِنَّ سَنَةً لِكَثِيرٍ، مَنْ تَابَ قَبْلَ مَوْتِهِ بِشَهْرٍ قَبْلَ اللَّهِ تَوْبَتَهُ، ثُمَّ قَالَ: إِنَّ الشَّهْرَ لِكَثِيرٍ، مَنْ تَابَ قَبْلَ مَوْتِهِ بِجُمُعَةٍ قَبْلَ اللَّهِ تَوْبَتَهُ، ثُمَّ قَالَ: إِنَّ جُمُعَةً لِكَثِيرٍ، مَنْ تَابَ قَبْلَ مَوْتِهِ بِيَوْمٍ قَبْلَ اللَّهِ تَوْبَتَهُ، ثُمَّ قَالَ: إِنَّ يَوْمًا لِكَثِيرٍ، مَنْ تَابَ قَبْلَ أَنْ يُعَايِنَ قَبْلَ اللَّهِ تَوْبَتَهُ.

- 532- Imam Baqir (a.s) pointed to his throat and said: “God the Almighty will accept the repentance of whoever repents before his life reaches this point.”
- 533- Imam Baqir (a.s) said: “There is nothing that stops one from repenting until his life reaches his throat.”
- 534- Imam Sadiq (a.s) said: “God will forgive sins that one commits.” He was asked how is that possible. He said: “If he is sorry about what he has done, and he repents and constantly asks for forgiveness until he is forgiven.”
- 535- Imam Baqir (a.s) said: “I swear by God that God has only asked the people the following: 1- He wants them to confess to His blessings so that He may increase them. 2- He wants them to confess to their sins so that he may forgive them.”
- 536- Imam Baqir (a.s) said: “No one can be saved from sin unless he confesses.”
- 537- Imam Baqir (a.s) said: “Feeling sorry is sufficient for repentance.”
- 538- In Rauzat al-Vaezeen it is quoted that God's Prophet (a.s) narrated that God the Almighty said: “I am God and there is no one else but Me to worship. I have created the rulers and have full control over their hearts. I shall make them merciful with whoever obeys Me, and make them angry at whoever disobeys Me. Beware not to waste your time swearing at the rulers. Turn to Me in repentance so I may make their hearts kind toward you.”
- 539- God's Prophet (a.s) said: “No one is dearer to God than a young person who repents.”

540- Imam Sadiq (a.s) said: "One who repents a sin is like one who has not committed any sin, but one who continues to commit sins while he has repented is making a fool out of himself."

541- Imam Sadiq (a.s) said: "God grants seven hours to repent to any believer who commits a sin. If he repents in that period, nothing will be recorded in his letter of deeds, but if he does not, then the sin will be recorded."

532. عن الباقر A قال: مَنْ تاب إذا بلغت نفسه إلى هذه - وأشار بيده إلى حلقه - تاب الله عليه جلّ وعزّ.

533. عنه A قال: لا يُحال بين العبد وبين التوبة حتى يتغرغر لحياته.

534. عن أبي عبد الله A قال: إنّ العبد ليذنب الذنب فيغفر له، قال: قلتُ فكيف ذلك؟ قال: لا يزال نادماً عليه مستغفراً منه حتى يُغفر له.

535. عن الباقر A قال: لا والله ما أراد الله من الناس إلا خصلتين: أن يقرّوا له بالنعيم فيزيدهم، وبالذنوب فيغفرها لهم.

536. عنه A قال: ما ينجو من الذنب إلا مَنْ أقرّ به.

537. عنه A قال: كفى بالندم توبةً.

538. من كتاب روضة الواعظين: قال: قال رسول الله 0: قال الله I:

أنا الله لا إله إلا أنا، خلقتُ الملوك وقلوبهم بيدي، فأَيُّما قوم أطاعوني جعلتُ قلوب الملوك عليهم رحمةً، وأَيُّما قوم عصوني

جعلت قلوب الملوك عليهم سخطة، ألا لا تشغلوا أنفسكم بسبب الملوك، توبوا إليّ أعطف بقلوبهم عليكم.

539. وقال 0: ما من شيء أحبّ إلى الله من شاب تائب.

540. ومن كتاب: قال أبو عبد الله A: التائب من الذنب كمن لا ذنب له، والمقيم على الذنب وهو يستغفر كالمستهزئ.

541. وقال A: ما من عبد مؤمن يذنب إلا أجله الله سبع ساعات، فإن هو تاب لم يكتب عليه شيء، وإن لم يتب كتب الله عليه سيئة.

- 542- Imam Sadiq (a.s) said: “When you repent a lot, your letter of deeds will be elevated while it is shining.
- 543- Imam Sadiq (a.s) said: “No minor sins with persistence, and no major sins with repentance¹.”
- 544- Imam Baqir (a.s) said: “If you do something which God is not pleased with once, God will cover it up. If you repeat it again, God will cover it up again. But if you do it the third time, God will dispatch an angel in the form of a man to publicly announce what you did.”
- 545- Imam Baqir (a.s): “If one truly repents, God likes to cover up his sins in the world and the Hereafter.” He was asked: “How does God cover up the sins?” Imam Baqir (a.s) said: “He will make both guardian angels forget whatever they have recorded in the letter of deeds regarding his sins, He will reveal to his body parts to cover up whatever sins he has done with them, and He will reveal to the places on Earth where the sins were committed to cover up the sins. Thus when he goes to meet his Lord in the Hereafter, there are no effects of his sins which are left.”

¹ Translators’ note: This implies that if you persist on sinning, you will move on from minor sins to major ones, but if you repent, even your major sins will be forgiven

- 546- Imam Baqir (a.s) was asked what a true repentance is. He said:
“It is repenting from a sin, and never committing that sin again.
- 547- In Al-Irshad it is narrated that Imam Sadiq (a.s) said: “Putting off repentance is only self-deception. Continuing the delay equals wandering about. Bringing excuses for God is a means of destruction, and insisting on sin is a cause of sure divine punishment. There is no relief from divine punishment especially for those who are at a loss.”

542. وقال A: إذا أكثر العبد من الاستغفار رفعت صحيفته وهي تتلأأ.

543. وقال A: لا صغيرة مع الإصرار ولا كبيرة مع الاستغفار.

544. وقال أبو جعفر A: ما من عبدٍ يعمل عملاً لا يرضاه الله إلا ستر عليه أولاً، فإذا ثنى ستر عليه، فإذا ثلث أهبط الله ملكاً في صورة آدمي يقول للناس: إن فلاناً يعمل كذا وكذا.

545. وقال A: إذا تاب العبد توبةً نصوحاً أحبّ الله I أن يستر عليه في الدنيا والآخرة، فقلت: وكيف يستر عليه؟ قال: يُنسي ملكيه ما كتب عليه من الذنوب ويوحى إلى جوارحه أن اكنمي عليه ذنوبه، ويوحى إلى بقاع الأرض أن اكنمي عليه ما كان يعمل

عليك من الذنوب، فيلقى الله حين يلقاه وليس عليه شيء من
الذنوب.

546. سئل A عن التوبة النصوح، قال: هو الذنب الذي لا يُعاد عليه
أبداً.

547. من كتاب الإرشاد: عن أبي عبد الله A: تأخير التوبة اغترارٌ،
وطول التسوية حيرةٌ، والاعتلال على الله هلكةٌ، والإصرار
على الذنب أمنٌ لمكر الله، ولا يأمن مكر الله إلا القوم
الخاسرون.

Chapter 2

On Worshipping God

- 548- Abi Basir asked Imam Sadiq (a.s) about the amount of worshipping that entitles one to be called a worshipper. Imam Sadiq (a.s) said: “Having a good intention of worshipping God is important.”
- 549- Imam Sadiq (a.s) said that God the Almighty said: “O’ My honest servants! Benefit from the blessings of My worshipping in this world, and you will benefit from it in the Hereafter.”
- 550- Imam Sadiq (a.s) quoted on the authority of God's Prophet: “The best person is one who wholeheartedly loves worshipping, and performs it with all his body parts really involved, and makes time for doing it. Such a person is never worried about having an easy life or a hard one.”
- 551- Imam Sadiq (a.s) quoted on the authority of his grandfather (a.s) that God's Prophet (a.s) said: “To be one of the most pious people perform the divinely obligatory acts.”
- 552- Imam Zayn al-Abedin (a.s) said: “Whoever performs divinely obligatory deeds is from among the best people.”
- 553- God's Prophet (a.s) said: “Whoever properly performs an obligatory act deserves one of his prayers to be fulfilled by God.”
- 554- Imam Sadiq (a.s) said that God the Almighty said: “There is nothing better than the performance of the obligatory acts to help My servants attain My Friendship.”

الفصل الثاني في العبادة

548. عن أبي بصير قال: سألتُ أبا عبد الله A عن حدِّ العبادة التي من فعلها كان عبداً، فقال: حُسن النية بالطاعة.
549. عنه A قال: قال الله تبارك وتعالى: يا عبادي الصديقين، تَعَمُوا بعبادتي في الدنيا فإنكم بها تتنعمون في الجنة.
550. عنه A قال: قال رسول الله 0: أفضلُ الناس من عَشِقَ العبادة فعانقها وأحبّها بقلبه، وبأشْرها بجسده وتفرَّغ لها، فهو لا يبالي على ما أصبح من الدنيا؛ على يُسر أم على عُسر.
551. عنه عن آبائه قال: قال رسول الله 0: اعمل بفرائض الله تكن أتقى الناس.
552. عن عليّ بن الحسين H قال: من عمل بما افترض الله عليه فهو من خير الناس.
553. قال رسول الله 0: من أدّى فريضةً فله عند الله دعوةٌ مستجابةٌ.

554. عن أبي عبد الله أ قال: قال الله تبارك وتعالى: ما تحبب إليَّ
عبدي بأحبَّ ممَّا اقترضت عليه.

- 555- Imam Sadiq (a.s) said: “When the Resurrection Day arrives, a group of people shall rise and come and knock at the gate of the Heaven claiming that they were those who persevered in obedience to God. God the Almighty will say: “They are right. Let them enter Heaven”, as God has said: “Those who patiently persevere will truly receive a reward without measure!” [The Holy Quran: Zumar 39:10]
- 556- Imam Sadiq (a.s) said: “Live and act as if you can see the Hereafter with your own eyes.”
- 557- Imam Sadiq (a.s) said: “Whoever decides to do something that is good should continue doing it for one year, then decide whether to continue it or stop doing it.”
- 558- Imam Sadiq (a.s) said: “Do not start doing something which you might stop doing before twelve month passes.”

555. عنه A قال: إذا كان يومَ القيامةِ يقومُ عنقٌ من الناس فيأتون بابَ الجنةِ فيضربونه، فيقال لهم: مَنْ أَنْتُمْ؟ فيقولون: نحن أهل الصبر، فيقال لهم: على ما صبرْتُمْ؟ فيقولون: كُنَّا نصبر على طاعة الله ونصبر عن معاصي الله، فيقول الله I: صدقوا أدخلوهم الجنة، وهو قوله I: [إِنَّمَا يُؤَوِّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ].

556. عنه A قال: اعملوا عمل مَنْ قد عاين.

557. عن أبي عبد الله A قال: مَنْ أَرَادَ أَنْ يَعْمَلَ بِشَيْءٍ مِنَ الْخَيْرِ فَلْيُذِمَّ عَلَيْهِ سَنَةً ثُمَّ إِنْ شَاءَ فَلْيُذِمَّ وَإِنْ شَاءَ فَلْيُتْرَكَ.

558. عنه A قال: إِيَّاكَ أَنْ تَفْرُضَ عَلَى نَفْسِكَ فَرِيضَةً فَتَفَارِقَهَا اثْنَا عَشَرَ هَلَالًا.

Chapter 3

On Abstinence

- 559- In Al-Mahasin it is narrated that Ameer al-Momineen (a.s) said:
“Abstinence is one of the means of improving religious ethics.”
- 560- Ameer al-Momineen (a.s) said: “Abstinence means reducing aspirations, being grateful for all blessings and abstaining from all divinely forbidden acts.”
- 561- Imam Sajjad (a.s) was questioned about abstinence. He said:
“There are ten ranks in abstinence. The highest rank of abstinence is the lowest rank of piety. The highest rank of piety is the lowest rank of certitude. The highest rank of certitude is the lowest rank of contentment, and all abstinence is summarized in just one of the verses of God's Book:
“In order that ye may not despair over matters that pass you by, nor exult over favors bestowed upon you.” [The Holy Quran: Hadid 57:23]
- 562- Imam Sadiq (a.s) said: “Abstinence does not mean wasting your property, or forbidding what is allowed by God, but it means that you do not trust what is in your own hands more that what is in God's hands.
- 563- Imam Sadiq (a.s) quoted on the authority of Ameer al-Momineen (a.s): “The sign of being eager to attain divine rewards for the Hereafter is not being inclined to worldly material things in this life. Beware that even if one is abstinent, his not being inclined to material things will not cause a reduction of what material goods of this world God has allocated to him. In the same manner, the greed of a greedy man to obtain more in this world will not cause an increase in his material goods. Therefore only those who get deprived of the benefits of the Hereafter are at a loss.”

الفصل الثالث في الزهد

559. من كتاب المحاسن: قال: قال أمير المؤمنين A: إنَّ من أعوان الأخلاق على الدين الزهد في الدنيا.

560. وقال A أيضاً: الزُّهد في الدنيا قُصرُ الأمل، وشُكْرُ كلِّ نعمةٍ، والورع عن كلِّ ما حرّم الله عليك.

561. سئل عليّ بن الحسين H عن الزُّهد، قال: الزهد عشرة أشياء؛ فأعلى درجات الزهد أدنى درجات الورع، وأعلى درجات الورع أدنى درجات اليقين، وأعلى درجات اليقين أدنى درجات الرضا، ألا وإنَّ الزُّهد في آيةٍ من كتاب الله: [لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ].

562. عن أبي عبد الله A قال: ليس الزُّهد في الدنيا بإضاعة المال ولا بتحريم الحلال، بل الزُّهد في الدنيا أن لا تكون بما في يدك أوثق منك بما في يد الله.

563. عن أبي عبد الله A قال: قال أمير المؤمنين A: إنَّ علامة الراغب في ثواب الآخرة زهده في عاجل زهرة الدنيا، أما إنَّ

زُهد الزاهد في هذه الدنيا لا ينقصه ما قسم الله له فيها وإن زهد،
وإن حرص الحريص على عاجل زهرة الدنيا لا يزيده فيها وإن
حرص، فالمغبون مَنْ حرم حظّه في الآخرة.

- 564- Imam Sadiq (a.s) said: “God will fill the heart of whoever is abstinent in this world with wisdom, and enable him to speak wisely. He will enable him to see the flaws in this world, their problems and treatment. God will take him out of this world healthy and deliver him to Heaven.”
- 565- Imam Sadiq (a.s) said: “Whenever God the Almighty wishes someone good, He will make him unattached to this world, and knowledgeable about the religion, and able to see his faults. Whoever is granted these things is granted the good of this world and the Hereafter.”
- 566- Imam Sadiq (a.s) said: “No one has found any better way than abstinence in this world to seek the truth. This is contrary to what the opponents of the truth seek.” Someone asked him why. He said: “Because they are attached to this world.” He added: “Is not there any noble, persevering person? Beware that the life of this world is only for a short time. Beware that for those of you who are not abstinent, it is forbidden to feel the taste of faith.”
- 567- Imam Sadiq (a.s) said: “Whoever struggles for this world, harms his Hereafter. But God will grant the daily bread of whoever designates the Hereafter as his priority, and he will meet his Lord in a prosperous state.”
- 568- In Al-Zuhd it is narrated that the Prophet (a.s) said: “Abstinence does not mean wearing harsh clothes or eating unpleasant foods, rather it means reducing one’s aspirations.”
- 569- Abi Ayoub al-Ansari narrated that God's Prophet (a.s) told (Imam) Ali (a.s): “God has adorned you with an adornment, which He has not adorned anyone with something which is more loved by God- an adoration which God does not possess any higher than it- that is abstinence. God has granted it to you, and has set up the world in such a way that it will not get anything from you, and has given you a visage by which you will be known.”
- 570- In Rauzat al-Vaezeen it is narrated that a man asked the Prophet (a.s) to teach him something by which God will love him from

the heavens and the people will love him from the Earth. The Prophet (a.s) said: "Fear what is near God, so that God loves you, and be abstinent regarding what is near the people so that the people love you."

564. عن أبي عبد الله A قال: مَنْ زَهَدَ فِي الدُّنْيَا أَثْبَتَ اللهُ الحِكْمَةَ فِي قَلْبِهِ وَأَنْطَقَ بِهَا لِسَانَهُ، وَبَصَّرَهُ عَيْوُوبَ الدُّنْيَا دَاءَهَا وَدَوَاءَهَا، وَأَخْرَجَهُ مِنَ الدُّنْيَا سَالِمًا إِلَى دَارِ السَّلَامِ.

565. عنه A قال: إِذَا أَرَادَ اللهُ تَبَارَكَ وَتَعَالَى بَعْدَ خَيْرٍ زَهْدَهُ فِي الدُّنْيَا وَفَقَّهَهُ فِي الدِّينِ وَبَصَّرَهُ عَيْوُوبَهُ، وَمَنْ أُوتِيَ هَذَا فَقَدْ أُوتِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ.

566. وقال A: لَمْ يَطْلُبْ أَحَدٌ الحَقَّ بِبَابِ أَفْضَلِ مِنَ الزُّهْدِ فِي الدُّنْيَا وَهُوَ ضِدٌّ مَا طَلَبَ أَعْدَاءَ الحَقِّ، قُلْتُ: جَعَلْتُ فِدَاكَ، مِنْ مَاذَا؟ قَالَ: مِنَ الرِّغْبَةِ فِيهَا، وَقَالَ: أَلَا مِنْ صَبَّارٍ كَرِيمٍ، فَإِنَّمَا هِيَ أَيَّامٌ قَلِيلٌ، أَلَا إِنَّهُ حَرَامٌ عَلَيْكُمْ أَنْ تَمُوتَ مَشَارِكُهُمْ بَدَلِ أَلَا مِنْ صَبَّارٍ كَرِيحٍ تَجِدُوا طَعْمَ الإِيمَانِ حَتَّى تَزْهَدُوا فِي الدُّنْيَا.

567. عن أبي عبد الله A قال: مَنْ اجْتَهَدَ لِدُنْيَاہِ أَسْرَرَ بِأَخْرَتِهِ، وَمَنْ آثَرَ أَخْرَتَهُ أَتَاهُ اللهُ رِزْقَهُ وَسَعِدَ بِلِقَاءِ رَبِّهِ.

568. من كتاب الزهد للنبي O قال: لَيْسَ الزُّهْدُ فِي الدُّنْيَا لِبَسِّ الخَشَنِ وَأَكْلِ الجَشْبِ، وَلَكِنِ الزُّهْدُ فِي الدُّنْيَا قَصْرُ الأَمَلِ.

569. عن أبي أيوب الأنصاري قال: قَالَ رَسُولُ اللهِ O لِعَلِيِّ A: إِنَّ اللهُ زَيْنُكَ بِزِينَةٍ لَمْ يَزِينِ العِبَادَ بِشَيْءٍ أَحَبَّ إِلَى اللهِ مِنْهَا وَلَا أْبْلَغَ

عنده منها: الزهد في الدنيا، وإنّ الله قد أعطاك ذلك وجعل الدنيا
لا تنال منك شيئاً، وجعل لك سيماءً تُعرَف بها.

570. من كتاب روضة الواعظين: قال رجلٌ للنبيّ 0: يا رسول الله
علمني شيئاً إذا فعلته أحببني الله من السماء وأحببني الناس من
الأرض، فقال له: إرغب فيما عند الله I يحبّك الله، وازهد فيما
عند الناس يحبّك الناس.

571- Imam Sadiq (a.s) was questioned about abstinence in this world.
He said: “It implies abstaining from the lawful for fear of
reckoning, and abstaining from the forbidden for fear of
punishment.”

572- Ameer al-Momineen (a.s) said: “Abstinence is a form of wealth.
Piety is like an armor. Abstinence is best when done in private.
Abstinence will make the body slim and restrict aspirations,
and speeds up death and pushes away worldly desires. Whoever
attains it benefits, and whoever loses it will be burdened.
Nothing is nobler than piety. No trade is better than the
performance of good deeds. Nothing is a better form of piety
than abstaining from what is doubtful. Nothing is a better form
of abstinence than abstaining from the forbidden. In short
abstinence is expressed by God's statement:

“In order that ye may not despair over matters that pass you by,
nor exult over favors bestowed upon you.” [The Holy Quran:
Hadid 57:23]

Therefore whoever does not worry about the past, and does not
get happy about the future has realized both aspects of
abstinence. O' people! Abstinence implies reducing aspirations,
and thanking God for the blessings, and abstaining from the
forbidden. Whenever you lose these characteristics, do not let
the forbidden acts overcome your patience and do not forget
being grateful for the blessings that you receive. God has left
no room for any excuse for you by sending clear reasons and
divine Books.”

- 573- The Prophet (a.s) said: "Approach anyone that you see has been granted abstinence in this world since he will give you wisdom."
- 574- Imam Sadiq (a.s) was questioned about abstinence in this world. He said: "God has established bounds for abstinence and has said: "In order that ye may not despair over matters that pass you by, nor exult over favors bestowed upon you." [The Holy Quran: Hadid 57:23]

571. سئل الصادق A عن الزهد في الدنيا، قال: الذي يترك حلالها مخافة حسابه، ويترك حرامها مخافة عذابه.

572. قال أمير المؤمنين A: الزهد ثروة، والورع جنة، وأفضل الزهد إخفاء الزهد، الزهد يخلق الأبدان ويحدّد الآمال ويقرب المنية ويباعد الأمنية، من ظفر به نصب ومن فاته تعب، ولا كرم كالتقوى ولا تجارة كالعمل الصالح ولا ورع كالوقوف عند الشبهة ولا زهد كالزهد في الحرام، الزهد كله بين كلمتين، قال الله تعالى: [لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ] فمن لم يأس على الماضي ولم يفرح بالآتي فقد أخذ الزهد بطرفيه.

أيها الناس! الزهادة قصرُ الأمل والشكر عند النعم والورع عند المحارم، فإن عذب ذلك عنكم فلا يغلب الحرام صبركم، ولا

تنسوا عند النعم شكركم، فقد أعذر الله إليكم بحجج مسفرة
ظاهرة، وكتب بارزة العذر واضحة.

573. قال النبي 0: إذا رأيتُ الرجل قد أُعطي الزهد في الدنيا فاقتربوا
منه فإنه يُلقى الحكمة.

574. قيل للصادق 0: ما الزهد في الدنيا؟ قال: قد حدّ الله ذلك في
كتابه فقال: [لِكَيْلَا تُأَسُوا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ].

575- Ameer al-Momineen (a.s) said: “One who makes no progress from one day to the next is at a loss. Whoever struggles in this life for the material goods of this world will feel sorry when he dies and has to leave them behind. Whoever gets worse day by day is deprived. Whoever does not worry about what he has saved for the Hereafter is ruined even if he has a good life. Whoever does not worry about his spiritual weaknesses will be overwhelmed by his selfish desires. Death is better for anyone who faces spiritual collapse. The life of this world is nice and sweet and there are many who love it. There are also some people who love the life of the Hereafter and have separated their way from those who are haughty and in love with this world. They do not compete with others in this world. They will not get pleasure from its blessings and from life, and will not get sad about the hardships in life. Whoever fears an enemy attack will stay up late at night. How fast do your days and nights pass-by! Watch your tongue and be careful about your words. Say less but say good things. Prefer for others what you prefer for yourself. Treat others the way you like them to treat you.” Then he faced the companions and said: “O' people! Look at the people and see how they live, each with a different situation, passing their days until the night. One is fallen down

and is trying to get up. Another one is ill. That other one is about to die, and has no more hopes. The other one has died and is in the coffin about to be buried. One is seeking this world while death is seeking him. One is ignorant while he has not been ignored. Those who remain pursue what those who died before pursued. God created some people who are not attracted to this world. He made them abstinent regarding worldly goods. They got attracted to the secure house to which God called them. They were patient, and put up with the hardships in life, and were eager to attain the nobility that is near God. They gave their life to please God, and their deeds ended with martyrdom. They visited God while God was pleased with them. They realized that death is inevitable for those who lived in the past and those who will live in the future. Therefore they saved up things different from gold and silver for the Hereafter. They put on rugged clothes, and ate little, and preferred nobility. They became friends for God's sake or became enemies for the sake of God. These people are guiding lights in this world, and will be surrounded by blessings in the Hereafter. Peace be upon you!"

575. قال أمير المؤمنين A: مَنْ اعتدل يَوْمَاهُ فَهُوَ مَغْبُونٌ، وَمَنْ كَانَتْ

الدنيا همّة اشتدت حسرته عند فراقها، وَمَنْ كَانَ غَدَهُ شَرًّا يَوْمِيهِ
فمحرورم، وَمَنْ لَمْ يُبَالِ بِمَا زَوِيَ مِنْ آخِرَتِهِ إِذَا سَلِمَتْ لَهُ دُنْيَاهُ
فَهُوَ هَالِكٌ، وَمَنْ لَمْ يَتَعَاهَدِ النِّقْصَ مِنْ نَفْسِهِ غَلَبَ عَلَيْهِ الْهَوَى،
وَمَنْ كَانَ فِي نِقْصٍ فَالْمَوْتُ خَيْرٌ لَهُ، إِنَّ الدُّنْيَا خَضِرَةٌ حُلُوَّةٌ وَلَهَا
أَهْلٌ، وَإِنَّ الْآخِرَةَ لَهَا أَهْلٌ ظَلَفَتْ أَنْفُسَهُمْ عَنْ مَفَاخِرَةِ أَهْلِ الدُّنْيَا،
لَا يِنَافِسُونَ فِي الدُّنْيَا وَلَا يَفْرَحُونَ بِغَضَارَتِهَا وَلَا يَحْزَنُونَ
لِوُسْئِهَا.

يا شيخ! مَنْ خَافَ الْبِيَّاتَ قَلَّ نَوْمُهُ، مَا أَسْرَعَ اللَّيَالِي وَالْأَيَّامَ فِي
عُمُرِ الْعَبْدِ، فَاخْزَنْ لِسَانَكَ وَعِدَّ كَلَامَكَ يَقِلَّ كَلَامُكَ إِلَّا بِخَيْرٍ. يَا

في محاسن الأفعال وشرف الخصال وما يشبههم

شيخ! ارض للناس ما ترضى لنفسك، وآت إلى الناس ما تحب
أن يؤتى إليك.

ثم أقبل على أصحابه وقال: أيها الناس، أما ترون إلى أهل الدنيا
يُمسون ويُصبحون على أحوالٍ شتى، فبين صريع يتلوى وبين
عائدٍ ومعودٍ، وآخرٌ بنفسه يجود وآخرٌ لا يرجي وآخرٌ مسجى،
وطالب الدنيا والموت يطلبه، وغافلٌ وليس بمغفولٍ عنه وعلى
إثر الماضي يصير الباقي، إن الله خلق خلقاً؛ ضيق عليهم الدنيا
نظراً لهم فزهدهم فيها وفي حطامها، فرغبوا في دار السلام
الذي دعاهم إليه، وصبروا على ضيق المعيشة، وصبروا على
المكروه، واشتاقوا إلى ما عند الله من الكرامة، وبذلوا أنفسهم
ابتغاء رضوان من الله، وكانت خاتمة أعمالهم الشهادة فلقوا الله
وهو عنهم راضٍ، وعلموا أن الموت سبيل من مضى ومن بقي،
وتزودوا لآخرتهم غير الذهب والفضة، ولبسوا الخشن،
وصبروا على القوت، وقدموا الفضل، وأحبوا في الله وأبغضوا
في الله، أولئك المصاييح وأهل النعيم في الآخرة، والسلام.

576- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s):
"You cannot experience the sweet taste of faith unless you do
not worry about who mongers the world."

577- The Prophet (a.s) said: "Your hearts are forbidden to experience
the sweet feeling of faith unless you are abstinent in this
world."

578- God's Prophet (a.s) said: "Seeking this world is harmful for the
Hereafter, while seeking the Hereafter is harmful for this life.
Let this life get harmed since it is more deserving."

576. ومن سائر الكتب: عن أبي عبد الله A قال: قال رسول الله 0: لا يجد الرجل حلاوة الإيمان حتى لا يُبالي من أكل الدنيا.
577. وقال: 0 حرامٌ على قلوبكم أن تعرف حلاوة الإيمان حتى تزهدوا في الدنيا.

في محاسن الأفعال وشرف الخصال وما يشبههم

578. وقال 0: إنّ في طلب الدنيا إضراراً بالآخرة، وفي طلب الآخرة
إضراراً بالدنيا [فأضرّوا بالدنيا] فإنّها أحقّ بالإضرار.

Chapter 4

On Fear and Hope

- 579- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “A believer fears no one but God, and says nothing but the truth.”
- 580- Imam Sadiq (a.s) quoted on the authority of Imam Ali (a.s): “Be more hopeful for that for which you have no hope, compared to what you have some hope for. Moses the son of Imran left his town to ask for fire for his people, but God spoke to him and he returned as a Prophet. The Queen of Saba left the town as an infidel, but she became a Muslim when she met Solomon. Pharaoh's magicians also were seeking honor for Pharaoh but they returned as believers.”
- 581- Imam Sadiq (a.s) said: “Whoever recognizes God fears Him, and whoever fears God deprives himself from this world.”
- 582- Imam Sadiq (a.s) said: “God will make everything fear whoever fears God, and will make whoever does not fear Him fear everything.”
- 583- Imam Sadiq (a.s) told Ishaq ibn Amr: “O' Ishaq! Fear God as if you see Him. If you do not see Him, He sees you. If you believe that He does not see you, you are an infidel. If you know that He sees you, and display your disobedience of God away from the public eyes, you have considered Him to be the worst of those who see you.”

الفصل الرابع في الخوف والرجاء

579. من كتاب المحاسن: عن أبي عبد الله A قال: المؤمن لا يخاف غير الله، ولا يقول عليه إلا الحق.

580. عن أبي عبد الله A قال: قال عليّ A: كُنْ لِمَا لَا تَرْجُو أَرْجَى مِنْكَ لِمَا تَرْجُو، فَإِنَّ مُوسَى بْنَ عِمْرَانَ - صَلَّى اللَّهُ عَلَيْهِ - خَرَجَ يَقْتَبِسُ لِأَهْلِهِ نَارًا فَكَلَّمَهُ اللَّهُ وَرَجَعَ نَبِيًّا، وَخَرَجَتْ مَلَكَةٌ سَبًّا كَافِرَةً فَأَسْلَمَتْ مَعَ سَلِيمَانَ، وَخَرَجَ سِحْرَةَ فِرْعَوْنَ يَطْلُبُونَ الْعِزَّ لِفِرْعَوْنَ فَرَجَعُوا مُؤْمِنِينَ.

581. عن أبي عبد الله A قال: مَنْ عَرَفَ اللَّهَ خَافَ اللَّهَ، وَمَنْ خَافَ اللَّهَ سَخَتْ نَفْسُهُ عَنِ الدُّنْيَا.

582. وعنه A قال: مَنْ خَافَ اللَّهَ أَخَافَ اللَّهَ مِنْهُ كُلَّ شَيْءٍ، وَمَنْ لَمْ يَخَفِ اللَّهَ أَخَافَهُ اللَّهُ مِنْ كُلِّ شَيْءٍ.

583. عنه A قال: يَا إِسْحَاقُ، خَفِ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَرَهُ فَإِنَّهُ يَرَاكَ، وَإِنْ كُنْتَ تَرَى أَنَّهُ لَا يَرَاكَ فَقَدْ كَفَرْتَ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ

يراك ثم استترت عن المخلوقين بالمعاصي وبرزت له بها فقد جعلته في حدّ أهون الناظرين إليك.

- 584- One of the companions of Imam Sadiq (a.s) told him: “There are some people who constantly commit sins until they die, and say that they hope for God's Mercy.” Imam Sadiq (a.s) said: “These are the people who always have aspirations but do not do anything. They lie since whoever has some hope seeks what he is hopeful for, and whoever fears something will stay away from it.”
- 585- Imam Sadiq (a.s) said: “Do not feel secure from anyone except those who fear God.”
- 586- Abi Hamze al-Somali narrated that Imam Zeyn al-Abedin (a.s) said that once he left the house and walked until he reached a wall. He stopped and leaned on it. A man wearing two white robes came and looked at him and said: “O' Ali, son of Hussein! What is the reason you are sad? Is it for this world? The daily bread is provided by God for both the good-doers and the evil-doers.” The Imam (a.s) said: “I am not sad for the world because it is just as you have said.” Then the man asked: “Is it then for the Hereafter that is a true promise, and will be ruled by a powerful Lord?” The Imam (a.s) said: “No I am not sad about the Hereafter either, since that is the same as you said.” The man asked: “Then why are you sad?” The Imam (a.s) said: “I am afraid of the sedition of the Talha and Zubair, and the condition of the people.” Then the man laughed and said: “O' Ali, son of Hussein! Have you ever seen anyone who fears God whom God has not saved?” The Imam (a.s) said: “No.” He said: “Have you seen anyone who relies on God, left alone to himself by God?” The Imam (a.s) said: “No.” He said: “Have you seen anyone ask something from God, and God not grant it?” Imam Zeyn al-Abedin (a.s) said: “No.”
- 587- God's Prophet (a.s) said: “I swear by the One who has control over my life that God is even kinder to His servants than a kind mother is to her children.”

- 588- Imam Sadiq (a.s) said: "There are no believers that are not in a state in between fear and hope."
- 589- In Rauzat al-Vaezeen it is narrated that God's Prophet (a.s) said that God the Almighty said: "I swear by My Majesty and Honor. I shall not grant two fears for my servants, and shall not grant them two causes for peace of mind. If my

584. عنه A قال: قلتُ له: قومٌ يعملون بالمعاصي ويقولون نرجو، فلا يزالون كذلك حتى يأتيهم الموت، فقال: هؤلاء قومٌ يترجّحون في الأمانى، كذبوا ليسوا براجين، مَنْ رجا شيئاً طلبه ومَنْ خاف من شيءٍ هرب منه.

585. عنه A قال: لا تأمن إلا من خاف الله.

586. عن أبي حمزة الثمالي عن عليّ بن الحسين H قال: خرجتُ حتى انتهيتُ إلى هذا الحائط، فأتكأتُ عليه، فإذا رجلٌ عليه ثوبان أبيضان ينظر في تجاه وجهي، ثمّ قال: يا عليّ بن الحسين، مالي أراك كئيباً حزيناً على الدنيا فالرزق حاضرٌ للبرّ والفاجر، قلتُ: ما على هذا أحزن وأثّه كما تقول، قال: فعلى الآخرة فوعدٌ صادقٌ يحكم فيه ملكٌ قاهرٌ - أو قال: قادرٌ - قلتُ: ما على هذا أحزن وأثّه كما تقول، قال: فما حُزنك؟ قلتُ: ما تخاف من فتنة ابن الزبير وما فيه من الناس، فضحك ثمّ قال: يا عليّ بن الحسين، هل رأيتَ أحداً خاف الله فلم ينجه؟ قلتُ: لا،

قال: هل رأيت أحداً توكل على الله فلم يكفه؟ قلت: لا، قال: هل رأيت أحداً سأل الله فلم يعطه؟ قلت: لا.

587. قال النبي 0: والذي نفسي بيده، الله أرحم بعباده من الوالدة المشفقة على ولدها.

588. قال الصادق A: لا يكون العبد مؤمناً حتى يكون خائفاً راجياً.

589. من كتاب روضة الواعظين: قال رسول الله 0: قال الله تعالى: وعزتي وجلالي لا أجمع على عبدي خوفين، ولا أجمع له أمنين، فإذا أمنني في الدنيا

servants do not worry about Me in this life, they will have to fear in the Hereafter, and if they fear Me in this life, then they will not have to worry in the Hereafter.”

- 590- Imam Sadiq (a.s) said: “Be so hopeful of God that you do not dare to commit any sins, and fear God so much that you do not lose all your hopes of His Mercy.”
- 591- Imam Zeyn al-Abedin (a.s) said: “O' children of Adam! You shall be prosperous as long as you have an inner guide, and worry about your own reckoning, and you have fear and piety. You will die and you will be resurrected and will be questioned about your deeds in God's court. So prepare an answer.”
- 592- God's Prophet (a.s) said: “The people came to visit the Prophet David thinking that he was ill. But he was not ill, he was just modest and fearful of God.”
- 593- God's Prophet (a.s) said: “A believing servant is positioned between two fears: one is from the time that has passed by, and he does not know what God has done to him; and the time he has left and does not know what God will decree. Any servant of God must use himself and the life of this world to save something for the Hereafter. I swear by the One who controls

my life that there is no asking, petitioning or soliciting favor of God after death, and there is no home after this world except for Heaven and Hell.”

- 594- Imam Sadiq (a.s) said: “I wonder why those who fear the following four things do not seek refuge in the following four things. Why doesn't the one who fears take refuge in God's statement: “For us God sufficeth, and He is the best disposer of affairs.” [The Holy Quran: Ali-i-Imran 3:173], since I heard that God added: “And they returned with Grace and Bounty from God; no harm ever touched them.” [The Holy Quran: Ali-i-Imran 3:174]

I wonder why does not the one who is sad take refuge in God's statement: “There is no god but Thou: Glory to Thee: I was indeed wrong!” [The Holy Quran: Anbiyaa 21:87], since I heard that God added: “So We listened to him: and delivered him from distress: and thus do We deliver those who have faith.” [The Holy Quran: Anbiyaa 21:88]

أخفته يومَ القيامة، وإذا خافني في الدنيا آمنته يومَ القيامة.

590. قال الصادق A: ارج الله رجاءً لا يُجرؤك على معصيته، وخف الله خوفاً لا يُؤيسك من رحمته.

591. قال زين العابدين A: يا بن آدم، إنك لا تزال بخير ما كان لك واعظٌ من نفسك، وما كانت المحاسبة من همك، وما كان الخوف لك شعاراً والحزن لك دثاراً، يا بن آدم، إنك ميتٌ ومبعوثٌ ومسؤولٌ فأعد جواباً.

592. وقال O: كان داود A يعود الناس ويظنون أنه مريضٌ، وما به من مرضٍ إلا خوف الله والحياء منه.

593. وقال 0: العبدُ المؤمنُ بينَ مخافتين: بينَ أجلٍ قد مَضَى لا يدري ما الله صانعٌ فيه، وبينَ أجلٍ قد بقي لا يدري ما الله قاضٍ فيه، فليتزود العبدُ من نفسه لنفسه ومن دنياه لأخرته، فوالذي نفسي بيده، ما بعد الموت من مُستعْتَب ولا بعد الدنيا من دارٍ إلا الجنةُ أو النارُ.

594. قال الصادق A: عجبْتُ لمن فزع من أربع كيف لا يفزع إلى أربع: عجبْتُ لمن خاف كيف لا يفزع إلى قوله: [حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ] فَإِنِّي سمعتُ الله يقول بعقبها: [فَانقَلَبُوا بِنِعْمَةِ مَنْ اللهُ وَفَضْلٍ لَمْ يَمَسْسَنَّهُمْ سُوءٌ] وعجبْتُ لمن اغتمَّ كيف لا يفزع إلى قوله: [لا إلهَ إلا أنتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ] فَإِنِّي سمعتُ الله يقول بعقبها: [وَنَجَّيْنَاهُ مِنَ الْعَمِّ وَكَذَلِكَ نُنَجِّي الْمُؤْمِنِينَ]

I wonder why doesn't one who has been cheated take refuge in God's statement: "My (own) affair I commit to God: For God (ever) watches over His servants" [The Holy Quran: Mu-min 40:44], since I heard that God added: "Then God saved him from (every) ill that they plotted (against him)." [The Holy Quran: Mu-min 40:45]

And I wonder why doesn't the one who wants this world and its ornaments seek refuge in God's statement: "God's Will (be done)! There is no power but with God! [The Holy Quran: Kahaf 18:39], since I heard that God added: "If thou dost see me less than thee in wealth and sons, it may be that my Lord

will give me something better than thy garden.” [The Holy Quran: Kahaf 18:39-40]

- 595- Imam Sadiq (a.s) was asked about the contents of the will of Luqman. He said: “There were amazing things in that will. The most amazing thing is that he said to his son: Fear God so much that you think He will punish you even if you do all the good deeds of the Jinns and the people. Have so much hope in God's Mercy that even if you commit all the sins of all the Jinns and the People, He will have Mercy upon you.”
- 596- Imam Sadiq (a.s) quoted on the authority of his noble father: “There is no believer without two lights in his heart: The light of fear and the light of hope. If you weigh each one, it will not outweigh the other one.”
- 597- In Al-Seyed Nasih al-Din it is narrated that God's Prophet (a.s) said: “Fear of God is the source of wisdom.”
- 598- Abu Kahel narrated that God's Prophet (a.s) told him: “O' Abu Kahel! God will never get angry with one whose heart is filled with God's fear. The Fire will not bring him any harm either.”
- 599- Habib ibn al-Harith came to God's Prophet (a.s) and said: “O' Prophet of God! I am a man who has been always in sin.” The Prophet (a.s) said: “Turn to God in repentance Habib.” He said: “O' Prophet of God! I always repent, but repeat my sinful acts.” The Prophet (a.s) said: “Then whenever you commit a sin, repent.” He said: “O' Prophet of God! This way my sins will be a lot more.” The Prophet (a.s) said: “O' Habib ibn Harith! God's forgiving is more than your sins.”

وعجبتُ لِمَنْ مَكَرَ بِهِ كَيْفَ لَا يَفْزَعُ إِلَى قَوْلِهِ: [وَأَفْوَضُ أَمْرِي
إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ] فَإِنِّي سَمِعْتُ اللَّهَ يَقُولُ بَعْقِبَهَا: [فَوَقَاهُ
اللَّهُ سَيِّئَاتٍ مَا مَكْرُوا] وَعَجِبْتُ لِمَنْ أَرَادَ الدُّنْيَا وَزَيَّنَّهَا كَيْفَ لَا
يَفْزَعُ إِلَى مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ] فَإِنِّي سَمِعْتُ اللَّهَ يَقُولُ
بَعْقِبَهَا: [إِنْ تَرَنَّ أَنَا أَقْلُ مِنْكَ مَا لَأَوْكَدَا * فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي
خَيْرًا مِنْ جَنَّتِكَ] مُوجِبَةً.

595. ومن كتاب: قيل لأبي عبد الله A: ما كان في وصية لقمان؟ فقال: كان فيها الأعاجيب، وكان من أعجب ما فيها أن قال لابنه: خف الله خيفة لو جنَّه ببرّ الثقلين لعذبك، وارج الله رجاءً لو جنَّه بذنوب الثقلين لرحمك.

596. ثم قال أبو عبد الله A: كان أبي يقول: إنه ليس من عبد مؤمن إلا وفي قلبه نوران: نور رجاء ونور خوف، لو وزن هذا لم يزد على هذا، ولو وزن هذا لم يزد على هذا.

597. ومن كتاب السيد ناصح الدين: قال رسول الله 0: رأس الحكمة مخافة الله.

598. قال أبو كاهل: قال لي رسول الله 0: يا أبا كاهل، لن يغضب ربّ العزة على من كان في قلبه مخافة، ولا تأكل النار منه هدبةً.

599. جاء حبيب بن الحارث إلى رسول الله 0: فقال: يا رسول الله، إني رجلٌ معراضٌ للذنوب، قال: فئب إلى الله يا حبيب، قال: يا رسول الله، إني أتوبُ ثم أعود؟ قال: فكلما أذنبت فئب، قال: إذا يا رسول الله تكثرت ذنوبي، قال: عفو الله أكثر من ذنوبك يا حبيب بن الحارث.

600- God's Prophet (a.s) said: "When the two angels who record the deeds take your letter of deeds to God, and He sees that it is

good in the beginning and at the end, He will tell the angels:
“Witness that I forgive My servant due to both ends of his
letter of deeds.”

- 601- Imam Sajjad (a.s) said: “(The Prophet) David (a.s) would fear God whenever he made a mistake. He feared God so much that his joints would get displaced and separated from each other. Then he remembered the extent of God's Mercy and how He helps the sinners, and his condition returned to normal.”
- 602- Imam Sajjad (a.s) said: “I will not be afraid of being alone if all the people from the East to the West die as long as I am with the Quran. When he read the verse: “Master of the Day of Judgment” [The Holy Quran: Fatiha 1:4], he would repeat it many times and he would nearly die from fear.”

600. وقال 0: ما من حافظين يرفعان إلى الله ما حفظا، فيرى الله تبارك وتعالى في أوّل الصحيفة خيراً، وفي آخرها خيراً إلا قال للملائكة: اشهدوا أنّي قد غفرتُ لعبدي ما بين طرفي الصحيفة.

601. عن عليّ بن الحسين H قال: إنّ داود إذا أتى بخطيئةٍ خاف ربّه حتى تنفرج مفاصله من أماكنها، ثمّ يذكر سعة رحمته وعائدته على أهل الذنوب فتراجع إليه.

602. وعنه A قال: لو ماتَ من بين المشرق والمغرب لما استوحشت أن يكون القرآن معي، وإذا كان قرأ من القرآن [مالك يوم الدين] كرّرها ويكاد أن يموت ممّا دخل عليه من الخوف.

Chapter 5

On Love and Eagerness

- 603- In Al-Mahasin it is narrated that Imam Baqir (a.s) told Zeyad: “Woe to you. Is religion anything but love? Have you not seen the words of God: “If ye do love God, follow me. God will love you and forgive you your sins for God is Oft-forgiving, Most Merciful” [The Holy Quran: Ali-i-Imran 3:31] Have you not heard what God the Almighty told Muhammad: “But God has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness.” [The Holy Quran: Hujurat 49:7] And God the Almighty said: “Show their affection to such as came to them for refuge.” [The Holy Quran: Hashr 59:9]; Therefore religion is the same as love, and love is the same as religion.”
- 604- Imam Baqir (a.s) said: “When you wish to know whether there is any good in you, look at your heart. There is some good in you if you love those who obey God. God will then love you. But there is no good in you if you are the enemy of those who obey God, and love those who sin. Then God will be your enemy. Every man is with whom he loves.”
- 605- Imam Sadiq (a.s) said: “A believer can taste the sweetness of God's love if he abstains from the world. He will thus succeed. Then he will attain God's love. He will be considered to be insane by those who love the world, but in fact the sweetness of God's love has made him attend to nothing but God.”

الفصل الخامس في المحبة والشوق

603. من كتاب المحاسن: عن أبي جعفر A في حديث له قال لزياد: وَيَحْكَ هَلْ الدِّينَ إِلَّا الحُبُّ؟ أَلَا تَرَى قَوْلَ اللَّهِ عَزَّ وَجَلَّ: [إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ] أَوَلَا تَرَى قَوْلَ اللَّهِ I لِمُحَمَّدٍ: [حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ] وَقَالَ: [يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ] فَالَّذِينَ هُوَ الحُبُّ وَالحُبُّ هُوَ الدِّينَ.

604. عنه A قال: إِذَا أَرَدْتَ أَنْ تَعْلَمَ إِنَّ فِيكَ خَيْرًا فَانظُرْ إِلَى قَلْبِكَ، فَإِنْ كَانَ يُحِبُّ أَهْلَ طَاعَةِ اللَّهِ وَيُبْغِضُ أَهْلَ مَعْصِيَتِهِ فَفِيكَ خَيْرٌ وَاللَّهُ يُحِبُّكَ، وَإِنْ كَانَ يُبْغِضُ أَهْلَ طَاعَةِ اللَّهِ وَيُحِبُّ أَهْلَ مَعْصِيَتِهِ فَلَيْسَ فِيكَ خَيْرٌ وَاللَّهُ يَبْغِضُكَ، وَالْمَرْءُ مَعَ مَنْ أَحَبَّ.

605. عن أبي عبد الله A قال: إِذَا تَخَلَّى الْمُؤْمِنُ مِنَ الدُّنْيَا سَمَا وَوَجَدَ حَلَاوَةَ حُبِّ اللَّهِ [I و] كَانَ عِنْدَ أَهْلِ الدُّنْيَا كَأَنَّهُ قَدْ حُوِّلَ، وَإِنَّمَا خَالَطَ الْقَوْمَ حَلَاوَةَ حُبِّ اللَّهِ فَلَمْ يَشْتِغَلُوا بِغَيْرِهِ.

606- Imam Sadiq (a.s) said that God's Prophet (a.s) asked his companions: "Which of the handles of faith is stronger?" They

said: "God and his Prophet know best." Some of them said: "Prayer". Some said: "Alms". Some said: "Pilgrimage" and others said "Holy Jihad." God's Prophet (a.s) said: "Each of the things you mentioned has some nobility, but neither one is the right answer to my question. The strongest handle for faith is love for the sake of God, and animosity for God's sake. You must love God's friends and avoid God's enemies."

- 607- Imam Baqir (a.s) quoted on the authority of God's Prophet (a.s): "Those who love for the sake of God will be located on the right hand side of God- both His hands are right- and on a fresh chrysolite¹ green land under the shade of His Throne on the Resurrection Day. Their faces will be whiter than snow, and shinier than the Sun. All the nearby-stationed angels and all the appointed Prophets will be envious of their position. The people will ask who they are. They will be told: "Those are the ones who loved for God's sake."
- 608- Imam Sadiq (a.s) said: "Whenever two believers face each other, the one who is kinder to the other is the nobler one."
- 609- Imam Sadiq (a.s) said: "One of the strongest handles of faith is love for the sake of God, and animosity for God's sake, and giving charity or not giving charity for the sake of God."
- 610- Imam Baqir (a.s) has been narrated as saying that when things got really hard for Abuzaer he said: "O' God! I am about to choke from my anguish for You. I swear by your Majesty that I love You wholeheartedly, as You know."
- 611- Imam Sadiq (a.s) said: "The love of the good people for other good people is rewarding. The love of the bad people for the good people is considered to be a form of nobility for the good people. The animosity of the good people with the bad people is a source infamy for the bad people."

606. عنه A قال: قال رسول الله ﷺ لأصحابه: أيّ عرى الإيمان

أوثق؟ فقالوا: الله ورسوله أعلم، وقال بعضهم: الصلاة، وقال

¹ Translators' note: Chrysolite, a certain green transparent gem is a well-known gem that is a kind of expensive gem similar to but more expensive than emerald, which is dark green.

بعضهم: الزكاة، وقال بعضهم: الصيام، وقال بعضهم: الحجّ
والعُمرة، وقال بعضهم: الجهاد، فقال رسول الله 0: كلما قُلتم
فَصَلُّ وليس به، ولكن أوثق عرى الإيمان الحُبُّ في الله
والبُغض في الله، وأن تُوالي أولياء الله وتبّرأ من أعداء الله.

607. عن الباقر A قال: قال رسول الله 0: المُحَابِّون في الله يومَ
القيامة على أرض زبرجدٍ خضراءٍ في ظلِّ عرشه عن يمينه
وكلتا يديه يمينٌ، وجوههم أشدَّ بياضاً من الثلج وأضوأ من
الشمس الطالعة، يغطهم بمنزلتهم كلُّ ملكٍ مُقَرَّبٍ ونبِيٍّ مُرْسَلٍ،
يقول الناس: مَنْ هؤلاء؟ فيقال: هؤلاء المُحَابِّون في الله.

608. عن أبي عبد الله A قال: ما التقى مؤمنان قطُّ إلا كان أحدهما
أشدَّهما حُبًّا لأخيه.

609. وعنه A: من أوثق عرى الإيمان أن يُحِبَّ في الله، ويُبغض في
الله، ويُعطي في الله، ويمنع في الله.

610. عن أبي جعفر A قال: لما اشتدَّ على أبي ذرٍّ الأمر قال: رَبِّ
خنقني خناقك، فوعزتك إنك تعلم أن قلبي يُحِبُّك.

611. عن أبي عبد الله A قال: حُبُّ الأبرار للأبرار ثوابٌ للأبرار،
وحُبُّ الفجَّار للأبرار فضيلةٌ للأبرار، وبُغضُ الفجَّار للأبرار
زينٌ للأبرار، وبُغضُ الأبرار للفجَّار خزيٌّ على الفجَّار.

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- 612- Imam Baqir (a.s) said: "God will reward any man who loves another man for the sake of God, even if God knows that the second man is going to be one of the residents of Hell. God will also reward any man who hates another man for the sake of God, even if God knows that the man being hated is going to be one of the residents of Heaven."
- 613- A man told Imam Musa ibn Ja'far (a.s): "When a man comes to me and swears to God that he loves me, can I swear to God that he is honest?" Imam Musa ibn Ja'far (a.s) replied: "Check to see if you love him wholeheartedly. Then swear if you love him."
- 614- A man asked Imam Sadiq (a.s) regarding another man who claimed he loved him. He asked how he could be sure that the man loved him. Imam Sadiq (a.s) said: "See if you really love him, too. If so, he really loves you."
- 615- Imam Sadiq (a.s) said: "Whoever makes friends inappropriately is exposed to losing that friendship."
- 616- Imam Baqir (a.s) said: "We love to benefit from our wives, families and God-given things like maids and slaves. And we should pray for what God's decree has not yet descended. Once the divine decree descends, we can no longer love what God does not love."
- 617- In Rauzat al-Vaezeen it is narrated that Imam Sadiq (a.s) said: "People worship God in three ways. Some worship Him in the hope of receiving His rewards. This is the form of worshipping of the greedy ones. Some worship Him because they are afraid of the Fire. This is the form of worshipping of the servants who are afraid. But I worship Him because I love Him, and this is the form of worshipping of the noble ones. This form of worshipping is based on peace of mind, since God the Almighty said: "And they will be secure from terror that Day." [The Holy Quran: Naml 27:89]
He also said: "If you love God, follow me: God will love you and forgive you your sins." [The Holy Quran: Ali-i-Imran 3:31], God loves whoever loves Him, and whomever God loves has peace of mind."

612. عن أبي جعفر A قال: لو أن رجلاً أحبَّ رجلاً لله لأثابه الله على حُبِّه إيَّاه، وإن كان المحبوب في علم الله من أهل النار، ولو أن رجلاً أبغض رجلاً لله لأثابه الله على بُغضه إيَّاه، وإن كان المُبغض في علم الله من أهل الجنَّة.

613. عن أبي الحسن A قال له رجلٌ: إنَّ الرجل من عرض الناس يلتقاني فيحلف بالله أنه يحبُّني، فأحلف بالله أنه صادق؟ فقال: امتحن قلبك فإن كان يُحبُّه فاحلف وإلا فلا.

614. سأل رجلٌ أبا عبد الله A عن الرجل يقول: أودَّك، فكيف أعلم أنه يودُّني؟ فقال: امتحن قلبك فإن كنت تودّه فإنه يودُّك.

615. عن أبي عبد الله A قال: مَنْ وَضَع حُبَّهُ في غير موضعه فقد تعرَّض للطبيعة.

616. قال الباقر A: إنا نُحِبُّ أن نتمتَّع بالأهل واللحمة والخول، ولنا أن ندعو بما لم ينزل أمر الله، فإذا نزل أمر الله لم يكن لنا أن نُحِبَّ ما لم يُحِبِّه الله.

617. ومن كتاب روضة الواعظين: عن الصادق A قال: إنَّ الناس يعبدون الله على ثلاثة أوجهٍ: فطبقةٌ يعبدونه رغبةً في ثوابه فتلك عبادة الحرصاء وهو الطمع، وأخرى يعبدونه فرقا من النار فتلك عبادة العبيد وهي الرهبة، لكنِّي أعبدُه حُبًّا له I فتلك عبادة

الكرام، وهو الأيمن لقوله I: [وَهُمْ مِنْ قَزَعِ يَوْمَئِذٍ آمِنُونَ] ولقوله
I: [قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ]
فَمَنْ أَحَبَّ اللَّهَ أَحَبَّهُ اللَّهُ I و[من أحبه] كان من الآمنين.

- 618- God's Prophet (a.s) said: “On the Resurrection Day, whoever loves Me is with Me, and whoever loves a stone, God will resurrect him with that stone.”
- 619- Imam Sadiq (a.s) said: “One of the strongest handles of faith is to love for the sake of God, to hate for the sake of God, to give charity or not give charity for the sake of God.”
- 620- God's Prophet (a.s) said: “Whoever possesses the following three characteristics has experienced the true feeling of faith: 1- God and the Prophet of God are dearer to him than others. 2- He loves the people only for the sake of God. 3- He prefers to go to Hell than becoming an infidel after being saved from the Fire of Hell by God.”
- 621- God's Prophet (a.s) said: “I swear by the One who controls my life that you will not enter Heaven unless you have faith. You will not have faith unless you love each other. Do you want me to tell you what to do to love each other? Just greet each other.”
- 622- God's Prophet (a.s) said: “When the people acquire knowledge but malpractice; are friends on the surface but are truly each other's enemies; and cut off relations of kin, God will damn them, and will make them dumb and blind.”
- 623- God's Prophet (a.s) once told one of his companions: “O' Servant of God! Love for the sake of God, and hate for the sake of God. Make friends for God's sake. Fight for God's sake. Indeed no one can attain God's friendship otherwise, and no one can experience the taste of faith otherwise, even if he prays and fasts a lot. Certainly most friendships today are for worldly affairs. They express friendship, or hatred to each other on that basis. But this will not make them needless of their Lord.” Then the man said: “O' Prophet of God! Is it possible for me to realize for sure that I have loved or hated for the sake of God? But who is the Almighty God's friend so that I love him and obey him? Who is God's enemy so that I can hate him and be his enemy?” Then the Prophet of God pointed to the Ali and said: “Do you see and know this man?” He said: “Yes.” He

said: "He is God's friend, so love him. His enemies are the enemies of God. Therefore be their enemy, and always be friends with his friends even if they kill your brother and son. Be the enemy of his enemies even if they are your father or son."

618. قال رسول الله 0: مَنْ أَحَبَّنَا كَانَ مَعَنَا يَوْمَ الْقِيَامَةِ، وَلَوْ أَنَّ رَجُلًا أَحَبَّ حَجْرًا لَحَشَرَهُ اللَّهُ مَعَهُ.

619. قال الصادق A: مِنْ أَوْثَقَ عُرَى الْإِيمَانِ أَنْ يُحِبَّ فِي اللَّهِ وَيُبْغِضَ فِي اللَّهِ، وَيُعْطِيَ فِي اللَّهِ، وَيَمْنَعُ فِي اللَّهِ عِزًّا وَجَلًّا.

620. قال النبي 0: ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ طَعْمَ الْإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ كَانَ يُحِبُّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَمَنْ كَانَ يُلْقَى فِي النَّارِ أَحَبُّ إِلَيْهِ مِنْ أَنْ يَرْجَعَ إِلَى الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ.

621. وقال 0: وَالَّذِي نَفْسِي بِيَدِهِ، لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَدْلُكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابِبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ.

622. وقال 0: إِذَا النَّاسُ أَظْهَرُوا الْعِلْمَ وَضَيَّعُوا الْعَمَلَ، وَتَحَابُّوا بِاللِّسَنِ وَتَبَاغَضُوا بِالْقُلُوبِ، وَتَقَاطَعُوا فِي الْأَرْحَامِ لَعَنَهُمُ اللَّهُ عِنْدَ ذَلِكَ، وَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ.

623. وقال 0 أَيْضًا لِبَعْضِ أَصْحَابِهِ ذَاتَ يَوْمٍ: يَا عَبْدَ اللَّهِ أَحَبُّ فِي اللَّهِ وَأَبْغَضُ فِي اللَّهِ، وَوَالٍ فِي اللَّهِ وَعَادٍ فِي اللَّهِ، فَإِنَّهُ لَا تَنَالُ وَلايَةَ اللَّهِ إِلَّا بِذَلِكَ، وَلَا يَجِدُ رَجُلٌ طَعْمَ الْإِيمَانِ وَإِنْ كَثُرَ صَلَاتُهُ

وصيامه حتى يكون كذلك، وقد صارت مؤاخاة الناس يومكم هذا أكثرها في الدنيا، عليها يتوادلون وعليها يتباغضون، وذلك لا يُغني عنهم من الله شيئاً، فقال له: وكيف لي أن أعلم أنني قد واليت في الله وعاديت في الله فمن ولي الله حتى أواليه، ومن عدو الله حتى أعاديه؟ فأشار له رسول الله ﷺ إلى عليّ A فقال: أترى هذا؟ فقال: بلى، قال: ولي هذا ولي الله فواله، وعدو هذا عدو الله فعاده، ووال ولي هذا ولو أنه قاتل أبوك وولدك، وعاد عدو هذا ولو أنه أبوك وولدك.

- 624- The Prophet of God (a.s) said: “Whoever recognizes God and His Grandeur will shut his mouth up. He will neither talk nor eat. He will fast and stay up at night to pray.” They asked him: “O' Prophet of God! May our parents be your devoted servants! Are they God's saints?” He said: “God's saints are quiet, and their silence is in remembrance of God. They look, and their looking is to learn a lesson. They talk, and their sayings are words of wisdom. They walk around, and their walking is a blessing for the people. If their life was not predestined for them, their souls would leave their bodies from the fear of divine punishment and the eagerness for receiving divine rewards.”
- 625- God's Prophet (a.s) said: “When God the Almighty sees that the people of a village have excessively committed sins, but there are three believers in the village, He will call the people who commit sins and tell them that He would have sent down His true punishment without any hesitation if there were no believers who loved God's Grandeur, who prayed, and constructed mosques and asked for God's forgiveness at dawn due to their fear of God.”
- 626- In Al-Seyed Nasih al-Din it is narrated that God the Almighty asked Moses (a.s): “Have you ever done anything for Me? “He said:” O' my Lord! I prayed, fasted, gave charity for You and remembered you often.” God the Almighty said: “But praying

was a light to guide you in your path, fasting was an armor against the Fire, charity was a shade, alms was light, and your remembrance of Me was Heavenly palaces for you. What have you done for Me?" Moses asked: "Please advise me on what I can do for just for You." God the Almighty replied: "O' Moses! Have you ever made friends with anyone just for Me?" Moses then realized that the best thing to do is to make friends in the way of God, and to be enemy of some people in the way of God.

- 627- Ameer al-Momineen (a.s) said: "If you love God and his Prophet, and God and His Prophet love you too, your enemies cannot hurt you since none of God's friends are the enemies of God's friends, and no one's friendship but God's can be beneficial for you."

624. قال رسول الله 0: مَنْ عرف الله وعظمه منع فاه من الكلام، وبطنه من الطعام، وعنى نفسه بالصيام والقيام، قالوا: بآبائنا وأمّهاتنا يا رسول الله، هؤلاء أولياء الله؟ قال: إنّ أولياء الله سكتوا فكان سكوتهم فكراً، وتكلموا فكان كلامهم ذكراً، ونظروا فكان نظرهم عبرة، ونطقوا فكان نطقهم حكمة، ومشوا فكان مشيهم بين الناس بركة، ولولا الأجل التي كتبت عليهم لم تستقرّ أرواحهم في أجسادهم خوفاً من العذاب وشوقاً إلى الثواب.

625. وقال 0: إنّ الله تبارك وتعالى إذا رأى أهل قرية قد أسرفوا في المعاصي وفيها ثلاث نفر من المؤمنين ناداهم جلّ جلاله وتقدّست أسماؤه: يا أهل معصيتي، لولا أنّ فيكم من المؤمنين

المتحائين لجلالي، العامرين بصلاتهم أرضي ومساجدي،
والمستغفرين بالأسحار خوفاً مني لأنزلتُ بكم عَذابي ثم لا أبالي.
626. من كتاب السيد ناصح الدين أبي البركات: قال الله I لموسى:
هل عملتَ لي عملاً قط؟ قال: إلهي صليتُ لك وصمتُ وتصدقتُ
وذكرتُك كثيراً، قال الله تبارك وتعالى: أما الصلاة فلك برهانٌ،
والصوم جنةٌ، والصدقة ظلٌّ، والزكاة نورٌ، وذكرك لي قصورٌ،
فأيّ عملٍ عملتَ لي؟ قال موسى: دنني على العمل الذي هو لك،
قال: يا موسى، هل واليتَ لي ولياً قط؟ أو هل عاديتَ لي عدواً
قط؟ فعلم موسى أنّ أفضل الأعمال الحُبّ في الله والبُغض في
الله.

627. قال أمير المؤمنين A: ما ضرّك إن أحببتَ الله ورسوله وأحبّك
الله ورسوله من أبغضك، فإنّه ليس أحدٌ من أولياء الله يُبغض
أحبّاء الله، ولا أحدٌ من غيره يُحبُّك فينفعك حبه.

He then quoted the Prophet of God: "One whose companion is God has no fear; one who is honored by God will never be humiliated. One whose needs are provided by God will never become needy. One who gets used to God will only have God as his companion. Whoever asks God for honor, God will grant him honor even if he has no helpers or any tribes. Whoever asks God to make him needless, God will make him needless of the rest of the world."

ثم قال: قال رسول الله 0: لا يَسْتَوْحِش مَنْ كَانَ اللهُ أَنْيَسَهُ، وَلَا يَذَلُّ مَنْ كَانَ اللهُ أَعَزَّهُ، وَلَا يَفْتَقِرُ مَنْ كَانَ اللهُ غِنَاؤُهُ، فَمَنْ اسْتَأْنَسَ بِاللَّهِ أَنْسَهُ اللهُ بِغَيْرِ أَنْيَسٍ، وَمَنْ اعْتَزَّ بِاللَّهِ أَعَزَّهُ اللهُ بِغَيْرِ عَدَدٍ وَلَا عَشِيرَةٍ، وَمَنْ يَسْتَغْنِي بِاللَّهِ أَغْنَاهُ اللهُ بِغَيْرِ دُنْيَاهِ.

Chapter 6

On Affluence and Poverty

- 628- In Al-Mahasin it is narrated that Ameer al-Momineen (a.s) said: "I do not care whether I am stuck with being rich or poor."
- 629- God's Prophet (a.s) said: "O' God! Please grant Muhammad and his Household chastity and sufficiency (of daily bread), and grant the enemies of Muhammad and his Household extensive wealth and plenty of children."
- 630- Imam Baqir (a.s) said: "A man came to Abazaer and gave him the glad tidings that his sheep had increased in number. Abazaer told him that it is true that his sheep had reproduced and had increased in number, but this is not good news for him. He said that he preferred that his sheep were fewer in number just enough to suffice him, but not be so many that they make him forget God."
- 631- Ali ibn Hussein (a.s) said: "Express your lack of need from other people, as this is the true state of being needless, and ask others less for what you need, since this asking is exactly being poor by itself."
- 632- Imam Sadiq (a.s) said: "The nobility of a believer depends on his night-time worship, and his honor depends on his being needless of others."
- 633- Imam Ali ibn Al-Hussein (a.s) said: "I see all goodness in not being greedy of what other people own. God will fulfill any prayers of one who has no hopes in the people and relies on God for all his affairs."

الفصل السادس في الغنى والفقير

628. من كتاب المحاسن: قال أمير المؤمنين A: ما أبالي على ما اعتلقت يديّ غنيّاً أو فقراً.

629. قال رسول الله 0: اللهم ارزق مُحَمَّدًا وآل مُحَمَّدٍ العفاف والكفاف، وارزق مَنْ أبغض مُحَمَّدًا وآل مُحَمَّدٍ كثرة المال والولد.

630. عن الباقر A قال: أتى أبا ذرّ؛ سارّ له في غنمه فقال: قد كثرت الغنم وولدت، فما بثّرتني بكثرتها، فما قلّ منها وكفى أحبّ إليّ ممّا كثرت منها وألّهي.

631. عن عليّ بن الحسين A قال: أظهر اليأس من الناس فإنّ ذلك هو الغنى، وأقلّ طلب الحوائج إليهم فإنّ ذلك فقرٌ حاضر.

632. عن أبي عبد الله A قال: شرفُ المؤمن قيامُ الليل، وعزّه استغناؤه عن الناس.

633. عن عليّ بن الحسين A: فقد رأيتُ الخيرَ كله قد اجتمع في قُطْعِ
الطَّمْعِ عمّا في أيدي الناس، ومَنْ لم يرج الناس في شيءٍ وردّ
أمره في جميع أموره إلى الله استجاب الله له في كلّ شيءٍ.

- 634- Imam Sadiq (a.s) quoted on the authority of Ameer al-Momineen (a.s): “You must both feel a need for the people and be needless of them at the same time. That is you should be polite and pleasant with them, and also protect your respect and honor.”
- 635- Imam Sadiq (a.s) narrated that God's Prophet (a.s) said: “O' Ali! God has entrusted his creatures with poverty. God will grant whoever hides his poverty the reward of those who fast and stay up at night to worship Him. And if he expresses his poverty to someone who can help him fulfill his needs, but that man does not do so, it is as if he has killed the poor man- not by using a sword or a dagger but with his rejection.”
- 636- Imam Sadiq (a.s) has been quoted as saying: “If it was not for the existence of the poor, the rich people could not enter Heaven.”
- 637- Imam Sadiq (a.s) said: “As a servant's degree of belief increases, his difficulties to provide for his living expenses will increase.”
- 638- Imam Sadiq (a.s) said: “No one is granted any worldly goods except by which he learns a lesson and nothing is taken away from anyone except by which he is tested.”
- 639- Ameer al-Momineen (a.s) quoted on the authority of God's Prophet (a.s): “Money (and the world) destroyed those before you, and they will destroy you too.”
- 640- Imam Baqir (a.s) said that God's Prophet (a.s) said that God the Almighty said: “Some of My believing servants are such that their religious affairs will improve if they are healthy and wealthy. Therefore, I test them by making them healthy and wealthy. But some other believing servants are such that their religious affairs will not improve unless they are poor and physically ill, so I test them by using illness and poverty. I am more aware of what improves the religious affairs of My believing servants.”
- 641- Imam Sadiq (a.s) said: “When a servant of God has a rank near God which he cannot attain just with his own deeds, God will

make him ill, or bring a calamity upon his wealth or children in order to help him attain that rank. If he is patient, then God will make him overcome that calamity.”

642- Imam Sadiq (a.s) said: “If God loves any of His servants, He will take away his most beloved child.”

634. عن أبي عبد الله A قال: كان أمير المؤمنين A يقول: ليجتمع في قلبك الافتقار إلى الناس والاستغناء عنهم، فيكون افتقارك في لين كلامك وحسن بشرك، ويكون استغناؤك عنهم في نزاهة عرضك إليهم وبقاء عزك.

635. عن أبي عبد الله A قال: قال رسول الله 0: يا عليّ، إنّ الله جعل الفقر أمانة عند خلقه، فمن سنّره أعطاه الله مثل أجر الصائم القائم، ومن أفشاه إلى من يقدر على قضاء حاجته فلم يفعل فقد قتله، أما أنه ما قتله بسيف ولا رُمح ولكن قتله بما أنكر قلبه.

636. عنه A قال: لو لا فقراؤكم ما دخل أغنياؤكم الجنة.

637. عنه A قال: كلما ازداد العبد إيماناً ازداد ضيقاً في معيشته.

638. عنه A قال: ما أعطي عبدٌ من الدنيا إلا اعتباراً، ولا زوي عنه إلا اختباراً.

639. عن أمير المؤمنين A قال: قال رسول الله 0: إنّ الدينار والدرهم أهلكا من كان قبلكم وهما مهلكاكم.

640. عن الباقر A قال: قال رسول الله 0: قال الله I: إنّ من عبادي المؤمنين عباداً لا يصلح لهم أمر دينهم إلا بالغنى والسعة والصحة في البدن فأبلوهم بالغنى والسعة وصحة البدن، فيصلح عليهم أمر دينهم، وإنّ من عبادي المؤمنين لعباداً لا يصلح أمر دينهم إلا بالفاقة والمسكنة والسقم في أبدانهم فأبلوهم بالفاقة

والمسكنة والسُّقْم، فيصلح عليهم أمر دينهم، وأنا أعلم بما يصلح
عليه أمر دين عبادي المؤمنين.

641. عن أبي عبد الله A قال: إنّ العبد ليكون له عند الله I الدرجة لا
يغلبها بعمله، فيُبتلى بجسده أو يُصاب في ماله أو يُصاب في
ولده، فإن هو صَبَرَ ظفره الله إيّاها.
642. عنه A قال: إنّ الله I إذا أحبَّ عبداً قَبَضَ أحبَّ ولده إليه.

- 643- Ali ibn Hadid narrated that Jesus, the son of Mary (a.s) delivered a sermon to the Israelites and said: “My life among you is such that I am always hungry, and eat the grass that grows for wild animals. Moonlight is my lamp at night, and the earth is my bed and the rocks are my pillows. I have no house that might get ruined, and have no savings that might get lost, and have no child who might die, and have no spouse who might get sad. I have nothing, yet I am the most needless man.”
- 644- Imam Musa ibn Ja'far (a.s) said: “There are three things unique to the Prophets, their children and their followers: (1) physical illness, (2) fear of the kings, and (3) poverty.”
- 645- Imam Reza (a.s) said: “If one sees a poor person and greets him in a manner different from the way he greets a rich man, he will meet God on the Resurrection Day with God being angry with him.”
- 646- Ameer al-Momineen (a.s) said: “Poverty will disable your tongue from reasoning. One who is poor is like a stranger in his own town. Blessed be –Tooba- those who remember the Resurrection, and work in such a way that they are prepared for the Reckoning, and are content with the minimum necessities. Being needless where you are a stranger is like having a town to which you belong. Being poor in your own town is like being a stranger where you live. Contentment is like wealth that never ends. Poverty is like the greatest death. Indeed the Almighty God has established a portion of the food for the poor in the wealth of the rich. Therefore no poor person will stay hungry unless a rich person deprives him of his portion. How nice is it if a rich man is humble to a poor man when he

requests a reward that is near the Almighty God. It is even nicer when the poor maintain their pride near the rich and rely on God.”

- 647- The Prophet of God (a.s) said: “On the Resurrection Day, God will make infamous anyone who humiliates a believing man or woman for being poor.”
- 648- The Prophet of God (a.s) said: 'O' God! Please let me live in poverty; and die in poverty, and be with the poor in the Hereafter.”

643. عن عليّ بن حديد عمّن رَفَعَهُ قال: قال عيسى بن مريم - صلى الله عليه - في حُطْبَةٍ قامَ فيها في بني إسرائيل: أصبحتُ فيكم وإدامي الجوع، وطعامي ما تنبتُ الأرض للوحوش والأنعام، وسراجي القمر، وفراشي الثراب، ووسادي الحجر، ليس لي بيتٌ يُخرب، ولا مالٌ يُتلف، ولا ولدٌ يموت، ولا امرأةٌ تحزن، وليس لي شيءٌ وأنا أغنى ولد آدم.

644. قال أبو الحسن موسى A: إنّ الأنبياء وأولاد الأنبياء وأتباع الأنبياء خُصُّوا بثلاث خصال: السُّقم في الأبدان، وخوف السلطان، والفقير.

645. قال الرضا A: مَنْ لقي فقيراً مُسلماً فسلم عليه خلافَ سلامه على الغني لقي الله يومَ القيامة وهو عليه غضبانٌ.

646. قال أمير المؤمنين A: الفقرُ يخرس الفطن عن حُجَّتِهِ، والمقلِّ غريبٌ في بلدته، طوبى لمن ذكر المعاد وعمل للحساب وقنع

بالكفاف، الغنى في العربة وطن، والفقير في الوطن عربة،
القناعة مال لا ينفد، الفقر الموت الأكبر، إن الله سبحانه وتعالى
فرض في أموال الأغنياء أقوات الفقراء، فما جاع فقير إلا بما
منع غني، ما أحسن تواضع الأغنياء للفقراء طلباً لما عند الله
وأحسن منه تيه الفقراء على الأغنياء اتكالاً على الله.

647. قال النبي 0: من استدل مؤمناً أو مؤمنة أو حقره لفقره وقلة
ذات يده شهّره الله يوم القيامة ثم يفضحه.

648. وقال 0: اللهم أحييني مسكيناً وأمّتي مسكيناً، واحشُرني في
زُمرّة المساكين.

- 649- A man went to see the Prophet (a.s) and said: "I like you for the sake of God." The Prophet (a.s) said: "If you really like me get ready to become poor, since poverty will approach those who truly love me faster than a flood approaches its destination."
- 650- The Noble Prophet (a.s) said: "Consider those who are lower than you, not those who are better off than you are. This is better than denying God's blessings."
- 651- The Noble Prophet (a.s) said: "God will leave whomever He loves hungry in this world." He was asked: "O' Prophet of God! How will God make him hungry?" He replied: "God's friend will not find any food to eat where there is an abundance of cheap food and blessings."
- 652- God's Prophet (a.s) said: "There are two forms of poverty: poverty in this world and poverty in the Hereafter. Poverty in this world results in affluence in the Hereafter. Affluence in this world results in poverty in the Hereafter which equals destruction."
- 653- Luqman told his son: "O' my son! Do not humiliate anyone for wearing worn-out clothes, since his Lord and your Lord is the same."

- 654- Ameer al-Momineen (a.s) said: “The following deeds are all causes of poverty: not dusting off the spider webs from the walls of the house; peeing in the bath; eating food before purification of the body after having sex; associating with people who always waste their time with vain talk; combing hair while standing up; not taking the trash out of the house; false swearing; fornication; greed; sleeping between the evening and the night prayer; sleeping before sunset; becoming a liar; listening to music too much; chiding away a poor man who remembers God at night; improper spending; and cutting off relations from relatives.” Imam Ali (a.s) then said: “Do you want me to tell you what will increase your share of daily bread?” The people said: “O' Commander of the Faithful! Yes.” He said: “The following deeds will increase your share of daily bread: saying your noon and afternoon, or evening and night prayers one right after the other; saying some supplications after the night and morning prayer; visiting the relatives; sweeping the entrance of the house; sympathizing with your believing

649. وقيل: جاء رجلٌ إلى النبيِّ 0 فقال: إني لأحبُّك في الله، فقال النبيُّ 0:

إن كنتَ تُحِبُّني فأعد للفقر جَلْبَاباً، فإنَّ الفقرَ أسرع إلى مَنْ يُحِبُّني من السيلِ إلى مُنتَهاه.

650. وقال 0: أنظروا إلى مَنْ أسفل منكم ولا تنظروا إلى مَنْ فَوْقكم،

فإنَّه أجدر أن لا تردّوا نعمة الله.

651. وقال 0: إذا أحبَّ الله عبداً في دار الدنيا يُجِيعه، قالوا: يا رسول

الله وكيف يُجِيعه؟ قال: في موضع الطعام الرخيص والخير الكثير، وليّ الله لا يجد طعاماً يملأ به بطنه.

652. وقال 0: الْفَقْرُ فَقْرَان: فَقْرٌ فِي الدُّنْيَا، وَفَقْرٌ فِي الْآخِرَةِ، فَفَقْرُ الدُّنْيَا غِنَى الْآخِرَةِ، وَغِنَى الدُّنْيَا فُقْرُ الْآخِرَةِ، وَذَلِكَ الْهَلَاكُ.

653. وقال لقمان لابنه: يَا بُنَيَّ لَا تُحْقِرَنَّ أَحَدًا بِخَلْقَانِ ثِيَابِهِ فَإِنَّ رَبَّكَ وَرَبَّهُ وَاحِدٌ.

654. قال أمير المؤمنين A: تَرَكَ نَسِجَ الْعَنْكَبُوتِ فِي الْبَيْتِ يُوْرِثُ الْفَقْرَ، وَالْبَوْلُ فِي الْحَمَامِ يُوْرِثُ الْفَقْرَ، وَالْأَكْلُ عَلَى الْجَنَابَةِ يُوْرِثُ الْفَقْرَ، وَالتَّخَلُّلُ بِالطَّرْفَاءِ يُوْرِثُ الْفَقْرَ، وَالتَّمَسُّطُ مِنْ قِيَامِ يُوْرِثُ الْفَقْرَ، وَتَرَكَ الْقِمَامَةَ فِي الْبَيْتِ يُوْرِثُ الْفَقْرَ، وَالْيَمِينُ الْفَاجِرَةُ تُوْرِثُ الْفَقْرَ، وَالزُّنَا يُوْرِثُ الْفَقْرَ، وَإِظْهَارُ الْحِرْصِ يُوْرِثُ الْفَقْرَ، وَالنَّوْمُ بَيْنَ الْعِشَاءِ يُوْرِثُ الْفَقْرَ، وَالنَّوْمُ قَبْلَ طُلُوعِ الشَّمْسِ يُوْرِثُ الْفَقْرَ، وَاعْتِيَادُ الْكُذْبِ يُوْرِثُ الْفَقْرَ وَكَثْرَةُ الْاسْتِمَاعِ إِلَى الْغِنَاءِ تُوْرِثُ الْفَقْرَ، وَرَدُّ السَّائِلِ الْذَاكِرِ بِاللَّيْلِ يُوْرِثُ الْفَقْرَ، وَتَرَكَ التَّقْدِيرَ فِي الْمَعِيشَةِ يُوْرِثُ الْفَقْرَ، وَقَطِيعَةُ الرَّحِمِ تُوْرِثُ الْفَقْرَ.

ثم قال عليّ A: أَلَا أُنبئُكُمْ بَعْدَ ذَلِكَ بِمَا يَزِيدُ فِي الرِّزْقِ؟ قَالُوا: بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ: الْجَمْعُ بَيْنَ الصَّلَاتَيْنِ يَزِيدُ فِي الرِّزْقِ، وَالتَّعْقِيبُ بَعْدَ الْعَدَاةِ يَزِيدُ فِي الرِّزْقِ، وَصِلَةُ الرَّحِمِ تَزِيدُ فِي الرِّزْقِ، وَكَسْحُ الْفَنَاءِ يَزِيدُ فِي الرِّزْقِ وَمُؤَاْسَاةُ الْأَخِ

brothers; getting up early in the morning and going out to work to earn the daily bread; asking God for forgiveness; being trustworthy; saying what is right; going to pray when the call to prayer is announced; not talking in the toilet; not being

greedy; being grateful to the Owner of the blessings; avoiding false swearing; making ablution before eating; eating what might fall off of the table cloth. In addition, God the Almighty will fend off seventy types of calamities from whoever praises God thirty times each day- the simplest of which being poverty.”

- 655- God's Prophet (a.s) said: “Richness does not depend on having a lot of wealth, rather it depends on spiritual affluence.”
- 656- God's Prophet (a.s) said: “On the Resurrection Day, all rich and poor people will wish that they were only given enough to fulfill their needs in this world.”
- 657- Ameer al-Momineen (a.s) said in Nahjul Balagheh: “O' children of Adam! Be afraid whenever you see your Lord, the Praised One is continually sending his blessings upon you¹.”

في الله يَزِيدُ في الرزق، والبُكُورُ في طلب الرزق يَزِيدُ في
الرزق، والاستغفار يَزِيدُ في الرزق، واستعمال الأمانة يَزِيدُ في

¹ Translators' note: since this may be a divine test for you
في محاسن الأفعال وشرف الخصال وما يشبههم

الرزق، وقولُ الحقِّ يَزِيدُ في الرزق، وإجابةُ المؤدّن تَزِيدُ في الرزق، وتَرْكُ الكلام في الخلاء يَزِيدُ في الرزق، وتركُ الحرص يَزِيدُ في الرزق، وشُكْرُ المُنْعِم يَزِيدُ في الرزق، واجتناب اليمين الكاذبة يَزِيدُ في الرزق، والوضوءُ قبلَ الطعام يَزِيدُ في الرزق، وأكلُ ما يسقط من الخوان يَزِيدُ في الرزق، ومَنْ سَبَّحَ الله في كلِّ يومٍ ثلاثين مرّة دفعَ الله عزَّ وجلَّ عنه سبعين نوعاً من البلاء أيسرها الفقر.

655. وقال النبيّ 0: ليس الغنى كثرة العرض، إنّما الغنى غنى النفس.

656. وقال 0: ما من أحدٍ غنيٍّ ولا فقيرٍ إلا ودَّ يومَ القيامة أنّه كان في الدنيا لم يؤت إلا قوتاً.

657. من نهج البلاغة: قال أمير المؤمنين A: يا بن آدم، إذا رأيتَ ربك سُبْحانَه تتابع عليك نعمه فاحذره.

Chapter 7

On Contentment

- 658- In Al-Mahasin it is narrated that Imam Baqir (a.s) quoted on the authority of God's Prophet (a.s): “Whoever wants to be the richest person should trust what is in God's hands more than what is in the hands of the people.”
- 659- Imam Baqir (a.s) said: “God the Almighty said: O' children of Adam! Be content with what you are granted, then you will be the richest men.”
- 660- Imam Sajjad (a.s) said: “Whoever is content with what God has destined for him is one of the richest persons.”
- 661- Imam Sadiq (a.s) said: “The best form of wealth is contentment.”
- 662- Imam Sadiq (a.s) advised a man and said: “Be content with what God has destined for you. Do not be greedy of what others own. Do not hope to have what you cannot get. Whoever is content will get satisfied. But whoever is not content will never get satisfied. Gain your benefit from the Hereafter.”
- 663- Imam Sadiq (a.s) narrated that Imam Ali (a.s) always said: “Whoever wishes spiritual richness but does not quench his anger will die in sorrow.”

الفصل السابع في القناعة

658. من كتاب المحاسن: عن أبي جعفر A قال: قال رسول الله 0: مَنْ أَرَادَ أَنْ يَكُونَ أَغْنَى النَّاسِ فَلْيَكُنْ بِمَا فِي أَيْدِي اللَّهِ أَوْثَقَ مِنْهُ بِمَا فِي أَيْدِي غَيْرِهِ.

659. عنه A قال: قال الله I يا بن آدم، ارض بما آتيتك تَكُنْ مِنْ أَغْنَى النَّاسِ.

660. عن عليّ بن الحسين H قال: مَنْ قَنَعَ بِمَا قَسَمَ اللَّهُ لَهُ فَهُوَ مِنْ أَغْنَى النَّاسِ.

661. قال أبو عبد الله A: أَغْنَى الْغِنَى الْقَنَاعَةُ.

662. وقال A أيضاً لِرَجُلٍ يَعْظُهُ: اقنع بما قَسَمَ اللَّهُ لَكَ، وَلَا تَنْظُرْ إِلَى مَا عِنْدَ غَيْرِكَ، وَلَا تَتَمَنَّ مَا لَسْتَ نَائِلَهُ، فَإِنَّهُ مَنْ قَنَعَ شَبِعَ وَمَنْ لَمْ يَقْنَعْ لَمْ يَشْبَعْ، وَخُذْ حَظَّكَ مِنْ آخِرَتِكَ.

663. وقال A: كان عليّ - صلوات الله عليه - يقول: مَنْ تَمَنَّى غِنَى
نَفْسِهِ وَلَمْ يَشْفِ غَيْظَهُ مَاتَ بِحَسْرَةٍ.

- 664- Imam Baqir (a.s) said: “Do not consider the conditions of those who are better off than you are, since God the Almighty often said to the Prophet: “Let not their wealth nor their following in sons dazzle thee.” [The Holy Quran: Taaba 9:55], and: “Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendor of the life of this world.” [The Holy Quran: Ta-Ha 20:131] “If you ever doubt this issue remember the Prophet's life. His food was barley bread, his sweets were dates, and his fire came from burning date branches- if he could get any.”
- 665- Ameer al-Momineen (a.s) said: “Minimum worldly goods will suffice whoever is content with the minimum necessities; but nothing will suffice one who is not content with the minimum necessities.”
- 666- A man went to see Imam Sadiq (a.s) and complained that he was never content with what he gets for his daily bread, and he fought with himself wanting more. He asked the Imam (a.s) to teach him something to benefit him. Imam Sadiq (a.s) said: “If you are content with the minimum necessities, you will be rich with the minimum worldly goods, but if you are not, even everything in the world will not suffice to enrich you.”
- 667- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “We will grant whatever you ask us for, but God will make whoever does not ask for anything needless.”
- 668- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “Time passes by and you will get what is due to reach you from this world no matter how weak you are, and you will suffer any losses in this world that you are doomed to suffer, and you cannot prevent this no matter how strong you are. Whoever forgets about what he loses will attain peace of mind, and whoever is content with his divinely allocated daily bread will get happy.”

669- Abi Basir narrated that Imam Sadiq (a.s) said: "Whoever recognizes his destiny will not get ruined, and the people will not cry over what they lose, but over what they excessively obtain." He then asked: "How much will be enough for a man?"

664. قال أبو جعفر A: إِيَّاكَ أَنْ تَطْمَحَ بَصَرَكَ إِلَى مَا هُوَ فَوْقَكَ، فكَثِيرًا مَا قَالَ اللَّهُ I لِنَبِيِّهِ: [فَلَا تُعْجِبَكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ] وَقَالَ: [وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا] فَإِنْ دَخَلَكَ مِنْ ذَلِكَ شَيْءٌ فَاذْكُرْ عَيْشَ رَسُولِ اللَّهِ فَإِذَا كَانَ خُبْرُهُ الشَّعِيرَ وَحَلَوَاهُ التَّمْرَ وَوَقُودَهُ السَّعْفَ إِذَا وَجَدَهُ.

665. قال أمير المؤمنين A: مَنْ رَضِيَ مِنَ الدُّنْيَا بِمَا يُجْزِيهِ كَانَ أَيْسَرَ مَا فِيهَا يَكْفِيهِ، وَمَنْ لَمْ يَرْضَ مِنَ الدُّنْيَا بِمَا يُجْزِيهِ لَمْ يَكُنْ فِيهَا شَيْءٌ يَكْفِيهِ.

666. شكَا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ A إِنَّهُ يَطْلُبُ فَيُصِيبُ فَلَا يَقْنَعُ، وَتُنَازِعُهُ نَفْسُهُ إِلَى مَا هُوَ أَكْثَرُ مِنْهُ، وَقَالَ: عَلَّمَنِي شَيْئًا أَنْتَفَعُ بِهِ، فَقَالَ أَبُو عَبْدِ اللَّهِ A: إِنْ كَانَ مَا يَكْفِيكَ يُغْنِيكَ فَأَدْنَى مَا فِيهَا يُغْنِيكَ، وَإِنْ كَانَ مَا يَكْفِيكَ لَا يُغْنِيكَ فَكُلُّ مَا فِيهَا لَا يُغْنِيكَ.

667. عَنْ أَبِي عَبْدِ اللَّهِ A قَالَ: قَالَ رَسُولُ اللَّهِ 0: مَنْ سَأَلْنَا أَعْطَيْنَاهُ، وَمَنْ اسْتَغْنَى أَغْنَاهُ اللَّهُ.

668. عَنْهُ A قَالَ: قَالَ رَسُولُ اللَّهِ 0: الدُّنْيَا دَوْلٌ، فَمَا كَانَ لَكَ مِنْهَا أَتَاكَ عَلَى ضَعْفِكَ، وَمَا كَانَ مِنْهَا عَلَيْكَ لَمْ تَدْفَعْهُ بِقُوَّتِكَ، وَمَنْ انْقَطَعَ

رجاه ممّا فاتّه استراحت نفسه، ومَنْ قَنَعَ بما رزقه الله تعالى
قرّت عيناه.

669. عن أبي بصير قال: قال أبو عبد الله A: ما هلك مَنْ عَرَفَ
قَدْرَهُ، وما يبكي الناس على الفوت، إنّما يَبْكون على الفضول، ثمّ
قال: فكم عسى أن يكفي الإنسان؟

- 670- Imam Sadiq (a.s) quoted the above tradition on the authority of the Prophet of God and added: “And what will suffice for man?” He then pointed to his hands.
- 671- Imam Sadiq (a.s) narrated that someone went to visit Imam Baqir (a.s) and said: “May God maintain your health. We travel in the mountains for business and go to snowy places where we cannot pray anywhere except on the snow.” Imam Baqir (a.s) pointed to another man who was there and said: “Do you not want to be like this man who is content with less income and does not have to go on a business trip where he has to pray on the snow.”
- 672- In Rauzat al-Vaezeen it is narrated that God's Prophet (a.s) said: “Being content is a form of wealth that will not be depleted.”
- 673- God's Prophet (a.s) said: “Being content is a treasure that will never get destroyed.”
- 674- Imam Sadiq (a.s) narrated on the authority of his noble grandfather (a.s) that a man went to see the Prophet (a.s) and prayed: “O' God! Please make us needless of all creatures.” Then the Prophet of God (a.s) said: “Do not pray this way. Say: O' God! Please make us needless of the wicked creatures, since a believer is never needless of his believing brothers.”
- 675- Abu Ubaeydeh al-Haz'za asked Imam Sadiq (a.s) to pray to God not to make his daily bread come by the way of the people. The Imam (a.s) said: “This is not possible since God wants to deliver the people's daily bread by the means of other people.

But I will pray that God deliver your daily bread by the means of good people, as this is a form of prosperity; and not deliver it by way of wicked people since that is a form of suffering and hardship.”

670. عن أبي عبد الله A قال: قال رسول الله 0: مثله، ثم قال: وأي شيء يكفي الإنسان؟! ثم أوماً بيده.

671. عنه A قال: إن رجلاً أتى أبا جعفر A فقال له: أصلحك الله، إنا ننتجر إلى هذه الجبال، فنأتي منها على أمكنة لا نستطيع أن نصلي إلا على الثلج، قال: ألا تكون مثل فلان - يعني رجلاً عنده - يرضى بالدون ولا يطلب التجارة في أرض لا يستطيع أن يصلي إلا على الثلج؟

672. من كتاب روضة الواعظين: قال رسول الله 0: القناعة مال لا ينفد.

673. وقال 0: القناعة كنز لا يفنى.

674. عن أبي عبد الله عن آبائه: قال: قال رجلٌ عند النبي 0: اللهم أغننا عن جميع خلقك، فقال رسول الله 0: لا تقولن هكذا ولكن

قُل: اللَّهُمَّ أَغْنِنَا عَنْ شِرَارِ خَلْقِكَ، فَإِنَّ الْمُؤْمِنَ لَا يَسْتَغْنِي عَنْ
أَخِيهِ الْمُؤْمِنِ.

675. عن أبي عُبَيْدَةَ الْحَدَّاءِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ A: أَدْعُ اللَّهَ لِي أَنْ
لَا يَجْعَلَ رِزْقِي عَلَى أَيْدِي الْعِبَادِ، فَقَالَ أَبُو عَبْدِ اللَّهِ A: أَبَى اللَّهُ
عَلَيْكَ ذَلِكَ إِلَّا أَنْ يَجْعَلَ أَرْزَاقَ الْعِبَادِ بَعْضُهُمْ مِنْ بَعْضٍ، وَلَكِنْ
أَدْعُو اللَّهَ أَنْ يَجْعَلَ رِزْقَكَ عَلَى أَيْدِي خِيَارِ خَلْقِهِ فَإِنَّهُ مِنَ السَّعَادَةِ،
وَلَا يَجْعَلُهُ عَلَى أَيْدِي شِرَارِ خَلْقِهِ فَإِنَّهُ مِنَ الشَّقَاوَةِ.

Chapter 8

On Science, Scientists, Teaching, Learning and Using Science

- 676- In Al-Mahasin it is narrated that Imam Ali (a.s) said: “When God the Almighty wishes well for someone, He will grant him religious knowledge.”
- 677- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “Science is nobler to me than worship, and the noblest part of your religion is piety.”
- 678- Imam Sadiq (a.s) said: Whoever acquires knowledge for God's sake, and practices it and teaches it to others for God's sake will be highly respected in the high ranks of the heavens. About him they will say: he learned for God's sake, practiced for God's sake and taught for God's sake.”
- 679- Imam Sadiq (a.s) said the following regarding the holy verse: “Those truly fear God among His servants who have knowledge” [The Holy Quran: Fatir 35:28], “What is meant by those who have knowledge is those whose words and deeds are the same. If your deeds are not the same as your words, then you do not have knowledge.”
- 680- Imam Sadiq (a.s) narrated that someone went to see God's Prophet (a.s) and said: “O' Prophet of God! What is knowledge?” The Prophet (a.s) said: “Trying to hear.” He asked: “What else?” The Prophet (a.s) said: “Listening.” He asked: “What else?” The Prophet (a.s) said: “Learning.” He asked “What else?” The Prophet (a.s) said: “Practicing what is learned.” He asked: “What else?” The Prophet (a.s) said: “Teaching it to other people.”

الفصل الثامن

في العلم والعالم وتعليمه وتعلمه واستعماله

676. من كتاب المحاسن: عن عليّ A قال: إنّ الله تعالى إذا أراد بعبدٍ خيراً ففقهه في الدين.

677. عن أبي عبد الله A قال: قال رسول الله 0: فضل العلم أحبُّ إليّ من فضل العبادة، وأفضل دينكم الورع.

678. عن أبي عبد الله A: مَنْ تَعَلَّمَ وَعَمِلَ وَعَلَّمَ اللهُ دُعِيَ فِي مَلَكُوتِ السَّمَاوَاتِ عَظِيمًا، فَقِيلَ لَهُ: تَعَلَّمَ اللهُ وَعَمِلَ اللهُ وَعَلَّمَ اللهُ، قَالَ: نَعَمْ.

679. وقال A: في قول الله I: [إِنَّمَا يَخْشَى اللهُ مِنَ الْعُلَمَاءِ] قَالَ: يعني بالعلماء مَنْ صَدَقَ قَوْلُهُ فَعَلَهُ، وَمَنْ لَمْ يَصْدُقْ قَوْلُهُ فَعَلَهُ فَلَيْسَ بِعَالِمٍ.

680. عنه A قال: جاء رجلٌ إلى رسول الله 0 فقال: يا رسول الله، ما العلم؟ قال: الإنصات، قال: ثمّ مه؟ قال: الاستماع له، قال: ثمّ مه؟ قال: الحفظ له، قال: ثمّ مه يا رسول الله؟ قال: العملُ به، قال: ثمّ مه يا رسول الله؟ قال: ثمّ نشره.

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- 681- Imam Baqir (a.s) quoted on the authority of God's Prophet (a.s):
"Try to be either a student or scientist, and do not waste your time having fun."
- 682- Imam Sadiq (a.s) said: "Rush to learn science. I swear by the One who controls my life that what you learn about the lawful and the forbidden from an honest man is worth more than the whole world with all its gold and silver."
- 683- Imam Sadiq (a.s) said: God will not accept any deed that is without recognition, and will not accept any recognition unless it is accompanied by action. If you have recognition, it will help guide your actions. If you do not act, you do not have any recognition of it. Indeed some belief in one brings about the other."
- 684- God's Prophet (a.s) said: "Learning science is incumbent upon all Muslim men and women. Know that God loves students."
- 685- Imam Baqir (a.s) said: "I would certainly punish any Shiite youth who is brought to me and has not acquired religious knowledge."
- 686- Imam Ali (a.s) said: "Any scientist who hides his knowledge will be resurrected as the worst smelling creature in the Hereafter. He will be damned by any moving creatures on Earth, even the tiniest ones."
- 687- Imam Sadiq (a.s) quoted on the authority of Imam Ali (a.s):
"The rights of a scientist include the following: 1- You should not ask him too many questions, 2- You should not pull on his clothes. 3- When you go to see him and there are some people with him greet them all and give him especial greetings. 4- Sit in front of him, and do not sit behind him. 5- Do not wink, or point with your fingers. 6- Do not talk too much, or argue with him that others have said things opposed to his views. 7- Do not get upset if you have to wait a while to talk with him, since his case is similar to the case of a palm tree, that is, you have to wait for a while before you can get some dates. The reward of a scientist is higher than that of a fighter in the way of God, a worshipper or one who stays up at night to worship. Whenever a scientist passes away, a gap is created in Islam which cannot be compensated until the Resurrection Day."

681. عن أبي جعفر A قال: قال رسول الله 0: أَعْدُ عالماً أو متعلماً، وإياك أن تكون لاهياً متلذذاً.

682. عن أبي عبد الله A قال: سارِعُوا في طلبِ العلم، فوالذي نَفسي بيده لحديثٌ واحدٌ في حلالٍ وحرامٍ تأخذه من صادقٍ خيرٌ من الدنيا وما حملت من ذهبٍ وفضةٍ.

683. عنه A قال: لا يَقْبَلُ الله عملاً إلا بمعرفةٍ، ولا يَقْبَلُ المعرفة إلا بعملٍ، فَمَنْ عَرَفَ دَلَّتْهُ المعرفة على العمل، وَمَنْ لم يَعْمَلْ فلا معرفة له، إِنَّ الإِيمَانَ بَعْضُهُ مِنْ بَعْضٍ.

684. قال رسول الله 0: طَلِبُ العِلْمِ فَرِيضَةٌ على كُلِّ مُسْلِمٍ ومُسْلِمَةٍ، أَلَا وَإِنَّ الله يُحِبُّ بُغَاةَ العِلْمِ.

685. قال أبو جعفر A: لو أُتَيْتُ بِشَابٍّ مِنْ شَبَابِ الشَّيْخَةِ لا يَتَفَقَّهُ في دينه لأوجعته.

686. عن عليّ A قال: إِنَّ العَالِمَ الكَاتِمَ عِلْمَهُ يُبْعَثُ أَنْتَنَ أَهْلِ القِيَامَةِ رِيحاً، تَلْعَنُهُ كُلُّ دَابَّةٍ حَتَّى دَوَابُّ الأَرْضِ الصَّغَارِ.

687. عن أبي عبد الله A قال: كان عليّ A يقول: إِنَّ مِنْ حَقِّ العَالِمِ أَنْ لا تُكْثِرَ عَلَيْهِ السُّؤَالُ ولا تَأْخُذْ بِثُوبِهِ، وَإِذَا دَخَلْتَ عَلَيْهِ وَعِنْدَهُ قَوْمٌ فَسَلِّمْ عَلَيْهِمْ جَمِيعاً وَخَصَّهُ بِالتَّحِيَّةِ، واجلس بين يديه ولا تجلس خلفه، ولا تغمز بعينيك ولا تُشر بيديك، ولا تكثر من القول؛ قال فلانٌ وقال فلانٌ خِلافاً لِقَوْلِهِ، ولا تُضجُر بطولِ صُحبتِهِ، فَإِنَّمَا

مَثَلُ الْعَالَمِ مَثَلُ النَّخْلَةِ تَنْتَظِرُ مَتَى يَسْقُطُ عَلَيْكَ مِنْهَا شَيْءٌ،
وَالْعَالَمُ أَكْثَرُ أَجْرًا مِنَ الصَّائِمِ الْقَائِمِ الْغَازِي فِي سَبِيلِ اللَّهِ، وَإِذَا
مَاتَ الْعَالَمُ تَلَّمَ فِي الْإِسْلَامِ تَلْمَةً لَا يَسُدُّهَا شَيْءٌ إِلَى يَوْمِ الْقِيَامَةِ.

- 688- Imam Sadiq (a.s) quoted on the authority of the Prophet of God (a.s): “One who does things without knowledge will make more corruption than improvement.”
- 689- Ishaq ibn Am'mar narrated that he said to Imam Sadiq (a.s): “Can any one stand up for someone else as a sign of respect?” Imam Sadiq (a.s) said: “This act is not recommended, except when done in respect for men knowledgeable in religion.”
- 690- Ameer al-Momineen (a.s) has been narrated as saying: “When you sit with a scientist, be more eager to listen than talk, learn how to listen well, as well as you learn how to talk well, and never interrupt anyone who is talking.”
- 691- Imam Sadiq (a.s) has been narrated as saying: “One who acts without any wisdom is similar to one who goes astray. He will get farther away from his destination the more he rushes.”
- 692- Imam Sadiq (a.s) quoted on the authority of his grandfather (a.s) that the Prophet of God (a.s) said: “Ask questions from the scientists, talk with the wise people, and associate with the poor people.”
- 693- Abi Hamze al-Somali narrated that Imam Sadiq (a.s) said: “As long as the Earth exists, there is always a scientist on it to distinguish between the right and the wrong.”
- 694- Ameer al-Momineen (a.s) said: “Learn wisdom even from the infidels.”
- 695- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “There are two strange things. One is to accept wise words you hear from an unwise man, and the other one is to forgive saying unwise words when spoken by a wise man.”
- 696- In Rauzat al-Vaezeen it is narrated that Ameer al-Momineen (a.s) said: “Two kinds of people hurt me in this world: corrupt men who speak eloquently, and ignorant worshippers. People from the first group use nice words to cover up their wicked acts, and the second group hide their ignorance with their worshipping. Avoid sinful scientists and ignorant worshippers, since they will fool those who are attracted to them. I heard the

Prophet (a.s) say: O' Ali! The destruction of my nation is through the hands of eloquent hypocrites.”

688. عن أبي عبد الله A قال: قال رسول الله 0: مَنْ عَمِلَ عَلَى غَيْرِ

عِلْمٍ كَانَ مَا يُفْسِدُ أَكْثَرَ مِمَّا يُصْلِحُ.

689. وعن إسحاق بن عمار قال: قلتُ لأبي عبد الله A: مَنْ قَامَ مِنْ

مَجْلِسِهِ تَعْظِيمًا لِرَجُلٍ؟ قَالَ: مَكْرُوهٌ إِلَّا لِرَجُلٍ فِي الدِّينِ.

690. عن أمير المؤمنين A: إِذَا جَلَسْتَ إِلَى عَالِمٍ فَكُنْ عَلَى أَنْ تَسْمَعَ

أَحْرَصَ مِنْكَ عَلَى أَنْ تَقُولَ، وَتَعْلَمْ حَسْنَ الاسْتِمَاعِ كَمَا تَعْلَمُ

حَسْنَ القَوْلِ، وَلَا تَقْطَعْ عَلَى أَحَدٍ حَدِيثَهُ.

691. عن أبي عبد الله A قال: العَامِلُ عَلَى غَيْرِ بَصِيرَةٍ كَالسَّائِرِ عَلَى

غَيْرِ طَرِيقٍ، وَلَا تَزِيدُهُ سُرْعَةُ السَّيْرِ إِلَّا بُعْدًا.

692. عن أبي عبد الله عن آبائه: قَالَ: قَالَ رَسُولُ اللَّهِ 0: سَأَلُوا

العُلَمَاءَ، وَخَاطَبُوا الحُكَمَاءَ، وَجَالَسُوا الفُقَرَاءَ.

693. عن أبي حمزة الثمالي عن أبي عبد الله A قال: لَنْ تَبْقَى الأَرْضُ

إِلَّا وَفِيهَا عَالِمٌ يَعْرِفُ الحَقَّ مِنَ البَاطِلِ.

694. قَالَ أمير المؤمنين - صلوات الله عليه -: خُذِ الحِكْمَةَ وَلَوْ مِنْ

المشركين.

695. عن أبي عبد الله A قال: قَالَ رَسُولُ اللَّهِ 0: غَرِيبَتَانِ؛ غَرِيبَةٌ

كَلِمَةٌ حَكِيمٌ مِنْ سَفِيهِ فَاقْبَلُوهَا، وَكَلِمَةٌ سَفِيهِ مِنْ حَكِيمٍ فَاغْفِرُوهَا.

696. وَمِنْ كِتَابِ رَوْضَةِ الوَاعِظِينَ: قَالَ أمير المؤمنين A: قَصَمَ

ظَهْرِي رَجُلَانِ مِنَ الدُّنْيَا: رَجُلٌ عَلِيمٌ اللِّسَانَ فَاسِقٌ، وَرَجُلٌ

فِي مَحَاسِنِ الأَفْعَالِ وَشَرَفِ الخِصَالِ وَمَا يَشْبِهُهُمْ

جاهل القلب ناسكٌ، هذا يَصُدُّ بلسانه عن فسقه، وهذا ينسكه عن جهله، فاتقوا الفاسق من العلماء والجاهل من المتعبدين، أولئك فتنة كلِّ مفتون، فأني سمعتُ رسول الله ﷺ يقول: يا عليّ هلاك أمتي على يدي كلِّ منافقٍ عليم اللسان.

- 697- It has been narrated that the Prophet of God (a.s) said: “Whoever studies for the sake of God will become humbler when he makes a scientific achievement. Then he will be more humble with the people, and will fear God more, and will strive more for the religion. Such a scientist will benefit from his knowledge and will also help others benefit from it. But whoever seeks knowledge in order to attain worldly gains, higher status, and a higher post near the king will get haughtier the more he learns, and will become debased near the people. He will get haughty before God, and will disobey religion. Such a person will not benefit from his knowledge and will not have any support for himself, and will only get sorry, and debased on the Resurrection Day.”
- 698- Ameer al-Momineen (a.s) said: “O' believers! Knowledge and manners are the price for your life. Try to learn knowledge and acquire proper manners so that your worth increases and position raises. This is because knowledge will guide you towards your Lord, and you can serve your Lord better with proper manners, thereby you acquire the position of nearness to God. Accept advice to be saved from the torture of Hell.”
- 699- The Prophet of God (a.s) said: “Go to acquire knowledge, even if it is in China, since acquiring knowledge is incumbent upon all Muslims.”
- 700- A man went to see the Prophet (a.s) and said: “O' Prophet of God! When the visit to a scientist is concurrent with a funeral procession, which one do you prefer to attend? God's Prophet (a.s) said: “If there are some people to participate in the funeral procession, I prefer to go visit the scientist since it is better than attending a thousand funeral processions, and visiting a thousand patients, and worshipping a thousand nights, and fasting for a thousand days, and giving a thousand Durhams in charity, and going to the unobligatory pilgrimage a thousand times, and attending a thousand unobligatory wars in the way of God using your wealth and life. How can all these

equal participating in a meeting with a scientist? Do you not know that God is obeyed by the means of knowledge? And that He is worshipped through knowledge? The good of this world and the Hereafter is accompanied by knowledge, and the wickedness of this world and the Hereafter is accompanied by ignorance.”

697. عنه A قال: قال رسول الله 0: مَنْ طلب العلم لله لم يُصب منه

باباً إلا ازداد به في نفسه دُلاً، وفي الناس تواضعاً، ولله خوفاً، وفي الدين اجتهاداً، وذلك الذي ينتفع بالعلم فليتعلمه، ومَنْ طلب العلم للدنيا والمنزلة عند الناس والحظوة عند السلطان لم يصب منه باباً إلا ازداد في نفسه عظمةً وعلى الناس استطالةً، وبالله اغتراراً، ومن الدين جفاءً، فذلك الذي لا ينتفع بالعلم، فليكيف وليمسك عن الحُجّة على نفسه والندامة والخزي يوم القيامة.

698. قال أمير المؤمنين A: يا مؤمن، إنّ هذا العلم والأدب ثمنُ نفسك

فاجتهد في تعلمهما، فما يزيدُ من علمك وأدبك يزيدُ في ثمنك وقدرك، فإنّ بالعلم تهتدي إلى ربّك، وبالأدب تحسن خدمة ربّك، وبأدب الخدمة يستوجب العبد ولايته وقربه، فاقبل النصيحة كي تنجو من العذاب.

699. قال رسول الله 0: أطلبوا العلم ولو بالصين، فإنّ طلب العلم فريضة

على كلّ مسلم.

700. جاء رجلٌ إلى النبيِّ 0 فقال: يا رسول الله، إذا حضرت جنازةً وحَضَرَ مَجْلِسَ عَالِمٍ أَيْمًا أَحَبُّ إِلَيْكَ أَنْ أَشْهَدَ؟ فقال رسول الله 0: إن كان للجنازة مَنْ يَتَّبِعُهَا وَيُدْفِنُهَا فَإِنَّ حُضُورَ مَجْلِسِ عَالِمٍ أَفْضَلُ مِنْ حُضُورِ أَلْفِ جَنَازَةٍ، وَمِنْ عِيَادَةِ أَلْفِ مَرِيضٍ، وَمِنْ قِيَامِ أَلْفِ لَيْلَةٍ، وَمِنْ صِيَامِ أَلْفِ يَوْمٍ، وَمِنْ أَلْفِ دِرْهَمٍ يَتَصَدَّقُ بِهَا عَلَى الْمَسَاكِينِ، وَمِنْ أَلْفِ حَجَّةٍ سِوَى الْفَرِيضَةِ، وَمِنْ أَلْفِ غَزْوَةٍ سِوَى الْوَاجِبِ تَغْزُوهَا فِي سَبِيلِ اللَّهِ بِمَالِكَ وَبِنَفْسِكَ، وَأَيْنَ تَقَعُ هَذِهِ الْمَشَاهِدُ مِنْ مَشْهَدِ عَالِمٍ؟ أَمَا عَلِمْتَ أَنَّ اللَّهَ يُطَاعُ بِالْعِلْمِ وَيُعْبَدُ بِالْعِلْمِ، وَخَيْرُ الدُّنْيَا وَالْآخِرَةِ مَعَ الْعِلْمِ، وَشَرُّ الدُّنْيَا وَالْآخِرَةِ مَعَ الْجَهْلِ.

- 701- The Prophet of God (a.s) said: “Do you want me to tell you about the people who are neither of the Prophets nor of the martyrs, but are of such a high position in the Hereafter that the Prophets and the martyrs are envious of them? They will be sitting on pulpits of light.” The people asked: “O' Prophet of God! Who are those people?” The Prophet (a.s) said: “They are the people who make the people loved by God, and make God loved by the people.” They asked: “It is clear how to induce God's love in the people's hearts, but how do they make the people loved by God?” The Prophet (a.s) said: “They ask the people to do what God loves, and forbid them from doing what God does not like. If people follow these instructions and obey, then God will love them.”
- 702- Imam Sadiq (a.s) said: “God will grant the reward of seventy Prophets to whomever learns a branch of science in order to teach it to others for God's sake.”
- 703- Imam Sadiq (a.s) said: “It is better to learn a branch of science than perform a thousand units of recommended prayers, even if you do not you practice what you learn.”

- 704- Imam Baqir (a.s) said: “Those who recite the Quran can be classified into three groups: 1- The first group are those who recite the Quran in order to earn a living, and demand a salary from the kings, and act haughty with the people. 2- The second group are those who recite the Quran and memorize it, but violate its principles in their life. 3- The third group are those who recite the Quran, use it as a spiritual medication for their soul, stay up at night with the Quran, and stay thirsty during the day, stand up to the Quran in the Mosque, and do not go to bed in respect for the Quran. God will fend off calamities (from the people) for their sake, and protect (the people) from the wickedness of the enemies due to their blessings. God will send down rain due to their blessings. I swear by God that those people are really rare among those who recite the Quran.”
- 705- Imam Sadiq (a.s) said: “God will gather all the people in one place on the Resurrection Day and will weigh their deeds. The blood of the martyrs will be weighed against the pen of the scientists, and the pen of the scientists will be superior to the blood of the martyrs.”

701. قال رسول الله 0: ألا أحدثكم عن أقوام ليسوا بأنبياء ولا شهداء،
يَغْبِطُهُمْ يَوْمَ الْقِيَامَةِ الْأَنْبِيَاءُ وَالشَّهَدَاءُ بِمَنَازِلِهِمْ مِنَ اللَّهِ، عَلَى
مَنَابِرٍ مِنْ نُورٍ؟ قِيلَ: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: هُمُ الَّذِينَ يُحِبُّونَ
عِبَادَ اللَّهِ إِلَى اللَّهِ وَيُحِبُّونَ اللَّهَ إِلَى عِبَادِهِ، قُلْنَا: هَذَا حَبَّبُوا اللَّهَ إِلَى
عِبَادِهِ، فَكَيْفَ يُحِبُّونَ عِبَادَ اللَّهِ إِلَى اللَّهِ؟ قَالَ: يَأْمُرُونَهُمْ بِمَا يُحِبُّ
اللَّهُ وَيَنْهَوْنَهُمْ عَمَّا يَكْرَهُ اللَّهُ، فَإِذَا أَطَاعُوهُمْ أَحَبَّهُمُ اللَّهُ.

702. قال الصادق A: مَنْ تَعَلَّمَ بَابًا مِنَ الْعِلْمِ لِيُعَلِّمَهُ النَّاسَ ابْتِغَاءَ وَجْهِ
اللَّهِ أَعْطَاهُ اللَّهُ أَجْرَ سَبْعِينَ نَبِيًّا.

703. وقال A أيضاً: مَنْ تَعَلَّمَ بَاباً مِنَ الْعِلْمِ - عَمِلَ بِهِ أَوْ لَمْ يَعْمَلْ -
كَانَ أَفْضَلَ مِنْ أَنْ يُصَلِّيَ أَلْفَ رُكْعَةٍ تَطَوُّعاً.

704. قال الباقر A: قُرَّاءُ الْقُرْآنِ ثَلَاثَةٌ: رَجُلٌ قَرَأَ الْقُرْآنَ فَاتَّخَذَهُ
بِضَاعَةً وَاسْتَدْرَجَ بِهِ الْمُلُوكَ وَاسْتَطَالَ بِهِ عَلَى النَّاسِ، وَرَجُلٌ قَرَأَ
الْقُرْآنَ فَحَفِظَ حُرُوفَهُ وَضَيَّعَ حُدُودَهُ، وَرَجُلٌ قَرَأَ الْقُرْآنَ فَوَضَعَ
دَوَاءَ الْقُرْآنِ عَلَى دَاءِ قَلْبِهِ وَأَسْهَرَ بِهِ لَيْلَهُ وَأَظْمَأَ بِهِ نَهَارَهُ وَقَامَ بِهِ
فِي مَسَاجِدِهِ وَتَجَافَى بِهِ عَنِ فِرَاشِهِ، فَبِأَوْلئِكَ يَدْفَعُ اللَّهُ I الْبِلَاءَ،
وَبِأَوْلئِكَ يُدِيلُ اللَّهُ مِنَ الْأَعْدَاءِ، وَبِأَوْلئِكَ يُنَزِّلُ اللَّهُ الْغَيْثَ مِنَ
السَّمَاءِ، وَاللَّهُ لَهَوْلَاءَ فِي قِرَاءَةِ الْقُرْآنِ أَعَزُّ مِنَ الْكَبْرِيتِ الْأَحْمَرِ.

705. قال أبو عبد الله A: إِذَا كَانَ يَوْمَ الْقِيَامَةِ جَمَعَ اللَّهُ I النَّاسَ فِي
صَعِيدٍ وَاحِدٍ وَوَضَعَتْ الْمَوَازِينَ، فَتَوَزَنَ دِمَاءُ الشُّهَدَاءِ مَعَ مِدَادِ
الْعُلَمَاءِ فَيُرْجَحُ مِدَادُ الْعُلَمَاءِ عَلَى دِمَاءِ الشُّهَدَاءِ.

706- Ameer al-Momineen (a.s) said: "There are four groups of people who help maintain this world:

- 1- Active scientists who put their knowledge into practice,
- 2- Rich people who are not too greedy to aid the religious people with their excess wealth,
- 3- Poor people who do not trade their Hereafter for this world,
- 4- Ignorant people who are not so proud that they do not learn.

If a scientist hides his knowledge; and if a rich man is too stingy regarding his wealth; and if a poor man sells his Hereafter for this world; and if an ignorant person is too proud to learn, the world will deteriorate. Therefore do not be fooled

by the increase in the number of mosques and the people who go there.” He was asked: “O’ Commander of the Faithful! How should one live during such a time?” He said: “Associate with them but be opposed to them in private since everyone will see the results of his deeds, and will be resurrected and assembled with whoever he is friends with. Also hope for God to improve your situation. “

- 707- The Noble Prophet (a.s) said: “The most knowledgeable person is one who combines the knowledge of the people with his own knowledge, and the most valuable person is the one with the most knowledge. The least worthy person is the least knowledgeable one. Those who are more knowledgeable about the truth are more deserving of it, and the strongest person is the one who avoids the ignorant people the most.”
- 708- Imam Kazim (a.s) narrated that once when the Prophet of God (a.s) entered the mosque he saw that some people had gathered around a man. He asked the reason. They said that he was a scientist. He asked what he is knowledgeable of. They said that he is most knowledgeable about the Arab tribes, their history, the era of Ignorance and Arab poetry. The Prophet (a.s) said: “This knowledge is neither of any use to one who honors it, nor of any harm to one who does not.”

706. قال أمير المؤمنين A: قوام الدنيا بأربعة: بعالم ناطق مستعمل له، وبغني لا يبخل بفضله على أهل دين الله، وبفقر لا يبيع آخرته بدنياه، وبجاهل لا يتكبر عن طلب العلم، فإذا كتم العالم علمه، وبخل الغني بفضله، وباع الفقير آخرته بدنياه، واستكبر الجاهل عن طلب العلم رجعت الدنيا إلى ورائها فهقرى، ولا نغرنكم كثرة المساجد وأجساد قوم مختلفة، قيل: يا أمير المؤمنين، كيف العيش في ذلك الزمان؟ فقال: خالطوهم بالبرانية

- يعني في الظاهر - وخالفوهم في الباطل، للمرء ما اكتسب وهو مع مَنْ أحبّ، وانتظروا مع ذلك الفَرَج من الله تعالى.

707. قال النبيّ 0: أعلمُ الناسَ مَنْ جمَعَ علمَ الناسِ إلى علمه، وأكثرُ الناسِ قيمةً أكثرُهم علماءً، وأقلُّ الناسِ قيمةً أقلُّهم علماءً، وأولى الناسِ بالحقِّ أعلمهم به، وأحكمُ الناسِ مَنْ فرَّ من جُهلِ الناسِ.

708. عن الكاظم A قال: دخل رسولُ الله 0 المسجدَ فإذا جماعةٌ قد أطافوا برَجْلِ، فقال: ما هذا؟ قالوا: علامةٌ، قال: وما العلامة؟ قالوا: أعلمُ الناسِ بأنسابِ العربِ ووقائعها وأيامِ الجاهليّةِ وبالأشعارِ العربيّةِ، فقال النبيّ 0: ذاك علمٌ لا يضرُّ مَنْ جهله ولا يَنفع مَنْ علمه.

709- Abi Hamze al-Somali narrated that once the people went to see Imam Ali (a.s) and asked him: "O' Commander of the Faithful! Teach us who a real religious jurisprudent is." Imam Ali (a.s) replied: "OK, I will tell you about a real religious jurisprudent. He is one who does not grant the people freedom to commit sins, and does not make the people lose their hope in God, and does not make them feel secure from the plots of God. He will not abandon the Quran due to his attraction to something else. Know that there is no use in reciting the Quran without thinking about what you read. Know that there is no use in

knowledge without pondering. Also know that there is no use in any worshipping which is not accompanied by piety.”

- 710- Imam Sadiq (a.s) said: “Be humble to whomever you learn from and whoever you teach.”
- 711- Imam Baqir (a.s) quoted on the authority of God's Prophet (a.s): “Both the teacher and the student are partners in reward. There are two rewards for the teacher and the scientist, and one reward for the student. And there is no good in anything else.”
- 712- Imam Baqir (a.s) said: “The birds in the sky, and all the fish and other sea creatures will ask for God's forgiveness for students until the Resurrection Day.”
- 713- Ameer al-Momineen (a.s) went up the pulpit in Kufa and in a sermon said: “O' people! Beware that the perfection of religion depends upon acquiring knowledge and putting it into practice. It is more important for you to acquire knowledge than collect wealth. Wealth has been divided between you by the Just One. He has guaranteed it. He will keep His promise. However, He has stored knowledge in the hearts of some, and has ordered you to go and seek knowledge. Beware that excessive wealth will corrupt your religion, and will make you ruthless. However having extensive knowledge and putting it into practice will improve the religion and help you get into Heaven. Wealth will make you greedy, and it decreases when used, but knowledge will increase the more you spread it. The charity for knowledge is through its distribution among those who wish to acquire it or to narrate it.

709. عن أبي حمزة الثمالي مرفوعاً قال: أقبل الناس على عليّ A

فقالوا: يا أمير المؤمنين، أنبئنا بالفقيه، قال: نعم أنبئكم بالفقيه
حقّ الفقيه، مَنْ لم يُرخص الناس في معاصي الله، ولم يقنطهم
من رحمته، ولم يؤمنهم من مكر الله، ولم يدع القرآن رغبة إلى
غيره. ألا لا خير في قراءة لا تدبر فيها، ألا لا خير في عبادة لا
فقه فيها، ألا لا خير في نُسك لا ورع فيه.

في محاسن الأفعال وشرف الخصال وما يشبههم

710. عن أبي عبد الله A قال: تواضعُوا لِمَن تتعلمون منه، وتواضعوا لِمَن تعلمون.

711. عن الباقر A قال: قال رسول الله 0: العالمُ والمتعلمُ شريكان في الأجر، ألا إنَّ للعالم أجرين وللمتعلم أجرٌ، ولا خير فيما سوى ذلك.

712. عن الباقر A قال: إنَّ طير السماء ودوابَّ البحر وحيثانه ليستغفرون لِطُلاب العلم إلى يوم القيامة.

713. خَظب أمير المؤمنين A على منبر الكوفة بخطبة فيها: أيها الناس، اعلموا أنَّ كمال الدين طلبُ العلم والعملُ به، وإنَّ طلبَ العلم أوجب عليكم من طلب المال، إنَّ المال مَقسومٌ بينكم مضمونٌ لكم قد قسّمه عادلٌ بينكم وضمنه وسيّفي لكم به، والعلم مَخزونٌ عنكم عند أهله قد أمرئهم بطلبه منهم فاطلبوه، واعلموا أنَّ كثرة المال مَفسدةٌ في الدين مفساةٌ للقلب، وأنَّ كثرة العلم والعمل به مصلحةٌ في الدين سببٌ للجنة، والمال يبخل الناس ويخلون به عن أنفسهم وعن الناس، والنفقات تُنقص المال والعلم يزكو على إنفاقه، وإنفاقه بثه إلى حفظته ورؤاته.

Know that God will reward associating with and following those who possess religious knowledge. Obeying them will increase the good, and eliminate the evil, and is a form of savings for the believers. It will be a source of honor during

life and death, and fame after death. Know that wealth will get destroyed, as does its owner, but knowledge and those who possess it will last forever. Knowledge will rule, but wealth will be ruled.”

- 714- Ameer al-Momineen (a.s) said the following in one of his sermons: “When a word is said with no strings attached, it will be understood by those who hear it. They will believe it, follow it and attain prosperity.”
- 715- Imam Sadiq (a.s) said: “There is an alms tax for everything. The alms tax for knowledge is teaching.”
- 716- Hafs ibn Ghayas narrated that Imam Sadiq (a.s) said: “Whoever puts what he knows into practice will not need what he does not know.”
- 717- Imam Sadiq (a.s) quoted on the authority of Ameer al-Momineen (a.s): “Whoever acts and talks likewise is a perfect man, and whoever says something but does something else will only blame himself.”
- 718- Isma'il ibn Jabir narrated that Imam Sadiq (a.s) said: “knowledge and practicing it are associated with each other. One who knows something practices it, and one who practices something knows it. Knowledge calls for practice, and will remain if one practices it, but it will depart if not put into practice.”
- 719- Ameer al-Momineen (a.s) went up the pulpit and said: “O' people! Put what you learn into practice, per chance you may be guided. A scientist who acts against his knowledge is similar to a wandering ignorant person who will not become conscious due to his ignorance. This scientist will even be more sorry about the knowledge that he has abandoned than the ignorant person who is wandering in his ignorance. Both are wandering asleep. Both are lost without any goals. Both are at a loss. Do not let any doubt overcome you. Do not doubt (about God) so that you do not become an infidel. Do not let yourselves be fooled about the truth,

واعلموا أنّ صحبة العالم واتباعه دين يُدان [الله] به، وطاعته مكسبةٌ للحسنات مُحاةٌ للسيئات وذخيرةٌ للمؤمنين، ورفعته في حياتهم ومماتهم وجميل الأحداث عنهم [بعد] موتهم، ألا وإنّ المال يزول كزوال صاحبه والعلم والعلماء والعلم باقون ما بقي الدهر، والعلم حاكمٌ والمال محكومٌ عليه.

714. ثمّ قال A في خطبةٍ: كلامٌ يُكالمُ بلا ثمن لو كان مَنْ سمعه يعقله فيعرفه ويؤمن به فيتبعه وينهج منهجه فيفلح به.

715. عن أبي عبد الله A قال: إنّ لكلّ شيءٍ زكاةً وزكاة العلم أن تعلمه أهله.

716. عن حفص بن غياث عن أبي عبد الله A قال: مَنْ عمِل بما علم كفى ما لا يعلم.

717. عن أبي عبد الله A قال: قال أمير المؤمنين A: مَنْ يصدق فعله قوله فهو الرجل التامّ، ومَنْ لم يصدق قوله فعله فإنما يوبّخ نفسه.

718. عن إسماعيل بن جابر عن أبي عبد الله A قال: العلمُ مقرونٌ إلى العمل، فمَنْ علم عمل ومَنْ عمل علم، والعلم يهتف بالعمل فإن أجابه وإلا ارتحل عنه.

719. خَظَبَ أمير المؤمنين A على المنبر فقال: أيُّها الناس، اعملوا إذا علمتم لعلمكم تهتدون، إنّ العالم العامل بغيره كالجاهل الحائر الذي لا يستفيق عن جهله، بل قد رأيت أنّ الحجّة أعظم والحسرة أدم على هذا العالم المنسلخ من عمله منها على هذا الجاهل المتحير في جهله، وكلاهما حائرٌ بائرٌ ضالٌّ مثبورٌ، لا ترتابوا فتشكّوا، ولا تشكّوا فتكفروا، ولا ترخصوا لأنفسكم فتدهنوا [ولا تدهنوا] في الحقّ

since then you will be losers. Part of the truth is to understand religion. If you understand, you will not be haughty. The one who is most concerned about himself is the one who best obeys God. The one who is most treacherous to himself is the one who disobeys God the most. Whoever obeys God is secure, and will be rewarded, but whoever disobeys God will be sorry.”

- 720- Ameer al-Momineen (a.s) said: “Do not acquire knowledge to seek the worldly goods, since God does not consider “those who know and those who do not know” [The Holy Quran: Zumar 39:9] equal in retribution.
- 721- Ameer al-Momineen (a.s) said: “Whoever says God and the Prophet knows best when asked about something which he does not know is a pious scientist.”
- 722- Imam Sadiq (a.s) said: “There are three groups of students, and they can be distinguished as follows: 1- Some students seek knowledge as a weapon for ignorance and for fighting. 2- Some students seek knowledge to fool others and to get ahead. 3- Some students seek knowledge because they want to learn and understand. The first group are quarrelsome ones, and start to talk in gatherings and talk about science, and praise patience, and fake humbleness but are void of piety. God has squashed

their noses and cut their backs¹. The second group are tricky and flattering. They act to be higher up than their equals in rank, and they belittle themselves for the rich people. They will respect the rich, and disobey their own religious beliefs. Therefore God has made them blind, and eliminated their products from among those of the scientists. The third group who want to understand are sad and stay up at night. They leave their beds and stand up in the dark of the night. They act with fear, worry and want. They are busy with themselves, and really know how the people are. They are even afraid of their most trustworthy brothers. Therefore God will establish them firmly, and will grant them immunity in the Hereafter.”

فتخسروا، وإنّ من الحقّ أن تفقهوا، وإنّ من الفقه أن لا تغتروا، وإنّ أنصحكم لنفسه أطوعكم لربّه، وأغشكم لنفسه أعصاكم لربّه، ومن يطع الله يأمن به ويستبشّر، ومن يعص الله يخب ويندم.

720. عنه A في كلام له: لا تطلبوا العلم لتطلبوا به الدنيا، فإنّه لا يستوي في العقوبة عند الله [الذين يعلمون والذين لا يعلمون].

721. عنه A قال: من كان يقول في مالا يعلم "الله ورسوله أعلم" فهذا ورعٌ عالمٌ.

722. عن أبي عبد الله A قال: طلبه العلم ثلاثة؛ فاعرفوهم بأعيانهم وصفاتهم: صنفٌ يطلبه للجهل والمراء، وصنفٌ يطلبه للاستطالة والختل، وصنفٌ يطلبه للفقه والعقل. فصاحب الجهل

¹ Translators' note: implying that God humiliates them and destroys their power

والمرء مؤذٍ مُمار، متعرّضٌ للمقال في أندية الرجال بتذاكر العلم، وصفة الحلم قد تسربل بالخشوع وتخلّى من الورع، فدقّ الله خيشومه وقطع منه حيزومه. وصاحب الاستطالة والختل ذو خبٍ وملقٍ، يستطيل على مثله من أشباهه ويتواضع للأغنياء ممّن هو دونه، فهو لحلاوتهم هاضمٌ ولدينه حاطمٌ، فأعمى الله على هذا بصره، وقطع من آثار العلماء أثره. وصاحب الفقه والعقل ذو كآبةٍ وحُزنٍ وسهرٍ قد انحنى في برنسه، وقام الليل في حنّده، يعمل ويخشى وجلا داعيا مشفقا مُقبلا على شأنه، عارفا بأهل زمانه، مُستوحشا من أوثق إخوانه، فشدّ الله من هذا أركانه وأعطاه يوم القيامة أمانه.

- 723- Abi Khadijeh narrated that Imam Sadiq (a.s) said: “Whoever wants the traditions for worldly gains will receive no benefits in the Hereafter. But God will grant the good of this world and the Hereafter to whoever seeks them for the good of the Hereafter.”
- 724- Imam Sajjad (a.s) said: “Whoever gets any money or gift for this knowledge will never gain any benefits from this knowledge.”
- 725- Imam Sadiq (a.s) said: “If you realize that a scientist loves this world, accuse him regarding your religion since whoever loves something is its slave. God revealed the following to Prophet David: “Do not let a scientist who is attracted to the world act as a middle man between you and I, since he will prevent you from loving Me. Such people are the robbers of those who seek

Me, and the least that I shall do is to deprive them of the sweetness of My supplication.”

- 726- Imam Sajjad (a.s) quoted on the authority of his noble father (a.s): “If someone goes to see an oppressive leader and recites the Quran for a worldly reward, he will be damned ten times for each letter recited, and each listener there will be damned once for each letter heard.”
- 727- Imam Sajjad (a.s) said: “No believer's death is more pleasant for Satan than the death of a scientist.”
- 728- Ibn al-Qad'dah narrated that Imam Sadiq (a.s) narrated that his father quoted on the authority of God's Prophet (a.s): “Two groups of people will never be satiated: Those who seek wealth, and those who seek knowledge. Those who are content with what God has made allowable for them from this world will remain healthy, but those who obtain worldly goods through forbidden means will be ruined, unless they repent and return. Those who learn knowledge from the scientists and act accordingly will be saved, but those who only want worldly gains and seek knowledge, will only get worldly gains.”
- 729- Soleim ibn Qays al-Halali narrated that Ameer al-Momineen (a.s) quoted on the authority of God's Prophet (a.s): “There are two groups of scientists. Those who practice their knowledge are prosperous, but those who abandon their

723. عن أبي خديجة عن أبي عبد الله A قال: مَنْ أَرَادَ الْحَدِيثَ لِمَنْفَعَةٍ
الدنيا لم يكن له في الآخرة من نصيبٍ، ومَنْ أَرَادَ بِهِ خَيْرَ الْآخِرَةِ
أعطاه الله خير الدنيا والآخرة.

724. عن عليّ بن الحسين H قال: مَنْ أَخَذَ عَلَىٰ هَذَا الْعِلْمِ مَالًا أَوْ هَدَايَا فَلَا
يَنْفَعُهُ أَبَدًا.

725. عن أبي عبد الله A قال: إذا رأيتم العالم مُحِبًّا للدنيا فانهموه على دينكم، فإنَّ كلَّ مُحِبٍّ [لـ] شيءٍ يحوط ما أحبَّ، وقال: أوحى الله إلى داود: لا تجعل بيني وبينك عالماً مفتوناً بالدنيا فيصدك عن طريق محبتي، فأولئك فُطَّاع طريق عبادي المريرين، إنَّ أدنى ما أنا صانعٌ بهم أن أنزع حلاوة مناجاتي من قلوبهم.

726. عنه A: إنَّ أباه كان يقول: مَنْ دخل على إمامٍ جائرٍ فقرأ عليه القرآن يُريد بذلك عرضاً من عرض الدنيا لعن القارئ بكلِّ حرفٍ عشر لعناتٍ، ولعن المستمع بكلِّ حرفٍ لعنةً.

727. عنه A قال: ما أحدٌ يموت من المؤمنين أحبَّ إلى إبليس من موت فقيهٍ.

728. عن ابن القدّاح عن أبي عبد الله عن أبيه H قال: قال رسول الله 0: مَنهُومان لا يشبعان: طالب المال، وطالب العلم، مَن اقتصر على الدنيا على ما أحلَّ الله له سلم، ومَن تناولها من غير حلِّها هلك إلا أن يتوب ويرجع، ومَن أخذ العلم عن أهله وعمل بها نجا، ومَن أراد به الدنيا فهي حظُّه.

729. عن سُلَيْم بن قيس الهلالي قال: سمعت أمير المؤمنين A يحدث عن النبيِّ 0 أنه قال في كلامٍ له: [العلماء رجُلان: رجلٌ أخذ بعلمه فهذا ناجٍ وعالمٌ تاركٌ

knowledge get destroyed. The residents of Hell will be bothered with the bad smell of the scientists who have not put their knowledge into practice. But there are those who are most sorry. They invite others to God, their call is accepted by others who then obey God and are taken to Heaven by God. However, the caller himself is taken to Hell by God for not acting, and following their whims will be the most sorry. I fear two things concerning you. The first is following your whims, and the second is having high aspirations since following your whims will prevent you from accepting the truth, and having high aspirations will make you forget the Hereafter.”

- 730- Imam Sadiq (a.s) said: “Do not trust your arms with a wicked man since he will corrupt you.”
- 731- Jabir narrated that he told Imam Baqir (a.s) that the jurisprudents in Kufa said: “On the Resurrection Day, they shall bring a man with a mouth-piece made of fire. God will tell him: O' My servant! What made you hide your knowledge?” He will say: “O' my Lord! I feared your servants.” God will say: “I deserved more to be feared”, and then God orders him to be thrown into the Fire.” Imam Baqir (a.s) said: “I swear by God that the jurisprudents of Kufa are liars. If this was true, God would have not praised -in His Book- the believer in the family of Pharaoh who covered up his faith for six hundred years since he was Pharaoh's treasurer¹.”
- 732- Imam Sadiq (a.s) said: “The harshest people with a scientist are those of the same belief, not others.”

¹ Unknown reference

لعلمه فهذا هالكٌ، وإنَّ أهل النار ليتأذون من ريح العالم التارك لِعلمه، وإنَّ أشدَّ الناس ندامةً وحسرةً رجلٌ دعا عبداً إلى الله تبارك وتعالى فاستجاب له فأطاع الله فأدخله الله الجنة وأدخل الداعي النار بترك عمله واتباعه هواه، [إنما أخاف عليكم إثنان: اتباع الهوى، وطول الأمل، أما اتباع الهوى فيصدَّ عن الحق، وطول الأمل يُنسي الآخرة.

730. قال أبو عبد الله A قال: لا تُعط سلاحك الفاجر فيضلك.

731. عن جابر قال: قلت لأبي جعفر A: إنَّ فقهاء الكوفيين يقولون: إنَّه إذا كان يوم القيامة جيء بعبدٍ مُلجِمٍ بلجامٍ من نارٍ، فيقول الله: يا عبدي، ما حملك على أن كتمتَ علماً علمتكَ، فيقول: يا ربَّ خفت عبادك، فيقول: أنا كنتُ أحقَّ أن تخافني، فيؤمر به إلى النار. فقال أبو جعفر A: كذب والله فقهاء الكوفيين، أما والله لو كان ذلك حقاً ما أثنى الله على مؤمن آل فرعون في الكتاب، وقد كتم إيمانه ستمائة سنة وهو خازن فرعون.

732. عن أبي عبد الله A قال: إنَّ أشدَّ الناس على العالم أهله الذين هم أهل دينه دون الناس.

Chapter 9

On Encouraging to Write and to Correspond

- 733- Abi Basir narrated that once when he went to visit Imam Sadiq (a.s). The Imam (a.s) said: “Why have you stopped writing? You will not be able to memorize anything unless you write it. Some people who came from Basra to ask me some questions, wrote down the answers and left.”
- 734- Imam Sadiq (a.s) said: “Keep your written notes since you will need them in the near future,”
- 735- Jabir narrated that Imam Baqir (a.s) told his secretary: “Arrange the writings in order. We found Imam Ali (a.s)'s writings in order.”
- 736- Imam Sadiq (a.s) said: “Write and spread your knowledge among your brothers. If the end of your life approaches, leave your knowledge as an inheritance for your sons, since there will come a time of sedition when the people will only be intimate with their books.”
- 737- Imam Sadiq (a.s) said: “The heart relies on what is written.”
- 738- Imam Sadiq (a.s) said: “Read our traditions properly since we are eloquent people.”
- 739- Imam Sadiq (a.s) said: “Brothers in faith are linked together in each others presence or visiting each other, or writing letters when they are away on a trip.”
- 740- Al-Eyth ibn abil-Ghasem narrated that when he asked Imam Sadiq (a.s) about how to greet the people of the book in letters, the Imam (a.s) replied: “You write: Greetings to one who follows guidance. And end your letter with: Greetings to the Apostles, and praise is due to the Lord of the two worlds.”

الفصل التاسع

في الحثّ على الكتابة والتكاتب وما يليق به

733. عن أبي بصير قال: دخلتُ على أبي عبد الله A فقال: ما يمنعكم من الكتابة؟ إنكم لئن تحفظوا حتّى تكتبوا، إنّه خرج من عندي رهطٌ من أهل البصرة سألوني عن أشياء فكتبوها.

734. عنه A قال: احتفظوا بكتبكم فسوف تحتاجون إليها.

735. عن جابر عن أبي جعفر A قال لِكاتب كتبه: أن يصنع هذه الدفاتر كراريس، وقال: وجدنا كُتب عليّ A مدرجةً.

736. عن أبي عبد الله A: أكتب وبتّ علمك في إخوانك، فإن متّ فأورث كُتُبك بنيك، فإنّه يأتي على الناس زمان هرج ما يأنسون إلا بكتبهم.

737. عنه A قال: القلبُ يتكل على الكتابة.

738. عنه A قال: أعربوا حديثنا فإنّا قومٌ فصحاء.

739. عنه A قال: التّواصل بين الإخوان في الحَضَر التّزاور، وفي السفر التّكاتب.

740. عن العيص بن أبي القاسم قال: سألت أبا عبد الله A عن التسليم على أهل الكتاب في الكتاب، قال: تكتب: سلامٌ على من اتبع

الهُدَى، وَفِي آخِرِهِ: سَلَامٌ عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ.

- 741- Zarih narrated that when he asked Imam Sadiq (a.s) about greeting the Christians and the Jews, and replying to their letters, the Imam was not pleased.
- 742- Jamil ibn Dur'raj narrated that Imam Sadiq (a.s) said: "Do not abandon starting your letters with "In the Name of God, Most Gracious, Most Merciful "even if you follow it with poetry."
- 743- Harun Mowla Al-i-Abi Ja'da narrated that Imam Sadiq (a.s) said: "Do your best when writing "In the name of God, Most Gracious, Most Merciful" in terms of the handwriting."
- 744- Muhammad ibn Ya'qub quoted on the authority of some of the companions on the authority of Ahmad ibn Muhammad ibn Khalid on the authority of Ali ibn al-Hikam on the authority of al-Hassan ibn al-Sari that Imam Sadiq (a.s) said: "Do not write "In the Name of God, Most Gracious, Most Merciful" for so and so on the back on an envelope, but it is fine to write "for so and so" on back of the envelope."
- 745- Ibn Hakim narrated that Imam Sadiq (a.s) said: "There is no problem in writing your friend's name before your name in a letter."
- 746- Imam Sadiq (a.s) narrated that his noble grandfather (a.s) quoted on the authority of Ameer al-Momineen (a.s): "Whenever you write a letter for something you need, you must recite Ayat al-Kursi [The Holy Quran: Baqara 2:255], and the end of the chapter Bani Israil so that your need is fulfilled sooner."
- 747- Marazem narrated that once Imam Sadiq (a.s) had ordered a letter to be written. When the written letter was presented to Imam Sadiq (a.s) he saw that there were no instances of 'God willing' used in that letter. He said: "How do you expect this work to be done without writing 'God willing' in it? Rewrite it and insert 'God willing' wherever needed."
- 748- Muhammad ibn San'an narrated that once when Imam Sadiq (a.s) wrote a letter, the mailman wanted to seal the envelope. Imam Sadiq (a.s) said: "Do not seal that envelope. May God damn the first man who started sealing envelopes!" They asked who that was. He said: "It was so and so of the Ummayed clan, may God damn him."

741. عن ذريح قال: سألتُ أبا عبد الله A عن التسليم على اليهودي والنصراني والردّ عليهم في الكتاب، فكره ذلك.
742. عن جميل بن درّاج: قال أبو عبد الله A: لا تدع كتابة "بسم الله الرحمان الرحيم" في الكتاب وإن كان بعده شعرٌ.
743. عن هارون مولى آل أبي جعدة قال: قال أبو عبد الله A: أكتب "بسم الله الرحمان الرحيم" من أجود كتابتك، ولا تمدّ الباء حتى ترفع السين.
744. [محمد بن يعقوب عن عدّة من أصحابنا عن أحمد بن محمد بن خالد عن عليّ بن الحكم] عن الحسن بن السري [عن أبي عبد الله A] قال: لا تكتب "بسم الله الرحمن الرحيم" لفلان، ولا بأس أن تكتب لفلان على ظهر الكتاب.
745. عن ابن حكيم قال: قال أبو عبد الله A: لا بأس بابتداء الرّجل باسم صاحبه في الصحيفة قبل اسمه.
746. عن أبي عبد الله عن آبائه: قال: قال أمير المؤمنين A: إذا كتب أحدكم في حاجة فليقرأ آية "الكرسي" وآخر "بني إسرائيل" فإنه أنجح للحاجة.
747. عن مَرّازم قال: أمرَ أبو عبد الله A: بكتابٍ في حاجةٍ له، فكتب ثمّ عرض عليه ولم يكن فيه استثناءٌ، فقال: كيف رجّوتم أن يتمّ

هذا وليس فيه استثناء؟ أنظروا إلى كلِّ موضع يكون فيه استثناءً
فاستثنوا فيه.

748. عن محمد بن سنان قال: كتب أبو عبد الله A كتابا فأراد عقيب
أن يتربّيه، فقال له أبو عبد الله A: لا تتربّيه؛ فلعن الله أول من
ترّب، فقلتُ: يا بن رسول الله، أخبرني عن أول من ترّب؟ فقال:
فُلانُ الأموي عليه لعنة الله.

- 749- Ali ibn Atiyeh saw some letters from Imam Musa ibn Ja'far (a.s) which had been stamped.
- 750- Abdullah ibn San'an narrated that Imam Sadiq (a.s) said: "It is obligatory to reply to letters as it is to reply to greetings."
- 751- Imam Sadiq (a.s) was questioned about how to erase one of the names of God. He said it should be erased with the cleanest thing available.
- 752- Imam Sadiq (a.s) quoted on the authority of the Prophet of God (a.s): "Erase the name of God, and the verses of the Holy Scripture only with the cleanest thing available." He ordered not to burn them or cross out the verses by writing over them.
- 753- Imam Sadiq (a.s) quoted on the authority of Imam Ali (a.s): "Note traditions along with their references. If they are correct, you will share in the reward in the Hereafter, and if they are wrong, the sin will be for the original authors to whom you referred."

749. عن عليّ بن عطية: أنه رأى كتباً لأبي الحسن A مترتبة.
750. عن عبد الله بن سنان عن أبي عبد الله A قال: ردّ جواب الكتاب واجبٌ كوجوب ردّ السلام.
751. سئل أبو عبد الله A عن الاسم من أسماء الله يمحو الرجل، فقال: يمحوه بأطهر ما يجد.
752. عنه A قال: قال رسول الله 0: امحوا كتاب الله وذكّره بأطهر ما تجدون، ونهى رسول الله 0 أن يحرق كتاب الله، ونهى أن يُمحي بالأقدام.
753. في إسناد الحديث عن أبي عبد الله A قال: قال أمير المؤمنين A: اذكروا الحديث بإسناده فإن كان حقاً كنتم شركاءه في الآخرة، وإن كان باطلاً فإنّ الوزر على صاحبه.

Chapter 10

On Good Words and Deeds

- 754- Imam Sadiq (a.s) quoted on the authority of Ameer al-Momineen (a.s): “Say good words to be known for that, and do good deeds to be one of the good-doers.”
- 755- Imam Sadiq (a.s) narrated that God's Prophet (a.s) said that God the Almighty said: “I do not accept all the words of wise men, rather I accept ones will and efforts. If his will and efforts are for Me, I will establish his words and deed as My worship, even if he has said nothing.”
- 756- God's Prophet (a.s) said: “God told me in one of His supplications: “O' Muhammad! Whoever hurts one of my friends has indeed set out to fight with Me. I will fight with whoever sets out to fight with Me.”
- 757- Imam Sadiq (a.s) narrated that his father quoted on the authority of Imam Ali ibn al-Hussein (a.s): “Moses, the son of Imran said: “O' Lord! Who are your friends on whom your shade will be spread on the Day when there is no other shade? God revealed: “They are people with pure hearts and empty hands¹. They are people who say words of God’s remembrance whenever they remember God. They are people who are pleased with obeying Me, just as babies are pleased with their mother's milk. They are people who take refuge in My mosques, just as hawks take refuge in their nests. They are people who get angry whenever they see that what I have forbidden is allowed. They get as angry as leopards get.

¹ Translators’ note: they are poor and sincere people

الفصل العاشر في قول الخير وفعله

754. عن أبي عبد الله A قال: قال أمير المؤمنين A: قولوا الخير
تُعرفوا به، واعملوا الخير تكونوا من أهله.

755. عن أبي عبد الله A قال: قال رسول الله 0: إن الله I يقول: ليس
كلّ كلام الحكيم أتقبل ولكن أتقبل هواه وهمّه، فمن كان هواه
وهّمه لي جعلتُ سمعه وبصره عبادةً وذكراً لي وإن لم يتكلم.

756. قال رسول الله 0: إن فيما ناجاني ربّي أنّه قال: يا محمد، من
آذى لي ولياً فقد أَرصد لي بالمحاربة، ومن حاربني حاربته.

757. عن أبي عبد الله عن أبيه عن جدّه عليّ بن الحسين: قال: قال
موسى بن عمران - صلى الله عليه: يا ربّ من أهلك الذين
تظلمهم في ظلّ عرشك يوم لا ظلّ إلا ظلك؟ قال: فأوحى الله إليه:
الطاهرة قلوبهم والتربة أيديهم، الذين يذكرون ذا الجلال إذا
ذكروا، وهم الذين يكتفون بطاعتي كما يكتفي الصبي الصغير
باللبن، والذين يأوون إلى مساجدي كما تأوي النسر إلى

أوكارها، والذين يغضبون لمحارمي إذا استُحلت مثل النمر إذا
حرد.

- 758- Imam Baqir (a.s) narrated that a man went to see the Prophet of God (a.s) and said: "O' Prophet of God! Please teach me something." The Prophet (a.s) said: "Do not place hopes in what others own. This would constitute being needless." The man asked him to teach him more. The Prophet (a.s) said: "Whenever you decide to do something, think about its outcome. Do that if its outcome is goodness and guidance, but abandon that plan if its outcome is deviation and corruption."
- 759- Amr ibn Shimr narrated that Ameer al-Momineen (a.s) delivered a sermon in Kufa and said: "O' people! Who are without inheritors among you?" They said: "Those who die without leaving a child behind." He said: "A real person without any inheritors is one who dies without already having sent a child to claim his loss as a loss for God's sake, even if he leaves many children behind." Then he asked: "Who is poor among you?" They said: "Those who have no property." He said: "A real poor person is one who has not sent anything ahead of him to claim it to be for God's sake, even if he leaves a lot of wealth behind." He then asked: "Who is a wrestling champion among you?" They said: "One whom no one can defeat." He said: "A real champion is one who remembers God and patiently quenches his anger whenever Satan beats his heart with it's fist to raise his anger."
- 760- Imam Baqir (a.s) narrated that when the time came for the Prophet to perish, Gabriel descended and said: "O' Prophet of God! Do you want to return to this world?" The Prophet (a.s) said: "No. I have perfected my mission". Gabriel asked the same question again. "The Prophet (a.s) said: "No. I just want God." Then he turned to the people who had surrounded him and said: "O' people! There will be no Prophet or religion after me. Whoever makes such a claim, his claim and innovation belongs to the Fire (of Hell). Kill him. Whoever follows him will go to Hell, too. O' people! Respect the law of retaliation. Return the rights to whomever they belong. Do not get disunited. Accept Islam, submit (to God) and remain healthy. God has decreed: "It is I and My apostles who must prevail, for

God is One full of strength, able to enforce His Will.” [The Holy Quran: Mujadila 58:21]

758. في وصية النبي ﷺ وغيره عن الباقر A قال: أتى رجلٌ إلى رسول الله ﷺ فقال: علّمني يا رسول الله، فقال: عليك باليأس ممّا في أيدي الناس فإنّه الغنى الحاضر، قال: زدني يا رسول الله، قال: إذا هممتَ بأمر فتدبّر عاقبته، فإن يكُ خيراً ورُشداً فاتبعه، وإن يكُ غيًّا فدعه.

759. عن عمرو بن شمر قال: خطب أمير المؤمنين A في الكوفة فقال: أيّها الناس، ما الرّقوبُ فيكم؟ فقالوا: الرّجلُ يموتُ ولم يترك ولداً، فقال: بل الرّقوبُ حقّ الرّقوبِ رجلٌ مات ولم يقدم من ولده أحداً يحتسبه عند الله وإن كانوا كثيراً من بعده، ثمّ قال: ما الصعلوك فيكم؟ فقالوا: الرجل الذي لا مال له، قال: بل الصعلوك من لم يقدم من ماله شيئاً عند الله وإن كان كثيراً من بعده، ثمّ قال: ما الصرعة فيكم؟ قالوا: الشديد القويّ الذي لا يوضع جنبه، فقال: بل الصرعة حقّ الصرعة رجلٌ وكز الشيطان في قلبه فاشتدّ غضبه وظهر دمه، ثمّ ذكر الله فصرع بحلمه غضبه.

760. عن أبي جعفر A قال: لما حضرت النبي ﷺ الوفاة نزل جبرئيل فقال: يا رسول الله، هل لك في الرجوع في الدنيا؟ قال: لا، قد

بَلَّغْتُ رِيسَالَاتِي، فَأَعَادَهَا عَلَيْهِ، قَالَ: لَا بَلَّ الرِّفِيعِ الْأَعْلَى، ثُمَّ قَالَ
النَّبِيِّ 0 وَالْمُسْلِمُونَ حَوْلَهُ مُجْتَمِعُونَ: أَيُّهَا النَّاسُ، إِنَّهُ لَا نَبِيَّ
بَعْدِي وَلَا سُنَّةَ بَعْدَ سُنَّتِي، فَمَنْ ادَّعَى ذَلِكَ فَدَعَاؤُهُ وَبَدْعَتُهُ فِي
النَّارِ، فَاقْتُلُوهُ، وَمَنْ اتَّبَعَهُ فَاتَّبِعْهُ فِي النَّارِ، أَيُّهَا النَّاسُ أَحْبَبُوا
الْقِصَاصَ وَأَحْبَبُوا الْحَقَّ لِصَاحِبِ الْحَقِّ وَلَا تَفَرَّقُوا أَسْلَمُوا
وَسَلِّمُوا [كَتَبَ اللَّهُ لِأَعْلِينَ أَنَا وَأَرْسَلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ].

- 761- Abi Basir narrated that Imam Sadiq (a.s) told him: “O' Abu Muhamad! Always be pious, strive to worship and be honest. Strive to return what you are entrusted with. Fall in prostration for long periods of time. These deeds are the good deeds for those who lived before.” Abi Basir said: “I heard the Imam (a.s) say: Those who always return to God are the ones who repent.”
- 762- Abdullah ibn Ziad narrated that he greeted Imam Sadiq (a.s) in Mena and then asked: “O' grandson of the Prophet! We are a group of passers-by. We were unable to become your companions no matter how hard we tried. Please give us some advice.” The Imam (a.s) said: “I advise you to adhere to piety, honesty, trustworthiness, treating others with kindness, greeting, feeding the poor, praying in the mosques, visiting the ill, and attending funeral processions. My father told me: “Our followers were always the best people. If there was a jurisprudent, he was a Shiite. If there was a caller to prayer, a prayer leader, an orphan keeper, a trustworthy person, or a depositor, he was one of the Shiites. Now you be the same way, and make us loved by the people, not hated by them.”
- 763- Imam Sadiq (a.s) narrated that God's Prophet (a.s) said that God the Almighty said: “There is nothing better than the performance of obligatory deeds for My servants to get to like Me. However by performing recommended prayers, he gets inclined to Me and I will love him. If I love him, I will be his ears to hear with, his eyes to see with, his tongue to speak with, and his hands to give charity with. I will then not hesitate

to do what I must do, like hesitation in the death of a believer. He dislikes death, and I am unhappy about his unhappiness.”

- 764- Imam Baqir (a.s) said: “God the Almighty loves anyone who jokes without using indecent language, thinks when he is alone, takes lessons from others, and stays up at night to pray.”
- 765- Imam Sadiq (a.s) said: “Doing each of the following deeds will take you to Heaven: Giving water to a thirsty person, feeding a hungry person, providing clothing for one who does not have any clothes, or freeing a slave.”

762. عن عبد الله بن زياد قال: سلّمنا على أبي عبد الله A بمنى ثم قلت: يا بن رسول الله، إنا قومٌ مُجتازون، لسنّا نُطيق هذا المجلس منك كلما أردناه، ولا نَقدر عليه فأوصنا، قال: أوصيكم بتقوى الله، وصدق الحديث، وأداء الأمانة، وحسن الصحابة لمن صاحبكم، وإفشاء السلام، وإطعام الطعام، صلّوا في مساجدهم، وعودوا مرضاهم، واتبعوا جنائزهم، فإنّ أبي حدّثني إنّ شيعتنا أهل البيت كانوا خيار من كانوا منهم، إنّ كان فقيّه كان منهم، وإن كان مؤدّن كان منهم، وإن كان إمام كان منهم، وإن كان كافل يتيّم كان منهم، وإن كان صاحب أمانة كان منهم، وإن كان صاحب وداعة كان منهم، فكذلك فكونوا، حبّبونا إلى الناس ولا نبغضونا إليهم.

763. عن أبي عبد الله A قال: قال رسول الله 0: قال الله تبارك وتعالى: ما تحبّب إليّ عبدي بشيءٍ أحبّ إليّ ممّا افترضته

عليه، وإنه ليتحَبَّب إليَّ بالنافلة حتى أُحِبَّه، فإذا أُحِبَّته كنتُ
سَمَعَه الذي يسمع به وبَصَرَه الذي يبصر به ولسانه الذي ينطق
به ويده التي أعطيه بها، وما ترددتُ في شيءٍ أنا فاعله
كترُددتي في موت المؤمن، يكره الموت وأنا أكره مساءته.

764. عن الباقر A قال: إنَّ الله تبارك وتعالى يُحِبُّ المُدَاعِبَ في
الجماعة بلا رَفْتِ المُتَوَحِّدِ بالفِكرة، المتحلِّي بالعبرة، الساهر
بالصلاة.

765. عن أبي عبد الله A قال: أربَع مَنْ أتى بواحدةٍ منهنَّ دخل الجنة:
مَنْ سقى هامةً، أو أشبع كَبِداً جائعاً، أو كسا جلدَةً عاريةً، أو
أعتق رقبةً عانيةً والعاني: الأسير.

- 766- Imam Sadiq (a.s) quoted God's Prophet (a.s): "Whoever makes ablution, prays, pays the alms tax, quenches his anger, watches his tongue, repents, and wishes well for the members of the Holy Household of the Prophet has perfected the true aspects of religion, and the gates of Heaven will be open to him."
- 767- Imam Sadiq (a.s) said: "God is so noble that He will not oblige the people to do what is beyond their ability. God is so powerful that nothing can happen which He has not willed."
- 768- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "The intent of a believer is better than his deeds, and the intent of a corrupt person is worse than his actions. Everybody will be rewarded according to his intentions."
- 769- Ishaq ibn Am'mar and Yunus have narrated that they asked Imam Sadiq (a.s) about God's statement: "Hold firmly to what We have given you" [The Holy Quran: Baqara 2:63], Does this "hold firmly" refer to the body or the soul?" Imam Sadiq (a.s) replied: "It refers to both."

770- Imam Baqir (a.s) said: “On the Resurrection Day people will be assembled together according to their intentions.”

766. عنه A قال: قال رسول الله 0: مَنْ أَحْسَنَ وَضُوءَهُ وَأَحْسَنَ صَلَاتِهِ وَأَدَّى زَكَاةَ مَالِهِ وَكَفَّفَ غَضَبَهُ وَسَجَنَ لِسَانَهُ وَاسْتَغْفَرَ لَذَنْبِهِ وَأَدَّى النَّصِيحَةَ لِأَهْلِ بَيْتِ رَسُولِ اللَّهِ 0 فَقَدْ اسْتَكْمَلَ حَقَائِقَ الْإِيمَانِ، وَأَبْوَابَ الْجَنَّةِ مُفْتَحَةً لَهُ.

767. عنه A قال: قال الله أكرم من أن يُكَلَّفَ الْعِبَادَ مَا لَا يُطِيقُونَ، وَاللَّهُ أَعَزُّ مِنْ أَنْ يَكُونَ فِي سُلْطَانِهِ مَا لَا يُرِيدُ.

768. عن أبي عبد الله A قال: قال رسول الله 0: نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ، وَنِيَّةُ الْفَاجِرِ شَرٌّ مِنْ عَمَلِهِ، وَكُلُّ عَامِلٍ يَعْمَلُ عَلَى نِيَّتِهِ.

769. عن إسحاق بن عمّار ويونس قالاً: سألنا أبا عبد الله A عن قول

الله I

[خُدُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ] أَوْ قُوَّةً فِي الْأَبْدَانِ أَمْ قُوَّةً فِي الْقُلُوبِ؟ قَالَ:

فِيهِمَا جَمِيعاً.

770. قال الباقر A: يحشر الناس على نياتهم يوم القيامة.

Chapter 11

On Numbered Characters

- 771- Ameer al-Momineen (a.s) said: “Three things can save you: 1- Watching out what you say. 2- Crying over your mistakes, 3- Owning a big house.”
- 772- Imam Baqir (a.s) said: “Three things raise your rank, three things are compensation for sins, three things are fatal and three things can save you. Greeting, feeding and praying at night when others are asleep raise your rank. Making ablution in cold weather, walking to perform the various prayers, and regularly attending the congregational prayers are compensation for sins. Deep jealousy, following selfish desires and being conceited are all fatal traits. Fearing God the Almighty both in public and private, moderation whether you are rich or poor, and speaking justly whether you are happy or angry are things that can save you.”
- 773- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): Three groups of people will oppress you if you do not oppress them: the ignorant ones, the wives and the servants.”
- 774- Imam Sadiq (a.s) said: “Three groups of people cannot get their due rights from three groups of people: 1- The noble people from the base ones, 2- The patient people from the stupid ones, 3- The good-doers from the wicked ones.”
- 775- Imam Sadiq (a.s) narrated that God the Almighty said: “Men's following deeds do not hinder Me: 1- Obtaining wealth through illegitimate means, 2- Not paying the dues of property, 3- Improper use of property.”

الفصل الحادي عشر في الخصال المعدودة وما يليق بها

771. قال أمير المؤمنين A: ثلاثٌ مُنجياتٌ: تكفُّ لِسَانَكَ، وتُبكي على خطيئتك، ووسعك بيتك.

772. عن أبي جعفر A قال: ثلاثٌ درجاتٍ وثلاثٌ كَفَّاراتٍ وثلاثٌ موبقاتٍ وثلاثٌ مُنجياتٍ. فأما الدَرَجَاتُ: فإفشاء السلام، وإطعام الطعام، والصلاة والناس نيامًا، وأما الكَفَّاراتُ: فإسباغ الوضوء في السبرات، والمشي بالليل والنهار إلى الصلوات، والمحافظة على الجماعات، وأما الثلاث الموبقات: فشحُّ مُطَاعٍ، وهوى مُتَّبَعٍ، وإعجابُ المرء بنفسه، وأما الثلاث المُنجيات: فخوف الله في السرِّ والعلانية، والقصد في الغنى والفقر، وكلمة العدل في الرضا والسخط.

773. عن أبي عبد الله A قال: قال رسول الله 0: ثلاثةٌ إن لم تظلمهم ظلموك: السفلة، وزوجتك، وخادمك.

774. عنه A قال: ثلاثةٌ لا ينتصفون من ثلاثةٍ: شريفٌ من وضيع، وحليمٌ من سفيه، وبرٌّ من فاجر.

775. عنه A قال: يقول الله تعالى: مَهْمَا أَعْيَانِي فِيهِ ابْنُ آدَمَ فَإِنَّهُ لَنْ يُعَيِّنِي عِنْدَ وَاحِدَةٍ مِنْ ثَلَاثٍ: أَخْذُ مَالٍ مِنْ غَيْرِ حِلِّهِ وَمَنْعُهُ مِنْ حَقِّهِ وَوَضْعُهُ فِيغْيِرُ حَقَّهُ.

- 776- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "Whoever has the following four characteristics is in the Great God's light: 1- Witnessing to God's unity and my Prophethood prevents him from committing sins, 2- Saying "From God we are and to Him is our return" at 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."
- 777- Imam Sadiq (a.s) said: "Four groups of people will receive divine attention on the Resurrection Day: 1- Those who help the oppressed, 2- Those who free a slave, 3- Those who marry off an unmarried man, 4- Those whose holy pilgrimage is accepted.
- 778- Imam Sadiq (a.s) said: "The following four deeds will increase one's daily bread. 1- Being good-tempered, 2- Treating the neighbors with kindness, 3- Not bothering the people, 4- Not being talkative."
- 779- Imam Sadiq (a.s) said: "A believer is not immune from the following: 1- Another jealous believer, this being the easiest problem, 2- A hypocrite trying to find his faults, 3- An enemy who fights with him, 4- Satan who tries to corrupt him."
- 780- Imam Sadiq (a.s) said: "You cannot enjoy life if you lack the following five: 1- health, 2- security, 3- sufficient wealth, 4- contentment, and 5- a well-matched companion."
- 781- Imam Baqir (a.s) quoted on the authority of God's Prophet (a.s): "Seek refuge in God from the Fire under the following conditions: (1) Whenever widespread sexual corruption appears in a society, new illnesses and plagues will become epidemic, (2) whenever sellers cheat the buyers they will face high living expenses, the oppression of the king and famine, (3) whenever

the people abandon the alms tax, it will not rain much, just some for the sake of animals, (4) whenever the people break their covenant with God and His Prophets, their enemies will conquer them and capture some of their wealth, and (5) whenever the people decree against divinely descended decrees, they will have fights among themselves and God will leave them alone.”

776. عن الصادق A قال: قال رسول الله 0: أربعٌ مَنْ كُنَّ فِيهِ كَانَ فِي نور الله الأعظم: [من كان عصمة أثره] شهادة أن لا إله إلا الله وأني رسول الله ومَنْ إذا أصابته مصيبةٌ قال: إنا لله وإنا إليه راجعون، ومَنْ إذا أصاب خيراً قال: الحمد لله رب العالمين، ومَنْ إذا أصاب خطيئةً قال: أستغفر الله وأتوب إليه.

777. عنه A قال: أربعةٌ ينظر الله إليهم يوم القيامة: مَنْ أغاث لهفاناً، أو أعتق نسمةً، أو زوج عزباً، أو حجَّ صرورةً.

778. عنه A: حُسن الخلق وحُسن الجوار وكف الأذى وقلة الصُحبة يزيد في الرزق.

779. عنه A قال: أربعةٌ لا يخلو منهم المؤمن أو واحدةٌ منهم: مؤمنٌ يحسده وهي أيسرهنّ، ومناققٌ يقفو إثره، وعدوٌّ يجاهده، وشيطانٌ يفتنه.

780. عن أبي عبد الله A قال: خمسٌ مَنْ لم تكن له لم ينهأ بالعيش: الصحّة، والأمن، والغنى، والقناعة، والأنيس الموافق.

781. عن الباقر A قال: قال رسول الله 0: خمسُ خصالٍ إن أدركتموها فتعوتوا بالله من النار: لم تظهر الفاحشة في قوم قط حتى يعلنوا بها إلا ظهرَ فيهم الطاعون والأوجاع التي لم تكن في أسلافهم الذين مَضوا، ولم ينقصوا المكيال والميزان إلا أخذوا بالسنين وشدة المؤونة وجور السلطان، ولم يمنعوا الزكاة إلا منع القطر من السماء؛ فلولا البهائم لم يمطروا، ولم ينقضوا عهد الله وعهد رسوله إلا سلب عليهم عدوهم فأخذوا بعض ما في أيديهم، ولم يحكموا بغير ما أنزل الله إلا جعل بأسهم بينهم.

- 782- Ameer al-Momineen (a.s) said: "God the Almighty will punish six groups of people: 1- Arabs for racism, 2- The headmen, or chiefs of a village or town for haughtiness, 3- Rulers for oppression, 4- Jurisprudents for jealousy, 5- Businessmen for cheating, 6- Villagers for ignorance."
- 783- Imam Sadiq (a.s) said: "The following six are out of your control: 1- recognition (of God), 2- ignorance, 3-contentment, 4- anger, 5- sleeping, 6- waking up."
- 784- Salman Fasir narrated that the Prophet of God (a.s) recommended the following which he will never abandon since they are heavenly treasures: 1- To consider the situation of those who are lower than me, not to consider those who are better off, 2- To love the poor, and to become closer to them, 3- To always tell the truth no matter what, 4- To visit the relations of the women even if they have cut off their ties from me. 5- Never ask the people for anything, 6- Always rely on God by saying " There is no strength nor power but in, or by means of, God the High, the Great."
- 785- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "There are eight groups of people whose prayers are not accepted by God; 1- A runaway slave until he returns to his master, 2- A woman who does not give in to her husband and

he is not happy with her, 3- One who does not pay the alms tax, 4- One who does not make ablution, 5- An adult girl who prays without a veil, 6- A prayer leader whose followers consider him not to be trustworthy, 7- One who has to go to the toilet but does not do so, 8- One who is drunk.”

786- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s) while he was describing (the benefits of) a kind of date: “Gabriel informed me that eating dates has nine benefits: 1- It cuts off the hands of Satan, 2- It strengthens the back, 3- It increases sex drive, 4- It improves hearing and vision, 5- It brings man closer to God, 6- It takes man farther away from Satan, 7- It helps digest food, 8- It eliminates pain, 9- It makes your breath smell good.”

782. عن أمير المؤمنين A قال: إنّ الله تبارك وتعالى يُعَدِّبُ سِتَّةَ
بِسِتَّةٍ: العرب بالعصبيّة، والدهاقنة بالكبير، والأمرء بالجور،
والفقهء بالحسد، والنُّجَّار بالخيانة، وأهل الرستاق بالجهل.

783. عن أبي عبد الله A قال: سِتَّةُ أَشْيَاءَ لَيْسَ لِلْعِبَادِ فِيهَا صُنْعٌ:
المعرفة، والجهل، والرضا، والغضب، والنوم، واليقظة.

784. قال سلمان الفارسي - رضي الله عنه -: أوصاني خليلي بسبع
خصالٍ لا أدعهنّ على كلّ حالٍ: أن أنظر إلى مَنْ هو دوني ولا
أنظر إلى مَنْ هو فوقِي، وأن أحبّ الفقراء وأدنو منهم، وأن
أقول الحقّ وإن كان مُرّاً، وأن أصِلَ رَجْمِي وإن كانت مُدْبِرَةً،
وأن لا أسأل الناس شيئاً، وأن أقول "لا حول ولا قوّة إلا بالله"
فإنّها من كُنُوزِ الجَنَّةِ.

785. عن أبي عبد الله A قال: قال رسول الله 0: ثمانية لا تُقبل منهم صلاة: العبد حتى يرجع إلى مولاه، والناشزة وزوجها ساخطاً عليها، ومانع الزكاة، وتارك الوضوء، والجارية المدركة تصلي بغير خمار، وإمام قوم يُصلي بهم وهم له كارهون، والزبين؛ قالوا: يا رسول الله، وما الزبين؟ قال: الرجل الذي يُدافع الغائط والبول، والسكران، فهؤلاء ثمانية لا تُقبل منهم صلاتهم.

786. عن أبي عبد الله A قال: قال رسول الله 0 - يصف البرني - قال: هذا جبرئيل يخبرني في تمرتكم هذه تسع خصال: تخبل الشيطان، وتقوي الظهر، وتزيد في المباحة، وتزيد في السمع والبصر، وتقرّب من الله، وتباعد من الشيطان، وتهضم الطعام، وتذهب بالداء، وتطيّب النكهة.

787- Imam Sadiq (a.s) said: "The following ten acts are pleasing: 1- Walking, 2- Riding, 3- Floating in water, 4- Looking at green grass, 5-Eating and drinking, 6- Looking at a beautiful woman, 7- Making love, 8- Brushing the teeth, 9- Washing both hands with marsh-mallow¹, 10- Talking with important people."

788- Imam Baqir (a.s) quoted on the authority of Imam Ali ibn al-Hussein (a.s): "Possessing the following four will perfect your Islam and eliminate your sins, and you will meet your Lord while God is pleased with you: 1- Fulfilling your promises to the people, 2-Being honest with the people, 3- Being ashamed of what is shameful near God and the people, 4- Being good-tempered with your family."

¹ Translators' note: Althaea, the althaea officinalis of Linn; i.e. marshmallow; a certain plant with which, or with a preparation of which the head is washed; a well-known preparation for washing the head.

- 789- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s):
“My nation should always do the following four: 1- They should love those who repent, 2- They should be sympathetic with the weak, 3- They should help the good-doers, 4- They should pray for all the people.”
- 790- Abi Kahmas narrated that Imam Sadiq (a.s) said: “Six things will benefit a believer after his death: 1- A child who seeks God for his forgiveness; 2- A book which he has left behind; 3- A tree which he has planted; 4- A water well which he has dug up; 5- Charity which he has established; and 6- A good tradition from him which is acted on after him.”

787. عن أبي عبد الله A قال: النزهة في عشرة: في المشي،
والركوب والارتماس في الماء، والنظر إلى الخُصرة، والأكل
والشرب، والنظر إلى المرأة الحسناء، والجُماع، والسواك،
وغسل اليدين بالخطمي في الحمام وغير الحمام، ومُحادثة
الرجال.

788. عن الباقر عن عليّ بن الحسين H قال: أربعٌ من كنّ فيه كَمَلَّ
إسلامُه ومَحُصَّتْ دُنُوبُه ولقي ربّه وهو عنه راضٍ: مَنْ وقى الله
بما يجعل على نفسه للناس، وصدق لسانه مع الناس، واستحى
من كلّ قبيح عند الله وعند الناس، وحُسن خلقه مع أهله.

789. عن الصادق A قال: قال رسول الله 0: يلزم أمّتي الحقّ في أربع
يُحبّون التائب، ويُعينون المحسن، ويستغفرون للمُذنب، ويدعون
للملأ.

790. عن أبي كهمس قال: قال الصادق A: سنّة تلحق المؤمن بعد
وفاته ولدٌ يستغفر له، ومُصحفٌ يخلفه، وعرسٌ يغرسه، وقليبٌ
يحفره، وصدقةٌ يجريها، وسنّةٌ يؤخذ بها من بعده.

Chapter 12

On Practicing the Traditions and the Quran

- 791- In Al-Mahasin it is narrated that Murazem ibn Hakim quoted on the authority of Imam Sadiq (a.s): “Whoever opposes the tradition of Muhammad (the Prophet) is an infidel.”
- 792- Imam Sajjad (a.s) said: “The best practice near God is the practice of traditions, even if a little.”
- 793- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “Whoever relies on my traditions in order to resolve the conflicts amongst my nation has the reward of one hundred martyrs.”
- 794- A man went to see Ameer al-Momineen (a.s) and said: “What does tradition, innovation, union and deviation mean?” Ameer al-Momineen (a.s) replied: “Tradition refers to the way of living that God's Prophet (a.s) has prescribed. Innovation refers to ways that have been proposed after the Prophet. Union refers to the assembly of a group of people who believe in God, even if they are few in number, and deviation refers to following what is wrong, even if the number of such followers is large.”
- 795- Imam Sadiq (a.s) said: “Whoever opposes a tradition is an infidel.”

الفصل الثاني عشر

في الأخذ بالسنة ومعنى القرآن وما يليق بهما

791. من كتاب المحاسن: عن مرزم بن حكيم قال: سمعتُ أبا عبد

الله A يقول: مَنْ خالف سنةَ محمدٍ فقد كفر.

792. عن زين العابدين A: إنَّ أفضلَ الأعمالِ عند الله ما عُملَ بالسنة

وإن قلَّ.

793. عن الصادق A قال: قال رسول الله 0: مَنْ تَمَسَّكَ بِسُنَّتِي فِي

اختلاف أمتي كان له أجرُ مائة شهيدٍ.

794. جاء رجلٌ إلى أمير المؤمنين A فقال: أخبرني عن السنة

والبدعة والجماعة والفرقة، فقال أمير المؤمنين A: السنة ما سنَّ

رسول الله والبدعة ما أحدث من بعده، والجماعة أهل الحق وإن

كانوا قليلاً، والفرقة أهل الباطل وإن كانوا كثيراً.

795. عن أبي عبد الله A قال: مَنْ خالف سنةَ فقد كفر.

- 796- Ameer al-Momineen (a.s) said: "There are two types of traditions. Some traditions are related to the obligatory. Practicing them leads to guidance and abandoning them leads to deviation. Some other traditions are not obligatory. It is better to practice them, but it is not a sin to abandon them."
- 797- Imam Baqir (a.s) said: "Whoever transgresses against the traditions shall be returned towards traditions."¹
- 798- Imam Baqir (a.s) said: "There is no one without both enthusiasm and weakness. Whoever whose weakness is directed towards traditions, then he will find the right path. But if his weakness is directed towards innovations, then he will get deviated."
- 799- Imam Sadiq (a.s) said: "Everything is considered according to God's Book and traditions. Whatever tradition does not agree with God's Book is rejected."
- 800- Imam Baqir (a.s) said: "The heart moves from its place and reaches the throat before it can reach God, and calms down when it reaches God." Then he closed his fist and recited the following verse: "Those whom God (in His Plan) willeth to guide, - He openeth their breasts to Islam; those whom He willeth to leave straying, - He makes their breast close and constircted" [The Holy Quran: Anam 6:125]
- 801- Imam Baqir (a.s) said: "You cannot draw a comparison from traditions. How can you do so when a menstruating woman should not pray or fast, but has to make up her fasts but does not have to make up her prayers."
- 802- Imam Sadiq (a.s) narrated that his noble grandfather quoted on the authority of Imam Ali (a.s): "There is a reality for every right affair, and there is a light for every right affair. Therefore act according to the Quran and abandon whatever is opposed to the traditions of God's Prophet (a.s)."
- 803- Imam Sadiq (a.s) said: "God bless whoever narrates traditions of the Prophet of God (a.s) and does not distort them in which case the people will abandon him."

¹ Translators' note: The Islamic society should be such that he is returned towards the traditions.

796. عنه A: قال أمير المؤمنين A: السنَّة سنَّتَان: سنَّة في فريضةٍ الأخذ بها هدىً وتركها ضلالةً، وسنَّة في غير فريضةٍ الأخذ بها فضيلةً وتركها غيرُ خطيئةٍ.

797. عن أبي جعفر A في حديثٍ له قال: كلُّ من تعدَّى السنَّة ردَّ إلى السنَّة.

798. عن الباقر A قال: ما من أحدٍ إلا وله شرٌّ وفترَةٌ، من كانت فترته إلى سنَّة فقد اهتدى، ومن كانت فترته إلى بدعةٍ فقد غوى.

799. عن أبي عبد الله A قال: كلُّ شيءٍ مردودٌ إلى كتاب الله والسنَّة، فكلُّ حديثٍ لا يوافق كتاب الله فهو زُخرف.

800. عن الباقر A قال: إنَّ القلب يتقلَّب من لُذُن موضعه إلى حنجرتِه ما لم يُصب الحقُّ فإذا أصاب الحقُّ قرَّ، ثمَّ ضمَّ أصابعه وقرأ هذه الآية: [فَمَنْ يُرِدِ اللهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا].

801. عنه A قال: إنَّ السنَّة لا تُفاس، وكيف تُفاس السنَّة والحائض تقضي الصيام ولا تقضي الصلاة.

802. عن أبي عبد الله عن آبائه عن عليّ: قال: إنّ على كلّ حقّ حقيقة وعلى كلّ صوابٍ نوراً، فما وافقَ كتابَ الله فخذوه وما خالفَ سنّةَ رسول الله ﷺ فاتركوه.

803. وقال A: رَحِمَ اللهُ امرأً حَدَّثَتْ عن رسول الله ﷺ ولم يُكذِّب فأحجم الناس عنه.

- 804- Ameer al-Momineen (a.s) quoted on the authority of God's Prophet (a.s): "Whenever you hear a tradition which contains contradictions, it is not what I have said, even if they claim I have said it. And if you hear a tradition that is not contradictory by itself, it is from me. Whoever sees me dead is similar to one who sees me when I am alive. I am a witness for whoever comes to visit my tomb, and I shall be his witness in the Hereafter."
- 805- Imam Sadiq (a.s) told Muhammad ibn Muslim: "O' Muhammad! Act according to any traditions that are brought to you if they agree with the Quran irrespective of whether an honest man or a wicked man brings it. On the other hand, do not act according to any traditions brought to you that disagree with the Quran."
- 806- In a long tradition commenting on the "ALMS" in "Alif, Lam, Mim, Sad" - The Holy Quran Al-A'raf 7:1- Imam Baqir (a.s) told Labid: "whoever thinks that there is any vagueness in God's Book is ruined." He then paused a little and added: "A is one, L is thirty, M is forty and S is ninety." Then Labid asked him: "This adds up to the number 161. What does that imply?" Imam Baqir (a.s) said: "O' Labid! God shall take away the rule of a tribe in the year 161."
- 807- Imam Sadiq (a.s) said: "The Quran has bounds as any house does."
- 808- Imam Sadiq (a.s) narrated that some of the companions of the Prophet asked Saed ibn Ebadeh what he would do if he sees someone on top of his wife's stomach. He said: "By God I will chop off his head with this sword." Right then the Prophet (a.s) arrived and asked: "Whose head will you chop off?" They informed the Prophet about what had been said. The Prophet (a.s) said: "O' Saed! Where are the four witnesses that God the

Almighty has required?" Saed said: "O' Prophet of God! This act is done in front of my eyes and God is aware of it, too." The Prophet (a.s) said: "O' Saed! Even though you see it yourself and God is aware, God has set some bounds for everything. He has also established a penalty for whoever transgresses any of these divine bounds. You should not spread the word about what is done away from the eyes of four witnesses among the Muslims."

804. قال أمير المؤمنين A: إني سمعتُ رسول الله 0 يقول: إذا أتاكم الحديث مُتجاوباً مُتفاوتاً فما يكذب بعضه بعضاً فليس مِنِّي ولم أقله وإن قيل "قد قاله"، وإذا أتاكم الحديث يصدق بعضه بعضاً فهو مِنِّي وأنا قُلته، ومَن رآني مِنِّياً كَمَن رآني حياً، ومَن زارني فكنْتُ له شاهداً وشهيداً يومَ القيامة.

805. عنه A قال لمحمد بن مسلم: يا محمد، ما جاءتك من رواية من برٍّ أو فاجرٍ توافق القرآن فخذ بها، وما جاءتك من رواية من برٍّ أو فاجرٍ تُخالف القرآن فلا تأخذ بها.

806. قال الباقر A في خبرٍ طويلٍ في تفسير المص في رواية لبيد: فَمَن زَعَمَ إِنَّ كِتَابَ اللَّهِ مُبْهَمٌ فَقَدْ هَلَكَ، ثُمَّ أَمْسَكَ فَقَالَ: الألف واحدةٌ، واللام ثلاثون، والميم أربعون، والصاد تسعون، فقلتُ: هذه إحدى وستون ومائة، فقال: يا لبيد، إذا دخلت سنة إحدى وستين ومائة سلب الله قوماً سلطانهم.

807. عن أبي عبد الله A قال: إنَّ للقرآن حُدوداً كحُدود الدار.

808. عنه A قال قومٌ لسعد بن عبادَةَ: ما كُنْتَ صانعاً بَمَنْ وجدته على بطن امرأتك؟ قال: كنتُ والله ضارباً رَقَبَتَهُ بالسيف، قال: فخرج النبيُّ 0 فقال: يا سعد، مَنْ هذا الذي كنتَ ضاربه بالسيف؟ فأخبر النبيُّ بخبرهم وما قال سعد، قال النبيُّ 0: يا سعد، فأين الشُّهود الأربعة الذين قال اللهُ فقال: يا رسول الله، مع رأي عيني وعلم الله فيه أنه فعله؟ فقال النبيُّ 0: يا سعد، بَعْدَ رأي عينك وعلم الله بأنه قد فعله! إِنَّ اللهَ جَعَلَ لِكُلِّ شَيْءٍ حَدًّا وَجَعَلَ عَلَى مَنْ تَعَدَّى حَدًّا مِنْ حُدُودِ اللهِ حَدًّا، وجعل ما دون الأربعة الشُّهداء مَسْتَوْرًا عَلَى الْمُسْلِمِينَ.

- 809- Imam Sadiq (a.s) asked Ali ibn Abdul-Aziz: "Do You want me to tell you the major, the minor and the highest principles of Islam?" He said: "Yes." Imam Sadiq (a.s) said: "The major principle is prayer." The minor principle is the payment of the alms tax. But the highest principle is holy war in the way of God. Do you want me to inform you about the gates of goodness? Fasting is similar to armor against the Fire of Hell. Charity will eliminate the sins. The same holds true for staying up late at night and praying to the Lord." Then Imam Sadiq (a.s) recited the following verse: "Their limbs do forsake their beds of sleep, the while they call on their Lord, in fear and hope: and they spend (in charity) out of the sustenance which We have bestowed on them." [The Holy Quran: Sajda 32:16]
- 810- Imam Sadiq (a.s) said: "After the obligatory acts, participating in a holy war is the noblest thing."
- 811- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "All goodness is in the sword and under its shadow. The people will not be directed to the right path except by the force of the sword. Swords are keys to Heaven and Hell."

809. عن عليّ بن عبد العزيز قال: قال أبو عبد الله A: ألا أخبرك بأصل الإسلام وفرعه وذروة سنامه؟ قال: قلتُ: بلى، قال: أصله الصلاة، وفرعه الزكاة، وذروة سنامه الجهاد في سبيل الله، ألا أخبرك بأبواب الخير؟ الصوم جُتَّةٌ، والصدقة تحط الخطيئة، وقيامُ الرجل في جوف الليل يُناجي ربّه، ثمّ تلا: [تَنجَافِي جُنُوبَهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ].

810. عن أبي عبد الله A قال: الجهاد أفضلُ الأشياء بعد الفرائض.

811. عنه A قال: قال رسول الله 0: الخَيْرُ كُلُّهُ فِي السِّيفِ وَتَحْتَ ظِلِّ
السِّيفِ، وَلَا يُقِيمُ النَّاسَ إِلَّا بِالسِّيفِ، وَالسُّيُوفُ مَقَالِيدُ الْجَنَّةِ
وَالنَّارِ.

Chapter 13

On Avoiding the Forbidden and the Like

- 812- Imam Sadiq (a.s) quoted on the authority of Ameer al-Momineen (a.s): “Whoever illegitimately devours the property of a believer is not my friend.”
- 813- Imam Sadiq (a.s) said: “If a man swears that he will not scratch his nose with the wall, God will make him scratch his nose with the wall.”
- 814- Imam Sadiq (a.s) said the following regarding God's statement: “But for such as fear the time when they will stand before (the Judgment seat of) their Lord, there will be two gardens.” [The Holy Quran: Rahman 55:46], “This refers to one who realizes that God will see whatever he does, and hear whatever he says, whether good or bad. This will stop him from doing bad deeds. Such a person fears God and will forbid himself from his selfish carnal desires.”
- 815- Imam Baqir (a.s) said: “All eyes will be crying on the Resurrection Day except for the eyes that remain open at night for the sake of God, and eyes which cry for the fear of God, and the eyes that are closed not to see what God has forbidden to see.”

816- Imam Baqir (a.s) said: “You will not experience any calamities except due to committing sins. However God is even more forgiving than that.”

الفصل الثالث عشر

في اجتناب المحارم وما يشبهها

812. عن أبي عبد الله A قال: قال أمير المؤمنين A: ليس بوليّ لي مَنْ أكل مالَ مؤمنٍ حراماً.

813. عنه A قال: لو حَلَفَ الرَّجُلُ أَنْ لَا يَحْكُ أَنْفَهُ بِالْحَائِطِ لَابْتَلَاهُ اللَّهُ حَتَّى يَحْكُ أَنْفَهُ بِالْحَائِطِ.

814. عنه A في قول الله عزّ وجلّ: [وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ] قال: مَنْ عَلِمَ أَنَّ اللَّهَ يَرَاهُ وَيَسْمَعُ مَا يَقُولُهُ وَيَفْعَلُهُ مِنْ خَيْرٍ أَوْ شَرٍّ فَيَحْجِزُهُ عَنْ ذَلِكَ الْقَبِيحِ مِنَ الْأَعْمَالِ فَذَلِكَ الَّذِي خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى.

815. عن الباقر A قال: كلُّ عَيْنٍ بَاكِيَةٌ يَوْمَ الْقِيَامَةِ غَيْرُ ثَلَاثٍ: عَيْنٌ سَهَرَتْ فِي سَبِيلِ اللَّهِ، وَعَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ، وَعَيْنٌ غَضَّتْ عَنْ مَحَارِمِ اللَّهِ.

816. عنه A قال: ما يصيب العبد إلا بذنبٍ وما يغفر الله منه أكثر.

- 817- Imam Sadiq (a.s) narrated that his noble grandfather (a.s) quoted on the authority of God's Prophet (a.s): "There are occasions in the Hereafter when you get imprisoned for one hundred years for just one sin while you jealously look at your brothers and wives in Heaven."
- 818- Imam Sadiq (a.s) said: "Committing sins will hinder the arrival of your daily bread. This refers to the Almighty God's statement: "Verily We have tried them as we tried the People of the Garden" [The Holy Quran: Qalam 68:17]
- 819- Imam Sadiq (a.s) said: "Committing sins will block the daily bread of a Muslim."
- 820- Imam Baqir (a.s) said: "Sometimes you ask God for something and God destines it to be fulfilled sooner or later. But if you commit a sin, God the Almighty will tell the angel to deprive you and not fulfill your request because you have raised His anger and deserve to be deprived."
- 821- Imam Musa ibn Ja'far (a.s) was asked about the major sins. He wrote: "The major sins are those sins which God has promised the punishment of Hell and you should avoid them. If you are a believer, then your other sins will be covered up. There are seven major sins which will take you to Hell: murder, damnation of parents, usury, immigration from an Islamic environment, accusing pious women of fornication, devouring the properties of an orphan, escaping from a holy war."
- 822- Imam Sadiq (a.s) said: "Avoid minor sins that will not be forgiven." He was asked: "What are such sins?" He said: "They are the ones which if a man commits them he says: I am prosperous if I do not commit any other sins."
- 823- Al-Nofli narrated that the Prophet of God (a.s) saw a group of people who were stoning a chicken. He said: "Who are these people. May God damn them."
- 824- Imam Sadiq (a.s) said: "Whoever asks for forgiveness but continues to commit sins is like a joker."

825- Imam Sadiq (a.s) said: "Sins will not be minor ones if you insist on committing them, and they will not be major ones if you repent and ask for forgiveness."

817. عن أبي عبد الله عن آبائه عن عليّ: قال: قال رسول الله 0: إنّ العبد ليُحبَس على ذنبٍ من ذُنُوبه مائة عامٍ، وإنّه لينظر إلى إخوانه وأزواجه في الجنة.

818. عنه A قال: إنّ الذنب يُحرم العبد الرزق وذلك قول الله I: إنّنا بلّوناهم كما بلّونا أصحاب الجنة.

819. عنه A قال: إنّ الخطايا تحظر الرزق على المسلم.

820. عن الباقر A قال: إنّ العبد يسأل الله الحاجة فيكون من شأن الله قضاؤها إلى أجلٍ قريبٍ أو وقتٍ بطيءٍ، فيذنب العبد ذنباً فيقول الله للملك: لا تُنجز له حاجته وأحرمه إيّاه، فإنّه قد تعرّض لِسَخَطِي واستوجب الحرمان مِنِّي.

821. عن أبي الحسن سأله عن الكبائر كم هي وما هي؟ فكتب: الكبائر من اجتنب ما وعد الله عليه النار كفر عنه سيّئاته إذا كان مؤمناً، والسبع الموجبات: قتل النفس الحرام، وعقوق الوالدين، وأكل الربا، والتعرّب بعد الهجرة، وقذف المحصنة، وأكل مال اليتيم، والفرار من الزحف.

822. عن أبي عبد الله A قال: اتقوا المحقرات من الذنوب فإنها التي لا تُغفر، قال: قلت: وما المحقرات من الذنوب؟ قال: الرجلُ يذنب فيقول: طوبى لي لو لم يكن لي غير ذلك.

823. عن النوفلي بإسناده: إن رسول الله 0 مرَّ على قومٍ وقد نصبوا دجاجةً وهم يرمونها، فقال: مَنْ هؤلاء لعنهم الله؟

824. عن أبي عبد الله A قال: المُقيم على الذنب وهو منه مُستغفرٌ كالمستهزئ.

825. وعنه A قال: لا صغيرة مع الإصرار، ولا كبيرة مع الاستغفار.

826- Imam Sadiq (a.s) narrated on the authority of his father (a.s): "When Jesus, the son of Mary, may God's blessings be upon him passed by a group of people who were crying, he asked: "What has made them cry?" They said: "Their sins." He said: "Stop crying, you will be forgiven."

827- Imam Baqir (a.s) narrated that a young Jew used to come to see God's Prophet (a.s) often. The Prophet noted that he was very agile, so he sometimes assigned him to do things or deliver a letter to some tribes. Once the Prophet asked about him. He was told that the man was near his death. The Prophet went to visit him along with some of his companions. The Prophet was such a blessing that anyone he talked to would respond to him. The Prophet (a.s) said: "O' young fellow!" The young man opened his eyes and said, "Hello to you father of Ghasim." The Prophet (a.s) said: "Say I witness to the unity of God, and that you are Muhammad, the Prophet of God." The young man looked at his father and said nothing. The Prophet reiterated what he had said and the young fellow did the same thing again. The Prophet repeated his words for the third time, but this time when the young man looked at his father, his father said: "It's up to you to say it or not." The man said: "I witness that there is no god but Allah, and you are Muhammad the Prophet of God" and then died. The Prophet asked his father to go out, and asked his companions to wash the dead man, and to prepare his body to be prayed upon and buried. Then he left

and said: "Thank God that He saved a man from Hell through me today."

- 828- Imam Sadiq (a.s) quoted on the authority of his father (a.s) that his grandfather (a.s) quoted on the authority of God's Prophet (a.s): "God the Almighty said: "I swear by My Honor and Grandeur that I will not take the life of anyone upon whom I have bestowed My Mercy upon, until I punish him for his sins either through physical illness, or hardships in earning a living, or fear. Even if some sins are left I will make his death a hard one. I swear by My Honor and Grandeur that I will not take the life of whom I want to punish until I reward him for any good deeds he has done either through an increased income, physical health, or peace of mind. Even if some of his good deeds remain unrewarded, I will make his death an easy one."

826. عن أبي عبد الله عن أبيه H قال: إن عيسى بن مريم - صلوات

الله عليه - مرّ بقوم يبكون، قال: ما يبكي هؤلاء؟ قيل: من

ذنوبهم، قال: دعوها يُغفر لكم.

827. عن أبي جعفر A قال: كان غلامٌ من اليهود يأتي رسول الله 0

كثيراً حتى استخفه، وربما أرسله في حاجةٍ وربّما كتبَ له

الكتاب إلى قومٍ فافتقده أياماً فسأل عنه، فقال قائل: تركته في

آخر يومٍ من أيام الدنيا، فاتاه النبيّ 0 في ناسٍ من أصحابه وكان

0 بركةٌ لا يكاد يكلم أحداً إلا أجابه، فقال: يا فلان، ففتح عينه،

فقال: لبيك يا أبا القاسم، فقال: إشهد أن لا إله إلا الله وأني رسول

الله، فنظر الغلام إلى أبيه فلم يقل له شيئاً، ثم ناداه رسول الله 0

الثانية وقال له مثل قوله الأوّل، فالتفت الغلام إلى أبيه فلم يقل له

شيئاً، ثم ناداه رسول الله 0 الثالثة فالتفت الغلام إلى أبيه، فقال

أبوه: إن شئت فقل وإن شئت فلا، فقال الغلام: أشهد أن لا إله إلا

الله وأنت رسول الله، ومات مكانه، فقال رسول الله 0 لأبيه:

أخرج عنّا، ثمّ قال لأصحابه: غَسَّلُوهُ وَكَفَّنُوهُ وَائْتُونِي بِهِ أُصْلِي عَلَيْهِ، ثمّ خرج وهو يقول: الحمد لله الذي أنجا بي اليوم نَسَمَةَ مِنَ النَّارِ.

828. عن أبي عبد الله عن أبيه عن آبائه: قال: رسول الله 0: قال الله تبارك وتعالى: وعزّتي وجلالي لا أخرجُ عبداً من الدنيا وأنا أريد أن أرحمه حتّى أستوفي منه كلّ خطيئةٍ عملها، إمّا يسقم في جسده، أو بضيق في رزقه، وإمّا بخوفٍ في دنياه، فإن بقيت عليه بقيّةٌ شددتُ عليه عند الموت، وعزّتي وجلالي لا أخرج عبداً من الدنيا وأنا أريد أن أعدّبه حتّى أوفيه حسنةً عملها، إمّا بسعةٍ في رزقه، وإمّا بصحةٍ في جسده، وإمّا بأمنٍ في دنياه، فإن بقيت عليه بقيّةٌ هونتُ عليه بها الموت.

829- Imam Sadiq (a.s) said: “If God the Almighty wants to honor someone but he has committed some sins, He will make him ill, or needy, or make his death a hard one so as to compensate for his sins. And if He wants to humiliate one who has done some good deeds, He will make him healthy, or increase his income or make his death an easy one so that he gets the reward of his good deeds.”

830- Imam Sadiq (a.s) quoted on the authority God's Prophet (a.s): “Whoever intends to and performs a good deed will be rewarded by God tenfold, and whoever intends to do but does not perform a good deed will be rewarded by God one-fold. Whoever intends to but does not perform a bad deed will be ignored and nothing will be recorded, but if he commits it one sin will be recorded for him.”

831- Imam Reza (a.s) said: “One who covers up his good deed receives a seventy fold reward, one who makes a bad deed

known by the public is weak and without any protectors, but one who covers up bad deeds is forgiven.”

- 832- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “Whoever commits a sin and laughs will enter the Fire (of Hell).”
- 833- Imam Baqir (a.s) said: “No worship is dearer to God than watching out what you eat, and restricting your sexual relationships to what is legitimate.”
- 834- Imam Zeyn al-Abedin (a.s) said: “The best form of holy war is to watch out what you eat, and restrict your sexual relationships to what is legitimate.”
- 835- A man told Imam Baqir (a.s): “I have not done many good deeds and have not fasted much, but I hope not to eat anything but what is lawfully earned, and not marry anyone but those who are legitimately allowed.” The Imam (a.s) said: “What effort is superior to watching out what you eat and restricting your sexual relationships to what is legitimate.”
- 836- Imam Sadiq (a.s) said: “The farthest away one can be from God is to be only concerned about eating and sex.”

829. عن أبي جعفر A قال: إنّ الله تبارك وتعالى إذا كان من أمره أن يُكرم عبداً وله ذنبٌ ابتلاه بالسُّقم، فإن لم يفعل ذلك به ابتلاه بالحاجة، فإن لم يفعل ذلك به شدّد عليه الموت ليُكافئه بذلك الذنب، قال: وإذا كان من أمره أن يُهين عبداً وله عنده حسنةٌ صحّ بدنه، فإن لم يفعل ذلك به وسّع له في رزقه، فإن هو لم يفعل ذلك به هوّن عليه الموت ليُكافئه بتلك الحسنة.

830. عن أبي عبد الله A قال: قال رسول الله 0: مَنْ هَمَّ بِحَسَنَةٍ فَعَمَلَهَا كَتَبَ اللَّهُ لَهُ بِهَا عَشْرًا، وَمَنْ هَمَّ بِهَا وَلَمْ يَعْمَلْهَا كَتَبَ اللَّهُ لَهُ وَاحِدَةً، وَمَنْ هَمَّ بِسَيِّئَةٍ وَلَمْ يَعْمَلْهَا لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ وَإِنْ عَمَلَهَا كُتِبَ عَلَيْهِ وَاحِدَةٌ.

831. عن الرضا A قال: الْمُتَسَتِّرُ بِالْحَسَنَةِ يَعْدَلُ سَبْعِينَ حَسَنَةً، وَالْمُذْبِعُ بِالسَّيِّئَةِ مَخْذُولٌ، وَالْمُتَسَتِّرُ بِالسَّيِّئَةِ مَغْفُورٌ لَهُ.

832. عن الصادق A قال: قال رسول الله 0: مَنْ أَذْنَبَ ذَنْبًا وَهُوَ ضَاكِكٌ دَخَلَ النَّارَ.

833. عن الباقر A قال: مَا مِنْ عِبَادَةٍ أَفْضَلُ عِنْدَ اللَّهِ مِنْ عِقَّةِ الْبَطْنِ وَالْفَرْجِ.

834. عن زين العابدين A قال: إِنَّ أَفْضَلَ الْاجْتِهَادِ عِقَّةُ الْبَطْنِ وَالْفَرْجِ.

835. قال رجلٌ لأبي جعفر A: إِنِّي رَجُلٌ ضَعِيفٌ الْعَمَلُ قَلِيلُ الصِّيَامِ وَلَكِنِّي أَرْجُو أَنْ لَا آكُلَ إِلَّا حَلَالًا، وَلَا أَنْكَحَ إِلَّا حَلَالًا قَالَ: فَقَالَ: أَيُّ الْاجْتِهَادِ أَفْضَلُ مِنْ عِقَّةِ الْبَطْنِ وَالْفَرْجِ؟

836. عن أبي عبد الله A قال: أَبْعُدُ مَا يَكُونُ الْعَبْدَ مِنَ اللَّهِ مَا لَمْ يُهَمَّهُ إِلَّا بَطْنُهُ وَفَرْجُهُ.

837- Abi Jamilat narrated that either Imam Sadiq (a.s) or Imam Baqir (a.s) said: "No one is immune from fornication and anyone can somehow derive pleasure from it. The fornication for the eyes is to look, the fornication for the mouth is to kiss, and the

fornication for the hands is to touch whether or not one actually engages in sexual intercourse.”

- 838- Imam Kazim (a.s) told one of his sons: 'O' my son! Make an effort not to think that you have no shortcomings in worshipping God, since God is not worshipped as He deserves to be.”
- 839- Jabir narrated that Imam Baqir (a.s) said: “O' Jabir! God will not eliminate your flaws and shortcomings.”

837. عن أبي جميلة عن الصادق أو الباقر H قال: ما من أحدٍ إلا وهو يُصيب خطأً من الزنا، فزنا العينين النظر، وزنا الفم القُبل، وزنا اليدين اللمس، صدَّق الفرج ذلك أم كذب.

838. عن الكاظم A قال لبعض ولده: يا بنيّ عليك بالحدِّ، لا تخرجنّ نفسك من حدِّ التقصير في عبادة الله وطاعته، فإنّ الله I لا يُعبَد حقّ عبادته.

839. عن جابر قال: قال الباقر A: يا جابر، لا أخرجك الله من النقص والتقصير.

Chapter 14

On the Rights of the Parents and Treating them Kindly

- 840- In Al-Mahasin it is narrated that Imam Baqir (a.s) narrated that God's Prophet (a.s) was asked: "Who has the most rights over a man?" The Prophet replied: "His parents."
- 841- Imam Baqir (a.s) said: "If a man treats his parents kindly when they are alive, but does not ask God to forgive them when they die, he will be disowned by his parents. If a man is disowned by his parents while they are living, but often asks God for their forgiveness after they die, he will be considered as a good-doer."
- 842- Imam Kazim (a.s) narrated that God's Prophet (a.s) was asked: "What is the right of a father over his children?" He replied: "That he does not call him by his name, that he does not walk ahead of him, and he does not sit down before his father, and does not do something that might result in his father being sworn at."
- 843- Imam Sadiq (a.s) said: "You should not let anything prevent you from treating your parents kindly whether they are dead or alive. For them you can pray, give charity, go on the holy pilgrimage, or fast so that they get the reward. You will also be rewarded, and God will grant you an abundant increase in good through His Kindness and His Rewards."

الفصل الرابع عشر في حقوق الوالدين وبرّهما

840. من كتاب المحاسن: عن الباقر A قال: سئل رسول الله 0 من أعظم حقاً على الرجل؟ قال: والداه.

841. عنه A قال: إنَّ الرجل يكون باراً بوالديه وهما حيّان، فإذا ماتا ولم يستغفر لهما كتّيب عاقاً لهما، وإنَّ الرجل يكون عاقاً لهما في حياتهما، فإذا ماتا وأكثر الاستغفار لهما فكُتّيب باراً.

842. عن الكاظم A قال: سئل رسول الله 0: ما حقُّ الوالد على الولد؟ قال: لا يُسمّيه باسمه، ولا يمشي بين يديه، ولا يجلس قبله، ولا يستسب له.

843. عن الصادق A قال: لا يمنع الرجل منكم أن يبرّ والديه حيّين وميّتين يُصلي عنهما ويتصدّق عنهما ويحجّ عنهما ويصوم عنهما، فيكون الذي صنع لهما وله مثل ذلك فيزيده الله ببرّه وصلّته خيراً كثيراً.

- 844- Imam Sadiq (a.s) narrated that a man went to see the Prophet (a.s) and said: "O' Prophet of God! Give me some advice." The Prophet (a.s) said: "Do not designate anything as a partner to God even if you are tortured or burned. Always strengthen your heart with faith. Obey your parents, and treat them with kindness whether they are alive or dead. Even if they order you to abandon your family and wealth do it since this act is done out of faith."
- 845- Muaem'mer ibn Khal'lad narrated that he told Imam Reza (a.s): "Should I pray for my parents who do not recognize God's religion?" Imam Reza (a.s) said: "Pray for them, give charity for them, and treat them kindly if they are alive and do not recognize God's religion, since the Prophet of God (a.s) said: God appointed me for mercy not disobedience."
- 846- Imam Sadiq (a.s) narrated that a man went to see God's Prophet (a.s) and asked him how to be kind with his parents. The Prophet (a.s) said: "Treat your mother kindly, treat your mother kindly, treat your mother kindly, treat your father kindly, treat your father kindly, treat your father kindly." He mentioned mother before father.
- 847- Mohany ibn Hakim quoted on the authority of his fathe that his grandfather asked the Prophet of God (a.s): "O' Prophet of God! Who should I treat kindly?" He replied: "Your mother." He asked: "Who next?" The Prophet (a.s) said: "Your mother." He asked: "Who next?" He replied: "Your mother." He asked: "Who next?" He said: "You father, and then whoever is closer to you."
- 848- Moaviat ibn Vahab narrated that Zakariya ibn Ibrahim said: "I was a Christian, and became a Muslim. I went on the holy pilgrimage and then went to see Imam Sadiq (a.s) and said: "I was a Christian, and became a Muslim." Imam Sadiq said: "What did you see in Islam?" I said: "The Almighty God's statement: "Thou knoweth not (before) what was Revelation, and what was Faith; but We have made (the Quran) a Light, wherewith We guide such of our servants as We will" [The Holy Quran: Shura 42:52]

The Imam (a.s) said: “In fact God has guided you.” Then he said three times: “O' God! Please guide him.” And added: “O' my son! Ask me for whatever you wish.”

844. عنه A قال: إِنَّ رجلاً أتى النَّبِيَّ 0 فقال: يا رسول الله أوصني، فقال: لا تُشرك بالله شيئاً وإن حُرقتَ بالنارِ وعُدبتَ إلا وقلبك مُطمئنٌ بالإيمان، ووالديك فأطعهما وبرهما حييّن كانا أو ميّنين، وإن أمراك أن تخرج من أهلك ومالك فافعل فإنّ ذلك من الإيمان.

845. عن معمر بن خُالد قال: قلتُ لأبي الحسن الرضا A: أدعو للوالدين إذا كانا لا يعرفان الحق؟ فقال: أدع لهما وتصدّق عنهما وإن كانا حييّن لا يعرفان الحق فدارهما، فإنّ رسول الله 0 قال: إنّ الله بعثني بالرحمة لا بالعقوق.

846. عن الصادق A قال: جاء رجلٌ فسأل رسول الله 0 عن برِّ الوالدين، فقال: أبرر أمّك، أبرر أمّك، أبرر أبّك، أبرر أبّك، أبرر أبّك، وبدأ بالأُمّ قبل الأب.

847. عن مُهَيَّب بن حكيم عن أبيه عن جدّه قال: قلتُ للنبيّ 0: يا رسول الله من أبرر؟ قال: أمّك، قلتُ: ثمّ من؟ قال: ثمّ أمّك، قلتُ: ثمّ من؟ قال: ثمّ أمّك: قلتُ: ثمّ من؟ قال: أبّك، ثمّ الأقرب فالأقرب.

848. عن معاوية بن وهب عن زكريا بن إبراهيم قال: كنت نصرانياً فأسلمت وحجبت، فدخلت على أبي عبد الله A قلت له: إني كنت على النصرانية وإني أسلمت، فقال: وأي شيء رأيت في الإسلام؟ قلت: قول الله I: [ما كنت تدري ما الكتاب ولا الإيمان ولكن جعلناه نورا نهدي به من نشاء] فقال: لقد هدأك الله، ثم قال: اللهم اهده -ثلاثاً- سل عما شئت يا بني

I said: "All my family members are Christian. My mother is blind, and I have to be with them since my father has no one else to rely on. My parents like me to eat and drink with them from the same set of dishes." Imam Sadiq asked: "Do your parents eat pork." I said: "No. They do not even touch it." Imam Sadiq said: "Fine. Take care of your mother. Treat her well and do not leave her alone when she dies. Take care of her burial yourself. Do not inform anyone that you have come to see me. God willing you will come to see me in Mina." Zakariya said: "I went to see him in Mina. A lot of people had surrounded him. He was like a school teacher who was constantly asked questions by the people. Then when I went to Kufa I treated my mother with kindness. I fed her myself. I cleaned her clothes and her head myself. I served her myself. Then my mother told me: "O' my son! You never treated me this way when you had our own religion. What is this kind of behavior I observe since you have quit our religion and have accepted Islam?" Then I told her: "I was instructed to do so by a man who is a grandson of our Prophet." My mother asked: "Is that man a Prophet?" I said: "No. But he is the grandson of the Prophet." My mother said: "O' my son! This man is a Prophet since what he has instructed you to do is one of the decrees of the Prophets." I said: "Dear mom. There will come no Prophet after our Prophet. He is a descendent of the Prophet." My mother said: "Your religion is the best religion. Please present it to me." Then I presented it to her and she accepted Islam. I taught her how to pray. She performed her noon, afternoon, evening and night prayers. At night her disease overtook her. She asked me to teach her again what I had taught her about Islam. And I did so. My mother witnessed

to Islam and passed away. In the morning the Muslims performed her ablution and covered her in cloth. I prayed over her body and buried her.”

- 849- Am'mar ibn Hay'yan told Imam Sadiq (a.s) that his son Ismail treats him kindly. Imam Sadiq (a.s) said: “I liked him too. Now I like him more. The Prophet's foster sister went to see him, and once she saw him she got happy and spread her veil for him to sit on. Then they talked and smiled for a while. She left and her brother came, but the Prophet did not treat him as warmly as he treated his sister. The Prophet of God was asked for the reason he treated his sister better than his brother. He said it is because she treats he parents kindly.”

فقلت: إنَّ أبي وأمِّي وأهل بيتي على النصرانيَّة، وأمِّي مكفوفة البصر، فأكون معهم وأكل في بيتهم؟ فقال: يأكلون لحم الخنزير؟ فقلت: لا ولا يمسونه، فقال: لا بأس، وانظر أمك فبرها، وإذا ماتت فلا تكلها إلى غيرك، كن أنت الذي تقوم بشأنها، ولا تخبرنَّ أحداً أنك أتيتني، وأنتي بمنى إن شاء الله. قال: فأتيته بمنى والناس حوله كأنه معلم صبيان، هذا يسأله وهذا يسأله، فلما قدمت الكوفة ألطفتُ لأمِّي وكنتُ أطعمها وأفلي ثوبها وقناعها وأخدمها، قالت لي: يا بُني كنتَ ما تصنع بي هذا وأنت على ديني، فما الذي أرى منك منذ هاجرتَ فدخلتَ في الحنيفية؟ فقلتُ لها: رجلٌ من ولد نبيِّنا أمرني بهذا، فقالت: هذا الرجل هو نبيُّ؟ فقلتُ: لا ولكَّه ابن نبيِّ، فقالت: يا بنيَّ إنَّ هذه وصايا الأنبياء، فقلتُ: يا أمَّه ليس يكون بعد نبيِّنا نبيٌّ ولكَّه ابنه، فقالت: يا بُنيَّ دينك خيرُ دينٍ فأعرضه عليَّ، فعرضته عليها فدخلتُ في الإسلام، وعلمتها الصلاة فصَلت الظهر

والعصر والمغرب والعشاء الآخرة، ثم عرض لها عارضاً في الليل فقالت: يا بُنيَّ أعد عليَّ ما علّمتني من دينك؟ فأعدته عليها فأقرت به وماتت، فلما أصبحت كان المسلمون الذين غسلوها، وكفنتها وصلّيتُ عليها ونزلتُ في قبرها.

849. عن [عمّار بن حيّان قال: خبّرت] أبا عبد الله A [ببر إسماعيل ابني بي] قال: فقال: كنتُ أحبّه فقد ازددتُ له حُبّاً، إنّ رسول الله 0 أخته أختٌ له من الرضاعة فلما نظر إليها سرّاً بها وبسط لها ملحفته فأجلسها عليها، ثمّ أقبل يحدثها ويضحك في وجهها، ثمّ قامت فذهبت وجاء أخوها فلم يصنع به ما يصنع بها، فقيل: يا رسول الله، صنعتَ بأخته ما لم تصنع به وهو رجلٌ، فقال: لأئها كانت أبرّ بأبويها منه.

- 850- Imam Baqir (a.s) narrated that a man went to see God's Prophet (a.s) and said: "My parents lived for many years and got old. My father passed away, but my mother is alive. She got so old that I have to chew food for her, just as they do for a baby. I put a pillow for her just as they do for a baby. I put her in cradle and rock her to sleep. She got so old that sometimes she asks me for something but I do not understand what she wants. Or I ask her for something, but she does not understand what I want. When I saw this, I asked God to give me breasts with milk to be able to breast-feed her. Then I developed breasts and I pushed them and milk started to flow. Therefore now I breast-feed her just as she breast-fed me." At this point God's Prophet (a.s) cried and said: "You have attained goodness. You asked God for something with the intention to get close to Him." The man asked: "Have I been able to compensate for her efforts for me?" The Prophet (a.s) said: "No. Not even one of her cries of pain during labor."

- 851- Imam Sadiq (a.s) said: “Treat your fathers kindly so that your children treat you kindly. Do not look at other women, so that other people not look at your woman.”
- 852- Imam Sadiq (a.s) said: “There are three things you must do no matter what: 1- Return what you are entrusted with whether it belongs to a good-doer or a wicked man, 2- fulfill your promise whether to a good-doer or a wicked man, and 3- treat your parents kindly whether they are good-doers or wicked ones.”
- 853- Imam Baqir (a.s) quoted on the authority of God's Prophet (a.s): “Do not disturb your parents. The scent of Heaven can be smelled from a thousand years away, but those who are disowned by their parents, or cut off from their relatives, and old men who commit fornication, or those who are so haughty that their garments drag on the ground will not feel it. In fact Grandeur belongs to the Lord of the two Worlds.”
- 854- Imam Sadiq (a.s) said: “Do not say even a word of contempt to your parents, as God has forbidden it.”

850. عن أبي جعفر A قال: أتى رسول الله 0 رجلاً فقال: إنَّ أبويَّ
عُمراً وإنَّ أبي مضي وبقيت أمي، فبلغ بها الكبر حتى صرتُ
أمضُ لها كما يمضُ للصبي، وأوسدها كما يوسد للصبي،
وعلقنها في مِكتلٍ أحرَّكها فيه لِنَمام، ثمَّ بلغ من أمرها إلى أن
كانت تريد مئِّي الحاجة فلا أدري أيَّ شيء هو، وأريد منها
الحاجة فلا تدري أيَّ شيء هو، فلما رأيتُ ذلك سألتُ الله I أن
ينبت عليَّ ثدياً يجري فيه اللبن حتى أرضعها، قال: ثمَّ كشف
عن صدره فإذا ثديٌّ، ثمَّ عصره فخرج منه اللبن، ثمَّ قال: هو ذا

أرضعتها كما كانت تُرضعني، قال: فبكى رسول الله ﷺ ثم قال: أصبتَ خيراً، سألتَ ربَّك وأنتَ تنوي قربته، قال: فكافأتها؟ قال: لا، ولا بزفرةٍ من زفراتها.

851. عن أبي عبد الله A قال: برّوا آباءكم ببرِّكم أبناءكم، وعضّوا عن النساء يعضّ عن نسائكم.

852. عنه A قال: ثلاثة لا بدّ من أدائهنّ على كلّ حالٍ: الأمانة إلى البرّ والفاجر، والوفاء بالعهد للبرّ والفاجر، وبرّ الوالدين برّين كانا أو فاجرين.

853. عن أبي جعفر A قال: قال رسول الله ﷺ في كلامٍ له: إيّاكم وعقوق الوالدين، فإنّ ریح الجنّة توجد من مسيرة ألف عام، ولا يجدها عاقٌّ ولا قاطعٌ رحِمَ ولا شيخ زان ولا جارٌ إزاره خيّلاء، إنّما الكبرياء لله ربّ العالمين.

854. وقال الصادق A: أدنى العقوق أفٌّ، ولو علم الله شيئاً أهون منه أنهى عنه.

855- In Rauzat al-Vaezeen it is narrated that God's Prophet (a.s) said: "May God have Mercy upon whoever aids his parents doing good deeds. May God have Mercy upon whoever aids his children in doing good deeds. May God have mercy on whoever aids his neighbors in doing good deeds. May God have mercy on whoever aids his friends in doing good deeds.

May God have Mercy on whoever aids his companions in doing good deeds. May God have Mercy on whoever aids his king in doing good deeds.”

- 856- Imam Sadiq (a.s) said: “Whoever wishes that God make his death an easy one should increase visiting his relatives, and be kind with his parents. Then God will make his death an easy one, and he will never get poor during his life.”
- 857- Imam Baqir (a.s) narrated that Moses the son of Imran said: “O' Lord! Please advise me. God the Almighty replied: “I advise you to attend to Me.” He asked for advice again. The same advice was repeated for three times. He asked for advice again. Then God the Almighty said: “I advise you to attend to your mother.” This advice was repeated twice. He asked for advice again. Then God the Almighty said: “I advise you to attend to your father.” That is why the good deeds for the mother are two thirds, and those for the father are one third.”
- 858- God's Prophet (a.s) said: “God's pleasure is tied to parent's pleasure and God's anger is tied to parents anger.”
- 859- God's Prophet (a.s) said: “The reward of each kind look of a good child to his parents is one accepted holy pilgrimage.” He was asked: “O' Prophet of God! Does this hold true even if he does it a hundred times each day.” The Prophet (a.s) said: “Yes. God is the greatest, and the purest.”
- 860- God's Prophet (a.s) said: “God will increase the life of whoever is kind with his parents.”
- 861- God's Prophet (a.s) said: “The prayers of three people are accepted: the oppressed, the travelers and the fathers.”
- 862- God's Prophet (a.s) said: “The prayers of a father for his children are like the prayers of a Prophet for his nation.”

855. من كتاب روضة الواعظين: قال رسول الله 0: رَحِمَ اللهُ امراً

أعان والديه على برّه، رَحِمَ اللهُ امراً أعان ولده على برّه، رَحِمَ

الله جارا أعان جاره على برّه، رَحِمَ اللهُ رفيقا أعان رفيقه على برّه، رَحِمَ اللهُ خليطاً أعان خليطه على برّه، رَحِمَ اللهُ رجلاً أعان سُلْطانه على برّه.

856. وقال الصادق A: مَنْ أَحَبَّ أَنْ يُخَفَّفَ اللهُ عَنْهُ سَكَرَاتِ الْمَوْتِ فَلْيَكُنْ بِقَرَابَتِهِ وَصَوْلًا، وَبِوَالِدِيهِ بَارًّا، فَإِذَا كَانَ كَذَلِكَ هَوَّنَ اللهُ عَلَيْهِ سَكَرَاتِ الْمَوْتِ وَلَمْ يَصِبْهُ فِي حَيَاتِهِ فَقْرٌ أَبَدًا.

857. وقال الباقر A: قَالَ مُوسَى بْنُ عِمْرَانَ: يَا رَبِّ أَوْصِنِي، قَالَ: أَوْصِيكَ بِي، قَالَ: فَقَالَ: رَبِّ أَوْصِنِي، قَالَ: أَوْصِيكَ بِي - ثَلَاثًا - قَالَ: يَا رَبِّ أَوْصِنِي، قَالَ: أَوْصِيكَ بِأُمَّكَ، قَالَ: يَا رَبِّ أَوْصِنِي، قَالَ: أَوْصِيكَ بِأُمَّكَ، قَالَ: يَا رَبِّ أَوْصِنِي، قَالَ: أَوْصِيكَ بِأَبِيكَ، قَالَ: لِأَجْلِ ذَلِكَ؛ إِنَّ لِلْأُمَّ ثَلَاثِي الْبِرِّ وَلِلْأَبِ الثَّلَاثَ.

858. وقال رسول الله 0: رِضَاءُ اللهِ مَعَ رِضَاءِ الْوَالِدِينَ، وَسَخَطُ اللهِ مَعَ سَخَطِ الْوَالِدِينَ.

859. وقال 0: مَا مِنْ وَلَدٍ بَارٍّ يَنْظُرُ إِلَى وَالِدِيهِ نَظْرَ رَحْمَةٍ إِلَّا كَانَ لَهُ بِكُلِّ نَظْرَةٍ حَجَّةٌ مَبْرُورَةٌ، قَالُوا: يَا رَسُولَ اللهِ، وَإِنْ نَظَرَ كُلَّ يَوْمٍ مِائَةً مَرَّةً! قَالَ: نَعَمْ، اللهُ أَكْبَرُ وَأَطْيَبُ.

860. وقال 0: مَنْ بَرَّ بِوَالِدِيهِ زَادَ اللهُ فِي عَمْرِهِ.

861. وقال 0: ثلاث دعواتٍ مستجاباتٍ: دعوة المظلوم ودعوة المسافر
ودعوة الوالد.

862. وقال 0: دعاءُ الوالد لولده كدُعاءِ النبيِّ لأُمَّتهِ.

863- Imam Sadiq (a.s) was asked regarding God's statement: "Treat with kindness your parents" [The Holy Quran: Baqara 2:83], what is meant by "treat with kindness?"

He said: "This means that you associate with them with kindness, and do not put them in a position to ask you for something which they need, even if they are rich.

Did God not say: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love." [The Holy Quran: Al-i-Imran 3:92]

He then added: "Consider the Almighty God's statement: "Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them" [The Holy Quran: Bani Isra-il 17:23]

This means that you should not insult them if they hurt you, and you should not treat them badly even if they hit you. God the Almighty said: "But address them in terms of honor." [The Holy Quran: Bani Isra-il 17:23]

This means that you should say: "May God forgive you" if they hit you. This is how you can address them in terms of honor. God also said: "And, out of kindness, lower to them the wing of humility" [The Holy Quran: Bani Isra-il 17:24]

This means that you should not stare at them, but look at them with kindness and sympathy, and do not raise your voice over theirs, and do not raise your hands above theirs, and do not walk ahead of them."

864- Imam Sadiq (a.s) said: "Among the rights of the parents over their children we can say that they should pay off their debts, and honor their vows, and do not do anything that might result in them being sworn at. If so they are good-doers even if the parents disowned them during their life. However, if the children do not do the above things, they will be disowned by their parents even if they were good children during the lifetime of the parents."

- 865- The Prophet (a.s) said: "I advise my present and future nation up until the Resurrection Day to treat their parents with kindness even if they have to walk for two years to reach them, since this is a part of our religion."
- 866- Imam Sadiq (a.s) narrated that an Arab man went to see the Prophet (a.s) and stretched out his hand toward the Prophet and asked God's Prophet (a.s) to let him pledge allegiance to

863. سئل أبو عبد الله A عن قول الله عز وجل: [وَبِالْوَالِدَيْنِ إِحْسَانًا]

ما هذا الإحسان؟ قال: أن تحسن صحبتهم، وأن لا تكلفهما أن يسألاك شيئاً مما يحتاجان إليه وإن كانا مستغنيين، أليس الله يقول: [لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ] ثم قال أبو عبد الله A: وأما قول الله تبارك وتعالى: [إِذَا بَلَغَ الْكِبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٌّ وَلَا تَنْهَرهُمَا] قال: إن أضجراك فلا تقل لهما أفٌّ ولا تنهرهما إن ضرباك وقال [وَقُلْ لَهُمَا قَوْلًا كَرِيمًا] قال: فإن ضرباك فقل لهما غفر الله لكما فذلك منك قول كريم، قال [وَإِخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ] قال: لا تملأ عينيك من النظر إليهما إلا برحمة ورقية، ولا ترفع صوتك فوق أصواتهما ولا يديك فوق أيديهما، ولا تقدم قدامهما.

864. عنه A قال: إن من حق الوالدين على ولدهما أن يقضي ديونهما ويوفي نذورهما ولا يستسب لهما، فإذا فعل ذلك كان باراً وإن كان عاقاً لهما في حياتهما، وإن لم يقض ديونهما ولم يوف نذورهما واستسب لهما كان عاقاً وإن كان باراً في حياتهما.

865. قال النبي 0: أوصي الشاهد من أمتي والغائب ومَن في أصلاب الرجال وأرحام النساء إلى يوم القيامة ببرّ الوالدين، وإن سافر أحدهم في ذلك سنتين، فإنّ ذلك من أمر الدين.

866. عن أبي عبد الله A قال: جاء أعرابي إلى النبي 0 فقال: يا رسول الله، بايعني على

Islam. The Prophet (a.s) said: “So that you kill your father?” The Arab man withdrew his hand. God's Prophet (a.s) turned to the people to talk, but the Arab man returned and said the same thing again. The Prophet (a.s) said: “So that you kill your father?” This time the man said “Yes” and the Prophet shook his hand in a pledge of allegiance to Islam, and said: “Now is the time for: “Take none for friends and protectors except God, His Apostle, and the (community of) Believers.” [The Holy Quran: Tauba 9:16]

But I will not order you to disobey your parents. But treat them with kindness in this world.”

867- Imam Sadiq (a.s) narrated that God's Prophet (a.s) went to see a young fellow who was about to die. The Prophet (a.s) said: “Say there is no god but Allah.” The young man moved his tongue several times. The Prophet looked at a woman who was there and asked: “Where is this young man's mother?” She replied: “I am his mother.” The Prophet (a.s) said: “Are you angry with him?” She said: “Yes. I have not talked to him for six years.” The Prophet (a.s) said: “Forgive him.” She said: “May God be pleased with him due to your satisfaction, O' Prophet of God!” Then the Prophet told the young man: “Say there is no god but Allah.” The young man uttered these words. Then the Prophet asked: “What do you see?” He said: “I see an ugly, stinky black man who has surrounded me and is choking me now.” The Prophet (a.s) said: “Now say: “O' the One who accepts little deeds and forgives many sins! Please accept my little deeds and forgive my many sins. You are indeed the Forgiving and the Merciful.” The young man uttered these

words. The Prophet then asked him what he sees. He said: "I see a well-dressed, beautiful, good-scented white man hugging me and the black man is walking away." The Prophet asked him to repeat his prayer again, and he did. Then he said: "I no longer see the black man. I only see the white man who is hugging me." Then he died.

- 868- Imam Sadiq (a.s) said: "One form of hurting your parents is giving them a mean look."

الإسلام، فقال: أن تقتل أباك؟ فكفّ الأعرابي يده، وأقبل رسول الله 0 على القوم يُحدّثهم، فعاد الأعرابي بالقول فأجابه رسول الله 0 بمثل الأوّل، فكفّ الأعرابي يده، فأقبل رسول الله 0 على القوم يُحدّثهم، ثمّ عاد الأعرابي فقال: أن تقتل أباك؟ فقال: نعم؛ فبايعه، ثمّ قال له رسول الله 0 الآن حين لم يّخذوا من دُون الله ولا رسوله ولا المؤمنين وليجّه إني لا أمر بّعقوق الوالدين ولكن صاحبهما في الدنيا معروفًا.

867. عن أبي عبد الله A قال: حضر رسول الله 0 شابًا عند وفاته، فقال له: قل لا إله إلا الله، فاعتقل لسانه مراراً، فقال لامرأةٍ عند رأسه: هل لهذا أمّ، قالت: نعم أنا أمّه، فقال: فساخطة أنتِ عليه؟ قالت: نعم؛ ما كلمته منذُ ستّ حجج، قال: ارضي عنه، فقالت: رضي الله عنه يا رسول الله برضاك عنه، فقال له رسول الله 0: قل: لا إله إلا الله، فقالها، فقال: ما ترى؟ قال: أرى رجلاً أسود

قبيح المنظر مُنتِنَ الرِّيحِ قَدَ وَلِينِي السَّاعَةَ، فَأَخَذَ بِكَظْمِي فَقَالَ:
قَالَ: "يَا مَنْ يَقْبَلُ الْيَسِيرَ وَيَعْفُو عَنِ الْكَثِيرِ، أَقْبَلَ مِنِّي الْيَسِيرَ
وَاعْفُ عَنِّي الْكَثِيرَ، إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ" فَقَالَهَا، فَقَالَ لَهُ: مَا
تَرَى؟ فَقَالَ: أَرَى رَجُلًا أَبْيَضَ حَسَنَ الثِّيَابِ حَسَنَ الْوَجْهِ طَيِّبَ
الرِّيحِ قَدَ وَلِينِي، وَأَرَى الْأَسْوَدَ قَدَ نَأَى عَنِّي، قَالَ: أَعَدَّ، فَأَعَادَ،
فَقَالَ: لَسْتُ أَرَى الْأَسْوَدَ وَأَرَى الْأَبْيَضَ قَدَ وَلِينِي، قَالَ: فَطَفَى
عَلَى هَذَا الْحَالِ.

868. عنه A: وَمِنَ الْعَفُوقِ أَنْ يَنْظُرَ الرَّجُلُ إِلَى وَالِدِيهِ يَحَدُّ النَّظَرَ
إِلَيْهِمَا.

- 869- Imam Sadiq (a.s) said: "The prayers of whoever looks at his parents with animosity will not be accepted, even if they have oppressed him."
- 870- Imam Sadiq (a.s) said: "When the Resurrection Day arrives, they will draw aside one of the curtains of Heaven, and its scent will be smelt by any creature as far away as five hundred years, except for one group." He was asked: "Who are they?" He said: "They are the ones disowned by their parents."
- 871- Abdullah ibn Miskan narrated that Imam Baqir (a.s) said: "My father -may God honor his face, looked at a boy who was leaning on his father's shoulders, and never spoke with that boy until the end of his life because of this bad act."

869. عنه A قال: مَنْ نَظَرَ إِلَى وَالِدِيهِ نَظْرَ مَاقَتٍ وَهُمَا ظَالِمَانِ لَهُ لَمْ تُقْبَلْ لَهُ صَلَاةٌ.

870. عنه A قال: إِذَا كَانَ يَوْمَ الْقِيَامَةِ كُشِفَ غَطَاءٌ مِنْ أَغْطِيَةِ الْجَنَّةِ فَوَجَدَ رِيحَهَا مَنْ كَانَتْ لَهُ رَوْحٌ مِنْ مَسِيرَةِ خَمْسَمِائَةِ عَامٍ إِلَّا صَنَفٌ وَاحِدٌ، قُلْتُ: وَمَنْ هُمْ؟ قَالَ: الْعَاقُّ لَوَالِدِيهِ.

871. عن عبد الله بن مسكان قال: سَمِعْتُ أَبَا جَعْفَرٍ A يَقُولُ: إِنَّ أَبِي - كَرَّمَ اللَّهُ وَجْهَهُ - نَظَرَ إِلَى رَجُلٍ وَمَعَهُ ابْنُهُ، وَالْإِبْنُ مُتَّكٍ عَلَى ذِرَاعِ الْأَبِ، قَالَ: فَمَا كَلَّمَهُ عَلِيُّ بْنُ الْحُسَيْنِ H مَقْتًا لَهُ حَتَّى فَارَقَ الدُّنْيَا.

Chapter 15

On Visiting the Relations of Kin

- 872- In Al-Mahasin it is narrated that Imam Baqir (a.s) narrated on the authority of God's Prophet (a.s): "I advise my present and future nation up until the Resurrection Day to visit the relations of kin even if they have to walk for one year to get to them since this is a part of our religion."
- 873- Imam Sadiq (a.s) said: "Avoid cutting off from the relations of kin since it causes men to die."
- 874- God's Prophet (a.s) said: "No sin speeds up your worldly punishment and the punishment of the Hereafter more than cutting off from the relations of kin and oppression."
- 875- Imam Sadiq (a.s) said: "The first part that will talk on the Resurrection Day is the womb that will ask God to keep His ties with whoever kept their ties with it, and to cut off His ties from whoever cut off their ties with it¹."
- 876- Imam Baqir (a.s) said: "Visiting the relations of kin will purify your deeds, fend off calamities, increase your wealth, ease the reckoning, and put off death."
- 877- Imam Baqir (a.s) said that God's Prophet (a.s) said: "Treating your parents with kindness and visiting the relations of kin will ease the reckoning." Then the Prophet recited this verse: "Those who join together those things which God hath commanded to be joined.."[The Holy Quran: Ra'd 13:21]

¹ Translators' note: This implies relations of kin.

الفصل الخامس عشر في صِلَةِ الرَّحِمِ

872. من كتاب المحاسن: عن الباقر A قال: قال رسول الله 0: أوصي الشاهد من أمتي والغائب منهم، ومَن في أصلاب الرجال وأرحام النساء إلى يوم القيامة، أن يصل الرَّحِمَ وإن كانت منه على مسيرة سنةٍ، فإنَّ ذلك من الدين.

873. عن أبي عبد الله A قال: اتقوا الحالقة، فإنَّها تُميت الرجال، قلتُ: وما الحالقة؟ قال: قطيعة الرَّحِمِ.

874. قال رسول الله 0: ما من ذنبٍ أجدُر أن يُعجِّلَ الله لصاحبه العقوبة في الدنيا مع ما أدَّخره في الآخرة من البغي وقطيعة الرَّحِمِ.

875. وقال A: أوَّلُ ناطقٍ من الجوارح يوم القيامة الرَّحِمِ، يقول: يا رب مَنْ وَصَلَنِي في الدنيا فَصِلِ اليوم ما بينك وبينه، ومَنْ قَطَعَنِي في الدنيا فاقطع اليوم ما بينك وبينه.

876. وقال الباقر A: صِلَةُ الأرحام تُزكِّي الأعمال، وتدفع البَلْوَى، وتنمي الأموال، وتيسِّر الحساب، وتُنسىء في الأجل.

877. وعنه A قال: قال رسول الله 0: برّ الوالدين وصلة الرّحم
يُهوّنان الحساب، ثمّ تلا [وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ
يُوصَلَ].

- 878- Imam Sadiq (a.s) said: “God will extend your life and increase your daily bread if you treat your parents with kindness and visit your relations of kin.”
- 879- Imam Ali ibn Hussein (a.s) said: “Whoever gets married for the sake of God, and visits his relations of kin, God will place a royal crown on his head on the Resurrection Day.”
- 880- Imam Sadiq (a.s) said: “Visit the relations of kin even if it is as short as having a drink of water, and it is best not to hurt your relations of kin.”
- 881- God's Prophet (a.s) said: “Whoever likes his daily bread to be increased and his death to be put off should visit his relations of kin.”
- 882- Salimah who was Imam Sadiq's maid narrated that she was near the Imam (a.s) at the time of his death. The Imam (a.s) passed out for a while, and when he became conscious again, he said: “Give seventy Dinars to Hassan ibn Ali ibn Ali ibn al-Hussein known as Aftaes, and so on.” Then she asked him: “Will you also give to one who attempted to attack you with a knife?” He said: “Have you not read the Quran?” She said: “Yes.” He said: “Have you not read the Almighty God's statement: “Those who join together those things which God hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning.” [The Holy Quran: Ra'd 13:21]
- 883- Imam Sadiq (a.s) said: “I visit my relations of kin before they become distant from me.”
- 884- Imam Sadiq (a.s) said: “Three things are noble acts for this world and the Hereafter: forgiving one who has oppressed you, joining one who has cut off from you, and being patient when you are being treated out of ignorance.”
- 885- God's Prophet (a.s) narrated that Gabriel quoted on the authority of the Almighty God: “I am Merciful, and the word

womb "rahem" in Arabic is derived from my name "Rahman".
I shall establish ties with whoever visits the relations of kin,
and shall cut off from whoever cuts off his relations of kin."

878. عن أبي عبد الله A قال: صِلَةُ الرَّحِمِ وَبِرُّ الْوَالِدَيْنِ يَمُدُّ اللَّهُ بِهِمَا
فِي الْعُمُرِ وَيَزِيدُ فِي الْمَعِيشَةِ.

879. عن عليّ بن الحسين H قال: مَنْ زَوَّجَ اللَّهَ وَوَصَلَ الرَّحِمَ، تَوَجَّهَ
اللَّهُ بِنَاجِ الْمَلِكِ يَوْمَ الْقِيَامَةِ.

880. عن أبي عبد الله A: صِلِ رَحِمَكَ وَلَوْ بِشْرِبَةٍ مِنْ مَاءٍ، وَأَفْضَلُ
مَا تَوَصَّلَ بِهِ الْأَرْحَامَ كَفَّ الْأَذَى عَنْهَا.

881. قال رسول الله 0: مَنْ أَحَبَّ أَنْ يُوَسَّعَ لَهُ فِي رِزْقِهِ وَيُنْسَى لَهُ فِي أَجَلِهِ
فَلْيَصِلْ رَحِمَهُ.

882. عن سالمَةَ مَوْلَاةِ أَبِي عَبْدِ اللَّهِ A قَالَتْ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ A
حِينَ حَضَرَتْهُ الْوَفَاةُ فَأَغْمَى عَلَيْهِ، فَلَمَّا أَفَاقَ قَالَ: أَعْطُوا الْحَسَنَ
بْنَ عَلِيٍّ بْنَ عَلِيٍّ بْنَ الْحُسَيْنِ - وَهُوَ الْأَفْطَسُ - سَبْعِينَ دِينَاراً،
وَاعْطُوا فَلاناً كذا وفلاناً كذا، فقلتُ: أُنْعِطِي رَجُلًا حَمَلَ عَلَيْكَ
بِالشَّفْرَةِ؟ فقال: وَيحكُ أَمَا تَقْرئينِ الْقُرْآنَ؟ قلتُ: بلى، قال: أَمَا
سَمِعْتَ قَوْلَ اللَّهِ جَلَّ وَعَزَّ: [وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ
يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ].

883. وعنه A قال: إني لأبادر صلة قرابتي قبل أن يستعفوا عني.

884. وعنه A قال: ثلاثة من مكارم الدنيا والآخرة: أن تغفو عمّن ظلمك، وتصل من قطعك، وتحلم إذا جهل عليك.

885. قال رسول الله ﷺ عن جبرئيل عن الله عز وجل قال: أنا الرحمان شققت الرحم من اسمي، فمن وصلها وصلته، ومن قطعها قطعته.

- 886- God's Prophet (a.s) said: "If your nephew comes to you and asks you for some money that you have extra of, and you do not honor his request, God will deprive you of His blessings on the Resurrection Day."
- 887- God's Prophet (a.s) said: "Visit the relations of kin even if it is limited to greeting."
- 888- God's Prophet (a.s) said: "Divine Mercy will not descend upon a tribe among whom there are some who cut off their relations of kin."
- 889- Imam Sadiq (a.s) narrated that a man from the Khas'aem tribe went to see the Prophet and said: "O' Prophet of God! What is the highest rank in Islam?" The Prophet (a.s) said: "Faith in God." He asked: "What is next?" The Prophet (a.s) said: "Visiting the relations of kin." He asked: "What is next?" The Prophet (a.s) said: "Advising to do what is right and forbidding what is evil." The man asked: "What is the most despised act near God?" The Prophet (a.s) said: "Infidelity". He asked: "What is next?" The Prophet (a.s) said: "Cutting off the relations of kin." He asked: "What is next?" The Prophet (a.s) said: "Advising to what is evil, and forbidding what is right."

886. وقال 0: أيما رجلٍ أتاه ابن عمّه يسأله من فضله فمنعه؛ منعه الله من فضله يوم القيامة.

887. وقال 0: صلوا أرحامكم ولو بالسلام.

888. وقال 0: لا تنزل الرحمة على قومٍ فيهم قاطعُ الرّحم.

889. عن الصادق A قال: إنّ رجلاً من خثعم جاء إلى رسول الله 0 فقال: يا رسول الله، ما أفضل الإسلام؟ قال: الإيمان بالله، قال: ثمّ ماذا؟ قال: صلة الرّحم، قال: ثمّ ماذا؟ قال: الأمر بالمعروف والنهي عن المنكر، قال: فقال الرجل: أيّ الأعمال أبغض إلى الله قال: الشرك بالله، قال: ثمّ ماذا؟ قال: قطيعة الرّحم، قال: ثمّ ماذا؟ قال: الأمر بالمنكر والنهي عن المعروف.

Chapter 16

On Orphans

- 890- Ins ibn Malik narrated that God's Prophet (a.s) said: "God will accept the deeds of whoever has an orphan in his house and he feeds and clothes him and does not hit or hurt him."
- 891- God's Prophet (a.s) said: "Whoever entrusts an orphan with a Muslim couple until the child becomes needless, will certainly go to Heaven."
- 892- God's Prophet (a.s) said: "Whenever an orphan cries on Earth, God the Almighty says: Who has made this servant of mine who has lost his parents on the Earth cry?" The angels will say: "You are Pure. We do not know anything except for what you have taught us." God the Almighty says: "I will use you as witnesses that I will please with Heaven whoever pleases this orphan." Then a man asked the Prophet: "What will please him?" The Prophet (a.s) said: "Caressing his head or feeding him with a date."
- 893- God's Prophet (a.s) said: "The best Muslim house is one in which an orphan is treated with kindness and the worst Muslim house is one in which an orphan is mistreated." He then pointed with his fingers and said: "Both me and the guardians of orphans will be in Heaven."
- 894- A man was complaining about his ruthlessness to the Prophet (a.s). The Prophet (a.s) said: "Whenever you want to become soft-hearted feed a poor person and caress an orphan."
- 895- God's Prophet (a.s) said: "God will humiliate whoever humiliates an orphan."

الفصل السادس عشر في ذكر الأيتام

890. عن أنس بن مالك قال: قال رسول الله 0: ألا من كان في منزله يتيمٌ فأشبعه أو كساه ولم يؤذه ولم يضربه يقبل منه عمله.
891. وقال رسول الله 0: من ضمَّ يتيمًا بين أبوين مسلمين حتى يستغني فقد وجبت له الجنة البتة.
892. وقال 0: إذا بكى اليتيم في الأرض قال الله I: من أبكى عبدي هذا اليتيم الذي غيّبت أبويه أو أباه في الأرض؟ فتقول الملائكة: سبحانك لا علم لنا إلا ما علمتنا، فيقول الله I: أشهدكم ملائكتي أن من أسكته برضاه فأنا ضامنٌ لرضاه من الجنة، قيل: يا رسول الله وما يُرضيه؟ قال: يمسح رأسه أو يطعمه تمرّة.
893. وقال 0: خيرُ بيتٍ في المسلمين بيتٌ فيه يتيمٌ يُحسن إليه، وشرُّ بيتٍ فيه يتيمٌ يُساء إليه، ثمّ قال: أنا وكافلُ اليتيم في الجنة - وهو يُشير بإصبعه.
894. وروي إن رجلاً شكّا إلى النبي 0 فسأوه قلبه، فقال: إذا أردتَ أن يلين قلبك فأطعم المسكين وامسح رأس اليتيم.

895. وقال: مَنْ أَدَلَّ يَتِيمًا أَذَلَّهُ اللهُ.

- 896- A man told God's Prophet (a.s): "O' Prophet of God! I am unhappy with my ruthlessness." The Prophet (a.s) said: "Approach an orphan and caress him, and bring him home and feed him. Then your heart will be softened and you will be able to get what you need."
- 897- God's Prophet (a.s) said: "Feed orphans and women who do not have any supporters. Be as a kind father for the orphans, and as a kind husband for the women who do not have any supporters. A castle will be given to you in Heaven for every human you treat with kindness. The castle will be better than all the castles in this world, and whatever they contain."

896. وقال رجلٌ: يا رسول الله، أشكو إليك قسوة قلبي، قال: فادن منك اليتيم وامسح رأسه وأجلسه على خوانك، يلن قلبك وتقدر على حاجتك.

897. قال رسول الله 0: أشبع اليتيم والأرملة، وكُن لليتيم كالأب الرحيم، وكُن للأرملة كالزوج العطوف، تُعط كل نفس تنقست في الدنيا قصرًا في الجنة، كل قصر خير من الدنيا وما فيها.

Chapter 17

On Respecting the Old

- 898- Ameer al-Momineen (a.s) quoted on the authority of God's Prophet (a.s): "Part of the rights of respect for God the Almighty is respecting old Muslims, just people and interpreters of the Quran who neither say less nor more than what the Quran contains."
- 899- God's Prophet (a.s) said: "If any young fellow respects an old man, God will appoint some young fellow to respect him when he gets old."
- 900- God's Prophet (a.s) said: "God is ashamed of punishing an old man."
- 901- Ibn Abbas narrated that God's Prophet (a.s) said: "Whoever does not have mercy on the youngsters and does not respect the elders, does not belong to my nation."
- 902- God's Prophet (a.s) said: "Respect the elders, since this is like respecting God the Almighty. Whoever does not respect the elders does not belong to my nation."
- 903- God's Prophet (a.s) said: "Do you want me to tell you who the best of you are?" They said: "O' Prophet of God! Yes." The Prophet (a.s) said: "The best of you is the elderly who is on the right path."
- 904- Imam Sadiq (a.s) narrated that his noble grandfather (a.s) said: "Two men went to see the Prophet (a.s). One was young and the other one was old. The young one started to talk first, but the Prophet stopped him and said: "The elder, the elder."

الفصل السابع عشر في إكرام الشيوخ

898. عن أمير المؤمنين A قال: قال رسول الله 0: إنَّ مِنْ حَقِّ إِجْلَالِ
الله I إِكْرَامُ ثَلَاثَةٍ: ذُو الشَّبِيبةِ الْمُسْلِمِ، وَذُو الْمَقْسَطِ، وَحَامِلُ الْقُرْآنِ
غَيْرِ الْجَافِي وَلَا الْغَالِي فِيهِ.

899. وقال 0: مَا أَكْرَمَ شَابٌ شَيْخًا لَسْتَهُ إِلَّا قِيضَ اللهُ لَهُ عِنْدَ كِبَرِ سِنِّهِ
مَنْ يُكْرَمُهُ.

900. وقال 0: إِنَّ اللهُ لَيْسْتَحِي أَنْ يُعَدَّبَ الشَّيْخَ الْكَبِيرَ.

901. عن ابن عباس قال: قال رسول الله 0: لَيْسَ مِنْكُمْ مَنْ لَمْ يَرْحَمْ
صَغِيرَنَا وَلَمْ يُوقِّرْ كَبِيرَنَا.

902. قال 0: بَجَلُوا الْمَشَائِخَ فَإِنَّ تَبْجِيلَ الْمَشَائِخِ مِنْ إِجْلَالِ اللهِ I وَمَنْ
لَمْ يُبَجِّلْهُمْ فَلَيْسَ مِنْكُمْ.

903. وقال 0: أَلَا أَنْبِئُكُمْ بِخِيَارِكُمْ؟ قَالُوا: بَلَى يَا رَسُولَ اللهِ، قَالَ:
أَطْوَلَكُمْ أَعْمَارًا إِذَا سَدَّدُوا.

904. عن الصادق عن آبائه: قال: جاء رَجُلان إلى النبي ﷺ شيخٌ

وشابٌّ، فتكلم الشابُّ قبل الشيخ، فقال النبي ﷺ: الكبير الكبير.

- 905- Imam Sadiq (a.s) said: “O' old men with white hair and black heart! You are facing the Fire, and the angel of death is behind you. What do you want to do? When you were a child you were ignorant. When you were young you were corrupt, and when you got old you were a hypocrite. Where do you stand? What deeds have you done?”
- 906- Imam Sadiq (a.s) said that God's Prophet (a.s) said: “Whoever recognizes the position of an old man and respects him, God will grant him peace of mind regarding the Resurrection Day.”
- 907- Once when the Prophet was among his companions, a man passed by him. Someone said: “This is an insane man.” The Prophet (a.s) said: “No. He is perfectly healthy. Men or women who spend their youth obeying someone other than God are insane.”
- 908- Imam Sadiq (a.s) quoted on the authority of the Prophet (a.s): “God will protect any man who attains the age of forty from insanity, elephantiasis, leprosy¹. God will ease the reckoning of any man who reaches the age of fifty. God will grant any man who reaches the age of sixty opportunity to repent. God and the companions of the heavens love any man who reaches the age of seventy. God will order the good deeds to be recorded, and the bad deeds to be eliminated for any man who reaches the age of eighty. Whenever a man reaches the age of ninety, God will forgive all his past and future sins. He will be considered to be one of the slaves of God on Earth.”

¹ Translators' note: Elephantiasis is a species of leprosy that pervaded Europe in the latter part of the Middle Ages. It is a certain disease, arising from the spreading of the black bile throughout the whole person, so that it corrupts the temperament of the members, and the external conditions thereof; and sometimes in the dissundering, or corrosion of the members and their falling off, in consequence of ulceration, so called because it dissunders the flesh, and causes it to fall off; or because the fingers, or toes become cut-off. It is a cracking of the skin, and a dissundering and gradual falling off of the flesh. However, leprosy is a well-known disease, which is a whiteness incident in the skin, which appears upon the exterior of the body, by reason of a corrupt state of constitution.

909- God's Prophet (a.s) said: "God respects seventy year old people, and is ashamed to punish eighty year old people."

905. عن الصادق A قال: يا صاحب الشَّعر الأبيض والقلب الأسود، أمامك النار وخَلَقَكَ مَلَكُ المَوْتِ، فماذا تُريد أن تَعْمَل؟ كنتَ صبيًّا وكنتَ جاهلاً، وكنتَ شابًّا وكنتَ فاسقًا، وكنتَ شيخًا وكنتَ مُرائيًا، فأين أنتَ وأين عملك؟

906. عنه A قال: قال رسول الله 0: مَنْ عرف فَضْلَ كبيرٍ لِسَنِّهِ فَوَقَّره آمنه الله مِنْ فَزَعِ يَوْمِ القِيَامَةِ.

907. مرّ برسول الله 0 رجلٌ وهو في أصحابه، فقال بعضُ القوم: مجنونٌ، فقال النبي 0: بل هذا رجلٌ مُصاب، إنّما المجنون عبْدٌ أو أمةٌ أبلّيا شبابيهما في غير طاعة الله.

908. عن الصادق A عن النبي 0 قال: إذا بلغ المرء أربعين سنةً آمنه الله مِنَ الأدواءِ الثلاثة: مِنَ الجُنونِ والجُدَامِ والبرَصِ، فإذا بلغ الخمسين خَفَّفَ اللهُ عليه حسابَه، فإذا بلغ الستين رزقه اللهُ الإنابةَ إليه، فإذا بلغ السبعين أحبّه اللهُ وأهل السماء، فإذا بلغ الثمانين أمر اللهُ I بإثباتِ حَسَنَاتِهِ وإلقاءِ سيِّئَاتِهِ، فإذا بلغ التسعين غفر اللهُ I له ما تقدّم من ذنبه وما تأخّر، وكُتِبَ أسير اللهُ في الأرض.

909. قال رسول الله 0: إِنَّ اللَّهَ يُكْرِمُ أَبْنَاءَ السَّبْعِينَ وَيَسْتَحِي مِنْ أَبْنَاءِ الثَّمَانِينَ أَنْ يِعْدَبَهُمْ.

- 910- God's Prophet (a.s) said: "And old man to his family is like a Prophet to his nation."
- 911- God's Prophet (a.s) said: "Whenever a man reaches the age of forty and his good deeds do not outweigh his bad deeds, Satan will kiss him and say: This is the face of one who will not prosper."
- 912- God's Prophet (a.s) said: "The one who passes the age of forty and his good deeds do not outweigh his bad deeds should be prepared for the Fire (of Hell)."
- 913- Imam Baqir (a.s) said: "Whenever a man reaches the age of forty a divine call will say: The time to depart is approaching. Prepare something for your trip to the other world."
- 914- Abdullah ibn Aban narrated that Imam Reza (a.s) said: "O' servants of God! Honor your elders, and visit your relations of kin. Nothing is better in associating with your relatives than not bothering them."
- 915- Imam Sadiq (a.s) said: "Imam Hussein never walked ahead of Imam Hassan, and never spoke first in public in order to respect him."
- 916- God's Prophet (a.s) said: "God will not punish in the Fire anyone who is Muslim for sixty years. God will protect anyone who is Muslim for seventy years from the painful punishment. God will not do the reckoning for any one who is a Muslim for eighty years."
- 917- Imam Sadiq (a.s) said: "On the Resurrection Day, they will bring an old man and hand him his record of deeds in a way that he can see it but the people cannot see what is written on it. He will see nothing but a long list of bad deeds that are recorded. He asks God if He orders him to enter Hell. God the Almighty will say: "O' old man! I am ashamed to punish you since you prayed for Me all your life. Take My servant to Heaven."

918- Imam Sadiq (a.s) said: When one reaches the age of thirty-three he has reached his maximum strength. When he reaches the age of forty, he feels some deficiencies. It is better for him to be like one who is about to die when he is fifty years old.”

910. وقال 0: الشيخ في أهله كالنبي في أمته.
911. وقال 0: إذا بلغ الرجل أربعين سنة ولم يغلب خيره شره قبل الشيطان بين عينيه، وقال: هذا وجه لا يفلح.
912. وقال النبي 0: من جاوز الأربعين ولم يغلب خيره شره فليتهجّز إلى النار.
913. وقال الباقر A: إذا بلغ الرجل أربعين سنة نادى مُنادٍ من السماء قد دنا الرحيل فأعد الزاد.
914. عن عبد الله بن أبان عن الرضا A قال: يا عبد الله، عظّموا كباركم وصلّوا أرحامكم، فليس تصلونهم بشيءٍ أفضل من كفّ الأذى عنهم.
915. عن أبي عبد الله A قال: ما مشى الحسين بين يدي الحسن H قط، ولا بدره بمنطق إذا اجتمعا تعظيماً له.
916. وعن النبي 0 قال: من عاش في الإسلام ستين سنة حقّ على الله أن لا يعذّبه بالنار، ومن عاش في الإسلام سبعين سنة آمنه الله من الفزع الأكبر، ومن عاش في الإسلام ثمانين سنة رفع عنه القلم ولا يحاسب معه.

917. عن الصادق A قال: يؤتى بالشيخ يومَ القيامة فيدفع إليه كتابه ظاهرةً ممّا يلي الناس؛ لا يرى إلاّ مساوي فيطول ذلك عليه، فيقول: يا رب أأمرني إلى النار؟ فيقول الجبار جلّ جلاله: يا شيخ، إني أستحي أن أعتبك وقد {بالنار}. "كنت تُصلي في دار الدنيا، اذهبوا بعبدني إلى الجنة.

918. وعنه A قال: وإذا بلغ العبد ثلاثاً وثلاثين سنةً فقد بلغ أشده، وإذا بلغ أربعين سنةً فقد بلغ مُنتهاه، وإذا طعن في إحدى وأربعين فهو في النقصان، وينبغي لصاحب الخمسين أن يكون كمن كان في النزع.

Chapter 18

On Youth

- 919- Ana's narrated that God's Prophet (a.s) said: "No one is dearer to God than a young fellow who repents."
- 920- God's Prophet (a.s) said: "The best of your youth are those who imitate (the behavior and thinking of) the old (wise) men, and the best of your old people are those who imitate (the behavior and thinking) of the young ones."
- 921- God's Prophet (a.s) said: "God will grant the reward of ninety-nine honest ones to any youth who dies during God's worship."
- 922- Ibn Abbas narrated that God's Prophet (a.s) said: "Nothing in this world is dearer to God than a youth who repents, and nothing is more despised by God than an old adulterer man."
- 923- God's Prophet (a.s) said: "No one can move on the Resurrection Day unless he is questioned about what he has done during his life, what he has used his youth for, how he has used his knowledge, and how he has obtained wealth and spent it."
- 924- God's Prophet (a.s) said: "You should value the following: youth before old age, health before illness, being free before getting busy, life before death, and affluence before poverty."
- 925- God's Prophet (a.s) said: "Whoever is chaste regarding his God-given beauties, and charitable with his God-given wealth will enter Heaven."
- 926- There was a young man who lived during the life of the Prophet and served him. When God's Prophet (a.s) died, he started to worship God. They told him that the Prophet would have become pleased if he had done so in his lifetime." The man said: "I had two chances, one is over but one is left. God the Almighty said: "But God was not going to send them a Penalty whilst thou was amongst them; nor was He going to send it whilst they could ask for pardon." [The Holy Quran: Anfal 8:33]

الفصل الثامن عشر في ذكر الشُّبان

919. عن أنس قال: قال رسول الله 0: ما من شيء أحبَّ إلى الله I من شابٍّ تائبٍ.

920. وقال 0: خيرُ شُبابكم مَنْ تشبَّه بكهُولكم، وشرُّ كهُولكم مَنْ تشبَّه بشُبابكم.

921. وقال 0: ما من شابٍّ يَنشأ في عبادة الله حتَّى يموت على ذلك إلا أعطاه الله أجر تسعة وتسعين صديقاً.

922. عن ابن عباس قال: قال رسول الله 0: ما في الدنيا شيءٌ أحبُّ إلى الله I من شابٍّ تائبٍ، وما في الدنيا شيءٌ أبغض إلى الله من شيخ زانٍ.

923. وقال 0: لا تزول قَدَمَا العبد يومَ القيامة حتَّى يُسأل عن أربع: عن عُمره فيما أفناه، وعن شُبابه فيما أبلاه، وعن علمه كيف عمل به، وعن ماله من أين اكتسبه وفيما أنفقه [وعن حُبِّنا أهل البيت].

924. وقال 0: اغتتم خمساً قبل خمس: شُبابك قبل هَرَمك، وصحتك قبل سقمك، وفراغك قبل شُغلك، وحياتك قبل موتك، وغناك قبل فقرك.

925. وقال 0: مَنْ آتاه الله جمالاً ومالاً فعفَّ في جماله وبذَلَ من ماله دخل الجنة.

926. وكان شاباً على عهد رسول الله ﷺ يلبس ومهناه، فلما مات رسول الله ﷺ قصر وتشمر للعبادة، فقالوا: يا فلان، لو فعلت هذا ورسول الله ﷺ حي لقرت عينه، قال: وكان لي أمانان فمضى أحدهما وبقي الآخر، قال الله عز وجل [وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ] فقد مضى هذا وقال الله تعالى [وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ] ولا أزال أجتهد.

Chapter 19

On Honesty, Forgetting People's Faults and Forbidding Gossiping

- 927- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “God the Almighty never appointed any Prophets who were not honest and trustworthy to good-doers and evil-doers.”
- 928- Imam Sadiq (a.s) said: “Whoever is honest is a good-doer.”
- 929- Imam Sadiq (a.s) said: “A note was found in the sheath of the Prophet's sword that said: “Make ties with those who have cut off their ties with you, grant to those who have deprived you. Speak the truth even if it is against your interests.”
- 930- Imam Sadiq (a.s) said: “One will tell the truth so much that he will be included among the honest people near God, and will lie so much that he will be included among the liars near God. Whenever one tells the truth, God says: He told the truth, he did a good thing. When he tells a lie, God says: He lied, and did a wicked act.”
- 931- Imam Ali (a.s) said: “Honesty will guide you to goodness, and goodness will invite you to Heaven. As long as you tell the truth, no lies will be left in your heart and you will be known as an honest person near God.”
- 932- Imam Ali (a.s) said: “Being honest is a part of faith, and one who is honest will not even say useful lies, and will not say anything beyond his knowledge.”
- 933- Imam Ali (a.s) said in a part of a long sermon: “O' People! Try to be honest because God is the helper of the honest people. Avoid telling lies since it will ruin your faith. Know that

honest people are on the verge of nobility and honor, while liars are on the verge of collapse and destruction.”

الفصل التاسع عشر في الصدق والاشتغال عن عيوب الناس والنهي عن الغيبة

927. من كتاب المحاسن: عن أبي عبد الله A قال: إنَّ الله تبارك وتعالى لم يبعث نبيًّا قط إلا بصدق الحديث وأداء الأمانة إلى البرِّ والفاجر.

928. عنه A قال: مَنْ صدَّق لِسَانَهُ زكى عمله.

929. وقال A: وَجَدَ فِي نَوَابَةِ سَيْفِ رَسُولِ اللَّهِ 0 صَحِيفَةً فِيهَا: صِلْ مَنْ قَطَعَكَ، وَاعْطِ مَنْ حَرَمَكَ، وَقُلِ الْحَقَّ وَلَوْ عَلَى نَفْسِكَ.

930. عنه A قال: إِنَّ الْعَبْدَ لِيُصَدَّقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ I مِنَ الصَّادِقِينَ، وَيَكْذَبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ مِنَ الْكَاذِبِينَ، وَإِذَا صَدَّقَ قَالَ اللَّهُ: صَدَقَ وَبَرٌّ، وَإِذَا كَذَبَ قَالَ اللَّهُ: كَذَبَ وَفَجَرَ.

931. وقال عليّ A: الصِّدْقُ يَهْدِي إِلَى الْبِرِّ، وَالْبِرُّ يَدْعُو إِلَى الْجَنَّةِ، وَمَا يَزَالُ أَحَدُكُمْ يَصَدَّقُ حَتَّى لَا يَبْقَى فِي قَلْبِهِ مَوْضِعُ إِبْرَةٍ مِنْ كَذِبٍ حَتَّى يَكُونَ عِنْدَ اللَّهِ صَادِقًا.

932. وقال A أيضاً: إِنَّ مِنْ حَقِيقَةِ الْإِيمَانِ أَنْ يُؤَثَّرَ الْعَبْدَ الصِّدْقُ حَتَّى نَفَرَ عَنِ الْكُذْبِ حَيْثُ يَنْفَعُ، وَلَا يَعْدُ الْمَرْءُ بِمَقَالَتِهِ عِلْمَهُ.

933. وقال أيضاً - فِي خُطْبَةٍ طَوِيلَةٍ -: أَيُّهَا النَّاسُ، أَلَا فَاصْدُقُوا إِنَّ اللَّهَ مَعَ الصَّادِقِينَ، وَجَانَبُوا الْكُذْبَ فَإِنَّهُ مُجَانِبٌ لِلْإِيمَانِ، أَلَا إِنَّ

الصادق على شفا منجاة وكرامة، ألا إن الكاذب على شفا ردي
وهلكة.

- 934- Imam Sajjad (a.s) said: “There are four things that perfect your Islam and cleanse your sins, and enable you to meet the Lord pleased with you in the Hereafter: 1- Fulfilling all your promises to the people, 2- Honesty with the people, 3- Being ashamed of whatever is shameful near God and the people. 4- Being good-tempered with the family.”
- 935- Imam Sadiq (a.s) said: “Invite the people to do good deeds by acting, not just words, so that people see your efforts in the way of worshipping, piety and honesty.”
- 936- Imam Baqir (a.s) told Raebih: “Men will tell the truth so much that they reach the rank of the honest ones near God.”
- 937- Imam Reza (a.s) said: “We are a family who consider our promises as debts just as the Prophet of God (a.s) did.”
- 938- In Rauzat al-Vaezeen it is narrated that the Prophet (a.s) said: “(On the Resurrection Day) those of you who are the most honest, most trustworthy, the ones with the best temper and the ones closest to the people will be closest to me and will deserve my intercession the most.”
- 939- Ameer al-Momineen (a.s) said: “Nothing but the tongue deserves more to be locked up for a long time.”
- 940- Imam Sadiq (a.s) said: “You are considered to be a good-doer as long as you are quiet, but as soon as you start to talk, you will be recorded as a good-doer or a wicked person.”
- 941- Imam Sajjad (a.s) said: “The rights of the tongue include forbidding it from swearing, and vain talk and fostering proper talking and kindness to the people.”
- 942- God's Prophet (a.s) said: “Have six traits and I will guarantee Heaven for you: 1- Do not lie when you quote someone, 2- Do not violate your promises. 3- Do not cheat in what you are entrusted with. 4- Do not look at what is forbidden to see. 5- Guard your chastity, 6- Watch what you do and say.”

943- Imam Sadiq (a.s) said: “Be a source of honor and respect for us, not a means of disgust. Talk nicely with the people. Watch your tongue, and do not boast or swear.”

934. عن عليّ بن الحسين H قال: أربَعُ مَنْ كُنَّ فِيهِ كَمَلٌ إِسْلَامِهِ وَمَحْصَتٌ ذَنْبِهِ وَلَقِيَ رَبَّهُ وَهُوَ عَنْهُ رَاضٍ: وَفَاءٌ لِلَّهِ بِمَا يَجْعَلُ عَلَى نَفْسِهِ لِلنَّاسِ، وَصَدَقَ لِسَانَهُ مَعَ النَّاسِ، وَالِاسْتِحْيَاءُ مِنْ كُلِّ قَبِيحٍ عِنْدَ اللَّهِ وَعِنْدَ النَّاسِ، وَحُسْنُ خُلُقِهِ مَعَ أَهْلِهِ.

935. عن أبي عبد الله A قال: كُونُوا دُعَاءً لِلنَّاسِ إِلَى الْخَيْرِ بِغَيْرِ أَلْسِنَتِكُمْ لِيُرُوا مِنْكُمْ الْجِتْهَادَ وَالصَّدَقَ وَالْوَرَعَ.

936. عن الباقر A قال: يَا رَبِيعُ، إِنَّ الرَّجُلَ لِيُصَدَّقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صَدِيقًا.

937. عن الرضا A قال: إِنَّا أَهْلُ بَيْتٍ نَرَى مَا وَعَدْنَا عَلَيْنَا دِينًا كَمَا صَنَعَ رَسُولُ اللَّهِ 0.

938. ومن كتاب روضة الواعظين: قال النبي 0: إِنَّ أَقْرَبَكُمْ مِنِّي عَدَا وَأَوْجِبُكُمْ عَلَيَّ شَفَاعَةَ أَصْدَقِكُمْ لِسَانًا، وَأَدَاكُمْ لِلْأَمَانَةِ، وَأَحْسَنَكُمْ خُلُقًا، وَأَقْرَبَكُمْ مِنَ النَّاسِ.

939. قال أمير المؤمنين A: مَا شَيْءٌ أَحَقُّ بِطَوْلِ الْحَبْسِ مِنَ اللِّسَانِ.

940. قال الصادق A: لَا يَزَالُ الْعَبْدُ الْمُؤْمِنُ يُكْتَبُ مُحْسِنًا مَا دَامَ سَاكِتًا، فَإِذَا تَكَلَّمَ كُتِبَ مُحْسِنًا أَوْ مُسِيئًا.

941. قال عليّ بن الحسين H: حقّ اللسان إلزامه عن الخنا وتعويده الخير وترك الفضول التي لا فائدة لها، والبرّ بالناس، وحسن القول فيهم.

942. قال النبيّ 0: تقبلوا إليّ ستّ خصالٍ أتقبل لكم الجنة: إذا حدثتم فلا تكذبوا، وإذا وعدتم فلا تخلفوا، وإذا اتّمنتم فلا تخونوا، وعُضّوا أبصاركم، واحفظوا فرؤجكم، وكفّوا أيديكم وألسنتكم.

943. قال الصادق A: كونوا لنا زيناً ولا تكونوا علينا شيناً، قولوا للناس حسناً، واحفظوا ألسنتكم، وكفّوا عن الفضول وثبح القول.

- 944- Ameer al-Momineen (a.s) said: "It is not right to lie, be it serious or not. It is not right to promise your kids something and not fulfill it. Telling lies will drag you into wicked acts. Wicked acts will take you into Hell. If you lie the people will say "He lied, He did wrong." If you always lie, no room will be left in your heart for honesty, and you will be recorded as a real liar near God."
- 945- Imam Baqir (a.s) was asked: "What is the right of God over His servants?" He said: "That they do not say what they do not know."
- 946- The Prophet (a.s) was asked: "Does a believer get scared?" He said: "Yes." He was asked: "Does a believer get jealous?" He said: "Yes." He was asked: "Does a believer lie a lot?" He said: "No."
- 947- God's Prophet (a.s) said: "Whoever stays quiet will be saved."
- 948- God's Prophet (a.s) said: "Calamities depend upon what we say."
- 949- God's Prophet (a.s) said: "Most of man's mistakes are due to what he says. If you watch your tongue, God will cover up your faults."
- 950- God's Prophet (a.s) said: "If someone gossips about a believer regarding what is true, God will not reunite him with that believer in the Hereafter. If someone gossips about a believer

regarding what is false, the ties between them will be cut off and he will reside in Hell forever. What a terrible penalty!”

- 951- Ameer al-Momineen (a.s) said: “Whoever gossips -which is like eating the flesh of the people- is a liar if he says he is legitimately born. Abstain from gossiping since it is good food for the dogs in the Fire (of Hell).”
- 952- Imam Sadiq (a.s) said: “Divulging the faults of other believers which God has hidden is a form of gossiping. Claiming what is not true about your believing brothers is a form of accusation.”
- 953- Imam Baqir (a.s) said: “How bad is a hypocrite with two faces and two tongues. He admires his brother in his presence, but gossips about him in his absence. He will envy his brothers if they get rich, and will not help them if they get in trouble.”

944. قال أمير المؤمنين A: لا يَصْلِحُ مِنَ الْكُذْبِ جِدٌّ وَلَا هَزْلٌ، أَنْ يَعد أحدكم صبيّه ثم لا يفي له، والكذب يَهْدِي إِلَى الْفُجُورِ، وَالْفُجُورُ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ أَحَدُكُمْ يَكْذِبُ حَتَّى يُقال: كَذِبٌ وَفَجْرٌ، وَمَا يَزَالُ أَحَدُكُمْ يَكْذِبُ حَتَّى لَا يَبْقَى فِي قَلْبِهِ مَوْضِعُ إِبْرَةِ صَدَقٍ فَيُسَمَّى عِنْدَ اللَّهِ كَذَّابًا.

945. سئل الباقر A: ما حقُّ الله على العباد؟ قال: أن لا يقولوا ما لا يعلمون.

946. سئل النبي 0: يكون المؤمنُ جَبَانًا؟ قال: نعم، قيل: ويكون بخيلًا؟ قال: نعم، قيل: ويكون كذَّابًا؟ قال: لا.

947. وقال 0: مَنْ صمت نجا.

948. وقال 0: البلاء مُوَكَّلٌ بِالْمَنْطِقِ أَوْ بِالْقَوْلِ.

949. وقال 0: إنّ أكثر خطايا ابن آدم في لسانه، ومَنْ كَفَّ لسانه ستر الله عورته.

950. وقال 0: مَنْ اغتاب مؤمناً بما فيه لم يجمع بينهما في الجنة أبداً، ومَنْ اغتاب مؤمناً بما ليس فيه انقطعت العصمة بينهما، وكان المغتاب في النار خالداً فيها وبئس المصير.

951. قال أمير المؤمنين A: كذب مَنْ زعم أنّه وُلد من حلالٍ وهو يأكل لحوم الناس بالغيبة، اجتنب الغيبة فإنّها إدام كلاب النار.

952. قال الصادق A: من الغيبة أن تقولَ في أخيك ما ستره الله عليه، وإنّ من البُهتان أن تقولَ في أخيك ما ليس فيه.

953. قال الباقر A: بئس العبدُ عبدٌ يكون ذا وجهين وذا لسانين يطري أخاه شاهداً ويأكله غائباً، إن أعطي حسده وإن ابْتُلي خذله.

954- Imam Sadiq (a.s) said: “Whoever faces people one way but changes face and gossips behind their backs will be resurrected with two tongues made of fire on the Resurrection Day.”

955- Jesus, the son of Mary (a.s) told one of his companions: “Do not treat others the way you do not like to be treated. If someone slaps you on the right cheek, turn your left cheek towards him.”

956- Jesus (a.s) said: “Do not gossip, so that no one gossips about you. Do not dig a ditch for your brothers since you will fall in it yourself. Whatever you do, you will be treated likewise.”

957- Al-Seyed Nasih al-Din Abilbarakat narrated that Abdullah ibn Khowzad asked the Prophet (a.s): “O' Prophet of God! Does a believer ever steal?” He said: “Maybe sometimes.” He asked: “Does a believer ever lie?” He said: “No.”

“It is those who believe not in the signs of God that forge falsehood. It is they who lie.” [The Holy Quran: Nahl 16:105]

958- God's Prophet (a.s) said: “Woe to whoever lies while quoting someone so that others laugh. Woe to him!”

954. قال الصادق A: مَنْ لقي الناس بوجهٍ وغابهم بوجهٍ جاء يومَ القيامة وله لسانان من نارٍ.

955. وقال عيسى بن مريم A لبعض أصحابه: ما لا تُحبُّ أن يفعل بك فلا تفعله بأحدٍ، وإن لطم أحدٌ خَدَّكَ الأيمن فأعطه الأيسر.

956. وقال A: لا تُغْتَبْ فُتْغَتَّبْ، ولا تحفر لأخيك حُفْرَةً فَتَقَعْ فيها، فإنَّك كما تُدين تُدان.

957. عن السيّد ناصح الدين أبي البركات عن عبد الله بن خوزاد قال:
قلتُ: يا رسول الله، المؤمنُ يسرق؟ قال: قد يكون ذلك، قال:
قلتُ: يا رسول الله، المؤمنُ يكذب؟ قال: لا إِنْما يفتري الكذبَ
الَّذينَ لا يُؤْمِنُونَ.]

958. قال 0: ويلٌ للذي يُحدّث فيكذب فيُضحك به القلوب، ويلٌ له ويلٌ
له.

Chapter 20

On Watching Your Tongue

- 959- In Al-Mahasin it is narrated that God's Prophet (a.s) said: "Watch your tongue, since this is like giving charity to yourself." He then said: "You will not experience true faith unless you watch your tongue."
- 960- Ameer al-Momineen (a.s) said: "Whoever watches his tongue, God will cover up his faults."
- 961- Imam Baqir (a.s) narrated that Abuzaer said in one of his sermons: "O' seekers of knowledge! Know that the tongue is the key to goodness and wickedness. Therefore lock up your tongue as you lock up your gold and silver."
- 962- Imam Sadiq (a.s) quoted on the authority of Ameer al-Momineen (a.s) that God's Prophet (a.s) said: "If there is bad omen in anything, it is the tongue."
- 963- God's Prophet (a.s) said: "Silence is golden but talking is like silver."
- 964- Imam Reza (a.s) said: "Silence is one of the gates of wisdom and it brings affection, and it is the guide to any good affair."
- 965- Imam Reza (a.s) said: "Fear God and be quiet."
- 966- Imam Reza (a.s) said: "How beautiful is silence in the absence of weakness. Talkative people make many slips."
- 967- Imam Baqir (a.s) said: "In fact, we the Shiites talk a little."

الفصل العشرون في حفظ اللسان

959. من كتاب المحاسن: قال رسول الله 0: أمسك لسانك فإنها صدقة تتصدق بها على نفسك، ثم قال: ولا يعرف عبدٌ حقيقة الإيمان حتى يَخرن لسانه.

960. عن أمير المؤمنين A: من حفظ لسانه ستر الله عورته.

961. عن أبي جعفر A قال: كان أبو ذرٍ يقول في خُطبته: يا مُبتغي العلم إنَّ هذا اللسان مِفْتَاحُ خَيْرٍ ومِفْتَاحُ شَرٍّ، فاختم على لسانك كما تُختم على دَهَبِكَ وورقِكَ.

962. عن أبي عبد الله عن أمير المؤمنين A قال: قال رسول الله 0: إنَّ كان في شيءٍ شؤمٌ ففي اللسان.

963. وقال 0: السُّكُوتُ دَهَبٌ والكلامُ فضةٌ.

964. عن الرضا A قال: إنَّ الصمتَ بابٌ من أبواب الحكمة يكسب المحبة، وإنه دليلٌ على كلِّ خيرٍ.

965. عنه A قال: اتقوا الله وعليكم بالصمت.

966. عنه A قال: ما أحسن الصمت من غير عَيٍّ، والمِهْذار له
سَقَّطات.

967. عن الباقر A: إنَّ شيعتنا الخرس.

968. قال رسول الله 0: رَحِمَ اللهُ عبداً قال خيراً فغنم، أو سكت عن سوءٍ
فسلم.

- 969- Imam Sadiq (a.s) narrated that his noble grandfather (a.s) quoted on the authority of Abuzaer: “Divide words into several parts: good words that you say, and bad words you hear but you remain quiet, and words that are neither good nor bad to express.”
- 970- Imam Sadiq (a.s) said: “Whoever gets to know God will stutter¹.”
- 971- Imam Sadiq (a.s) said: “Whoever recognizes that what he says is a part of his deeds, will only say good things.”
- 972- Imam Sadiq (a.s) said: “Will anything but the results of what the people say throw them face down in the Fire of Hell?”
- 973- Ameer al-Momineen (a.s) said: “All good is summarized in looking, silence, and talking. Any looking without learning is an error. Any silence without pondering is out of ignorance, and any talking which does not remind you of God is in vain.”

¹ Translators’ note: In Usul al-Kafi we read: “...stutter out of fear of God.”

969. عن أبي عبد الله عن آبائه: عن أبي ذرٍّ أنه كان يقول: اجعل الكلام كلمتين: كلمة خيرٍ تقولها، وكلمة شرٍّ تسكت عنها، والثالثة لا تضرّ ولا تنفع لا تردّها.

970. ومن كتاب: قال أبو عبد الله A: مَنْ عرف الله كلّ لسانه.

971. وقال A: مَنْ علّم أنّ كلامه من عمله قلّ كلامه إلا من خير.

972. وقال A: وهل يُكبُّ الناس على مناخرهم في النار إلا حصائد ألسنتهم؟

973. وقال أمير المؤمنين A: جُمِعَ الخيرُ كلّهُ في ثلاث خصال: النظر، والسُّكوت، والكلام، فكلّ نظرٍ ليس فيه اعتبارٌ فهو سهوٌ، وكلُّ سكوتٍ ليس فيه فكرةٌ فهو غفلةٌ، وكلّ كلامٍ ليس فيه ذكرٌ فهو لغوٌ.

Chapter 21

On Peace-Making

- 974- Imam Sadiq (a.s) said: “The form of charity that God loves is peace-making among the people when they get corrupted, and making them closer to each other when they get disunited.”
- 975- Imam Sadiq (a.s) said: “One will be questioned about lying except for the following cases: 1- When you want to make peace between two people and treat them in a way you have not done so before. 2- When a man uses trickery at war. 3- When a man promises something to his family just to keep them content.”
- 976- Imam Baqir (a.s) said: “Any form of false swearing is a sin except for those which are beneficial for a believer and help defend a Muslim's religion.”
- 977- The Prophet (a.s) said: “Honor any of the noble men of your tribe who come to you.”
- 978- Imam Ali (a.s) said: “When Oday ibn Hataem went to see the Prophet (a.s), and the Prophet (a.s) took him home. There was nothing except for a piece of floor covering made of palm leaves and a leather pillow. God's Prophet (a.s) spread them for Oday ibn Hataem to rest on.”
- 979- Imam Reza (a.s) quoted on the authority of Ameer al-Momineen (a.s): “Only donkeys turn down being honored.” They asked: “What does that mean?” He said: “Whoever does not smell a fragrant scent that is offered to him or does not sit in a meeting where people offer him a good place to sit is just like what was said (about the donkey) .”
- 980- Imam Sadiq (a.s) said: “There are three people whose rights are honored by all except the hypocrites known for hypocrisy: 1- Those who have lived as a Muslim until their hair turns white, 2- Those who usually read the Quran, and 3- Those who are known as just leaders.”

الفصل الحادي والعشرون في الإصلاح بين الناس وما يشبهه

974. عن أبي عبد الله A: صدقةٌ يُحبّها الله؛ الإصلاح بين الناس إذا تفسدوا، والتقريب بينهم إذا تباعدوا.

975. عنه A قال: كلّ كذبٍ مسؤؤلٌ عنه يوماً ما إلا كذباً في ثلاثة: رجلٌ كاندٌ في حربته فهو موضوعٌ عنه، ورجلٌ أصلح بين اثنين يُلقى هذا بغير ما يُلقى به هذا؛ يُريد الصلح ما بينهما، ورجلٌ وعدّ أهله شيئاً ولا يُريد أن يُتمّ لهم عليه؛ يُريد بذلك دفعها.

976. عن الباقر A قال: الكذبُ كلّهُ إثمٌ إلا ما نفعت به مؤمناً ودفعت به عن دين المسلم.

977. قال النبيّ 0: إذا أتاكم كريمٌ قوم فأكرموه.

978. عن عليّ A قال: لمّا قدم عديّ بن حاتم على النبيّ 0 أدخله النبيّ بيته فلم يكن في بيته غير خصفَةٍ ووسادةٍ من أدم، فطرحهما رسول الله 0 لعديّ بن حاتم.

979. عن الرضا A قال: قال أمير المؤمنين A: لا يأبى الكرامة إلا حمارٌ، قيل له: ما معنى ذلك؟ فقال: ذلك في الطيب يعرض عليه، والتوسعة في المجلس، من أباهما كان كما قال.

980. عن أبي عبد الله أ قال: ثلاثة لا يجهل حقهم إلا منافقٌ معروفُ
النفاق: ذو الشبيبة في الإسلام، وحاملُ القرآن، والإمامُ العادل.

Chapter 22

On Treating Others with Patience and Proper Habits

- 981- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said that Gabriel came to the Prophet (a.s) and said: “O’ Muhammad! Your Lord sends blessings and says: Treat My servants with patience.”
- 982- God's Prophet (a.s) said: “My Lord has ordered me to treat people with patience just as He has ordered me to propagate my Prophethood.”
- 983- Imam Baqir (a.s) narrated that an Arab man went to see the Prophet (a.s) and asked for some advice. The Prophet gave him some advice including: “Be friendly with the people so that they be friendly with you.”
- 984- Imam Sadiq (a.s) said: “Whoever avoids hurting the people will be protected from the hurting of many others.”
- 985- Imam Sadiq (a.s) said: “When the following verse was revealed: “O’ ye who believe! Save yourselves and families from a Fire” [The Holy Quran: Tahrim 66:6], a Muslim man sat down and started to cry, and said: “I cannot even save myself, how I am ordered to save my family too?” The Prophet of God (a.s) said: “It suffices for you to instruct them to do what you do, and forbid them from doing what you forbid yourself.”
- 986- Imam Sadiq (a.s) quoted on the authority of Ameer al-Momineen (a.s): “You must feel to be needless and in need of the people at the same time. You must feel needy of them and treat them with kindness and you must feel needless of them and maintain your honor and pride.”

الفصل الثاني والعشرون في ذكر المُداراة وحُسن الملكة

981. عن كتاب المحاسن: عن أبي عبد الله A قال: جاء جبرئيل إلى النبيّ 0 فقال: يا محمد، ربّك يقرئك السلام ويقول لك: دار خلقي.

982. وقال 0: أمرني ربّي بمُداراة الناس كما أمرني بتبليغ الرسالة.

983. عن أبي جعفر A قال: إنّ أعرابياً أتى النبيّ 0 فقال: أوصني، فكان فيما أوصاه أن قال له: تحبّب إلى الناس يُحبّوك.

984. عن الصادق A قال: مَنْ كَفَّ يده عن الناس فإنّما يَكفّ عنهم يداً واحدةً ويكفّون عنه أيدياً كثيرةً.

985. عنه A قال: لَمَّا نُزِلَتْ هذه الآية: يَا أَيُّهَا الَّذِينَ آمَنُوا فُؤَا أُنْفُسِكُمْ وَأَهْلِيكُمْ نَارًا، جلس رجلٌ من المسلمين يبكي، وقال: أنا عجزتُ عن نفسي كلّفت أهلي، فقال له رسول الله 0: حسبك أن تأمرهم بما تأمرُ به نفسك وتنهاهم عمّا تنهى عنه نفسك.

986. عنه A قال: كان أمير المؤمنين A يقول: ليجمع في قلبك الافتقار إلى الناس والاستغناء عنهم، فيكون افتقارك إليهم في

لين كلامك وحسن بشرك، ويكون استغناؤك عنهم في نزاهة
عرضك وبقاء عزك.

- 987- Oun ibn Abdullah ibn Attabeh said: “Abuzar bought two pieces of expensive cloth. He used one for a shirt, and the other one for a cloak. He gave the second one to his servant. When they went to see the tribe, the people told him it would have been nicer if he had worn both of them himself. He said: “That is right, but I heard God's Prophet (a.s) say: “Feed them from what you eat, and put on them from the same clothes that you wear.”
- 988- In Elam al-Vari it has been narrated that Imam Sajjad (a.s) once called his servant twice but he did not respond. When he called him for the third time he responded. Imam Sajjad (a.s) said: “O' my son! Did you not hear me call you.” He said: “I did.” Then the Imam asked: “Why then did you not respond?” He said: I felt secure with you.” Then Imam Sajjad (a.s) said: “Praise to God who has made my servant secure with me.”
- 989- Imam Sajjad (a.s) had a maid who was pouring water over his hands once. The water jar fell down and the Imam's hand got injured. When the Imam looked up at her, she said: “God the Almighty said: “Who restrain anger...” [The Holy Quran: Ali-i-Imran 3:134]
The Imam (a.s) said: “I restrained my anger.” She continued the same verse: “...and pardon (all) men.” [The Holy Quran: Ali-i-Imran 3:134]
The Imam (a.s) said: “I pardon you”, but she continued the same verse: “...for God loves those who do good.” [The Holy Quran: Ali-i-Imran 3:134]
Then Imam Sajjad (a.s) said: “Go, you are freed for the sake of God.”
- 990- Imam Sadiq (a.s) narrated that once when Imam Ali (a.s) had sent his servant to do something, he came back a little too late. Imam Ali (a.s) told him to rush, and he did. Then when he came to Imam Ali (a.s), Ameer al-Momineen (a.s) said: “I see no other way to be kind with you. Go you are free.”

991- Ans narrated that when the Prophet of God (a.s) was near death he insisted on advising the people to say prayers, and assisting the servants until he perished.

987. [عن عون بن عبد الله بن عتبة قال:] كسى أبو ذر بُردين، فأنزر بأحدهما وارثى بشملةٍ وكسى غلامه أحدهما، ثم خرجا إلى القوم فقالوا له: يا أبا ذر، لو لبستهما جميعاً كان أجمل، قال: أجل؛ لكني سمعتُ رسول الله ﷺ يقول: أطمعوهم ممّا تأكلون وألبسوهم ممّا تلبسون.

988. ومن كتاب إعلام الورى: روى عن عليّ بن الحسين H أنه دعى مملوكه مرتين فلم يُجبه، ثمّ أجابه في الثالثة، فقال له: يا بنيّ أما سمعتَ صوتي؟ قال: بلى، قال: فما بالك لم تجبني؟ قال: أمّنك، قال: الحمد لله الذي جعل مملوكي يأمنني.

989. وكانت جاريةً لعليّ بن الحسين A تسكب عليه الماء فسقط الإبريق من يدها فشجّه، فرفع رأسه إليها، فقالت الجارية: إنّ الله تعالى يقول: [وَالكَافِرِينَ الْغَائِقِينَ] فقال: كظمتُ غَيْظي، قالت: [وَالْعَافِينَ عَنِ النَّاسِ] قال: عَفَوْتُ عَنْكَ، قالت: والله يُحِبُّ الْمُحْسِنِينَ] قال: اذهبي فأنتِ حرّةٌ لوجه الله.

990. عن أبي عبد الله A قال: بعث عليّ A غلاماً له في حاجةٍ فأبطلأ

عليه، فلما جاءه قال: اسع فسعى، ثم أقبل، فقال له أمير

المؤمنين A: ما أرى إلا وقد أشفقتُ عليك، فاذهب فأنت حرٌّ.

991. [عن أنس قال:] كان رسول الله 0 إذ حضره الموت فلم يزل

يوصي بالصلاة، وما ملكتُ أيمانكم حتى انكسر لسانه.

- 992- Ibn Amr narrated that a man told the Prophet of God (a.s): “O' Prophet of God! How often do you forgive your servants?” The Prophet of God was silent for a while and then said: “Seventy times each day.”
- 993- God's Prophet (a.s) said: “Whoever beats his servant with a whip for more than three times will be treated likewise in the Hereafter unless he is performing divinely ordained punishment.”
- 994- God's Prophet (a.s) said: “Whoever is seditious, treacherous or be mistreats his servant will not enter Heaven.”
- 995- God's Prophet (a.s) said: “You get more honor if you treat the people kindly.”
- 996- Salman told his servant: “I would have really beaten you up if there was no retaliation punishment in the Hereafter.”

992. و[عن ابن عمر:] قال رجلٌ لرسول الله 0: يا رسول الله، كم تعفو عن الخادم؟ فصمت عنه رسول الله ثم قال: كلَّ يومٍ سبعين مرّةً.

993. وقال 0: مَنْ ضرب مملوكه -إلا في حدٍّ- أكثر من ثلاثة أسواطٍ اقتُصَّ منه يومَ القيامةِ.

994. وقال 0: لا يدخل الجنةَ خَبٌّ ولا خائنٌ ولا سيءٌ لمملوكه.

995. وقال 0: الإحسان إلى المملوك يكسب العزَّ.

996. وقال سلمان -رضوان الله عليه- لخادمه: لولا القِصاصَ يَوْمَ القيامةِ لأوجعتُك ضرباً.

Chapter 23

On Moderation and Warm Welcome

- 997- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “God has indeed increased the daily bread of any family who benefits from moderation. Also making good use of your available property is better than getting rich. Such moderation will help you to never become unable to do anything, but excessive expenditures will leave nothing for you. God -being moderate- loves those who are moderate.”
- 998- Imam Baqir (a.s) said: “There is a key for everything, and the key to faith is moderation.”
- 999- God's Prophet (a.s) said: “Moderation is half of one's income.”
- 1000- God's Prophet (a.s) said: “Whatever is accompanied by moderation is adorned by it, and anything which is not accompanied with moderation is ugly.”
- 1001- Imam Sadiq (a.s) said: “You are sure to go to Heaven if you perform the following three acts: charity during the times of poverty, treating all the people kindly, and being just with yourself.”
- 1002- Imam Baqir (a.s) said: “A warm welcome causes love and nearness to God, but a cold welcome causes animosity and becoming more distant from God.”
- 1003- God's Prophet (a.s) said: “You cannot attract the people to yourselves using your wealth. Use a cheerful face and a warm welcome to attract them.”

1004- God's Prophet (a.s) said: "May God have Mercy upon all who are cheerful and good-tempered."

الفصل الثالث والعشرون في الرفق وحسن البشر

997. من كتاب المحاسن: عن أبي عبد الله A قال: أيما أهل بيتٍ أُعطي حظهم من الرفق فقد وسَّع الله عليهم في الرزق، والرفق في تقدير المعيشة خيرٌ من السعة في المال، والرفق لا يعجز عنه شيءٌ، والتبذير لا يبقى معه شيءٌ، إن الرفيق يُحب الرفق.

998. عن الباقر A قال: إن لكلِّ شيءٍ فُفلاً وفُفلاً الإيمان الرفق.

999. وقال رسول الله 0: الرفق نصف العيش.

1000. وقال 0: إن الرفق لم يوضع على شيءٍ إلا زانه، ولا نزع عن شيءٍ إلا شانه.

1001. عن أبي عبد الله A قال: ثلاثٌ من أتى الله بواحدةٍ منهنَّ أوجب الله له الجنة: الإنفاق من الإقتار، والبشر بجميع العالم، والإنصاف من نفسه.

1002. عن أبي جعفر A قال: البشر الحسن وطلاقة الوجه مكسبة للمحبة وقربة من الله □I وعبوس الوجه وسوء البشر مكسبة للمقت وبعده من الله.

1003. قال رسول الله 0: إِنَّكُمْ لَنْ تَسْعُوا النَّاسَ بِأَمْوَالِكُمْ فَالْقَوْمَ بِطَلَاةِ الْوَجْهِ وَحُسْنِ الْبَشْرِ.

1004. وقال 0: رَحِمَ اللَّهُ كُلَّ سَهْلٍ طَلِقٍ.

- 1005- Imam Sadiq (a.s) said: “It is good for a believer to smile at another believer.”
- 1006- God's Prophet (a.s) said: “The best of you are those who are good-tempered, are fond of the people, and the people are fond of them.”
- 1007- God's Prophet (a.s) said: “A believer gets calm near his believing brothers just as one who is thirsty gets calm when he drinks some cool water. “
- 1008- Ameer al-Momineen (a.s) said: “Blessed be¹ the one who makes friends with others and others make friends with him for the sake of God.”
- 1009- God's Prophet (a.s) said: “Kindness is good, and sternness is despised.”
- 1010- Imam Sadiq (a.s) said: “God the Almighty who is Kind loves kindness, and will not grant the reward for violence that He grants for kindness.”

¹ Translators' note: For a better understanding of “blessed be” please see tradition No. 409 and the description of the Arabic word “Tooba”.

1005. عن أبي عبد الله A قال: تَبَسُّمُ الْمُؤْمِنِ فِي وَجْهِ الْمُؤْمِنِ حَسَنَةٌ.
1006. قال رسول الله 0: خياركم أحسنكم أخلاقاً، الذين يألفون ويؤلفون.
1007. وقال 0: إِنَّ الْمُؤْمِنَ يَسْكُنُ إِلَى أَخِيهِ كَمَا يَسْكُنُ الظَّمَانُ إِلَى المَاءِ البَارِدِ.
1008. وقال أمير المؤمنين A: طوبى لِمَنْ يَأْلَفُ النَّاسَ وَيَأْلَفُونَهُ عَلَى طَاعَةِ اللَّهِ.
1009. قال النبي 0: الرِّفْقُ يُمْنٌ وَالخُرْقُ شُؤْمٌ.
1010. عن الصادق A قال: إِنَّ اللَّهَ تَعَالَى رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى العُنْفِ.

Chapter 24

On Good Deeds

- 1011- Ali ibn Abi Hamzeh narrated that Imam Sadiq (a.s) said: “May God have Mercy upon those who make us loved by the people, and not hated by them. I swear by God that if they quote our good sayings for others, they will become dearer and no one can ascribe anything to them.”
- 1012- Ameer al-Momineen (a.s) said: “Control your behavior through good deeds and try to guide yourself towards the noblest characteristics. Try to get accustomed to patience, and persevere to self-sacrifice even in cases that your great efforts are little appreciated. Do not be picky with people and try to maintain your nobility by forgiving minor faults. Try to save a weak person who is expecting you to help him if you can, or seek help from others using your position and social status if you cannot save him yourself. Do not try to discover the secrets of the people since the people will blame you. Do not lie since lying is the worst habit. It is the lowest form of behavior. It is similar to swearing. It is a form of inferiority. Be noble, and forgive minor issues, and do not investigate them further.” In another tradition we read: “Forgive and do not investigate minor issues.”
- 1013- Imam Baqir (a.s) said: “Love your Muslim brothers, and like for them what you like for yourself. Ask them for help if you need anything, and fulfill their needs if they ever ask you for help. Do not hide from them any good things, as they are your supporters. When they are not present, support them in their absence until they returns, then go to see them when they return. Honor them since you are from them and they are from you. If they blame you, do not abandon them, and let them express what bothers them. Praise God when they receives some good things, and help and support them when they suffer from a calamity.”

الفصل الرابع والعشرون في محاسن الأفعال

1011. عن عليّين أبي حمزة قال: سمعتُ أبا عبد الله A يقول: رَحِمَ الله عبداً حَبَبْنَا إلى الناس ولا يبغضنا إليهم، وأيمُ الله لو يروون مَحَاسِنَ كَلَامِنَا لكانوا أعزَّ، وما استطاع أحدٌ أن يتعلّق عليهم بشيءٍ.

1012. وقال أمير المؤمنين A: ذلّلوا أخلاقكم بالمحاسن وقودوها إلى المكارم وعودوها الحلم، واصبروا على الإيثار على أنفسكم فيما تحمدون عنه قليلاً من كثير، ولا تُدَاقُوا الناسَ وزناً بوزن، وعظّموا أقداركم بالتغافل عن الدنيء من الأمور، وامسكوا رَمَقَ الضعيف بالمعونة له بجاهكم إن عجزتم عمّا رَجَاهُ عندكم، فلا تكونوا بحاثين عمّا غاب عنكم فيكثر عائبكم، وتحفظوا من الكذب فإنّه من أدنى الأخلاق قُدراً وهو نوعٌ من الفُحشِ وضربٌ من الدنائة، وتكرّموا بالتعامي عن الاستقصاء. وروى بعضهم: بالتعامس عن الاستقصاء.

1013. عن أبي جعفر A قال: أحبب أخاك المسلم، وأحبب له ما تُحِبُّ لِنَفْسِكَ، وَاكْرَهُ لَهْ مَا تَكْرَهُ لِنَفْسِكَ، وَإِنْ احْتَجَّتْ فَسَلِّهْ، وَإِنْ سَأَلَكَ فَأَعْطِهِ، وَلَا تَمَلْهُ خَيْرًا وَلَا يَمَلْهُ لَكَ، كُنْ لَهُ ظَهْرًا فَإِنَّهُ ظَهْرٌ لَكَ، وَإِنْ غَابَ فَاحْفَظْهُ فِي غَيْبَتِهِ، وَإِنْ شَهِدَ فزُرْهُ، وَأَجَلْهُ وَأَكْرَمْهُ

فإيه منك وأنت منه، وإن كان عليك عاتبا فلا تُفارقة حتى تُسلَّ
سَخِيمَتَهُ وما في نفسه، وإن أصابه خيرٌ فاحمَدِ الله، وإن ابْتُلِيَ
فاعضده وتمحَّل له.

- 1014- Imam Sadiq (a.s) narrated that his noble grandfather (a.s) quoted on the authority of Imam Ali (a.s) who quoted on the authority of the Prophet of God (a.s): “The most pious person is the one with the purest heart and the one who wishes all the best.”
- 1015- Imam Ali (a.s) said: “Never be suspicious about what you hear your believing brothers say when you can find a way to justify it.”
- 1016- Imam Baqir (a.s) said: “The nobility of a believer depends on his prayer and staying up at night (to worship God). Speak nicely with the people.”
- 1017- Imam Baqir (a.s) said: “I advise you to fear God. Do not even think of what you do not like for yourself for your Muslim brothers. If you do so, God will establish it as a cause of hypocrisy in your heart.”
- 1018- An Arab went to see the Prophet (a.s) when the Prophet was going to war. He grabbed the leading rope of his horse and said: “O' Prophet of God! Please teach me something to help me enter Heaven.” The Prophet (a.s) said: “Then treat others as you like them to treat you. And do not wish for them what you do not like yourself. Now let go of my horse.”
- 1019- Imam Sadiq (a.s) said: “Once when the Prophet (a.s) was passing by a group of people who were trying to lift a rock, he asked them why they did so? They said that they were trying to find out who the strongest was. The Prophet (a.s) told them that he could tell them who the strongest man was if they wished him to do so. When they said they wished to hear the Prophet (a.s), he said the one who is the strongest is the one who does not engage in sin or wrong deeds whenever he is satisfied; one who does not utter but what is right when he is angry; and does not do what is unjust when he is powerful.”

1020- Abuzar wrote to Salman -may God have Mercy upon them: "You will not attain all that you wish to attain unless you abandon your selfish desires, and will not get what you want unless you are patient with what you dislike. Your words must be in remembrance of God. You should look in

1014. عن أبي عبد الله عن آبائه عن عليّ: قال: قال رسول الله 0:

أنسك الناس نُسكا أنصحهم حُباً وأسلمهم قُلُبا لجميع المسلمين.

1015. عن عليّ A قال: لا تَنْظُنَّ بكلمةٍ خرجت من أخيك سوءاً وأنتَ

تجد لها مَحْمِلاً.

1016. عن الباقر A قال: كَرَّمَ المؤمنُ صلاته وقيامه بالليل، وقولوا

للناس حُسناً.

1017. عنه A قال: عليكم بتقوى الله، ولا يُضمرنَّ أحدكم لأخيه أمراً

لا يُحبّه لنفسه، فإنّه ليس من عبدٍ يُضمّر لأخيه أمراً لا يُحبّه

لنفسه إلا جعلَ الله ذلك سبباً للنفاق في قلبه.

1018. جاء أعرابيٌّ إلى النبيّ 0 وهو يُريد بعضَ غزواته، فأخذ بمقود

راحلته فقال: يا رسول الله، علّمني شيئاً أدخلُ به الجنة، فقال: ما

أحببتَ أن يأتيه الناس إليك فأتته إليهم وما كرهتَ أن يأتيه الناس

إليك فلا تأتهم، خلّ سبيلَ الراحلة.

1019. عن أبي عبد الله A قال: مرَّ النبيّ 0 بقومٍ يرفعون حجراً،

فقال: ما يدعوكم إلى هذا؟ فقالوا: لنعرف أشدنا وأقوانا، فقال: ألا

أخبركم بأشدكم وأقواكم؟ قالوا: بلى، قال: هو الذي إذا رضي لم
يُدخله رضاه في باطل، وإذا غضب لم يُخرجه غضبه من حق،
وإذا قدر لم يتعاط ما ليس له.

1020. كتب أبو ذرّ إلى سلمان - رحمهما الله - أمّا بعد، فإنك لن تنال

ما تُريدُ إلا بترك ما تشتهي، ولن تبلغ ما تأمر إلا بالصبر على
ما تكرهه، فليكن قولك ذكراً،

order to learn, and you should be pondering when you are
silent. You should know that the weakest people are those who
follow their selfish desires, and just ask God to fulfill their
hopes, and the wisest people are those who are humble to God,
and work for the Hereafter.”

1021- God's Prophet (a.s) said: “Whoever saves the Muslims from
fire or flood will go to Heaven.”

1022- Imam Sadiq (a.s) said: “Whenever God wills to strengthen
Islam and the Muslims, then He will give the riches to those
who pay its dues and spend it in a good way. But when He
wills to weaken Islam and the Muslims, He will give the riches
to those who do not pay its dues and do not spend it in the
proper way.”

1023- Imam Sadiq (a.s) said: “Indeed a refugee is like oneself. You
should neither hurt him nor bring any losses to him.”

1024- Imam Sadiq (a.s) was asked about feeding the captives. He
said: “It is the duty of the capturer to feed his captives. If he
wants to kill him in the morning, he should give him food and
water, and provide a shelter for him, whether the one who is
captured is an infidel or not.”

1025- Imam Sadiq (a.s) told his companions: “Fear God, and be good
brothers for each other. Love each other for the sake of God,
and be united. Visit each other, talk about our friendship and
revive it.”

1026- Imam Sadiq (a.s) said: “Whoever does not associate with others, does not love others, does not visit others, or does not give charity for our sake does not belong to our nation.”

ونظرك عبراً، وصمّتك تفكراً، واعلم إنّ أعجز الناس عجزاً من
اتّبع نفسه هواها وتمّى على الله الأمانى، وإنّ أكيس الناس كيساً
من دان نفسه لله وعمل لما بعد الموت.

1021. قال رسول الله 0: من ردّ عن قوم من المسلمين عادية ماءٍ أو
نارٍ وجبت له الجنة.

1022. عن أبي عبد الله A قال: إذا أراد الله بقاء الإسلام والمسلمين
جعل المال عند من يؤدّي الحقّ منه ويصنع فيه الخير، وإذا أراد
فناء الإسلام والمسلمين جعل المال عند من لا يؤدّي الحقّ منه،
ولا يصنع فيه المعروف.

1023. عنه A قال: إنّ الجار كالنفس غير مضارٍّ ولا آثم.

1024. سئل أبو عبد الله A عن طعام الأسير، فقال: طعام الأسير على أسيره، وإن كان يُراد قتله من الغد فإنه ينبغي أن يُطعم ويسقى ويُظلل ويرفق به من كافر أو غيره.

1025. عنه A قال لأصحابه: اتقوا الله وكونوا إخوة بررة؛ متحابين في الله متواصلين متراحمين، تزاوروا وتلاقوا وتذاكروا أمرنا وأحيوه.

1026. عنه A قال: ليس منّا غير المتواصلين فينا، ليس منّا غير المتراحمين فينا، ليس منّا غير المتزاورين فينا، ليس منّا غير المتبادلين فينا.

Chapter 25

On Charity

- 1027- Imam Sadiq (a.s) quoted on the authority of the Prophet of God (a.s): “God did not appoint us to collect wealth, but He appointed us in order to give charity.”
- 1028- Imam Sadiq (a.s) said: “Give charity and be sure you will receive a reward later. Know that whoever does not give charity out of obedience to God will suffer later on from spending in the way of committing sins. And whoever does not attempt to help fulfill the needs of God's friends will later have to try to fulfill the needs of God's enemies.”
- 1029- Imam Sadiq (a.s) narrated that once when God's Prophet (a.s) passed by Bilal who had some dates, he told him: “O' Bilal! Are you sure you will not go to Hell due to these dates? So give some in charity and have no fear of poverty.”
- 1030- Imam Baqir (a.s) said: “The best thing for the religion and the religious people is that wealth be in the hands of those who pay its due and do good deeds with it, and the worst thing for religion and the religious people is that wealth be in the hands of those who do not pay its dues and do not use it in proper ways.”
- 1031- Imam Sadiq (a.s) said: “As long as you are obedient to God, He will not take away the blessings that He has granted to you. But if you disobey Him, He will take back His blessings.”
- 1032- Imam Baqir (a.s) said: “Seek God for help whenever you notice a change in the blessings granted to you, your children or your family. I will guarantee that if you do so, God will help you and you can get whatever you want.”

الفصل الخامس والعشرون

في الإنفاق

1027. عن أبي عبد الله A قال: قال رسول الله 0: لم تُبَعَثْ لجمع المال ولكن بُعِثْنَا لِإِنْفَاقِهِ.

1028. عنه A قال: أنفق [وأيقن] بالخلف، واعلم أنه من لم يُنْفِقْ في طاعة الله ابْتُلِيَ بأن يُنْفِقْ في معصية الله، واعلم أن من لم يمش في حاجة ولي الله ابْتُلِيَ بأن يمشي في حاجة عدو الله.

1029. عنه A قال: مرّ رسول الله 0 على بلال وعنده كرّ من تمر، فقال: يا بلال، آمنت أن تصبح بها في نار جهنم، أنفق يا بلال ولا تَخَفْ من ذي العرش إقتاراً.

1030. عن أبي جعفر A قال: إنّ من صلاح الدين وصلاح أهل الدين -وقال الآخر: إنّ من صلاح الإسلام وصلاح أهل الإسلام- أن تصير الأموال إلى من يؤدّي فيها الحقوق ويصطنع فيها المعروف، وإنّ من فساد الدين وفساد أهل الدين أن تصير الأموال إلى من لا يؤدّي فيها الحقّ ولا يصطنع فيها المعروف. عنه A: مثله، إلا أنّه قال: من بقاء الإسلام وبقاء المسلمين، وإنّ من فناء الإسلام وفناء المسلمين.

1031. عن أبي عبد الله A قال: إنّ الله إذا أنعم على عبدٍ نعمة لم يسلبه إياها ما استقام حتّى يتغيّر عن طاعة الله، فإذا تغيّر عن طاعة الله تغيّر الله له عند ذلك.

1032. عن الباقر A قال: أيما رجلٍ منكم رأى في نفسه ووُلده أو ماله وأهله غيراً فليستعِز ربه ويستغفره. ثم قال الباقر A: وأنا أضمن له إذا هو فعل ذلك وعلى الله أن يُعينه ويرجع له ما أحبّ.

Chapter 26

On Not Depending on the People

- 1033- Imam Sadiq (a.s) narrated that when life got difficult for one of the companions of the Prophet, his wife told him to go and ask God's Prophet (a.s) to help them. The man went to see the Prophet. When the Prophet saw him, he said: "Whoever asks us to help him, we will grant him (something), but whoever seeks independence, God will make him independent." The man thought that the Prophet was referring to him, and went to his wife and told her what had happened. His wife said: "God's Prophet is a human, too. You should have told him about our situation." The man went see the Prophet, but again as soon as the Prophet saw him he repeated what he had said before. This was repeated three times until he decided to go and borrow a pick, go to the top of the mountains and use it to collect some wood. He sold the wood in exchange for some flour that he took home to eat. He continued working, and saved up some money and bought his own pick. Then he bought two camels and two slaves. He continued to work until he became rich. Then he went to the Prophet and told him what he had come for and what he had heard the Prophet say. The Prophet again said: "I told you whoever asks us for something, we will grant it to him, but whoever seeks independence God will make him independent."
- 1034- Imam Baqir (a.s) said: "Whoever takes a loss easily is physically in comfort."
- 1035- Imam Sadiq (a.s) said: "The best form of comfort is being independent of people."

الفصل السادس والعشرون في اليأس والاستغناء عن الناس

1033. عن أبي عبد الله A قال: اشتدّت حال رجلٍ من أصحاب النبيّ فقالت له امرأته: لو أتيت رسول الله 0 فسألته، ف جاء إلى النبيّ فلما رآه النبيّ، قال: من سألنا أعطيناها ومن استغنى أغناه الله، فقال الرجل: ما يعني غيري، فرجع إلى امرأته فأعلمها، فقالت: إنّ رسول الله بشرٌ فأعلمه، فأتاه فلما رآه رسول الله 0 قال: من سألنا أعطيناها ومن استغنى أغناه الله، حتّى فعل الرجل ما ذكرته ثلاثاً، ثمّ ذهب الرجل فاستعار معولاً، ثمّ أتى الجبل فصعدّه فقطع حطباً، ثمّ جاء به فباعه بنصف مدٍّ من دقيق فرجع فأكلوه، ثمّ ذهب من الغد فصعدّه ف جاء بأكثر من ذلك فباعه، فلم يزل يعمل ويجمع حتّى اشترى معولاً، ثمّ جمع حتّى اشترى بكرين و غلاماً، ثمّ أثرى حتّى أيسر، ف جاء [إلى] النبيّ 0 فأعلمه كيف جاء يسأله وكيف سمع النبيّ، فقال 0: قد قلتُ لك من سألنا أعطيناها ومن استغنى أغناه الله.

1034. عن الباقر A قال: من تيسر ممّا فاتته أراح بدنه.

1035. عن أبي عبد الله ع قال: أرواح الروح اليأس عن الناس.

- 1036- Imam Sadiq (a.s) said: “Asking people to give you what you need will ruin your honor and eliminate shyness, but seeking independence from people will be a source of honor for a believer in his religion, and greed is exactly the same as the present poverty.”
- 1037- Imam Sadiq (a.s) said: “Asking people to give you what you need is the root of the existing poverty.”
- 1038- Imam Baqir (a.s) said: “Do not place any hopes in what is in the hands of the people. This will make you independent, Do not be greedy since greed is the root of the present poverty.”
- 1039- Imam Sadiq (a.s) said: “Fear God, and strengthen yourself such that you need not ask others to fulfill your needs. Know that if you humiliate yourself by asking for something that an oppressive king or one who opposes your religion has, God will be angry with you and make you unknown and leave you to yourself. And if you get some control over a part of the domain of the rule of the king, God will take away all blessings, and will not reward you for any of your good deeds such as going on holy pilgrimage or freeing a slave.”

1036. عنه A قال: طلب الحوائج إلى الناس استلاباً للعزّة ومُذهبة للحياء، واليأس ممّا في أيدي الناس عزٌّ للمؤمن في دينه، والطمعُ هو الفقر الحاضر.

1037. عن أبي عبد الله A قال: طلبُ الحوائج إلى الناس هو الفقر الحاضر.

1038. عن الباقر A قال: أظهر اليأس ممّا في أيدي الناس فإنّ ذلك هو الغنى، وإيّاك والطمع فإنّه الفقر الحاضر.

1039. عن الصادق A قال: اتقوا الله وثقوا أنفسكم بالاستغناء عن طلب الحوائج، واعلموا أنّ مَنْ خَضَعَ لِصاحبِ سُلطانٍ جائرٍ أو لِمَنْ يُخالفه في دينه طلباً لما في يَدَيْهِ مِنْ دُنْيَاهِ أَخَمَلَهُ اللهُ وَمَقَّتَهُ عَلَيْهِ وَوَكَّلَهُ إِلَيْهِ، فَإِنْ هُوَ غَلَبَ عَلَى شَيْءٍ مِنْ دُنْيَاهِ فَصَارَ إِلَيْهِ مِنْهُ شَيْءٌ نَزَعَ اللهُ الْبِرْكَهَ مِنْهُ وَلَمْ يَأْجِرْهُ عَلَى شَيْءٍ يَنْفَعُهُ مِنْهُ فِي حَجٍّ وَلَا عَتَقٍ وَلَا بَرٍّ.

SECTION FOUR

ON HOW TO ASSOCIATE WITH OTHER PEOPLE

Chapter 1

On Choosing Friends

- 1040- Imam Sadiq (a.s) said: “Do not deceive others since you will then be left without any friends.”
- 1041- Imam Sadiq (a.s) said: “Any believer is the brother of any other believer. He will not oppress, humiliate, deceive or lie to his brothers.”
- 1042- Imam Sadiq (a.s) said: “It is not appropriate for a believer to become friends with a believer or others of a higher rank through fear since a believer's religion is honorable.”
- 1043- Imam Sadiq (a.s) said: “Do not let the existing decency between you and your religious brother be removed since it will result in the loss of your honor, but its presence will help maintain manliness.”
- 1044- Imam Sadiq (a.s) said: “You should inform your religious brothers whenever life gets hard for you. You should not rely solely on yourself as you may get overpowered.”

الباب الرابع
في آداب المعاشرة مع الناس وما يتصل
بها
الفصل الأوّل
في اتّخاذ الإخوان

1040. عن أبي عبد الله A قال: لا تُعْشَّ النَّاسَ فتنبقى بغير صديق.
1041. وعنه A قال: المؤمنُ أخو المؤمن، لا يَظلمه ولا يَخذله ولا يَغشّه ولا يَغتابه ولا يَخونه ولا يكذبه.
1042. قال A: لا ينبغي للمؤمن أن يستوحش إلى أخيه المؤمن فمنّ دونه، فإنّ المؤمن عزيزٌ في دينه.
1043. وعنه A قال: لا تُذهب الحِشمة فيما بينك وبين أخيك، فإنّ ذهاب الحِشمة ذهاب الحياء، وبقاء الحِشمة بقاء المروءة.
1044. عن أبي عبد الله A قال: إذا ضاق أحدكم فليعلم أخاه، ولا يعين على نفسه.

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- 1045- Imam Sadiq (a.s) said: "Whoever values God's religion will honor the rights of his believing brothers, but whoever undervalues his religion will undervalue his believing brothers."
- 1046- Imam Sadiq (a.s) said: "If a believer is asked by another believer to help fulfill one of his vital needs, and he refuses to do so although he is able to directly or indirectly fulfill his needs, he will be resurrected with his hands tied to his neck and has to wait until God finishes the reckoning of all His creatures' accounts."
- 1047- Imam Sadiq (a.s) said: "Whoever associates with his believing brother just because he needs something, and does not really wish him well is similar to one who is treacherous to God and His Prophet."
- 1048- Imam Baqir (a.s) said: "A believer's right over other believers is to be sincerely advised."
- 1049- Himad ibn Uthman narrated that once when he was with Imam Sadiq (a.s), one of their companions entered, and Imam Sadiq asked him: "Why has so and so complained to me about you?" He replied: "He is complaining because I have asked him to pay back what is mine." Imam Sadiq said: "Did you not think that he might get upset if you do so. Have you not read God's words in: "Those who join together those things which God hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning." [The Holy Quran: Ra'd 13:21] "Do they fear that God may oppress them? No. They fear that they be asked for their account of deeds. God called it "the terrible reckoning", implying that it is bad to reckon with your brother."
- 1050- Ja'far ibn Muhammad ibn Malik narrated that one of the companions of Imam Sadiq asked him if they should pray for their brothers who work for the government. The Imam (a.s) asked him if there is any use in what they do for him. When he replied no, Imam Sadiq (a.s) said: "I have broken off from them, so you should break off from them too."

1045. وعنه A قال: من عظم دين الله عظم حقّ إخوانه، ومن استخفّ بدينه استخفّ بإخوانه.

1046. وعنه A قال: من سأل أخوه المؤمن حاجة من ضرّ فمنعه من سعة وهو يقدر عليها من عنده أو من عند غيره حشره الله يوم القيامة مغلولاً يده إلى عنقه حتى يفرغ الله من حساب الخلق.

1047. عنه A قال: من مشى مع أخيه المؤمن في حاجة فلم يُنصحه فقد خان الله ورسوله.

1048. عن الباقر A قال: يحقّ على المؤمن للمؤمن النصيحة.

1049. عن حماد بن عثمان قال: كنتُ عند أبي عبد الله A إذ دخل عليه رجلٌ من أصحابنا، فقال له أبو عبد الله A: ما لأخيك يشكو منك؟ قال: يشكوني إنّي استقصيتُ حقّي منه! فقال أبو عبد الله A: كأنك إذا استقصيتُ حقك لم تسيء، رأيتَ ما ذكر الله جلّ وعزّ في القرآن: [وَيَخَافُونَ سُوءَ الْحِسَابِ] أخافوا أن يجور الله جلّ ثناؤه عليهم؟ لا والله ما خافوا ذلك، وإنّما خافوا الاستقصاء فسمّاه الله سُوءَ الْحِسَابِ، نعم من استقصى من أخيه فقد أساء.

1050. عن جعفر بن محمد بن مالك رفعه إلى أبي عبد الله A عن بعض أصحابنا قال: قلتُ لأبي عبد الله A: إخواننا يتولّون عمل

السُّلْطَان، أَفْنَدَعُو لَهُمْ؟ فَقَالَ أَبُو عَبْدِ اللَّهِ A: هَلْ يَنْفَعُونَكُمْ؟ قُلْتُ:
لَا، فَقَالَ: اِبْرؤَا مِنْهُمْ، بَرئَ اللَّهُ مِنْهُمْ.

- 1051- Muhammad ibn San'an narrated that Imam Sadiq (a.s) said: "Do not embark in a deal in which there are more losses for you than there are gains for your believing brother." Ibn San'an said: "This means that if a man has a lot of debts but you have only a little bit of money and wish to repay his debt, do not do so since you will lose all your money and his debt will not be settled either."
- 1052- Imam Sadiq (a.s) said: "On the Resurrection Day a believer will be asked to watch the people, and find out whoever has somehow helped him by feeding him, or giving him something to drink, etc. He will then be allowed to take the hands of all the people who somehow helped him and take them all to Heaven."
- 1053- Imam Sadiq (a.s) said: "Whoever respects a believer it is as if he has respected God. Whoever prays for his believing brother, God will fend off calamities from him and increase his share of daily bread."
- 1054- Imam Ali (a.s) said: "Pay attention to your brothers as they will be useful for you in this world and the Hereafter. Have you not heard God quote the residents of Hell: "Now, then, we have none to intercede (for us), nor a single friend to feel (for us)." [The Holy Quran: Shu'araa 26:100-101]
- 1055- Imam Ali (a.s) said: "Even if you stay up for many nights for worship, and fast for many days and make a sacrifice between the corner of the Ka'ba before the Black Stone (Hajar ul-Aswad), and the Position of Abraham, God will resurrect you on the Resurrection Day with whomever or whatever you love extremely. If it or they are supposed to be in Heaven, you will be in Heaven, and if it or they are to be in Hell, you will be in Hell, too."
- 1056- The Prophet (a.s) said: "Anyone who becomes friends with others for the sake of God, will attain a rank in Heaven."
- 1057- Imam Sadiq (a.s) said: "It is not fair to demand justice from your believing brothers."

1058- A man went to see Salman Farsi and told him that someone had invited him for dinner. He said: "Go greet him and ask him if I can bring all my companions with me." The man went, and returned and said: "Yes. Come with all

1051. عن محمد بن سنان قال: قال أبو عبد الله A: لا تدخل لأخيك في أمرٍ مَضَرَّتْه عليك أعظم من منفعته له.

قال ابن سنان: يعني إنَّ الرجل يكون عليه دينٌ كثيرٌ ولك مالٌ قليلٌ، فتؤدِّي عنه فيذهب مالك ولا تكون قضيتَ دينه.

1052. عنه A قال: يُقال للمؤمن يومَ القيامة: تصفح وجوه الناس، فمن سقاك شربةً أو أطعمك أكلةً أو فعل بك كذا وكذا خذ بيده فأدخله الجنة، فأخذ بيده فأدخله الجنة.

1053. وعنه A قال: مَنْ أكرم مؤمناً فكأنما يُكرم الله، ومَنْ دعا لأخيه المؤمن دفع الله عنه البلاء ودرَّ عليه الرزق.

1054. وعن أمير المؤمنين A قال: عليكم بالإخوان فإنهم عدَّةٌ للدنيا وعدَّةٌ للأخرة، ألا تسمع إلى قول أهل النار: رَفَمَا لَنَا مِنْ شَافِعِينَ * وَلَا صَدِيقٍ حَمِيمٍ.

1055. وقال A: لو أن رجلاً قام الليل وصام النهار وذبح بين الركن والمقام لم يبعثه الله يومَ القيامة إلا مع مَنْ أحبَّ بالغاً ما بلغ، إن جنةً فجنةً وإن ناراً فناراً.

1056. عن النبي 0: ما أحدث عبداً أخا في الله إلا أحدث له درجة في الجنة.

1057. عن الصادق A: ليس من الإنصاف مُطالبَةُ الإخوان بالإنصاف.

1058. جاء رجلٌ إلى سلمان الفارسي فدعاه، فقال: إنَّ فلاناً صنع لك طعاماً، فقال: اقرأه مِنِّي السلام وقلْ له أنا ومَن معي؟ فرجع الرسول فقال: أنتَ ومَن

your companions.” There were thirteen people in all. They went to the man's house and asked for permission to enter. The host stepped out of his house, took Salman's hand, and directed them all into the house. He asked Salman to sit down and asked the rest to sit on the right and left hands sides. The weather was hot, so he unbuttoned his shirt and laughed. Then Salman laughed, and the others laughed, too. Then they asked why Salman had laughed. He said: “I heard God's Prophet say that God will look upon whoever honors his Muslim brothers with Godly intentions. And whoever is looked upon by God will never be punished.”

1059- Anas narrated that someone offered a roasted head of lamb to one of the companions of the Prophet, but he turned it down and asked him to give it to someone else who needed it more than his family. The man took the head of lamb to the other person, but he asked that it be given to someone else, too. This was repeated with seven other people until it was finally given to the first man to whom it was originally offered. Then the following verse was revealed: “But give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, -they are the ones that achieve prosperity.” [The Holy Quran: Hashr 59:9]

- 1060- Imam Baqir (a.s) said: “Whoever hears gossip about another believer and defends him, God will help him in this world and the Hereafter. But whoever hears gossip about another believer and can defend him but does not do so, God will scare him in this world and the Hereafter.”
- 1061- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “Whoever objects to and interrupts his Muslim brother has indeed violated his honor.”
- 1062- God's Prophet (a.s) said: “A believer is like a mirror for his believing brother and should remove his troubles.”

مَعَكَ، قَالَ: فَفُئِمْنَا وَكُنَّا ثَلَاثَةَ عَشْرَ رَجُلًا فَاتَيْنَا الْبَابَ فَاسْتَأْذَنَ [سَلْمَانَ] فَخَرَجَ رَبُّ الْبَيْتِ فَأَخَذَ بِيَدِ سَلْمَانَ فَأَدْخَلَهُ الْبَيْتَ، فَأَمَرَ رَفَقَتَنَا عَنْ يَمِينِهِ وَشِمَالِهِ فَأَجْلَسَهُ وَحَلَّ زَرَّ قَمِيصِهِ، وَكَانَ أَيَّامَ حَرٍّ فَفَرِحَ مِنْهُ فَضَحَكَ سَلْمَانُ فَفَرَحْنَا بِضَحْكِهِ، فَقُلْنَا: يَا أَبَا عَبْدِ اللَّهِ، مَا الَّذِي أَضْحَكُكَ؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ رَجُلٍ مُسْلِمٍ أَكْرَمَ أَخَاهُ الْمُسْلِمَ بِتَكْرِمَةٍ يُرِيدُ بِهَا وَجْهَ اللَّهِ إِلَّا نَظَرَ اللَّهُ إِلَيْهِ، وَمَا نَظَرَ اللَّهُ إِلَى عَبْدٍ [إِلَّا] فَلَا يُعَدِّبُهُ أَبَدًا.

1059. عن أنس قال: أهدى لرجلٍ من أصحاب النبي ﷺ رأس شاةٍ مشويٍّ فقال: إنَّ أخي فلاناً وُعِيالُه أحوج إلى هذا حقاً، فبعثت إليه، فلم يزل يبعث به واحداً إلى واحدٍ حتى تداولوا بها سبعة

أبياتٍ حتّى رجعت إلى الأول فنزل:
[وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ
نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ].

1060. عن أبي جعفر A قال: مَنْ اغْتَيْبَ عنده أخوه المؤمن فنصره
وأعانه نصره الله في الدنيا والآخرة، وَمَنْ اغْتَيْبَ عنده المؤمن
فلم ينصره ولم يدفع عنه وهو يقدر على نُصرتِه وعونه خوِّفه
الله في الدنيا والآخرة.

1061. عن أبي عبد الله A قال: قال رسول الله 0: مَنْ عرض لأخيه
المسلم فكأنما خَدَشَ وجهه.

1062. وقال 0: المؤمنُ مرآةُ أخيه يُمِيطُ عنه الأذى.

Chapter 2 **On Etiquette**

- 1063- In Al-Mahasin it is narrated that Moavieh ibn Vahaeb narrated that he asked Imam Sadiq (a.s): “What is the proper way for us to treat others from our tribe and those who associate with us?” Imam Sadiq (a.s) said: “Return to them what you are entrusted with. If they ask you to, witness on their behalf. Visit their patients and attend their funeral processions.”
- 1064- Imam Sadiq (a.s) said: “Gather together in the mosque, and wish for others what you wish for yourselves. Are you not ashamed of not respecting your neighbor's rights while they respect your rights?”
- 1065- Imam Sadiq (a.s) said the following regarding the verse: “For we see thou art one that doth good (to all).” [The Holy Quran: Yusuf 12:36] “This verse refers to those who make room for their friends in meetings, give loans to those in need, and help the weak.”
- 1066- Imam Sadiq (a.s) said: “Do not do what you will later have to apologize for, since a believer does not do anything for which he has to apologize. However a hypocrite always does wicked acts and apologizes later.”
- 1067- Jabir narrated that Imam Sadiq (a.s) said the following regarding the verse: “Speak fair to the people.” [The Holy Quran: Baqara 2:83]
“Tell the people the best things you like to be told about you, since God does not like those who swear, slander or abuse the believers, nor does He like those who use obscene language or are stubborn beggars. God loves those who are patient and virtuous.”

الفصل الثاني في آداب المعاشرة

1063. من كتاب المحاسن: عن معاوية بن وهب قال: قلت لأبي عبد

الله A: كيف ينبغي لنا أن نضع فيما بيننا وبين قومنا، وفيما بيننا وبين خُلطاننا من الناس؟ فقال: تؤدون الأمانة إليهم، وتقيمون الشهادة لهم وعليهم، وتعودون مرضاهم، وتشهدون جنازتهم.

1064. عنه A قال: احضروا مع قومكم مساجدكم، وأحبوا للناس ما

تُحبون لأنفسكم، أما يستحي الرجل منكم أن يعرف جاره حقه ولا يعرف حق جاره.

1065. عنه A قال: في قول الله I: [إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ] فقال: كان

يوسع للجليس، ويستقرض للمحتاج، ويُعين الضعيف.

1066. عنه A قال: إياكم وما يعتذر منه فإن المؤمن لا يُسيء ولا

يعتذر، والمنافق يُسيء كل يوم ويعتذر.

1067. [عن جابر] عن أبي جعفر A في قوله الله I: [وَقُولُوا لِلنَّاسِ

حُسْنًا] قال: قولوا للناس أحسن ما تُحبون أن يُقال لكم، فإن الله

يُبغض اللعان السباب الطعان على المؤمنين، والفاحش

المتفحّش، والسائل الملحف، ويُحبّ الحيّ الحليم العفيف
المتعقّف.

- 1068- Imam Baqir (a.s) said: “Assist whomever you associate with as much as you can.”
- 1069- Imam Sadiq (a.s) said: “Whenever three believers get together, no two of them should whisper in each others ears as this will hurt the third one.”
- 1070- Imam Sadiq (a.s) said: “When your believing brother is not present, talk about him as you like him to talk about you in a similar situation, and do not talk about things related to him which you do not like him to talk about you in a similar situation. These are good deeds. Act like one who is certain to be responsible for his deeds.”
- 1071- God's Prophet (a.s) said: “Everything about a believer is respectable, including his honor, his wealth and his life.”
- 1072- God's Prophet (a.s) said: “Do not seek the flaws of the believers, since then God will seek your flaws, and cause you public disgrace even if you are at home.”
- 1073- Imam Ali (a.s) said: “I prefer that you mediate between two people who have problems in their relationship than to give two Durhams in charity.”
- 1074- Imam Baqir (a.s) said: “It is forbidden to tell a lie, unless it is beneficial for a believer or is meant to defend a believer's faith and religion.”
- 1075- Imam Sadiq (a.s) said: “The type of charity that is loved by God is mediation between people who are fighting with each other, and helping them get closer to each other when they are about to be separated from each other.”
- 1076- Imam Sadiq (a.s) said: “All believers joke.”
- 1077- Ameer al-Momineen (a.s) said: “Do not make fun of people because this will cause resentment and yields animosity. This kind of action is like a minor insult.”
- 1078- Imam Sadiq (a.s) said: “Do not make fun of people since it will ruin one's honor and dignity. The Prophet's companions used to gather together and tell jokes until the following verse was revealed: “Has not the time arrived for the Believers that their hearts in all humility should engage in the remembrance of God.” [The Holy Quran: Hadid 57:16] Then after the

Prophet recited this verse they stopped their joking and vain talk.”

1079- Imam Kazim (a.s) said: “Yahya ibn Zacharia used to cry, and not laugh, but Jesus used to laugh and cry. What Jesus did was better than what Yahya did.”

1068. عن الباقر A قال: مَنْ خالطتَ فإن استطعتَ أن تكون يدك العُليا عليه فافعل.

1069. عن أبي عبد الله A قال: إذا كان ثلاثة من المؤمنين فلا يتناجيان منهم اثنان دون صاحبهما، فإن ذلك مما يُحزنه ويُؤذيه.

1070. وعنه A قال: أذكر أخاك إذا توارى عنك بما تُحبّ أن يذكرك به إذا تواريتَ عنه، ودَعُهُ مِنْ كُلِّ ما تُحبّ أن يدعك منه فإنّ ذلك هو العمل، واعمل عمل مَنْ يعلم أنّه مجزى بالإحسان مأخوذاً بالأجرام.

1071. قال رسول الله 0: المؤمنُ حرامٌ كُلُّه عِرضه وماله ودمه.

1072. عن النبي 0 قال: لا تطلبوا عَثْرَاتِ المؤمنين فإنّ مَنْ تتبّع عَثْرَاتِ أخيه تتبّع الله عَثْرَتَهُ، وَمَنْ تتبّع الله عَثْرَتَهُ فضحه ولو في جوف بيته.

1073. قال أمير المؤمنين A: لِنِ أصلح بين اثنين أحبُّ إليّ مِنْ أن أتصدّق بدينارين.

1074. عن الباقر A قال: الكِذب كُلُّه إثمٌ إلا ما نفعْت به مؤمناً أو دفعْت به عن دين المسلم.

1075. عن الصادق A قال: صدقةٌ يُحبّها الله؛ إصلاحٌ بين الناس إذا تفاسدوا، وتقريبٌ إذا تباعدوا.

1076. عنه A قال: ما من مؤمن إلا وفيه دُعابة، قلتُ: وما الدُعابة؟
قال: المزاح.

1077. وقال أمير المؤمنين A: إياكم والمزاح، فإنه يجرّ السخيمة
ويورث الضغينة، وهو السبّ الأصغر.

1078. عن أبي عبد الله A قال: إياكم والمزاح فإنه يُذهب بماء الوجه
ومَهابة الرجل، كان أصحاب رسول الله 0 يجلسون فيلهون
ويتحدّثون ويضحكون حتى أنزل الله I: [أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ
تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ] فلما قرأ رسول الله 0 عليهم هذه الآية
تركوا الحديث واللّهو والمزاح.

1079. عن أبي الحسن الأول A قال: إن يحيى بن زكريّا كان يبكي
ولا يضحك، وكان عيسى يضحك ويبكي، وكان الذي يصنع
عيسى أفضل ممّا يصنع يحيى.

- 1080- Imam Sadiq (a.s) said: "A believer's laughter is just a smile."
1081- We read in another tradition (narrated by Khalid ibn Tahman
on the authority of Imam Kazim (a.s)]: "Whenever you laugh
loudly you should pray God not to get angry with you."
1082- Ameer al-Momineen (a.s) said: "Laughing without a cause for
delight is due to ignorance."
1083- Imam Sadiq (a.s) said: "Laughing too much will eliminate
faith."
1084- Imam Reza (a.s) said: "Call men by their family names in their
presence, and their names in their absence."
1085- Imam Baqir (a.s) said: "The rights of a believer over another
believer include: to feed him when he is hungry; to clothes
him; to save him from trouble; to pay off his debts; and to take
care of his family if he dies."
1086- In Rauzat al-Vaezeen it is narrated that Imam Sadiq (a.s) said:
"There are seven rights for any believer that are incumbent

upon other believers to honor. All seven are obligatory. If you do not honor any of these rights, you have left the domain of divine friendship and God's servitude." He was asked what these seven rights were. He replied: "The simplest right is that you should like for them what you like for yourself, and dislike for them what you dislike for yourself. The second right is that you must assist them in fulfilling their needs and please them and not act against their words. The third right is that you must use your property, wealth, tongue, hands and feet to assist them. The fourth right is that you must be like their eyes, their guide, their mirror, and their clothing. The sixth right is that if you have a wife and a servant, and your (believing) brother does not, you must send your maid to his house to wash his clothes, prepare his food and make ready his bed. These are all established duties between you and him. The seventh right is that you must accept his oath, go to visit him if he gets ill, and make all efforts to fulfill his needs. You should not let him beg you for help, but immediately fulfill his needs. Once you do this, you tie his friendship and yours together, and tie your friendship to God's friendship."

1080. عن أبي عبد الله A قال: ضحك المؤمن تَبَسُّمٌ.

1081. وفي رواية [عن خالد بن طهمان عن أبي جعفر A] قال: إذا فَهَّقَهْتَ فقل: اللهم لا تَمُقْتَنِي.

1082. عن أمير المؤمنين A قال: إنَّ مِنَ الْجَهْلِ الضِّحْكُ مِنْ غَيْرِ عُجْبٍ.

1083. عن الصادق A قال: كَثْرَةُ الضِّحْكِ تَمُجُّ الْإِيمَانَ مَجًّا.

1084. عن الرضا A قال: إذا كان الرجل حاضراً فَكَنَّه، وإذا كان غائباً فَسَمَّه.

1085. عن الباقر A قال: من حقّ المؤمن على أخيه أن يشبع جوعته، ويؤاري عورته، ويُفَرِّج عنه كُرْبته، وَيَقْضِي دَيْنَه، فإذا مات خَلْفَه في أهله وولده.

1086. ومن كتاب روضة الواعظين: عن الصادق A قال: للمؤمن على المؤمن سبعة حقوق واجباتٍ ما فيها حقٌّ إلا وعليه واجبٌ، إن خالفه خرج من ولاية الله وترك طاعته، ولم يكن لله I فيه نصيبٌ، قلتُ: جعلتُ فداك حدّثني ما هي؟ قال: أيسر حقٌّ منها أن يُحِبَّ له ما يُحِبُّ لنفسه، ويكره له ما يكره لنفسه، والحقُّ الثاني أن يَمْشِي في حاجته وَيَبْتَغِي رضاه ولا يُخالف قوله، والحقُّ الثالث أن تَصِلَه بنفسك ومالكٍ ويدك ورجلك ولسانك، والحقُّ الرابع أن تكون عينه ودليله ومرآته وقميصه، والحقُّ الخامس أن لا تَشْبَعَ ويجوع ولا تَلْبَسَ ويعرى ولا تروى ويظمأ، والحقُّ السادس أن تكون لك امرأةٌ وخادمٌ وليس لأخيك امرأةٌ ولا خادمٌ، أن تبعث خادمك فيغسل ثيابه ويصنع طعامه ويُمَهِّد فراشه، فإنّ ذلك كله إنّما جعل بينك وبينه، والحقُّ السابع أن تبرّ قسمة وتُجيب دعوته وتشهد جنازته وتعوده في مَرَضَه وتشخص ببدنك في قضاء حاجته، ولا تحوجه إلى أن يسألك، ولكن تُبادر إلى قضاء حوائجه، فإذا فعلت ذلك به وصلت ولايته بولايتك، وولايتك بولاية الله I.

1087- Imam Sadiq (a.s) said: "Whoever is given a public responsibility, acts justly, opens the door of his house to the people, draws the curtain aside and looks after the affairs of

the people, God the Almighty is bound not to frighten him, and let him enter Heaven in the Hereafter.”

- 1088- Mufaz'zil ibn Amr narrated that Imam Sadiq (a.s) was asked: “What is the smallest right of a believer over his believing brother?” He replied: “That he does not place a higher priority for himself on what his believing brother needs more.”
- 1089- Whenever Imam Hassan's teacher came in, Ameer al-Momineen (a.s) told Imam Hassan: “Stand up in respect for your master.”
- 1090- God's Prophet (a.s) said: “Whenever the head of a tribe comes to visit you, you should highly respect him.”
- 1091- God's Prophet (a.s) said: “The reward of a believer who associates with the people and bears with their harassment is more than one who does not participate in public gatherings and does not put up with their hassles.”
- 1092- Imam Sadiq (a.s) said: “Seek nearness to God by sympathizing with your believing brothers.”
- 1093- Imam Sadiq (a.s) said: “A believer is more respectable than the Kaba.”
- 1094- God's Prophet (a.s) said: “When a man comes to see you, ask him his name and where he lives. Asking these questions will help foster friendship.”
- 1095- God's Prophet (a.s) said: “Whoever believes in God and the Resurrection Day should not divulge his Muslim brother's secrets to us.”
- 1096- Once when the Prophet of God (a.s) and one of his companions entered a reed bed and picked two reeds, one was bent and the other one was straight. The Prophet gave the straight reed to his companion, and kept the bent one for himself. The man said: “O' Prophet of God! You are more deserving to have this one.” The Prophet (a.s) said: “Not at all. Any believer who spends even one hour with a friend is held responsible and will be questioned in the Hereafter.”

1087. قال الصادق A: مَنْ تَوَلَّى أَمْرًا مِنْ أُمُورِ النَّاسِ، فَعَدَلَ وَفَتَّحَ

بَابَهُ وَرَفَعَ سِتْرَهُ وَنَظَرَ فِي أُمُورِ النَّاسِ، كَانَ حَقًّا عَلَى اللَّهِ I أَنْ
يُؤْمِنَ رُوعَتَهُ يَوْمَ الْقِيَامَةِ وَيُدْخِلَهُ الْجَنَّةَ.

1088. [عن المفضل بن عمر قال:] [سئل] [أبو عبد الله A] [ما أدنى

حقُّ المؤمن على أخيه؟ قال: أن لا يستأثر عليه بما هو أحوج
إليه منه.

1089. عن أمير المؤمنين A: قال لابنه الحسن A حين دخل مؤدبُهُ:

فمِّ لِمَوْلَاكَ.

1090. رُوِيَ أَنَّ رَسُولَ اللَّهِ 0 قَالَ: إِذَا أَتَاكُمْ سَيِّدُ قَوْمٍ فَاعْرِفُوا سُؤدَدَهُ.

1091. عن النبي 0 قال: المؤمنُ الَّذِي يُخَالِطُ النَّاسَ وَيَصْبِرُ عَلَى

أَذَاهُمْ أَعْظَمُ أَجْرًا مِنَ الَّذِي لَا يُخَالِطُهُمْ وَلَا يَصْبِرُ عَلَى أَذَاهُمْ.

1092. وقال الصادق A قال: تَقَرَّبُوا إِلَى اللَّهِ بِمُؤَاسَاةِ إِخْوَانِكُمْ.

1093. وقال A: المؤمنُ أَعْظَمُ حَرَمَةً مِنَ الْكَعْبَةِ.

1094. وقال النبي 0: إِذَا جَاءَ الرَّجُلُ فَاسْأَلْهُ عَنْ اسْمِهِ وَاسْمِ أَبِيهِ

وَمِمَّنْ هُوَ، فَإِنَّهُ أَوْصَلَ لِلْمَوَدَّةِ.

1095. وقال 0: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَرْفَعَنَّ إِلَيْنَا

عُورَةَ أَخِيهِ الْمُسْلِمِ.

1096. ودخل رسول الله 0 غيضةً ومعه صاحبٌ له فقطع عُصْنَيْنِ:

أَحَدُهُمَا أَعْوَجٌّ وَالْآخَرُ مُسْتَقِيمٌ، وَدَفَعَ إِلَى صَاحِبِهِ الْمُسْتَقِيمَ

وَحَبَسَ لِنَفْسِهِ الْأَعْوَجَ، فَقَالَ الرَّجُلُ: أَنْتَ أَحَقُّ بِهَذَا مِنِّي يَا رَسُولَ اللَّهِ، قَالَ: كَلَّا، مَا مِنْ مُؤْمِنٍ صَاحِبٍ صَاحِبًا إِلَّا وَهُوَ مَسْئُولٌ عَنْهُ يَوْمَ الْقِيَامَةِ وَلَوْ سَاعَةً مِنْ نَهَارٍ.

- 1097- Imam Reza (a.s) told Ali ibn Yaq'tayn: "If you promise to do just one thing, I will guarantee three things for you." He asked what these were. Imam Reza (a.s) said: "I guarantee that you will never experience the heat of iron¹; you will never get poor; and you will never be imprisoned." He asked what he should do instead. Imam Reza (a.s) said: "You should always respect any of my friends (of the Holy Household) who comes to you." Ali ibn Yaq'tayn promised to do so, and Imam Reza (a.s) guaranteed the above three.
- 1098- Imam Sadiq (a.s) said: "I advise you to fear God and tell the truth, to acquire piety and to strive to worship God, and to abandon sins. Beware that whoever does not control his wrath does not belong to our nation. So is one who does not honor friendship and is not a good friend, does not associate well, disturbs his neighbors, hurts his companions, does not treat his friends well, and does not oppose the one who tries to misguide him. I advise you to piety, abstention, concealing of faith and hiding your secrets. I swear by God that when I looked to the right and to the left, I saw people each going on their own way. I chose the right path from among all that dirt and dust. You should also fear God while you have time since there is no power other than God's Power."
- 1099- Imam Sadiq (a.s) said: "Whoever forces his brother to do what is beyond his power has been treacherous to God and His Prophet."
- 1100- Imam Sadiq (a.s) said: "Whoever sweats while trying to fulfill the needs of his believing brother will not be punished."

¹ Translators' note: get killed by the sword

1097. عن الرضا A قال لعليّ بن يقطين: اضمن لي خصلةً أضمنُ لك ثلاثاً، فقال: جُعِلْتُ فداك، وما الخصلة التي أضمنها لك وما الثلاث التي تُضمن لي؟ قال: فقال A: أمّا الثلاث التي أضمنُ لك: أن لا يُصيبك حرُّ الحديد أبداً بقتلٍ، ولا فاقةً، ولا سجنٌ حبسٍ، قال: فقال عليّ: وما الخصلة التي أضمنها لك؟ قال: فقال: تُضمن لي أن لا يأتيتك وليّ أبداً إلا أكرمتّه، قال: فضمن عليّ الخصلة وضمن له أبو الحسن A الثلاث.

1098. عن أبي عبد الله A قال: عليكم باتّقاء الله وصدق الحديث والورع والاجتهاد والخروج عن معاصي الله، واعلموا أنّه ليس منّا من لم يملك نفسه عند الغضب، وليس منّا من لم يُحسن صحبة من صحبه، ومُرافقة من رافقه، ومُخالطة من خالطه، ومُجاورة من جاوره، ومُجاملة من جامله، ومُمالحة من مالحه، ومُخالفة من خالفه، وعليكم باتّقاء الله والكفّ والتقوية والكتمان، فإني والله نظرتُ يمينا وشمالا، فلما رأيتُ الناس قد أخذوا هكذا وهكذا أخذتُ الجادة في غمار الناس، فاتقوا ما استطعتم، ولا قوّة إلا بالله.

1099. قال A: مَنْ كَلَّفَ أَخَاهُ حَاجَةً فَلَمْ يُبَالِغْ فِيهَا فَقَدْ خَانَ اللَّهَ
وَرَسُولَهُ.

1100. وقال A: مَنْ عَرَقَتْ جِبْهَتُهُ فِي حَاجَةِ أَخِيهِ فِي اللَّهِ I لَمْ يُعَدِّبْ
بَعْدَ ذَلِكَ.

Chapter 3

On Seeking Permission to Enter

- 1101- In Al-Mahasin it is narrated that Ameer al-Momineen (a.s) said: “Say “In the name of God” whenever you want to enter your room so Satan runs away. When you enter your house say greetings so that blessings descend and the angels get accustomed to the residents of your house.”
- 1102- Imam Sadiq (a.s) said: “Say: “in the name of God and by God” whenever you enter your house and greet your family. If no one is at home say “In the name of God, and greetings upon God's Prophet and his household, greetings on us and on the good servants of God.” Once you say this Satan will run away from your house.”
- 1103- Imam Sadiq (a.s) said: “Whenever a man enters his house he should stamp the floor with his shoes and clear his throat to let everybody know he has come and he does not see something disgusting.”
- 1104- Imam Sadiq (a.s) said the following regarding the verse: “Enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you.” [The Holy Quran: Nur 24:27]

“Asking permission implies greeting and stamping the floor with your shoes at the time you want to enter the house.”

الفصل الثالث في الاستئذان

1101. من كتاب المحاسن: عن أمير المؤمنين A قال: إذا بلغ أحدكم حُجْرته فليُسمِّ يرجع قَرينه الشيطان، وإذا دَخَلَ أحدكم بيته فليُسلم تنزله البركة وتونسه الملائكة.

1102. عن أبي عبد الله A قال: إذا دخلتَ منزلك فقل: "بِسْمِ اللَّهِ وَبِاللَّهِ" وسلم على أهلك وإن لم يكن فيه أحدٌ فقل: "بِسْمِ اللَّهِ وَسَلَامٌ عَلَى رَسُولِهِ وَعَلَى أَهْلِ بَيْتِهِ، وَالسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ" فإذا قلتَ ذلك قرَّ الشيطان من منزلك.

1103. وعنه A قال: يُسلم الرجل إذا دخل على أهله، وإذا دخل يَضرب بنعليه وَيَتَنَحَّح، يصنع ذلك حتى يُؤذَنهم أنه قد جاء حتى لا يرى شيئاً يكرهه.

1104. وقال A: في قوله: [لا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا
وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ] قال: الاستئناس وَقَعُ النَّعْلُ
والتسليم.

- 1105- Imam Sadiq (a.s) said: “After you are granted permission to enter a house, greet first (by saying one of the names of God). You must ask permission to enter from outside the door where you cannot see anything inside since you are ordered to seek permission to enter just for what you might see. You must seek permission to enter three times. Enter whenever they granted permission, but return immediately if they ask you to return. The first time is to let the residents of the house hear your request. The second request is to let them cover up their body to meet the veiling requirements, and the third request is to give them a chance to grant permission to enter or deny it. If they do not grant permission to enter, you must immediately return.”
- 1106- Whenever God's Prophet (a.s) went to someone's door, he would not leave until he greeted the residents of the house three times so as to seek permission to enter.
- 1107- Imam Sadiq (a.s) said: “Whenever your slaves who work in your house or those who have not reached puberty want to enter the house they should seek permission to enter three times. Even adults who want to enter and see their mother, or sister or aunt, etc. should ask for permission to enter, and it should not suffice them to seek permission. And they should greet the residents since this is a form of obedience to God.”
- 1108- Imam Sadiq (a.s) said the following regarding the Almighty God's statement: “O' ye who believe! Let those whom your right hands possess, and the (children) among you who have not come of age ask you permission (before they come to your presence), on three occasions” [The Holy Quran: Nur 24:58]
“This refers to the male or female servants or young children who have not reached puberty. They should seek permission to enter on three occasions: After the night prayer which is the time to sleep, and “the while ye doff your clothes for the noon

day heat” and “before morning prayer.” Your servants need not ask for permission to enter at other times.”

1105. عنه A قال: إذا استأذن أحدكم فليبدأ بالسلام فإنه اسمٌ من أسماء الله I فليستأذن من وراء الباب قبل أن ينظر إلى قعر البيت، فإنما أمرتم بالاستئذان من أجل العين. والاستئذان ثلاث مرّات، فإن قيل أدخل فليدخل وإن قيل ارجع فليرجع، أو لاهنّ يسمع أهل البيت، والثانية يأخذ أهل البيت حذرهم، والثالثة يختار أهل البيت إن شاؤوا أذنوا وإن شاؤوا لم يأذنوا، ثم ليّرجع.

1106. كان رسول الله 0 إذا أتى باب قوم لم ينصرف حتى يؤذن بالسلام ثلاث مرّات.

1107. عن أبي عبد الله A قال: فليستأذن الذين ملكت أيماكم والذين لم يبلغوا الحلم منكم ثلاث مرّات كما أمركم الله، ومن بلغ الحلم فلا يلج على أمّه ولا على أخته ولا على خالته ولا على سوى ذلك إلا بإذن، ولا يأذنوا حتى يُسلم، والسلام طاعة من الله.

1108. وعنه A في قول الله I: يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ فَقَالَ: هؤلاء المملوكون من الرجال والنساء والصبيان الذين لم يبلغوا

الحُلم يستأذنون عليكم عند هذه الثلاث العورات من بعد صلاة
العشاء وهي العُثمّة وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهيرةِ وَمِنْ بَعْدِ
صلاةِ العِشاءِ ويدخل مملوكم بعد هذه الثلاث العورات بغير
إذن إن شاؤوا.

1109- Jabir ibn Abdullah (al-Ansari) narrated that the Prophet of God (a.s) left his house and went towards the Blessed Fatima's house while he accompanied him. When they reached her house, the Prophet put his hand on the door and shook it and said: "Peace be upon you." Fatima said: "O' Prophet of God! Peace be upon you." God's Prophet (a.s) said: "Can I enter?" She said: "O' Prophet of God! Come in please." The Prophet (a.s) said: "Can my companion and I enter?" She said: "O' Prophet of God! I do not have a scarf." The Prophet (a.s) said: "Just use the cloth that you are holding in your hands as a scarf." She did that. Then the Prophet (a.s) said: "Peace be upon you." She said: "O' Prophet of God! Peace be upon you." The Prophet (a.s) said: "Can I enter?" She said: "O' Prophet of God! Yes." He asked: "Can my companion and I enter?" She said: "Yes. You and your companion can enter." Jabir narrated that first the Prophet entered and then he entered the house. At this moment they saw that the Blessed Fatima (a.s) was pale yellow like the color of the stomach of a locust. The Prophet asked: "Why is your face yellow?" She said: "O' Prophet of God! It is due to hunger." The Prophet (a.s) said: "O' God who make the hungry ones full, and eliminate destruction! Please make Fatima the daughter of Muhammad full." Jabir added that at this time he suddenly saw an inrush of blood started from Fatima's forehead under her skin and her face turned red, and she never again got hungry after that prayer.

1110- Hamzat ibn Hamran narrated that he and Hassan al-Attar went to see Imam Sadiq (a.s). They greeted, and the Imam (a.s) greeted back. They waited to receive permission to enter. Then Imam Sadiq (a.s) asked: "Why do you not enter? Did I not

grant you permission to enter? Is not my greeting back permission for you to enter? O' people of Iraq! Why are you surprised? That first permission is enough.” In another tradition we read that Imam Ali (a.s) sought permission to enter even from the free non-Muslims living in Muslim countries who, in return for paying the capital tax, enjoyed protection and safety.

1111- Imam Sadiq (a.s) said: “A man should seek permission to enter the house of his married daughter and sister.”

1109. عن جابر بن عبد الله [الأنصاري] قال: خرج رسول الله 0:

يريدُ فاطمة -صلوات الله عليها- وأنا معه؛ فلما انتهينا إلى الباب وَضَعَ يده عليه ودفعه ثمّ قال: السلام عليكم، قالت فاطمة: وعليكم السلام يا رسول الله، قال: أدخل؟ قالت: أدخل يا رسول الله، قال: أدخل أنا ومن معي؟ فقالت: يا رسول الله ليس على رأسي قناع، فقال: يا فاطمة خُذي قُضِي فَضَلْ مِلْحَفَتِكَ فَفَتَّعِي بِهِ رَأْسَكَ، ففعلت، ثمّ قال: السلام عليكم، فقالت: وعليكم السلام يا رسول الله قال: أدخل، قالت: نعم يا رسول الله، قال: أنا ومن معي؟ قالت: ومن معك؟ قال جابر: فدخل رسول الله 0 ودخلتُ وإذا وجهُ فاطمة 0 أصفر! كأنه بطن جرادة، فقال رسول الله 0: ما لي أرى وجهك أصفر؟ فقالت: يا رسول الله من الجوع، فقال رسول الله 0: اللهم مُشْبِعَ الجوعَةِ وَرَافِعَ الضَّيِّعَةِ أَشْبِعْ فاطمة

بُنْتُ مُحَمَّدٍ. قَالَ جَابِرٌ: فَوَاللَّهِ لَنَظَرْتُ إِلَى الدَّمِ يَنحَدِرُ مِن قِصَاصِهَا حَتَّى عَادَ وَجْهَهَا أَحْمَرَ، فَمَا جَاعَتْ بَعْدَ ذَلِكَ الْيَوْمِ.

1110. عَنْ حَمِزَةَ بْنِ حَمْرَانَ قَالَ: كُنْتُ أَنَا وَحَسَنُ الْعَطَّارِ فَسَلَّمْنَا عَلَى أَبِي عَبْدِ اللَّهِ A فَرَدَّ عَلَيْنَا السَّلَامَ، ثُمَّ نَظَرْنَا أَنْ يَقُولَ لَنَا أُدْخِلُوا، فَقَالَ: مَا لَكُمْ لَا تَدْخُلُونَ أَلَيْسَ قَدْ أُذِنْتُ؟ أَلَيْسَ قَدْ رَدَدْتُ عَلَيْكُمْ فَقَدْ أُذِنْتُكُمْ؟ يَا أَهْلَ الْعِرَاقِ مَا أَعْجَبَكُمْ يَكْتَفِي بِالْأَوَّلِ. وَفِي رِوَايَةٍ: كَانَ عَلِيٌّ A يَسْتَأْذِنُ عَلَى أَهْلِ الذِّمَّةِ.

1111. عَنْ أَبِي عَبْدِ اللَّهِ A قَالَ: لَيْسْتَ أَدْنَى الرَّجُلِ عَلَى بِنْتِهِ وَأَخْتِهِ إِذَا كَانَتْ مُتَزَوِّجَتِينَ.

1112- Umm Salamah narrated: "One morning Ameer al-Momineen (a.s) came and knocked at our door. God's Prophet (a.s) asked me to get up and open the door. I opened the door, but Imam Ali (a.s) held the door so that it did not open wide and he could not see me. I went to my room and he requested permission to enter and entered the house when permission was granted."

1112. عن أمّ سلمة في خبر طويلٍ: -كتبتُ موضع الحاجة إليها- في سحر يومنا جاء أمير المؤمنين A فدَقَّ الباب، قالتُ: قال رسول الله 0: قومي فافتحي له الباب [فتحت له الباب]، فأخذ بعَضادتي الباب حتّى لم يسمع حسّاً ولا حركةً وصرتُ إلى خدري، استأذن فدخل... تمام الخير.

Chapter 4

On Greeting and Hugging

- 1113- In Al-Mahasin it is narrated that Imam Baqir (a.s) said: “Greet others as God has ordained. In fact, divine greeting do not reach the oppressors¹.”
- 1114- Imam Baqir (a.s) quoted on the authority of God's Prophet (a.s): “Greet and shake hands when you meet each other, and seek God's forgiveness when you depart.”
- 1115- Imam Baqir (a.s) said: “Greet aloud whenever you want to greet. Do not say they did not reply, since they may have not heard you. Also reply aloud when you want to respond to someone who is greeting so he does not say he greeted and no one replied.” He then added: “Imam Ali (a.s) said: Do not get angry. Do not make others angry. Greet aloud. Speak fair to the people. Pray at night when others are asleep so that you can safely enter Heaven. Then he recited: “The Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety.” [The Holy Quran: Hashr 59:23]
- 1116- Ameer al-Momineen (a.s) said: “There are seventy benefits associated with greeting, sixty-nine of which are for the one who greets first, and the last one is for the one who greets in return.”
- 1117- Imam Sadiq (a.s) said: “Greeting one you see is a form of humbleness.”

¹ Translators’ note: The Arabic word for greeting means “peace be upon you” and this tradition implies that you should wish peace for everyone. Don’t worry about wishing peace for the oppressors by greeting them, since they won’t receive the benefits of the greeting.

الفصل الرابع في التسليم والمعانقة

1113. من كتاب المحاسن عن الباقر A: كان يقول: افشوا سلام الله فإنّ سلام الله لا ينال الظالمين.

1114. عنه A قال: قال رسول الله 0: إذا التقيتم فتلاقوا بالسلام والتّصافح، وإذا تفرقتم فتفرّقوا بالاستغفار.

1115. عنه A قال: إذا سلّم أحدكم فلّيجهرّ بسلامه، لا يقول سلّمْتُ فلم يردّوا عليّ ولعله قد يكون قد سلّم ولم يُسمِعْهم، وإذا ردّ أحدكم فلّيجهرّ برده، لا يقول المسلم سلّمْتُ فلم يردّوا عليّ. ثمّ قال: كان عليّ A يقول: لا تُعْضَبُوا ولا تُعْضِبُوا، افشوا السلام وأطيبوا الكلام وصلّوا بالليل والناس نيامٌ تدخلوا الجنّة بسلام، ثمّ تلا عليّ قول الله: [السّلامُ المؤمنُ المُهميّنُ].

1116. عن أمير المؤمنين A قال: السّلامُ سبعون حسنةً، تسع وستون للمبتدي وواحدة للرادّ.

1117. عن أبي عبد الله ع قال: مِن التواضع أن تُسَلِّمَ عَلَى مَنْ لَقِيتَ.

- 1118- Imam Sadiq (a.s) said: “A miser is one who is stingy about greeting.”
- 1119- Imam Sadiq (a.s) said: “One who is riding should greet those who are not riding, one who is walking should greet those who are sitting. When a small group of people meet a larger group, those in the smaller group should greet first, and when one meets a group of people, he should greet first.”
- 1120- Imam Sadiq (a.s) said: “The people in a smaller group should greet those in a larger group. Those who are riding should greet those who walk. Those who are riding a horse should greet those who ride a mule, and those who are riding a mule should greet those who are riding a donkey.”
- 1121- Imam Sadiq (a.s) said: “Whenever one of the people in a group greets you, it suffices for the group. And whenever someone greets a group and one of the people in that group greets in return, it suffices for the group.”
- 1122- Imam Sadiq (a.s) said: “Whoever says “Greetings to you” ten good marks will be recorded for him. Whoever says “Greetings and God's Mercy be upon you”, twenty good marks will be recorded for him. And whoever says “Greetings and God's Mercy and His blessings be upon you”, thirty good marks will be recorded for him.”
- 1123- Imam Sadiq (a.s) said: “God's Prophet (a.s) used to greet women and return their greetings. Ameer al-Momineen used to greet women and return their greetings, but did not like to greet young women and said that he was afraid that hearing their voices might cause him to go into a state of mind which brings him more loss than the reward he expected to get from greeting them.”
- 1124- God's Prophet (a.s) said: “Whenever one of you get up to leave a meeting, say “Salam” to depart.”
- 1125- God's Prophet (a.s) said: “Whenever you meet one of your believing brothers, greet him and shake hands. God the Almighty respects the angels for greeting, and you should follow the angels in this respect.”

1118. وقال A: البخيلُ مَنْ بَخَلَ بِالسَّلامِ.
1119. وعنه A قال: يُسَلِّمُ الرَّابِطُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَإِذَا لَقِيَتْ جَمَاعَةٌ جَمَاعَةً سَلَّمَ الْأَقْلَّ عَلَى الْأَكْثَرِ، وَإِذَا لَقِيَ وَاحِدٌ جَمَاعَةً سَلَّمَ الْوَاحِدَ عَلَى الْجَمَاعَةِ.
1120. وعنه A قال: الْقَلِيلُ يَبْدُوْنَ الْكَثِيرَ بِالسَّلامِ، وَالرَّابِطُ يَبْدَأُ الْمَاشِي، وَأَصْحَابُ الْبِغَالِ يَبْدُوْنَ أَصْحَابَ الْحَمِيرِ، وَأَصْحَابُ الْخَيْلٍ يَبْدُوْنَ أَصْحَابَ الْبِغَالِ.
1121. عنه A قال: إِذَا سَلَّمَ الرَّجُلُ مِنَ الْجَمَاعَةِ أَجْزَأَ عَنْهُمْ، وَإِذَا سَلَّمَ عَلَى الْقَوْمِ هُمْ جَمَاعَةٌ أَجْزَاهُمْ أَنْ يَرُدَّ وَاحِدٌ مِنْهُمْ.
1122. عنه A قال: مَنْ قَالَ "سَلَامٌ عَلَيْكُمْ" فَهِيَ عَشْرُ حَسَنَاتٍ، وَمَنْ قَالَ "سَلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ" فَهِيَ عَشْرُونَ حَسَنَةً، وَمَنْ قَالَ "سَلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ" فَهِيَ ثَلَاثُونَ.
1123. عنه A قال: كَانَ رَسُولُ اللَّهِ ﷺ يُسَلِّمُ عَلَى النِّسَاءِ وَيُرِيدُنَّ عَلَيْهِ، وَكَانَ أَمِيرُ الْمُؤْمِنِينَ A يُسَلِّمُ عَلَى النِّسَاءِ وَيُرِيدُنَّ عَلَيْهِ، وَكَانَ يَكْرَهُ أَنْ يُسَلِّمَ عَلَى الشَّابَّةِ مِنْهُنَّ، وَيَقُولُ: أَتَخَوِّفُ أَنْ يُعْجِبَنِي صَوْتُهَا فَيَدْخُلَ عَلَيَّ أَكْثَرَ مِمَّا أُطَلَّبُ مِنَ الْأَجْرِ.

1124. وقال رسول الله 0: إذا قام أحدكم من مجلسه فليؤدّعهم
بِالسّلام.

1125. وقال 0: إذا لقي أحدكم أخاه فليسلم عليه وليُصافحه، فإنّ الله
أكرم بذلك الملائكة، فاصنعوا صنيع الملائكة.

1126- In Rauzat al-Vaezeen it is narrated that Ameer al-Momineen (a.s) said: “God's Prophet (a.s) forbade greeting four people: a drunk person, a sculptor, one who throws dice and one who gambles. I will add one case and forbid you to greet one who plays chess.”

1127- Imam Baqir (a.s) said: “Do not greet Jews, Christians, Magians (adherents to Mazdaism), idol worshippers or those who are drinking alcoholic beverages. Do not greet those who play chess, with dice, or men who behave like women do, poets who accuse married women, or one who is praying since he cannot greet in return. Greeting is recommended, but its reply is obligatory. Do not greet usurers, those who are in the toilet or are bathing or corrupt people who display their corruption.”

1128- Ameer al-Momineen (a.s) said: “There are six groups of people who do not deserve to be greeted, and there are six acts which are those that the people of Lot did. Those who do not deserve to be greeted are: Jews, Christians, chess players, dice players; people of alcohol (alcoholics), Barbat and Tanbour¹, those who joke around by swearing at each other's mother, and poets. The following are things that the people of Lot did: shooting round bullets using a kind of sling²; chewing gum; leaving their shirt's unbuttoned (so that their chest is seen).”

¹ Translators' note: Barbat is the Persian lute, a certain musical instrument. It also refers to the breast of a duck or goose. Tanbour refers to a certain musical instrument, a kind of malodine with cords of brass wire, which is played with a plectrum.

² Translators' note: The Prophet of God (a.s) forbade shooting round bullets using a kind of sling because game cannot be killed thereby, nor an enemy defeated, but a tooth may be broken, and an eye put out.

- 1129- Imam Sadiq (a.s) said: “Whenever a Christian, a Jew or an Infidel greets you just say “to you”.
- 1130- Ameer al-Momineen (a.s) said: “Do not initiate greeting to the people of the Book, but whenever they greet you just say “Alaykum” meaning “be upon you”.”

1126. من كتاب الروضة: قال أمير المؤمنين A: نهى رسول الله 0 أن يُسَلَّم على أربعة: على السكران في سُكره، وعلى مَنْ يَعْمَل التَّمائيل، وعلى مَنْ يَلْعَبُ بالنَّرد، وعلى مَنْ يَلْعَبُ بالأربعة عَشْرَ، وأنا أزيدكم الخامسة، أنهاكم أن تُسَلِّموا على صاحب الشَّطرنج.

1127. قال الباقر A: لا تُسَلِّموا على اليهود، ولا على النَّصارى، ولا على المجوس، ولا على عَبَدَةِ الأوثان، ولا على مَوَائِدِ شُرَّابِ الخمر، ولا على صاحب الشَّطرنج والنَّرد، ولا على المَخْتَلِّ، ولا على الشاعر الَّذِي يَفْزِفُ المَحْصَنَاتِ، ولا على المُصَلِّي، وذلك أَنَّ المصلي لا يَسْتَطِيعُ أَنْ يَرُدَّ السَّلَامَ؛ لِأَنَّ التَّسْلِيمَ مِنَ المُسَلِّمِ تَطَوُّعٌ والرَّدُّ عَلَيْهِ فَرِيضَةٌ، ولا على آكل الرِّبَا، ولا على رَجُلٍ جالسٍ على غائِطٍ، ولا على الَّذِي فِي الحَمَّامِ، ولا على الفاسقِ المُعْلِنِ بفسقه.

1128. وروي عن أمير المؤمنين A أنه قال: ستَّةٌ لا يَنْبَغِي أَنْ يُسَلِّمَ عَلَيْهِمْ، وستَّةٌ مِنَ أخلاقِ قومِ لوطٍ، فأَمَّا الَّذينَ لا يَنْبَغِي السَّلَامَ

عليهم: فاليهود، والنصارى، وأصحاب النرد والشطرنج،
وأصحاب الخمر والبربط والطنبور، والمتفكّهون بسبب
الأمّهات، والشعراء. [وأما الذي من أخلاق قوم لوط: فالجلاّهق -
وهو البندق - والخدّف، ومضع العلك، وإرخاء الإزار، وحلّ الإزار
من القبا، والقميص].

1129. عن أبي عبد الله A قال: إذا سلّم عليك اليهودي أو النصراني
أو المشرك فقل "عليك".

1130. عن أمير المؤمنين A قال: لا تَبْدؤوا أهل الكتاب بالسلام، وإذا
سلّموا فقولوا "عليكم".

- 1131- (Imam Reza (a.s) quoted that) Imam Sadiq (a.s) was asked about how to pray for the Jews and the Christians. He said: "Say may God bless you in this world."
- 1132- Al-Ays ibn al-Qasim asked Imam Sadiq (a.s) how to greet the people of the Book when writing a letter. He said: "Write: "And Peace to all who follow guidance" [The Holy Quran: Ta-Ha 20:47] in the beginning, and write: "And Peace on the apostles. And Praise to God, the Lord and Cherisher of the Worlds" [The Holy Quran: Saffat 37:181-182] at the end of the letter."
- 1133- Zaerih asked Imam Sadiq (a.s) about greeting the Jews and the Christians, and responding to their letters. Imam Sadiq (a.s) said that it is not recommended to respond to their letters.
- 1134- God's Prophet (a.s) said: "Do not invite anyone to eat food with you unless he greets you."
- 1135- God's Prophet (a.s) said: "'Salam" is one of the names of God. Make it common among you by greeting each other. If one greets a group of people and they do not respond, the One who is better and purer than them will respond."
- 1136- God's Prophet (a.s) said: "I swear by the Lord who has control over my life that you shall not enter Heaven unless you believe. You will not believe unless you love each other. Do

you want me to tell you what to do to help you love each other? Establish saying “Salam” (peace, greetings, hello) as the official way to greet each other.”

- 1137- In Al-Ferdows it is narrated that Gods' Prophet asked al-Fazl ibn Abbas if he knew the meaning of “Peace be upon you.” The Prophet explained: “Whenever a man says “Peace and God's Mercy be upon you” to another man, it means that he has pledged to God not to gossip about him, not to find faults in what he says, not to seek his faults. Whenever the other man responds by saying “And peace and God's Mercy and His Blessings be upon you”, it means that he makes the same pledge to God plus hoping for God's Mercy upon you, and also takes God as a witness to them.”
- 1138- In Al-Libas it is narrated that someone asked Imam Sadiq (a.s) how women should greet others when they enter a meeting. The Imam (a.s) said: “Women should say “Upon you be peace” and men should say “Peace be upon you.”

1131. [عن أبي الحسن الرضا A قال:] قيل لأبي عبد الله A: كيف

الدعاء لليهودي والنصراني؟ قال: بارك الله لك في دنياك.

1132. عن العيص بن القاسم قال: سألت أبا عبد الله A: عن التسليم

على أهل الكتاب في الكتاب، قال: يكتب [وَالسَّلَامُ عَلَى مَنْ

اتَّبَعَ الْهُدَى] وفي آخره [وَسَّلَامٌ عَلَى الْمُرْسَلِينَ * وَالْحَمْدُ لِلَّهِ رَبِّ

الْعَالَمِينَ].

1133. عن ذريح قال: سألت أبا عبد الله A عن التسليم على اليهودي

والنصراني والردّ عليهم في الكتاب، فكرة ذلك.

1134. قال النبي 0: لا تدع أحداً إلى طعامك حتى يُسلم.

1135. وقال 0: السلام اسمٌ من أسماء الله تعالى فافشوه بينكم، فإنَّ الرجل المسلم إذا مرَّ بالقوم فسلم عليهم فلم يردّوا عليه [رد عليه] من هو خير منهم وأطيب.

1136. وقال 0: والأذي نفسي بيده، لا تدخلوا الجنة حتى تؤمنوا، ولا تؤمنوا حتى تحابّوا، أو لا أدلكم على شيءٍ إذا فعلتموه تحاببتم؟ افشوا السلام.

1137. من الفردوس عن الفضل بن عباس قال: قال رسول الله 0: يا فضل، هل تدري ما تفسير "السلام عليكم" إذا قال الرجل للرجل: السلام عليكم ورحمة الله؟ معناه على عهد الله وميثاقه أن لا أعتابك، ولا أعيب عليك مَقالتك، ولا أريد زلتك، فإذا ردّ عليه: وعليكم ورحمة الله وبركاته، يقول: لك عليّ مثل الذي عليك ورحمة الله، والله شهيدٌ على ما يقولون.

1138. من كتاب اللباس: سأل السائل الصادق A عن النساء كيف يُسلمن إذا دخلن على القوم؟ قال: المرأة تقول: عليكم السلام، والرجل يقول: السلام عليكم.

1139- In Al-Sayed Nasih al-Din it is narrated that God's Prophet (a.s) said: "The basis of humbleness is to greet whoever you see, respond to whoever greets you, sit in the lower ranks in a meeting, and not get pleased with people admiring you."

1140- God's Prophet (a.s) said: "The most incapable ones are those who are incapable of supplication, and the most stingy ones are those who are stingy about greeting."

1141- Am'mar ibn Yaser may God bless him said: "Whoever possesses the collection of the following three has acquired

faith: charity at times of poverty, self-sacrifice, and greeting everyone.”

- 1142- Ali ibn Abi Hamzeh asked Imam Sadiq (a.s): “Should we greet those who are buried in graves?” He replied “Yes.” He asked how. Imam Sadiq (a.s) said: “Say: Peace be upon you, men and women, residents of grave. You went before us, and we will join you soon.”

1139. من كتاب السيّد ناصح الدين أبي البركات: قال رسول الله 0:
من رأس التّواضع أن تبدأ بالسلام على من لقيت، وتردّ على من
سلم عليك، وأن ترضى بالدون من المجلس، ولا تُحبّ المدحة
والتزكية.

في آداب المعاشرة مع الناس وما يتصل به

1140. وقال 0: إِنَّ أَعْجَزَ النَّاسِ مَنْ عَجَزَ عَنِ الدُّعَاءِ، وَإِنَّ أَبْخَلَ النَّاسِ مَنْ بَخَلَ بِالسَّلَامِ.

1141. قال عمّار بن ياسر رحمة الله عليه: ثلاثٌ مَنْ جمعهنَّ جمعُ الإيمان: الإنفاق من الإقتار، والإنصاف من نفسك، وبذل السلام للعالم.

1142. عن عليّ بن أبي حمزة قال: سألتُ أبا عبد الله A: أسلم على أهل القُبور؟ قال: نعم، قلتُ: كيف أقول؟ قال: تقول: "السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ، أَنْتُمْ لَنَا فَرَطٌ وَإِنَّا بِكُمْ إِنْ شَاءَ اللهُ لَاحِقُونَ."

Chapter 5

On Shaking Hands and Kissing

- 1143- In Al-Mahasin it is narrated that God's Prophet (a.s) said:
“Whenever you meet one of your believing brothers, greet him and shake hands. God the Almighty respects the angels for greeting, and you should follow the angels in this respect.”
- 1144- Imam Sadiq (a.s) said: “Shaking hands has the same reward as that of those who immigrate for the sake of God.”
- 1145- Abi Obeydeh al-Haz'za narrated that once when he was travelling with Imam Baqir (a.s), the Imam (a.s) would shake hands with him whenever he got off his camel for some reason, and got back on. He asked Imam Baqir (a.s) the reason. Imam Baqir (a.s) said: “Whenever two believers shake hands, they will leave each other without any sins.”
- 1146- Imam Sadiq (a.s) said: “Whenever two men shake hands, the reward of the one who initiates the handshake is more than the other one. Also know that due to the handshaking, all the sins will be eliminated, and no sin will remain.”
- 1147- Imam Sadiq (a.s) said: “God's Prophet was never the first man to withdraw his hands when he shook hands with other men.”
- 1148- Imam Sadiq (a.s) said: “God's Prophet never allowed a man to shake hands with a woman, even if she was an old woman.”

الفصل الخامس في المُصافحة والتقبيل

1143. من كتاب المحاسن: قال رسول الله 0: إذا لقي أحدكم أخاه فليُسلم عليه وليُصافحه، فإنَّ الله I أكرم بذلك الملائكة، فاصنعوا صَنِيع الملائكة.

1144. عن الصادق A قال: إنَّ في تصافحكم مثل أجور المهاجرين.

1145. عن أبي عُبَيْدة الحذاء قال: زاملتُ مع أبي جعفر فكان إذا نزل يُريد حاجةً ثمَّ ركب فصافحني، قال: فقلتُ: كأنك ترى في هذا شيئاً؟ قال: نعم، إنَّ المؤمن إذا صافح المؤمن تفرّقا من غير ذنبٍ.

1146. وعنه A قال: إذا صافح الرَّجل صاحبه فالذي يلزم النَّصافح أعظم أجراً من الذي يدعُ، ألا وإنَّ الدُّنوب لتتحات فيما بينهما حتى لا يبقى ذنبٌ.

1147. عن الصادق A قال: ما صافح رسول الله 0 رجلاً قطَّ فنزاع يده حتى يكون هو الذي ينزع يده منه.

1148. عنه A: إنه كره أن يُصافح الرجل المرأة وإن كانت مُسِيَّة.

- 1149- Ishaq ibn Am'mar narrated that once a man asked Imam Sadiq (a.s): "What is the reward of two believers who hug each other when they meet one another." He replied: "When they hug each other, they will be encompassed with Mercy, and if they do this for God's sake, and they have no material intentions for so doing, they will be told: "God blesses you. Do it again." When they get close to one another and talk, the angels will tell each other: "Let's go away. They are having a private conversation, and God will keep their secrets." Ishaq asked the Imam (a.s): "Will there be nothing recorded even though the Almighty God said: "Not a word does he utter but there is a sentinel by him, ready (to note it)." [The Holy Quran: Qaf 50:18] Then the Imam sighed, tears flowed from his eyes and his beard got wet, and he said: "When two believers meet each other God orders the angels to respect them and maintain their distance. This is the honor of the two believers. Even though the angels do not hear them and do not record anything, God who is aware of their hidden words and deeds knows what they say and records it."
- 1150- Imam Sadiq (a.s) said: "The speed of development of mutual feelings between two good people when they meet is similar to that of combining rain water with river water even if they do not verbally express their friendship. However, the distance between wicked people when they meet each other-even if they verbally express their friendship-is similar to the lack of feelings of the four-legged animals, even if they spend a lot of time eating grass together in a field."
- 1151- Abi Basir asked the Imam (a.s) about a Muslim shaking hand with Jews or Christians. He said: "It is fine if you shake hands with some cloth in between, but if they touch your hands, wash them."
- 1152- In another tradition we read: "If you do not find any water, rub your hands against a wall."

1153- Imam Sadiq (a.s) said: "You believers have spiritual illumination by which you can be recognized. When one of you meets the other, he kisses just that light spot on the forehead."

1149. [عن إسحاق بن عمّار] سأل رجلٌ أبا عبد الله A عن أجر المؤمنين إذا التقيا واعتنقا، فقال له: إذا اعتنقا غَمَرَتْهُمَا الرحمة، فإذا التزما لا يريدان بذلك إلا وجهه ولا يُريدان غَرَضاً من أغراض الدنيا، قيل لهما: مغفورٌ لكما فاستأنفا، فإذا أقبلا على المساءلة قالت الملائكة بعضهم لبعض: تنحوا عنهما فإن لهما سرّاً وقد سرّ الله عليهما. قال إسحاق: قلتُ له: جعلتُ فداك، فلا يكتب عليهما لفظهما وقد قال الله I [ما يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ]. قال: فتنقّس ابن رسول الله O ثم بكى حتى اخضلت لحيته، وقال: يا إسحاق، إنّ الله تبارك وتعالى إنّما أمر الملائكة أن تعتزل عن المؤمنين إذا التقيا إجلالاً لهما، وأنه وإن كانت الملائكة لا تكتب لفظهما ولا تعرف كلامهما فإنه يعرفه ويحفظه عليهما عالم السرّ وأخفى.

1150. عنه A قال: إنّ سرعة انتلاف قلوب الأبرار إذا التقوا -وإن لم يظهروا التودّد بألسنتهم- كسرعة اختلاط ماء السماء بماء الأنهار، وإنّ بُعْدَ انتلاف قلوب الفجّار إذا التقوا -وإن أظهروا التودّد بألسنتهم- كبُعد البهائم من التعاطف وإن طال اعتلافها على مذودٍ واحدٍ.

1151. وفي رواية أبي بصير عن أحدهما H في مُصافحة المُسلم اليهودي والنصراني، قال: من وراء الثوب، فإن صافحك بيده فاغسل يدك.

1152. وفي رواية: إذا لم تجد ماءً فامسح على الحائط.

1153. عن أبي عبد الله A قال: إنَّ لكم نوراً تعرفون به في الدنيا، حتى إنَّ أحدكم إذا لقي أخاه قبله في موضع النور من جبهته.

- 1154- Imam Sadiq (a.s) said: "It is not proper to kiss a girl once she reaches the age of six."
- 1155- Imam Sadiq (a.s) said: "You are only allowed to kiss your small child and your wife on the lips."
- 1156- A man kissed Imam Sadiq (a.s)'s hand. Imam Sadiq (a.s) said: "This is only allowed for the Prophet or those under special consideration of the Prophet."
- 1157- Imam Kazim (a.s) said: "It is fine to kiss your relatives whom you cannot marry. You can kiss your brother on his cheeks and kiss your leaders on the forehead."
- 1158- Imam Sadiq (a.s) said: "You believers have a spiritual illumination by which you can be recognized. Whenever you want to shake hands with one another, you can see the light in the other one's face when you greet each other."
- 1159- Imam Sadiq (a.s) said: "When Abraham -the friend of the Merciful (a.s) was seeking a pasture for his sheep in Mount Bayt al-Mughadas, he heard a voice. When he looked more carefully he saw a man who was nearly twelve-hand spans (or feet) tall standing in prayer. Abraham said: "O' servant of God! Who are you praying to?" The man said: "To the Lord of the heavens." Abraham (a.s) asked: "Do you have any relatives?" He said: "No." Abraham asked: "Then what do you eat?" He said: "I save the fruits of the trees in the summer, and eat them in the winter." Abraham asked: "Where do you live?" He said: "On the mountain." Abraham said: "Can I spend the night in

your house?" The man said: "There is a hard to cross river on the way which we must cross." Abraham asked: "How do you cross it?" The man said: "I walk on top of the water." Abraham said: "Let's go. Maybe God will grant me what He has granted you." The worshipping man took Abraham's hand, and went to the river, and both walked on top of that river and crossed it. Then they both went to his house. Abraham asked the man: "Which day is the greatest day?" He said: "That on which the people get closer to each other." Abraham said: "Do you want us both to raise our hands in prayer for God to protect us from the evils of that day?" He said: "What do you have to do with my praying? I swear by God that I have been praying for three years now but God

1154. وعنه A قال: إذا بلغت الجارية ستّ سنين فلا ينبغي لك أن تُقبلها.

1155. وعنه A قال: ليس القبلة على الفمّ إلا للزوجة والولد الصغير.

1156. وعنه A قال: قبّل رجلٌ يده، فقال: أما إنّ هذا لا يصلح إلا لنبيٍّ أو من أريد به النبيّ.

1157. عن أبي الحسن A قال: من قبّل للرحمّ ذا قرابةٍ فليس عليه شيءٌ وقبلة الأخ على الخدّ، وقبلة الإمام بين عينيه.

1158. قال الصادق A: إنّ لكم نوراً تعرفون به، حتّى إنّ أحدكم إذا صافح أخاه يرى بشاشة عند تسليمه عليه.

1159. قال الصادق A: بينا إبراهيم خليل الرحمان في جبل بيت المقدس يطلب المرعى لغنمه، إذ سمع صوتاً فإذا هو برجل قائم يُصلي؛ طوله اثنا عشر شبراً، فقال إبراهيم له: يا عبد الله، لمن تُصلي؟ قال: لإله السماء، فقال إبراهيم: هل بقي أحدٌ من قومك

غيرك؟ قال: لا، قال: فمن أين تأكل؟ قال: أجتني من الشجر في الصيف وأكله في الشتاء، قال: فأين منزلك؟ قال: فأوماً بيده إلى جبل، فقال إبراهيم A: هل لك أن تذهب بي معك فأبيت عندك الليلة؟ فقال: إنّ قدامي ماء لا يخاض، قال: كيف تصنع؟ قال: أمشي عليه، قال: فاذهب بي معك فلعلّ الله أن يرزقني ما رزقك، قال: فأخذ العابد بيده فمضيا جميعاً حتى انتهى إلى الماء، فمشى ومشى عليه إبراهيم معه حتى انتهى إلى منزله. فقال إبراهيم A: أيّ الأيام أعظم؟ فقال له العابد: يوم يُدان الناس بعضهم من بعض، قال: فهل لك أن ترفع يدك وأرفع يدي فنُدعو الله I أن يؤمننا شرّ ذلك اليوم؟ فقال له: وما تصنع بدعوتي؟ فوالله إنّ لي لدعوةً

does not fulfill my prayers.” Abraham said: “Do you want me to tell you why your prayers are not answered?” He said: “Yes.” Abraham said: “God does not fulfill the prayers of one who prays and whom God loves so that he continues to pray and ask Him for what he needs. But when God does not like someone, He will immediately fulfill his needs so he does not pray again, or He makes him give up all hope in praying.” Then Abraham asked him what he had asked for. He said: “A young fellow passed by here with some sheep. I asked him who owned the sheep. He said “They belong to Abraham, the friend of the Merciful.” Then he said: “I prayed to God to show me His friend on the Earth if He has any.” Abraham said: “Your prayer has been responded to since I am Abraham, the friend of the Merciful.” Then he hugged him. Hugging became a tradition from this time on. Shaking hands became a tradition after the Prophet Muhammad's appointment.”

- 1160- Zeriq narrated that Imam Sadiq (a.s) said: “Shaking hands with a believer has one thousand rewards.”
- 1161- Imam Sadiq (a.s) quoted on the authority of his noble father (a.s) on the authority of Imam Ali (a.s): “Do not greet women.”
- 1162- Ibn Abi Omir's sisters narrated that they went to see Imam Sadiq (a.s) and asked him: “Can a woman visit her believing brothers?” He said: “Yes.” Then they asked: “Can they shake hands with him?” He said: “It is fine if their hands are covered with cloth. When the women were swearing their allegiance to God's Prophet, the Prophet had pulled his hands into his sleeves, and they touched his sleeves.”
- 1163- Imam Javad (a.s) said: “When the women wanted to swear allegiance to the Prophet of God (a.s), he would put his hand in a pan of water and they would immerse their hands in the same pan of water. This is how they expressed their faith in God, and acknowledged His Prophet, and accepted the religious laws of Islam.:
- 1164- In another tradition we read: “The Prophet of God (a.s) called the women, placed his hand in a pan of water and removed it, and then asked them to place their hands in the pan of water to swear allegiance to him.”

منذ ثلاث سنين ما أُجِبْتُ فيها بشيءٍ، فقال له إبراهيم A: أولا
أخبرك لأيّ شيءٍ احتبست دعوتك؟ قال: بلى، قال له: إنّ الله I
إذا أحبّ عبداً احتبس دعوته ليُنَاجِيه ويسأله ويطلب إليه، وإذا
أبغض عبداً عَجَّلَ له دعوته أو ألقى في قلبه اليأس منها. ثمّ قال
له: وما كانت دعوتك؟ قال: مرّ بي غنمٌ ومعه غلام له ذوابةٌ
فقلتُ: يا غلام، لِمَنْ هذا الغنم؟ قال: لإبراهيم خليل الرحمن،
فقلتُ: اللهمّ إن كان لك في الأرض خليلٌ فأرنيه، فقال له إبراهيم

A: فقد استجاب لك، أنا إبراهيم خليل الرحمان، فعانقه، فلما بعث الله محمداً 0 جاءت المصافحة.

1160. عن زريق عن الصادق A قال: مُصافحة المؤمن بألف حسنة.

1161. عن أبي عبد الله A عن أبيه عن عليّ: قال: لا تسلم على المرأة.

1162. عن سعيدة وأيمنة أختي محمد بن أبي عمير قالتا: دخلنا على أبي عبد الله A فقلنا: نعود المرأة أخاها في الله؟ قال: نعم، قلنا: فتصافحه؟ قال: نعم من وراء ثوب، كان رسول الله 0 لبس الصوف يوم بايع النساء فكانت يده في كُمَّه وهنّ يمسحن أيديهنّ عليه.

1163. عن أبي جعفر الثاني قال: كانت مبايعة رسول الله 0 النساء أن غمس يده في قدح من ماء، ثم أمرهنّ أن يغمسن أيديهنّ في ذلك القدح بالإقرار والإيمان بالله والتصديق لرسول الله [0 على] ما أخذ عليهن.

1164. وفي رواية: إنّ رسول الله 0 دعاهنّ ثمّ غمس يده في الإناء ثمّ أخرجها ثمّ أمرهنّ، فغمسن أيديهنّ في الإناء.

1165- Imam Sadiq (a.s) said the following regarding the Almighty God's statement: "Will not disobey thee in any just matter"
[The Holy Quran: Mumtahana 60:12]
"This means that you should not go haywire at times of calamity. You should not tear your clothing, scratch your face,

scream and holler, sit by a grave crying aloud, wear black clothes, or mess up your hair.”

1165. عن أبي عبد الله A في قول الله عز وجل: [وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ] قال: المعروف أن لا يشققن جيباً، ولا يلطمن وجهاً،

On How to Associate with Other People

ولا يدعين ويلاً، ولا يتخلفن عند قبر، ولا يسودن ثوباً، ولا
ينشرون شَعراً.

Chapter 6 **On Sitting**

- 1166- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “The Prophet of God sat facing the Qibla —The direction to which Muslims turn in prayer towards the House of God in Mecca— most of the time.”
- 1167- Imam Sadiq (a.s) said: “Whenever the Prophet of God (a.s) entered a house, he sat in the place closest to the exit. Sometimes he sat on his shanks, and held his knees with his hands. Sometimes he bent one leg and crossed his other leg over it. He was never seen sitting with his legs crossed.
- 1168- Him'mad ibn Uthman said: “I saw Imam Sadiq (a.s) sitting by the door of his house facing the Qibla.”
- 1169- Imam Sadiq (a.s) said: “A believer’s private zone (when sitting somewhere) in the summer is as much as the span between the two hands (or nearly six feet).”
- 1170- Imam Sadiq (a.s) said: “Whoever enters a meeting and just sits down somewhere without considering his rank or position will be blessed by the Almighty and the angels as long as he is sitting there.”
- 1171- Imam Sadiq (a.s) said: “A believer's sitting in the mosque is like being prepared for going to war.”
- 1172- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “Three things will prove your friendship to your Muslim brother: Welcoming him warmly, making room for him in

meetings when he arrives, and calling him by his dearest names.”

الفصل السادس في آداب الجلوس

1166. من كتاب المحاسن وغيره: عن أبي عبد الله A قال: كان رسول الله 0 أكثر ما يجلس تجاه القبلة.

1167. عنه A قال: كان رسول الله 0 إذا دخل منزلاً قعد في أدنى المجلس إليه حين يدخل، وكان جلوسه 0 ثلاثاً: جلوسُ القرفصاء؛ وهو أن يقيم ساقيه ويستقبلهما بيديه فيشدّ يده في ذراعه، وكان يجثو على ركبتيه، وكان يثني رجلاً واحدةً ويبسط عليها الأخرى، ولم يُرَ متربّعاً قط.

1168. عن حمّاد بن عثمان قال: رأيتُ أبا عبد الله A يجلس في بيته عند باب بيته قبالة القبلة.

1169. عن أبي عبد الله A قال: حريمُ المؤمن في الصيف باع.

1170. عنه A قال: مَنْ رَضِيَ بدون الشرف من المجلس لم يزل يُصلي الله I وملائكته عليه حتى يقوم.

1171. وقال A: جُلوسُ المؤمن في المسجد رباطه.

1172. عنه A قال: قال رسول الله 0: ثلاثٌ يُصِفِين ودَّ المرء لأخيه

المسلم: يلقاه بالبشر إذا لقيه، ويوسع له في المجلس إذا جلس إليه، ويدعوه بأحبّ الأسماء إليه.

- 1173- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "Staying in the mosque is the Arab form of monasticism. The mosque is a believer's social gathering place, but his monastery is his house."
- 1174- God's Prophet (a.s) said: "In meetings do not force your believing brothers to get up from their place so you can sit there yourself."
- 1175- God's Prophet (a.s) said: "Whenever you are in the presence of a teacher or in a scientific meeting, sit in an orderly fashion by sitting in rows. Do not sit in a random fashion like the ignorant people did."
- 1176- The Prophet of God (a.s) advised Abuzar: "Whoever loves the people to stand in front of him (to respect him) will be burnt in the Fire."
- 1177- God's Prophet (a.s) said: "Whenever you enter a meeting say "Praise and thanks to You. There is no god but You. Forgive me. To You I turn in repentance" three times. If the meeting is a good one, this is like a seal of its approval, but if this meeting was bad this meeting, this act is like an expiation for being in that meeting."
- 1178- God's Prophet (a.s) said: "Whenever you enter a meeting, greet others. Do not leave the meeting in the middle of it. When you get up to leave say Salam since the first greeting does not suffice and you must say Salam for farewell as well."
- 1179- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "Associating with three groups of people will spoil the heart: associating with mean people, talking with women and associating with the rich people."
- 1180- Ameer al-Momineen (a.s) passed by a mosque which had thick extruding bases (like benches), so he ordered these extrusions to be removed. Then again the extrusions were rebuilt (by others) and he ordered them to be removed again. This was repeated for three times. Then he addressed those sitting on

في آداب المعاشرة مع الناس وما يتصل به

these benches that "If you must (sit here), then lower your eyes and hands (do not watch others), take back the lost ones (could mean the animals/camels that have gone astray) and guide the people to their destinations. In short be useful, if you must sit around."

1173. عنه A قال: قال رسول الله 0: الإتكاء في المسجد رُهبانيّة

العَرَب، إنّ المؤمنَ مَجْلِسُهُ مَسْجِدُهُ، وصومعته بيته.

1174. وقال 0: لا يقيمن أحدكم أخاه من مجلسه ثمّ يجلس فيه.

1175. وقال 0: إذا جَلَسْتُمْ إِلَى الْمُعَلِّمِ أَوْ جَلَسْتُمْ فِي مَجَالِسِ الْعِلْمِ

فادنوا، وليجلس بعضكم خلف بعض، ولا تجلسوا مُتَفَرِّقِينَ كَمَا

يجلس أهل الجاهليّة.

1176. وقال 0 في وصيّة لأبي ذرّ: يا أبا ذر، مَنْ أَحَبَّ أَنْ يَتِمَّتْ لَهُ

الرجال قياماً فليتبوأ مقعده من النار.

1177. وقال 0: إذا جلس أحدكم في مجلس فلا يبرحنّ منه حتّى يقول

ثلاث مرّاتٍ: "سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ اغفر لي وَتُبْ

عَلَيَّ"، فإن كان في خيرٍ فكان كالطابع عليه، وإن كان مَجْلِسِ

الوعظ كان كفارةً لما كان في ذلك المجلس.

1178. وقال 0: إذا انتهى أحدكم إلى المجلس فليُسلّم، فإن بدا له أن

يجلس فليجلس، فإذا قام فليُسلّم فإنّ الأوّل ليس أولى من الآخر.

1179. عن أبي عبد الله A قال: قال رسول الله 0: ثلاثٌ مُجالستهم

تُميت القلوب: الجُلوس مع الأنذال، والحديث مع النساء،

والجُلوس مع الأغنياء.

1180. مرّ أمير المؤمنين A على دكاكين مَسْجِدِ سِمَاك فأمر بإهدامها؛ فهدمت فلما هدمت بنوها حتى فعل ذلك ثلاث مرّاتٍ، فوقف عليه بعد الثالثة -وهم جلوسٌ عليها- فقال: إذا أبيتم فغضّوا الطرف وردّوا الضالّة وارشدوا الطريق.

1181. عن الصادق A قال: لكلّ شيءٍ حيلةٌ وحيلةُ الإخوان النقل، لا ينبغي للمؤمن أن يجلس إلا حيث ينتهي به الجلوس، فإنّ تخطّي أعناق الرجال سخافة.

- 1181- Imam Sadiq (a.s) said: "There is a way (trick) to protect (push away) yourself from everything, and the trick for believing brothers is relocation. Whenever a believer enters a meeting, he should sit in the nearest available seating. It is a sign of being feeble-minded to climb over the people to get to a better position in the meeting."
- 1182- God's Prophet (a.s) said: "When the people got settled in a meeting, and someone offers a place to his believing brother to sit, he should accept. But if there is no room available, he should wait until a place becomes available for him to sit."
- 1183- God's Prophet (a.s) said: "Making room in a meeting for your believing brothers to sit is better than freeing a slave."
- 1184- God's Prophet (a.s) said: "Only make room in meetings for three groups of people to sit: old people due to their age, scientists due to their knowledge, and the King due to his being the King!"

1182. قال رسول الله 0: إذا أخذ القومُ مَجَالِسَهُمْ فإن دعا رجلاً أخاه فأوسع له في مجلسه فليأته، فإنما هي كرامةٌ أكرم به بها أخوه، وإن لم يوسع له أحدٌ فليُنظر أوسع مكان يجده فليجلس فيه.

1183. وقال 0: لأن يُوسّع أحدكم لأخيه في المجلس خيرٌ من عتق رقبةٍ.

1184. وقال 0: لا يُوسّع المجلس إلا لثلاثٍ: لذي سنٍّ لسنّه، ولذي علمٍ لعلمه، ولذي سلطانٍ لسلطانه.

Chapter 7

On Sneezing

- 1185- Imam Reza (a.s) said: “Sneezing is divine, but yawning is Satanic.”
- 1186- Imam Baqir (a.s) said: “Sneezing is good and useful for the body, and makes one remember God.” Someone said: “There are some who say God's Prophet (a.s) never sneezed.” Imam Baqir (a.s) said: “Whoever lies will not benefit from Muhammad's intercession.”
- 1187- A man sneezed near Imam Sadiq (a.s) and said: “Praise be to God, and peace be upon Muhammad, the Prophet of God.” Imam Sadiq (a.s) said: “You said what was rightfully due to God and the Prophet. What about us?”
- 1188- Imam Sadiq (a.s) said: “Whenever the Prophet of God (a.s) sneezed, Imam Ali (a.s) said: “May God exalt your name, and indeed He will”. Whenever Imam Ali (a.s) sneezed, the Prophet (a.s) said: “May God raise your position, and indeed He will.”
- 1189- Sa'd ibn Abi Khalaf narrated that whenever Imam Baqir (a.s) sneezed, they told him “May God bless you” and he said: “May God forgive and bless you.” Whenever someone sneezed, Imam Baqir (a.s) said: “May God bless you.”
- 1190- Ameer al-Momineen (a.s) said: “God will cure the ear-aches and tooth-aches of whoever sneezes and says: “Praise be to the Lord of the two Worlds under all circumstances.”
- 1191- Imam Baqir (a.s) said: “Pray three times for whoever sneezes, then leave him.”

الفصل السابع في العطاس

1185. عن الرضا A: العطسة من الله، والتساب من الشيطان.
1186. قال الباقر A: نِعْمَ الشَّيْءُ الْعَطْسَةُ، تَنْفَعُ فِي الْجَسَدِ وَتُذَكِّرُكَ اللَّهَ، قُلْتُ: إِنَّ عِنْدَنَا قَوْمًا يَقُولُونَ لَيْسَ لِرَسُولِ اللَّهِ 0 فِي الْعَطْسَةِ نَصِيبٌ، قَالَ: إِنْ كَانُوا كَاذِبِينَ فَلَا نَالَتْهُمْ شَفَاعَةُ مُحَمَّدٍ 0.
1187. عَطَسَ رَجُلٌ عِنْدَ أَبِي عَبْدِ اللَّهِ A فَقَالَ: الْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ. فَقَالَ أَبُو عَبْدِ اللَّهِ A: هَذَا حَقُّ اللَّهِ قَدْ أُتِيَتْ، وَهَذَا حَقُّ رَسُولِ اللَّهِ. فَأَيْنَ حَقَّنَا؟
1188. عنه A قال: كَانَ رَسُولُ اللَّهِ 0 إِذَا عَطَسَ قَالَ عَلِيٌّ A: رَفَعَ اللَّهُ ذِكْرَكَ وَقَدْ فَعَلَ " وَكَانَ إِذَا عَطَسَ عَلِيٌّ A قَالَ لَهُ رَسُولُ اللَّهِ 0: أَعْلَى اللَّهِ كَعْبِكَ وَقَدْ فَعَلَ. "
1189. عن سعد بن أبي خلف قال: كَانَ أَبُو جَعْفَرٍ A إِذَا عَطَسَ فَقِيلَ لَهُ: يَرْحَمُكَ اللَّهُ، قَالَ: يَغْفِرُ اللَّهُ لَكُمْ وَيَرْحَمُكُمْ، وَإِذَا عَطَسَ عِنْدَهُ إِنْسَانٌ قَالَ: يَرْحَمُكَ اللَّهُ.

1190. عن أمير المؤمنين A قال: مَنْ قَالَ إِذَا عَطَسَ: "الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ" أَذْهَبَ اللَّهُ عَنْهُ مَا كَانَ يَجِدُ مِنْ وَجَعِ الْأَذْنَيْنِ وَالْأَضْرَاسِ.

1191. عن الباقر A قال: إِذَا عَطَسَ الرَّجُلُ ثَلَاثًا فَشَمَّتَهُ، ثُمَّ أَتْرَكَهُ بَعْدَ ذَلِكَ.

- 1192- Abdul-Rahman ibn Abi Najran narrated that once a Christian man sneezed near Imam Sadiq (a.s). Those present said: "May God guide you." Imam Sadiq (a.s) said: "May God bless you." They said: "He is a Christian. Why do you say this?" He replied: "God will not guide him unless He blesses him."
- 1193- God's Prophet (a.s) said: "Whenever one sneezes while he is talking, this is a sign that he is telling the truth."
- 1194- Moavieh ibn Am'mar asked Imam Sadiq (a.s) regarding the Almighty God's statement: "Lower thy voice." [The Holy Quran: Luqman 31:19]
Imam Sadiq (a.s) said: "This implies that you should not sneeze aloud or talk in a high tone of voice at war unless you are inviting the people to follow God."
- 1195- Imam Baqir (a.s) said: "When an ill person sneezes it is a sign of improvement and physical health."

1192. عن عبد الرحمان بن أبي نجران قال: عَطَسَ نَصْرَانِيٌّ عِنْدَ أَبِي عَبْدِ اللَّهِ أ فَقَالَ لَهُ الْقَوْمُ: هَذَاكَ اللَّهُ، فَقَالَ أَبُو عَبْدِ اللَّهِ A: يَرْحَمُكَ اللَّهُ، فَقَالُوا لَهُ: تَقُولُ هَذَا؟ إِنَّهُ نَصْرَانِيٌّ، فَقَالَ: لَنْ يَهْدِيَهُ اللَّهُ حَتَّى يَرْحَمَهُ.

1193. عنه A قال: قال رسول الله 0: إِذَا كَانَ الرَّجُلُ يَتَحَدَّثُ فَعَطَسَ عَاطِسٌ فَهُوَ شَاهِدٌ حَقٌّ.

1194. عن معاوية بن عمّار قال: سألتُ أبا عبد الله A عن قول الله I: [وَاعْضُضْ مِنْ صَوْتِكَ] قال: هي العطسة القبيحة، والرجل يرفع صوته في الحرب رفعا - أي قبيحا - إلا أن يكون داعيا لله.

1195. عن الباقر A قال: إِذَا عَطَسَ الْمَرِيضُ فَهُوَ دَلِيلٌ عَلَى الْعَافِيَةِ وَرَاحَةٌ لِلْبَدَنِ.

Chapter 8

On Associating with Each Other

- 1196- In Al-Mahasin it is narrated that Ameer al-Momineen (a.s) said: “Associating with each other on Fridays is accompanied by visiting and grace. They asked him what is meant by grace. He said: “They go to visit each other after they perform the congregational prayers.”
- 1197- Ameer al-Momineen (a.s) said: “You receive the reward of the pilgrims for your making associations.”
- 1198- Imam Sajjad (a.s) said: “Whoever visits his believing brother for the sake of God will be accompanied by seventy thousand angels, and an angel will say “You did a good act, may you enjoy Heaven” from his behind his back. When he shakes hands with him, he will be immersed in God's Mercy.”
- 1199- God's Prophet (a.s) said: “An angel saw a man standing at the door of a house, and asked: “O' Servant of God! Why are you standing here?” The man replied: “I know a believing brother in this house, and I am waiting for him to come out and greet him.” The angel asked: “Are you his relative, or do you need something?” He replied: “I do not need anything. I have made a pact of brotherhood with him in the way of God. Besides being Muslims, we have no close ties.” The angel said: “I am sent to you from God. He greets you and says: “You have indeed come to visit Me. Now I will grant entrance to Heaven to you, and save you from the Fire of Hell for your love for Me.”
- 1200- Imam Baqir (a.s) said: “Whoever eagerly goes to visit his believing brother for God's sake, it is as if he has visited God. God will grant him whatever he wants when he shakes hands with him.”

الفصل الثامن في التزاور والهجرة

1196. من كتاب المحاسن: قال أمير المؤمنين A: إتيان الجمعة زيارةً وجمالاً، قيل له: وما الجمال؟ قال: اقضوا الفريضة وتزاوروا.

1197. وقال A: أنتم في تزاوركُم مثل أجر الحاجين.

1198. عن عليّ بن الحسين H قال: مَنْ زار أخاه في الله طلباً لإنجاز موعود الله شيّعه سبعون ألف ملك، وهتَفَ به هاتِفٌ من خَلْفٍ: أَلَا طَيْبَتْ وَطَابَتْ لَكَ الْجَنَّةُ، فَإِذَا صَافَحَهُ غَمَرَتْهُ الرَّحْمَةُ.

1199. قال النبيّ 0: إِنَّ مَلَكًا لَقِيَ رَجُلًا قَائِمًا عَلَى بَابِ دَارٍ، فَقَالَ لَهُ: يَا عَبْدَ اللَّهِ، مَا حَاجَتُكَ فِي هَذِهِ الدَّارِ؟ فَقَالَ: أَخٌ لِي فِيهَا أُرِدْتُ أَنْ أُسَلِّمَ عَلَيْهِ، فَقَالَ: بَيْنَكَ وَبَيْنَهُ رَحْمٌ مَاسَّةٌ، أَوْ نَزَعَتَكَ إِلَيْهِ حَاجَةٌ، فَقَالَ: مَا لِي إِلَيْهِ حَاجَةٌ غَيْرَ أَنِّي أَتَعَهَّدُهُ فِي اللَّهِ رَبِّ الْعَالَمِينَ، وَلَا بَيْنِي وَبَيْنَهُ رَحْمٌ مَاسَّةٌ أَقْرَبُ مِنَ الْإِسْلَامِ، فَقَالَ لَهُ الْمَلِكُ: إِنِّي رَسُولُ اللَّهِ إِلَيْكَ، وَهُوَ يَقْرُوكَ السَّلَامَ وَيَقُولُ لَكَ: إِنِّي زُرْتُ فَقَدْ أُوجِبْتُ لَكَ الْجَنَّةَ، وَقَدْ عَافَيْتُكَ مِنْ غَضَبِي وَمِنَ النَّارِ لِحُبِّكَ إِلَيَّ فِيَّ.

1200. عن الباقر A قال: مَنْ زار أخاه في الله صبايةً إليه فهو زور الله، فإذا صافحه لم يسأل الله حاجةً في دين ولا دنيا إلا قضاها.

- 1201- Hisham ibn Salim said: “One day when Ameer al-Momineen (a.s) went out along with his companions. He was riding his horse, but noticed that his companions were walking. He asked them if they had something to do with him. They replied in the negative and said that they just wanted to be with him. He then asked them to ride their horses, since accompanying one who is riding on foot will corrupt the one who is riding and humiliate those who are walking.” Hisham ibn Salim said that another time God's Prophet (a.s) left with them and they did the same thing. The Prophet (a.s) said to them: “Return since the sound of shoes stamping on the ground from behind will corrupt one’s heart if he is foolish.”
- 1202- God the Almighty said: “I love those who make friends with each other, associate with each other or visit each other for My sake.”
- 1203- Imam Baqir (a.s) said: “God has a garden in Heaven into which no one can enter, but those who judge themselves rightly, visit their believing brothers for the sake of God, or prefer their believing brothers over themselves for God's sake.”
- 1204- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “Separation should not exceed three days.”
- 1205- Imam Reza (a.s) said: “Imam Hassan (a.s) and Imam Hussein (a.s) were not on speaking terms with each other. Once Muhammad ibn Hanifeh went to see Imam Hussein (a.s) and asked: “Why do you not go to see Imam Hassan (a.s). He is older than you are.” Imam Hussein (a.s) said: “I heard from my grandfather-the Prophet of God- that whenever two break off relations, God will take to Heaven the one who first goes to greet the other one to make up. I do not want to go to Heaven sooner than my brother.” Then Muhammad ibn Hanifeh went to Imam Hassan (a.s) and told him what Imam Hussein (a.s) had said: “He said: “He is right. Let's go to see him.”
- 1206- God's Prophet (a.s) told Abazar: “O' Abazar! Do not break up with your religious brothers, since it is not proper. Avoid it, but if you were forced to do so, do not let it exceed three full days, since whoever dies during these three days while he is not on speaking terms with his believing brother deserves the Fire (of Hell).”

1201. عن هشام بن سالم رفعه إلى أمير المؤمنين A قال: خرج يوماً على أصحابه وهو راكبٌ فمشوا معه فالتفت إليهم فقال: ألكم حاجة؟ قالوا: لا يا أمير المؤمنين، ولكننا نحبُّ أن نمشي معك، فقال لهم: اركبوا فإنّ مشي الماشي مع الراكب مفسدٌ للراكب ومذلةٌ للماشي. قال: وخرج عليهم مرّةً أخرى ومَشوا معه فقال لهم: [انصرفوا] إنّ خفق النعال خلف أعقاب الرجال مفسدٌ قلوب الثوكى.

1202. قال الله تعالى: وجبت محبتي للمتحابين فيّ، والمتجالسين فيّ، والمتبازلين فيّ.

1203. عن الباقر A قال: إنّ لله جنّة لا يدخلها إلا ثلاثة: رجلٌ حكّم في نفسه بالحقّ، ورجلٌ زار أخاه المؤمن في الله I ورجلٌ أثر أخاه المؤمن في الله.

1204. عن الصادق A قال: قال رسول الله 0: لا هجرة فوق ثلاثٍ.

1205. عن الرضا A قال: اهتجر الحسن والحسين H فجاء محمد بن الحنفية إلى الحسين A فقال: يا أبا عبد الله، ألا تذهب إلى أبي محمد فإنّ له سيّئاً، فقال له الحسين A: سمعتُ جدّي رسول الله 0 يقول: ما متهاجران يبدأ أحدهما صاحبه بالسلام إلا كان البادىء

السابق إلى الجنة، وقد كرهتُ أن أسبق أبا محمد إلى الجنة،
قال: فمضى محمد إلى الحسن A فأخبره، فقال: صدق أبو عبد
الله، اذهب بنا إليه.

1206. قال رسول الله ﷺ لأبي ذرّ: يا أبا ذرّ، إياك وهجران أخيك، فإنّ
العمل لا يتقبل مع الهجران، يا أبا ذرّ، إياك عن الهجران وإن
كنتَ لأبَدَ فاعلاً، فلا تهجره ثلاثة أيّام كماً، فمن مات فيها
مُهَاجِراً لأخيه كانت النار أولى به.

- 1207- Imam Sadiq (a.s) said: “Whenever two men break off their relations, one or even both will deserve a divine curse. Mutab said: “May I be your devoted servant! If one is the oppressor, why should God curse the one who is oppressed?” Imam Sadiq (a.s) replied: “Because he does not try to invite the other one to improve himself. He is not ready to speak with him. I heard my father say “Whenever two people fight, and one is defeated, the one who is defeated should go to his brother and tell him that he himself is the oppressor, so that they do not break their relations. This is because God the Almighty will take the right of the oppressed one from the oppressor Himself.”
- 1208- Imam Sadiq (a.s) said: “The relationship between believing brothers is established through visiting each other, and can be continued by writing letters when they travel.”
- 1209- Imam Sadiq (a.s) said: “Whenever you start to go to visit your believing brother, God will forgive your sins and fulfill your needs for this world and the Hereafter before you return.”

1207. عن أبي عبد الله A قال: لا يفترق رجلان على الهجران إلا استوجب أحدهما البراءة واللعنة، وربما استحق ذلك كلاهما، فقال له مُعتب: جعلني الله فداك، هذا الظالم فما بال المظلوم؟ قال: لأنه لا يدعو أخاه إلى صِلته ولا يتعمس له عن كلامه، سمعتُ أبي يقول: إذا تنازع اثنان فعازَّ أحدهما الآخر فليرجع المظلوم إلى صاحبه حتى يقول لصاحبه: أي أخي أنا الظالم! حتى يقطع الهجران فيما بينه وبين صاحبه، فإنَّ الله تبارك وتعالى حَكَمُ عدلٍ يأخذ للمظلوم من الظالم.

1208. عنه A قال: التَّواصلُ بين الإخوان في الحضر التزاور، وفي السفر التكاتب.

1209. وعنه A قال: إنَّ العبد ليُخرج إلى أخيه في الله لِيُزوره؛ فما يرجع حتى يُغفر له دُنُوبه ويُقضى له حوائج الدنيا والآخرة.

Chapter 9

On Becoming Friends

- 1210- In Al-Mahasin it is narrated that Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "Try to seek doubtful points in order to block the execution of final divine criminal punishments. Forgive the slippage of the noble ones unless they deserve punishment according to divine ordinances."
- 1211- Imam Hassan (a.s) was questioned about manliness. He said: "Manliness is equal to guarding one's religion, running one's affairs, using good temper to solve problems, promoting peace, talking gently, and friendship with people."
- 1212- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "There are three kinds of hands: those which beg; those which are beneficial and those which are thrifty. The hands which are beneficial are the best ones."
- 1213- Al-Sokuni told Imam Baqir (a.s): "How should I divide something and give it to my friends?" Imam Baqir (a.s) said: "Give to those who are religious, jurisprudent and nobler."
- 1214- Abdullah ibn San'an narrated that Imam Sadiq (a.s) said: "Blessed be -Tooba- the one who is not known by the people, but he knows the people. And blessed be the one who physically associates with the people but does not wholeheartedly agree with their deeds. The people have only known him on the surface, but he has known them deeply."

الفصل التاسع

في صحبة الخلق والمواساة معهم

1210. من كتاب المحاسن: عن أبي عبد الله A قال: قال رسول الله 0: ادروا الحدود بالشبهات، وأقبلوا الكرام عتراتهم إلا من حدّ.
1211. سئل الحسن بن عليّ H عن المروءة، فقال: حفظ الرجل دينه، وقيامه في إصلاح ضيعته، وحسن منازعته، وافشاء السلام، ولين الكلام، والتحبُّب إلى الناس.
1212. عن أبي عبد الله A قال: قال رسول الله 0: الأيدي ثلاثة: سائلة ومُنْفَعَةٌ ومُمْسِكَةٌ، فخير الأيدي المُنْفَعَةُ.
1213. عن السكوني قال: قلتُ لأبي جعفر A: إني رُبما قسّمتُ الشيء بين أصحابي أصلُهُم به، فكيف أعطيهم؟ فقال: أعطهم على الهجرة [في] الدين والفقهِ والفضل.
1214. عن عبد الله بن سنان عن أبي عبد الله A قال: طوبى لِعَبْدٍ نُومَةٍ عرف الناس، فصاحبَهُم ببدنه ولم يُصاحبَهُم في أعمالهم بقلبه، فعرفوه في الظاهر وعرفهم في الباطن.

- 1215- Imam Baqir (a.s) quoted on the authority of God's Prophet (a.s) that the Almighty God said: "The most delightful friend of Mine is one who is poor and has a simple life. He best performs his worshipping in private. He is known by the people, and is content with the minimum daily bread. He does not leave much inheritance behind, and only a few will cry over his death."
- 1216- Imam Reza (a.s) quoted on the authority of Imam Sadiq (a.s): "There are occasions when one tells the truth about his believing brother, but this act hurts his believing brother and to God it is as if he has lied. There are also occasions when one wants to bring some benefit to his believing brother and lies, but to God it is as if has told the truth."
- 1217- Imam Sadiq (a.s) said: "The reward for eliminating the cause of a Muslim's sorrow is more than the reward for praying and fasting, and this is the best way to approach God."
- 1218- Imam Sadiq (a.s) said: "God will grant seventy-three rewards to whomever eliminates the cause of a Muslim's sorrow or a believers sadness. He will save seventy-two of those rewards for him, and grant him one reward immediately."
- 1219- God's Prophet (a.s) said: "Assisting the weak is the best form of charity."
- 1220- God's Prophet (a.s) said: "God has ordered me to treat the people with kindness just as He has ordered me to do what is obligatory."
- 1221- Imam Sadiq (a.s) said the following regarding the Almighty God's statement: "For We see thou art one that doth good (to all)" [The Holy Quran: Yusuf 12:36]
"This refers to the Prophet of God who made room for whomever entered their meetings, obtained loans for the needy, and helped the poor."
- 1222- Abdullah ibn Ajlan quoted on the authority of al-Sokuni that someone told Imam Baqir (a.s): "How should I sometimes divide something I want to give my friends." The Imam (a.s) replied: "Use their superiority in religiousness, knowledge and jurisprudence as measures of priority to divide it between them."

1215. عن الباقر A قال: قال رسول الله 0: قال الله تعالى: إِنَّ مِنْ أَغْبَطِ أَوْلِيَائِي عِنْدِي رَجُلًا خَفِيفَ الْحَالِ ذَا خَطَرٍ، أَحْسَنَ عِبَادَةَ رَبِّهِ فِي الْغَيْبِ، وَكَانَ غَامِضًا فِي النَّاسِ، جَعَلَ رِزْقَهُ كِفَافًا فَصَبَرَ عَلَيْهِ، مَاتَ فَقَلَّ تَرَاثُهُ وَقَلَّ بَوَاكِيهِ.

1216. عن الرضا A قال: قال أبو عبد الله A: إِنَّ الرَّجُلَ لِيُصَدِّقَ عَلَى أَخِيهِ فَيُنَالَهُ مِنْ صِدْقِهِ عَلَى أَخِيهِ عَنَتٌ فَيَكُونُ كَاذِبًا عِنْدَ اللَّهِ، وَإِنَّ الرَّجُلَ لِيَكْذِبَ عَلَى أَخِيهِ يُرِيدَ بِهِ مَنَفَعَتَهُ فَيَكُونُ عِنْدَ اللَّهِ صَادِقًا.

1217. عن أبي عبد الله A قال: تَنَفَّسَ كَرِبَةٌ امْرَأً مُسْلِمًا أَعْظَمَ أَجْرًا مِنْ صَوْمِكَ وَصَلَاتِكَ، وَهُوَ أَفْضَلُ مَا تَقَرَّبَ بِهِ الْعِبَادَ إِلَى اللَّهِ I.

1218. عنه A قال: مَنْ أَغَاثَ لَهْفَانًا أَوْ كَشَفَ كُرْبَةً مُؤْمِنٍ كَتَبَ اللَّهُ لَهُ ثَلَاثًا وَسَبْعِينَ رَحْمَةً، اذْخَرَ لَهُ اثْنَتَيْنِ وَسَبْعِينَ رَحْمَةً وَعَجَّلَ لَهُ وَاحِدَةً.

1219. عن النبي 0 إِيَّاهُ قَالَ: عَوْنُكَ لِلضَّعِيفِ مِنْ أَعْظَمِ الصَّدَقَةِ.

1220. قال 0: أَمْرُنِي رَبِّي بِمَدَارَاةِ النَّاسِ كَمَا أَمْرُنِي بِإِدَاءِ الْفَرَائِضِ.

1221. عن أبي عبد الله A فِي قَوْلِ اللَّهِ I: [إِنَّا نُرَاكَ مِنَ الْمُحْسِنِينَ] فَقَالَ: كَانَ يُوسَعُ لِلجَلِيسِ، وَيَسْتَقْرِضُ لِلْمُحْتَاجِ، وَيُعِينُ الضَّعِيفَ.

1222. عن عبد الله بن عجلان عن السكوني قال: قلت لأبي جعفر A:

رُبما قسّمتُ الشيء بين أصحابي أصلهم به، فكيف أعطيتهم؟

فقال: أعطهم على الهجرة في الدين والفضل والفقّه.

- 1223- Imam Sadiq (a.s) said: “One of God's treasures is covering up your needs.”
- 1224- Imam Sadiq (a.s) said: “If a believer takes his problems or needs to an infidel or one who opposes his religion, it is as if he has made a complaint to God the Almighty.”
- 1225- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “O' Ali! Needs are what God has entrusted His creatures with. Whoever covers up his needs will be granted the reward of one who prays for God. If he expresses his needs near one who can fulfill them but that person does not do so, then it is as if he has been killed, not by a sword, gun or bow and arrow but by shooting him in the heart.”
- 1226- God's Prophet (a.s) said: “You can never please the people with your wealth. Therefore use good temper to please the people.”
- 1227- The Prophet of God (a.s) said: “The best believer is one with the best temper. The best person is one who is best for the people and the most useful person is one who is most useful for the people.”
- 1228- Imam Baqir (a.s) said: “Do not approach or make friends with the fools, the misers, the cowards, or the liars. Fools will harm you instead of benefiting you. Misers will take things from you and not give you anything in return. Cowards will run away from you and their parents. Liars will testify but will not tell the truth.”
- 1229- The Prophet (a.s) told Imam Hussein (a.s): “Perform what is divinely obligatory to be the most virtuous, be content with what is divinely destined to be the most self-sufficient. Avoid the divinely forbidden to be the most pious. Treat your neighbors kindly to be among the believers, and treat your companions with kindness to be a Muslim.”

- 1230- God's Prophet (a.s) said: "Associating with religious people results in honor in this world and the Hereafter."
- 1231- Imam Sadiq (a.s) said: "Do not totally trust your believing brothers, since you can never recover from a blow from one who knows all your secrets."

1223. عن أبي عبد الله A كتمان الحاجة من كُنوز الله.
1224. عنه A قال: أيما مؤمن شكَا حاجته وضره إلى كافرٍ أو إلى مَنْ يُخالفه في دينه فكأنما شكَا الله، ومَنْ شكَاها إلى مؤمنٍ فإيما شكواه إلى الله تبارك وتعالى.
1225. عنه A قال: قال النبيّ 0: يا عليّ، الحاجة أمانة الله عند خلقه، فمن كتّمها على نفسه أعطاه الله ثواب مَنْ صَلَّى، ومَنْ كشفها إلى مَنْ قدر أن يُفرّج عنه ولم يفعل فقد قتله، أما أنّه لم يقتله بسيفٍ ولا بسنانٍ ولا سهمٍ ولكن قتله بما أنكأ قلبه.
1226. قال النبيّ 0: إنكم لن تَسعوا الناس بأموالكم فسعوهم بأخلاقكم.
1227. وقال 0: أفضلُ الناس إيماناً أحسنهم خلقاً، وأصلحُ الناس أصلحهم للناس، وخيرُ الناس من انتفع به الناس.
1228. قال الباقر A: لا تُقارن ولا تُؤاخ أربعة: الأحمق، والبخيل، والجبان والكذاب، أمّا الأحمق فإنه يُريد أن يَنفَعَكَ فيضُرَّكَ، وأمّا البخيل فإنه يأخذ منك ولا يعطيك، وأمّا الجبان فإنه يهرب عنك وعن والديه، وأمّا الكذاب فإنه يُصدّق ولا يصدّق.
1229. قال النبيّ 0 للحسين بن عليّ H: اعمل بفرائض الله تكن أتقى الناس، وارضَ بما قَسَمَ الله تكن أغنى الناس، وكُفَّ عن مَحارم

الله تكن أروع الناس، وأحسن مُجاورة مَنْ جاورك تكن مؤمناً،
وأحسن مُصاحبة مَنْ صاحبك تكن مُسليماً.

1230. وقال 0: مُجالسة أهل الدين شرفُ الدنيا والآخرة.

1231. عن أبي عبد الله A قال: لا تتقن بأخيك كلّ الثقة، فإنّ صُرعة
الاسترسال لن تستقال.

- 1232- In Elal al-Sharayeh it is narrated that Imam Sadiq (a.s) said:
“God's Prophet made an appointment with someone next to a
boulder, and told him he would stay there until he returned.
The sun was shining on the Prophet. His companions asked him
why he did not move to where there was shade. He replied: “I
made an appointment with him here. If he does not come, he
will remain in the Heat in the Hereafter.”

1232. عن علل الشرائع: عن الصادق A قال: إن رسول الله 0 وَعَدَ رجلاً إلى صخرة، قال: أنا لك هاهنا حتى تأتي، قال: فاشتدّت الشمس عليه، فقال له أصحابه: يا رسول الله، لو أنك تحوّلتَ إلى الظلِّ؟ فقال: قد وَعَدْتُهُ إلى ها هنا وإن لم يجيء كان منه إلى المحشر.

Chapter 10

On the Rights of the Neighbors

- 1233- In Rauzat al-Vaezeen it is narrated that God's Prophet (a.s) said: "Do you know what the rights of the neighbors are? Beware, you only know a little about the rights of the neighbors. One whose neighbor is not secure from him, has not believed in God and the Hereafter. He should give him a loan whenever he requests one. He should congratulate him whenever something good happens to him, and he should condole him whenever something bad happens to him. He should not build his house so high that his neighbor's house cannot get any fresh air, unless he gets permission. He should give him fruit whenever he needs any. If he does not give it in public, he should send it in private. He should not give his kids any toys with which they might bother the neighbor." Then the Prophet added: "Neighbors are divided into three groups. Some have three rights: Islam, being neighbors and being relatives. Some have two rights: Islam, and being neighbors. But some have only one right. They are infidels who only have the right of being neighbors."
- 1234- God's Prophet (a.s) said: "Whoever sleeps with a full stomach but his neighbors are hungry is not a believer."
- 1235- God's Prophet (a.s) said: "God will deprive whoever hurts his neighbors of the scent of Heaven. He will be placed in Hell. What a bad place it is. Whoever violates the rights of his neighbors does not belong to our nation."
- 1236- God's Prophet (a.s) said: "Gabriel advised me on the rights of neighbors so much that I thought soon they would be declared to be partners in my inheritance."

الفصل العاشر في حقّ الجار

1233. من كتاب روضة الواعظين: قال رسول الله 0: هل تدرون ما حقّ الجار؟ ما تدرون من حقّ الجار إلا قليلاً؟ ألا لا يؤمن بالله واليوم الآخر من لا يأمن جاره بوائقه، وإذا استقرضه أن يقرضه، وإذا أصابه خيرٌ هنّاه، وإذا أصابه شرٌّ عزّاه، ولا يستطيل عليه في البناء يحجب عنه الريح إلا بإذنه، وإذا اشتهى فاكهةً فليهد له فإن لم يهد له فلئدخلها سرّاً، ولا يعطي صبيانه منها شيئاً يغايظون صبيانه. ثمّ قال رسول الله 0: الجيران ثلاثة؛ فمنهم من له ثلاثة حقوق: حقّ الإسلام، وحقّ الجوار، وحقّ القرابة، ومنهم [من] له حقّان: حقّ الإسلام، وحقّ الجوار، ومنهم من له حقٌّ واحدٌ: الكافر له حقّ الجوار.

1234. وقال 0: ليس من المؤمنين الذي يشبع وجاره جائعٌ إلى جنبه.

1235. وقال 0: من آذى جاره حرّم الله عليه ريح الجنّة، ومأواه جهنّم وبئس المصير، ومن ضيّع حقّ جاره فليس مئناً.

1236. وقال 0: ولم يزل جبرئيل يوصيني بالجار حتى ظننت أنه سيورته.

- 1237- God's Prophet (a.s) said: “In the Hereafter God will forgive the flaws of whoever forgives the flaws of his neighbors. Whoever is careful about what he eats and guards his chastity will be like a beautiful angel in the Hereafter. A house will be built in Heaven for whoever frees a believing slave.”
- 1238- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “Being good with neighbors is a cause of extended life and expansion of buildings.”
- 1239- Imam Sadiq (a.s) said:; “Not bothering your neighbors is not being good to your neighbors. Rather being patient with the neighbors bothering you is being a good neighbor.”
- 1240- Imam Sadiq (a.s) said: “A believer is one whose neighbors are secure from his oppression and maltreatment.”
- 1241- Imam Sadiq (a.s) said: “A man complained to God's Prophet (a.s) about his neighbor. The Prophet (a.s) turned his face away. The man did it again but the Prophet paid no attention to him. He complained for the third time. This time the Prophet looked at Imam Ali (a.s), Salman and Meghdad and said: “Go and announce that God and His angels damn whoever bothers his neighbors.”
- 1242- In the Battle of Tabuk God's Prophet (a.s) said: “Whoever has bothered his neighbors should not accompany us.”
- 1243- God's Prophet (a.s) said: “Whoever believes in God and the Hereafter will not hurt his neighbors.”
- 1244- God's Prophet (a.s) said: “Whoever dies and has three neighbors who are all pleased with him will be forgiven.”
- 1245- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “I seek refuge in God from a bad neighbor who watches your house carefully. He will be upset if something good happens to you, and will be pleased if something bad happens to you.”

1246- Imam Sadiq (a.s) said: “The prayer of those who pray to get rid of their neighbors shall not be responded to, since God has established a way to escape from this situation. He can sell his house and move to another location.”

1237. وقال 0: مَنْ كَفَّ أَذَاهُ عَنْ جَارِهِ أَقَالَهُ اللَّهُ عَثْرَتَهُ يَوْمَ الْقِيَامَةِ، وَمَنْ عَفَّ بَطْنَهُ وَفَرَجَهُ كَانَ فِي الْجَنَّةِ مَلَكًا مَحْبُورًا، وَمَنْ أَعْتَقَ نَسَمَةً مُؤْمِنَةً بُنِيَ لَهُ بَيْتًا فِي الْجَنَّةِ.

1238. ومن كتاب المحاسن وغيره: عن أبي عبد الله A قال: حُسْنُ الْجَوَارِ زِيَادَةٌ فِي الْأَعْمَارِ وَعِمَارَةٌ فِي الدِّيَارِ.

1239. وقال A: لَيْسَ حُسْنُ الْجَوَارِ كَفُّ الْأَذَى، وَلَكِنْ حُسْنُ الْجَوَارِ صَبْرُكَ عَلَى الْأَذَى.

1240. عنه A قال: الْمُؤْمِنُ مَنْ آمَنَ جَارَهُ بِوَأْتِقِهِ، قُلْتُ: مَا بِوَأْتِقِهِ؟ قَالَ: ظَلَمَهُ وَغَشَمَهُ.

1241. عنه A قال: شَكَا رَجُلٌ إِلَى رَسُولِ اللَّهِ 0 جَارَهُ فَأَعْرَضَ عَنْهُ، ثُمَّ عَادَ فَأَعْرَضَ عَنْهُ، ثُمَّ عَادَ فَقَالَ رَسُولُ اللَّهِ 0 لِعَلِيِّ A وَسَلْمَانَ وَمَقْدَادٍ: إِذْهَبُوا وَنَادُوا: لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ عَلَى مَنْ آذَى جَارَهُ.

1242. وقال 0 في غزوة تبوك: لَا يَصْحَبُنَا رَجُلٌ آذَى جَارَهُ.

1243. وقال 0: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ.

1244. وقال 0: مَنْ مَاتَ وَلَهُ جِيرَانٌ ثَلَاثَةٌ كُلُّهُمْ رَاضُونَ عَنْهُ غُفِرَ لَهُ.

1245. عن أبي عبد الله A قال: قال رسول الله 0: أَعُوذُ بِاللَّهِ مِنْ جَارٍ سَوْءٍ فِي دَارٍ إِقَامَةٍ، تَرَكَ عَيْنَاهُ وَيُرْعَاكَ قَلْبُهُ، إِنْ رَأَىكَ بِخَيْرٍ سَاءَهُ وَإِنْ رَأَىكَ بِشَرٍّ سَرَّهُ.

1246. عن أبي عبد الله A قال: لَا يُسْتَجَابُ لِمَنْ يَدْعُو عَلَى جَارِهِ وَقَدْ جَعَلَ اللَّهُ لَهُ السَّبِيلَ إِلَى أَنْ يَبِيعَ دَارَهُ وَيَتَحَوَّلَ عَنْ جَوَارِهِ.

- 1247- The Prophet (a.s) was told: “There is a woman who fasts in the daytime and prays at night and always gives charity, but verbally bothers her neighbor.” The Prophet (a.s) said: “Her deeds are of no use. She shall go to Hell.” They said: “There is another woman who fasts during the Holy month of Ramazan - month of fasting- and does her obligatory prayers but does not disturb her neighbor.” The Prophet (a.s)said: “She shall go to Heaven.”
- 1248- God's Prophet (a.s) ordered Imam Ali (a.s), Salman and Meghdad to each go to one region and announce that the neighbors' rights span out to forty houses away.”
- 1249- Imam Sadiq (a.s) said: “There have been, and there will be no Prophets or believers without a neighbor who bothers them.”
- 1250- Imam Sadiq (a.s) said: “There are three problems which believers always face, even sometimes all at once. Either a person with whom he lives in the same house will close the door and not let him in, or there is a neighbor who will bother him, or someone will bother him on his way to work. Even if a believer lives on top of a mountain, God will appoint a Satan to disturb him. God will designate a companion for him by using his faith so that he does not fear anyone.”
- 1251- Imam Baqir (a.s) quoted God's Prophet (a.s): “The one whose neighbors are not secure from his harm is not a believer.”
- 1252- Imam Sadiq (a.s) said: “God's Prophet (a.s) ordered Imam Ali (a.s), Salman and Abazar to loudly announce: “Whoever whose neighbors are not secure from his harm is not a believer.” They announced that three times. He then pointed with his hand to

stress that neighbors include forty houses on the right, on the left, in front and in the back.

1253- Imam Sadiq (a.s) said: “When Benjamin left Jacob, Jacob said: “O' God! Will you not have Mercy on me? You took my sight, and my son.” The Almighty God revealed: “I would have even resurrected them to be at your side if they had died. But remember the sheep you slaughtered, cooked and ate while your neighbor was fasting, and you did not give him any.”

1247. وقالوا لرسول الله 0: فلانة تصومُ النهار وتقومُ الليل وتصدقُ وتؤدي جَارَهَا بلسانها، قال: لا خيرَ فيها هي من أهل النار، قالوا: وفلانة تُصلي المكتوبة وتصومُ شهرَ رمضان ولا تؤدي جَارَهَا، فقال رسول الله 0: هي من أهل الجنة.

1248. أمر رسول الله 0 علياً وسلمان ومقداد وأبا ذرّ أن يتفرقوا ويأخذ كل واحدٍ منهم في ناحيةٍ ويُنادي: ألا إنَّ حقَّ الجوار من أربعين داراً.

1249. عن أبي عبد الله A قال: ما كان ولا يكون إلى يوم القيامة نبيٌّ ولا مؤمنٌ إلا وله جارٌ يؤذيه.

1250. وعنه A قال: ما أفلت المؤمن من واحدةٍ من ثلاثٍ ولربّما اجتمعت الثلاث عليه، إمّا بغض من يكون معه في الدار يغلق عليه بابه يؤذيه، أو جارٌ يؤذيه، أو من مرّ في طريقه إلى حوائجه يؤذيه، ولو أنّ مؤمناً على قُلةٍ جبَلٍ لبعث الله عليه شيطاناً يؤذيه، ويجعل الله له من إيمانه أنساً لا يستوحش معه إلى أحدٍ.

1251. عن الباقر A قال: قال رسول الله 0: ليس بمؤمنٍ مَنْ لم يأمن جاره بوائقه.

1252. عن أبي عبد الله A قال: أمر رسول الله 0 عليّاً وسلمان وأبا ذرّ بأن يُنادوا بأعلى أصواتهم: أنه لا إيمان لمن لم يأمن جاره بوائقه، فنادوا بها ثلاثاً، ثمّ أوماً بيده إلى أنّ كلّ أربعين داراً جيرانٌ من بين يديه ومن خلفه وعن يمينه وعن شماله.

1253. عن أبي عبد الله A قال: إنّ يعقوب [صلوات الله عليه] لما ذهب منه بنيامين؛ نادى: يا رب ألا ترحمني، أذهبتَ عينيّ وأذهبتَ ابنيّ، فأوحى الله تبارك وتعالى إليه: لو أمثُهما لأحبيبُهما حتّى أجمع بينك وبينهما، ولكن تذكر الشاة التي دَبَحَتْها وشَوَيْتَها وأكلتَ وفلانٌ إلى جنبك صائمٌ لم تَنَلْهُ منها شيئاً.

1254- Imam Sadiq (a.s) said: “Then Jacob ordered it to be announced within a distance of six kilometers that whoever wants to eat can come to dine at Jacob's house every night.”

1255- Imam Baqir (a.s) said: “One of the back-breaking calamities is a bad neighbor who will cover up your good acts and divulge your bad deeds.”

1254. عن أبي عبد الله A قال: إنَّ يعقوب بعد ذلك كان مُناديه يُنادي
كلَّ غَدَاةٍ من منزله على فرسخ: ألا مَنْ أراد الغَداءَ فليأت إلى
يعقوب، وإذا أمسى نادى: ألا مَنْ أراد العشاءَ فليأت إلى يعقوب.
1255. عن الباقر A قال: إنَّ من الفواقِر التي تُفصِم الظهر جارُ
السُّوء؛ إن رأى حَسَنَةً أخفاها، وإن رأى سَيِّئَةً أفشاها.

Chapter 11

On Patience, and Controlling One's Anger

- 1256- In Al-Mahasin it is narrated that Imam Baqir (a.s) said: “The Almighty God loves shy and patient people.”
- 1257- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “God has not honored any ignorant people, nor has He humiliated any patient people.”
- 1258- Ameer al-Momineen (a.s) asked Imam Hussein (a.s): “My dear son! What is patience?” He replied: “It is controlling your anger and maintaining your self-control.”
- 1259- Imam Reza (a.s) told a man from Qum: “Fear God, be quiet, persevere and be patient since no one can attain the position of God's servitude unless he is patient.”
- 1260- Imam Reza (a.s) said: “Whoever is not patient is not sane.”
- 1261- Imam Baqir (a.s) quoted on the authority of Imam Sajjad (a.s): “I like men who are patient when they get angry.”
- 1262- Imam Baqir (a.s) said: “Nothing is dearer to God the Almighty than quenching your anger with patience.”

الفصل الحادي عشر في الحلم وكظم الغيظ والغضب

1256. من كتاب المحاسن: عن أبي جعفر A قال: إنَّ الله I يُحبّ الحَيِّ الحَلِيم.

1257. عن أبي عبد الله A قال: قال رسول الله 0: ما أعزَّ الله بجهلٍ قَطُّ، ولا أذلَّ بحلمٍ قَطُّ.

1258. قال أمير المؤمنين للحسين A: يا بُنَيَّ ما الحلم؟ قال: كَظْم الغَيْظِ، ومَلِك النفس.

1259. عن الرضا A قال لرجلٍ مِنَ القُمِّيِّين: اتَّقوا الله وعليكم بالصمت والصبر والحلم؛ فإنَّه لا يكون الرجلُ عابداً حتَّى يكون حَلِيماً.

1260. وقال: لا يكون [الرجلُ] عاقلاً حتَّى يكون حَلِيماً.

1261. عن أبي جعفر A قال: كان عليّ بن الحسين H يقول: إنَّه لِيُعجِبُنِي الرجلُ أن يُدركه حلمه عند غَضَبه.

1262. عن أبي جعفر محمد بن عليّ H قال: ما من جرعة يتجرّعها
عبدٌ أحبَّ إلى الله I من جرعة غيظٍ يردّها في قلبه، وردّها
بصبرٍ أو ردّها بحلمٍ.

- 1263- The brother of Himad ibn Bashir narrated that he was in a meeting with Abdullah ibn al-Hassan and his brother al-Hassan ibn al-Hassan. They started to talk about Imam Sadiq (a.s) and Hassan said some false things regarding Imam Sadiq (a.s). The brother of Himad ibn Bashir left the meeting and went to see Imam Sadiq (a.s) at bedtime, and described what had happened. Imam asked his maid to bring water. He made ablution, said two units of prayer in the mosque in his house and then said: "O' God! He tells me of Hassan who is oppressing me. But I forgive him. You too forgive him." He kept on praying until he noticed his companion. He said: "May God bless you, too. Please go." The man left. Later Hassan went to visit the Imam (a.s).
- 1264- Him'mad al-Lah'ham narrated that someone went to see Imam Sadiq (a.s) and said that one of his nephews gossiped and said whatever obscene things he could say about the Imam. Imam Sadiq (a.s) asked his servant to bring him some water. He made ablution and started to pray. The man thought that Imam Sadiq (a.s) was cursing his nephew. Then after saying two units of prayer Imam Sadiq (a.s) said "O' God! I forgive him. You are more forgiving than me, so please forgive him for my sake and do not question him about this." The Imam (a.s) continued to cry and pray and the man was surprised.
- 1265- Imam Baqir (a.s) said: "God will honor whoever is oppressed and is able to take revenge but does not do so."
- 1266- Imam Sadiq (a.s) said: "God will increase the honor of whoever quenches his anger in this world and the Hereafter. The Almighty God said: "Who restrain anger, and pardon (all) men, for God loves those who do good." [The Holy Quran: Al-i-Imran 3:134]
God will recompense him with Heaven in return for his anger."

- 1267- Imam Sadiq (a.s) said: “Whoever is able to take revenge but restrains his anger, God will fill his heart with peace and faith until the Resurrection Day.”
- 1268- Imam Sadiq (a.s) said: “Quenching anger is a blessing for whoever is patient.”

1263. عن أخ حمّاد بن بشير قال: كنتُ عند عبد الله بن الحسن وعنده أخوه الحسن بن الحسن، فذكرنا أبا عبد الله A فقال منه، فمُتُّ من ذلك المجلس فأتيتُ أبا عبد الله A ليلاً، فدخلتُ عليه وهو في فراشه قد أخذ الشعار، فخبّرتُه بالمجلس الذي كُنّا فيه وما يقول حسن، فقال: يا جارية ضعي لي ماءً، فأتى به فتوضأ وقام في مسجد بيته فصلى ركعتين، ثمّ قال: يا رب إن فلاناً [أتاني] بالذي أتاني عن الحسن وهو يظلمني وقد غفرتُ له، فلا تأخذه ولا تقايسه يا رب، قال: فلم يزل يلحّ في الدعاء على ربّه، ثمّ التفتَ إليّ فقال: انصرف رَحِمَكَ اللهُ، فانصرفتُ، ثمّ زاره بعد ذلك.

1264. عن حمّاد اللّحّام قال: أتى رجلٌ أبا عبد الله A فقال: إنّ فلاناً - ابن عمّك - ذكرك، فما ترك شيئاً من الوقيعة والشّنيمة إلا قاله فيك، فقال أبو عبد الله A للجارية: ايتيني بوضوءٍ، فتوضأ ودخل، فقلتُ في نفسي يدعو عليه فصلى ركعتين، فقال: يا ربّ هو حقّي قد وهبته [له] وأنتَ أجود منّي وأكرم، فهبه لي ولا تؤاخذه بي ولا تقايسه، ثمّ رقّ فلم يزل يدعو، فجعلتُ أتعجّبُ.

1265. عن أبي جعفر A قال: ما ظلم أحدٌ بظلامَةٍ فقدّر أن يكافئَ بها ولم يفعل، إلا أبدله الله مكانها عِزًّا.

1266. وقال أبو عبد الله A: ما من عبدٍ كظم غيظاً إلا زاده الله I به عزّاً في الدنيا والآخرة، وقد قال الله تبارك وتعالى: [وَكَاطِمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ] وآتاه الله الجنة مكان غيظه ذلك.

1267. وقال A أيضاً: مَنْ كَظَمَ غَيْظَهُ وَهُوَ يَقْدِرُ عَلَى إِنْفَازِهِ مَلَأَ اللَّهُ قَلْبَهُ أَمْنًا وَإِيمَانًا إِلَى يَوْمِ الْقِيَامَةِ.

1268. وقال A أيضاً: نَعَمَتِ الْجُرْعَةُ الْغَيْظِ لِمَنْ صَبَرَ عَلَيْهَا.

1269- Imam Sajjad (a.s) quoted on the authority of God's Prophet (a.s): "Two of the best ways to approach God are restraining one's anger, and maintaining one's patience in the face of calamities."

1270- Imam Sajjad (a.s) said: "God Has made a covenant with believers to acknowledge His words and not take revenge from his enemies."

1271- In Rauzat al-Vaezeen it is narrated that a man asked the Prophet of God (a.s) to inform him about good ethics. He said: "Forgive whoever has oppressed you, establish ties with whoever has cut off his relations with you, forgive whoever has deprived you, and tell the truth even if it is not to your benefit."

1272- God's Prophet (a.s) said: "God will marry off Heavenly Hurri's to you in whatever manner you please if you restrain your anger, patiently fight in the way of God, and do not use illegitimately obtained wealth."

1273- God's Prophet (a.s) said: "The wisest men are those who treat the people with kindness. The strongest men are the ones who best quench their anger."

- 1274- God's Prophet (a.s) said: "God will call upon whoever can take revenge but shows self-restraint in the Hereafter in front of all and give him the option to choose whichever Hour he pleases."
- 1275- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): I swear by God who controls my life that nothing blends with knowledge better than patience."
- 1276- Imam Sadiq (a.s) said: "There is nothing better than quenching your anger with patience and perseverance."
- 1277- al-Sayed al-Imam Nasih al-Deen abil-Barakat narrated that God's Prophet (a.s) said: "Whoever lives and treats others with patience will die as a martyr."
- 1278- Imam Sadiq (a.s) said: "Once when the Prophet (a.s) was passing by a group of people who were trying to lift a rock he asked them why they were doing so? They said that they were trying to find out who the strongest was. The Prophet (a.s) told them that he could tell them who the strongest

1269. عن علي بن الحسين H قال: قال رسول الله 0: من أحبّ السُّبُلَ إلى الله جُرعتان: جرعة غيظٍ يردّها بحلم، وجرعة حُزنٍ يردّها بصبر.

1270. وقال A أيضاً: أخذ [الله] ميثاق المؤمن على أن يُصدّق مقالته ولا ينتصف من عدوّه.

1271. من روضة الواعظين: قال رجلٌ للنبي 0: خبرني عن مكارم الأخلاق؟ قال: العفو عمّن ظلمك، وصِلُهُ مَنْ قَطَعَكَ، وإعطاء من حرّمك، وقولُ الحقّ ولو على نفسك.

1272. عنه 0: ثلاثٌ مَنْ كنّ فيه زوّجه الله من الحور العين كيف شاء: كظم الغيظ، والصبر على السيوف لله، ورجلٌ أشرف على مالٍ حرامٍ فتركه لله.

1273. عن النبي 0 قال: أَعْقَلُ النَّاسِ أَشَدَّهُمْ مُدَارَاةً لِلنَّاسِ، وَأَحْزَمُ النَّاسِ أَكْظَمُهُمْ غَيْظًا.

1274. وقال 0: مَنْ كَظَمَ غَيْظًا - وَهُوَ يَقْدِرُ عَلَى أَنْ يُنْفِذَهُ - دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُؤُوسِ الْخَلَائِقِ حَتَّى يُخَيَّرَ مِنْ أَيِّ الْحُورِ شَاءَ.

1275. عن الصادق A قال: قال رسول الله 0: وَالَّذِي نَفْسِي بِيَدِهِ، مَا جُمِعَ شَيْءٌ إِلَى شَيْءٍ أَفْضَلَ مِنْ حِلْمٍ إِلَى عِلْمٍ.

1276. قال أبو عبد الله A: مَا مِنْ جُرْعَةٍ أَفْضَلَ مِنْ جُرْعَةِ غَيْظٍ يَتَجَرَّعُهَا الْعَبْدُ يَرُدُّهَا فِي قَلْبِهِ إِمَّا بِحِلْمٍ وَإِمَّا بِصَبْرٍ.

1277. عن السيّد الإمام ناصح الدين أبي البركات قال: قال رسول الله 0: مَنْ عَاشَ مُدَارِيًا مَاتَ شَهِيدًا.

1278. عن الصادق A قال: مرّ رسول الله 0 بقوم يرفعون حجراً، فقال: ما هذا؟ فقالوا: نعرفُ بذلك أشدنا وأقوانا، فقال 0: أَلَا أُخْبِرُكُمْ بِأَشَدِّكُمْ

man was if they wished him to. When they said they wished to hear the Prophet (a.s), he said the one who was the strongest is the one who does not engage in sin or wrong deeds whenever he is satisfied; one who does not utter but what is right when he is angry; and one who does not do what is unjust when he is powerful.”

1279- Imam Reza (a.s) said: “Anger is the key to all wickedness.”

1280- Imam Reza (a.s) said: “The disciples of Jesus asked him to instruct them about the hardest thing. He said: The hardest thing of all is God's wrath.” They asked how one could be saved from God's wrath.” He said: “Do not get angry.” They asked: “What is the roof of anger?” He said: “Haughtiness, selfishness and belittling the people.”

وأقواكم؟ قالوا: بلى يا رسول الله، قال: أشدكم وأقواكم الذي إذا رضي لم يدخله رضاه في إثم ولا باطل، وإذا سخط لم يخرج سخطه من قول الحق، وإذا قدر لم يتعاط ما ليس بحق.

1279. عن الرضا: A العَضْبُ مِفْتَاحُ كُلِّ شَرٍّ.

1280. وقال: A قال الحَوَارِيُّونَ لِعِيسَى A: يا مُعَلِّمَ الْخَيْرِ أَعْلَمْنَا أَيُّ الْأَشْيَاءِ أَشَدُّ؟ قال: أَشَدُّ الْأَشْيَاءِ غَضَبُ اللَّهِ، قالوا: فِيمَا يُتَّقَى

عَضَبُ اللَّهِ؟ قَالَ: بَأْسٌ لَا تُغْضَبُوا، قَالُوا: وَمَا بَدَوُ الْعَضَبِ؟ قَالَ:
الْكِبَرُ وَالتَّجَبُّرُ وَمَحَقَرَةُ النَّاسِ.

Chapter 12

On Exchanging Gifts

- 1281- al-Nufli narrated that God's Prophet (a.s) said: "It is part of a man's nobility to accept his Muslim brother's gifts, and give him a gift from what he has, and not cause himself any difficulty for this matter."
- 1282- God's Prophet (a.s) said: "I do not like those who put themselves in difficulty."
- 1283- Imam Baqir (a.s) said: "The Prophet of God (a.s) accepted gifts, but did not accept charity, and said: Give gifts to each other since this will eliminate hard feelings and remove any bad feelings and left over animosities."
- 1284- Imam Reza (a.s) quoted on the authority of his father (a.s) on the authority of his grandfather (a.s): "The Prophet of God (a.s) liked gifts and considered them to be good and allowed. He took gifts and gave equal gifts in return."
- 1285- Ibrahim al-Karkhi talked to Imam Sadiq (a.s) about a man who owned a large farm and said: "People bring him gifts on the first day of fall and spring, and try to get close to him. He accepts their gifts even though he does not know them." The Imam asked: "Are there any who pray among those who bring him gifts?" Ibrahim said: "Yes there are." The Imam (a.s) said: "Then he should accept their gifts and be kind to them. God's Prophet (a.s) said he will even accept a leg of lamb as a gift since accepting gifts is a part of religion. But if a hypocrite or an infidel gives me a date I will not accept it since this is also one of the principles of our religion, and God has not allowed me to accept the gifts or the food of the hypocrites and the infidels."

الفصل الثاني عشر في التهادي وغيره

1281. عن النوفلي قال: قال رسول الله 0: من تكرمه الرجل لأخيه المسلم أن يقبل تُحفته ويتحفه بما عنده ولا يتكلف له شيئاً.

1282. وقال 0: لا أحبّ المتكلفين.

1283. عن الباقر A قال: كان رسول الله 0 يأكل الهدية ولا يأكل الصدقة، ويقول: تهادوا فإنّ الهدية تسيل السائم وتخلي ضغائن العداوة والأحقاد.

1284. عن الرضا عن أبيه عن جدّه قال: إنّ النبيّ 0 يحبّ الهدية، يستحليها ويستدعيها ويكافئ عليها أهلها.

1285. عن إبراهيم الكرخي قال: سألتُ أبا عبد الله A عن الرجل يكون له الضيعة الكبيرة فإذا كان المهرجان والنيروز أهدوا إليه الشيء؛ ليس هو عليهم يتقربون بذلك إليه، فقال: أليس لهم من مصلين؟ قلتُ: بلى، قال: فليقبل هديتهم وليكافئهم، فإنّ رسول الله 0 قال: لو أهدى إليّ كراعٌ لقبلته، وكان ذلك من الدين، ولو

أَنَّ كَافِرًا أَوْ مُنَافِقًا أَهْدَى إِلَيَّ وَسَقَا مَا قَبْلَهُ، وَكَانَ ذَلِكَ مِنَ الدِّينِ،
أَبَى اللَّهُ لِي زُبْدَ الْمُشْرِكِينَ وَالْمُنَافِقِينَ وَطَعَامِهِمْ.

- 1286- Muhammad ibn Muslim narrated that Imam Sadiq (a.s) said: "A man's companions share the gifts that he receives."
- 1287- Imam Sadiq (a.s) said: "There are three kinds of gifts: gifts in return for gifts, gifts for making up and gifts for God."
- 1288- Al-Sokuni narrated that God's Prophet (a.s) said: "Whenever you like one of your Muslim brothers, you should ask his name, his father's name, his family name, and his tribe and nation. This is necessary and true brotherhood demands these questions to be asked, otherwise this kind of knowing each other is foolish."
- 1289- Imam Kazim (a.s) said: "Do not let the existing decency between you and your religious brother be removed since it will result in the loss of your honor."
- 1290- Imam Reza (a.s) said: "Call men by their family names in their presence, and their names in their absence."
- 1291- Imam Sadiq (a.s) quoted on the authority of his father (a.s), on the authority of his forefathers (a.s), and on the authority of God's Prophet (a.s): "Good men bring good news, but wicked men bring bad news."
- 1292- Imam Sadiq (a.s) said: "Helping a deaf man understand is a good form of charity."

1286. عن محمد بن مسلم قال: قال أبو عبد الله A: جُلساء الرجل
شُرَكَاؤُه في الهدية.

1287. عنه A: الهدية على ثلاثة وجوه: هدية مكافأة، وهدية مُصانعة
وهديّة لله.

1288. عن السكوني قال: قال رسول الله 0: إذا أحببنا أحدكم أخاه
المسلم فليسأله عن اسمه واسم أبيه وقبيلته وعشيرته، فإنه من
الحقّ الواجب، وصدق الإخاء أن يسأله عن ذلك وإلا فإنها
معرفة حمقاء.

1289. عن الكاظم A قال: لا تذهب الحشمة بينك وبين أخيك وأبق
منها، فإنّ ذهابها ذهاب الحياء.

1290. عن الرضا A قال: إذا كان الرجل حاضراً فكأنه، وإذا كان
غائباً فسمّه.

1291. عن أبي عبد الله عن أبيه عن آبائه: قال: قال رسول الله 0:
الرجلُ الصالحُ يأتي بالخبر الصالح، والرجلُ السوءُ يأتي بالخبر
السوء.

1292. عنه A قال: إسماعُ الأصمّ من غير تضجّر صدقة هنيئة.

SECTION FIVE

ON NOBLE CHARACTERISTICS

Chapter 1

On Being Good-Tempered

- 1293- In Al-Mahasin it is narrated that Imam Sadiq (a.s) Said: “God the Almighty chose Islam as your religion. Therefore help Him well with generosity and good temper.”
- 1294- Imam Sadiq (a.s) quoted on the authority of Imam Sajjad (a.s): “One can recognize the perfection of a Muslim's religion by his not talking in vain, not quarrelling, being patient and being good-tempered.”
- 1295- Imam Sadiq (a.s) Sadiq: “Being good-tempered is a part of religion.”
- 1296- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “God chose the religion of Islam for you. Therefore treat it with generosity and good temper since no friendship with religion is better than generosity and being good-tempered.”
- 1297- Imam Sadiq (a.s) Said: “There is nothing better than being good-tempered.”

الباب الخامس

في مكارم الأخلاق ونظائرها

الفصل الأول في حُسن الخُلُق

1293. من كتاب المحاسن: عن أبي عبد الله A قال: ألا إنَّ الله I ارتضى لكم الإسلام ديناً، فأحسنوا صُحبتَه بالسَّخاءِ وحُسن الخُلُق.

1294. عنه A قال: كان عليّ بن الحسين A يقول: إنَّ المعرفةَ بكمالِ دينِ المسلم؛ تركه الكلام في ما لا يُعنيه، وقلةَ مرَّائه، وصبره، وحُسن خُلُقِه.

1295. عنه A قال: إنَّ حُسنَ الخُلُقِ من الدين.

1296. عنه A قال: قال رسول الله 0: إنَّ الله اختار الإسلام ديناً، فأحسنوا صُحبتَه بالسَّخاءِ وحُسن الخُلُق، فإنَّه لا يصلح إلا بهما.

1297. عن أبي عبد الله ع قال: لا حَسَبَ كَحُسْنِ الْخُلُقِ.

- 1298- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "Piety and having a good temper are the two most important factors in taking my nation to Heaven."
- 1299- Imam Sadiq (a.s) quoted on the authority of the Prophet (a.s): "Good temper will melt your sins just as the sun melts frozen goods. Bad temper will spoil your deeds just as vinegar spoils honey."
- 1300- Imam Sadiq (a.s) Sadiq: "Being good-tempered will increase your share of daily bread."
- 1301- Imam Kazim (a.s) quoted on the authority of God's Prophet (a.s): "God who created some men with a healthy body and a good temper will be ashamed of letting them burn in the fire of Hell."
- 1302- Imam Sadiq (a.s) said: "They brought seven captives to God's Prophet (a.s). He ordered Imam Ali (a.s) to chop their heads off. Immediately Gabriel descended and said: "O' Muhammad! Chop off the heads of six of them, but leave this one alive." He asked: "O' Gabriel! What makes him superior to the others?" Gabriel said: "He is good-tempered, is generous and is generous with food." The Prophet (a.s) said: "O' Gabriel! Is this your own opinion or did my Lord say this?" Gabriel said: "No. It is your Lord's words which He ordered me to say."
- 1303- Imam Sadiq (a.s) told Bahr the water carrier: "O' Bahr! Being good-tempered eases the affairs. Do you want me to tell you a story that all people of Medina know?" He said: "Yes." Imam Sadiq (a.s) said: "One day when the Prophet of God (a.s) was sitting in the mosque, one of the servants of one of the Ansar – helpers- stood next to him and grabbed his robe. The Prophet (a.s) stood up as a sign of respect but did not say anything. She did not say anything either. This was repeated three times, until the third time she took a string off his robe and returned. The people stopped her and objected to her behavior asking her what she wanted. She said she had been sent to take a string off the Prophet's robe as a blessing in order to cure a patient in their house, but she could not pick it because she got ashamed when the Prophet stood up. She did not want to ask him to do it either, but finally the fourth time around she picked the string."

1298. عن أبي عبد الله A قال: قال رسول الله 0: أكثر ما تلجُ به أمتي الجنة تقوى الله وحسن الخلق.

1299. عن أبي عبد الله A عن النبي 0 قال: قال: إن الخلق الحسن يُذيب الذنوب كما تُذيب الشمس الجمد، وإن الخلق السيئ يُفسدُ العمل كما يُفسدُ الخل العسل.

1300. عنه A قال: حُسن الخلق يزيد في الرزق.

1301. عن أبي الحسن A قال: قال رسول الله 0: ما حسن الله خلق عبدٍ وخلقهُ إلا استحيى أن يُطعم النار من لحمه.

1302. عن أبي عبد الله A قال: أتى رسول الله 0 بسبعة من الأسارى، فقال: يا عليّ، فم فاضرب أعناق هؤلاء، قال: فهبط جبرئيل - صلوات الله عليه- كطرف العين، فقال: يا محمد، اضرب أعناق هؤلاء السئة ولا تضرب عُق هذا، قال: قلت: يا جبرئيل، ما بال هذا من بينهم؟ فقال: لأنه كان حسن الخلق، سخياً على الطعام، سمح الكف، قال: قلتُ يا جبرئيل عنك أو عن ربّي؟ قال: لا؛ بل عن ربك، أمرني بذلك.

1303. عن بحر السقا قال: قال أبو عبد الله A: يا بحر حُسن الخلق يُسرّ، ثمّ قال: ألا أخبرك بحديث ما هو في يد أحدٍ من أهل المدينة؟ قلتُ: بلى، قال: بينا رسول الله 0 ذات يومٍ جالسٍ في المسجد إذ جاءت جاريةٌ ليعض الأنصار وهو قائمٌ فأخذت بطرف ثوبه، فقام لها النبيّ فلم تُقل شيئاً ولم يقل لها [النبيّ 0] شيئاً حتى فعلت ذلك ثلاث مرّاتٍ، فقام النبيّ 0 في الرابعة وهي خلفه فأخذت هديةً من ثوبه، ثمّ رجعت، فقال الناس: فعل الله بك وفعل حبست رسول الله 0 ثلاث مرّاتٍ، لا تقولين له شيئاً ولا هو يقول لك شيئاً، ما كانت حاجتك إليه؟ قالت: إنّ لنا مريضاً

فأرسلني أهلي لأخذ هدية من ثوبه يشتقي بها، فلما أردت أخذها
رآني، فقام فاستحييت أن أخذها وهو يراني، وأكره أن استأمره
في أخذها حتى أخذتها.

- 1304- God's Prophet (a.s) said: "O' children of Abdul Mutalib! You cannot attract the people to you using your wealth, therefore use warm welcome and a good temper to attract them."
- 1305- Imam Baqir (a.s) quoted on the authority of God's Prophet (a.s): "A man's manliness depends on his temper."
- 1306- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "A man's prosperity depends on his being good-tempered."
- 1307- In Rauzat al-Vaezeen it is narrated that the Prophet of God (a.s) said: "Being good-tempered is half of the religion."
- 1308- Ameer al-Momineen (a.s) said: "Being good-tempered is the best form of goodness."
- 1309- Umm Salameh asked God's Prophet (a.s): "What happens when a woman who has had two husbands enters Heaven. Which of her husbands does she belong to?" The Prophet (a.s) said: "O' Umm Salameh! She will choose the one who had a good-temper and was better for his family. Being good-tempered is superior to all of the good deeds of this world and the Hereafter."
- 1310- Ameer al-Momineen (a.s) said: "A warm welcome brings love, and patience helps bury the faults. Getting along helps cover up the faults. Nothing but being good-tempered helps the people to get closer to each other."
- 1311- God's Prophet (a.s) said: "On Judgment Day, nothing holds more weight than being good-tempered."
- 1312- God's Prophet (a.s) said: "I advise you to be good-tempered, since those who are good-tempered will surely enter Heaven. Avoid being bad-tempered since whoever is bad-tempered is sure to go to Hell." The Prophet (a.s) always prayed: "O' God! Please make my temper good as you made my creation good."

1313- In Sifat ul-Shi'ia it is narrated that Imam Sadiq (a.s) told Zayd al-Shaham: "O' Zayd! Please be patient with your enemies. You cannot do anything better than to obey God in response to his disobedience of God regarding you. God

1304. وقال 0: يا بني عبد المطلب إنكم لن تسعوا الناس بأموالكم فألقوهم بطلاقة الوجه وحسن البشر.

1305. عن الباقر A قال: قال رسول الله 0 مروءة الرجل خلقه.

1306. عن أبي عبد الله A قال: من سعادة الرجل حسن الخلق.

1307. من كتاب روضة الواعظين: قال النبي 0: حسن الخلق نصيف الدين.

1308. وقال أمير المؤمنين A: إن أحسن الحسن الخلق الحسن.

1309. قالت أم سلمة لرسول الله 0: بأبي أنت وأمي، المرأة يكون لها زوجان فيموتان فيدخلان الجنة لأيهما تكون؟ قال: يا أم سلمة، تخير أحسنهما خلقاً وخيرهما لأهله، يا أم سلمة، إن حسن الخلق ذهب بخير الدنيا والآخرة.

1310. عن أمير المؤمنين A قال: البشاشة حباله المودة، والاحتمال قبر العيوب، والمسالمة خبء العيوب، ولا فربى كحسن الخلق.

1311. قال رسول الله 0: ما شيء أثقل في الميزان من حسن الخلق.

1312. وقال 0: عليكم بحسن الخلق، فإنّ حسن الخلق في الجنة لا محالة، وإياكم وسوء الخلق فإنّ سوء الخلق في النار لا محالة، وكان يقول: اللهم أحسن خلقي فأحسن خلقي.

1313. من كتاب صفات الشيعة عن زيد الشحام عن أبي عبد الله A قال: اصبر يا زيد على أعدائك، فإنك لن تكافئ من عصى الله فيك بأكثر من أن تطيع

will keep the believing servants whom He loves away from what he does not like, in the same manner that you push aside a strange camel which is not yours but has mixed in with your camels. O' Zayd! God chose Islam, and chose it so you help Islam with your generosity and good-temper."

1314- In Rauzat al-Vaezeen it is narrated that God's Prophet (a.s) said: "The best of the believers are the ones with the best temper."

1315- Imam Sadiq (a.s) said: "A bad-tempered person tortures himself."

1316- Imam Sadiq (a.s) said: "Nothing is dearer to God than respecting the rights of a believer."

1317- In Al-Zuhd al-Nabi it is narrated that God's Prophet (a.s) was asked: "What is the best thing that is given to a man?" He said: "Good temper."

1318- Imam Sadiq (a.s) said: "A man went to see the Prophet and asked whose faith is more complete." The Prophet (a.s) said: "The one with the best temper." The man went in front of the Prophet and went behind him and repeated his question. The Prophet (a.s) said: "The answer is the same."

1319- Imam Baqir (a.s) quoted on the authority of God's Prophet (a.s): "If friendliness was a creature that could be seen, God would not have created any better creature than that, and if non-compliance was a creature that could be seen, God would

not have created any uglier creatures than that. A servant can attain the position of one who fasts and stays up at night to worship through being good-tempered.”

الله فيه، إنّ الله يذود عبده المؤمن عما يكره كما يذود أحدكم
الجمّل الغريب الذي ليس له عن إبّله، يا زيد إنّ الله اصطفى
الإسلام واختاره، فأحسنوا صحبته بالسّخاء وحسن الخلق.

1314. من كتاب الروضة أيضا: قال رسول الله 0: أفضلُ الناس
إيماناً أحسنهم خلقاً.

1315. وقال الصادق A: من أساء خلقه عدّب نفسه.

1316. عن الصادق A: ما عند الله شيءٌ أفضل من أداء حقّ المؤمن.

1317. من كتاب زهد النبيّ 0: سئل رسولُ الله 0 ما أفضل ما أعطي
الإنسان؟ فقال: حسن الخلق.

1318. عن أبي عبد الله A قال: جاء رجلٌ إلى النبيِّ 0 فقال: يا رسول الله أيُّ الناس أكمل إيماناً؟ قال: أحسنهم خلقاً، ثمّ جاءه من بين يديه، ثمّ جاءه من خلفه فقال: قد قلتُ لك.

1319. عن أبي جعفر A قال: قال رسول الله 0: لو كان الرفق خلقاً يُرى ما خلق الله شيئاً أحسن منه، ولو كان الخرق خلقاً يُرى ما كان ممّا خلق شيءٌ أفبح منه، وإلى الله ليبلغ العبد بحُسن الخلق درجة الصائم القائم.

Chapter 2 **On Humbleness**

- 1320- In Al-Mahasin it is narrated that Imam Baqir (a.s) said: “They brought the keys to the treasures on the Earth for the Prophet of God (a.s) three times without any reduction of his rank in Heaven by God. He chose humbleness to his Lord.”
- 1321- God's Prophet (a.s) said: “There are three things by which God will only increase our good things: by humbleness He will increase our position; by humiliating ourselves He gives us honor; and by chastity He gives us wealth.”
- 1322- Imam Sadiq (a.s) quoted on the authority of his noble grandfather (a.s): “Being content to sit in a lower position in a meeting, greeting whomever you see, not quarrelling even if you are right and disliking to be praised for piety are all signs of humbleness.”
- 1323- Ali ibn Sweed Madani asked Imam Kazim (a.s) about humbleness. He asked what deeds would constitute humbleness. Imam Kazim (a.s) said: “There are various degrees of humbleness. Some of them include to know yourself and peacefully accept your own position; to treat others as you like them to treat you; to be kind to others when others are not kind to you; to restrain your anger; and to forgive the people. God loves those who do good deeds.”

الفصل الثاني في التواضع

1320. من كتاب المحاسن: عن أبي جعفر A قال: لَقَدْ أَتَى رَسُولَ اللَّهِ 0 بِمِفَاتِيحِ خَزَائِنِ الْأَرْضِ ثَلَاثَ مَرَّاتٍ مِنْ غَيْرِ أَنْ يَنْقُصَهُ اللَّهُ عَمَّا أَعَدَّ لَهُ يَوْمَ الْقِيَامَةِ شَيْئًا فَاخْتَارَ التَّوَاضُعَ لِرَبِّهِ.

1321. قال رسول الله 0: ثَلَاثَةٌ لَا يَزِيدُ اللَّهُ بِهِنَّ إِلَّا خَيْرًا: التَّوَاضُعُ لَا يَزِيدُ اللَّهُ بِهِ إِلَّا ارْتِفَاعًا، وَذَلَّ النَّفْسَ لَا يَزِيدُ اللَّهُ بِهِ إِلَّا عِزًّا، وَالتَّعَفُّفُ لَا يَزِيدُ اللَّهُ بِهِ إِلَّا غِنًى.

1322. عن أبي عبد الله عن آبائه قال: إِنَّ مِنَ التَّوَاضُعِ أَنْ تَرْضَى بِالْمَجْلِسِ دُونَ الْمَجْلِسِ، وَأَنْ تُسَلِّمَ عَلَى مَنْ تَلْقَى، وَأَنْ تَتْرَكَ الْمِرَاءَ وَإِنْ كُنْتَ مُحِقًّا، وَلَا تُحِبَّ أَنْ تُحَمَدَ عَلَى التَّقْوَى.

1323. عن أبي الحسن موسى سأله علي بن سويد المدني عن التَّوَاضُعِ الَّذِي إِذَا فَعَلَهُ الْعَبْدُ كَانَ مُتَوَاضِعًا، فَقَالَ: التَّوَاضُعُ دَرَجَاتٍ: مِنْهَا أَنْ يَعْرِفَ الْمَرْءُ قَدْرَ نَفْسِهِ فَيَنْزِلُهَا مَنْزِلَتَهَا بِقَلْبٍ سَلِيمٍ، وَلَا يُحِبُّ أَنْ يَأْتِيَ إِلَى أَحَدٍ إِلَّا مِثْلَ مَا يَأْتُوا إِلَيْهِ وَإِنْ كَانَ

سَيِّئَةٌ دَرَأَهَا بِالْحَسَنَةِ وَيَكُونُ كَاطِمُ الْغَيْظِ عَافِيَا عَنِ النَّاسِ وَاللَّهِ
يُحِبُّ الْمُحْسِنِينَ.

- 1324- Imam Sadiq (a.s) narrated that when Ja'far ibn Abi Talib returned from Ethiopia he asked the Prophet of God (a.s): "Will you let me tell you something?" God's Prophet (a.s) said: "Yes." He said: "One day I went to see Naejashi. He was not wearing his official attire on that day, but I greeted him just as I would a ruler and said "O' king! Why is it that you are not seen in your official attire?" He said: "I have read in the Bible that whoever receives a divine blessing should thank God, and that nothing is better than humbleness as a form of being grateful to God. Since I heard that Muhammad (a.s) was victorious over the polytheists in Badr, I like to show my being grateful to God in this manner."
- 1325- Imam Baqir (a.s) narrated that once an angel riding al-Boraq¹ and wearing a silk dress descended down to Earth for the first time and told the Prophet (a.s): "God the Almighty has given you the choice between being a servant and a Prophet, or a king and a Prophet, or humble." The Prophet noticed that Gabriel was pointing to being humble. He said: "I choose being a humble Prophet." The angel said: "Your rank near God will not be lowered as a result of this choice." Imam Baqir (a.s) said: "This angel carried the keys to the treasures on Earth."
- 1326- Imam Sadiq (a.s) said: "Whenever Imam Sajjad (a.s) walked he would never put his right foot ahead of his left one (implying that he was very humble). One day he was passing by a few people who had leprosy and were eating food. He greeted them, and they invited him to eat with them. He accepted their invitation and said: "God does not like haughty people." He went to them, and since he was fasting he said: "I am fasting, but come to my house tomorrow." They went to his house the next day, and ate and the Imam (a.s) gave them some

¹ Translators' note: Al-Boraq refers to the creature which carried the Prophet of God (a.s) from the al-Haram Mosque in Mecca to al-Aqsa Mosque in Jursalim. But the Arabic word "Alboraq" comes from the word "Barq" which means light. We also know that the angels are created from light and therefore this might imply that the ascension was a transportation based on the speed of light, as we see in the modern theory of relativity by Albert Einstein.

gifts.” Some traditions state that the Imam (a.s) dined with them.

1324. عن أبي عبد الله A قال: لما قدم جعفر [بن أبي طالب] من أرض الحبشة قال: يا رسول الله ألا أحدثك؟ قال رسول الله 0: بلى، قال: دخلت يوماً على النجاشي وهو في غير مجلس الملك وغير ريشه وزيه، قال: فحييته بنحية الملك، وقلت له: يا أيها الملك، ما لي أراك في غير مجلس الملك وغير ريشه وزيه؟ فقال: إنا نجد في الإنجيل من أنعم الله عليه بنعمة فليشكر الله، ونجد في الإنجيل أنه ليس شيء من الشكر لله يعدل التواضع له، وأنه ورد عليّ في ليلتي هذه أن محمداً 0 ظفر بمشركي أهل بدر، فأحببت أن أشكر الله بما ترى.

1325. عن أبي جعفر A قال: أتى رسول الله 0 ملك -ليس له بالأرض عهد- على البراق ومعه قطيفة من استبرق، فقال: إن الله جلّ وعزّ يُخبرك بين أن يجعلك عبداً رسولاً، أو ملكاً رسولاً [متواضعاً]، قال: فنظر إلى جبرئيل فأوماً إليه بيده أن يتواضع، فقال: عبداً رسولاً [متواضعاً]، فقال الرسول: مع أنه لا ينقصك ممّا عند ربك شيئاً، قال: ومعه مفاتيح خزائن الأرض.

1326. عن أبي عبد الله A قال: كان عليّ بن الحسين H إذا مشى لا يسبق يمينه شماله، فقال: ولقد مرّ على المجذومين يأكلون فسلم

عليهم فدعوه إلى طعامهم فمضى، ثم قال: إِنَّ اللَّهَ لَا يُحِبُّ
الْمُتَكَبِّرِينَ، وَكَانَ صَائِماً، فَرَجَعَ إِلَيْهِمْ فَقَالَ: إِنِّي صَائِمٌ، ثُمَّ قَالَ:
اَنْتُونِي فِي الْمَنْزِلِ، فَأَتَوْهُ فَأَطَعَمَهُمْ وَأَعْطَاهُمْ. —وزاد فيه ابن
أبي عمير عنه: أَنَّهُ تَغَدَّى مَعَهُمْ.

- 1327- Imam Sadiq (a.s) said: “Luqman told his son: “O' my son! Be humble to God to be the wisest person. Indeed wise people are captives of God.”
- 1328- Imam Sadiq (a.s) said: “There is no honor except for those who humiliate themselves for God, and there is no high rank except for those who are humble to God.”
- 1329- Imam Sadiq (a.s) said: “Whoever loves us and is not illegitimately born is a pure servant of God.”
- 1330- In Rauzat al-Vaezeen it is narrated that Imam Sadiq (a.s) said: “Three things are the principles of infidelity: greed, haughtiness and jealousy.”
- 1331- Imam Baqir (a.s) said: “Three things are back-breaking: overestimating one's deeds, forgetting one's sins and only considering one's own viewpoints.”
- 1332- God's Prophet (a.s) said: “Kings are the most cruel people. The most disgustful people are the people who are haughty, and the lowest people are those who insult other people.”
- 1333- Hassan ibn al-Jaham asked Imam Reza (a.s): “What is the ultimate limit of humbleness?” He said: “It is to want for others what you want for yourself.” He said: “May I be your devoted servant! I want to know how I seem to you.” He said: “Look and see how I seem to you.”
- 1334- The Prophet of God (a.s) said: “God the Almighty revealed to David:” O' David! The closest people to Me in the Hereafter are those who are humble. The most distant people to Me in the Hereafter are those who are haughty.”

- 1335- Ameer al-Momineen (a.s) said: “Nothing is better than being humble. No loneliness is more horrifying than being conceited. I am amazed at the haughty people. Earlier they were just a sperm, and soon in the future they will be a corpse.”
- 1336- The Prophet (a.s) said: “Whoever is the least haughty or proud will not enter Heaven.”
- 1337- Imam Sadiq (a.s) said: “Imam Sajjad (a.s) walked as if there was a bird on his head. He never put his right leg ahead of his left one (this means that he was very humble).”

1327. عن أبي عبد الله A قال: قال لقمان لابنه: يا بُنيّ؛ تواضع للحقّ تكن أعقلَ الناس، فإنّ الكَيْسَ لدى الحقّ أسير.

1328. عنه A قال: لا عزّ إلا لمن تذلّ الله، ولا رفعة إلا لمن تواضع لله.

1329. عنه A قال: مَنْ كان يُحبِّنا وهو في موضع لا يُشِينه فهو من خالص الله يوم القيامة، قلتُ: ما موضع لا يُشِينه؟ قال: لم يجعله ولد زنا.

1330. ومن روضة الواعظين: قال الصادق A: ثلاثة أصول الكفر: الحرص، والاستكبار، والحسد.

1331. قال الباقر A: ثلاث قاصمات الظهر: رجلٌ استكثر عمله، ونسي ذنوبه، وأعجب برأيه.

1332. قال رسول الله 0: أشقى الناس الملوك، وأمقت الناس المتكبر، وأذلُّ الناس من أهان الناس.

1333. سأل الحسن بن الجهم الرضا A فقال: ما حدُّ التَّواضُعِ؟ قال:
أن تُعطي الناسَ مِن نَفْسِكَ ما تُحبُّ أن يُعطوكَ مثله، قال: قلتُ
جُعِلتُ فداك، أَشتهي أن أعلم كيفَ أنا عندك؟ قال: أنظر كيفَ أنا
عندك.

1334. قال النبيّ 0: أوحى الله تعالى إلى داود: يا داود، إنَّ أقربَ
الناسِ مِنِّي يَوْمَ الْقِيَامَةِ الْمُتَوَاضِعُونَ، وكذلك أبعد الناسِ مِنِّي يَوْمَ
الْقِيَامَةِ الْمُتَكَبِّرُونَ.

1335. قال أمير المؤمنين A: لا حَسَبَ كالتَّواضُعِ، ولا وَحْدَةَ أوحش
من العُجب، وَعَجَباً لِلْمُتَكَبِّرِ الَّذِي كان بالأَمْس نُطفةً ويكونَ عَداً
جيفةً.

1336. وقال النبيّ 0: لا يَدْخُلُ الْجَنَّةَ مَنْ كان في قلبه مِثقالَ حَبَّةٍ مِنْ
خَرْدَلٍ مِنْ كِبَرٍ.

1337. عن أبي عبد الله A قال: كان عليّ بن الحسين H يمشي مِشياً
كأنَّ على رأسه الطير لا يَسْبِقُ يمينه شماله.

1338- Imam Sadiq (a.s) said: “On the Resurrection Day, haughty people will be placed under the people's feet as tiny objects until God gets done with reckoning.”

1339- Imam Sadiq (a.s) said: “God the Almighty revealed to David. Why are you so quiet?” David said: “Your awe has silenced me.” God asked: “Why are you so slim?” He said: “Your love made me slim.” God the Almighty said: “Why are you so poor?” He said: “Standing up for your right has made me poor.” God the Almighty said: “O' David! Why have you humiliated yourself?” He said: “Your indescribable Majesty and Grandeur has humiliated me.” God the Almighty said: “O' David! Now I give you the glad tidings that you will receive what you love the Day you meet Me. Associate with the people according to their own ways, but be separate from them in your

religious issues. You will attain whatever you want from Me on the Resurrection Day.”

- 1340- Imam Sadiq (a.s) said: “There are two guardian angels in the heavens for anyone. They will raise whoever is humble to God, and humiliate whoever is haughty.”
- 1341- Imam Sadiq (a.s) said: “Haughtiness is God's especial garment. Whoever fights with God over it will be thrown into the Fire face down.”
- 1342- Imam Sadiq (a.s) said: “Whoever is the least haughty will not enter Heaven.”
- 1343- Imam Sadiq (a.s) said: “God the Almighty revealed to Moses: ‘O' Moses, the son of Imran! Do you know why I chose you from among my servants to send revelations to and to talk to?’” Moses said: “O' Lord! I do not know.” God the Almighty said: “O' Moses! I looked upon my servants, and found no one humbler than you to Me. That is why I appointed you to reveal to and talk to.” Imam Sadiq (a.s) added: “Moses never got up from praying before rubbing his right and left cheeks to the ground.”
- 1344- In Al-Sayed Nasih al-Din it is narrated that God's Prophet (a.s) said: “There is always a guardian angel accompanying everyone. If you are humble to God the angel will raise your rank, and if you are haughty it will humiliate you.”
- 1345- God's Prophet (a.s) said: “Whoever carries his own things is indeed avoiding haughtiness.”

1338. عنه A قال: إِنَّ الْمُتَكَبِّرِينَ يُجْعَلُونَ فِي صُورِ الدَّرِّ؛ فَيَطَّأَهُمُ

النَّاسَ حَتَّى يَفْرَغَ اللَّهُ مِنَ الْحِسَابِ.

1339. ومن كتاب: قال أبو عبد الله A: أوحى الله I إلى داود: ما لي

أراك ساكتاً؟ قال: خَشِيْتُكَ أَسْكَنْتَنِي، قال: يا داود، ما لي أراك

نصباً؟ قال: حُبُّكَ نَصَبَنِي، قال: يا داود، ما لي أراك فقيراً؟ قال:

القيام بحقك أفقرني، قال: يا داود، ما لي أراك متدليلاً؟ قال: عِظْمُ

جَلَالِكَ الَّذِي لَا يُوصَفُ دَلَّلَنِي. قال: يا داود، أبشِرْ بِالْفَضْلِ مِنِّي

فيما تُحِبُّ يَوْمَ تَلْقَانِي، خَالِطِ النَّاسَ بِأَخْلَاقِهِمْ وَزَانِلُهُمْ بِدِينِكَ تَنْتَلِ
مِنِّي مَا تُرِيدُ يَوْمَ الْقِيَامَةِ.

1340. قَالَ أَبُو عَبْدِ اللَّهِ A: إِنَّ فِي السَّمَاءِ مَلَائِكِينَ مُوَكَّلِينَ بِالْعِبَادِ، فَمَنْ
تَوَاضَعَ لِلَّهِ رَفَعَهُ، وَمَنْ تَكَبَّرَ وَضَعَهُ.

1341. وَقَالَ A: الْكِبَرُ رِذَاءُ اللَّهِ، فَمَنْ نَازَعَ اللَّهَ رِذَاءَهُ كَبَّهَ اللَّهُ عَلَى وَجْهِهِ
فِي النَّارِ.

1342. وَقَالَ A: لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ كِبَرٍ.

1343. وَقَالَ A: أَوْحَى اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى مُوسَى: يَا مُوسَى بْنُ
عِمْرَانَ، هَلْ تُدْرِي لِمَ خَصَّصْتُكَ بِوَحْيِي وَكَلَامِي مِنْ بَيْنِ خَلْقِي؟
قَالَ: لَا أَعْلَمُهُ يَا رَبِّ، قَالَ: يَا مُوسَى، إِنِّي أَطَّلَعْتُ إِلَى خَلْقِي
اطِّلاَعَةً لَمْ أَرَ فِي خَلْقِي أَشَدَّ تَوَاضُعًا مِنْكَ لِي؛ فَمِنْ تَمَّ خَصَّصْتُكَ
بِوَحْيِي وَكَلَامِي، قَالَ: فَكَانَ مُوسَى إِذَا صَلَّى لَمْ يَنْفُتِلْ حَتَّى يَضَعَ
خَدَّهُ الْأَيْمَنَ بِالْأَرْضِ وَخَدَّهُ الْأَيْسَرَ بِالْأَرْضِ.

1344. مِنْ كِتَابِ السَّيِّدِ الْإِمَامِ نَاصِحِ الدِّينِ أَبِي الْبَرَكَاتِ قَالَ: قَالَ
رَسُولُ اللَّهِ 0: لَيْسَ مِنْ عَبْدٍ إِلَّا وَمَلَكَ أَخَذَ بِحِكْمَةِ رَأْسِهِ، إِنْ هُوَ
تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ، وَإِنْ هُوَ تَكَبَّرَ وَضَعَهُ اللَّهُ.

1345. وَقَالَ 0: مَنْ حَمَلَ بِضَاعَتَهُ فَقَدْ بَرَىءَ مِنَ الْكِبَرِ.

Chapter 3

On Forgiving

- 1346- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “The following are among the noblest characteristics of this world and the Hereafter: forgiving one who oppresses you, establishing ties with one who cuts off relations with you, and being patient with one who mistreats you of ignorance.”
- 1347- Imam Baqir (a.s) said: “There are three acts with which a Muslim attains honor: forgiving the oppressor, giving to the deprived, and establishing ties with the one who has cut off relations with him.”
- 1348- Imam Sadiq (a.s) quoted on the authority of the Prophet of God (a.s): “Forgive since it will cause you to attain honor. Forgive each other so that God honors you.”
- 1349- Imam Baqir (a.s) said: “Getting sorry that you forgave is better and easier than getting sorry that you punished.”
- 1350- Imam Baqir (a.s) narrated that a Jewish woman brought a piece of poisoned lamb for God's Prophet (a.s) to eat. The Prophet asked her why she had done that. She said she thought it would not harm him if he was really a Prophet, and it would kill him and thus free the people if he was a king. Then God's Prophet (a.s) forgave her.
- 1351- Imam Reza (a.s) narrated that the Prophet of God (a.s) asked a man who had bewitched him the reason for his action. The man said: “I knew that it would not affect you if you were a Prophet.” Then God's Prophet (a.s) forgave him.”

الفصل الثالث في العفو

1346. من كتاب المحاسن: عن أبي عبد الله A قال: ثلاثة من مكارم الدنيا والآخرة: أن تعفو عمّن ظلمك، وتصل من قطعك، وتحلم إذا جهل عليك.

1347. عن الباقر A قال: ثلاثة لا يزيد الله بهنّ المرء المسلم إلا عزّاً: الصّح عمّن ظلمه، وإعطاء من حرّمه، وصيلة من قطعته.

1348. عن أبي عبد الله A قال: قال رسول الله 0: عليكم بالعفو، فإنّ العفو لا يزيد العبد إلا عزّاً، فتعافوا يعزّكم الله.

1349. عن الباقر A قال: الندامة على العفو أفضل وأيسر من الندامة على العقوبة.

1350. عنه A قال: إنّ رسول الله 0 أتى باليهوديّة التي سمّت الشاة للنبيّ 0 فقال لها: ما حملك على ما صنعت؟ فقالت: قلت: إن كان نبياً لم يضرّه وإن كان ملكاً أرحت الناس منه، قال: فعفا رسول الله 0 عنها.

1351. عن الرضا A قال: قال رسول الله ﷺ لليهودي الذي سحره: ما حملك على ما صنعت؟ قال: علمت أنه لا يضرك وأنت نبيٌّ، قال: فعفا عنه رسول الله ﷺ.

- 1352- One of the companions of Imam Reza (a.s) narrated that once when one of the servants of Imam Reza (a.s) escaped to Egypt, one of the people of Medina who was in Egypt recognized him and arrested him. He brought him back to Medina. They got to the house of Imam Reza (a.s) at night. Then the Imam (a.s) went to see him. When the servant moved to greet the Imam (a.s), Imam Reza (a.s) heard the sound of the chains with which he was placed under arrest. The Imam asked him who he was. The man from Medina said that he was the servant who had escaped. The Imam told the servant: “Go, you are free.”
- 1353- Imam Sajjad (a.s) said: “If someone swears at you on your right side, and then goes to your left side and apologizes, accept his apology.”
- 1354- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “Accept apologies, whether or not they are right. I will not intercede on behalf of anyone who does not accept an apology.”
- 1355- God's Prophet (a.s) said: “If one of your Muslim brothers apologizes and you do not accept his apology, God will establish you a companion who will harm you.”

1352. عن بعض أصحاب الرضا A قال: أبقَ غُلامٌ لأبي الحسن A إلى مصر فأصابه إنسانٌ من أهل المدينة؛ فقَيَّده وخرَجَ به فدَخَلَ المدينة ليلاً، فأتى به منزل أبي الحسن A فخرَجَ إليه أبو الحسن فقام إليه الغُلام يُسَلِّم عليه فسَمِعَ حركة القيد، فقال مَنْ هذا؟ قال: غلامُك فلانٌ وجدُّه، فقال: للغلام: اذهب فأنت حرٌّ.

1353. عن عليّ بن الحسين H قال: إن شَتَمَكَ رَجُلٌ عن يمينك ثمَّ تحوَّل إلى يسارك فاعتذَّر إليك فاقبل منه.

1354. عن أبي عبد الله A قال: قال رسول الله 0: اقبلوا العُذرَ من كلِّ مُتَنَصِّلٍ محقًّا كان أو مُبطلاً، ومَنْ لم يَقْبَلِ العُذرَ مِنْه فلا نالته شفاعتي.

1355. وقال 0: مَنْ اعتذر إلى أخيه المسلم فلم يقبل منه جعل الله عليه أضرَّ صاحب مكس.

Chapter 4

On Generosity and Stinginess

- 1356- In Al-Mahasin it is narrated that Imam Baqir (a.s) said: “One is more generous with what is in the hands of others than with what is in his own hands.”
- 1357- Imam Baqir (a.s) quoted on the authority of God's Prophet (a.s): “Heaven is the residence of generous people.”
- 1358- Imam Sadiq (a.s) said: “A generous person is one who spends his wealth in the way of God.”
- 1359- Imam Sadiq (a.s) said: “Generosity is abstaining from what is forbidden, and being pleased with spending what you legitimately earn in God's way.”
- 1360- Imam Sadiq (a.s) said: “Any believer who is generous and good-tempered is always protected and guided by God until he enters Heaven.”
- 1361- Imam Baqir (a.s) said: “A sinful but generous young man is dearer to God than a worshipping but stingy old man.”
- 1362- Imam Sadiq (a.s) was questioned about the limits of generosity. He said: “It is to allocate the portion of your wealth that God has prescribed for spending in His way.”
- 1363- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “Generosity is a tree rooted in Heaven with its branches hanging over the Earth. Whoever grabs one of those branches will climb up it to Heaven.”

الفصل الرابع في السخاوة والبخل

1356. من كتاب المحاسن: عن الباقر A: سَخَاءُ الْمَرْءِ عَمَّا فِي أَيْدِي النَّاسِ أَكْثَرُ مِنْ سَخَاءِ النَّفْسِ وَالْبَذْلِ.

1357. عنه A قال: قال رسول الله 0: الْجَنَّةُ دَارُ الْأَسْخِيَاءِ.

1358. قال الصادق A: السَّخِيُّ الْكَرِيمُ الَّذِي يُنْفِقُ مَالَهُ فِي حَقِّ.

1359. وقال A أيضاً: السَّخَاءُ أَنْ تَسْخُو نَفْسَ الْعَبْدِ عَنِ الْحَرَامِ أَنْ تَطْلُبَهُ، فَإِذَا ظَفَرَ بِالْحَلَالِ طَابَتْ نَفْسُهُ أَنْ يُنْفِقَهُ فِي طَاعَةِ اللَّهِ.

1360. عن أبي عبد الله A قال: مَا مِنْ عَبْدٍ حَسُنَ خُلُقُهُ وَبَسَطَ يَدَهُ إِلَّا كَانَ فِي ضِمَانِ اللَّهِ لَا مَحَالَةَ وَمَمَّنْ يَهْدِيهِ حَتَّى يَدْخُلَهُ الْجَنَّةَ.

1361. عن أبي جعفر A قال: شَابُّ مُقَارَفٍ لِلذُّنُوبِ سَخِيٌّ أَحَبُّ إِلَى اللَّهِ مِنْ شَيْخٍ عَابِدٍ بِخَيْلٍ.

1362. سئل أبو عبد الله A عن حَدِّ السَّخَاءِ، فَقَالَ: تُخْرَجُ مِنْ مَالِكَ الْحَقِّ الَّذِي أَوْجَبَهُ اللَّهُ عَلَيْكَ فَتَضَعُهُ فِي مَوْضِعِهِ.

1363. عنه A قال: قال رسول الله 0: السخاء شجرة في الجنة أغصانها متدليات في الأرض، فمن أخذ بعُصن من أغصانها قاده ذلك العُصن إلى الجنة.

- 1364- Imam Sadiq (a.s) said: “Abraham (a.s) was the father of all hosts. Whenever he did not have any guests, he would leave the house, close the door, and take his keys and go to look for some guests. One night when he returned home, he saw a man or someone similar to a man in his house. He asked “O' servant of God! With whose permission did you enter this house?” He said: “With the permission of the owner of the house.” And he repeated it three times. Abraham (a.s) realized what had happened and praised the Lord. The guest said: “Your Lord has sent me to one of His servants whom He has chosen as His friend.” Abraham said: “Please introduce me to that friend (of God), so I get to know him before I die.” The man said: “You are that friend.” Abraham asked: “Why?” He said: “Since you never asked anyone for anything, and never turned down anyone who asked you for something.”
- 1365- Imam Kazim (a.s) said: “How bad it is for someone to be asked for something and he says no.”
- 1366- Someone asked Imam Musa ibn Ja'far (a.s) during his circumambulation of the Kaaba: “Let me know who is generous?” The Imam (a.s) said: “There are two implications for what you ask. If you mean to ask about the creatures, generous ones are those who pay what God has prescribed. But if you mean to ask about the Creator, He is always generous, whether or not He gives. Since if He gives you something, He has given you what does not belong to you, and if He does not give you anything, He has not given to you what does not belong to you.”
- 1367- Imam Reza (a.s) said: “Generous people eat other people's food so that others eat their food, but stingy people do not eat other people's food so that others do not eat their food.”
- 1368- Imam Sadiq (a.s) said: “A stingy person is one who is even stingy about greeting.”

- 1369- Imam Ali (a.s) asked his son Imam Hassan (a.s): “O' my son! What is generosity?” He said: “It is giving freely during affluence and destitution.”
- 1370- In Rauzat al-Vaezeen it is narrated that the Prophet (a.s) said: “Two characteristics are not proper for a Muslim: stinginess and being bad-tempered.”
- 1371- God's Prophet (a.s) said: “Both stinginess and faith can never be present in the heart of a (true) servant.”

1364. عن أبي عبد الله A قال: إن إبراهيم -صلوات الله عليه- كان أبا أضيافٍ، وكان إذا لم يكونوا عنده خرَجَ يَطْلُبُهُمْ وَأَغْلَقَ بَابَهُ وَأَخَذَ الْمَفَاتِيحَ يَطْلُبُ الْأَضْيَافَ، وَإِنَّهُ رَجَعَ إِلَى دَارِهِ، فَإِذَا هُوَ بِرَجُلٍ أَوْ شِبْهِ الرَّجُلِ فِي الدَّارِ، فَقَالَ: يَا عَبْدَ اللَّهِ، بِإِذْنِ مَنْ دَخَلْتَ هَذِهِ الدَّارَ؟ قَالَ: دَخَلْتُهَا بِإِذْنِ رَبِّهَا -يَرُدُّ ذَلِكَ ثَلَاثَ مَرَّاتٍ- قَالَ: فَعَرَفَ إِبْرَاهِيمَ -صَلَوَاتُ اللَّهِ عَلَيْهِ- فَحَمِدَ رَبَّهُ، ثُمَّ قَالَ: أُرْسَلَنِي رَبُّكَ إِلَيَّ مِنْ عَبِيدِهِ اتَّخَذَهُ خَلِيلاً، قَالَ: فَأَعْلَمَنِي مَنْ هُوَ أَعْدَمَهُ حَتَّى أَمُوتَ؟ قَالَ: فَإِنَّكَ هُوَ، قَالَ: وَلِمَ ذَلِكَ؟ قَالَ: لِأَنَّكَ لَمْ تَسْأَلْ أَحَدًا شَيْئًا قَطُّ وَلَا تُسْأَلُ قَطُّ شَيْئًا فَقُلْتَ: لَا.

1365. عن الكاظم A قال: ما أقبح بالرجل أن يُسأل الشيء فيقول: لا.

1366. سأل رجلُ أبا الحسن A وهو في الطواف، فقال: أخبرني عن الجواد؟ فقال: إنَّ في كلامك وجهين، فإن كنتَ تسأل عن المخلوقين فإنَّ الجواد يُؤدِّي ما افترض الله عليه، وإن كنتَ تسأل عن الخالق فهو الجواد إن أعطى، وهو الجواد إن منع، لأنَّه إن أعطاك أعطاك ما ليس لك وإن منَعك منَعك ما ليس لك.

1367. عن الرضا A قال: السَخِيُّ يَأْكُلُ طَعَامَ النَّاسِ لِيَأْكُلُوا مِنْ طَعَامِهِ، وَالْبَخِيلُ لَا يَأْكُلُ طَعَامَ النَّاسِ لِكَيْلَا يَأْكُلُوا مِنْ طَعَامِهِ.
1368. عن أبي عبد الله A قال: الْبَخِيلُ مَنْ بَخَلَ بِالسَّلَامِ.
1369. عن عليّ A قال لابنه الحسن A في بعض ما سألته عنه: يَا بُنَيَّ مَا السَّمَاةُ؟ قَالَ: الْبَذْلُ فِي الْيُسْرِ وَالْعُسْرِ.
1370. ومن كتاب روضة الواعظين: قَالَ النَّبِيُّ 0: لَا يَنْبَغِي خِصْلَتَانِ فِي مُسْلِمٍ: الْبُخْلُ، وَسُوءُ الْخُلُقِ.
1371. وَقَالَ 0: لَا يَجْتَمِعُ الشُّحُّ وَالْإِيمَانُ فِي قَلْبِ عَبْدٍ أَبَدًا.

- 1372- Imam Sadiq (a.s) was asked what the most suitable characteristics of a man are. He said: "Dignity without being awesome, generosity without demanding something in return, and attending to affairs other than worldly affairs."
- 1373- God's Prophet (a.s) said: "The gates of Heaven are open to the poor, and Mercy will descend upon the merciful, and God is pleased with the generous people."
- 1374- God's Prophet (a.s) said: "The most generous people are those who pay their alms tax. The most outstanding people are those who do not consider this world to be important. Stingy people have the least comfort. The stingiest people are those who are stingy about what God has prescribed."
- 1375- Imam Sadiq (a.s) said: "I am amazed at the one who is stingy both when the world is running in his favor and when it is not. Charity will not affect the world running in your favor and neither will stinginess help when the world is not running in your favor."
- 1376- Imam Sadiq (a.s) said: "God the Almighty approved of Islam as your religion, so combine it with generosity and being good-tempered."
- 1377- Ameer al-Momineen (a.s) said: "Stinginess is the cause of destitution, and cowardliness is the cause of deficiency. Be

generous, but do not be a spendthrift. Give in charity in a reasonable amount, but do not be too stingy. Do not be shy to give a little amount of charity, since by depriving the poor from even a little amount will even end up in less for them. I am amazed at stingy people who rush into poverty from which they have escaped, and love self-sufficiency while they are seeking it, and live like the poor in this world while they are just as accountable as the rich in the Hereafter. Stinginess is the combination of all wickedness, and is what draws man to all that is evil.”

- 1378- It has been narrated that Ameer al-Momineen (a.s) brought two captives to God's Prophet (a.s). He ordered both their heads to be chopped off. They chopped off the head of one of them, but when they wanted to chop off the head of the other one, Gabriel descended and said: “O' Muhammad!

1372. قيل لأبي عبد الله A: أي الخصال بالمرء أجمل؟ قال: وقارٌ بلا مهابةٍ، وسماحةٌ بلا طلب مكافأةٍ، وتشاغلٌ بغير متاع في الدنيا.

1373. قال النبي 0: أبواب الجنة مفتحة على الفقراء، والرحمة نازلة على الرُحماء، والله راض عن الأسخياء.

1374. قال رسول الله 0: أسخى الناس من أدى زكاة ماله، وأعظم الناس في الدنيا خطراً من لم يجعل للدنيا عنده خطراً، وأقل الناس راحة البخيل، وأبخل الناس من بخل بما افترض الله عليه.

1375. وقال الصادق A: عَجِبْتُ لِمَنْ يَبْخُلُ بِالدُّنْيَا وَهِيَ مُقْبَلَةٌ عَلَيْهِ،
أَوْ يَبْخُلُ بِهَا وَهِيَ مُدْبِرَةٌ عَنْهُ، فَلَا الْإِنْفَاقَ مَعَ الْإِقْبَالِ يَضُرُّهُ، وَلَا
الْإِمْسَاكَ مَعَ الْإِدْبَارِ يَنْفَعُهُ.

1376. وقال A أيضاً: إِنَّ اللَّهَ تَعَالَى رَضِيَ لَكُمْ الْإِسْلَامَ دِينًا، فَأَحْسِنُوا
صُحْبَتَهُ بِالسَّخَاءِ وَحُسْنِ الْخُلُقِ.

1377. قال أمير المؤمنين A: الْبُخْلُ عَارٌ وَالْجُبْنَ مَنْقَصَةٌ، كُنَّ سَمَحًا
وَلَا تَكُنْ مُبَدِّرًا، وَكُنْ مُقَدِّرًا وَلَا تَكُنْ مُفْتَرًّا، وَلَا تَسْتَحِي مِنْ
إِعْطَاءِ الْقَلِيلِ، فَإِنَّ الْحَرَمَانَ أَقْلُ مِنْهُ، عَجِبْتُ لِلْبَخِيلِ يَسْتَعْجَلُ
الْفَقْرَ الَّذِي هَرَبَ مِنْهُ وَيَفُوتَهُ الْغِنَى الَّذِي إِيَّاهُ طَلَبَ، يَعِيشُ فِي
الدُّنْيَا عَيْشَ الْفُقَرَاءِ وَيُحَاسِبُ فِي الْآخِرَةِ حِسَابَ الْأَغْنِيَاءِ، الْبُخْلُ
جَامِعٌ لِمَسَاوِيءِ الْعُيُوبِ؛ وَهُوَ زِمَامٌ يُقَادُّ بِهِ إِلَى كُلِّ سُوءٍ.

1378. رُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ A أَتَى رَسُولَ اللَّهِ ﷺ بِأَسِيرِينَ، فَأَمَرَ
النَّبِيَّ بِضَرْبِ عُنُقِهِمَا، فَضَرَبَ عُنُقَ وَاحِدٍ مِنْهُمَا ثُمَّ قَصَدَ الْآخَرَ،
فَنَزَلَ جِبْرَائِيلُ فَقَالَ: يَا مُحَمَّدُ،

Your Lord sends greetings and says: "Do not kill this one since he is generous and good-tempered with his people." The Jewish captive whose head was about to be chopped off said: "Is this the Messenger from your Lord who is informing you?" The Prophet (a.s) said: "Yes." He said: "I swear by God that I have never taken anyone else's money even as much as one Durham. I have never turned away from participating in a war. I witness that there is no god but your God, and you are Muhammad, His

Prophet.” God's Prophet (a.s) said: “This is one of the persons drawn to Heaven by his generosity and good temper.”

- 1379- God's Prophet (a.s) said: “A generous person is close to God, Heaven and the people, and is far away from the Fire (of Hell). A stingy person is far away from God, Heaven and the people, and is close to the Fire (of Hell).”
- 1380- Imam Sajjad (a.s) said: “The generous people are the masters of the people in this world, and the pious people are the masters of the people in the Hereafter.”
- 1381- God's Prophet (a.s) said: “O' Ali! Be generous since God loves any generous person. If anyone comes to you who needs something, fulfill his needs. If he is not worthy of you, you be worthy of him.”
- 1382- In Uyun Akhbar al-Reza it is narrated that Imam Reza (a.s) wrote to Imam Javad (a.s): “O' Abi Ja'far! I have heard that when you mount your horse and want to go out, the servants take you out of the small door so that no one can benefit from you. I want you to use only the large door, and carry bags of coins so that you can give some to anyone who asks you for anything. If any of your relatives asks you for help, give them no less than fifty Dinars. You can decide for yourself if you want to give more. If any of your aunt's daughters ask you for help, give them no less than twenty-five Dinars. You can decide for yourself if you want to give more. I want you to be raised in rank by God. Give in charity and do not fear getting poor.”

إِنَّ رَبَّكَ يَقْرُوكَ السَّلَامَ وَيَقُولُ: لَا تَقْتُلْهُ فَإِنَّهُ حَسَنُ الْخُلُقِ سَخِيٌّ
فِي قَوْمِهِ، فَقَالَ الْيَهُودِيُّ تَحْتَ السَّيْفِ: هَذَا رَسُولُ رَبِّكَ يُخْبِرُكَ؟
فَقَالَ: نَعَمْ، قَالَ: وَاللَّهِ مَا مَلَكَتُ دِرْهَمًا مَعَ أَخٍ لِي قَطُّ، وَلَا قَطَبْتُ
وَجْهِي فِي الْحَرْبِ، وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ مُحَمَّدٌ

رَسُولُ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ 0: هَذَا مِمَّنْ جَرَّهُ حُسْنُ خُلُقِهِ
وَسَخَاؤُهُ إِلَى جَنَّاتِ النِّعِيمِ.

1379. قَالَ رَسُولُ اللَّهِ 0: السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ، قَرِيبٌ مِنَ الْجَنَّةِ،
قَرِيبٌ مِنَ النَّاسِ، بَعِيدٌ مِنَ النَّارِ، وَالْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ، بَعِيدٌ مِنَ
الْجَنَّةِ، بَعِيدٌ مِنَ النَّاسِ، قَرِيبٌ مِنَ النَّارِ.

1380. قَالَ عَلِيُّ بْنُ الْحُسَيْنِ H: سَادَةُ النَّاسِ فِي الدُّنْيَا الْأَسْخِيَاءُ،
وَسَادَةُ النَّاسِ فِي الْآخِرَةِ الْأَتْقِيَاءُ.

1381. قَالَ رَسُولُ اللَّهِ 0: يَا عَلِيُّ كُنْ سَخِيًّا فَإِنَّ اللَّهَ يُحِبُّ كُلَّ سَخِيٍّ،
وَإِنْ أَتَاكَ امْرُؤٌ فِي حَاجَةٍ فَاقْضِهَا لَهُ، فَإِنْ لَمْ يَكُنْ لَهُ أَهْلٌ فَأَنْتَ لَهُ
أَهْلٌ.

1382. مِنْ كِتَابِ عَيُونِ الْأَخْبَارِ: كَتَبَ الرِّضَا A إِلَى أَبِي جَعْفَرٍ: يَا أَبَا
جَعْفَرٍ، بَلِّغْنِي أَنَّ الْمَوَالِي إِذَا رَكِبْتَ أَخْرَجُوكَ مِنَ الْبَابِ
الصَّغِيرِ، وَإِنَّمَا ذَلِكَ مِنَ الْبُخْلِ بِهِمْ لِنَا يَنَالُ مِنْكَ أَحَدٌ خَيْرًا،
فَأَسْأَلُكَ بِحَقِّي عَلَيْكَ لَا يَكُنْ مَدْخُوكَ وَمَخْرُجُكَ إِلَّا مِنَ الْبَابِ
الْكَبِيرِ، وَإِذَا رَكِبْتَ فَلْيَكُنْ مَعَكَ ذَهَبٌ وَفِضَّةٌ، ثُمَّ لَا يَسْأَلُكَ أَحَدٌ إِلَّا
أَعْطَيْتَهُ، وَمَنْ سَأَلَكَ مِنْ عُمُومَتِكَ أَنْ تَبْرَهُ فَلَا تُعْطِهِ أَقْلًا مِنْ
خَمْسِينَ دِينَارًا، وَالكَثِيرَ إِلَيْكَ، وَمَنْ سَأَلَكَ مِنْ عَمَّاتِكَ فَلَا تُعْطِيَهُنَّ
أَقْلًا مِنْ خَمْسَةِ وَعَشْرِينَ دِينَارًا، وَالكَثِيرَ إِلَيْكَ، إِنِّي إِنَّمَا أُرِيدُ أَنْ
يَرْفَعَكَ اللَّهُ فَانْفِقْ وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ إِقْتَارًا.

Chapter 5

On Shame

- 1383- In Al-Mahasin it is narrated that God's Prophet (a.s) said: "There are two forms of shame: the shame of the intellect which is knowledge, and the shame of foolishness which is ignorance."
- 1384- Either Imam Baqir (a.s) or Imam Sadiq (a.s) said: "Shame and faith are wound together. If one goes, so does the other."
- 1385- Imam Sadiq (a.s) said: "Shame is due to faith, and faith is in Heaven. Hypocrisy is from oppression, and oppression is in the Fire."
- 1386- Salman- may God have Mercy upon him- said: "Whenever God wants to ruin someone He will take away his shyness, and then he will always be fearful and awesome. If so, he will lose trustworthiness, and will then be damned by Satan. At this time we damn him, too."
- 1387- God's Prophet (a.s) said: "You can gossip about one who puts decency aside."
- 1388- Imam Baqir (a.s) told Masir ibn Abdul Aziz: "O' Masir! Whenever you want to ask someone for something, do not do it at night. Ask for it in the daytime since then there is shame shown on the face."
- 1389- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "May God bless a servant who is shy before his Lord. Real shyness is covering up the head, watching out what you eat, remembering the grave and affliction and remembering that there is a return to the Hereafter for us."

الفصل الخامس في الحياء وما يشبهه

1383. من كتاب المحاسن: قال رسول الله 0: الحياءُ حياءان: حياءُ عقلٍ، وحياءُ حُمقٍ، فحياءُ العقل هو العلم، وحياءُ الحُمق هو الجهل.

1384. عن الباقر أو الصادق H قال: الحياءُ والإيمانُ مقرونان في قرنٍ، فإذا ذهب أحدهما تَبِعَهُ صاحبه.

1385. عن أبي عبد الله A قال: الحياءُ من الإيمان والإيمانُ في الجبّة، والرياءُ من الجفّاء والجفّاء في النار.

1386. عن سلمان -رحمة الله عليه- قال: إنّ الله I إذا أراد هلاك عبدي نَزَعَ منه الحياءَ، فإذا نَزَعَ منه الحياءَ لم تَلْقَهُ إلا خائفاً مخوفاً، فإذا كان خائفاً مخوفاً نُزِعَتْ منه الأمانة، فإذا نُزِعَتْ منه الأمانة لم تَلْقَهُ إلا شيطاناً مَلْعوناً، فلَعْنَاهُ.

1387. قال رسول الله 0: مَنْ ألقى جِلبابَ الحياءِ فلا غيبةَ له.

1388. قال أبو جعفر A لميسر بن عبد العزيز: يا ميسر، إذا طلبت حاجةً فلا تَطْلُبْها بالليلِ واطْلُبْها بالنهار، فإنّ الحياءَ في الوجه.

1389. عن الصادق A قال: قال رسول الله 0: رَجِمَ اللهُ عَبْدًا اسْتَحْيَى

مِنْ رَبِّهِ، حَقُّ الْحَيَاءِ حِفْظُ الرَّأْسِ وَمَا حَوَى، وَالْبَطْنِ وَمَا وَعَى،

وَذِكْرُ الْقَبْرِ وَالْبَلَى، وَذَكَرَ أَنَّ لَهُ فِي الْآخِرَةِ مُعَادًا.

- 1390- In Rauzat al-Vaezeen it is narrated that God's Prophet (a.s) said: "Be ashamed of God as He deserves to be ashamed of." They asked him what to do. He said: "If you are so, you cannot go to sleep without seeing death facing you. You should watch for your head and whatever is in it. You should watch for your stomach and what you pour in it. You should remember the grave and the affliction. Whoever wants the life of the Hereafter should abandon the adornments of the life of this world."
- 1391- God's Prophet (a.s) said: "Faith is (like) a naked body. Its clothing is shyness. Its adornments are fulfilling one's promises. Its manliness is doing good deeds. Its pillar is piety. Everything has a foundation. The foundation of Islam is love for our family, the members of the Holy Household."
- 1392- Imam Sadiq (a.s) said: "There is no hope for whoever lacks the following characteristics: fearing God in private, repenting and not doing bad things when you get old, and being ashamed of doing evil deeds."
- 1393- God's Prophet (a.s) said: "Whatever is combined with shyness is adorned by it. And whatever is combined with obscenity is disgraced by it."
- 1394- God's Prophet (a.s) said: "There is morality in every religion and the morality of Islam is shyness."
- 1395- God's Prophet (a.s) said: "Shyness is due to faith."
- 1396- God's Prophet (a.s) said: "Shortage of shyness is due to infidelity."
- 1397- God's Prophet (a.s) was asked for advice. He said: "Be shy before God as you are shy before the good men in your tribe."
- 1398- Imam Sadiq (a.s) said: "There are ten parts in shame. Nine parts are in women, and one in men. A girl will lose one part of her shame when she starts to have her periods, and loses another part when she gets married. She loses another part when she sleeps with her husband, and loses another part when

she delivers a child. She will be left with five parts. If she loses her chastity, she will lose all her shame, and if she remains chaste, she will maintain all the remaining five parts.”

1390. من كتاب روضة الواعظين: قال رسول الله 0: استحيوا من

الله حقَّ الحياء، قالوا: وما نَفعل يا رسول الله؟ قال: إن كُنتم فاعلين فلا يبيتن أحدكم إلا وأجله بين عينيه، وليحفظ الرأس وما حوى، والبطن وما وعى، وليذكر القبر والبلى، ومن أراد الآخرة فليترك زينة الحياة الدنيا.

1391. قال رسول الله 0: الإيمان عُريانٌ وليأسه الحياء، وزينته الوفاء،

ومُروءته العمل الصالح، وعماده الورع، ولكل شيء أساسٌ وأساسُ الإسلام حُبنا أهل البيت.

1392. وقال الصادق A: ثلاثٌ من لم تكن فيه فلا يرجى خيره أبداً:

من لم يخش الله في الغيب، ولم يرعو عند الشيب، ولم يستحي من العيب.

1393. قال رسول الله 0: ما كان الحياء في شيء قط إلا زانه، ولا

كان الفحش في شيء قط إلا شاناه.

1394. وقال 0: إن لكل دين خلقاً وخلق الإسلام الحياء.

1395. وقال 0: الحياء من الإيمان.

1396. وقال 0: قلة الحياء الكفر.

1397. وقيل له 0: أوصني، قال: استحي من الله كما تستحي من
الرجل الصالح من قومك.

1398. قال الصادق A: الحياء عشرة أجزاء؛ تسعة في النساء وواحد
في الرجال، فإذا حاضت الجارية ذهب جزء من حياؤها، وإذا
تزوجت ذهب جزء، وإذا افترت ذهب جزء، وإذا ولدت ذهب
جزء، وبقي لها خمسة أجزاء، فإن فجرت ذهب حياؤها كله،
وإن عقت بقي لها خمسة أجزاء.

- 1399- Imam Kazim (a.s) said: “Only one of the wise sayings of the Prophets has remained, that is “Do whatever you like when you do not have any shame.” And this is about the Ummayyad clan.”
- 1400- Abi Saeed al-Khedri said: “The Prophet of God (a.s) had more shame than a virgin girl has.”
- 1401- The Prophet (a.s) said: “One of the things that people have learned from the early Prophets' words is that you can do anything you wish if you have no shame.” Abu al-Tay'yeb said: “This does not mean that you are free to do whatever you wish. But it is a threat and implies that you should be pious. Do whatever you want to do, but you will soon be punished in the Hereafter.”
- 1402- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “Whoever believes in God and the Hereafter should fulfill his promise.”
- 1403- Muhammad ibn Hakim narrated that Imam Kazim (a.s) said: “If a group of people enter a town and ask the people if they can stay there and the people turn them down, but they think the residents agreed with their stay and they stay there, they are secure.”
- 1404- Imam Hussein (a.s) was asked about the meaning of the Arabic word “Najdeh”. He replied: “It means attempting to do great things, and persevering in the face of difficulties and defending your believing brothers.”

1405- They asked Ameer al-Momineen (a.s) about daring. He said:
 “It is fighting with people of the same age.”

1399. قال أبو الحسن الأول A: ما بقي من أمثال الأنبياء: إلا كلمة؛
 إذا لم تستح فاعمل ما شئت، وقال: أما إنها في بني أمية.

1400. عن أبي سعيد الخدري قال: كان رسول الله 0 أحيا من الكاعب
 العذراء.

1401. عن النبي 0 أنه قال: إن مما أدرك الناس من كلام النبوة
 الأولى إذا لم تستح فاصنع ما شئت. قال أبو الطيب: هذا من قول
 النبي 0 ليس على الإباحة فإنما معناه التهديد والوعيد، أي:
 اصنع ما شئت فسوف تجازى عليه.

1402. عن أبي عبد الله A قال: قال رسول الله 0: من كان يؤمن بالله
 واليوم الآخر فليف بما وعد.

1403. عن محمد بن حكيم عن أبي الحسن A قال: لو أن قوماً
حَضَرُوا مَدِينَةَ فَسَأَلُوهُمْ النُّزُولَ عَلَيْهِمْ، فَقَالُوا: لا، فَظَنُّوا أَنَّهُمْ
قَالُوا: نَعَمْ، فَنَزَلُوا عَلَيْهِمْ كَانُوا آمِنِينَ.

1404. سئل الحسين بن عليّ A عن النجدة، فقال: الإقدام على
الكرهية، والصبر عند النائبة، والدبّ عن الإخوان.

1405. سئل أمير المؤمنين A عن الجرأة، فقال: مُوَاقَعَةُ الأَقْرَانِ.

Chapter 6

On Zeal

- 1406- In Al-Mahasin it is narrated that Ameer al-Momineen (a.s) said: “God the Almighty considers any man who does not defend against those who attack his house to be His enemy.”
- 1407- Imam Sadiq (a.s) said: “God the Almighty is Zealous, and loves the zealous. It is for this zeal that He has forbidden all public or private obscene deeds.”
- 1408- Imam Sadiq (a.s) said: “Abraham was zealous. He would lock the door and take the key whenever he left the house.”
- 1409- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “Saed is zealous, and I am even more zealous than him. May God chop off the nose of the believers and Muslims who are not zealous.”
- 1410- Imam Sadiq (a.s) said: “The heart of any man who is not zealous is turned upside down.”
- 1411- Imam Sadiq (a.s) quoted on the authority of Ameer al-Momineen (a.s): “God is indeed zealous about believing men and women. Believers should also be zealous, since the heart of anyone who is not zealous is upside down.”
- 1412- Imam Baqir (a.s) said: “Islamic zeal will not be destroyed except through infidelity after faith, fornication after chastity, killing someone who is forbidden to kill, or not defending your privacy. God's Prophet (a.s) said: “You can kill whoever sneaks into your house at night, and blind whoever peeks into your house from the top of the wall.” He added: “The Prophet is zealous.”

الفصل السادس في الغيرة

1406. من كتاب المحاسن: عن أمير المؤمنين A قال: إنَّ الله تبارك وتعالى أَلِيْمَةُ الرَّجُلِ؛ يُدْخِلُ عَلَيْهِ فِي بَيْتِهِ فَلَا يُقَاتِلُ.
1407. عن أبي عبد الله A قال: إنَّ الله تبارك وتعالى غَيْرٌ يُحِبُّ كَلَّ غَيْرٍ، وَلِغَيْرَتِهِ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ.
1408. عنه A قال: كان إبراهيم A غَيْراً، وَإِذَا خَرَجَ مِنْ مَنْزِلِهِ أَغْلَقَ بَابَهُ وَأَخَذَ مَفَاتِيحَهُ.
1409. عنه A قال: قال رسول الله 0: إنَّ سَعْدًا غَيْراً وَأَنَا أُغِيرُ مِنْهُ، وَجَدَعَ اللهُ أَنْفَ مَنْ لَا يَغَارُ مِنَ الْمُؤْمِنِينَ وَمِنَ الْمُسْلِمِينَ.
1410. عنه A قال: إذا لم يغز الرجل فهو مَنكوسُ القَلْبِ.
1411. عنه A قال: قال أمير المؤمنين A: إنَّ الله يَغَارُ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ فَلْيَغِرِ الْمُؤْمِنُ، إِنَّهُ مَنْ لَا يَغَارُ فَإِنَّهُ مَنكوسُ القَلْبِ.
1412. عن الباقر A قال: لَا تُقْتَلُ الْغَيْرَةُ بِالْإِسْلَامِ إِلَّا بِكُفْرٍ بَعْدَ إِيمَانٍ، أَوْ زِنَا بَعْدَ إِحْصَانٍ، أَوْ قَتْلِ النَّفْسِ الْحَرَامِ، أَوْ مِنْ دَبِّ رَجُلٍ عَنْ حَرِيمِهِ، فَإِنَّ رَسُولَ اللهِ 0 قال: مَنْ دَخَلَ دَارَ قَوْمٍ لِيَأْكُلُوا فَدَمَهُ هَدْرًا، أَوْ أَطْلَعَ ففَفَقْتُوا عَيْنَهُ. قال كان النبي يَغَارُ.

- 1413- Ishaq ibn Am'mar asked Imam Kazim (a.s): "What should a man do who has wives, a maid or maids in the house when he leaves the house?" The Imam (a.s) replied: "He should be zealous and lock the doors and be strict with them. The Prophet of God (a.s) said: "Abraham (a.s) was zealous, and I am even more zealous than him. May God chop off the nose of any believer who is not zealous."
- 1414- Imam Sadiq (a.s) said: "There is no blood money required for blinding or injuring anyone who takes a furtive look into a house at women."
- 1415- Abi Maryam al-Ansari quoted on the authority of Imam Baqir (a.s) on the authority of God's Prophet (a.s): "There is no blood money required for blinding or injuring someone who takes a furtive look."
- 1416- Imam Baqir (a.s) said: "God's Prophet (a.s) was sitting in his house with his cane leaning on the wall. He noticed someone looking at him. He said: "O' you the one who is looking at me! If you stay where you are I will come and take out your eyes using this cane." They asked Imam Baqir (a.s): "How did the Prophet realize that someone was looking at him while he was sitting down?" Imam Baqir (a.s) said: "From the gaps inside the wall woven from palm."
- 1417- Imam Sadiq (a.s) quoted on the authority of his noble grandfather (a.s) that Imam Ali (a.s) said: "O' people of Iraq! I have heard that your women run into men in the streets. Are you not ashamed?"
- 1418- In another tradition we read: "Ameer al-Momineen (a.s) said: "Are you not ashamed? Where is your zeal? Your women leave the house and run into strangers?"
- 1419- Ameer al-Momineen (a.s) said: "There is no zeal in what is legitimate." The Prophet of God told Imam Ali and Fatima on the night of their wedding: "Do not force me to come back to you¹."

¹ Translators' note: The Prophet (a.s) meant that they should consummate their marriage.

1413. عن إسحاق بن عمّار قال: قلت لأبي الحسن الأوّل A: للرجل تكون الجارية أو الجوّاري أو المرأة، قال: يَقلّ عليهنّ الأبواب ويُشدّد عليهنّ غيراً منه، قال: قال رسول الله 0: كان إبراهيم - صلوات الله عليه- غَيوراً وأنا أُغير منه، وجَدَعَ اللهُ أنفَ مَنْ لا يَغَار مِنَ الْمُؤْمِنِينَ.

1414. عن أبي عبد الله A قال: أَيُّمَا رَجُلٍ اطَّلَعَ فِي دَارِ قَوْمٍ لِيَنْظُرَ إِلَى عَوْرَاتِهِمْ فَرَمَوْهُ فَفَقُّوا عَيْنَهُ أَوْ جَرَحُوهُ فَلَا دِيَةَ لَهُ.

1415. عن أبي مريم الأنصاري عن الباقر A قال: قال رسول الله 0: مَنْ نَظَرَ فَفُؤِّتَ عَيْنَهُ فَلَا دِيَةَ لَهُ.

1416. وقال A: بَيْنَمَا رَسُولُ اللَّهِ 0 جَالِسٌ وَبِيَدِهِ مِشْقَصٌ فَإِذَا نَظَرَ إِلَيْهِ، فَقَالَ يَا صَاحِبَ الْعَيْنِ، أَمَا إِنَّكَ إِنْ تَبَتَّ لِي حَتَّى أَقُومَ إِلَيْكَ لِأَفْقَانِ عَيْنِكَ بِمِشْقَصِي هَذَا، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ A: مَنْ أَيْنَ يُنْظَرُ إِلَى النَّبِيِّ وَهُوَ جَالِسٌ؟ فَقَالَ: يَا أَبَا مَرِيْمٍ مِنْ خَلَلِ الْجَرِيدِ.

1417. عن أبي عبد الله عن آبائه: قال: قال علي -صلوات الله عليه-: يا أهل العراق، نُبِتَتْ أَنْ نِسَاءَكُمْ يُدَافِعْنَ الرِّجَالَ فِي الطَّرِيقِ، أَمَا تَسْتَحْيُونَ.

1418. وفي حديثٍ آخَرَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ A قال: أَمَا تَسْتَحْيُونَ وَلَا تَغَارُونَ! نَسَاؤُكُمْ يَخْرُجُنَّ إِلَى الْأَسْوَاقِ يُزَاحِمُنَ الْعُلُوجَ.

1419. عنه A: لا غيرة في الحلال بعد قول رسول الله 0: لا تُحدثا شيئاً حتى أرجع إليكما.

- 1420- Hamzeh ibn Umran narrated that he used to take his slave maids into a house and go and lock them in whenever he entered Medina and go and do his business. He once described this to Imam Sadiq. The Imam (a.s) said: “Are you zealous of what you have not seen? Beware that if they oppress you regarding themselves it is better than you oppressing them.”
- 1421- Imam Baqir (a.s) said: “They brought several captives to the Prophet (a.s). He ordered all but one off them to be killed. That captive asked: 'O' Prophet of God! Why did you free me from among us?” The Prophet (a.s) said: “Gabriel informed me that God said that you have five characteristics which God and His Prophet love: serious zeal about your family, generosity, being good-tempered, honesty, and bravery.” When the man heard this he accepted Islam and became a good Muslim. He accompanied the Prophet in a holy war, really fought hard and was martyred.

1420. عن حمزة بن عمران قال: قدمت المدينة بجوار لي وكنتُ أدخلهنَّ البيت وأغلق عليهنَّ الباب إذا خرجتُ في حوائجي، فدخلتُ على أبي عبد الله A فأخبرته الخبر، فقال: ويغار الرجل على ما لا يرى! أما إنهنَّ إن يظلمنك في أنفسهنَّ خيرٌ لك من أن تظلمهنَّ.

1421. قال أبو جعفر A: أتى النبيَّ 0 بأسارى فأمر بقتلهم، وخلقى رجلاً من بينهم، فقال الرجل: يا نبيَّ الله، كيف أطلقت عني من بينهم؟ فقال: أخبرني جبرئيل عن الله جلَّ جلاله إنَّ فيك خمسَ خصالٍ يُحبُّها الله ورسوله: الغيرةُ الشديدة على حرَمِك، والسخاء، وحُسن الخلق، وصدق اللسان، والشجاعة، فلما سمعها الرجلُ أسلم وأحسنَ إسلامه، وقاتلَ مع رسول الله قِتالاً شديداً حتى استشهد.

Chapter 7

On Noble Characteristics

- 1422- In Al-Mahasin it is narrated that Imam Baqir (a.s) quoted on the authority of God's Prophet (a.s): "Do you want me to tell you whose characteristics are closer to mine?" They said: "O' Prophet of God! Yes please." He said: "The ones who are good-tempered; most patient; kindest to relatives regarding what is right; restrain their anger; most forgiving; and most fair at times of pleasure and anger."
- 1423- Imam Sadiq (a.s) said: "We love those of our followers who are intelligent, understanding, persevering, knowledgeable, patient, kind, persevering and loyal. God the Almighty has granted the noblest human characteristics to the Prophets. Whoever possesses those characteristics should be grateful to God. Whoever does not possess them should cry and ask God to grant him these characteristics." He was asked: "What are these characteristics?" He said: "Piety, contentment, perseverance, gratitude, patience, shame, generosity, bravery, zeal, goodness, honesty and trustworthiness."
- 1424- Imam Sadiq (a.s) said: "God the Almighty has granted the noblest characteristics to the Prophets. Whoever possesses these characteristics should realize that God has wished him well, and whoever does not possess these characteristics should pray to God and ask Him to be granted these characteristics. These characteristics are certitude, contentment, perseverance, gratitude, patience, being good-tempered, generosity, zeal, brevity, manliness, goodness and trustworthiness."

الفصل السابع في مكارم الأخلاق

1422. من كتاب المحاسن: عن أبي جعفر A قال: قال رسول الله 0:
ألا أخبركم بأشبهكم بي خلقاً؟ قالوا: بلى يا رسول الله، قال:
أحسنكم خلقاً، وأعظمكم حِلماً، وأبركم بقرابته، وأشدكم بحبنا
ولإخوانه في دينه، وأصبركم عن الحق، وأكظمكم للغضب،
وأحسنكم عفواً، وأشدكم من نفسه إنصافاً في الغضب والرضا.

1423. عن أبي عبد الله A قال: إنا لَنُحِبُّ من شيعتنا مَنْ كان عاقلاً
فَهَمًّا فَقِيهاً حَلِيماً مُدَارِيًّا صَبُوراً وَفِيًّا، إِنَّ الله عز وجل خَصَّ
الأنبياء بمكارم الأخلاق فَمَنْ كانت فيه فليحمد الله على ذلك،
وَمَنْ لم تكن فيه فليَتَضَرَّع إلى الله جلَّ وعزَّ وليَسأله إياها، قال:
قلتُ: جُعِلَتْ فداك، وما هنَّ؟ قال: هُنَّ الورع والقناعة والصبر
والشكر والحلم والحياء والسَخاء والشجاعة والغيرة والبرِّ
وصدق الحديث وأداء الأمانة.

1424. وعنه A أيضاً قال: إِنَّ الله تبارك وتعالى خَصَّ الأنبياء -
صلوات الله عليهم- بمكارم الأخلاق، فَمَنْ كانت فيه فليعلم أنه
من خير أُراده الله به، وَمَنْ لم تكن فيه فليَتَضَرَّع إلى الله I
وليَسأله إياها، ثمَّ عدَّها وقال: اليقين والقناعة والصبر والشكر

والحلم وحُسن الخُلُق والسَخاء والغَيِّرة والشجاعة والمُرُوَّة
والبرِّ وأداء الأمانة.

- 1425- Imam Sadiq (a.s) said: “There are ten characteristics which are the noblest. Try to attain them. They may be in a servant, and not in his master. They may be in a father but not in his son.” They asked him what these characteristics were. He said: “Real courage honesty in speech, trustworthiness, maintaining the relations of kin, hospitality, feeding the needy, compensating for other people's kindness, respecting the rights of neighbors, respecting the rights of friends, and above all having shame.”
- 1426- Imam Sadiq (a.s) said: “God the Almighty has partitioned Islam into seven parts. These are goodness, honesty, certitude, contentment (with divine destiny), loyalty, knowledge and patience. Then he has distributed these among the people. Whoever possesses all seven has perfect faith and is strong. He gave some people just one, some just two, some just three, some just four, some just five, some just six, and some all seven of these.” Then he added: “Therefore you should not expect one who has only been given one or two parts of the faith to be responsible for more, since he cannot bear more, and so on.”
- 1427- Imam Sadiq (a.s) said: “Whoever possesses the following four characteristics has perfected his Islam even if he lived in sin all his life: honesty, trustworthiness, shame, and good-temper.”
- 1428- (Zarah narrated that) Imam Baqir (a.s) quoted on the authority of God's Prophet (a.s): “The noblest of you during the era of Ignorance are the noblest ones in the era of Islam.” Then Imam Baqir said: “This means that the people who were good-tempered, most generous, best with their neighbors and did not hurt others in the era of Ignorance were the closest to the people. Islam did not add anything but honor to them.”
- 1429- Muhammad ibn Ajlan narrated that once when he was with Imam Sadiq (a.s) a man came in and greeted them. Imam Sadiq (a.s) asked him: “How are the believing brothers with whom you were?” He admired them. Imam Sadiq (a.s) asked: “How much do the rich attend to the poor?” He said: “Little.” Imam Sadiq (a.s) asked: “How often do the rich visit the poor?” He said: “Not often.” The Imam (a.s) asked: “How much do the

rich help the poor?" He said: "You are talking about such behavior that is rare among us." Then Imam Sadiq (a.s) said: "How do you then consider yourselves to be our followers?"

1425. وعنه A قال: إِنَّ المكارم عشرٌ، فَإِن استطعتَ أن تكون فيك فلنكن، فإنها قد تكون في العبد ولا تكون في سيده، وتكون في الرجل ولا تكون في ولده، قيل: وما هن؟ قال: صِدق البأس، وصدق اللسان، وأداء الأمانة وصيلة الرّحم، وقرى الضيف، وإطعام السائل، والمكافأة عن الصنائع، والتدّم للجار، والتدّم للصاحب، ورأسهنّ الحياء.

1426. عنه A قال: إِنَّ الله تبارك وتعالى وَضَع الإسلام على سبعة أسهم: على البرّ، والصدق، واليقين، والرضا، والوفاء، والعلم، والحلم، ثمّ قَسَم ذلك بين الناس، فَمَن جعل فيه هذه السبعة الأسهم فهو كامل الإيمان محتملٌ، وقَسَم لبعض الناس السهم الواحد ولِبعض السهمين ولِبعض الثلاثة الأسهم، حتّى انتهى إلى سبعة. ثمّ قال: فلا تحملوا على صاحب السهم سهمين ولا على صاحب السهمين ثلاثة أسهم فتبّهظوهم، ثمّ قال: كذلك حتّى انتهى إلى سبعة.

1427. وعنه A قال: أربَع مَنْ كُنَّ فيه كَمُل إسلامه وإن كان ما بين قرنه إلى قدّمه ذُنوبٌ لم ينتقصه ذلك: الصدق، وأداء الأمانة، والحياء، وحُسن الخلق.

1428. [عن زرارة] عن أبي جعفر A قال: قال رسول الله 0: أكرمكم في الجاهلية أكرمكم في الإسلام، ثمّ قال أبو جعفر A: إنّما يعني مَنْ كان في الجاهلية أحسنهم خُلُقاً، وأسخاهم كَفّاً، وأحسنهم جواراً، وأكفهم أذىً، وأقربهم من الناس، فلن يزيد الإسلام إلا عزاً.

1429. عن محمد بن عجلان قال: كنتُ عند أبي عبد الله A فدخل رجلٌ فسألَ فسأله كيف من خلفتَ من إخوانك؟ قال: فأحسن الثناء وزكى وأطرى، فقال: كيف عيادةُ أغنيائهم لِفقرائهم؟ قال: قليلة، [قال: وكيف مشاهدةُ أغنيائهم لِفقرائهم؟ قال: قليلة] قال: فكيف مُواصلَةُ أغنيائهم لِفقرائهم في ذاتِ أيديهم؟ فقال: إنك لتذكر أخلاقاً قلما هي فيمن عندنا، قال: كيف يزعم هؤلاء إنهم لنا شيعة؟

1430- Imam Hassan (a.s) narrated parts of a sermon of Ameer al-Momineen (a.s): "O' people! Do you want me to describe to you the characteristics of one of my believing brothers who I always considered to be nobler than others. What made him seem the noblest in my eyes is that the world seemed to be very small in his eyes. His stomach did not rule him. He did not try to attain what he did not possess. He was not controlled by lust, therefore he was not feeble-minded. He was free from the rule of ignorance, therefore he never asked any untrustworthy person for anything. He never had a very good appetite. He was not boring. He was content. He was silent most of his life. He never quarrelled with others when they talked. He never took part in any fights. He did not present any reasons unless the judge was present. He was not inattentive to his religious brothers. He did not consider himself to be superior to his believing brothers. He was slim. He considered himself to be weak. He was like a formidable lion when he fought. He never blamed anyone for what they could apologize for, and let them apologize. He did what he said, and did not talk about things he did not do. Whenever he faced a dilemma, he would oppose the option that was closer to his selfish desires. He never expressed his problems for people who could not supposedly help resolve them. He never consulted with anyone who did not wish him well. He never got depressed, or discontent. He did not complain. He did not ask for much. He did not take revenge. He was not unaware of the enemies' plots. Now try to attain these noble characteristics. Even if you cannot attain all

of them, attaining some is better than lacking them all. There is no power except in, or by means of God.”

- 1431- Either Imam Baqir (a.s) or Imam Sadiq (a.s) said: “One of the adornments of Islam is good behavior with the people. So please have good behavior since it will make you look good to the people. When they see you speak fair they cannot oppose what you say. Verily God the Almighty has rightly said: “And thou (standest) on an exalted standard of character.” [The Holy Quran: Qalam 68:4]
Such behavior is in your own hands.”

1430. من كلام أمير المؤمنين عليّ خطب به الحسن بن عليّ H
فقال: أيها الناس، إنّما أخبركم عن أخ لي كان من أعظم الناس
في عيني، وكان رأس ما عظم به في عيني صغراً الدنيا في
عينه، كان خارجاً من سلطان بطنه؛ فلا يشتهي ما لا يجد ولا
يكثر إذا وجد، كان خارجاً من سلطان فرجه؛ فلا يستخف له
عقله ولا رأيه، كان خارجاً من سلطان الجهالة؛ فلا يمد يده إلا
على ثقة لمنفعته، كان لا يتشهى ولا يتسخط ولا يتبرم، كان
أكثر دهره صمّاتاً. فإذا قال القائلون كان لا يدخل في مرأى ولا
يشارك في دعوى ولا يذلي بحجة حتى يرى قاضياً، كان لا
يغفل عن إخوانه ولا يخص نفسه بشيء دونهم، كان ضعيفاً
مستضعفاً؛ فإذا جاء الجد كان ليثاً عادياً، كان لا يلوم أحداً فيما
يقع العذر في مثله حتى يرى اعتذاراً، كان يفعل ما يقول ولا
يقول ما لا يفعل، كان إذا يبدو أمران لا يدري أيهما أفضل نظر

إلى أقربهما إلى الهوى فخالفه، كان لا يشكو وجعاً إلا عند من يرجو عنده البرء، ولا يستشير إلا من يرجو عنده النصيحة، كان لا يتبرم ولا يتسخط ولا يتسكى ولا يتشهى ولا ينتقم ولا يغفل عن العدو، فعليكم بمثل هذه الأخلاق الكريمة إن أطقموها، وإن لم تُطبقوها كلها فأخذ القليل خيراً من ترك الكثير، ولا حول ولا قوة إلا بالله.

1431. عن الباقر أو الصادق H قال: إن مما يُزيّن الإسلام الأخلاق الحسنة فيما بين الناس، فتواظبوا على محاسن الأخلاق وحسن الهدى والسمت، فإن ذلك مما يُزيّنكم عند الناس إذا نظروا إلى محاسن ما تنطقون به وألقوكم على ما يستطيعون بتفضكم فيه، وقد قال الله I لمحمدٍ 0: [إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ] وهو الخلق الذي في أيديكم.

- 1432- In Al-Mahasin it is narrated that Muhammad ibn Khalid al-Barqi narrated on the authority of the Prophet (a.s) that Gabriel descended to the Prophet of God (a.s) and said he had come to award him a gift which had never been granted to anyone else before. God's Prophet (a.s) said: "What is it?" He said: "Perseverance." The Prophet (a.s) asked: "What is better than perseverance." He said: "Contentment." The Prophet (a.s) asked: "What is better than contentment?" He said: "Sincerity." The Prophet (a.s) asked: "What is better than sincerity." He said: "Abstinence." The Prophet (a.s) asked: "What is better than abstinence?" He said: "Certitude." The Prophet (a.s) asked: "What is better than certitude." He said: "O' Prophet of God! The way to get to all of the above is reliance on God." The Prophet (a.s) asked: "O' Gabriel! What does reliance on God mean?" Gabriel said: "It means that you know creatures can neither harm nor benefit you, and get to used to having any

hopes in the people. When you are this way, you will only rely on God, and will only have hopes in or fear from God. You will never expect anything from anyone but God. This is the meaning of reliance on God.” The prophet (a.s) said: “O’ Gabriel! What does perseverance mean?” He said: “Being patient during times of hardship as you are during times of self-sufficiency. Being patient during times of calamities as you are during times of health, and not complaining to God when calamities descend down upon you. The Prophet (a.s) asked: “What does contentment mean?” He said: “A content person does not get angry with his master whether or not he gets access to worldly goods, and is not pleased with his own minimal efforts.” The Prophet (a.s) asked: “O’ Gabriel! What does abstinence mean?” He said: “Abstinence means: “Liking what your Creator likes, and hating what your Creator hates; staying away from the legitimate things in this world, and totally forgetting about what is forbidden. This is because there is a reckoning for what is made legitimate, and there is punishment for what is forbidden. Abstinence means being kind to all Muslims just as you are with yourself. Abstinence means not overeating just as you stay away from a stinking corpse. Abstinence means staying away from the adornments of this world just as you stay away from an all-encompassing fire. Abstinence means not having high hopes just as if you are about to die.”

1432. محاسن الأخلاق: عن محمد بن خالد البرقي في حديثٍ

مرفوع إلى النبيّ 0: جاء جبرئيل إلى النبيّ 0: فقال: يا رسول الله، إنّ الله أرسلني إليك بهديّةٍ لم يُعطيها أحداً قبلك، قال رسول الله 0: فقلتُ: وما هي؟ قال: الصبر وأحسن منه، قلتُ: وما هو؟ قال: الفئاعة وأحسن منها، قلتُ: وما هو؟ قال: الرضا وأحسن منه، قلتُ: وما هو؟ قال: الزهد وأحسن منه، قلتُ: وما هو؟ قال: الإخلاص وأحسن منه، قلتُ: وما هو؟ قال: اليقين وأحسن منه، قلتُ: وما هو؟ قال: يا رسول الله، إنّ مدرجة ذلك كله التوكّل على الله. قلتُ: يا جبرئيل، وما تفسير التوكّل على الله؟ فقال:

العِلْمُ بَأَنَّ المَخْلُوقَ لَا يَضُرُّ وَلَا يَنْفَعُ وَلَا يُعْطِي وَلَا يَمْنَعُ،
 وَاسْتِعْمَالِ اليَأْسِ مِنَ الخَلْقِ، فَإِذَا كَانَ العَبْدَ كَذَلِكَ لَمْ يَعْمَلْ لِأَحَدٍ
 سِوَى اللَّهِ، وَلَمْ يَرَجْ وَلَمْ يَخَفْ سِوَى اللَّهِ، وَلَمْ يَطْمَعْ فِي أَحَدٍ سِوَى
 اللَّهِ، فَهَذَا هُوَ التَّوَكُّلُ. قَالَ: قُلْتُ: يَا جِبْرَائِيلَ، مَا تَفْسِيرُ الصَّبْرِ؟
 قَالَ: يَصْبِرُ عَلَى الضَّرَاءِ كَمَا يَصْبِرُ عَلَى السَّرَاءِ، وَفِي الفَاقَةِ
 كَمَا يَصْبِرُ فِي العِنْيِ، وَفِي البَلَاءِ كَمَا يَصْبِرُ فِي العَافِيَةِ، وَلَا
 يَشْكُو خَالِقَهُ عِنْدَ المَخْلُوقِ بِمَا يُصِيبُهُ مِنَ البَلَاءِ. قُلْتُ: فَمَا تَفْسِيرُ
 الفَنَاعَةِ؟ قَالَ: يَقْتَعُ بِمَا يُصِيبُ مِنَ الدُّنْيَا، يَقْتَعُ بِالقَلِيلِ وَيَشْكُرُ
 الكَثِيرَ. قُلْتُ: فَمَا تَفْسِيرُ الرِّضَا؟ قَالَ: الرَّاظِي لَا يَسْخُطُ عَلَى
 سَيِّدِهِ أَصَابَ مِنَ الدُّنْيَا أَوْ لَمْ يُصَبْ، وَلَا يَرْضَى مِنْ نَفْسِهِ
 بِالْيَسِيرِ مِنَ العَمَلِ. قُلْتُ: يَا جِبْرَائِيلَ، مَا تَفْسِيرُ الزُّهْدِ؟ فَقَالَ:
 الزَّاهِدُ يُحِبُّ مَنْ يُحِبُّ خَالِقَهُ وَيُبْغِضُ مَنْ يُبْغِضُ خَالِقَهُ، وَيَنْحَرِّجُ
 مِنْ حَلَالِ الدُّنْيَا وَلَا يَتَلَفَّتْ إِلَى حَزَامِهَا، فَإِنَّ جَلَالَهَا حِسَابٌ
 وَحَزَامِهَا عِقَابٌ، وَيَرْحَمُ جَمِيعَ المُسْلِمِينَ كَمَا يَرْحَمُ نَفْسَهُ،
 وَيَنْحَرِّجُ مِنْ كَثْرَةِ الأَكْلِ كَمَا يَنْحَرِّجُ مِنَ المَيْتَةِ الَّتِي اشْتَدَّ نَتْنُهَا،
 وَيَنْحَرِّجُ مِنْ حُطَامِ الدُّنْيَا وَزِينَتِهَا كَمَا يَجْتَنِبُ النَّارَ أَنْ يَغْشَاهَا، وَأَنْ
 يَقْصُرَ أَمَلُهُ وَكَأَنَّ بَيْنَ عَيْنَيْهِ أَجَلُهُ.

The Prophet (a.s) asked: "O' Gabriel! What does sincerity mean?" He said: "One who is sincere will not ask for anything from the people and he struggles to obtain it himself, and is content with it once he obtains it. He will give what is left over with him in charity for the sake of God, since whoever does not ask any creatures for anything has indeed confessed his servitude to God. God will be pleased with whoever is pleased

with what he obtains. Whoever gives charity for God's pleasure has indeed reached the level of trust in his Lord." The Prophet (a.s) asked: "O' Gabriel! What does certitude mean?" He said: "Whoever has attained certitude performs his deeds for the sake of God just as if he sees God. Even though he cannot see God he knows that God witnesses whatever he does. He is certain that he will suffer as much sorrow and experience as much happiness as he is destined to. He is certain that he will not obtain what is not destined for him. These are all branches of reliance on God, and the steps to abstinence."

1433- Imam Sadiq (a.s) said: "The most beneficial thing for man is to realize his faults before others do. The hardest thing to do is to cover up poverty. The best level of self-sufficiency is wishing well for someone who refuses it, and living next door to a greedy person. The best form of comfort is not placing any hopes in people."

1434- Imam Sadiq (a.s) said: "Do not be sad or upset. Control yourself regarding those of your opponents who are more powerful than you are. Since confessing that they are superior to you will cause you not to oppose them. Whoever does not accept that there are others who are superior to him is selfish." Imam Sadiq (a.s) told a man: "Strengthen your religion as the people of this world strengthen their worldly life. This world is a witness through which we can recognize the depth of the Hereafter. Always recognize the Hereafter through the blessings of this world, and try to learn a lesson from them." Imam Sadiq (a.s) told another man: "There is no honor for anyone except those who humiliate themselves before God. There is no elevation of rank for anyone except for those who are humble to God."

قلتُ: يا جبرئيل، فما تفسير الإخلاص؟ قال: المخلص الذي لا يسأل الناس شيئاً حتى يجد وإذا وجد رَضِيَ، وإذا بقيَ عنده شيءٌ أعطاه في الله، فإنَّ مَنْ لم يسأل المخلوق فقد أقرَّ الله

بالعبودية، وإذا وجد فرضي فهو عن الله راضٍ والله تبارك وتعالى عنه راضٍ، وإذا أعطى الله فهو في حدِّ الثقة بربه. قلتُ: فما تفسير اليقين؟ قال: الموقنُ يعملُ لله كأنه يراه وإن لم يكن يرى الله فالله يراه، وأن يعلم يقيناً أن ما أصابه لم يكن ليخطئه وما أخطاه لم يكن ليصيبه، وهذا كله أغصانُ التوكلِ ومدرجة الزهد.

1433. عن أبي عبد الله A قال: أنفعُ الأشياءِ للمرءِ لسبقه الناسِ إلى عيبِ نفسه، وأشدُّ شيءٍ مؤنة إخفاءِ الفاقة، وأقلُّ الأشياءِ غناءً النصيحة لمن لا يقبلها ومجاورة الحريص، وأروحُ الروح اليأس عن الناس.

1434. وقال A: لا تكن ضجراً ولا غلقاً، ودلِّل نفسك باحتمال من خالفك ممن هو فوقك وممن له الفضل عليك، فإنما أقررت له بفضله لئلا تُخالفه، ومن لا يعرف لأحدٍ الفضل فهو المعجب برأيه. وقال لرجلٍ: أحكم دينك كما أحكم أهل الدنيا أمرَ دنياهم، فإنما جعلت الدنيا شاهداً تعرف بها ما غاب عنها من الآخرة، فاعرف الآخرة بها ولا تنظر إلى الدنيا إلا بالاعتبار. وقال لرجلٍ: اعلم أنه لا عزَّ إلا لمن تدلَّل الله، ولا رفعة إلا لمن تواضع لله.

- 1435- In Rauzat al-Vaezeen it is narrated that God's Prophet (a.s) said: "The best worshipper of God is the one who performs the obligatory acts. The most abstinent person is the one who abstains from the forbidden acts. The most God-fearing person is the one who tells the truth whether it be beneficial or harmful to him. The most pious person is the one who avoids quarrelling even if he is right. The strongest person is the one who abandons sins. The noblest person is the most God-fearing one. The most honorable person is the one who does not talk in vain. The most prosperous person is the one who associates with the noble ones."
- 1436- Imam Sajjad (a.s) quoted on the authority of God's Prophet (a.s): "I have been appointed to spread the best and the noblest characteristics."
- 1437- God's Prophet (a.s) said: "Completing good deeds is better than starting them."

1435. من كتاب روضة الواعظين: قال رسول الله 0: أعبدُ الناسَ مَنْ أقام الفرائضَ، وأزهدُ الناسَ مَنْ اجتنبَ الحرامَ، وأتقىَ الناسَ مَنْ قال الحقَّ فيما له وعليه، وأورعُ الناسَ مَنْ تركَ المرءَ وإن كان مُحِقًّا، وأشدُّ الناسَ اجتهاداً مَنْ تركَ الذُّنوبَ، وأكرمُ الناسَ أتقاهُمْ، وأعظمُ الناسَ قدراً مَنْ تركَ ما لا يُعنيه، وأسعدُ الناسَ مَنْ خالطَ الكرامَ مِنْ غيرِهِ.

1436. عن زين العابدين A قال: قال رسول الله 0: بُعِثْتُ بمكارم الأخلاق ومَحاسنها.

1437. وقال: استتمام المَعروف أفضل من ابتدائه.

SECTION SIX

ON ONE'S FAULTS, THE HEART AND THE INTELLECT

Chapter 1

On One's Faults and Ways to Fight them

- 1438- In Al-Mahasin it is narrated that Imam Sadiq (a.s) told someone: "They have made you your own doctor, and have told you what is wrong with you. They have taught you the signs of healing and have also guided you regarding its medication. Now let's see how you protect yourself."
- 1439- Imam Sadiq (a.s) said: "Guard yourself since no one else will guard you."
- 1440- Imam Sadiq (a.s) told someone: "Get closer to your heart, and talk to it. Consider your deeds as your father whom you follow. And consider your own self as an enemy with whom you are at war. Consider your wealth as a loan you have to return."
- 1441- Imam Sadiq (a.s) said: "Before you lose your soul, hinder yourself from what harms you. Try to free yourself from your selfishness just as you try to earn a living, since it is subject to your deeds."

الباب السادس

في ذكر عيوب النفس ومجاهدتها وصفة العقل والقلب وما يليق بها

الفصل الأول

في عيوب النفس ومجاهدتها

1438. من كتاب المحاسن: عن أبي عبد الله A قال لرجل: إنك قد

جعلت طبيباً لنفسك وبين لك الداء، وعرفت آية الصحة، ودلت

على الدواء، فانظر كيف قيامك على نفسك؟

1439. عنه A قال: احمل نفسك لنفسك فإن لم تفعل لم يحملك غيرك.

1440. عنه A قال لرجل: اجعل قلبك قريناً بزواله واجعل عملك والداً

تتبعه، واجعل نفسك عدواً تجاهد، واجعل مالك كعارية تردّها.

1441. عنه A قال: أقصر نفسك عما يضرّها من قبل أن تُفارقك،

واسع في فاكها كما تسعى في طلب معيشتك، فإنّ نفسك رهينة

بعملك.

- 1442- Imam Kazim (a.s) said: “Do not follow your selfish desires since it will ruin you. The cure is abandoning selfish desires.”
- 1443- Imam Sadiq (a.s) said: “Detecting your faults before you seek other people's faults is most beneficial.”
- 1444- Imam Sadiq (a.s) said: “It is not proper for a believer to humiliate himself.” Someone asked: “How would a believer humiliate himself?” The Imam (a.s) said: “He should not do something for which he will have to apologize later on.”
- 1445- Imam Sadiq (a.s) said: “God the Almighty has given a believer authority over all his affairs except for humiliating himself.”
- 1446- Imam Sadiq (a.s) said: “It is not proper for a believer to humiliate himself.” They asked him how he might humiliate himself. He said: “He engages in doing things beyond his power, and gets humiliated as a result.”
- 1447- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “Whoever does not recognize his own level of abilities will be ruined. Anyone who thinks he is better than he really is has a mental defect.”
- 1448- Imam Reza (a.s) said: “One of the Israelites worshipped God for forty years. Then he made a sacrifice but it was not accepted. He said to himself that it must be his own fault. God the Almighty revealed to him “Your blaming yourself was better than the forty years of worshipping.”
- 1449- Imam Sajjad (a.s) said: “The best religious efforts are to watch what you eat and guard your chastity.”
- 1450- In Rauzat al-Vaezeen it is narrated that God's Prophet (a.s) said: “God will make whoever blames himself more than he blames others immune from the fear of the Resurrection Day.”
- 1451- Ameer al-Momineen (a.s) said: “The Prophet of God (a.s) sent a group of peoples to fight the infidels. When they returned he said: “Bravo! You did well in this holy battle, but your holy war is left.” They asked: “What is the holy war?” He said: “It is fighting your own self.”
- 1452- God's Prophet (a.s) said: “The best jihad is the one with your own self.”

1442. عن أبي الحسن الأول A قال: إِيَّاكَ أَنْ تَتَّبِعَ النَّفْسَ هَوَاهَا، فَإِنَّ
فِي هَوَاهَا رَدَاهَا، وَتَرْكُ هَوَاهَا دَوَائُهَا.

1443. عن أبي عبد الله A قال: أنفعُ الأشياءِ للمرءِ سبُّهُ الناسِ إلى عيبِ نفسه.

1444. عنه A قال: لا ينبغي للمؤمن أن يُذَلَّ نفسه، قلتُ: ما يذل نفسه؟ قال لا يدخل فيما ينبغي أن يعتذر منه.

1445. عنه A قال: إنَّ اللهَ تبارك وتعالى فَوَّضَ إلى المؤمنِ كلَّ شيءٍ إلاَّ إزالته نفسه.

1446. عنه A قال: لا ينبغي للمؤمن أن يُذَلَّ نفسه، قيل له: وكيف يُذَلَّ نفسه؟ قال: يتعرَّضَ لِمَا لا يُطِيقُ فيذلُّها.

1447. عن أبي عبد الله A قال: قال رسول الله 0: ما هلك امرؤُ عَرَفَ قدرَ نفسه، ثمَّ قال أبو عبد الله A: وما أخال رجلاً يرفع نفسه فوق قدرها إلاَّ من خِلل في عقله.

1448. عن الرضا A قال: إنَّ رجلاً في بني إسرائيل عبَدَ اللهَ أربعين سنةً، ثمَّ قَرَّبَ قُرْباناً فلم يُقبَلْ منه، فقال لِنفسه: ما أتيتَ إلاَّ منك وما الذنب إلاَّ لك، فأوحىَ اللهُ تعالى إليه: دَمُّكَ نَفْسُكَ أَفْضَلُ مِنْ عِبَادَتِكَ أربعين سنةً.

1449. عن زين العابدين A قال: إنَّ أفضلَ الاجتهادِ عَقَّةُ البَطْنِ والقُرْجِ.

1450. ومن روضة الواعظين: قال رسول الله 0: مَنْ مَقَّتَ نفسه دُونَ مَقَّتِ الناسِ آمنه اللهُ من فَرَغَ يومَ القيامةِ.

1451. قال أمير المؤمنين A: إن رسول الله 0 بعث سرية، فلما رجعوا قال: مرحباً بقوم قضاوا الجهاد الأصغر وبقي عليهم الجهاد الأكبر، قيل: يا رسول الله، وما الجهاد الأكبر؟ قال: جهاد النفس.

1452. ثم قال 0: أفضل الجهاد من جاهد نفسه التي بين جنبيه.

1453- God's Prophet (a.s) said: "If your knowledge can overcome your selfish desires, then it is beneficial. If you overcome your lust, Satan will even escape from your shadow."

1454- God's Prophet (a.s) said: "What I fear the most for my nation is following their selfish desires, and having high hopes. Selfish desires will make you deviate from the right path, and having high hopes will make you forget the Hereafter."

1455- In Tahzeeb al-Ahkam it is narrated that Ja'far ibn Hafs ibn Ghayath asked Imam Sadiq (a.s): "Is Jihad recommended or obligatory?" He replied: "There are four types of Jihad: Two types are obligatory; one type is recommended but it is performed as obligatory; one last type is recommended. The greatest jihad is fighting yourself trying not to commit any sins. This is obligatory. Fighting with the infidels who attack you is also obligatory. But the third type of Jihad is fighting against the enemies and it is obligatory for all people. If they abandon it, punishment will descend upon them. This type of Jihad is recommended for the Imam (a.s). At the most the enemies attack the people, and they will fight back. But the type of Jihad that is recommended is reviving the traditions. If you decide to establish a good tradition and make an effort in developing it, your deeds are of the best deeds since it is to revive the traditions."

1456- God's Prophet (a.s) said: "Whoever establishes a good tradition will be granted the reward of those who act according to that tradition until the Resurrection Day, without any decrease in the reward of those who act to it."

1457- In Rauzat al-Vaezeen it is narrated that God's Prophet (a.s) said: "Whoever possesses at least one or all of the following

traits shall be protected by the shade of God on the Day when there is no other shade. He gives to the people from what he himself likes to have. He does not do anything unless he makes sure whether this will please God or raise His anger. He does not blame others for what he has not corrected in himself. Whoever tries to improve himself will never have a chance to seek the flaws of other people.”

1458- Imam Sajjad (a.s) said: “The right of your self over you is to make it work in God's way.”

1453. وقال 0: مَنْ غَلَبَ عِلْمَهُ هَوَاهُ فَذَلِكَ عِلْمٌ نَافِعٌ، وَمَنْ جَعَلَ شَهْوَتَهُ تَحْتَ قَدَمَيْهِ فَرَّ الشَّيْطَانُ مِنْ ظِلِّهِ.

1454. وقال 0: إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى أُمَّتِي الْهَوَى وَطُولُ الْأَمَلِ، فَأَمَّا الْهَوَى فَيَصِدُّ عَنِ الْحَقِّ، وَأَمَّا طُولُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ.

1455. ومن كتاب تهذيب الأحكام: عن جعفر بن حفص بن غياث قال: سألتُ أبا عبد الله A عن الجهاد، أسنَّةٌ هو أم فريضة؟ فقال: الجهاد على أربعة أوجهٍ: فجهادان فريضة، وجهادٌ سنَّةٌ لا يقام إلا مع فرض، وجهادٌ سنَّةٌ، فأما أحد الفرضين فمجاهدة الرجل نفسه عن معاصي الله وهو من أعظم الجهاد، ومُجاهدة الذين بلونكم من الكفار فرض، وأما الجهاد الذي هو سنَّةٌ لا يقام إلا مع فرض، فإنَّ مُجاهدة العدوِّ فرضٌ على جميع الأمة، ولو تركوا الجهاد لأتاهم العذاب، وهذا هو من عذاب الأمة، وهو سنَّةٌ على الإمام، وحدّه أن يأتي العدوَّ مع الأمة فيُجاهدُهم، وأما الجهاد الذي هو سنَّةٌ؛ فكلَّ سنَّةٍ أقامها الرجل وجاهد في إقامتها وبلوغها، فالعمل والسعي فيها من أفضل الأعمال لأنها إحياء سنَّةٍ.

1456. قال النبي 0: مَنْ سَنَّ سُنَّةَ حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ أَجْوَرِهِمْ شَيْءٌ.

1457. من كتاب روضة الواعظين: قال النبي 0: ثلاثٌ مَنْ كُنَّ فِيهِ أَوْ وَاحِدَةٌ مِنْهَا كَانَ فِي ظِلِّ عَرْشِ اللَّهِ I يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: رَجُلٌ أَعْطَى النَّاسَ مِنْ نَفْسِهِ بِمَا هُوَ سَائِلُهُمْ لَهَا، وَرَجُلٌ لَمْ يُقَدِّمَ رَجُلًا وَلَمْ يُؤَخَّرْ أُخْرَى حَتَّى يَعْلَمَ أَنَّ ذَلِكَ اللَّهُ فِيهِ رِضًا أَوْ سَخَطًا، وَرَجُلٌ لَمْ يَعْصِ أَخَاهُ الْمُسْلِمَ بَعِيْبٍ حَتَّى يَنْفِي ذَلِكَ مِنْ نَفْسِهِ؛ فَإِنَّهُ لَا يَنْفِي مِنْهَا عَيْبًا إِلَّا بَدَا لَهُ عَيْبٌ، وَكَفَى بِالْمَرْءِ شُغْلًا بِنَفْسِهِ عَنِ النَّاسِ.

1458. عن عليّ بن الحسين H قال: حَقُّ نَفْسِكَ عَلَيْكَ أَنْ تَسْتَعْمَلَهَا بِطَاعَةِ اللَّهِ.

1459- Imam Ali ibn al-Hussein (a.s) said: "O' children of Adam! As long as you watch over your soul, and you are worried about being accountable for your deeds, and fear of God covers you up as your underclothes do, you will be prosperous. You will die, and will be resurrected and questioned in front of God. Therefore prepare yourself for the reckoning."

1460- Imam Reza (a.s) said: "Whoever does not reckon his own deeds everyday does not belong to our nation. If he has done any good deeds, he should ask God to give him an opportunity to do more, and if he has done any bad deeds he should repent and ask God for forgiveness."

1461- In Al-Seyed Nasih al-Din it is narrated that Ameer al-Momineen (a.s) said: "Your soul is always attracted to impoliteness, and you are supposed to be polite. One's self naturally opposes you, but you must try to prevent it from doing evil deeds. If you let yourself go, you will be a partner in the corruption that follows. If you aid your self in following

selfish desires, you are a partner in spiritually killing your own soul.”

- 1462- Imam Sadiq (a.s) said: “If you control yourself when you get pleased or angry, God will forbid the Fire to touch your body.”
- 1463- Jameel ibn Dor'raj asked Imam Sadiq (a.s): “What should I do when I get afraid.” Imam Sadiq (a.s) said: “Say there is no god but God” in such circumstances.” Jameel reported that this helped alleviate his fear.
- 1464- Al-Sokuni narrated that Imam Sadiq (a.s) said: “Whenever your mind gets distracted during prayer, strike your left hand with your right hand and say: In the Name of God. By God! I rely on God. I seek refuge from the One who hears and the cursed Satan.”
- 1465- Muhammad ibn Muslim narrated that Imam Ali (a.s) climbed up the pulpit and after praising God he said: “O' people! Indeed in the beginning sedition started from following selfish desires and innovations in religion, and from the men who praise those of their own ranks. If people acted to pure truth, then no wise men would be corrupted. But when you mix a little bit of truth with some falsehood, and act according to it, Satan will overcome his friends, and only those with a good background near God will be saved.”

1459. وكان عليّ بن الحسين H يقول: يا ابن آدم، إنك لا تزال بخير

مادام لك واعظٌ من نفسك، وما كانت المحاسبة من همك، وما كان الخوف لك شِعاراً والحزن دثاراً، يا ابن آدم، إنك ميتٌ ومبعوثٌ وموقوفٌ بين يدي الله I ومسؤولٌ، فأعدّ له جواباً.

1460. قال الرضا A: ليس منّا من لم يحاسب نفسه في كلّ يومٍ، فإن

عمل حسناً استزاد الله منه، وإن عمل سيئاً استغفر الله منه وتاب إليه.

1461. من كتاب السيّد ناصح الدين عن أمير المؤمنين A قال: النفس

مَجْبُولَةٌ على سوء الأدب، والعبد مأمورٌ بملازمة حُسن الأدب، والنفس تجري [بطبعها] في ميدان المخالفة، والعبد يجهد بردها

عن سوء المطالبة، فمتى أطلق عنانها فهو شريكٌ في فسادها، ومن أعان نفسه في هوى نفسه فقد أشرك نفسه في قتل نفسه.

1462. قال الصادق A: مَنْ مَلَكَ نفسه إذا رغب وإذا رهب وإذا اشتهى وإذا غضب وإذا رَضِيَ وإذا سخط حَرَّمَ اللهُ جسده على النار.

1463. ومن غيره عن جميل بن درّاج عن أبي عبد الله A قال: قلتُ له: يقع في قلبي أمرٌ عظيمٌ فقال: قُلْ: لا إله إلا اللهُ، قال: فكُلما وقع في قلبي قلتُ: لا إله إلا اللهُ، فذهب عني.

1464. عن السكوني قال: قال أبو عبد الله A: إذا خفتَ حديثَ النفس في الصلاة فاطعن يدك اليسرى بيدك اليمنى ثم قُلْ: "بِسْمِ اللهِ وَبِالله، تَوَكَّلْتُ عَلَى اللهِ، أَعُوذُ بِالسَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ."

1465. عن محمد بن مسلم قال: صعدَ علي بن أبي طالب A المنبر، فحمد الله وأثنى عليه، ثم قال: أيها الناس، إنَّ أوَّلَ وقوعِ الفتنِ أهواءٌ تُتَّبَعُ وأحكامٌ تُبْتَدَعُ؛ يُعْظَمُ عليها رجالٌ رجالاً، ولو أنَّ الحقَّ أخلصَ فَيُعْمَلُ به لم يكن اختلافٌ، ولو أنَّ الباطلَ أخلصَ وعُمِلَ به لم يخفَ على ذي حجى، ولكن يؤخذ من ذا ضيغثٍ ومن ذا ضيغثٍ فيخلطُ فيعملُ به، فعند ذلك يستولي الشيطان على أوليائه وينجو الذين سبقَتْ لهم من الله الحُسنَى.

1466- Imam Sadiq (a.s) said: "Avoid fighting with the seditious people. Their arguments will be invalidated with the passage of time. When their time is over, they will be busy with their deeds which will burn them."

1466. عن أبي عبد الله A قال: إِيَّاكُمْ وَجِدَالَ كُلِّ مَفْتُونٍ مُلْقَى حَجَّتِهِ
إِلَى انْقِضَاءِ مُدَّتِهِ، فَإِذَا انْقَضَتْ مُدَّتُهُ أَشْغَلْتَهُ خَطِيئَتُهُ فَأَحْرَقْتَهُ.

في ذكر عُيُوبِ النَّفْسِ وَمَجَاهِدَتِهَا وَصِفَةِ الْعَقْلِ وَالْقَلْبِ وَمَا يَلِيقُ بِهِ

Chapter 2

On the Intellect

- 1467- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “When God created the intellect, He said: “Come forward.” It came forward. Then God the Almighty said: “Go back.” Then the intellect went back. Then God said: “I swear by My Majesty and Honor that I have not created any better creature than you. I will question through you, I will forgive through you, and I will reward through you.”
- 1468- Imam Ali (a.s) narrated that Gabriel descended upon Adam (a.s) and said: “O' Adam! I have been appointed to let you choose one of the following three and let go of the other two.” Adam asked: “O' Gabriel! What are they?” Gabriel said: “They are intellect, shame and religion.” Adam said: “I will choose the intellect.” Gabriel ordered shame and religion to leave, but they said: “O' Gabriel! We are appointed to accompany the intellect wherever it is.” Gabriel said: “Do as you please” and ascended to Heaven.”
- 1469- Imam Sadiq (a.s) said: “There is no use in a person who lacks the following five: religion, intellect, politeness, freedom, and being good-tempered.”
- 1470- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “Whenever they admire someone for his good behavior, consider his good intellect since he will be rewarded according to his intellect.”

الفصل الثاني في صفة العقل

1467. من كتاب المحاسن: قال الصادق A: لَمَّا أَنْ خَلَقَ اللهُ الْعَقْلَ قَالَ لَهُ: أَقْبِلْ! فَأَقْبَلَ، ثُمَّ قَالَ لَهُ: أَدْبِرْ! فَأَدْبَرَ، فَقَالَ: وَعِزَّتِي وَجَلَالِي مَا خَلَقْتُ خَلْقًا أَحَبُّ إِلَيَّ مِنْكَ، بِكَ آخُذُ وَبِكَ أُعْطِي وَعَلَيْكَ أُثِيبُ.

1468. عن عليّ A قال: هَبَطَ جِبْرَائِيلُ عَلَى آدَمَ -صَلَوَاتُ اللهِ عَلَيْهِ- فَقَالَ: يَا آدَمَ، إِنِّي أَمَرْتُ أَنْ أُخَيِّرَكَ فِي ثَلَاثٍ، فَاخْتَرْتَ وَاحِدَةً وَدَعَيْتَ اثْنَتَيْنِ، فَقَالَ لَهُ آدَمُ: يَا جِبْرَائِيلُ، وَمَا الثَّلَاثُ؟ قَالَ: الْعَقْلُ، وَالْحَيَاءُ، وَالدِّينُ، فَقَالَ آدَمُ: فَإِنِّي قَدْ اخْتَرْتُ الْعَقْلَ، فَقَالَ جِبْرَائِيلُ لِلْحَيَاءِ وَالدِّينِ: انصرفا ودعاه، فقالا: يا جبرئيل، إِنَّا أَمَرْنَا أَنْ نَكُونَ مَعَ الْعَقْلِ حَيْثُ كَانَ، قَالَ: فَشَأْنُكُمَا، وَعَرَجُ.

1469. عن أبي عبد الله A قال: خَمْسٌ مَنْ لَمْ تَكُنْ فِيهِ لَمْ يَكُنْ فِيهِ كَثِيرٌ مُسْتَمْتَعٌ، قُلْتُ: وَمَا هِيَ جُعِلَتْ فِدَاكَ؟ قَالَ: الدِّينُ، وَالْعَقْلُ، وَالْأَدَبُ، وَالْحَرِيَّةُ، وَحُسْنُ الْخُلُقِ.

1470. عنه A: قال: قال رسول الله 0: إذا بلغكم عن رجلٍ حُسن حاله

فانظروا في حُسن عقله فأبما يُجازى بعقله.

- 1471- God's Prophet (a.s) said: "God does not love a weak believer who cannot resist."
- 1472- Imam Kazim (a.s) said: "God did not appoint any Prophets who lacked intelligence. Some of the Prophets were superior to others. The Prophet David did not let Solomon take his place until after he tested his intelligence. David appointed Solomon to take his position when he reached the age of thirteen, and he ruled for forty years."
- 1473- Imam Baqir (a.s) quoted on the authority of Imam Sajjad (a.s): "Whenever God decides to have something done, He will take away the people's intellect, and return it afterwards. Have you not heard the people say: "I was out of my mind when I did that!"
- 1474- Imam Sadiq (a.s) said: "There is a ruling in the Quran for whatever the people quarrel over, but the people's intelligence is not enough to realize it."
- 1475- Imam Reza (a.s) narrated that once when a mule bit and injured the Prophet of God (a.s), a group of the people of Quraysh went to visit him and said: "It should have been better if there were two or three of your servants next to you when you wanted to ride it." The Prophet (a.s) said: "When God the Almighty wants something done, He will place a curtain between man and his heart. When what He wished gets done, He will return the intellect to all the intelligent people."
- 1476- In Rauzat al-Vaezeen it is narrated that Ameer al-Momineen (a.s) said: "The intellect is a sharp sword. Use it to fight with your selfish desires."
- 1477- God's Prophet (a.s) said: "The highest level of intelligence other than faith in God is expressing love for the people."
- 1478- God's Prophet (a.s) said: "God has divided the intellect into three parts. Whoever possesses all three is perfectly intelligent, but whoever lacks them lacks intelligence. They are: a thorough recognition of God, performance of one's duties to God, and good perseverance in carrying out God's commands."

1479- Imam Sadiq (a.s) said: “No less than five characteristics are distributed among the servants of God: certitude, contentment, perseverance, and gratitude, and intelligence which perfects them all.”

1471. وقال 0: إِنَّ اللَّهَ لِيُبْغِضَ الْمُؤْمِنَ الضَّعِيفَ الَّذِي لَا زَبْرَ لَهُ.

1472. عن أبي الحسن موسى بن جعفر A قال: ما بعث الله نبياً قط إلا

عاقلاً، وبعض النبيين أرجح من بعض، وما استخلف داود سليمان

حتى اختبر عقله واستخلف داود [سليمان] H وهو ابن ثلاث عشرة

سنة، ومكث في ملكه أربعين سنة.

1473. عن الباقر A قال: كان عليّ بن الحسين H يقول: إذا أراد الله

أمراً أخذ فيه بعقول الناس حتى ينفذ أمره، ثم يرد إليهم عقولهم،

ألا ترى إلى قول الرجل: فعلت كذا وكذا وكان عقلي ليس معي.

1474. عن أبي عبد الله A قال: ما من أمر يختلف فيه اثنان إلا وله

أصل في كتاب الله ولكن لا يبلغه عقول الرجال.

1475. عن أبي الحسن الرضا A: إن عِدَّةً من قريش جاءوا يعودونه

بشيء كان أصابه من عض بردون، فقالوا: لو كنت إذا ركبت

كان معك الغلامان أو الثلاثة قريباً من دابّتك؟ فقال: إن الله I إذا

أراد أمراً حال بين المرء وقلبه، فإذا وقع القدر ونفذ أمر الله ردّ

إلى كلّ ذي عقل عقله.

1476. ومن كتاب روضة الواعظين: قال أمير المؤمنين A: العقل

حسامٌ قاطعٌ، قاتلٌ هوأك بعقلك.

1477. قال رسول الله 0: رأسُ العقلِ بَعْدَ الإيمانِ باللهِ تعالى التَّحَبُّبُ إلى الناسِ.

1478. وقال 0: قَسَمَ اللهُ العَقْلَ على ثلاثةِ أجزاءٍ فمن كانت فيه كَمُلٌ عقله، ومَن لم تكن فيه فلا عقل له: حُسْنُ المعرفةِ باللهِ، وحُسْنُ الطاعةِ له، وحُسْنُ الصبرِ على أمره.

1479. قال الصادق A: لم يُقسَمَ بين العبادِ أقلّ من الخمسِ: اليقين، والْقَنُوعِ، والصبرِ، والشكرِ، والذي يكمل به هذا كلُّه العقل.

1480- Imam Reza (a.s) was asked: "What is the intellect?" He replied: "Swallowing your sorrow, shrewdness with the enemy, and treating friends with kindness."

1481- Ameer al-Momineen (a.s) said: "The chest of the intelligent is his box of secrets. Nothing makes you more self-sufficient than intelligence. Nothing makes you more poor than ignorance. No inheritance is better than politeness. Whenever you hear some news, think about it. Analyze it rather than narrating it, since there are many who narrate but there are only a few who think. No wealth is more stable than intelligence, and no intelligence is better than management. An intelligent person should be a model in improving his living conditions, considering his Hereafter, and seeking pleasures that are not forbidden. God Has lent you the intellect and He will one day take it back."

1482- They asked the Prophet of God (a.s) about the intellect. He said: "The intelligent people are those who obey God and act accordingly."

1483- God's Prophet (a.s) said: "God the Almighty created the intellect from light which was hidden in His treasure of knowledge from before, and none of the appointed Prophets or nearby-stationed angels had any access to that treasure. He then established knowledge as its life, understanding as its soul, abstinence as its head, shame as its eyes, wisdom as its tongue, kindness as its concern, and mercy as its heart. He then strengthened it with certitude, faith, honesty, tranquility,

sincerity, kindness, generosity, contentment, submission and perseverance. Then God ordered it to go back and it did. Then God ordered it to come forward, and it did. Then God ordered it to talk. It said: "Praise be to God, who has no one to oppose Him, no one to equal Him, no one to be like Him and no one to match Him- the One to whom everything is humble, and everything is in humility". God then said: "I swear by My Majesty and Honor and I have not created any creatures better, nobler, dearer, or more obedient than you. I am recognized to be the only One to be worshipped through you. I am called by you. I am the place for the people to turn to for hope through you. The people will fear Me and are cautious through you. Reward and punishment is given through you.

1480. سئل الرضا A فقيل: ما العقل؟ قال: التجرُّع للعصاة ومُداهنة الأعداء ومُداراة الأصدقاء.

1481. قال أمير المؤمنين A: صدرُّ العاقل صندوق سيره، ولا غنى كالعقل ولا فقر كالجهل ولا ميراث كالأدب، اعقلوا الخبر إذا سمعتموه، عقل رعاية لا عقل رواية؛ فإنَّ رواة العلم كثيرٌ ورُعاته قليلٌ، لا مال أعود من العقل ولا عقل كالتدبير، وليس للعاقل أن يكون شاخصاً إلا في ثلاثٍ: مرمّة لمعاش، أو خُطوةٍ في معادٍ أو لدّةٍ في غير مُحرمٍ ما استودع الله امرأ عقلاً إلا استنقذه به يوماً ما.

1482. قيل للنبيّ 0: ما العقل؟ قال: العمل بطاعة الله، وإنَّ العُمال بطاعة الله هُم العقلاء.

1483. قال رسول الله 0: إنَّ الله تبارك وتعالى خلق العقل من نورٍ مخزونٍ مكنونٍ في سابق علمه الذي لم يطلع عليه نبيٌّ مرسلٌ ولا ملكٌ مُقرَّبٌ، فجعل العلم نفسه والفهم روحه والزُّهد رأسه

في ذكر غُيوب النفس ومجاهدتها وصفة العقل والقلب وما يليق به

والحياء عينيه والحكمة {العمل} لسانه والرافة همته والرحمة قلبه، ثم حشاه وقواه بعشرة أشياء: باليقين، والإيمان، والصدق، والسكينة، والإخلاص، والرفق، والعطية، والفنوع، والتسليم، والصبر، ثم قال له: أدبر، فأدبر، ثم قال له: أقبل، فأقبل، ثم قال له: تكلم، فقال: الحمد لله الذي ليس له ضد ولا نِدُّ ولا شبيهة ولا كفو ولا عديل، ولا مثل، الذي كلُّ شيءٍ لعظمته خاضعٌ ذليلٌ.

فقال الربّ -تبارك وتعالى- وعزّتي وجلالي ما خلقتُ خلقاً أحسن منك، ولا أطوع لي منك [ولا أرفع منك، ولا أشرف منك] ولا أعزّ منك، بك أوحّد وبك أعبد، وبك أدعى وبك ارتجى، وبك ابتغى وبك أخاف وبك أحذر، وبك الثواب وبك العقاب.

The intellect was proud of hearing these words and fell prostrate to worship. This prostration in worship lasted one thousand years. Then God the Almighty said: "Now raise your head, and ask Me to grant you, and intercede to be accepted by Me. Then the intellect raised its head and said: "I ask You to accept my intercession on behalf of any one who is intelligent." God, may His Majesty be Exalted told the angels: "Witness that I have accepted its intercession on behalf of anyone to whom I grant intelligence."

- 1484- Ameer al-Momineen (a.s) said: "The intellect of women is in their beauty, and the beauty of men is in their intelligence."
- 1485- Ameer al-Momineen (a.s) said: "Man's essence is his wisdom, and his intellect is his religion. We can recognize his manliness through what he engages himself in. Times change, but all the people are related to each other all the way up to Adam."
- 1486- Imam Baqir (a.s) said: "A man's esteem is due to his religion, manliness and intelligence."

- 1487- Imam Sadiq (a.s) has been narrated to have said: “God the Almighty gave the angels intellect and no lust, and gave the animals lust and no intellect, and gave man both lust and intellect. Whoever can use his intellect to overcome his lust is better than the angels, and whoever whose intellect is overwhelmed by lust is worse than animals.”
- 1488- In Elal al-Sharayeh it is narrated that Imam Reza (a.s) said: “One's intellect is his friend, and one's ignorance is his enemy.”
- 1489- The Prophet (a.s) said: “O' Ali! Whenever the people seek to approach God with their good deeds, you should try to approach God with your intellect so that you get ahead of them. We, the Prophets of God, talk with the people according to their level of intelligence.”
- 1490- God's Prophet (a.s) said: “I am appointed to talk with the people according to their level of intelligence.”
- 1491- God's Prophet (a.s) said: “Do not be amazed at someone accepting Islam until you realize what he firmly believes in.”
- 1492- God's Prophet (a.s) said: “There is a reward for any act, and the best reward is intelligence.”

فخرَّ العقلُ عند ذلك ساجداً، فكان في سجوده ألف عامٍ. فقال
 الربُّ تبارك وتعالى: ارفع رأسك وسل تعطُ واشفع تُشفع، فرفع
 العقلُ رأسه فقال: إني أسألك أن تُشفعني فيمن خلقتني فيه، فقال
 الله جلَّ جلاله لملائكته: أشهدكم أنني قد شفعته فيمن خلقتُه فيه إذا
 أطاع العقل.

1484. قال أمير المؤمنين A: عقول النساء في جمالهنَّ، وجمال
 الرجال في عقولهم.

1485. وقال A أيضاً: أصلُ الإنسانُ لُبُّه وعقله دينه ومروءته حيث يجعل نفسه، والأيام دول والناس إلى آدم شرعٌ سواً.

1486. قال الباقر A: حَسَبُ المرءِ دينُهُ ومُروءته وعقله.

1487. رُوِيَ عن الصادق A إنه قال: إنَّ الله تعالى رَكَّبَ العقلَ في الملائكة بدون الشهوة، وركَّبَ الشهوة في البهائم بدون العقل، وركَّبَهما جميعاً في بني آدم، فمَن غلبَ عقله على شهوته كان خيراً من الملائكة، ومَن غلبتْ شهوته على عقله كان شراً من البهائم.

1488. من كتاب علل الشرائع: قال الرضا A: صديق كلِّ امرئ عقله وعدوُّه جهله.

1489. قال النبي 0: يا عليّ، إذا تقرَّب العباد إلى خالقهم بالبرِّ فتقرَّب إليه بالعقل تسبقهم، إنَّا معاشر الأنبياء نُكَلِّم الناس على قدر عقولهم.

1490. قال رسول الله 0: أمرتُ أنْ أُكَلِّم الناس على قدر عقولهم.

1491. وقال 0: لا يُعجبكم إسلام رجلٍ حتَّى تعلموا ما عقدة عقله.

1492. وقال 0: كلُّ شيءٍ من أبواب البرِّ ثوابٌ، وأفضل الثواب العقل.

1493- God's Prophet (a.s) said: "God has not distributed anything better than intelligence among his servants. the sleeping of an intelligent person is better than a foolish person's being awake.

God perfected the intellect of anyone He appointed as a Prophet, in such way that he was the most intelligent person in his nation, even though there might have been ones who tried harder than him to worship God.”

- 1494- People were talking about the wealth of the Syrians and the poverty of the Iraqis in the presence of Ameer al-Momineen (a.s). He said: “Do you not know that one's intelligence is also counted as a part of his daily bread?”
- 1495- In Al-Zuhd it has been narrated that either Imam Baqir (a.s) or Imam Sadiq (a.s) said: “When God created the intellect, He said: “Come forward.” It came forward. Then God said: “Go back.” Then the intellect went back. Then God said: “I swear by My Majesty and Honor that I have not created any creature better than you. I will question through you, I will forgive through you, and I will reward through you.”
- 1496- Imam Kazim (a.s) said: “God created the intellect, then He said: “Come forward, and go back.” It came forward and went back. Then God said: “I swear by My Majesty and Honor that I have not created anything better and dearer than you. I will question through you, and I will forgive through you.”
- 1497- Imam Sadiq (a.s) said: “Man's pillar is the intellect. Wisdom, understanding and knowledge are all rooted in the intellect, and are perfected by it. The intellect is man's guide, vision and key to his affairs. When man's intellect is certified by divine light, he will become understanding, wise, (a mental), guardian (of the Quran), and knowledgeable. Then he will know where he is, what he is and why he is there. He will know his friends and his enemies. Then he will know the way to live, to arrive and depart. He will sincerely confess to the unity of God and obey Him. Then he can make up for what is lost, and be in control of the future. He will know his position, why he is where he is, and where he has come from, and to where he is going. All these are certified by the intellect.”

1493. وقال 0: ما قَسَمَ الله للعباد بشيءٍ أفضل من العقل، نومُ العاقل

أفضل من سهر الأحمق، وما بعث الله نبيًّا ولا رسولاً حتى

يَسْتَكْمَلُ الْعَقْلَ، وَكَانَ عَقْلُهُ أَفْضَلَ مِنْ عَقْلِ جَمِيعِ أُمَّتِهِ، وَعَسَى أَنْ يَكُونَ فِي أُمَّتِهِ مَنْ هُوَ أَشَدَّ اجْتِهَاداً مِنْهُ.

1494. ذكر بين يدي أمير المؤمنين A ثروة أهل الشام وفقر أهل العراق، فقال: أما علمتم أن عقل الرجل محسوبٌ عليه من رزقه؟

1495. من كتاب الزهد: عن محمد بن مسلم عن أحدهما H قال: لما خلق الله العقل قال له: أدبر فأدبر، ثم قال له: أقبل فأقبل، فقال: فوعزتي ما خلقتُ خلقاً هو أحسن منك، إياك أمر وإياك أنهى، وإياك أعاقب وإياك أثيب.

1496. قال أبو الحسن A: إن الله خلق العقل، فقال له: أقبل وأدبر، فأقبل وأدبر، فقال: وعزتي ما خلقتُ شيئاً أحسن منك وأحبُّ إليَّ منك، بك أخذُ وبك أعطي.

1497. عن أبي عبد الله A قال: دَعَامَةُ إِنْسَانِ الْعَقْلِ، وَمِنْهُ الْفِطْنَةُ وَالْفَهْمُ وَالْحِفْظُ وَالْعِلْمُ، وَبِالْعَقْلِ يَكْمَلُ وَهُوَ دَلِيلُهُ وَمُبْصَرُهُ وَمِفْتَاحُ أَمْرِهِ، فَإِذَا كَانَ تَأْيِيدُ عَقْلِهِ مِنَ النُّورِ كَانَ عَالِماً حَافِظاً زَاكِيّاً فُطِناً فَهْماً، فَعَلِمَ بِذَلِكَ كَيْفَ وَلِمَ وَحَيْثُ، وَعَرَفَ مَنْ نَصَحَهُ وَمَنْ غَشَّاهُ، فَإِذَا عَرَفَ ذَلِكَ عَرَفَ مَجْرَاهُ وَمَوْصُولَهُ وَمَقْصُولَهُ وَأَخْلَصَ لَهُ الْوَحْدَانِيَّةَ لِلَّهِ وَالْإِقْرَارَ بِالطَّاعَةِ، فَإِذَا فَعَلَ ذَلِكَ كَانَ

مُسْتَدْرَكًا لِمَا فَاتَ، وَارْدًا عَلَى مَا هُوَ آتٍ فَعَرَفَ مَا هُوَ فِيهِ،
وَلَأَيِّ شَيْءٍ هُوَ هَاهُنَا، وَمِنْ أَيْنَ يَأْتِي وَإِلَى مَا هُوَ صَائِرٌ، وَذَلِكَ
كُلُّهُ مِنْ تَأْيِيدِ الْعَقْلِ.

1498- In Al-Mahasin it is narrated that Soma'at ibn Mehran narrated that he and some friends of Imam Sadiq (a.s) were with Imam Sadiq (a.s) once when they started to talk about intelligence and ignorance. Imam Sadiq (a.s) said: "Get to know intelligence and its troops and ignorance and its troops to be guided." Soma'at said: "O! May I be your devoted servant. We know nothing except for what you teach us." Imam Sadiq (a.s) said: "God, Exalted is His Praise created the intellect. It was one of His first creatures which He created using His own light from the right side of the Throne. He then ordered it to go back, and it did. He then ordered it to come forward, and it did. God said: "I created you as a great creature, and honored you above all My creatures." Then God created ignorance and told it to go back and it did. Then God ordered it to come forward, but it did not accept. God said: "You rebelled." Then God cursed it. God then established seventy-five troops for the intellect. When ignorance saw God's grant to the intellect, it became its enemy and said: "O' God! You created it and honored it and strengthened it. It is a creature like me. I am opposed to it and have no power over it. So please grant me of the troops you grant it." God said: "OK I will, but if you disobey I will throw you and your troops out of the domain of My Mercy." It said it was pleased, and it was also granted seventy-five troops. The seventy five troops are as follows: Goodness is the minister for the intellect and evil is the minister for ignorance; faith for the intellect and infidelity for ignorance; acceptance for the intellect and rejection for ignorance; hope for the intellect and despair for ignorance; justice for the intellect and oppression for ignorance; contentment for the intellect and discontent for ignorance; gratitude for the intellect and ingratitude for ignorance; lack of hope (in God's Mercy) for the intellect and greed (in God's Mercy) for ignorance; reliance on God for intellect and greed

في ذكر غُيُوبِ النَّفْسِ وَمَجَاهِدَتِهَا وَصِفَةِ الْعَقْلِ وَالْقَلْبِ وَمَا يَلِيْقُ بِهِ

for ignorance; kindness for the intellect and ruthlessness for ignorance; mercy for the intellect and anger for ignorance; knowledge for the intellect and ignorance for ignorance; understanding for the intellect and stupidity for ignorance; chastity for the intellect and vulgarity for ignorance; abstinence for the intellect and materialism for ignorance; kindness for the intellect and violence for ignorance; solemnity for the intellect, and insolence for ignorance;

1498. من كتاب المحاسن: عن سُماعة بن مهران قال: كنتُ عند أبي

عبد الله A وعنده عِدَّةٌ من مَواليه، فجرى ذِكْرُ العقل والجهل، فقال أبو عبد الله A: اعرفوا العقل وجُنْده والجهل وجُنْده تَهْتَدُوا، قال سُماعة: فقلتُ: جُعِلَتْ فِدَاكَ لا نَعْرِفُ إلا ما عَرَفْتَنَا، فقال أبو عبد الله A: إِنَّ اللهَ جَلَّ ثَنَاؤُهُ خَلَقَ العقلَ وهو أَوَّلُ خَلْقِ خَلْقِهِ مِنَ الرُّوحَانِيِّينَ عَنِ يَمِينِ العَرْشِ مِنْ نوره، فقال له: أدبر فأدبر، ثم قال له: أقبل فأقبل، فقال الله I له: خَلَقْتُكَ خَلْقًا عَظِيمًا وَكَرَّمْتُكَ عَلَى جَمِيعِ خَلْقِي. قال: ثم خَلَقَ الجَهْلَ، فقال له: أدبر فأدبر، ثم قال له: أقبل، فلم يقبل، فقال الله له: استكبرت فلغنه، ثم جعل للعقل خمسة وسبعين جُنْدًا، فلَمَّا رَأَى الجَهْلَ ما أَكْرَمَ اللهُ بِهِ العقلَ وما أَعْطَاهُ اللهُ أَضْمَرَ لَهُ العَدَاوَةَ، فقال الجَهْلُ: يَا رَبِّ! هَذَا خَلْقٌ مِثْلِي خَلَقْتَهُ وَكَرَّمْتَهُ وَقَوَّيْتَهُ وَأَنَا ضِدُّهُ وَلا قُوَّةَ لِي بِهِ، فَأَعْطِنِي مِنَ الجُنْدِ مِثْلَ مَا أَعْطَيْتَهُ، فقال: نعم، فإن عصيت بعد ذلك أخرجتك وجندك من رحمتي، قال: قد رضيت، فأعطاه خمسة وسبعين جُنْدًا. فكان ممَّا أَعْطَى اللهُ العقلَ مِنَ الخَمْسَةِ

والسبعين الجُند: الخيرُ وهو وزيرُ العقل، وجعلُ ضدّه الشرُّ وهو وزيرُ الجهل، والإيمانُ وضدّه الكُفر، والتصديقُ وضدّه الجحود، والرجاءُ وضدّه القنوط، والعدلُ وضدّه الجور، والرضا وضدّه السخط، والشكرُ وضدّه الكفران، واليأسُ وضدّه الطمع، والتوكلُ وضدّه الحرص، والرفقةُ وضدّها القسوة، والرحمةُ وضدّها الغضب، والعلمُ وضدّه الجهل، والفهمُ وضدّه الحمق، والعفةُ وضدّها التهتك، والزهدُ وضدّه الرغبة، والرفقُ وضدّه الخرق، والرغبةُ وضدّها الجراءة

humbleness for the intellect, and haughtiness for ignorance; calm for the intellect, and rush for ignorance; patience for the intellect, and being feeble-minded for ignorance; silence for the intellect, and being talkative for ignorance; compliance for the intellect, and conceit for ignorance; submission for the intellect, and being oppressive for ignorance; forgiveness for the intellect, and animosity for ignorance; amiability for the intellect, and ruthlessness for ignorance; certitude for the intellect, and doubt for ignorance; perseverance for the intellect, and anxiety for ignorance; pardon for the intellect, and revenge for ignorance; self sufficiency for the intellect, and poverty for ignorance; pondering for the intellect, and neglect for ignorance; memorizing for the intellect, and forgetting for ignorance; loving for the intellect, and enmity for ignorance; obeying for the intellect, and rebelling for ignorance; contentment for the intellect, and greed for ignorance; justice for the intellect, and injustice for ignorance; friendship for the intellect, and enmity for ignorance; loyalty for the intellect, and treachery for ignorance; humbleness for the intellect, and arrogance for ignorance; right for the intellect, and wrong for ignorance; health for the intellect, and

affliction for ignorance; love for the intellect, and hate for ignorance; honesty for the intellect, and telling lies for ignorance; trustworthiness for the intellect, and treason for ignorance; sincerity for the intellect, and corruption for ignorance; bravery for the intellect, and stupidity for ignorance; understanding for the intellect, and ignorance for ignorance; recognition for the intellect, and denial for ignorance; putting up with other people's minor mistake for the intellect, and divulging other people's minor mistakes for ignorance; keeping other's secrets for the intellect, and divulging other's secrets for ignorance; hiding for the intellect, and divulging for ignorance; praying for the intellect, and neglecting (prayers) for ignorance; fasting for the intellect, and breaking fast for ignorance; engaging in Jihad for the intellect, and refusal to testify for ignorance; pilgrimage for the intellect, and breaking covenant for ignorance; keeping secrets for the intellect, and slandering for ignorance; being kind with parents for the intellect, and being cursed by parents for ignorance; truth for the intellect, and hypocrisy for ignorance;

والتواضع وضده التكبر، والتؤدة وضدها التسرع، والحلم
 وضده السفه، والصمت وضده الهذر، والاستسلام وضده
 الاستكبار، والتسليم وضده التجبر، والعفو وضده الحقد، والرقه
 وضدها القسوة، واليقين وضده الشك، والصبر وضده الجزع،
 والصفح وضده الانتقام، والغنى وضده الفقر، والتفكر وضده
 السهو، والحفظ وضده النسيان، والتعطف وضده القطيعة،
 والطاعة وضدها المعصية، والقنوع وضده الحرص، والمؤاساة

وضدّها المنع، والمودّة وضدّها العداوة، والوفاء وضدّه الغدر،
 والخضوع وضدّه التّطاول، والحقّ وضدّه الباطل، والسلامة
 وضدّها البلاء، والحبُّ وضدّه البُغض، والصدق وضدّه الكذب،
 والأمانة وضدّها الخيانة، والإخلاص وضدّه الشوب، والشهامة
 وضدّها البلادة، والفهم وضدّه الغباوة، والمعرفة وضدّها
 الإنكار، والمداراة وضدّها المُكاشفة، وسلامة الغيب وضدّها
 المُماكرة، والكتمان وضدّه الإفشاء، والصلاة وضدّها
 الإضاعة، والصوم وضدّه الإفطار، والجهاد وضدّه النُّكول،
 والحجّ وضدّه نبدُ الميثاق، وصون الحديث وضدّه
 النميمة، ويرّ الوالدين وضدّه العفوق، والحقيقة
 وضدّها الرياء،

good for the intellect, and evil for ignorance; covering oneself
 for the intellect, and playing up a woman's charms for
 ignorance; covering up for the intellect, and making up oneself
 for ignorance; concealment for the intellect and divulging for
 ignorance; being fair for the intellect, and siding with the
 wrong for ignorance; making up for the husband for the
 intellect, and fornication for ignorance; cleanliness for the

intellect, and filthiness for ignorance; shyness for the intellect, and taking off the clothes for ignorance; assuming a mediators position for the intellect, and aggression for ignorance; comfort for the intellect, and hard work for ignorance; easiness for the intellect, and hardship for ignorance; abundance of blessings for the intellect, and scarcity for ignorance; health for the intellect, and affliction for ignorance; reasonable wealth for the intellect, and hoarding for ignorance; wisdom for the intellect, and selfish desires for ignorance; dignity for the intellect, and humility for ignorance; prosperity for the intellect, and ruin for ignorance; repentance for the intellect, and insistence on sin for ignorance; asking for forgiveness for the intellect, and being too proud for ignorance; protection for the intellect, and neglect for ignorance; performing supplications for the intellect, and abandoning supplications for ignorance; joy for the intellect, and boredom for ignorance; happiness for the intellect, and sorrow for ignorance; intimacy for the intellect, and anger for ignorance; generosity for the intellect, and stinginess for ignorance. All the characteristics which are the troops of the intellect will only be present in the Prophet (a.s) or the Imams (a.s) or a believer who has tested his heart with faith. But other friends of ours have some of these and can slowly attain the rest and avoid the troops of ignorance. Then they will reach the high ranks of the Prophets and the Imams. This prosperity is only obtained by the recognition of the intellect and its troops and by avoiding ignorance and its troops. May God assist both you and us in obeying and pleasing Him.”

والمعروف وضده المنكر، والستر وضده التبرُّج، والتقية وضدها الإذاعة، والإنصاف وضده الحمية، والتهينة وضدها البغي، والنظافة وضدها القذارة، والحياء وضده الخلع، والقصد وضده العدوان، والراحة وضدها التعب، والسهولة وضدها

الصُّعُوبَة، والبركة وضدّها المحق، والعافية وضدّها البلاء،
والقوام وضدّه المُكاثرة، والحكمة وضدّها الهوى، والوقار
وضدّه الخِفة، والسعادة وضدّها الشقاوة، والتوبة وضدّها
الإصرار، والاستغفار وضدّه الاغترار، والمحافظة وضدّها
التهاون، والدعاء وضدّه الاستتكاف، والنشاط وضدّه الكسل،
والفرح وضدّه الحُزن، والألفة وضدّها العصبية، والسَخاء
وضدّه البُخل. فلا تجتمع هذه الخصال كلها من أجناد العقل إلا
في نبيٍّ أو وصيٍّ نبيٍّ أو مؤمنٍ قد امتحن الله قلبه بالإيمان، وأمّا
سائر ذلك من موالينا فإنّ أحدهم لا يخلو من أن يكون فيه بعض
هذه الجنود حتى يستكمل ويتقي من جنود الجهل، فعند ذلك
يكون في الدرجة العُليا مع الأنبياء والأوصياء، وإنّما يدرك
الفوز بمعرفة العقل وجنوده ومجانبة الجهل وجنوده، وقفنا الله
وإياكم لطاعته ومرضاته.

Chapter 3

On the Heart

God the Almighty said: “Verily in this is a Message for any that has a heart and understanding...” [The Holy Quran: 50:37]

- 1499- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “Indeed the heart strives to seek God and gets calm when it finds Him.” Then Imam Sadiq (a.s) recited: “Those whom God (in His Plan) willeth to guide, - He openeth their breast to Islam, those whom He willeth to leave straying, -He maketh their breast close and constricted, as if they had to climb up to the skies” [The Holy Quran: Anam 6:125]
- 1500- Imam Sadiq (a.s) said the following regarding the verse: “For every act of hearing, or of seeing or of (feeling in) the heart will be inquired into (on the Day of Reckoning).” [The Holy Quran: Bani Isra-il 17:36] The ear will be questioned about what it has heard. The eyes will be questioned about what they have seen, and the heart will be asked about decisions made.”
- 1501- Imam Sadiq (a.s) quoted on the authority of his noble father (a.s). “Nothing will corrupt the heart as much as committing sins. The heart will encounter the sins, and will continue until the sins overcome it. Then the heart will be turned upside down.”
- 1502- Imam Sadiq (a.s) said: “Talk with each other whenever you meet since it can keep your hearts alive.”
- 1503- In Rauzat al-Vaezeen it is narrated that God's Prophet (a.s) said: “There is a piece of meat in our body whose health means the rest of the body is healthy, and whose illness means the rest of body is ill. It is the heart.”

الفصل الثالث في ذكر القلب

قال الله تعالى: [إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ.]

1499. من المحاسن: عن أبي عبد الله A قال: إِنَّ القلب يَتَلَجَجُ في الجوف، يطلب الحقَّ، فإذا أصابه اطمأنَّ وقرَّ، ثمَّ تلا أبو عبد الله A هذه الآية: [فَمَنْ يُرِدِ اللهُ أَنْ يَهْدِيَهُ] إلى قوله: [كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ.]

1500. عن الصادق A قال: [إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا]، قال: يُسأل السمع عما سمعَ، والبصر عما نظر إليه، والفؤاد عما عقد عليه.

1501. عن أبي عبد الله عن أبيه H قال: ما من شيءٍ أفسد للقلب من الخطيئة، إِنَّ القلب ليوافق الخطيئة فما تزال به حتى تغلب عليه، فيصير أسفله أعلاه وأعلاه أسفله.

1502. عنه A قال: إذا التقيتم فتذاكروا، فإنَّ ذلك حياةٌ للقلوب.

1503. من كتاب روضة الواعظين: قال النبي 0: في الإنسان مُضغَةٌ؛ إذا هي سلِّمتْ وصَحَّتْ سلِّمَ بها سائر الجسد، وإذا هي سَقُمتْ سَقُمَ بها سائر الجسد وفسدَ، وهي القلب.

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- 1504- God's Prophet (a.s) said: "There are three things which will make the heart perish: listening to vain talk; going hunting, and going to the door of the king's palace."
- 1505- God's Prophet (a.s) said: "There are four acts which corrupt the heart and develop hypocrisy as water helps a tree develop: listening to vain or obscene talk; going to the door of the king's palace, and going hunting."
- 1506- God's Prophet (a.s) said: "There are four acts which corrupt the heart and develop hypocrisy as water helps a tree develop: listening to vain talk; vain talk; going to the door of the king's palace, and going hunting."
- 1507- God's Prophet (a.s) said: "Four acts will make the heart perish: committing sins continuously; talking with women often; arguing with a fool since you talk with him but he will never be guided to the right way, and associating with the dead!" They asked him what he means by the dead? The Prophet of God (a.s) said: "All the rich who live in ease and luxury."
- 1508- God's Prophet (a.s) said: "Signs of ruthlessness are drying tears from the eyes, hardness of the heart, extreme greed in obtaining the daily bread and insisting on sins."
- 1509- Ameer al-Momineen (a.s) said: "Your hearts will get tired just as your bodies do. So seek the newest words of wisdom for them. Sometimes the heart turns towards you, and sometimes it turns away. Whenever it turns towards you, get it involved in performing the recommended deeds And when it turns away, just suffice with performing the obligatory deeds."
- 1510- Imam Baqir (a.s) said: "Nothing will corrupt the heart as much as committing sins. The heart will encounter the sins, and will continue until the sins overcome it. Then the heart will be turned upside down."
- 1511- The Prophet of God (a.s) said: "Whenever man commits a sin, a black spot will form on his heart which will not be removed unless he asks for God's forgiveness and repents. If he continues to commit sins, that black spot will continue to grow. This is the "stain" which God the Almighty mentions in the Quran: "By no means! But on their hearts is the stain of (ill) which they do!" [The Holy Quran: Tatfif 83:14]

1504. وقال 0: ثلاثٌ يُمِثِّنَ القلب: استماع اللّهُو وطلب الصّيد وإتيان باب السلطان.

1505. وقال 0: أربعٌ يُفسدن القلب ويُنبتن النفاق في القلب كما يُنبت الماء الشجر: استماع اللّهُو، والبذاء، وإتيان باب السلطان، وطلب الصّيد.

1506. وقال 0: أربعةٌ يفسدون القلب، تنبت النفاق في القلب كما ينبت الماء الشجر: استماع اللّهُو والبذاء وإتيان باب السلطان وطلب الصّيد.

1507. وقال 0: أربعٌ يُمِثِّنَ القلب: الذَّنْبُ على الذَّنْبِ، وكثرةُ مَثافنة النساء -يعني مُحادَثتهنّ- ومُماراة الأحمق؛ تقولُ ويَقولُ ولا يَرجع إلى خيرٍ أبداً، ومُجالسة الموتى، فقيل: يا رسول الله، وما الموتى؟ قال: كلٌّ عَنِّي مُترَفٍ.

1508. وقال 0: من علامات الشّقاء جُمود العين، وقسوة القلب، وشدّة الحرص في طلب الرزق، والإصرار على الذنب.

1509. قال أمير المؤمنين A: إنّ هذه القلوب لَتَمَلُّ كما تَمَلُّ الأبدان، فابتغوا لها طرائف الحكمة، وإنّ للقلوب إقبالاً وإدباراً، فإذا أقبلت فاحملوها على النوافل، وإذا أدبرت فاقترضوا بها على الفرائض.

1510. قال الباقر A: ما من شيءٍ أفسد للقلب من الخطيئة، إنّ القلب ليواقع الخطيئة فما تزال به حتى تغلب عليه، فيصير أسفله أعلاه وأعلاه أسفله.

1511. قال النبيّ 0: إنّ المرء إذا أذنبَ كانت نُكتةٌ سوداءً في قلبه، فإن تاب ونزع فاستغفر صُفِّلَ قلبه منها، وإن زاد [زادت] فذلك الرّين الذي ذكره الله تعالى في كتابه: [كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ].

- 1512- Ameer al-Momineen (a.s) said: “The tears do not dry up except through hardness of the heart, and the hearts do not turn hard except by committing a lot of sins.”
- 1513- God's Prophet (a.s) said: “There is a mine for everything. And the mine for piety is the hearts of the sages.”
- 1514- Luqman told his son: “O' my son! Sit close to the scientists and associate with them since God revives the hearts with the light of wisdom, just as He revives the Earth with water.”
- 1515- Al-Hassan ibn Muhammad al-Soofi al-Sarvi quoted on the authority of his teachers that God's Prophet (a.s) said: “Keep yourself hungry, your faces uncovered, your hair not made up, and be sad. Associate less with the people and more with God. Then you may see God through your hearts.”
- 1516- In Uyun Akhbar al-Reza it is narrated that Imam Reza (a.s) said: “On the day when the hearts will perish, the hearts of those who attend meetings in which our affairs are revived will not perish.”
- 1517- Imam Sadiq (a.s) said: “Approaching God is more efficient through the heart than the body, since spiritual motions are more efficient than physical motions.”

1512. قال أمير المؤمنين A: ما جفت الدموع إلا لقسوة القلوب، وما قست القلوب إلا لكثرة الذنوب.

1513. قال النبي 0: لكل شيء معدن، ومعدن التقوى قلوب العارفين.

1514. قال لقمان لابنه: يا بُنيّ جالس العلماء وزاحمهم بركبتك، فإنّ الله I يُحيي القلوب بنور الحكمة كما يُحيي الأرض من ماء السماء.

1515. حدّثنا الفقيه موقّق الدين الحسن بن محمّد الصوفي السروي عن شيوخه عن النبي 0 أنّه قال: أجيءوا أكبادكم، وأعرو صوركم، وأشعثوا رؤوسكم، وصبّوا عليكم جلاباب الحزن، وجالسوا الناس قليلاً ومع الله كثيراً، لعلكم ترون الحقّ بقلوبكم.

1516. من عيون الأخبار: عن الرضا A قال: مَنْ جَلَسَ مَجَلْسًا يُحْيَا فِيهِ أُمُورَنَا لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ الْقُلُوبُ.

1517. قال الصادق A: القصد إلى الله بالقلوب أبلغ من القصد إليه بالبدن، وحركات القلوب أبلغ من حركات الأعمال.

Chapter 4

On Privacy and Seclusion

- 1518- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “Seclusion is a form of worship, but staying at home is a man’s smallest fault.”
- 1519- Imam Sadiq (a.s) said: “God will take whoever imprisons his own self for the sake of God to Heaven.”
- 1520- Imam Sadiq (a.s) said: “The Almighty God revealed to one of the Prophets of the Israelites: “If you wish to see Me in Paradise in the Hereafter, be lonely, sad, fear the people as a bird which flies over dry land and eats the top of branches and drinks from the springs and goes to its nest at night, and does not seek refuge in the nests of other birds. It is accustomed to its Lord and fears other birds.”
- 1521- God's Prophet (a.s) said: “God, whose Majesty is Exalted revealed to the world: Put whoever serves you in hardship; serve whoever abandons you. Whenever one sits in the privacy of the night and prays to and calls on his Master, God will illuminate his heart. Whenever he says: “O' Lord!” God whose Majesty is Exalted will respond to him and say: “O' My servant! I heard you. Ask Me for whatever you want. I will grant it to you. Rely on Me, and I will suffice you.” Then the One whose Majesty is exalted tells the angels: “O' My angels! Notice My servant who is having a private time with Me in the darkness of this night, while the rogues are having fun, and the ignorant people are asleep. Witness that I have created him.” Then God's Prophet (a.s) said: “Fear God and strive to worship. Abstain from this world which abstains from you. The world is tricky, transient and ephemeral. Many are fooled by it and get ruined. The world was treacherous to many who trusted it. The world tricked many who relied on it. The world forced them to submit to it. Beware that you have an awesome path to go on, and a long trip to make before you can cross the Bridge to the Hereafter. A traveler should pick up the necessary things for his trip. Whoever does not, will suffer hardships. The best thing to pick up for the trip to the Hereafter is piety.”

الفصل الرابع

في الخلوة والعزلة وما يليق بهما

1518. من كتاب المحاسن: عن أبي بصير قال: قال أبو عبد الله A:

العزلة عبادة، وإنّ أقلّ العيب على المرء فعوده في منزله.

1519. عنه A قال: ما كان عبداً ليحبس نفسه على الله إلا أدخله الجنة.

1520. عن الصادق A قال: إنّ الله تبارك وتعالى أوحى إلى نبيّ من

أنبياء بني إسرائيل: إن أحببت أن تلقاني غداً في حظيرة القدس

فكن في الدنيا وحيداً غريباً مهموماً محزوناً مستوحشاً من الناس

بمنزلة الطير الذي يطير في أرض القفار، ويأكل من رؤوس

الأشجار، ويشرب من ماء العيون، فإذا كان الليل آوى وحده ولم

يأو مع الطيور، استأنس بربه واستوحش من الطيور.

1521. قال رسول الله 0: إنّ الله جلّ جلاله أوحى إلى الدنيا: أتعبي

من خدّمك واخدمي من رفضك، وإنّ العبد إذا تخلى بسيدّه في

جوف الليل المظلم وناجاه؛ أثبت الله النور في قلبه، فإذا قال: يا

رب! ناداه الجليل جلّ جلاله: لبيك عبدي، سلني أعطك وتوكل

عليّ أكفك، ثمّ يقول جلّ جلاله للملائكة: ملائكتي! انظروا إلى

عبي قد تخلى بي في جوف هذا الليل المظلم، والبطلون

لاهون والغافلون ينامون، اشهدوا أنّي قد غفرت له. ثمّ قال 0:

عليكم بالورع والاجتهاد، وازهدوا في هذه الدنيا الزاهدة فيكم

فإنّها غدارة دار فناء وزوال، كم من مغترّب بها قد أهلكته، وكم

من واثق بها قد خانته، وكم من معتمدٍ عليها قد خدعته وأسلمته!

واعلموا أنّ أمامكم طريقاً مهولاً وسفراً بعيداً وممرّكم على الصراط، ولا بدّ للمسافر من زادٍ، فمن لم يتزوّد وسافر عطب وهلك، وخير الزاد التقوى.

- 1522- Imam Reza (a.s) narrated that once when Imam Sajjad (a.s) was walking, he ran into a man who was praying to God to grant him perseverance. Imam Sajjad (a.s) told him: “Do not ask for this. Ask God for health, and success in thanking Him for your health, since thanking for being healthy is better than perseverance in the face of trouble. The Prophet of God (a.s) prayed this way: “O' God! I ask You for health, and thanking for being healthy. I ask You for perfect health in this world and the Hereafter.”
- 1523- In Al-Nabowat it is narrated that Ins ibn Malik narrated that Abdullah ibn Salam asked God's Prophet (a.s) about the Prophet Shuhaib. He said: “He is the one who gave the people the glad tidings of my Prophethood, and the Prophethood of my (believing) brother, Jesus, the son of Mary. God told Shuaib: “Rise in your nation and talk to them in your own tongue. When he rose, God opened his tongue with revelations. One of the things that God the Almighty told the people of Shuaib was: “How do they pray? While this act is just plain talk, and is void of action. On the Day that I created the Heavens and the Earth, I established the Prophethood of the Prophets, and established rule in supplications. I established honor in the men who sit on the dirt, and power in the weak and self-sufficiency in the poor.”

1522. عن الرضا A قال: مرّ عليّ بن الحسين H برجلٍ وهو يدعو الله أن يرزقه الصبر، فقال: ألا لا تُقل هذا! ولكن سل الله العافية والشكر على العافية، فإنّ الشكر على العافية خيرٌ من الصبر على البلاء، كان دُعاء النبيّ: اللهمّ إني أسألك العافية والشُّكرَ على العافية وتَمَامَ العافية في الدُّنيا والآخرة.

1523. من كتاب النبوة: عن أنس بن مالك قال: إنّ عبد الله بن سلام سأل النبيّ 0 عن شعيب، فقال النبيّ 0: هو الذي بثّر بي وبأخي عيسى بن مريم، فقال جلّ جلاله لشُعيب: فم في قومك فأوح على لسانك، فلما قام شعيب أنطق الله I على لسانه بالوحي، ومن جملة قوله لأمة شعيب: كيف دعاؤهم وإثما هو قولٌ بألسنتهم والعمل من ذلك بعيدٌ، وإني قضيتُ يومَ خلقتُ السماء والأرض أن أجعل النبوة في الأنبياء، وأن أحوّل الملك في الدعاء، والعزّ في الأذلاء، والقوّة في الضعفاء، والغنى في الفقراء.

Chapter 5

On Facts and Chastity

- 1524- In Al-Mahasin it is narrated that Sofyan ibn Oyeene narrated that Imam Sadiq (a.s) said: “I found the people's knowledge in four areas: to know God, to know what He has done with you; to know what He expects of you; and to know what will deviate you from your religion.”
- 1525- Abi Basir narrated that Imam Sadiq (a.s) said the following regarding God's statement: “They take their priests and their anchorites to be their Lords in derogation of God.” [The Holy Quran: Tauba 9:31], “I swear by God that they did not pray or fast for them, but they turned the lawful into forbidden, and the forbidden into lawful, and followed it.”
- 1526- Imam Baqir (a.s) said: “Do not take any intimate friend but God. Are you not believers? In fact any tools, relations, relatives, intimate friends, innovations, traditions, or doubts are useless just like dust on a finished surface which is washed off easily with rain, except for what the Quran has proved.”
- 1527- Mohammad ibn Abi Ameer narrated that Jesus, the son of Mary (a.s) was told: “O' Spirit of God! Can your Lord place the universe inside an egg without shrinking the world or expanding the egg?” He replied: “There is nothing God is incapable of doing, but what you want is impossible.”
- 1528- Imam Sadiq (a.s) said: “God has a rooster whose feet are on the Earth and whose head is in the sky under the Throne, with one wing in the East and the other in the West. It says: “My Lord is Pure and Holy. Whenever it sings, other roosters answer. So whenever you hear it, say “My Lord is Pure. He is a Holy King.”

الفصل الخامس في الحقائق والنجابة

1524. من كتاب المحاسن: عن سُفيان بن عُيينة قال: قال أبو عبد الله A: وجدتُ علم الناس كلهم في أربع، أولها: أن تُعرف ربك، والثاني: أن تُعرف ما صنع بك والثالث: أن تُعرف ما أراد منك والرابع: أن تُعرف ما يُخرجك من دينك.

1525. عن أبي بصير قال: قال أبو عبد الله A: في قول الله I: [اتَّخَذُوا أَحْبَارَهُمْ وَرُهَيْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ] فقال: والله ما صاموا ولا صلوا ولكنهم أحلوا لهم حراماً وحرّموا عليهم حلالاً فاتّبعوه.

1526. قال الباقر A: لا تتخذوا من دون الله وليجةً أفلا تكونوا مؤمنين؟ فإنّ كلّ سببٍ ونسبٍ وقرابةٍ ووليجةٍ وبدعةٍ وسنةٍ وشبهةٍ مُنقطعٌ مُضمحلٌّ كما يضمحلّ الغبار الذي يكون على الحجر الصلد إذا أصابه المطر الجود إلا ما أثبتته القرآن.

1527. عن محمّد بن أبي عمير يرفعه قال: قيل لعيسى بن مريم: يا روح الله، هل يقدر ربك على أن يدخل الدنيا في بيضةٍ من غير أن يُصعّر الدنيا ويُكَبّر البيضة؟ فقال: إنّ الله I لا يُنسب إلى عجز، والذي سألتُم عنه لا يكون.

1528. عن أبي عبد الله A قال: إنّ لله ديكاً رجلاه في الأرض ورأسه في السماء تحت العرش، وجناح له في الشرق وجناح له في

الغرب، يقول: "سُبْحَانَ رَبِّيَ الْفُتُوْسَ" فإذا صاح أجابته الذُّيُوكُ،
فإذا سمعتم أصواتها فليقل أحدكم "سُبْحَانَ رَبِّيَ الْمَلِكِ الْفُتُوْسَ".

- 1529- Imam Sadiq (a.s) said: "The people are ordered to do right and forbidden to do evil, but God will accept the excuse of those who have an excuse."
- 1530- Imam Sadiq (a.s) narrated that his grandfather (a.s) quoted on the authority of God's Prophet (a.s): "God will reward anyone He has promised to reward for doing some deed, but He is free to punish anyone He will for doing deeds for which He has promised to punish."
- 1531- Imam Sadiq (a.s) said: "God the Almighty created misery and prosperity before creating other creatures. Whoever is miserable, God will never make him prosperous, and whoever is prosperous, God will never make him miserable."
- 1532- Ali ibn Moqayreh asked Imam Sadiq (a.s) about Satan's partnership. He said: "Whenever you doubt in Satan's partnership, do not doubt in his partnership in a defective child's birth."
- 1533- Imam Sadiq (a.s) said: "Whoever swears is not worried about what he says, since he is either born in sin or a partner with Satan."
- 1534- Imam Sadiq (a.s) said: "The people are like silver or gold mines. During the era of Ignorance there were no foundations for these mines, but in Islam there are foundations for them."
- 1535- Imam Sadiq (a.s) said: "When Moses and Aaron (a.s) went to Pharoah, there were no illegitimately born companions with Pharoah. If there were any, they would have ordered Moses and Aaron to be killed. But those who were present said: "Save Moses and Aaron and this forced Pharaoh to think about them." Then Imam Sadiq (a.s) placed his hand over his chest and said: "We are the same way. No one will rush to kill us unless he is born illegitimately."

- 1536- Imam Reza (a.s) said: “Avoid going to places that are with steep slopes or are hard to cross. Avoid following your selfish desires, since they are followed by wickedness.”
- 1537- Imam Reza (a.s) said: “A believer is neither humiliated nor weak.”

1529. عنه A قال: الناس مأمورون ومَنْهَيَّون، وَمَنْ كَانَ لَهُ عَذْرٌ
عَدَّرَهُ اللهُ.

1530. عنه A عن آبائه قال: قال رسول الله 0: من وعده الله على
عملٍ ثواباً فهو مُنْجَزٌ لَهُ، وَمَنْ أَوْعَدَهُ عَلَى عَمَلٍ عِقَاباً فَهُوَ فِيهِ
بِالْخِيَارِ.

1531. عن أبي عبد الله A قال: إِنَّ اللهَ تَبَارَكَ وَتَعَالَى خَلَقَ الشَّقِيَاءَ
وَالسَّعَادَةَ قَبْلَ خَلْقِهِ، فَمَنْ كَانَ شَقِيًّا لَمْ يَسْعُدْهُ اللهُ أَبَداً، وَمَنْ كَانَ
سَعِيداً لَمْ يَشْقَهُ أَبَداً.

1532. عن عليّ بن المُغِيرَةَ قال: سَأَلْتُ أَبَا عَبْدِ اللهِ A عَنْ شَرِكِ
الشَّيْطَانِ، فَقَالَ: مَهْمَا شَكَّكَ فِيهِ فَلَا تَشْكَنَّ فِي النَاقِصِ الخَلْقِ.

1533. عنه عن أبي عبد الله A قال: مَنْ كَانَ بِذِي اللِّسَانِ فَحَاشاً لَمْ
يُبَالِ مَا قَالَ أَوْ قِيلَ فِيهِ، فَإِنَّهُ لُغِيَّةٌ أَوْ شَرِكُ الشَّيْطَانِ.

1534. عنه A قال: النَّاسُ مُعَادِنُ كَمَعَادِنِ الذَّهَبِ وَالْفِضَّةِ، مَا كَانَ لَهُ
فِي الجَاهِلِيَّةِ أَصْلٌ فَإِنَّهُ لَهُ فِي الإِسْلَامِ أَصْلٌ.

1535. عنه A قال: إنَّ موسى وهارون H حين دخلا على فرعون لم يكن في جلسائه يومئذٍ ولدٌ سفاح، ولو كان لأمره بقتلهما، قالوا: أُرجه وأخاه وأمره بالتأني والنظر، قال: ثمَّ وضع أبو عبد الله A يده على صدره وقال: وكذلك نحن، ولا يتسرَّع إلينا إلا كلَّ خبيث الولادة.

1536. عن الرضا A قال: إِيَّاكَ والمُرْتَقَى الصَّعْب إذا كان مُنْحَدِرَةً وِعُرًّا، وإِيَّاكَ أن تتبَع النفس هواها فإنَّ في هواها رداها.

1537. عنه A قال: المؤمنُ لا يكون ذليلاً ولا يكون ضعيفاً.

1538- Abi Baseer narrated that he asked Imam Sadiq (a.s) regarding the Almighty God's statement: "Save yourselves and your families from a Fire." [The Holy Quran: Tahrim 6:66] How can I save my family from the Fire?" Imam Sajjad (a.s) replied: "Instruct them to do what God has instructed to be done, and forbid them from doing what God has forbidden to be done. If they obey you, you have saved them from the Fire, and if they disobey, then you have performed your duty."

1539- Imam Sadiq (a.s) said: "When the following verse was revealed: "Save yourselves and your families from a Fire!" [The Holy Quran: Tahrim 66:6], a Muslim man sat down and started to cry. He said: "I am not even able to protect myself from the Fire, now I am ordered to protect my family from the Fire, too." The Prophet of God (a.s) said: "It suffices for you to enjoin the right and forbid the wrong for them in the same way that you do it for yourself."

1540- Ishaq ibn Am'mar said: "I heard Imam Sadiq (a.s) advise his women and family members: "Do not say the glorifications to God less than three times in your prayers. If you say them three times, there is nothing else that is better."

1538. عن أبي بصير في قوله تعالى: [فُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ] قلتُ: كيف أقيهم؟ قال: تأمرهم بما أمرهم الله به وتنهاهم عما نهاهم الله عنه، فإن أطاعوك كنتَ قد وقيتهم، وإن عصوك كنتَ قد قضيتَ ما عليك.

1539. عن أبي عبد الله A قال: لما نزلت هذه الآية: [فُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ ناراً] جلس رجلٌ من المسلمين يبكي، فقال: أنا عجزتُ عن نفسي كلُفتُ أهلي، فقال له رسول الله 0: حسبك أن تأمرهم بما تأمر به نفسك وتنهاهم عما تنهى عنه نفسك.

1540. عن إسحاق بن عمّار قال: سمعتُ أبا عبد الله ع يعظ أهله ونساءه وهو يقول لهنّ: لا تَقْلن في سجودكنّ أقلّ من ثلاث تسبيحات، فإن كنتنّ فعلتنّ لم يكن أحسن عملاً منكنّ.

Chapter 6 **On Comfort**

- 1541- In Al-Mahasin it is narrated that al-Halabi quoted on the authority of Imam Sadiq (a.s): “A believer will not be questioned about three things: the food he eats, the clothes he wears and the good woman who helps him and guards her chastity.”
- 1542- Imam Sadiq (a.s) said: “There are three things which comfort a believer: a big house in which he guards his privacy and his bad states of health from the people, a good wife who assists him in the affairs of this life and the Hereafter, and a daughter or a sister who leaves his house either by death or through marriage.”
- 1543- Al-Nufli narrated that God's Prophet (a.s) said: “Whoever starts his day with healthy eyes, ears and mind, and is secure from the ruler, and has his daily bread for that day, has been granted blessings that are better than whatever is illuminated by sunlight from the East to the West.”
- 1544- Abdul Rahman ibn Abi Layla narrated that he was imprisoned along with Imam Kazim (a.s), and his hair was long. Imam Kazim said: “Cut your hair short. There are three things which one will never abandon doing, once he starts doing them. The first one is cutting his hair. Once he cuts his hair short and feels how comfortable it is, he will never again let his hair grow long. The second one is cutting short his robe. Whoever wears a long robe, and then cuts it a little to make it shorter will feel so comfortable that he will never again wear a long robe. The third one is related to marriage and divorce. Whoever divorces his free wife, and then marries a maid, will never again marry a free woman, since the maid expects very little and always obeys his orders. God the Almighty told the Prophet: “And thy garments keep free from stain!” [The Holy Quran: Mudaththir 74:4], This was revealed even though the Prophet's garment was clean. God just ordered him to shorten it a little bit.”

الفصل السادس في الرفاهية

1541. من كتاب المحاسن: عن الحلبي عن أبي عبد الله A قال: ثلاثة أشياء لا يُحاسب عليها المؤمن: طعامٌ يأكله، وثوبٌ يلبسه، وزوجةٌ سالحةٌ تُعاونُهُ وتُحصنُ فرجه.

1542. عن أبي عبد الله A قال: ثلاثة فيهنّ للمؤمن راحةٌ: دارٌ واسعةٌ تُوارِي عورتهِ وسوءَ حاله من الناس، وامرأةٌ سالحةٌ تُعينه على أمر الدنيا والآخرة، وبنتٌ أو أختٌ أخرجها من بيته بموتٍ أو تزويج.

1543. عن النوفلي قال: قال رسول الله 0: مَنْ أصبح مُعافاً في سمعه وبصره وعقله آمناً سربه من السلطان، وله رزقٌ يومَ إلى الليل، فقد أُعطي خيراً ممّا أشرقت عليه الشمس وغربت.

1544. عن عبد الرحمان بن أبي ليلي عمّن حدّثه أنّه قال: كنتُ مع أبي الحسن A أيام حبسه ببغداد وكان لي شعرٌ، فقال: جزّ شعرك، ثمّ قال: ثلاثٌ خصالٍ مَنْ كنّ فيه فتركهنّ لم يعد إليهنّ أبداً، مَنْ كان له شعر فطمّه لم يعد يوقر شعره أبداً لما يصيب من اللذة والراحة، ومَنْ كان يلبس ثوباً طويلاً فشمّر لم يعد يلبس ثوباً طويلاً لما يجد من الراحة، ومَنْ كانت عنده حرّة فطلقها واتخذ الإماء لم يعد إلى حرّة أبداً لخفة مؤونة الإماء ومتابعتهنّ

في جميع الحالات، قال: إِنَّ اللَّهَ جَلَّ وَعَزَّ قَالَ لِنَبِيِّهِ 0: [وَتِيَابِكَ
فَطَهَّرَ] وَكَانَتْ تِيَابَهُ طَاهِرَةً وَإِنَّمَا أَمْرُهُ بِالتَّشْمِيرِ.

- 1545- Imam Sajjad (a.s) said: “Some of the means of prosperity are to work in the same town that you live in, and have good friends, and have good children who are helpful. And one of the means of a man's misery is to have a wife who is conceited, and cheats him.”
- 1546- Uthman ibn Mazoon told the Prophet (a.s): “O' Prophet of God! I have decided to castrate myself.” He replied: “O' Uthman! Calm down. Castration among my people is achieved by fasting and praying.” He said: “I place a lot of value on travelling.” The Prophet (a.s) said: “O' Uthman! Wait. My nation's travelling is their presence in the mosques and waiting for prayers after prayers.” He said: “I have decided not to have any meat.” The Prophet (a.s) said: “O' Uthman! Give me a chance. I eat meat and like it. I will even eat meat everyday if I can get some.” He said: “O' Prophet of God! May my parents be your devoted servants. I have decided not to use scent anymore.” The Prophet (a.s) said: “O' Uthman! Wait a moment. I use scent and like good scents. It is one of my traditions and one of the traditions of the previous Prophets.”
- 1547- Al-Nufli narrated that Imam Sadiq (a.s) said that God's Prophet (a.s) said: “Whoever has long hair should either keep it clean or cut it short. Whoever buys a pair of shoes should keep them clean or buy a new pair of shoes. Whoever keeps an animal or a pet should take good care of it so that it gets chubby. Whoever has a dress should keep it clean or buy a new dress.”
- 1548- Imam Sadiq (a.s) said: “Whenever there are more people who are sleeping than people who are not, more of those who are sleeping will succeed than those who are not.”

1545. عن عليّ بن الحسين H قال: من سعادة المرء أن يكون متجره في بلاده، ويكون خلطاؤه صالحين، ويكون له ولدٌ يستعين به، ومن شقاء المرء أن يكون عنده امرأةٌ يُعجب بها وهي تخونه في نفسها.

1546. قال عثمان بن مظعون للنبيّ 0: إني قد هممتُ يا رسول الله بأن اختصي، فقال: مهلاً يا عثمان! فإنّ الاختصاء في أمّتي الصيام والصلاة، قال: فإني قد هممتُ بالسياحة، فقال: مهلاً يا عثمان! فإنّ السياحة في أمّتي لزوم المساجد وانتظار الصلاة بعد الصلاة، قال: فإني قد هممتُ أن لا أكل لحمًا، فقال: مهلاً يا عثمان! فإني أكل اللحم وأحبّه ولو وجدته كلّ يوم لأكلته، ولو سألتُ الله لأطعمنيه، قال: فإني يا نبيّ الله بأبي أنت وأمّي قد هممتُ أن لا أتطيب أبداً، قال: مهلاً يا عثمان! فإني أتطيب وأحبّ الطيب، الطيب من سنّتي وسنّة الأنبياء قبلي.

1547. عن النوفلي [عن أبي عبد الله A] قال: قال رسول الله 0: من اتخذ شعراً فليحسن ولايته أو ليجزه، ومن اتخذ نعلاً فليستجدها،

وَمَنْ اتَّخَذَ دَابَّةً فَلَيْسَتْ فَرَسًا، وَمَنْ اتَّخَذَ تَوْبًا فَلَيْسَتْ تَنْظِفُهُ أَوْ لَيْسَتْ جَدِيدًا.

1548. عن أبي عبد الله A قال: إذا كان النائمون أكثر من المنتبهين خرج عنهم المنتبهون أكثر مما خرج عنهم النائمون.

Chapter 7

On Blaming the World

- 1549- Imam Sadiq (a.s) narrated that Luqman told his son: “O' My son! Know that the world is short-lived and your life is even much shorter. Therefore you can only get a little out of this short life.”
- 1550- Muhajir al-Asadi narrated that Imam Baqir (a.s) narrated on the authority of his father (a.s) that once Jesus (a.s) passed by a village in which all the people, the birds, and the animals had died. He said: “They have not died except due to God's wrath. Had they died one by one, they would have buried each other.” The disciples said: “O' Spirit of God! Ask God to revive them so that they could tell us what they did so that we can avoid those deeds.” Jesus (a.s) then called upon God. A voice from Heaven said: “Call them.” At nighttime Jesus (a.s) went on top of a hill and said: “O' residents of this village!” Someone said: “O' Spirit of God! Yes.” Jesus (a.s) said: “Woe to you! What were your deeds?” The man said: “Worship of false gods and love for this world, little fear of God, high ambitions, being delved in ignorance, and pleasure-seeking.” Jesus (a.s) asked: “How did you love this world?” He said: “Just as a child loves his mother, and we got happy whenever it turned towards us and cried whenever it turned away from us.” Jesus (a.s) asked: “How did you worship false gods?” He said: “We followed those who committed sins.” Jesus (a.s) asked: “What was your final end?” He said: “One night we were all healthy and went to sleep. But in the morning we were all in 'Havieh'“. Jesus (a.s) asked: “What is 'Havieh'. He replied: “It is Sejjeen”. Jesus (a.s) asked: “What is Sejjeen?” He replied: “It is mountains full of blazing fire that will burn us until the Resurrection Day.” Jesus (a.s) asked: “What did you say?” He said: We said: “Return us to the world and we will be abstinent there.

الفصل السابع في ذمّ الدنيا

1549. عن أبي عبد الله A قال: قال في وصية لقمان لابنه: يا بُنَيَّ اعلم أنّ الدنيا قليلٌ وعُمرُك منها قليلٌ من قليلٍ، ويُقرُّ من القليلِ قليلٌ.

1550. عن مهاجر الأَسدي عن أبي عبد الله عن أبيه H قال: مرّ عيسى بن مريم -صلوات الله عليه- على قريةٍ قد مات أهلها وطيرها ودوابّها، فقال: أما إنهم لم يموتوا إلا بسخطه، ولو ماتوا مُتفرّقين لندافنوا، فقال الحواريّون: يا روح الله وكلمته، أَدع الله أن يُحييهم لنا فيُخبرونا ما كانت أعمالهم فنجنّبها، فدعا عيسى ربّه، فنودي من الجوّ أن نادهم فقام عيسى -صلوات الله عليه- بالليل على شرف من الأرض فقال: يا أهل هذه القرية! فأجابه منهم مُجيبٌ: لئيك يا روح الله وكلمته، فقال: ويحكم ما كانت أعمالكم؟ قال: عبادة الطاغوت وحبّ الدنيا مع خوفٍ قليلٍ وأملٍ بعيدٍ في غفلةٍ ولهوٍ ولعبٍ، قال: كيف حُبكم الدنيا؟ قال: كحُبّ الصبيِّ لأمّه، إذا أقبلت علينا فرحنا وسررنا، وإذا أدبرت عنا بكينا وحزننا، قال: كيف كانت عبادتكم للطاغوت؟ قال: الطاعة لأهل المعاصي، قال: كيف كانت عاقبة أمركم؟ قال: بتنا ليلةً في

عافيةٍ وأصبحنا في الهاوية، قال: وما الهاوية؟ قال: سجّينٌ، قال:
وما السجّين؟ قال: جبالٌ من جمرٍ توقدُ علينا إلى يوم القيامة،
قال: فما قلتم وما قيل لكم؟ قال: قلنا ردّنا إلى الدنيا فنزهد فيها.

But we were told that we were liars.” Jesus (a.s) said: “Woe to you. How come you only talk with me?” He said: “O' spirit of God! They have fiery mouthpieces put on them and are in the hands of angry and stern angels. I am among them, but I am not one of them. When the punishment descended upon them, it overtook me too. I am now hanging over Hell by a very fine piece of thread, and do not know whether I will fall into Hell, or be saved from it.” Jesus (a.s) faced his disciples and said: “O' Friends of God! Eating bread and coarse salt, and sleeping in trash yards is the utmost prosperity if it is combined with the prosperity of this world and the Hereafter.”

- 1551- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “Glory to God. He would not entrap those whom He loves in this world even if it was all filled with good things, and He would not save whomever He willed from this world if it was filled with evil.”
- 1552- Imam Sadiq (a.s) said: “All evil is placed in a house and its key is love for this world. All good is placed in a house and its key is abstinence in this world.”
- 1553- Imam Sadiq (a.s) narrated that Gabriel descended to the Prophet of God (a.s) and said: “Your Lord greets you and says: “I will convert all the deserts of Mecca to gold for you without the least reduction in your Heavenly ranks.” God's Prophet (a.s) looked at the deserts and said: “O' Lord! I shall thank you on the days I am full, and I shall beg from you on the days I am hungry.”
- 1554- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “What do I have to do with this world, and what does this world have to do with me? The story of me and the world is similar to that of a man who is riding on a hot day and reaches a tree. He takes a nap under the shade of the tree for a short while, and then goes on leaving the tree behind.”

1555- Imam Sadiq (a.s) said: “You can read in Imam Ali's book that this world is like a snake which feels soft but has a lethal poison inside. Any wise man will avoid it, but ignorant children will be attracted to it.”

فَقِيلَ لَنَا: كَذِبْتُمْ، قَالَ: وَيْحَكَ، كَيْفَ لَمْ يُكَلِّمْنِي غَيْرَكَ مِنْ بَيْنِهِمْ؟
قَالَ: يَا رُوحَ اللَّهِ وَكَلِمَتَهُ، إِنَّهُمْ مُلْجَمُونَ بِلَجْمٍ مِنْ نَارٍ بِأَيْدِي
مَلَائِكَةٍ غَلَاظٍ شِدَادٍ، وَإِنِّي كُنْتُ فِيهِمْ وَلَمْ أَكُنْ مِنْهُمْ، فَلَمَّا نَزَلَ بِهِم
الْعَذَابُ عَمَّنِي مَعَهُمْ فَأَنَا مَعْلُوقٌ بِشَعْرَةٍ عَلَى شَفِيرِ جَهَنَّمَ، لَا أُدْرِي
أَكْبَكَبُ فِيهَا أَمْ أَنْجُو مِنْهَا، فَالْتَفَتْتُ عَيْسَى صَلَوَاتِ اللَّهِ عَلَيْهِ إِلَى
أَصْحَابِهِ فَقَالَ: يَا أَوْلِيَاءَ اللَّهِ، أَكَلِ الْخُبْزَ الْيَابِسَ بِالْمِلْحِ الْجَرِيشِ
وَالنَّوْمَ عَلَى الْمَزَابِلِ خَيْرٌ كَثِيرٌ مَعَ عَافِيَةِ الدُّنْيَا وَالْآخِرَةِ.

1551. من كتاب المحاسن: عن أبي عبد الله A قال: سبحان مَنْ لو
كانت الدُّنْيَا خَيْراً كُلِّهَا لَمَا ابْتَلَى فِيهَا مَنْ أَحَبَّ! سبحان مَنْ لو
كانت الدُّنْيَا كُلِّهَا شَرّاً لَمَا نَجَا مِنْهَا مَنْ أَرَادَ.

1552. عن أبي عبد الله A قال: جُعِلَ الشَّرُّ كُلُّهُ فِي بَيْتٍ وَجُعِلَ مِفْتَاحُهُ
حُبُّ الدُّنْيَا، وَجُعِلَ الْخَيْرُ كُلُّهُ فِي بَيْتٍ وَجُعِلَ مِفْتَاحُهُ الزُّهْدُ فِي
الدُّنْيَا.

1553. عنه A قال: نَزَلَ جِبْرَائِيلُ عَلَى رَسُولِ اللَّهِ 0 فَقَالَ لَهُ: رَبُّكَ
يَقْرُؤُكَ السَّلَامَ وَيَقُولُ لَكَ: هَذِهِ بَطْحَاءُ مَكَّةَ تَكُونُ لَكَ رَضْرَاضَةً
ذَهَبٌ وَلَا تَنْقُصُ مِمَّا اتَّخَرْتَ لَكَ شَيْئاً، قَالَ: فَنَظَرَ رَسُولُ اللَّهِ 0

إلى البطحاء، فقال: لا يا ربّ، ولكن أشبع يوماً فأحمدك، وأجوع يوماً فأسألك.

1554. عن أبي عبد الله A قال: قال رسول الله 0: ما لي وللدنيا وما أنا والدنيا، إنّما مثلي ومثلها كمثل راكبٍ رفعت له شجرةٌ في يومٍ صائفٍ فنام تحتها ثمّ راح وتركها.

1555. عنه A قال: إنّ في كتاب عليّ إنّما مثل الدنيا كمثل الحية، لينّ مسّها وفي جوفها السمّ الناقع، يحذرها الرجال ذوو العقول، ويهوي إليها الصبيّ الجاهل.

- 1556- Imam Sadiq (a.s) quoted on the authority of Imam Baqir (a.s):
The story of a greedy man in this world is similar to the story of a silk worm. The more silk it winds around itself, the harder it will get for it to exit, until it finally dies in grief.”
- 1557- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “What do I have to do with this world? The story of me and the world is similar to that of a man who is riding and reaches a tree. He rests under the shade of the tree for a short while, and then leaves the tree when its shade goes away.”
- 1558- Imam Sadiq (a.s) said: “God will make poor whoever spends his days and nights just worried about the life of this world, and will disrupt his affairs, and he will not get anything more than what God has established as his share of daily bread. But God will make self-sufficient in the heart whoever spends his days and nights just worried about the life of the Hereafter, and will settle his affairs for him.”
- 1559- Imam Sadiq (a.s) said: “If the heart loses the love for this world even for a tiny bit, it has not been fooled.”
- 1560- Imam Sadiq (a.s) said: “Strengthen your religion as the people of this world strengthen their worldly life. This world is a witness through which we can recognize the depth of the Hereafter. Always recognize the Hereafter through the blessings of this world, and try to learn lessons from them.”

- 1561- Imam Sadiq (a.s) said: “There are many who seek this world, but cannot attain it; and there are many who attain this world, but leave it behind. Let not seeking this world hinder you from performing your deeds. Always ask for this world from its Owner and the One who grants it. There were many who were greedy in this world but were knocked down by it. They were so involved with this world that they neglected to work for the Hereafter until their life was finished, and the time for their death approached.”
- 1562- Ameer al-Momineen (a.s) quoted on the authority of God's Prophet (a.s): “Money destroyed those before you, and it will destroy you too.”
- 1563- Imam Sadiq (a.s) said: “God has made His friends subject to being attacked by His enemies.”

1556. عن الصادق A قال: قال الباقر A: مَثَلُ الحَرِيصِ عَلَى الدُّنْيَا
مَثَلُ دُودَةِ القَرِّ كُلَّمَا ازدادت من القَرِّ على نفسها لقا كان أبعد لها من
الخروج حتّى تموت غمًّا.

1557. عن أبي عبد الله A قال: قال رسول الله 0: ما أنا والدنيا! إنّما
مَثَلِي ومَثَلُ الدنيا كَمَثَلِ رجلٍ راکبٍ مرّاً على شجرة لها فيءٌ
فاستظلَّ تحتها، فلَمَّا أن مال الظل عنها ارتحل وذهب وتركها.

1558. عن أبي عبد الله A قال: مَنْ أصبح وأمسى والدنيا أكبر همّه
جعل الله الفقر بين عينيه وشئت أمره ولم ينل من الدنيا إلا ما
فُسِّمَ له، ومَنْ أصبح وأمسى والآخرة أكبر همّه جعل الله الغنى
في قلبه وجمع له أمره.

1559. عنه A قال: لو فُقد القلب حُبُّ الدنيا وزن ذرّةٍ فلا يخدع.

1560. عنه A قال: احكم دينك كما أحكم أهل الدنيا أمر دنياهم، فإِذَا جُعِلت الدنيا شاهداً تعرف بها ما غاب عنها من الآخرة فاعرف الآخرة بها، ولا تنتظر إلى الدنيا إلا باعتبار.

1561. عنه A قال: كَم من طالبٍ للدُّنيا لم يُدركها، ومُدركٍ لها قد فارقتها، فلا يشغلُّك طلبها عن عملك، والتمسها من مُعطيها ومالكها، فكم من حريصٍ على الدنيا قد صرعه واشتغل بما أدرك منها عن عمل آخرته حتى انقضى عمره وأدرك أجله.

1562. عن أمير المؤمنين A قال: قال رسول الله 0: إنَّ الدينار والدرهم أهلكا مَنْ كان قبلكم وهُما مُهلكاكم.

1563. عن أبي عبد الله A قال: إنَّ الله جَعَلَ وليَّه غرضاً للعدوّ.

1564- God's Prophet (a.s) said: "The world is a prison for a believer and a cause of his grief. But it is the Heaven for the pagans, and is a source of comfort for them."

1565- God's Prophet (a.s) said: "The world is a prison for a believer. Are there any prisons in which there is any good?"

1566- Aban ibn Uthman narrated that a man complained to Imam Sadiq (a.s) about his hard life. The Imam asked: "How is it my fault? You have chosen it yourself." The man asked: "When did I choose it?" Imam Sadiq (a.s) said: " God offered you this world and the Hereafter. You preferred the Hereafter. In this world the believers are guests of the pagans. In this world you eat, drink, wear clothes and get married. But in the Hereafter, they will not eat, drink, wear clothes or get married. They will ask you to intercede on their behalf in the Hereafter, and you will not intercede for them. God the Almighty said that they would ask you: "Pour down to us water or anything that God doth provide for your sustenance" but they will be told that: "Both these things hath God forbidden to those who rejected Him." [The Holy Quran: Araf 7:50]

1567- Imam Sajjad (a.s) was asked: "What is the best deed for God?" He answered: "After recognition of God and His Messenger (a.s), no

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other act is better than hating this world. There are various forms of hating this world, and there are various types of sin. The first sin committed against God was conceit which was committed by Satan when he disobeyed God when he was ordered to bow down to Adam: "He refused and was haughty. He was of those who reject Faith." [The Holy Quran: Baqara 2:34] The next type of sin is greed which was committed by Adam and Eve (a.s). God told them: "And enjoy (its good things) as ye wish: but approach not this tree, or ye run into harm and transgression." [The Holy Quran: Araf 7:19] But although they did not need the fruit from that tree, they ate it and this greed remained with their offspring until the Resurrection Day. That is why the people (who are all the children of Adam) collect things that they do not need. The next type of sin is jealousy which was first committed by Adam's son when he killed his brother out of jealousy. Several things are derived from jealousy: love for women; love of this world; love to be a boss; love of comfort; love to talk; love for position; and love for wealth. There are seven characteristics all together, and they all share the love for this world. That is why the Prophets and the wise men after recognizing it have all said: "The love for this world is the root of all sins. This world is of two types: the world that is a means of our delivery to the Hereafter, and the damned world."

1564. وقال رسول الله 0: إِنَّ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَعَمُّ الْمُؤْمِنِ، وَإِنَّ الدُّنْيَا جَنَّةُ الْكَافِرِ وَرُوحُ الْكَافِرِ.

1565. عنه 0 قال: إِنَّ الدُّنْيَا سِجْنُ الْمُؤْمِنِ، فَأَيُّ سِجْنٍ جَاءَ مِنْهُ خَيْرٌ؟

1566. عن أبان بن عثمان قال: شكَا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ A الضيق، فقال له أبو عبد الله A: ما ذنبي أنتم اخترتموه! قال الرجل؛ ومتى اخترناه؟ فقال: إِنَّ اللَّهَ عَرَضَ عَلَيْكُمُ الدُّنْيَا وَالْآخِرَةَ، فَاخْتَرْتُمُ الْآخِرَةَ عَلَى الدُّنْيَا، وَالْمُؤْمِنُ ضَيْفٌ عَلَى الْكَافِرِ فِي هَذِهِ الدُّنْيَا، وَأَنْتُمْ الْآنَ تَأْكُلُونَ وَتَشْرَبُونَ وَتَلْبَسُونَ وَتَتَكَبَّرُونَ وَهُمْ فِي الْآخِرَةِ لَا يَأْكُلُونَ وَلَا يَشْرَبُونَ وَلَا يَلْبَسُونَ وَلَا يَتَكَبَّرُونَ، وَيَسْتَشْفَعُونَكُمْ فِي الْآخِرَةِ فَلَا تَشْفَعُونَ فِيهِمْ، وَهُوَ

قول الله أفيضوا علينا من الماء أو مما رزقكم الله [فيجيبونهم: إن الله حرمهما على الكافرين.

1567. سئل زين العابدين A: أي الأعمال أفضل عند الله تعالى؟ قال: ما من عملٍ بعد معرفة الله تعالى ومعرفة رسوله 0 أفضل من بُغض الدنيا، وإنّ لذلك لشعباً كثيرةً وللمعاصي شُعبٌ، فأول ما عُصي الله به الكبر وهو معصية إبليس حين [أبى وأستكبر وكان من الكافرين]. ثم الحرص وهو معصية آدم وحواء -صلوات الله عليهما- حين قال الله تبارك وتعالى: [فكلاً من حيث شئتما ولا تقربا هذه الشجرة فتكونا من الظالمين] فأخذ ما لا حاجة بهما إليه، فدخل ذلك على ذريتهما إلى يوم القيامة، وذلك لأن أكثر ما يطلب ابن آدم ما لا حاجة به إليه. ثم الحسد وهو معصية ابن آدم حين حسد أخاه فقتله فتشعب من ذلك حُب النساء وحُب الدنيا وحُب الرئاسة وحُب الراحة وحُب الكلام وحُب العلوّ وحُب الثروة، فصرن سبع خصال، فاجتمعن كلهنّ في حُب الدنيا، فقالت الأنبياء والعلماء بعد معرفة ذلك: حُب الدنيا رأس كلّ خطيئة، والدنيا دُنيان: دنيا بلاغ، ودُنيا مَلعونَة.

- 1568- Abi Jameeleh quoted on the authority of Imam Sadiq (a.s) that Ameer al-Momineen (a.s) wrote a letter to advise one of his companions: "I will advise myself and you to fear God, the God whose disobedience is not permissible, and there is not any one else on whom we can place any hopes, or can make us self-sufficient. In fact whoever feared God became honorable, strong, satisfied and their intelligence was raised above that of the people of the world. Their bodies are with the people of this world but their heart and intellect are attentive to the Hereafter. Their spiritual illumination of the heart has put out any love for this world that their eyes might have experienced.

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They recognize the forbidden things in this world and abstain from the doubtful things. By God they have even abandoned the purely allowed things in this world except for a little they are obliged to, and that being a piece of cloth to cover them. Even then they use the most rugged clothes, and the worst food they can get, and they do not place any hopes on them either. They only place their hopes on the Creator of the two worlds. Thus they will work hard, and strain their bodies until their bones can be seen and their eyes are filled with tears. God will reward them with physical and mental strength, and increase their reward in the Hereafter. Reject the lowest form of existence that is this world since love for this world will make you deaf, dumb, blind, and humiliated. Try to compensate during the rest of your life, since those who lived before you were ruined because they insisted on their high hopes, and their procrastinations, and then suddenly the time of death approached by God's order while they were negligent. Then they were placed in the coffin and dispatched to their dark and narrow graves and left their family and children. You leave the world with an attentive heart, having cut off hopes in the world and everyone in it, and go towards God with an unbreakable determination. May God help you and us to obey Him, and succeed in pleasing Him.”

- 1569- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “The soul of one who does not get calmed by God's condolences will not get relieved from regretting in this world. His worries will increase and his fury will not be cured. Whoever does not recognize any blessings of God other than his food, drinks and clothing, is not really doing enough good deeds. His punishment will arrive soon.”

1568. عن أبي جميلة قال: قال أبو عبد الله A: كتب أمير المؤمنين -

صلوات الله عليه- إلى بعض أصحابه يعظه: أوصيك ونفسي بتقوى الله، مَنْ لا تحلّ معصيته ولا يُرجى غيره ولا الغنى إلا به، فإنّ مَنْ اتقى الله عزّ وقوى وشبع وروى ورفع عقله عن أهل الدنيا، فبذنه مع أهل الدنيا وقلبه وعقله مُعاینٌ للأخرة، فأطفأ بضوء قلبه ما أبصرت عيناه من حُبِّ الدنيا، فقدر حرامها

وجانب شبهاتها، وأضرّ والله بالحلال الصافي إلا ما لا بُدَّ له من كسرةٍ يشدّ بها صُلْبُه، وثوبٌ يُواري به عورته من أغلظ ما يجد وأخشنه، ولم يكن له فيما لا بُدَّ منه ثقةٌ ولا رجاءٌ فوقعت ثقته ورجاؤه على خالق الأشياء، فجدّ واجتهد وأتعب بدنه حتى بدت الأضلاع، وغارت العينان فأبدله الله من ذلك قوّةً في بدنه وشدّةً في عقله، وما ادّخر له في الآخرة أكثر، فرفض الدنيا، فإنّ حُبّ الدنيا يُعمي ويصمّ ويبيكم ويذلّ الرقاب، فتدارك ما بقي من عُمرِكَ ولا تفلّ غداً وبعد غدٍ، فإنّما هلك من مَضَى قبلكم بإقامتهم على الأمانى والتسوييف؛ حتى أتاهم من الله أمرهم بغيّةٍ وهم غافلون، فنقلوا على أعوادهم إلى قُبورهم المظلمة الضيقة وقد أسلمهم الأهلون والأولاد، فانقطع إلى الله بقلبٍ مُنيبٍ من رَفَض الدنيا وعَزَمَ ليس فيه انكسارٌ ولا انخدالٌ، أعاننا الله وإيّاك على طاعته ووقفنا وإيّاك لِمَرْضاتِهِ.

1569. عن أبي عبد الله A قال: قال رسول الله 0: مَنْ لَمْ يَتَعَزَّ بِعِزِّ

الله تَقَطَّعتْ نفسه حَسرات على الدنيا، وَمَنْ اتَّبَعَ بصره ما في

أيدي الناس كثر همّه ولم يشف غيظه، وَمَنْ لَمْ يَرِ الله عليه نعمة

إلا في مَطْعَمٍ أو مشربٍ أو مَلْبَسٍ فقد قَصُرَ عمله ودنا عذابه.

1570- In Rauzat al-Vaezeen it is narrated that God's Prophet (a.s) said: "The similitude of this world and the Hereafter can be best understood from the following example. Consider dipping

your finger into the sea. How much water sticks to your finger when you withdraw it from the sea¹.”

- 1571- Jesus (a.s) said: “The similitude of the world and the Hereafter is like that of a man with two wives. Whomever he pleases, the other one will get angry with him.”
- 1572- God's Prophet (a.s) said: “The world is the house of those who do not have a house, and the capital of those who do not have any capital. Whoever collects it is not intelligent; and whoever follows lustful desires does not have any understanding. Whoever opposes the world has no knowledge of it. Whoever is envious of the world does not comprehend it, and whoever strives for it, does not have certitude.”
- 1573- It has been narrated that the Prophet (a.s) recited the verse: “Is one whose heart God has opened to Islam, so that he has received enlightenment from God, (no better than one hard-hearted)?” [The Holy Quran: Zumar 39:22] and said: “When the light shines in the heart, it opens it and illuminates it.” He was asked: “O' Prophet of God! Is there any sign with which this can be recognized.” He said: “Abstaining from the world, and turning to the Hereafter, and being ready for death before it descends.”
- 1574- Ameer al-Momineen (a.s) said: “O' world! Get away from me. Do you want to fool me? Or are you eager for me? You can never do that. Go and fool someone else. I do not need you. I have divorced you, and will never return to you. Life in you is short, and your problems are too many. Your ambitions are base. O' how little are the provisions for and how far is the trip; how great is the entrance place, and how rough is the place to sleep!”
- 1575- Imam Ali (a.s) said: “The world fools, harms and passes by. God the Almighty did not establish the world as a reward for His friends, or a penalty for His enemies. The people in this world are similar to a caravan having a short rest along the way, and the caravan leader suddenly hollers at them to depart.”

¹ Translators' note: When you go from this world into the Hereafter, you can not take anything with you.

1570. من كتاب روضة الواعظين: قال النبي 0: ما الدنيا في الآخرة إلا مثل ما يجعل أحدكم إصبعه في اليمّ فلينظر بم يرجع.

1571. قال المسيح A: مثل الدنيا والآخرة كمثل رجل له ضرّتان؛ إن أَرْضَى إحداهما سخّطت الأخرى.

1572. قال رسول الله 0: الدنيا دارٌ مَنْ لا دار له، ومال من لا مال له، ولها يجمع مَنْ لا عقل له، وشهواتها يطلب مَنْ لا فهم له، وعليها يُعادي مَنْ لا علم له، وعليها يَحْسُدُ مَنْ لا فقه له، ولها يسعى من لا يقين له.

1573. روي أنّ النبي 0 قرأ: [أَفَمَنْ شَرَحَ اللهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ] فقال: إنّ النور إذا وقع في القلب انفسح له وانشرح، فقالوا: يا رسول الله، فهل لذلك علامة يُعرف بها؟ قال: التجافي عن دار العُرور، والإنابة إلى دار الخلود، والاستعداد للموت قبل نُزول الموت.

1574. قال أمير المؤمنين A: يا دُنْيا إِيكَ عَنِّي، أباي تعرّضت أم إليّ تشوّقت؟ لا حانَ حينك، هيهات عُريّي غيري لا حاجة لي فيك، قد طَلقتُك ثلاثاً لا رجعة لي فيك، فعيثك قصيرٌ وخطرك يسيرٌ وأملاكٌ حقيرٌ، أه من قلة الزاد وطول الطريق وبُعد السفر وعظيم المورد وخُسونة المضجع.

1575. وقال A: الدُّنْيَا تَغْرُ وتَضُرُّ وتَمُرُّ، إِنَّ اللهَ تَعَالَى لَمْ يَرْضَهَا
ثَوَاباً لِأَوْلِيَائِهِ وَلَا عِقَاباً لِأَعْدَائِهِ، وَإِنَّ أَهْلَ الدُّنْيَا كَرَّجِبٍ بَيْنَهُمْ
حُلُوا إِذْ صَاحَ بِهَا سَائِقُهُمْ فَارْتَحَلُوا.

- 1576- God's Prophet (a.s) said: “Being attracted to this world increases sorrow and grief, and abstaining form this world will comfort the heart and the body.”
- 1577- Imam Sadiq (a.s) said: “Whoever gets attached to this world has only grabbed continual grief, unattainable aspirations and unreachable hopes.”
- 1578- Imam Sadiq (a.s) said: “I am amazed at the one who is stingy both when the world is running in his favor and when it is not. Charity will not affect the world running in your favor and neither will stinginess help when the world is not running in your favor.”
- 1579- Ameer al-Momineen (a.s) in one of his sermons said: “O' People! This world is an ephemeral house, but Hereafter is an eternal home. Therefore take something from this world which is your passage for your eternal home. Do not be impudent near those who know your secrets. Take your hearts out of this world before they take your bodies out of it. You live in this world but you are created for the Hereafter. The world is like a poison that those who do not know it will eat. Whenever one dies the angels ask: “What has he sent ahead?”, but the people ask: “What has he collected?” Then now send something ahead that is noble and will remain for you. Do not leave anything behind that will be a burden for you. One who has been deprived of spending his wealth in the way of God is really the one who is deprived, and will be envious of those whose scale of good deeds and charity is heavy and get a good place in Heaven and safely pass over the Bridge to the Hereafter.”
- 1580- Imam Reza (a.s) narrated that Jesus (a.s) told his disciples: “O' Israelites! Do not grieve about what you have lost of the goods of this world, as long as your religion is intact, just as the people (who are attached to this world) will not grieve over the loss of their religion as long as their world has remained intact.”

1581- Imam Sadiq (a.s) said: “Whenever the world favors someone it will even give him the goods of other people, and whenever it turns its back on someone, it will even take away his own goods.”

1576. قال النبي 0: الرغبة في الدنيا تكثر الهم والحزن، والزهد في الدنيا يُريح القلب والبدن.

1577. قال الصادق A: مَنْ تعلق قلبه بالدنيا تعلق منها بثلاث خصال: همٌّ لا يَفنى، وأملٌ لا يُدرك، ورجاءٌ لا يُنال.

1578. وقال A: عجبت لمن يبخل بالدنيا وهي مُقبلة عليه، أو يبخل بها وهي مُدبرة عنه، فلا الإنفاق مع الإقبال يضره، ولا الإمساك مع الإدبار ينفعه.

1579. قال أمير المؤمنين A: في بعض خطبه: أيها الناس، إن الدنيا دار فناء والآخرة دار بقاء، فخذوا من ممرِّكم لمقرِّكم ولا تهتكوا أستاركم عند من يعلم أسراركم، وأخرجوا من الدنيا قلوبكم من قبل أن تُخرج منها أبدانكم، ففي الدنيا حُييتُم وللآخرة خُلقتُم، إنما الدنيا كالسمِّ يأكله من لا يعرفه، إنَّ العبد إذا مات قالت الملائكة: ما قدّم؟ وقال الناس: ما أخّر؟ فقدّموا فضلا يكن لكم، ولا تُؤخّروا كلاً يكن عليكم، فإنَّ المحروم من حرم خير ماله، والمغبوط [من] ثقل بالخيرات والصدقات موازينه، وأحسن في الجنة بها مهاده، وطيب على الصراط بها مسلكه.

1580. عن الرضا A: قال عيسى بن مريم للحواريين: يا بني

إسرائيل، لا تأسوا على ما فاتكم من دُنْيَاكُمْ إِذَا سَلِمَ دِينُكُمْ، كَمَا لَا

يَأْسَى أَهْلُ الدُّنْيَا عَلَى مَا فَاتَهُمْ مِنْ دِينِهِمْ إِذَا سَلِمَتِ دُنْيَاهُمْ.

1581. عن أبي عبد الله A قال: إِذَا أَقْبَلْتَ الدُّنْيَا عَلَى إِنْسَانٍ أَعْطَتْهُ

مَحَاسِنَ غَيْرِهِ، وَإِذَا أَدْبَرْتَ عَنْهُ سَلَبَتْهُ مَحَاسِنَ نَفْسِهِ.

- 1582- Ameer al-Momineen (a.s) said: "How can I describe a house (i.e. this world) which starts with hardship and ends in destruction. There is reckoning for the illegitimate things, and there is punishment for the forbidden things. Whoever gets rich in this house will become rebellious, and whoever gets needy will get sad. Whoever goes after this world will lose it, and it will go after whoever abandons it. Whoever looks at it will gain insight, but whoever looks for it will get blinded by it."
- 1583- God's Prophet (a.s) passed by an insane man and asked what had happened to him. They said: "He is insane." The Prophet (a.s) said: "His brain is injured. A real insane person is one who prefers this world to the Hereafter."
- 1584- God's Prophet (a.s) said: "O' Lord! Please anyone who believes in You, and witnesses to my Prophethood with (the reward of) meeting You. Ease your destiny for him, and give him a little wealth."
- 1585- Imam Sadiq (a.s) said: "The world appeared to Jesus (a.s) as a green-eyed woman. He said: "O' woman! How many times have you been married? She said: "Many times." He asked: "Have they all divorced you?" She said: "No. I have killed them all." He said: "Woe to your remaining husbands who do not learn any lessons from the destiny of your previous husbands!"
- 1586- Imam Baqir (a.s) said: "Consider this world to be like a place you have stopped and intend to leave after a short time. Or think of it like some property you have obtained in sleep, and you see nothing in your hand when you wake up. Whenever you see a dead person, assume it is you, and think that you have asked the Lord to return you to this world, and He has

done so. Now act like a person who has seen the results of his actions.”

1587- Imam Sadiq (a.s) said: “God the Almighty told Moses: “This world is a punishment for Adam's mistake. I punished him by placing him in this world and, made this world cursed. Whatever is in this world is cursed unless it is for Me. O' Moses! My good servants abstained from this world according to the level of recognition they had of Me. The rest of the people got attached to this world due to their ignorance. There is no one who honors this world and his eyes get illuminated by it, and there is no one who considers it to be nothing and does not benefit from it.”

1582. قال أمير المؤمنين A: ما أصف داراً أولها عناءٌ وآخرها فناءٌ!

في حلالها حسابٌ وفي حرامها عقابٌ، مَنْ استغنى فيها فتن،
وَمَنْ افتقر فيها حزن، وَمَنْ ساعاها فاتته، وَمَنْ قعد عنها أتته،
وَمَنْ أبصر بها بصرته، وَمَنْ أبصر إليها أعمته.

1583. مرّ رسول الله 0 بمجنون، فقال: ما له؟ فقيل: إله مجنونٌ،

فقال: بل هو مُصابٌ، إنّما المجنون مَنْ آثر الدنيا على الآخرة.

1584. وقال 0: اللهم مَنْ آمن بك وشهد أنّي رسولك فحبّب إليه لقاءك

وسهّل عليه قضاءك وأقلّ ماله.

1585. من سائر الكتب: قال أبو عبد الله A: تمثلت الدنيا للمسيح -

صلوات الله عليه- في صورة امرأةٍ زرقاء، فقال: كم تزوّجت؟

فقالت: كثيراً، قال: أفكُلُ طلقك؟ قالت: لا بل كُنا قتلنا، قال -

صلوات الله عليه-: فويح أزواجك الباقيين كيف لا يعتبرون

بالماضين؟

1586. قال الباقر A: أنزل الدنيا منك كمنزلٍ نزلته ثم أردت التحول عنه من يومك، أو كمالٍ اكتسبته في منامك واستيقضت فليس في يدك منه شيء، وإذا حضرت في جنازةٍ فكن كأنتك المحمول عليها وكأنتك سألت ربك الرجعة إلى الدنيا فردك، فاعمل عمل من قد عاين.

1587. عن أبي عبد الله A قال: قال الله تعالى لموسى: يا موسى، إن الدنيا دارٌ عقوبةٍ عاقبت فيها آدم عند خطيئته وجعلتها ملعونة، معلونٌ ما فيها إلا ما كان منها لي، يا موسى، إن عبادي الصالحين زهدوا فيها بقدر علمهم بي، وسائرهم من خلقي رغبوا فيها بقدر جهلهم بي، وما من أحدٍ من خلقي عظمها فقرت عينه فيها ولم يحقرها أحدٌ إلا انتفع بها.

Imam Sadiq (a.s) then said: "Try to remain unknown if you can. Do not be afraid of getting blamed by the people, since you will be praised by God. Ameer al-Momineen said: "There is no good in this world except for two people: those who add to their good deeds everyday, and those who compensate for their sins by repenting, but how do they know that their repentance is accepted? I swear by God that even if he prostrates so much that his neck breaks, God will not accept his repentance except through the friendship of us, the holy household (of the Prophet). Know that others who benefit from this world are those who respect our rights and hope to receive rewards through us, and are content with their food, clothing and head covering. In this affair they are fearful.

1588- In Uyun Akhbar al-Reza it is narrated that Imam Reza (a.s) said: "You cannot gather wealth unless you have real stinginess, long aspirations, extensive greed, cutting off from the relations of kin and preferring this world to the Hereafter."

1589- In Al-Sabr val-Ta'deeb it is narrated that Nasr ibn al-Sabah al-Balakhhi narrated that someone complained to Imam Sadiq (a.s)

of his needs. Imam Sadiq (a.s) said: "Persevere. God will soon make things easy for you." He was quiet for a while, and then faced that man and said: "Tell me how is the Kufa jail?" He said: "May God maintain your health. It is narrow and stinking, and the prisoners there feel bad." Then the Imam (a.s) said: "You are in a prison, too. Do you want a relief. Do you know that this world is a prison for the believers?"

1590- God's Prophet (a.s) said: "O' Lord! I seek refuge in You from this world, since this world prevents me from paying attention to the Hereafter."

1591- Imam Sadiq (a.s) narrated that Jesus (a.s) was passing through an arid desert with his companions. He saw some property left there without an owner. He looked at his companions and said: "This is death. Walk past it." They walked past it, except for three. Two of them told the third one to go to a nearby town and buy them some food since they were hungry. Once he left, one of the two who had stayed told the other one that they would each get more share if it were divided only between the two of them.

ثم قال أبو عبد الله A: إن قدرتم أن لا تعرفوا فافعلوا، وما عليك إن لم يثن الناس عليك، وما عليك أن تكون عند الناس مذموماً إذا كنت عند الله محموداً، إن أمير المؤمنين -صلوات الله عليه- كان يقول: لا خير في الدنيا إلا لأحد رجلين: رجلٌ يزداد كل يوم إحصاناً، ورجلٌ يتدارك سيئته بالتوبة، وأتى له بالتوبة؟ والله لو سجد حتى ينقطع عنقه ما قبل الله منه إلا بولايتنا أهل البيت! ألا ومن عرف حقنا ورجا الثواب فينا ورضي بقوته، وما يستر عورته وما يكن رأسه، وهم في ذلك خائفون وجلون.

1588. من عيون الأخبار: قال الرضا A: لا يجتمع المال إلا بخصال خمس، ببخلٍ شديدٍ، وأملٍ طويلٍ، وحرصٍ غالبٍ، وقطيعةٍ رحمٍ، وإيثار الدنيا على الآخرة.

1589. من كتاب الصبر والتأديب: من رواية نصر بن الصباح البلخي قال: شكا رجلاً إلى أبي عبد الله A الحاجة، فقال له أبو عبد الله A: اصبر فإن الله سيجعل لك فرجاً، ثم سكت هنيئاً وأقبل على الرجل فقال: أخبرني عن سجن الكوفة كيف هو؟ فقال: أصلحك الله، ضيقٌ مُنتِنٌ وأهله منه بسوء حالٍ، فقال له أبو عبد الله A: إنما أنت في السجن أتريدُ أن تكون في سعةٍ؟ أما علمت أن الدنيا سجنُ المؤمن؟

1590. كان النبيّ 0 يقول: "اللهمَّ إِنِّي أَعُوذُ بِكَ مِنَ الدُّنْيَا، فَإِنَّ الدُّنْيَا تَمْنَعُ الآخِرَةَ."

1591. ومن غيره من الكتب: عن أبي عبد الله A قال: مرَّ المسيح A في أرض فلاةٍ ومعه أصحابه فنظر إلى مالٍ مركوزٍ، فنظر إلى أصحابه فقال لهم: إنّه الموت فجوزوا، فجازوا وتخلّف ثلاثة من أصحابه عند المال، فقالوا لبعضهم: امض إلى هذه المدينة فإتها بالقرب، فابتع لنا منها طعاماً فإننا جياعٌ حتى إذا جئت قسّمنا المال فيما بيننا، فلمّا أن مضى الرجل، فقال الرجلان أحدهما لصاحبه: يا أبا فلان، لو كان المال بيني وبينك ما كان أجود وأوفى، فاتفقا على أن يقتلا الرجل إذا انصرف إليهما.

The man who went to a nearby town to buy food told himself that it would be much better if he could get all that wealth for himself. So he bought some poison, and poisoned the food he bought for the other two. Once they saw him when he returned, they both jumped on him and killed him. Then they ate the food, and both died when they digested it. Jesus (a.s) once again passed by that place and saw that they were dead and that wealth was on the ground. He said: "Did I not tell you that this is death and you should pass by it!"

قال الرجل -وهو يمضي إلى السوق ليبتاع لهم الطعام- لو كان هذا المال لي وحدي لكان أوفق، فاعتزم على أن يشتري سمًا يسمّ الطعام، ففعل وانصرف إليهما بالطعام، فلمّا أن نظرا إليه وثبا به وقتلاه، وجلسا يأكلان الطعام، فحين استقرّ في أجوافهما

في ذكر عُيوب النفس ومجاهدتها وصفة العقل والقلب وما يليق به

ماتا جميعاً، وانصرف المسيح من الموضع الذي كان مضى
إليه، فوقف على المال وهُم صرعى حوله، فقال A: ألم أقل لكم
إنه الموت جوزوا.

Chapter 8

On Collecting Wealth and its Harms for a Believer

- 1592- Imam Sadiq (a.s) said: “Nothing is worse than suddenly getting some property for a believer (since that will make him forget himself). Even worse than this is if his believing brother comes to him and asks to establish family relations through marriage, and he turns down his proposal by saying “No. We are richer than you are.”
- 1593- Imam Sadiq (a.s) said: “Nothing is more harmful for a believer than the wealth he obtains. Even worse is when someone comes to propose to marry your daughter, and you turn him down and say: I will not let him marry my daughter because he does not have any wealth.”
- 1594- Imam Sadiq (a.s) said: “Whoever is more attached to this world will be more regretful when he is about to depart from this world.”
- 1595- Imam Baqir (a.s) narrated that Sa'd who was one of the people of Suffah was a poor, religious, and abstinent believer. He was really needy. He always accompanied God's Prophet (a.s) at times of praying, and did not leave him. The Prophet of God (a.s) who noticed his need and self-respect felt sorry, and once told him that he would help him if he could. Then Gabriel descended and gave the Prophet two Durhams and asked the Prophet to give the poor man the money and instruct him to do business with it and live with his God-given daily bread. Sa'd accepted the money. After the Prophet (a.s) finished the afternoon prayer, he told him to go after his business since he felt bad for him. Sa'd got up and left. He made a lot of profit from doing business and soon he got really wealthy. He bought a store near the Prophet's mosque and started to collect the profit of his doing business there. Whenever Bilal announced the call to prayer, the Prophet of God (a.s) went to the mosque but Sa'd did not do his ablution and prepare to pray. He was busy with his world.

الفصل الثامن

في ما جاء في جمع المال وما يدخل على المؤمن من النقص في جمعه

1592. عن أبي عبد الله A قال: ما من رزيةٍ تدخل على عبدٍ مسلمٍ أشدَّ عليه من مالٍ يُصيبه وأهون من ذلك أن يأتيه أخوه، فيقول: زوجني، فيقول: لا أفعل أنا أغنى منك.

1593. عنه A قال: ما شيءٌ يستفيد امرؤٌ مسلمٌ أضرَّ عليه من مالٍ يستفيدة، وأيسره أن يخطب إليه من هو خيرٌ منه، أو مثله في الدين فيقول: لا؛ ليس له مالٌ لا أزوجه.

1594. عنه A قال: من كثرَ اشتباكه بالدنيا كان أشدَّ لحسرتة عند فراقها.

1595. عن أبي جعفر A يقول: كان على عهد رسول الله 0 فقيرٌ مؤمنٌ عابداً شديد الحاجة من أهل الصفة، وكان مُلتماً لرسول الله 0 عند مواقيت الصلاة عليها لا يفقده، وكان رسول الله 0 يرقّ له إذا نظر إلى حاجته وعزّته، وكان يقول: يا سعد، لو كان جأني شيءٌ لأغنيك، فأتاه جبرئيل فأعطاه درهمين، فقال: أعطه إياهما ومُرّه أن يتجر بهما وينصرف لرزق الله، فأخذهما سعد، فلمّا صلى مع النبي 0 الظهر والعصر قال: فمّ يا سعد، فاطلب الرزق قد كنتُ بحالك مُغتمّاً، فأقبل سعدٌ لا يشتري بدرهم شيئاً إلا باعه بدرهمين، ولا يشتري بدرهمين إلا باعه بأربعة، وأقبلت الدنيا على سعد فكثر متاعه وماله وعظمت

تجارته، فاتخذ على باب مسجد رسول الله ﷺ حانوتاً فجلس فيه
يجمع تجارته، وكان رسول الله ﷺ إذا قال بلال: "الصلاة" يخرج
وسعد مشغولاً بالدنيا، فلم يتطهر ولم يتهيأ للصلاة.

The Prophet (a.s) told him: "O' Sa'd! This world has hindered you from praying." Sa'd said: "What can I do? I will lose my wealth. I have to stay here and attend to the deals I make when the customers come in and go out. Then Gabriel descended and said: "O' Muhammad! The wealth of this world makes one distant from the Hereafter. Ask him to return the two Durhams I gave you." The Prophet (a.s) said: "O' Sa'd! Will you not return the two Durhams to us?" Sa'd said: "Yes. I will even give you two hundred Durhams!" The Prophet (a.s) said: "No. I just want the two Durhams that I gave you." Sa'd gave him two Durhams." Then suddenly the tables turned around and Sa'd lost all the wealth he had collected and returned to his previous state."

- 1596- Imam Sadiq (a.s) said: "God never gave someone thirty thousand Durhams for his prosperity. No one collected even ten thousand Durhams by legitimate means. Sometimes God combines this world and the Hereafter for some people. For example, when God gives some people their daily income and also enables them to perform a good deed. This is where both their world and their Hereafter is involved."
- 1597- Imam Reza (a.s) said: "There are certain duties for one who owns blessings: paying the alms tax; helping his believing brothers; visiting the relations of kin; providing the means of comfort for his family; etc." Then he said: "Sometimes I receive a blessing but cannot enjoy it unless I know I have fulfilled what is incumbent upon me regarding it."
- 1598- Imam Baqir (a.s) said: "God's blessings will not increase unless God's share of it increases."
- 1599- Imam Sadiq (a.s) said: "No believer got worldly gains through his expertise unless he lost some of his heavenly benefits."
- 1600- Imam Sadiq (a.s) said: "God gave you this increased wealth to spend in ways ordained by God, not to save it."

- 1601- Imam Sadiq (a.s) said: “God did not grant anyone a lot of wealth and later take him to Heaven, unless He reduced his benefits in Heaven.”
- 1602- Imam Baqir (a.s) said: “We like wealth, and only use it in good ways. Whoever obtains a lot of wealth in this world will lose some of his benefits in the Hereafter. Whoever owns one hundred thousand Durhams is not one of our followers.”

فيقول النبي 0: يا سعد، شغلتك دُنْيَاكَ عن الصلاة، وكان سعد يقول: فما أصنع أُضَيِّع مالي؟ هذا رجلٌ قد بعثه فأريدُ أن أستوفي منه، وهذا رجلٌ قد اشتريتُ منه فأريدُ أن أوفيه، فأتاه جبرئيل فقال: يا محمد، المال والدنيا فيه مشغلةٌ عن الآخرة، فقل لسعد يَرُدُّ عليك الدرهمين اللذين دفعتهما إليه، فقال النبي 0: يا سعد، أما تردّ الدرهمين علينا؟ فقال سعد: بلى ومائتين، فقال: لستُ أريدُ إلا الدرهمين، فأعطاه سعد درهمين، فأدبرت الدنيا على سعد حتى ذهب جميع ما كان جَمَعَ وعاد إلى حاله التي كان عليها.

1596. عن أبي عبد الله A قال: ما أعطى الله عبداً ثلاثين ألفاً وهو يُريد به الخير، وما جمع رجلٌ قطُّ عشرة آلافٍ من حلٍّ، وقد يجمع الله الدنيا والآخرة لأقوامٍ إذا أعطوا القوتَ ورزقوا العملَ الصالح فقد جمعت لهم الدنيا والآخرة.

1597. عن الرضا A قال: صاحبُ النعمة يجب عليه حقوقٌ، منها: الزكاة في ماله، ومنها: المُواساة لإخوانه، ومنها: الصلة لرحمه والتوسعة لعياله، وغير ذلك من الحقوق. ثم قال A: ربّما صارت إليّ النعمة فما أتتهى بها حتى أعلم أنّي قد أدّيتُ ما يجب عليّ فيها.

1598. عن أبي جعفر A قال: ما عظمت نعمة الله على أحدٍ قطُّ إلا ازداد حقّ الله عليه عظماً.

1599. عن أبي عبد الله A قال: ما من مؤمن نال بسلطانه من الدنيا إلا نقص حظّه من الآخرة.
1600. عنه A قال: إنّما أعطاكم هذه الفضول لتوجّهوها حيث وجّهها الله ولم يعطكموها لتكنزوها.
1601. عنه A قال: ما أعطى الله عبداً من الدنيا كثيراً ثم أدخله الجنة إلا كان أقلّ لحظّه فيها.
1602. عن جعفر A قال: نُحِبُّ المال ولا نُؤْتِي إلا خيراً، وما أُوتِي عبداً في هذا الدنيا إلا كان نقص لحظّه في الآخرة، وما من شيعتنا من له مائة ألف درهم.

- 1603- Imam Sadiq (a.s) said: "God will not grant any believers more than forty thousand Durhams since He wishes them well."
- 1604- Imam Sadiq (a.s) said: "Whoever owns ten thousand Durhams is not one of our followers unless he gives charity from the back, the front, the right and the left."
- 1605- Imam Baqir (a.s) said the following regarding the following verse: "And there are those who bury gold and silver" [The Holy Quran: Tauba 9:34] "This applies to those who collect more than two thousand Durhams." It is said that the religious, knowledgeable men calculate their wealth every night, and divide -give away in charity- what is in excess of two thousand Durhams, and never keep more than two thousand Durhams."
- 1606- Imam Sadiq (a.s) said: "We are persevering, and our followers are even more persevering." The man who heard this did not like it and said: "How can your followers be more persevering than you are?" He said: "We persevere in what we know its ending, but they persevere even though they do not know the ending."
- 1607- Ameer al-Momineen (a.s) said: "Some people will come after you who will be tortured, killed, or enslaved for me. No one has seen such people even in the previous generations. Beware that whichever of them who has certitude in me and perseveres, and recognizes my nobility, will be of the same rank as I am in

the Hereafter.” Then he sighed and said: “They belong to us and we belong to them.”

- 1608- Imam Sadiq (a.s) told Mufaz'zil ibn Amr: “O' Mufaz'zil! Abstain from committing sins, and admonish our followers to abstain from sins. I swear by God that there is nothing you face more than sins. I swear by God that whenever one of you gets ill, it is due to the sins that he has committed. Also if any one of you are is deprived of his daily bread and wonders why, it is because of the sins that he has committed. And if he gets oppressed by a king and wonders why it is due to the sins he has committed.

1603. عن أبي عبد الله A: ما أعطى الله مؤمناً أكثر من أربعين ألفاً
لخير يُريد.

1604. عنه A قال: ليس من شيعتنا من ملك عشرة آلاف درهم إلا
من أعطى يميناً وشمالاً وقُدّام وخلف.

1605. عن أبي جعفر A في قول الله I: [وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ
وَالْفِضَّةَ...] الآية قال: إنّما عنى ذلك ما جازوا ألفي درهم.
وذكر أنّ العلماء يُحاسِبون أنفسهم كلّ ليلةٍ، فإن كان عندهم من
العين أكثر من ألفي درهم أخرجوه فقسّموه، ولا يثبت عندهم
أكثر من ألفي درهم.

1606. عن أبي عبد الله A قال: إنّنا لنصبرُ وإنّ شيعتنا لأصبر منّا،
قال: فاستعظمتُ ذلك، فقلتُ: كيف يكون شيعتكم أصبر منكم؟
فقال: إنّنا لنصبر على ما نعلمُ وأنتم تصبرون على ما لا تعلمون.

1607. عن أمير المؤمنين A قال: إنَّ من ورائكم قوما يلقون فيَّ من الأذى والتشديد والقتل والتنكيل ما لم يلقه أحدٌ في الأمم السالفة، ألا وإنَّ الصابر منهم الموقن بي، العارف فضل ما يؤتى إليه فيَّ لمعي في درجةٍ واحدةٍ، ثمَّ تنفّس الصعداء فقال: أه آه على تلك الأنفس الزاكية والقلوب الرضية المرضية! أولئك أخلائي، هم مني وأنا منهم.

1608. عن أبي عبد الله A قال لمفضّل بن عُمر: يا مُفضّل، إيّاك والذنوب، وحدّر شيعتنا من الذنوب، فوالله ما هي إلى شيءٍ أسرع منها إليكم، والله إنَّ أحدكم ليُرمى بالسقم في بدنه وما هو إلا بذنوبه، وإنَّ أحدكم ليُحجبُ من الرزق فيقول: ما لي وما شأنِي وما هو إلا بذنوبه! وإنّه ليُصيبه المعرّة من السلطان فيقول: ما لي وما هو إلا بالذنوب.

I swear by God that you will not be questioned about these sins in the Hereafter¹.”

1609- Imam Sadiq (a.s) said: “On the Resurrection Day God will apologize to a needy believer, just as a brother apologizes to his brother. God says: “I swear by My Honor that I did not make you poor to humiliate you. Push this curtain aside to see what I have given you instead.” Then the man pushes the curtain aside and looks at what God the Almighty has given to him instead of this world and he will say: “There was no harm for me due to what You took away from me (in the world)

¹ Translators’ note: There is no reckoning for these sins in the Hereafter since you have already been punished for in this world. Note that this is a special privilege for the believers. Please read tradition no. 1701 for example.

considering what you have given me instead (now in the Hereafter).”

- 1610- Saeed ibn al-Musayeb narrated that God's Prophet (a.s) said: “O' people! There will soon come after me rulers whose rule is not possible except by force and murder. They will collect wealth through stinginess and greed. Whoever lives then and perseveres in the face of poverty, even though he can gain wealth from them; and perseveres in their animosity, even though he can attract their love; and perseveres in humiliation, even though he can attain honor from them; and this perseverance is all for the sake of God will be rewarded by God -the reward of fifty two martyrs.”

وذاك والله إنكم لا تؤاخذون بها في الآخرة.

1609. عنه A قال: إن الله ليعتذر إلى عبده المحوج المؤمن كما يعتذر أخ إلى أخيه فيقول: وعزتي ما أفقرت لك لهوان كان لك علي! ارفع هذا الغطاء، فانظر ما عوضك من الدنيا، قال: فيكشف فينظر إلى ما عوضه الله تعالى من الدنيا فيقول: ما ضرني يا رب ما منعتني مع ما قد عوضتني.

1610. عن سعيد بن المسيّب رفعه، قال رسول الله 0: أيّها الناس، سيكون بعدي أمراء لا يستقيم لهم الملك إلا بالقتل والتجبر، ولا يستقيم لهم الغنى إلا بالبخل والتكبر، فمن أدرك ذلك الزمان منكم فصبر على الفقر وهو يقدر على الغناء منهم، وصبر على البغضاء وهو يقدر على المحبة منهم، وصبر على الدلّ وهو يقدر على العزّ منهم، ويُريد بذلك وجه الله والدار الآخرة أعطاه الله أجر اثنين وخمسين شهيداً.

SECTION SEVEN

ON HARDSHIPS, PROMISED REWARDS, AND REMEMBERING DEATH

Chapter 1

On Persevering in the Face of Calamities

- 1611- Am'mar ibn Marvan quoted on the authority of Imam Kazim (a.s): “You are not believers unless you are trusted by the people, count calamities as blessings, and consider easy life as a calamity, since perseverance in the face of a calamity is better than well-being while having an easy life.”
- 1612- Imam Baqir (a.s) said: “Whoever was given a grateful heart, a remembering tongue, a body persevering in the face of hardships, and a pious wife is given the best of this world and the Hereafter.”:
- 1613- Imam Sajjad (a.s) said: “Whenever a believer withstands calamities for three days and does not complain to anyone, God will solve his problem.”

الباب السابع

**في ذكر المصائب والشدائد والبلايا وما
وعد الله من الثواب، وذكر الموت**

الفصل الأوّل

في ما جاء في الصبر على المصائب

1611. عن عمّار بن مروان عن أبي الحسن موسى A قال: سمعته يقول: لن تكونوا مؤمنين حتّى تكونوا مؤتمنين، وحتّى تعدّوا البلاء نعمة، والرخاء مصيبة، وذلك أنّ الصبر على البلاء أفضل من العافية عند الرخاء.

1612. عن أبي جعفر A قال: ما من عبدٍ أعطي قلباً شاكراً، ولساناً ذاكراً، وجسداً على البلاء صابراً، وزوجةً سالحةً إلا وقد أعطي خير الدنيا والآخرة.

1613. عن عليّ بن الحسين H قال: ما من عبدٍ مؤمنٍ تنزل به بليّةٌ
فيصبر ثلاثاً لا يشكو إلى أحدٍ إلا كشف الله عنه.

- 1614- Jabir asked Imam Baqir (a.s): “What is meant by perseverance with gratitude?” He said: “It means perseverance without complaining to the people. Abraham (a.s) sent the Blessed Jacob (a.s) to one of the monks for some reason. When the monk saw Jacob, he thought he was Abraham. He rushed ahead and hugged him, and said: “Welcome, friend of God.” Jacob said: “I am Jacob, the son of Issac, the son of Abraham.” The monk said: “Then why do you look so old?” He said: “Sorrow and grief, and illness has done this to me.” He was about to depart when revelation came: “O' Jacob! Why did you complained about Me near My servant?” Then Jacob fell down in prostration next to the door and said: “O' God! I will never do this again.” God revealed to him “I will forgive you, but never again do this.” From then on he never complained about any calamities. Just once he said: “I take my complaints about grief and sorrow only to God. I know something about God that you do not know.”
- 1615- Imam Sadiq (a.s) said: “God the Almighty said: “I took both eyes of My servant, and he was patient regarding My decree, and submitted to what I destined. I granted him Heaven in return.”
- 1616- Ameer al-Momineen (a.s) said: “Whenever God takes away a believer's eyes, He will reward him with Heaven in return.”
- 1617- Ameer al-Momineen (a.s) said: “Blindness is a form of imprisonment on the Earth by God. God will imprison with blindness any one He wishes for as long as He wills on the Earth.”
- 1618- A blind man went to see the Prophet of God (a.s) and said: “O' Prophet of God! Please pray for my eyes to see. The Prophet (a.s) said: “I will pray for you if you wish to regain your sight, but do you not wish to meet your Lord as you are without any reckoning?” The man said: “I prefer to meet Him without any reckoning.” God's Prophet (a.s) said: “God is nobler than to take some one's sight and then punish him.”
- 1619- There was a blind man among the companions of Abu Hanifeh with whom the people sympathized a lot. Ibn Hanifeh told him:

On Hardships, Promised Rewards, and Remembering Death

“O' Abdulvaqas! Do you want me to tell you a tradition about Jesus, the son of Mary?” He then added:

1614. عن جابر قال: قلت لأبي جعفر A: ما الصبرُ الجميل؟ فقال:

ذاك الصبر الذي ليس فيه شكوى إلى أحدٍ من الناس، إنَّ إبراهيم بَعَثَ يعقوب إلى راهبٍ من الرهبان عابِدٍ من العُبَاد في حاجةٍ، فلمَّا رآه الراهب حسبه إبراهيم فَوَتَّبَ إليه فاعتنقه، ثمَّ قال: مرحبا بخليل الرحمان، قال: لا، ولكن يعقوب بن إسحاق بن إبراهيم، فقال له الراهب: فما بلغ بك ما أرى بك الكبير؟ فقال: الهمَّ والحُزن والسُّقم، فما جاوز عتبة الباب حتَّى أوحى الله إليه: يا يعقوب، تشكوني إلى عبدي فخرَّ ساجداً عند الباب، فقال: يا ربَّ لا أعودُ، فأوحى الله إليه: إنِّي قد غفرتُ لك فلا تعد لمثلها، فما شكاً ممَّا أصابه من نوائب الدنيا إلا أنَّه قال يوماً: إنَّما أشكو بَنِي وحزني إلى الله وأعلمُ من الله ما لا تعلمون.

1615. عن أبي عبد الله A قال: قال الله I: لا أنزع كريميَّ عبدٍ فيصبر

لحكومي ويُسلم بقضائي فأرضى له ثواباً دون الجنة.

1616. قال أمير المؤمنين A: ما سلب الله مؤمناً كريمته إلا جعل الله

عوضه منها الجنة.

1617. قال أمير المؤمنين A: العمى سجنٌ يسجنُ الله في الأرض به

عبده ما شاء إلى متى شاء.

1618. جاء أعمى إلى رسول الله ﷺ فقال: يا رسول الله، أَدع الله أن يكشف بصري، قال: إن أحببت أن أدعو فعسى أن يكشف بصرك وإن شئت تلقاه ولا حساب عليك، فقال: ألقاه ولا حساب عليّ، فقال رسول الله ﷺ: الله أكرم من أن يسلب امرأ كريمته ثم يُعَدِّبه.

1619. كان مكفوفاً من أصحاب ابن الحنفية وكان يرقُّ له، فقال له: يا أبا الوَاقص، ألا أُحدِّثك حديثاً عن عيسى بن مريم، ثم قال: إن الحواريين قالوا لعيسى: يا

“The disciples told Jesus: “O' Word of God! We want you to show us a miracle so that we can realize your rank near God.” Jesus said: “O' children of Israeil! What are you denying?” They said: “We do not deny anything, but we want you to show us a miracle.” He said: “What do you want?” They said: “Ask God to make one of our blind people able to see.” He said: “Bring whomever you wish.” They all gathered, and Jesus sat them along the side of a river and said: “ (This is missing in the original document.)

1620- Imam Sadiq (a.s) said: “Physical disabilities are placed in the poor so they cannot cover them up. If they were placed in the rich, they could cover them up.”

1621- A man went to see Imam Sadiq (a.s). Imam Sadiq (a.s) started to talk with him but he did not hear what the Imam (a.s) said and complained to him about having difficulty hearing well. Imam Sadiq (a.s) said: “Why do you not recite the Blessed Fatima's glorifications of the Lord.” He asked “What are they?” Imam Sadiq (a.s) said: “You say “God is Great” thirty four times, “Praise be to God” thirty three times, and “Glory to God” thirty three times for a total of one hundred times.” The man reported that he said these praises for a short time, then his hearing difficulty was cured.

- 1622- Imam Sadiq (a.s) said: “A Muslim always has three characteristics: knowledge about the religion, good management of life, and perseverance in the face of calamities.”
- 1623- Imam Sadiq (a.s) said: “Hiding calamities is one of the best treasures.”
- 1624- Imam Sadiq (a.s) said: “On the Resurrection Day, a group of people will pass above other people and enter Heaven before the Reckoning. They are asked “Why do you deserve to go to Heaven before the Reckoning?” They will say: “In the world we were among those who persevered.”
- 1625- Imam Sadiq (a.s) said: “The relationship between perseverance and faith is similar to that of the head and the body. If the head goes, so will the body. And if perseverance goes, so will faith.”

كلمة الله، نُحِبُّ أن تُرينا شيئاً نعرف أنك بالمنزل الذي أنت به من الله، فقال: يا بني إسرائيل وما أنكرتم؟ قالوا: ما أنكرنا شيئاً؛ ولكنا نُحِبُّ أن تُرينا، قال: وما تُريدون؟ قالوا: سل ربك أن يردّ على مكفوفٍ منا بصره، قال: فاجمعوا من أحببتم، قال: فاجتمعوا فأجلسهم على شاطئ نهر، ثم قال...

1620. عن أبي عبد الله A قال: إنما جعلت العاهات في أهل الحاجة لنأ يستتروا، ولو جعلت في الأغنياء استترت.

1621. دَخَلَ رجلٌ على أبي عبد الله A وكلمه فلم يسمع كلام أبي عبد الله وشكا إليه ثقلاً في أذنيه، فقال له: ما يمنعك -أو أين أنت- من تسبيح فاطمة سلام الله عليها فقال له: جعلتُ فداك، وما تسبيح فاطمة؟ فقال: تكبّر الله أربعاً وثلاثين، وتحمد الله ثلاثاً وثلاثين،

وُسَبِّحَ اللهُ ثلاثاً وثلاثين تمام المائة، قال: فما فعلتُ ذلك إلا يسيراً حتى ذهب عني ما كنتُ أجده.

1622. عنه A قال: لا يصبح المسلم إلا على ثلاث خصال: التفقه في الدين، وحسن التقدير في المعيشة، والصبر على النائبة.

1623. عنه A قال: كتمان المصيبة من كُنوز البرِّ.

1624. عنه A قال: إنَّ قوماً يأتون يوم القيامة يتخللون رقاب الناس حتى يضربوا باب الجنة قبل الحساب، فيقولون لهم: بم تستحقّون الدخول إلى الجنة قبل الحساب؟ فيقولون: كُنّا من الصابرين في الدنيا.

1625. عنه A قال: الصبر من الإيمان بمنزلة الرأس من الجسد، فإذا ذهب الرأس ذهب الجسد، وكذلك إذا ذهب الصبر ذهب الإيمان.

1626- Imam Sadiq (a.s) said: “There is no fever, headache, or nervous problem except due to committing a sin. There are many sins that God will forgive.”

1627- Imam Baqir (a.s) said: “Whenever one suffers from a calamity, or remembers one and says “From God we are, and to Him is our return”, and he is patient, God will forgive all his past sins, or the sins he has committed from the last time he said “From God we are, and to Him is our return.”

1628- Imam Sadiq (a.s) said: “Complaining about a calamity implies saying that you suffer from a calamity no one has ever suffered before. If you say I stayed up last night and got a fever today or the like, it does not constitute complaining about a calamity.”

1629- A man quoted on the authority of his father: “When Ameer al-Momineen (a.s) was struck, Imam Hassan (a.s) sent me to deliver a letter to Imam Hussein (a.s) in Madaen. When the

Imam (a.s) read the letter he said: What a great tragedy. God's Prophet (a.s) was right when he said: "Whoever suffers a tragedy should remember my tragedies, since no creatures suffer from worse tragedies."

- 1630- Imam Baqir (a.s) said: "Whenever you experience a calamity regarding yourself, your property or your children, remember the calamities experienced by God's Prophet (a.s). No creatures ever suffered from worse tragedies.
- 1631- Safavan al-Jam'mal said: "We were with Imam Sadiq (a.s) when a man came and complained about a tragedy he had suffered from. The Imam (a.s) said: If you persevere you will be rewarded, but if you do not, divine destiny will happen and you will not receive any rewards."
- 1632- Imam Sadiq (a.s) said: "Whoever expresses condolence to one who is grieving will be clothed in an attire in the Hereafter that will be a source of honor for him."
- 1633- God's Prophet (a.s) said: "Expressing condolence is a cause of entering Heaven."

1626. عنه A قال: ما من حمى ولا صداع ولا عرق يضرب إلا بذنب، وما يعفو الله أكثر.

1627. عن أبي جعفر A قال: ما من عبد يُصاب بمصيبة فيسترجع عند ذكر المصيبة ويصبر حين تفجأه إلا غفر الله له ما تقدم من ذنبه، وكلما ذكر مصيبة فاسترجع عند ذكره المصيبة غفر له كلّ ذنب اكتسبه فيما بينهما.

1628. عن أبي عبد الله A قال: الشكوى أن يقول: لقد ابتليتُ بما لم يبتل به أحدٌ، ويقول: لقد أصابني ما لم يُصب أحدًا، وليس الشكوى أن يقول: سهرتُ البارحة وحممتُ اليوم ونحو هذا.

1629. عن رجلٍ عن أبيه قال: لَمَّا أُصِيبَ أمير المؤمنين A بعثني الحسن إلى الحسين H وهو بالمدائن، فلَمَّا قرأ الكتاب قال: يا لها من مصيبةٍ ما أعظمها! مع أن رسول الله 0 قال: مَنْ أُصِيبَ منكم بمصيبةٍ فليذكر مُصابه بي، فإنه لن يُصاب بمصيبةٍ أعظم منها، وصدق 0.

1630. عن الباقر A: إن أصبتَ بمصيبةٍ في نفسك أو مالك أو ولدك فاذكر مُصابك برسول الله فإنَّ الخلائق لم يُصابوا بمثله قط.

1631. عن صفوان الجمال قال: كُنَّا عند أبي عبد الله A فجاءه رجلٌ فشكا إليه مُصيبةً أُصِيبَ بها، فقال A له: أما إنك إن تصبر تؤجر وإن لم تصبر يمضي عليك قدر الله الذي قدر عليك وأنت مأزورٌ.

1632. عنه A قال: مَنْ عَزَى حزينًا كُسي في الموقف حُلَّةً يُحِبُّ بها.

1633. وقال رسول الله 0: التعزية تورثُ الجنة.

1634- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s) that God the Almighty said: "I have established the world as a loan among My servants. Whoever gives Me a loan, I will return to him whatever I will from ten to seven hundred times. Whoever does not give Me a loan from it, and I take away something from him against his will, I will give him three characteristics, each of which will cause the angels to be

content if I give it to the angels.” Then Imam Sadiq (a.s) said: “God the Almighty said: “Who say, when afflicted with calamity: “To God we belong, and to Him is our return. They are those on whom (descend) blessings from God,” [The Holy Quran: Baqara 2:156-157] This is one of these characteristics. “...,And Mercy” [The Holy Quran: Baqara 2:157] is the second one “...,And they are the ones that receive guidance.”[The Holy Quran: Baqara 2:157] is the third. Imam Sadiq (a.s) said: “This is for one from whom God takes something against his will.”

- 1635- Imam Sadiq (a.s) said: “It is better to be crippled than have scabies. We seek refuge in God from scabies.”
- 1636- Imam Sadiq (a.s) said: “When a good child of a believer dies it is considered to be God's share of inheritance from that believer.”
- 1637- Mehran narrated that a man wrote a letter to Imam Baqir (a.s) and complained about the tragedy of the death of his child and the hardships that he had suffered. Imam Baqir (a.s) wrote in response: “Do you not know that God takes away a believer's wealth and children to give him a reward instead.”

1634. عن أبي عبد الله A قال: قال رسول الله 0: قال الله تبارك

وتعالى: إني جعلت الدنيا بين عبادي قرضاً، فمن أقرضني منها قرضاً أعطيته بكل واحدٍ منهم عشراً إلى سبع مائة ضعف وما شئت من ذلك، ومن لم يقرضني منها قرضاً وأخذت شيئاً منه

في ذكر المصائب والشدائد والبلايا وما وعد الله من الثواب، وذكر الموت

قسرا أعطيته ثلاث خصالٍ لو أعطيتُ واحدةً منهنّ ملائكتي
لرضوا بها مني. ثمّ قال أبو عبد الله A: إنّ الله I يقول: [الَّذِينَ إِذَا
أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ * أُولَئِكَ عَلَيْهِمْ
صَلَوَاتٌ مِنْ رَبِّهِمْ] فهذه واحدةٌ من ثلاث خصالٍ [وَرَحْمَةٌ] اثنتان
[وَأُولَئِكَ هُمُ الْمُهْتَدُونَ] ثلاثٌ، قال أبو عبد الله A: هذا لمن أخذ
الله شيئاً منه قسراً.

1635. عن أبي عبد الله A قال: يصبح الرجل ويُمسي على شلٍّ خيرٍ
له من أن يُمسي ويُصبح على الجرب، فنعوذ بالله من الجرب.

1636. عن أبي عبد الله A قال: الولدُ الصالحُ ميراثُ الله من المؤمن
إذا قبضه.

1637. عن مهران قال: كتب رجلٌ إلى أبي جعفر A يشكو إليه
مُصابه بولده وشدة ما دخله، فكتب A إليه: أما علمتَ أنّ الله
يختار من مال المؤمن ومن ولده أنفسه ليأجره على ذلك.

Chapter 2

On the Nobility of Illness and Hiding it

- 1638- Imam Baqir (a.s) said: “A body that does not get ill will increase one's bad deeds, and a body that does bad deeds is no good.”
- 1639- Imam Sadiq (a.s) said: “God the Almighty said: If My believing servants would not have gotten upset, I would have tied up the heads of the infidels with an iron handkerchief so that they would never get a headache.”
- 1640- Imam Sadiq (a.s) quoted God's Prophet (a.s): “The story of a believer is like that of a branch of a tree which the winds move around. The believer gets pushed around by pains and illnesses. The story of a hypocrite is like that of a straight cane which is never bent or harmed until death approaches and it bends down.”
- 1641- Imam Sadiq (a.s) said: “Visit the ill, and ask them to pray for you, since their prayer is equal to the prayers of the angels. Whenever one gets ill at night and accepts it with pleasure, God will record the reward of sixty years of worship for him.” He was asked: “What do you mean by accepting it with pleasure?” He said: “It means that he does not complain to anyone about his illness.”
- 1642- Imam Baqir (a.s) said: “Go to visit the ill and ask them to pray for you since their prayer equals the prayers of the angels. Whoever gets ill at night and accepts it with pleasure and is grateful for it, gets the reward of sixty years of worship.” They asked him: “What do you mean by its acceptance?” He said: “To be patient, and inform no one else about his problem. When the night passes and the morning arrives, he should thank God for what he suffered.”

¹ Translators' note: Illness is considered a nobility because it prevents one from committing sins, it helps relieve the punishment for previous sins and bearing an illness patiently is highly rewarded.

الفصل الثاني في فضل المرض وكتمانه

1638. عن الباقر A قال: الجَسَدُ إذا لم يَمْرُضْ أشرُّ، ولا خيرَ في جَسَدٍ يَأْشُرُ.

1639. عن أبي عبد الله A قال: قال الله I: لو لا أن يجدَ عبدي المؤمن في قلبه لَعَصَبْتُ رأسَ الكافر بعصابة حَدِيدٍ لا يصدع رأسه أبداً.

1640. عنه A قال: قال رسول الله 0: مَثَلُ المؤمن كَمَثَلِ خامةِ الزرع تُكفئها الرياح كذا وكذا، والمؤمن تُكفئهُ الأوجاع والأمراض، ومَثَلُ المنافق كَمَثَلِ الإرزبةِ المُستقيمة التي لا يُصيبها شيءٌ حتى يَأْتِيهِ الموت فيَقصفه قصفاً.

1641. عن أبي عبد الله A قال: عودوا مرضاكم وسلوهم الدعاء [فإنه] يعدل دعاء الملائكة، ومَن مرض ليلةً فقبلها بقبولها كتب الله له عبادة ستين سنة، قلتُ: ما معنى قبولها؟ قال: لا يشكو ما أصابه فيها إلى أحدٍ.

1642. عنه عن أبيه H قال: عودوا مرضاكم وسلوا أن يدعو الله لكم فإنّ دعاءهم يعدل دعاء الملائكة، ومَن مرض ليلةً فقبلها بقبولها وأدّى شكرها إلى الله كانت كعبادة ستين سنة، قال أبي: قلتُ له:

ما قبولها؟ قال: يصبر عليها ولا يخبر بما كان فيها، فإذا أصبح
حمّد الله على ما كان فيها.

Chapter 3 **On Grief**

- 1643- In Rauzat al-Vaezeen it is narrated that God's Prophet (a.s) said: "When one's sins increase a lot, and there are no good deeds to cover the sins, then God will make him grieve as penalty for his sins."
- 1644- Ameer al-Momineen (a.s) expressed his condolences to Ashath ibn Ghays who had lost his son, and said: "If you grieve for your child, it is fine, but if you are patient God will give you a reward in return for your son. If you are patient, divine destiny will happen and you will get rewarded, but if you mourn divine destiny will happen anyway, but you have committed a sin."
- 1645- Imam Sadiq (a.s) said: "Whoever commits a lot of sins without enough penalty for them, God will make him suffer from grief as penalty for his sins. If God does not do so, He will torture him in the grave so that he is left with no sins to witness against him when he appears in front of his Lord to meet Him."
- 1646- In Al-Seyed Nasih al-Din it is narrated that God's Prophet (a.s) said: "God the Almighty loves any grieving heart."
- 1647- In Elal al-Sharayeh it is narrated that Abdul Rahman said to Imam Kazim (a.s): "Sometimes I get so sad that I cannot recognize my family, property or children." Imam Kazim (a.s) said: "Every person has a special angel and an evil one. When you get happy, the angel approaches you, and when you get sad, the evil one will approach you. This is the interpretation of the Almighty God's statement: "The Evil One threatens you with poverty and bids you to conduct unseemly. God promiseth you His forgiveness and bounties. And God careth for all and He knoweth all things." [The Holy Quran: Baqara 2:268]

الفصل الثالث في الحُزن

1643. من كتاب روضة الواعظين: قال النبيّ 0: إذا كثرت ذنوب

العبد ولم يكن له من العمل ما يُكفّرُها ابتلاه الله بالحُزن ليُكفّرُها.

1644. وقيل: عزى أمير المؤمنين A الأشعث بن قيس على ابنه،

فقال: إن تحزن فقد استحقّ ذلك منك الرحم، وإن تصبر ففي الله

خلفك من ابنك، وإن صبرت جرى عليك القدر وأنتَ مأجورٌ،

وإن جزعت جرى عليك القدر وأنتَ مأثومٌ.

1645. وقال الصادق A: من كثرت ذنوبه ولم يجد ما يُكفّرُها به ابتلاه

الله I بالحُزن في الدنيا ليُكفّرُها به، فإن فعل ذلك به وإلا عدّبه

في قبره، فيُلقي الله I يوم يلقاه وليس شيءٌ يشهدُ عليه بشيءٍ من

ذنوبه.

1646. ومن كتاب السيّد ناصح الدين: قال رسول الله 0: إن الله يُحبُّ كلَّ

قلبٍ حزينٍ.

1647. من كتاب علل الشرائع: قال عبد الرحمان لأبي عبد الله A:

إني ربّما حزنتُ فلا أعرفُ في أهلٍ ولا مالٍ ولا ولدٍ، وربّما

فرحتُ فلا أعرفُ في أهلٍ ولا مالٍ ولا ولدٍ، فقال: إنّه ليس من

أحدٍ إلا ومعه ملكٌ وشيطانٌ، فإذا كان فرحه كان دُنوّ الملك منه،

وَإِذَا كَانَ حَزَنُهُ كَانَ دُنُوَّ الشَّيْطَانِ مِنْهُ، وَذَلِكَ قَوْلُ اللَّهِ: [الشَّيْطَانُ
يَعِدُّكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُّكُمْ مَغْفِرَةً مِنْهُ وَقَضَاءً
وَاللَّهُ وَاسِعٌ عَلِيمٌ.]

Chapter 4

On Peace of Mind

- 1648- In Al-Mahasin it is narrated that Imam Baqir (a.s) said: “If the believers did not insist on their demands for a better life, God would have made their lives even harder.”
- 1649- The disciples of Jesus (a.s) complained to him about the people humiliating them. He said: “Be patient. The believers always experience the animosity of others towards them. Their similitude is like that of wheat that is sweet but has lots of enemies.”
- 1650- Imam Sadiq (a.s) said: “Those who love to become unknown, and those who like to remain unknown will become famous.”
- 1651- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “Islam was strange at first, and will soon return to its original state. Blessed be strangers! Then he said: “Have you not seen any good men in a tribe about whom they say: He is like a stranger among them?”
- 1652- Imam Sajjad (a.s) said: “God's Prophet passed by a cameleer. He sent someone to ask for some milk. The cameleer said: “What is in the pans is the dinner for the tribe and what is in their breasts is the breakfast for the tribe.” The Prophet (a.s) said: “O' God! Please increase his wealth and children.” Then he went on until they reached a shepherd. He sent someone to ask for some milk. The shepherd milked the sheep and gave all the milk in the pans plus that milk to the Prophet, along with one sheep and said: “This was what we had, and we will even give you more if you want.” God's Prophet (a.s) said: “O' God! Please give him only his sustenance.” One of the companions said: “O' Prophet of God! You prayed the way we all like to be prayed for, for the man who turned you down. But you prayed the way none of us like to be prayed for the man who fulfilled your needs.” God's Prophet (a.s) said: “What is available but is little is better than what is a lot but takes away one's peace of mind. O' God! Please provide for Muhammad and his family just their sustenance.”
- 1653- Imam Baqir (a.s) said: “Consider yourself dead when you reach the age of sixty.”

الفصل الرابع في التسليّة

1648. من كتاب المحاسن: عن أبي عبد الله A قال: لو لا إلحاح المؤمنين على الله I في طلب الرزق لنقلهم من الحال التي هم فيها إلى حالٍ هي أضيق منها.

1649. شكا الحواريون إلى عيسى بن مريم تهأؤن الناس بهم وبُغضهم لهم، فقال: اصبروا، كذلك المؤمنون مُبغضون في الناس؛ مثلهم كمثل القمح ما أظى مذاقها وأكثر أعداءها.

1650. عن أبي عبد الله A قال: مَنْ أَحَبَّ أَنْ يُذَكَرَ خَمَلًا، وَمَنْ أَحَبَّ أَنْ يُخَمَلَ ذَكَرَ.

1651. عنه A قال: قال رسول الله 0: إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ كَمَا بَدَأَ، فَطُوبَى لِلْغُرَبَاءِ، ثُمَّ قَالَ: أَمَا رَأَيْتَ الرَّجُلَ يَكُونُ فِي الْقَبِيلَةِ صَالِحًا، فَيُقَالُ: إِنَّ فُلَانًا لَغَرِيبٌ فِيهِمْ.

1652. عن عليّ بن الحسين H قال: مرّ رسول الله 0 براعي إبليّ فبعث إليه يستسقيه، فقال: أمّا ما في ضروعها فصبوح الحي وأمّا ما في أنيتها فغبوقهم، فقال رسول الله 0: اللَّهُمَّ أَكْثَرَ مَا لَهُ وَوَلَدِهِ، ثُمَّ مَرَّ بِرَاعِي غَنَمٍ فَبَعَثَ إِلَيْهِ يَسْتَسْقِيهِ، فَحَلَبَ لَهُ مَا فِي ضُرُوعِهَا وَأَكْفَأَ مَا فِي إِنْاءِهِ فِي إِنْاءِ رَسُولِ اللَّهِ 0 وَبَعَثَ إِلَيْهِ بِشَاةٍ، وَقَالَ: هَذَا مَا عِنْدَنَا، وَإِنْ أَحْبَبْتَ أَنْ نَزِيدَكَ زِدْنَاكَ، فَقَالَ رَسُولُ اللَّهِ 0: اللَّهُمَّ ارزُقْهُ الْكَفَافَ، فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: يَا

رسول الله، دعوتَ للذي ردَّكَ بدُعاءِ عامَّتنا نُحبُّه، ودعوتُ للذي
أسعفك بحاجتكِ بدُعاءِ كُأنا نكرهه، فقال رسول الله 0: إنَّ ما قلَّ
وكفى خيرٌ ممَّا كُتِرَ وألهى، اللهم اجعل رزقَ محمَّدٍ وآلِ محمَّدٍ
الكفافِ.

1653. قال الباقر A: إذا بلغت سنين سنةٍ فاحسب نفسك في الموتى.

Chapter 5

On the Sufferings of Believers

- 1654- In Al-Mahasin it is narrated that Abu Hamzeh narrated that Imam Sajjad (a.s) said: “O' Abu Hamzeh! The people will not leave you even if you leave them, and they will not abandon you if you abandon them.” Abu Hamzeh said: “Then what should I do?” He said: “Grant them something now that you can as a savings for when you become needy.”
- 1655- Murazem narrated that Imam Sadiq (a.s) said: “O' Murazem! Always treat the people nicely, even if they swear at us.”
- 1656- Imam Sadiq (a.s) said: “There has never been a Prophet or a believer, and shall never be any, until the Resurrection Day who does not have a neighbor who bothers him.”
- 1657- Imam Sadiq (a.s) said: “There has never been a Prophet or a believer, and shall never be any, until the Resurrection Day who does not have a relative who bothers him.”
- 1658- Imam Sadiq (a.s) said: “A believer always has one or more of the following troubles. Either a person with whom he lives in the same house will close the door and not let him in, or there is a neighbor who will bother him, or someone will bother him on his way to work. Even if a believer lives on the top of a mountain, God will appoint a Satan to disturb him. God will establish a companion out of his own faith for him not to fear anyone.”
- 1659- Imam Sadiq (a.s) said: “If a believer is at sea on just a piece of wood, God will send a Satan to bother him.”

الفصل الخامس

في ذكر ما جاء في المؤمن وما يلقي من أذى الناس وبغضهم إياه

1654. من كتاب المحاسن: عن أبي حمزة قال: قال علي بن الحسين
H: يا أبا حمزة، إن تركت الناس لم يتركوك، وإن رفضتهم لم
يرفضوك، قلت: وما أصنع جُعلتُ فداك؟ قال: أعطهم من
عرضك ليوم فقرك.

1655. عن مرزم عن أبي عبد الله A قال: قال لي: يا مرزم، لا يكن
بينك وبين الناس إلا خيراً وإن شتمونا.

1656. عن أبي عبد الله A قال: ما كان ولا يكون ولا هو كائنٌ إلى
يوم القيامة نبيٌّ ولا مؤمنٌ إلا وله جارٌ يؤذيه.

1657. عنه A قال: قال رسول الله 0: ما كان ولا يكون ولا هو كائنٌ
إلى يوم القيامة نبيٌّ ولا مؤمنٌ إلا وله رحمٌ يؤذيه.

1658. عنه A قال: ما أقلت المؤمن من واحدةٍ من ثلاثٍ، ولربّما
اجتمعت الثلاث عليه: إمّا بغضٌ من يكون معه في الدار يغلق
عليه بابه ويؤذيه، أو جارٌ يؤذيه، أو من في طريقه إلى حوائجه
يؤذيه، ولو أنّ مؤمناً على قُلةٍ جبلٍ لبعث الله إليه شيطاناً يؤذيه،
ويجعل الله له من إيمانه أنساً لا يستوحش معه إلى أحدٍ.

1659. عن أبي عبد الله A قال: لو أنّ مؤمناً على لوح في البحر
لَقَبِّضَ اللهُ له شيطاناً يُؤذيه.

- 1660- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "God the Almighty said: "Whoever bothers My believing servants has declared war against Me. Whoever honors My believing servants will be secure from My Wrath. If only one believer and one just leader remain on the Earth from the East to the West from all My creatures, that will be sufficient for Me to maintain the heavens and the Earth, and I will need none of what I have created on the Earth. I will establish a companion from their faith for them such that they never feel they need anyone else."
- 1661- Imam Sadiq (a.s) said: "A believer is always faced with either another believer who is jealous of him- this being the easiest problem, or a hypocrite who is always in his pursuit, or an enemy who is fighting him, or a Satan who fools him."
- 1662- Abi al-Sabah al-Kanani narrated that once when he was with Imam Sadiq (a.s) an old man entered and said: "O' Aba Abdullah! I am old and am complaining about my children and their ingratitude, and my brothers and their cruelty to me." Imam Sadiq (a.s) said: "O' old man! There is a government for the right and a government for falsehood. Either form of government is humiliated in the other form of government. The least a believer suffers from a government for falsehood is getting hurt by his children, and cruelty from his brothers. No believer can be comfortable under a government of falsehood, and will suffer from physical, material or child-related problems before death, until God frees him from what he has earned during the rule of the government of falsehood, and increases his benefits in the government of the right. Thus persevere, and rejoice."
- 1663- In Rauzat al-Vaezeen it is narrated that God's Prophet (a.s) said: "Whoever treats the people with leniency will die as a martyr."
- 1664- God's Prophet (a.s) said: "Treating the people with leniency is a form of charity."

1665- It has been narrated that Moses, the son of Imran said: "O' God! What is the reward of one who perseveres in the face of people hurting and beating him?" God the Almighty said: "I will help him against the fear of Resurrection Day."

1660. عن أبي عبد الله A قال: قال رسول الله 0: قال الله تبارك وتعالى: ليأذن بحربٍ مني من أذى عبدي المؤمن، وليأمن غضبي من أكرم عبدي المؤمن، ولو لم يكن من خلقي في الأرض ما بين المشرق والمغرب إلا مؤمنٌ واحدٌ مع إمامٍ عادلٍ لأستغنيتُ بهما عن جميع ما خلقتُ في أرضي، ولقامت سبع سماوات وأرضين بهما، وجعلتُ لهما من إيمانها أنساً لا يحتاجان إلى أنسٍ سواهما.

1661. قال A: أربعة لا يخلو منهنّ المؤمن أو واحدةٍ منهنّ: مؤمنٌ يحسده وهي أيسرهنّ، ومناققٌ يفقو إثره، وعدوٌّ يُجاهده، وشيطانٌ يُفنته.

1662. عن أبي الصباح الكناني قال: كنتُ عند أبي عبد الله A فدخل عليه شيخٌ كبيرٌ فقال: يا أبا عبد الله، أشكو إليك ولدي وعقوقهم وإخواني وجفاهم لي عند كبر سني، فقال أبو عبد الله A: يا هذا، إنّ للحقّ دولةً وللباطل دولةً، واحدٌ منهما ذليلٌ في دولة صاحبه، وإنّ أدنى ما يُصيب المؤمن في دولة الباطل العقوق من ولده والجفاء من إخوانه، وما من مؤمنٍ يُصيب شيئاً من الرفاهية في دولة الباطل إلا ابتلى قبل موته، إمّا في بدنه وإمّا في ولده

في ذكر المصائب والشدائد والبلايا وما وعد الله من الثواب، وذكر الموت

وماله، حتى يخلصه الله بما اكتسب في دولة الباطل ويُوقر له
حظّه في دولة الحقّ، فاصبر وأبشر.

1663. من روضة الواعظين: قال النبيّ 0: مَنْ عاش مُدارياً مات
شهيداً.

1664. وقال 0: مُداراةُ الناسِ صدقةٌ.

1665. وروي أنّ موسى بن عمران قال: إلهي فما جزاء مَنْ صبر
على أذى الناسِ وشتمهم فيك؟ قال: أعينه على أهوال يوم
القيامة.

1666- Imam Sadiq (a.s) said: “A believer always suffers either from a neighbor who is jealous of him, or a Satan who beguiles him, or a hypocrite who always follows him, or a believer who is jealous of him.” Suma’eh asked: “May I be your devoted servant! A believer is jealous of him?” The Imam (a.s) replied: “Yes. Know that this is the worst of them all.” Suma’eh asked why. Then Imam Sadiq (a.s) replied: “Because he slanders and others acknowledge it.”

1667- Imam Sadiq (a.s) said: “Try to remain unknown as much as you can. What will happen if the people do not admire you and you are blamed by the people but you are praiseworthy near God?”

1668- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “Whoever does not withstand the people's cruelty is not grateful for blessings.”

1669- Imam Baqir (a.s) said: “God has established a covenant with a believer in four areas: the hardest one is a believer who says the same things but is jealous of him; a hypocrite who always follows him; Satan who influences and corrupts him; and an infidel who does not believe in what he believes in, and considers fighting with the believer as a holy war for himself. Then how can a believer survive all this?”

- 1670- Imam Sadiq (a.s) said: "If you want to be among my believing brothers and companions, you must prepare yourselves for the people's hatred and animosity. Otherwise you are not amongst my companions."
- 1671- Imam Sadiq (a.s) said: "The disciples of Jesus the son of Mary (a.s) complained to him about what they had suffered from the people. He said: "Believers are always subject to the hatred of the people. They are similar to wheat which is sweet and has many enemies."
- 1672- Imam Sadiq (a.s) said: "God likes people whom others treat with enmity."
- 1673- Imam Sadiq (a.s) said: "A believer's faith is not proved unless he is even worse than a donkey's corpse in the eyes of the public."

1660. عن أبي عبد الله A قال: قال رسول الله 0: قال الله تبارك وتعالى: ليأذن بحربٍ مَّيَّ مَنْ أَدَى عِبْدِي الْمُؤْمِنِ، وَلِيَأْمَنَ غَضَبِي مَنْ أَكْرَمَ عِبْدِي الْمُؤْمِنِ، وَلَوْ لَمْ يَكُنْ مِنْ خَلْقِي فِي الْأَرْضِ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ إِلَّا مُؤْمِنٌ وَاحِدٌ مَعَ إِمَامٍ عَادِلٍ لِأَسْتغْنِيَتْ بِهِمَا عَنْ جَمِيعِ مَا خَلَقْتُ فِي أَرْضِي، وَلَقَامَتْ سَبْعَ سَمَاوَاتٍ وَأَرْضَيْنِ بِهِمَا، وَجَعَلْتُ لَهُمَا مِنْ إِيْمَانِهِمَا أَنْسَاءً لَا يَحْتَاجَانِ إِلَى أَنْسٍ سِوَاهُمَا.

1661. قال A: أربعة لا يخلو منهنّ المؤمن أو واحدةٍ منهنّ: مؤمنٌ يحسده وهي أيسرهنّ، ومناققٌ يقفوا إثره، وعدوٌّ يُجاهده، وشيطانٌ يُفنته.

1662. عن أبي الصباح الكناني قال: كنتُ عند أبي عبد الله A فدخل عليه شيخٌ كبيرٌ فقال: يا أبا عبد الله، أشكو إليك ولدي وعقوقهم وإخواني وجفاهم لي عند كِبَرِ سنِّي، فقال أبو عبد الله A: يا هذا، إنَّ للحقَّ دولةً وللباطل دولةً، واحدٌ منهما دليلٌ في دولة صاحبه، وإنَّ أدنى ما يُصيب المؤمن في دولة الباطل العُقوق من ولده والجفاء من إخوانه، وما من مؤمن يُصيب شيئاً من الرفاهية في دولة الباطل إلا ابتلى قبل موته، إمّا في بدنه وإمّا في ولده وماله، حتّى يخلصه الله بما اكتسب في دولة الباطل ويُوقر له حظّه في دولة الحقّ، فاصبر وأبشر.

1663. من روضة الواعظين: قال النبيّ 0: مَنْ عاش مُدارياً مات شهيداً.

1664. وقال 0: مُداراةُ الناس صدقةٌ.

1665. وروي أنّ موسى بن عمران قال: إلهي فما جزاء مَنْ صبر على أذى الناس وشتمهم فيك؟ قال: أعينه على أهوال يوم القيامة.

1674- Imam Sadiq (a.s) said: “God will place a believer in situations where others will not accept his words, and when fighting with the enemies he will not be justly dealt with.”

1675- Imam Sadiq (a.s) said: “God has placed believers as a target for His enemies: “Then God saved him from (every) ill that they plotted (against him).” [The Holy Quran: Mu-min 40:45]

Know that by God the enemies surrounded him and killed him, but God protected His religion from any attacks.”

1676- Mufaz'zil ibn Umar narrated that a man came to Imam Sadiq (a.s) when Umar was also there and said: “Our ancestors believed that when God loves someone, there is a Heavenly call that announces: “God loves him, therefore you love him too”, and God makes everyone love him; and whenever God is angry with someone, there is a Heavenly call that announces: “God is angry with him and you be angry with him too”, and God makes everyone angry with him.” Then Imam Sadiq (a.s) who was leaning (on the pillow) sat up straight and shook his sleeves and said: “It is not so. When God loves someone, he will test other people by him, so others say things about him and he gets rewarded, and they commit a sin. When God is angry with someone, He will place his love in the people's heart so that they say things about him which are not right and both he and they commit a sin. Who was dearer to God than John the son of Zacharia? God excited some people against him and they killed him. Who is dearer to God than Hussein, the son of Ali (a.s)? God excited some people and they killed him. No. It is not as you say.”

1677- Imam Sadiq (a.s) said: “There were people before you who believed like you. When one of them was captured by the infidels, they chopped of his hands and feet, hung him on a palm tree and chopped him into pieces. He did not mind it and persevered.” Then Imam Sadiq (a.s) recited the following verse: “Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity.” [The Holy Quran: Baqara 2:214]

1674. عنه A قال: إنّ الله جعل المؤمن على أن لا يقبل قوله ولا

ينتصف من عدوّه.

1675. عنه A قال: إِنَّ اللَّهَ جَعَلَ الْمُؤْمِنَ فِي الدُّنْيَا غَرَضًا لِعَدُوِّهِ فِي قَوْلِهِ I: [فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكَّرُوا] فقال: أما والله لقد بسطوا عليه فقتلوه، ولكن وقاه أن يفتنوه في دينه.

1676. عن المفضل بن عمر قال: قال رجلٌ لأبي عبد الله -A- وأنا عنده-: إِنَّ مِنْ قَبْلِنَا يَقُولُونَ: إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا نَوَّهَ مَنْوَّهُ بِاسْمِهِ مِنَ السَّمَاءِ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحْبَبُوهُ، فَيُلْقِي اللَّهُ مَحَبَّتَهُ فِي قُلُوبِ الْعِبَادِ، وَإِذَا أَبْغَضَ عَبْدًا نَوَّهَ مَنْوَّهُ بِاسْمِهِ مِنَ السَّمَاءِ: إِنَّ اللَّهَ يُبْغِضُ فُلَانًا فَاِبْغِضُوهُ، فَيُلْقِي اللَّهُ لَهُ الْبِغْضَاءَ فِي قُلُوبِ الْعِبَادِ. قال: وكان أبو عبد الله A مُتَكِنًا فَاسْتَوَى قَاعِدًا ثُمَّ نَفَضَ كُمَّهُ وَقَالَ: ليس هكذا، ولكن إذا أحبَّ الله عبداً أغرى به الناس ليقولوا فيه ما يؤجره ويؤثمهم، وإذا أبغض عبداً ألقى المحبة في قلوب العباد ليقولوا فيه ما ليس فيه فيؤثمهم وإياه، ثم قال A: مَنْ كَانَ أَحَبَّ إِلَى اللَّهِ مِنْ يَحْيَى بْنِ زَكَرِيَّا؟ ثُمَّ أَغْرَى بِهِ جَمِيعَ مَنْ رَأَيْتَ حَتَّى صَنَعُوا بِهِ مَا صَنَعُوا، وَمَنْ كَانَ أَحَبَّ إِلَى اللَّهِ مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ H ثُمَّ أَغْرَى بِهِ مَنْ أَغْرَى مِنَ النَّاسِ حَتَّى قَتَلُوهُ لَيْسَ كَمَا قَالُوا.

1677. عنه A قال: إِنَّ مَنْ كَانَ قَبْلَكُمْ مَمَّنْ هُوَ عَلَى مَا أَنْتُمْ عَلَيْهِ لِيُؤْخَذَ الرَّجُلُ مِنْهُمْ فَيُنْقَطِعَ يَدَاهُ وَرِجْلَاهُ وَيُصَلَّبَ عَلَى جُدُوعِ النَّخْلِ وَيُشَقَّ بِالْمِنْشَارِ فَلَا يَعْدُو ذَلِكَ نَفْسَهُ، ثُمَّ تَلَا قَوْلَهُ I: [أَمْ حَسِبْتُمْ أَنْ

تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ
وَالضَّرَّاءُ [الآية].

- 1678- Imam Sadiq (a.s) said: “Before you there were people whose heads were cut across with a saw such that the saw left their bodies from between their legs, but they did not mind it and persevered. If anyone of them suffered from such a calamity, he would not mind it and did not divulge the secrets of the rest of the nation?”
- 1679- Imam Sadiq (a.s) said the following regarding the verse: “This because they went on rejoicing the Signs of God and slaying the Messengers without just cause. This because they rebelled and went on transgressing.” [The Holy Quran: Baqara 2:61], “I swear by God that they did not fight the Prophets with their hands or kill them with their swords. Rather they heard their secrets, divulged them and the Prophets were arrested and killed. This is why their deeds are considered slaying, transgression and sin.”
- 1680- Imam Sadiq (a.s) said: “There are more Satans around a believer than there are flies stuck to meat.”
- 1681- Imam Sadiq (a.s) said: “There has not been and will not be any Prophets or believers without a relative or a neighbor to hurt him. This is what is meant by the Almighty God's statement: “Thus have We made for every Prophet an enemy among the sinners.” [The Holy Quran: Furqan 25:31]
- 1682- Imam Sadiq (a.s) said: “Persevere in the face of tragedies since God tests the believers. Your believing brothers are always a few, and the least number of people gather around believers.”
- 1683- Imam Baqir (a.s) said: “Some people suffered at the time of the Prophet Hud (a.s). They went to him to ask him to pray to God to send down rain from His Mercy. Then a vulgar shrew came out of Hud's house and said: “Why does Hud not say this prayer for himself?” The people asked her to take them to Hud. She told them that he was on the farm watering it. They went there and saw that after Hud watered each part of the farm, he stood up and said two units of prayer. Then Hud noticed them and asked: “What do you want?” They said: “We came to you to ask for something, and saw something even more amazing. We saw a vulgar shrew leave your house and yell at us.” He

في ذكر المصائب والشدائد والبلايا وما وعد الله من الثواب، وذكر الموت

said: "She is my wife and I hope that she lives a long life." They said: "O' Prophet of God! Why do you wish her to live a long life?" He said: "Because there is someone to bother every believer, and I thank God that He has established a person who is subject to me to be the one to bother me. If it was no so, someone worse than her would bother me."

1678. عنه A قال: إِنَّ مَنْ كَانَ قَبْلَكُمْ لِيُوضَعُ الْمَنْشَارُ عَلَى مَفْرَقِ رَأْسِهِ فَيُخْرَجُ بَيْنَ رِجْلَيْهِ فَلَا يَعْدُو نَفْسَهُ، وَإِنْ أَحَدٌ هُوَ لَوْ بُلِيَ بِشَيْءٍ مِنْ ذَلِكَ لِأَهْلِكَ أُمَّةٍ مِنَ الْأُمَّةِ.

1679. عنه A قال: فِي قَوْلِهِ I: [ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ] فَقَالَ لَهُمْ: أَمَا وَاللَّهِ مَا حَارَبُوهُمْ بِأَيْدِيهِمْ وَلَا قَتَلُوهُمْ بِأَسْيَافِهِمْ! وَلَكِنْ سَمِعُوا أَحَادِيثَهُمْ فَأَذَاعُوهَا عَلَيْهِمْ فَأَخَذُوا وَقَتَلُوا، فَصَارَ قِتْلًا وَاعْتِدَاءً وَمَعْصِيَةً.

1680. عنه A قال: الشَّيَاطِينُ عَلَى الْمُؤْمِنِ أَكْثَرُ مِنَ الدُّبَابِ عَلَى اللَّحْمِ.

1681. عنه A قال: مَا كَانَ وَلَا يَكُونُ وَلَا يَكُنُّ نَبِيًّا وَلَا مُؤْمِنًا إِلَّا وَقَدْ سَلَطَ عَلَيْهِ حَمِيمٌ يُؤْذِيهِ، فَإِنْ لَمْ يَكُنْ حَمِيمٌ فَجَارٌ يُؤْذِيهِ، وَذَلِكَ قَوْلُهُ I: [وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ].

1682. عنه A قال: إِنْ أَصَابَكُمْ تَمَحِيصٌ فَاصْبِرُوا، فَإِنَّمَا يَبْتَلِي اللَّهُ الْمُؤْمِنِينَ وَلَمْ يَزَلْ إِخْوَانَكُمْ قَلِيلًا، أَلَا وَإِنَّ أَقْلَ أَهْلِ الْمَحْشَرِ الْمُؤْمِنُونَ.

1683. عَنْ أَبِي جَعْفَرٍ A قَالَ: أَصَابَ الْقَحْطُ قَوْمًا فِي زَمَانِ هُودِ النَّبِيِّ فَأَتَوْهُ لِيَسْتَسْقِيَ لَهُمْ، فَخَرَجَتْ عَلَيْهِمْ مِنْ مَنْزِلِهِ عَجُوزٌ سَلِيْطَةٌ

صِيَّاحَةٌ فَقَالَتْ: فَلَمْ لَا يَسْتَسْقِي لِنَفْسِهِ؟ فَقَالُوا: أُرْشِدِينَا إِلَيْهِ، فَقَالَتْ: هُوَ فِي زَرْعٍ لَهُ يَسْتَسْقِيهِ فَأَتُوهُ، فَأَتَيْنَاهُ فَإِذَا هُوَ كَلَّمَا زَرْعٍ بَابًا قَامَ فَصَلَّى رَكَعَتَيْنِ، فَالْتَفَتَ إِلَيْهِمْ فَقَالَ: مَا حَاجْتُكُمْ؟ قَالُوا: جِئْنَاكَ فِي حَاجَةٍ فَرَأَيْنَا أُعْجِبَ مِمَّا جِئْنَا، قَالَ: وَمَا رَأَيْتُمْ؟ قَالُوا: رَأَيْنَا عَجُوزًا خَرَجَتْ مِنْ مَنْزِلِكَ سَلِيطَةً صِيَّاحَةٌ فَصَاحَتْ فِي وَجْهِهَا، فَقَالَ: تِلْكَ امْرَأَتِي وَإِنِّي لِأَحَبُّ طَوَّلَ بَقَائِهَا، فَقَالُوا يَا نَبِيَّ اللَّهِ، وَمَا تُحِبُّ مِنْ طَوَّلَ بَقَائِهَا؟ قَالَ: إِنَّهُ لَيْسَ مِنْ مُؤْمِنٍ إِلَّا وَلَهُ مَنْ يُؤْذِيهِ، فَأَنَا أُحْمَدُ اللَّهَ أَنْ جَعَلَ الَّذِي يُؤْذِينِي تَحْتَ يَدِي، وَلَوْ لَا ذَلِكَ لَسَلَّطَ عَلَيَّ شَرًّا مِنْهَا.

- 1684- Ameer al-Momineen (a.s) quoted on the authority of God's Prophet (a.s): "Even if a believer goes into a mouse hole, God will send something to bother him."
- 1685- God's Prophet (a.s) said: "A believer is forgiven."
- 1686- Ameer al-Momineen (a.s) quoted on the authority of God's Prophet (a.s): "The world will not come to an end unless a believer's heart melts, and a believer gets more humiliated than a dead sheep."
- 1687- Imam Baqir (a.s) said: "A believer always has problems in his private life. Even if he is not married, he will have trouble with his close neighbors."
- 1688- Imam Hassan (a.s) quoted on the authority of his father (a.s): "A Shiite will not be at a loss no matter how he dies, whether he is eaten by wild beasts, burnt, drowned, hung or killed. I swear by God that he is among the ranks of the righteous ones and martyrs."

1684. عن أمير المؤمنين A قال: قال رسول الله 0: لو كان المؤمن في جحر فارة لقيض الله له من يؤذيه.

1685. وقال 0: المؤمن مكفور.

1686. عنه A قال: قال رسول الله 0: لا تذهب الدنيا حتى يذوب قلب المؤمن، ولا تذهب الدنيا حتى يكون المؤمن أذلّ من شاة ميتة.

1687. عن أبي جعفر A قال: إنّ المؤمن ابتلى بأهل بيته الخاصة، فإن لم يكن له أهل بيت فجاره الأدنى فالأدنى.

1688. عن الحسن بن عليّ بن أبي طالب: قال: سمعته يقول: ما يضرّ الرجل من شيعتنا أيّ ميتة يموت، أكل السبع، أو احترق

بالنار، أو أُغرق بالماء، أو صُلِب، أو قُتِل، هو والله صَدِّيقٌ
شهِيدٌ.

Chapter 6

On Calamities and Trials

- 1689- In Al-Sabr val-Ta'deeb it is narrated that Imam Sadiq (a.s) said: "A believer asks God for something he needs, but God puts it off and says: "I delay fulfilling his needs due to My eagerness to his supplication." When the Hereafter comes, the Almighty God says: "O' My servant! You asked Me for something in the world, but I delayed fulfilling it. Here is the reward. You then asked Me for something else, but I delayed fulfilling it again. Here is the reward." The The Imam (a.s) said: "At this time the believer who sees all the good rewards, wishes that his needs in the world for which he prayed had never been fulfilled."
- 1690- Imam Kazim (a.s) said: "God the Almighty said: I did not make the rich ones rich for their honor near Me, and I did not make the poor ones poor for their humiliation near Me. Rather this is how I test the rich by the poor people. If there were no poor people, none of the rich people could be certified to go to Heaven."
- 1691- Imam Baqir (a.s) said: "Two angels who were descending from the heavens to the Earth met each other. One asked the other about his mission. He said: "God gave me the mission to go to sea to force a fish to go to one of the oppressors so he, who had wished to catch it, would be able to do so. So I must go and force that fish in the sea towards him so that the oppressor can catch it, and achieve his last goal." The other angel said: "My divine mission is even stranger than yours. God gave me the mission to go to a believer who is fasting and stays up at night to worship God, and is such a good worshipper that he is famous in the heavens. I am supposed to turn over the pan of food that he has just prepared for breaking his fast since God wants to test his faith this way."

الفصل السادس في الابتلاء والاختبار

1689. من كتاب الصبر والتأديب: عن أبي عبد الله A قال: إنَّ المؤمنَ ليدعو الله تعالى في حاجةٍ فيقول الله: أَخَرْتُ حاجتَهُ شوقاً إلى دُعائه، فإذا كان يوم القيامة يقول الله تعالى: عبدي دَعَوْتَنِي في كذا فَأَخَرْتُ إجابتك وثوابك كذا، ودَعَوْتَنِي في كذا فَأَخَرْتُ إجابتك وثوابك كذا، قال: فيتمنى المؤمن أنه لم يُستجب له دعوةٌ في الدنيا لِمَا يرى من حُسن ثوابه.

1690. عن أبي الحسن موسى A قال: إنَّ الله I يقول: إني لم أُغنِ الغني لكرامةٍ له عليّ، ولم أفقر الفقير لهوانٍ به عليّ؛ وهو ممّا ابتليتُ به الأغنياء بالفُقراء، ولولا الفقراء لم يستوجب الأغنياء الجنة.

1691. عن أبي جعفر A قال: إنَّ ملكين هبطا من السماء فالتقيا في الهواء، فقال أحدهما لصاحبه: فيم هبطت؟ قال: بعثني الله إلى بحر إيلةٍ أحشَّ سمكةً إلى جبارٍ من الجبابرة تشهَى عليه سمكةٌ في ذلك البحر، فأمرني [أن] أحشَّ إلى الصيِّاد سمك ذلك البحر حتّى يأخذها له ليلبغ الله بالكافر غاية مناه في كُفره، وقال الآخر: ففيم بعثت أنت؟ فقال: بعثني الله في أعجب من الذي

بعثك فيه، بعثني إلى عبده المؤمن الصائم القائم المجتهد
المعروف دُعَاؤُهُ وصلاته في السماء، لأكفي قدره التي طبخها
لإفطاره ليبلغ الله بالمؤمن الغاية في اختبار إيمانه.

- 1692- Imam Sadiq (a.s) said: “God sent down an angel to Earth. He stayed on the Earth for a long time and then returned to the heavens. He was asked: “What did you see there?” He said: “I saw many amazing things there, but the most amazing thing that I saw was someone who abused your blessings. He ate of what You provided for his sustenance, but claimed to be god. I was amazed at his boldness and Your Patience.” God the Almighty said: “You were amazed at My Patience? I let him live for four hundred years, and he never got ill. I granted to him whatever he wanted in the world, and I never changed his food and drinks.”
- 1693- Imam Sadiq (a.s) said: “God will push believers away from what they like but He dislikes, just as a man pushes away a camel with scabies from his other camels.”
- 1694- Imam Sadiq (a.s) said: “One day Moses (a.s) was walking along the shore. A fisherman came suddenly and prostrated to the sun and said some polytheistic things and words. Then he cast his net in the sea and pulled it out filled with fish, and did the same thing again twice and got a lot of fish like the first time. Next someone else came. He made ablution and stood to pray. He praised the Lord and cast his net into the sea, but got no fish when he pulled it out. He did it again and again, but only caught a small fish the third time. He thanked God and left. Then Moses said: “O' Lord! The atheist servant came, and cast his net three times and pulled it out full of fish. Then Your believing servant made ablution and said his prayers and praised you and cast his net three times but only managed to catch one fish. Then he praised you and left!” God told Moses: “Look to the right.” Moses looked to the right. The curtain to the Unseen was pushed aside and he saw the position that God had prepared for the believer. Then God said: “O' Moses! Look to the left.” He turned around and looked to the left. The curtain to the Unseen was pushed aside and he saw the position that God had prepared for the atheist. Then God said: “O'

Moses! What I did for the believer did not harm him, and what I did for the atheist one did not benefit him.” Then Moses said: “O’ Lord! It is right that whoever recognizes You is content with Your deeds.”

1692. عن أبي عبد الله A قال: إنَّ الله أهبط ملكاً إلى الأرض فلبث فيها دهنًا طويلاً، ثمَّ عرج إلى السماء فقليل له: ما رأيت؟ قال: رأيت عجائب كثيرة، ومن أعجب ما رأيت إنِّي رأيت مُتَقَلِّباً في نعمك يأكل رزقك ويدعي الربوبية لنفسه فعجبت من جرأته عليك ومن حلمك منه! فقال الله: أفمن حلمي عجبته؟ فأبي قد أملكته أربعمئة عامٍ لا يضرب عليه عرقٌ ولا يريد من الدنيا شيئاً إلا أتاه ولا يتغيَّر عليه مَطْعَمٌ ولا مشربٌ.

1693. عنه A قال: إنَّ الله يزود العبد المؤمن عمّا يكره ممّا يشتهي المؤمن كما يزود الرجل البعير الأجرى عن إبله ممّا ليس منها.

1694. عنه A قال: بينا موسى -صلوات الله عليه- يمشي على ساحل البحر، إذ جاء صيادٌ فخرَّ للشمس ساجداً وتكلَّم بالشرك، ثمَّ ألقى شبكته فأخرجها مملوءة، ثمَّ عاد فأخرج مثل ذلك حتى اكتفى، ثمَّ مضى فجاء آخر فتوضأ، ثمَّ قام فصلى وحمد الله وأثنى عليه، ثمَّ ألقى شبكته فلم يخرج له شيءٌ، ثمَّ أعاد فخرجت إليه سمكةٌ صغيرةٌ فحمد الله وانصرف. فقال موسى: يا ربّ؛ جاء عبدك الكافر فألقى شبكته ثلاثاً فخرجت له مملوءة، ثمَّ جاء عبدك المؤمن فتوضأ فأسبغ الوضوء ثمَّ صلى وحمدك ودعاك ثمَّ ألقى

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شبكة ثلاثاً فخرجت له سمكة صغيرة فحمدك وانصرف! فأوحى الله إليه يا موسى أنظر عن يمينك، فنظر موسى فكشف له الغطاء عما أعد الله لعبده المؤمن، ثم قيل: يا موسى، أنظر عن يسارك، فنظر فكشف له الغطاء عما أعد الله لعبده الكافر، ثم قال: يا موسى، ما ضرَّ هذا ما صنعت به، وما نفع هذا ما أعطيت، فقال موسى: يا ربَّ حقُّ لمن عرفك أن يرضى بما صنعت.

- 1695- Imam Baqir (a.s) said: “A believer is so honored by God that God will even grant him Heaven with everything in it if he asks for it, without anything being reduced from God's Dominion; but God will not grant him even one foot of this world if he asks for it. An infidel is so despised by God that God will even grant him this world with everything in it if he asks for it without anything being reduced from God's Dominion; but God will not grant him even one foot of Heaven if he asks for it. God will attend to His believing servants through calamities, and instruct them to abstain from this world just as a doctor instructs his patients to abstain from things.”
- 1696- Imam Baqir (a.s) said: “God will grant this world to His friends and His enemies, but will only give the Hereafter to His friends. God will not grant to His believing servants even enough room for one whip from this world if they ask for it, and grant him whatever he wants from the Hereafter. God will grant to the infidels from this world before they ask for it, but will not grant them even enough room for a whip from Heaven if they ask for it.”
- 1697- Imam Sadiq (a.s) said: “God the Almighty will apologize to his needy servants in this world just as a brother apologizes to his brother, and says: “I swear by My Honor that I did not make you poor to humiliate you. Now push the curtain aside and see what I have given you instead. When the curtain is pushed aside and he sees what God Has rewarded him with

instead of this world, he says: "O' God! There was no harm for me due to what You took away from me (in the world) considering what you have given me instead (now in the Hereafter)."

- 1698- Imam Sadiq (a.s) said: "God will grant this world to both His friends and enemies, but will only give faith to His chosen servants."
- 1699- Imam Sadiq (a.s) said: "Poverty is like a hidden treasure near God, just like martyrdom. God will only grant it to the believers that He loves."
- 1700- Imam Sadiq (a.s) said: "Whenever God loves a servant, He will appoint two angels to put off the fulfillment of his needs and make life difficult for him so that he calls God since God likes to hear his voice."

1695. عن أبي جعفر A قال: إنَّ العبد المؤمن يُكْرَم على الله حتى لو سأله الجنة وما فيها أعطاه ولم ينتقص من ملكه شيءٌ، ولو سأله موضع قدمه من الدنيا ليُحرمه، وإنَّ العبد الكافر ليُهَوَّن على الله حتى لو سأله الدنيا وما فيها لأعطاه، ولو سأله موضع قدمه من الجنة ليُحرمه، وإنَّ الله ليتعاهد المؤمن بالبلاء كما يتعاهد الرجل أهله بالهدية من الغيبة، ويُحميه الدنيا كما يحمي الطبيب المريض.

1696. عنه A قال: إنَّ الله يُعطي الدنيا مَنْ يُحِبُّه وَمَنْ يَبْغِضُهُ، ولا يُعطي الآخرة إلا مَنْ أَحَبَّهُ، وإنَّ العبد المؤمن يسأل ربَّه موضع سوطٍ من الدنيا لا يُعطيه إِيَّاه ويسأله الآخرة فيُعطيه ما شاء، ويُعطي الكافر في الدنيا قبل أن يسأله، ولو سأله موضع سوطٍ في الآخرة فلا يُعطيه إِيَّاه.

1697. عن أبي عبد الله A قال: إنَّ الله I ليعتذر إلى عبده المحتاج في الدنيا كما يعتذر الأخ إلى أخيه فيقول: لا؛ وعزّتي ما أفقرتك ليهوان بك عليّ، فارفع هذا الغطاء وأنظر ما عوّضتك من الدنيا، فيكشف له فينظر إلى ما عوّضه الله من الدنيا، فيقول: يا ربّ ما ضرّني ما منعتني مع ما عوّضتني.

1698. عنه A قال: إنَّ الله يُعطي من الدنيا مَنْ يُحبّ ويُبغض، ولا يُعطي الإيمان إلا أهل صفوته من خلقه.

1699. عنه A قال: الفقرُ مخزونٌ عند الله كالشهادة ولا يُعطيها إلا من أحبّ من عباده المؤمنين.

1700. عنه A قال: إنَّ الله إذا أحبّ عبداً وكره به ملكين فقال: عوّقا عليه مطلبه وضيّقا عليه معيشته حتى يدعوني، فأبي أحبّ صوته.

1701- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s) that God the Almighty said: "I will make ill whomever I wish to send to Heaven. If it is enough penalty for his sins, it is fine. But if not, I will make life difficult for him. If it is enough of penalty for his sins, it is fine. But if it is not, I will make his death hard for him so that he comes to Me free of sin, and I let him enter Heaven. I will make perfectly healthy whomever I wish to send to Hell. If what he asks Me is completely fulfilled this way, then it is fine. But if it is not, I will free him from the fear of the oppressors. If what he asks Me is completely fulfilled this way, it is fine. But if it is not, I will make his death an easy one so that when he comes to meet Me, none of his good deeds have remained un-rewarded. Then I will send him to Hell."

1702- Imam Baqir (a.s) said: "One has a very high noble position near God. God will make him suffer a lot of calamities to reach

that position. Lots of people will rush in to express their condolence to him and express their sympathy. If the people only knew what position God has granted him, they would have never sympathized with him, or expressed their condolence. God sends down some worldly things to some people to seize their Hereafter, and the people rush in to express congratulations. If the people only knew what is awaiting him in the Hereafter, they would have never become happy or congratulated him.”

- 1703- Salman ibn Ghanem narrated that Imam Sadiq (a.s) asked him: “How did you find the Shiites?” He said: “I found them needy, while difficulties came towards them faster than rain water flows towards the drain.” Imam Sadiq (a.s) said: “God is the Helper. Are you pleased with your belief or do you prefer to be paid one hundred thousand Durhams instead?” He said: “I swear by God that I do not want it even if it is as much gold as the mountains of Mecca.” Who is more self-sufficient than you and your companions? None of you have anything to lose, even if you wander about and eat the leaves of the trees and plants until your death approaches.”
- 1704- Imam Baqir (a.s) quoted on the authority of God's Prophet (a.s): “God does not need anyone whose body and wealth are of no benefit to God.”

1701. عنه A قال: قال رسول الله 0: قال الله I: ما من عبدٍ أريدُ أن أدخله الجنة إلا ابتليته في جسده، فإن كان ذلك كفارةً لذنوبه وإلا ضيقت عليه فيرزقه، فإن كان ذلك كفارةً لذنوبه وإلا شددت عليه الموت حتى يأتيني ولا ذنب له ثم أدخله الجنة، وما من عبدٍ أريدُ أن أدخله النار إلا صححتُ جسمه، فإن كان ذلك تمامًا لطلبته عندي وإلا أمنتُ له من سلطانه، فإن كان ذلك تمامًا لطلبته وإلا هوتت عليه الموت حتى يأتيني ولا حسنة له ثم أدخله النار.

1702. عن أبي جعفر A قال: إنّ العبد ليكون له عند الله الدرجة السنيّة العظيمة الشريفة، فيبتليه بالبلاء لكي ينال تلك الدرجة، فيعدوا إليه الناس أفواجا يعزّونه ويتوجّعون له ممّا أصابه، ولو علموا ما آتاه الله من تلك الدرجة لم يتوجّع له أحدٌ ولم يعزّه أحدٌ، وإنّ العبد ليبتليه الله بالشيء ليوقف به آخرته، فيعدوا إليه أفواجٌ يهتّونونه ويفرحون له لما أوتي في الدنيا، ولو يعلمون ما أوتي له من آخرته لم يهتّنه أحدٌ ولم يفرح.

1703. عن سلمان بن غانم قال: سألتني أبو عبد الله A: كيف تركت الشيعة؟ فقلت: تركت الحاجة فيهم والبلاء أسرع إليهم من الميزاب السريع في ماء المطر، فقال: الله المستعان، ثمّ قال: أيسرّك الأمر الذي أنت عليه أم مائة ألف؟ قلت: لا والله ولا جبال تهامة ذهباً، فقال: مَنْ أغنى منك ومن أصحابك ما على أحدكم، ولو ساح في الأرض يأكل من ورق الشجر ونبت الأرض حتّى يأتيه الموت.

1704. عن أبي جعفر A قال: قال رسول الله 0: لا حاجة لله فيمن ليس له في نفسه وماله نصيب.

1705- Imam Sadiq (a.s) said: “There are some servants of God from whom He will remove any calamities that descend from the heavens and alleviate any reduction in their daily bread. If they divide the illumination of each one of these servants among all the people of the Earth, it will suffice them all.”

- 1706- Imam Sadiq (a.s) said: “There will not pass forty days before God either descends a calamity or a physical illness upon a believer so as to reward him for it¹.”
- 1707- Imam Sadiq (a.s) said: “If a believer only knew what the reward for perseverance in the face of calamities is, he would always wish to be torn into pieces.”
- 1708- Ameer al-Momineen (a.s) quoted on the authority of God's Prophet (a.s): “A believer is like a weak branch which is pushed back and forth by the wind, and an infidel is like an invulnerable iron column, until his death approaches and he goes to Hell.”
- 1709- Imam Baqir (a.s) said: “A group of people went to see Imam Sajjad (a.s). Abdullah ibn Abbas was with him, too. The people talked about the calamities of the Shiites and their sufferings. Then they went to see Imam Hussein (a.s) and said the same things. Imam Hussein (a.s) said: “I swear by God that the speed with which poverty and calamities rush towards our friends is more than the running speed of the zebra, the speed of the flood and the rainfall. If you are not suffering this way, then we know that you are not one of us. Your orphans will be helped by us, your debts will be repaid by us, and your sins will be forgiven by us.”
- 1710- Someone talked about calamities and things that God has allocated to believers in front of Imam Sadiq (a.s). He said: “They asked the Prophet of God: “Who experiences the worst calamities in this world?” The Prophet answered: “The Prophets experience the worst calamities in this world. Then those who are most similar to them, and then the believers experience calamities based on their level of faith and good deeds. The calamities experienced by those whose deeds are more will be worse. Whoever has a weaker faith and less good deeds will experience less calamities.”

¹ Translators' note: Such as wiping out his previous sins. See no. 1716.

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1705. عن أبي عبد الله A قال: إنّ الله عبادة ما من بليّة تنزل من السماء أو تقتير في الرزق إلا صرفه الله عنهم، ولو قسم نور أحدهم بين أهل الأرض جميعاً لاكتفوا به.

1706. عنه A: ما يمرّ بالمؤمن أربعون يوماً وما يعاهده الله إمّا بمرض في جسده أو بمصيبة يأجره الله عليها.

1707. عنه A قال: لو يعلم المؤمن ما له في المصائب من الأجر لتمنّى أن يقرض بالمقارض.

1708. عن أمير المؤمنين A قال: قال رسول الله 0: المؤمن كخامة الزرع تنكفيء وتعدل، والكافر كالإرزبة صحيح مصحح حتى يأتيه الموت إلى النار.

1709. عن أبي جعفر A قال: إنّ أناساً أتوا عليّ بن الحسين A وعنده عبد الله بن العباس فذكروا لهما بلايا الشيعة وما يصيبهم من ذلك، فأتيا الحسين A فذكرا ذلك له، فقال الحسين A: والله البلاء والفقر أسرع إلى من يحبّنا من ركض البراذين، ومن السيل إلى صمره، فقلت: وما صمره؟ قال: مُنتهاه، ومن قطر السماء إلى الأرض، ولولا أن تكونوا كذلك لعلمنا أنّكم لستم مئاً، ثمّ قال: بنا يجبر يتيمكم، وبنا يقضى دينكم، وبنا يغفر ذنوبكم.

1710. ذكر عند أبي عبد الله A البلاء وما يخصّ الله المؤمنين، فقال أبو عبد الله A: سئل رسول الله 0: من أشدّ الناس بلاءً في الدنيا؟ فقال: النبيون، ثمّ الأمتل فالأمتل، ويبتلي المؤمن بعد على قدر إيمانه وحسن أعماله، فمن صلح إيمانه وحسنت أعماله اشتدّ بلاؤه، ومن سخر إيمانه وضعفت أعماله قلّ بلاؤه.

- 1711- Abi Salih narrated that he suffered from leg pain and Imam Sadiq (a.s) passed by his store while he was resting. Imam Sadiq (a.s) asked him how he felt. He told him that his legs hurt. Imam Sadiq (a.s) invited him to his house. When Abi Salih went to Imam Sadiq (a.s)'s house, Imam Sadiq (a.s) put his hands on his legs and prayed for him to get well. Then he said: "When God loves someone, he appoints an angel to hurt him so that he prays to God, and God hears his voice. When God is angry with someone, He appoints an angel to keep him free from trouble so that he does not call God in prayer since God does not like him to pray and ask him for something."
- 1712- Imam Sadiq (a.s) said: "God the Almighty always sends calamities upon a believer. He cannot sleep one night and wake up the next morning without any problems. Either he gets ill or he has a family or financial problem or suffers from a natural disaster. All these are so that God can give him a reward instead."
- 1713- Imam Sadiq (a.s) said: "Any believer is reminded (of God) once every forty days by either a tragic event of a financial or physical nature for himself or his children, or a sort of sadness which he does not understand the reason for. Then he will be rewarded."
- 1714- Imam Sadiq (a.s) said: "Any believer is reminded (of God) once every forty days by a problem which makes him sad."
- 1715- Imam Sadiq (a.s) said: "A servant of God has a rank near God which he cannot attain unless he gets ill or loses some of his property."

- 1716- Imam Baqir (a.s) said: “Whenever God wishes to honor one who has committed sins, He will make him ill, or needy, or make him suffer from a difficult death to compensate for his sins. Whenever God wishes to humiliate someone who has done some good deeds, He will make him perfectly healthy, or improve his living conditions, or make his death an easy one for him to compensate for his good deeds (in this world before he goes to meet his Lord).”
- 1717- Imam Sadiq (a.s) said: “There is a rank in Heaven which one cannot attain unless he gets physically ill.”

1711. عن أبي صالح قال: اشتكيت رجلي بالمدينة فمرّ بي أبو عبد الله A وأنا على المنامة بالدكان، فقال: ما لك؟ قلت: اشتكي رجلي، فقال: إيتيني المنزل فأتيته، فوضع يده عليه ودعا لي، ثم قال: إن الله إذا أحبّ عبداً وغلّ به ملكاً يبتليه لكي يدعو فيسمع صوته، وإذا أبغض عبداً وغلّ به ملكاً فيقول: لا تنبله بشيءٍ فأنا أكره أن يدعو وأن يسألني.

1712. عن أبي عبد الله A قال: إن الله تبارك وتعالى ليتعاهد المؤمن بالبلاء ما يمرّ عليه أن يقوم ليلة إلا تعاهده بمرض في جسده أو بمصيبةٍ في أهلٍ أو مالٍ أو مصيبةٍ من مصائب الدنيا ليأجره عليها.

1713. عنه A: ما من مؤمن إلا وهو يذكر في كلّ أربعين يوماً ببلاءٍ يصيبه، إمّا في ماله أو في ولده أو في نفسه فيؤجر عليه، أو همّ لا يدري من أين هو.

1714. عنه A قال: المؤمن لا يمضي عليه أربعون ليلة إلا عرض له أمر يحزنه ويذكر به.

1715. عنه A: إنه لتكون للعبد منزلة عند الله فما ينالها أبداً إلا بإحدى خصلتين: إما بذهاب ماله، أو بليّة في جسده.

1716. عن أبي جعفر A قال: إذا كان من أمر الله أن يُكرم عبداً وله ذنب عنده ابتلاه بالسقم، فإن لم يفعل ذلك به ابتلاه بالحاجة فإن لم يفعل ذلك به شدّد عليه عند الموت ليكافئه بذلك الذنب، وإذا كان من أمره أن يهين عبداً وله عنده حسنة صحّح بدنه، فإن لم يفعل ذلك به وسّع عليه في معيشته، فإن لم يفعل ذلك هونّ عليه موته حتى يكافئه بتلك الحسنة.

1717. عن أبي عبد الله A قال: إنّ في الجنة لمنزلة لا يبلغها عبداً إلا ببلاء في جسده.

1718- Imam Baqir (a.s) narrated that once when Moses (a.s) left the house, he met one of the Israelites. He went to Mount Tur with him and asked him to sit down until he returned. He drew a circle around him and raised his head towards the sky and said: "I entrust You with my friend. You are the best Guardian." Then he left. Then he went away and made supplications to God in a truly spiritual way. When he returned, he saw that a lion had attacked his friend, torn him into pieces, and eaten him up. Then Moses (a.s) raised his head towards the sky and said: "O' God! I entrusted him with You because You are the best Guardian. But You sent your worst beast to attack him, kill him, tear him into pieces and eat him up!" A revelation came: "O' Moses! Your friend had a rank in Heaven that he could not attain otherwise. O' Moses! Look!" Then the curtains of the Unseen were drawn aside and Moses (a.s) looked on and

saw his friend in an exalted house. Then Moses said: "O' Lord! I am pleased."

- 1719- Imam Sadiq (a.s) said: "A man went to see God's Prophet (a.s). The Prophet asked him: "When did you suffer from "Umm Maldam"? The man asked: "What is Umm Maldam?" The Prophet (a.s) said: "It is a sort of headache in this part of the head and a rise in temperature in the head and the chest." The man said: "O' Prophet of God! I have never suffered from this pain." He then turned around and left. The Prophet told his companions: "Whoever wants to look at one of the people of Hell can look at this man who turned around. The similitude of a hypocrite is like that of a tree trunk which someone owns and wants to use in a part of his building. However it is not useful in that part of the building, and he tries to use it elsewhere in the building. But it is not useful there either. Thus he finally burns it in fire. And the similitude of a believer is like a newly-grown plant. The wind will blow it to either side, but it returns to its original place. That is the wind will agitate it until the time comes for it to be picked."
- 1720- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "The similitude of a believer is like that of a newly-grown plant which the wind blows to either side. A believer suffers a lot of pain and suffers from many illnesses until he dies. But the similitude of a hypocrite is like that of a straight iron cane which nothing can damage. This situation exists for a hypocrite until his death approaches and smashes him down."

1718. عن أبي جعفر A قال: خرج موسى A فمرّ برجلٍ من بني إسرائيل فذهب به حتّى خرج إلى الطور، فقال له: اجلس حتّى أجيئك، وخطّ عليه خطّة، ثمّ رفع رأسه إلى السماء فقال: استودعتك صاحبي وأنت خير مستودع، ثمّ مضى فناجاه الله بما أحبّ أن يناجيه، ثمّ انصرف نحو صاحبه فإذا أسدّ قد وثب عليه فشقّ بطنه وفرث لحمه وشرب دمه، قلت: وما فرث اللحم؟ قال: قطع أوصاله، فرفع موسى رأسه فقال: يا ربّ استودعتك وأنت خير مستودع، فسألت عليه شرّ كلابك فشقّ بطنه وفرث لحمه

وشرب دمه، فقيل: يا موسى، إنَّ صاحبك كانت له منزلة في الجنة لم يكن يبلغها إلا بما صنعت به، يا موسى أنظر -وكشف له الغطاء- فنظر موسى فإذا بمنزلٍ شريفٍ، فقال: ربِّ رضيتُ. 1719. عن أبي عبد الله A قال: إنَّ رجلاً أقبل إلى النبي فقال النبي 0 له: متى عهدك بأَمِّ مَلام؟ فقال: يا رسول الله، وما أمِّ مَلام؟ فقال: صداعٌ هاهنا وسخنةٌ على الرأس والصدر، فقال: يا رسول الله، ما لي بهذا من عهدٍ، ثمَّ أدبر مولياً، فقال رسول الله 0 لجلسائه: مَنْ سرّه أن ينظر إلى رجلٍ من أهل النار فلينظر إلى هذا المولي، ثمَّ قال: إنَّ مثل المنافق كمثل جذع أراد صاحبه أن ينتفع به في بعض ما يحتاج إليه في بناية فلم يستقم له، في ذلك، فيحوّله إلى موضع آخر فلم يستقم له فكان آخر ذلك أن يحرقه بالنار، ومثل المؤمن كمثل خامة الزرع يهيجها الريح فتتكفى -يعني يُقالبها الريح حتى يأتي عليها أو انها تُحصد.

1720. عنه A: قال رسول الله 0: مَثَلُ الْمُؤْمِنِ كَمَثَلِ خَامَةِ الزَّرْعِ تَكْفِنُهَا الرِّيحُ كَذَا وَكَذَا، وَالْمُؤْمِنُ تَكْفِنُهُ الْأَوْجَاعُ وَالْأَمْرَاضُ حَتَّى يَأْتِيَهُ الْمَوْتُ، وَمَثَلُ الْمُنَافِقِ كَالْإِرْزَبَةِ الْمُسْتَقِيمَةِ الَّتِي لَا يَصِيبُهَا شَيْءٌ حَتَّى يَأْتِيَهُ الْمَوْتُ فَيَقْصِفُهُ قِصْفًا.

1721- al-Mufaz'zil ibn Amr asked Imam Sadiq (a.s): "Will a believer suffer from grief and sorrow?" Imam Sadiq (a.s) replied: "His grief and sorrow are due to his past negligence and sins. The sins of the Prophets and those with certitude are all forgiven."

1722- Zaris al-Kanasi narrated that he went to see Imam Baqir (a.s) with several other people including Hamran ibn Aein. Hamran

said: "O' May I be your devoted servant! When we read the verse:

"Whatever misfortune happens to you is because of the things your hands have wrought." [The Holy Quran: Shura 42:30]

does it mean that the misfortunes that happened to the Prophet (a.s) and Ameer al-Momineen (a.s) and the Holy Household were due to sins?" Imam Baqir (a.s) replied: "O' Hamran! Their misfortunes were not due to sins. But their misfortunes were so extensive that they will get rewarded for them."

1723- Imam Sadiq (a.s) narrated that the Prophet of God (a.s) told his companions: "You should ask God for health, since you are not from those who will suffer from calamities."

1724- Imam Sadiq (a.s) quoted on the authority of Imam Sajjad (a.s): "I do not like anyone who is constantly healthy in this world, and never suffers from any calamities."

1725- Imam Baqir (a.s) said that God the Almighty said: "Some of My servants are such that their religious affairs will not improve unless they get poor or sick."

1726- Imam Baqir (a.s) said: "When someone who usually prays to God has a problem and prays to God for help, his voice is recognized. But when someone who does not usually pray to God has a problem and prays to God for help, it is said: "His voice is not recognized." Whenever I face two issues, one related to this world, and the other one related to the Hereafter, I never prefer the worldly issue over that of the Hereafter. But if I ever choose the worldly issue, I run into some problems before dark. I am amazed that the Bani Ummayad clan always prefers the worldly issues over those of the Hereafter, even though they do not like to see what they dislike."

1721. عن المفضل بن عمر قال: قلت لأبي عبد الله A: المؤمن يصيبه

الهموم والأحزان؟ فقال: هذا من الذنوب والتقصير، وذنوب النبيين

والموقنين مغفورة لهم.

1722. عن ضريس الكناسي قال: كنا عند أبي جعفر A جماعةً وفيها حمران بن أعين، فقال له حمران: جعلت فداك قول الله I: [وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ] أَرَأَيْتَ مَا أَصَابَ النَّبِيَّ O وأمير المؤمنين A وأهل بيته من المصائب بذنب؟ فقال: يا حمران، أصابهم ما أصابهم من المصائب بغير ذنب، ولكن يطول عليهم بالمصائب ليأجرهم عليها من غير ذنب.

1723. عن أبي عبد الله A قال: قال رسول الله O لأصحابه: سلوا ربكم العافية فاتكم لستم من أصحاب البلاء.

1724. عنه A قال: كان عليّ بن الحسين H يقول: إني لأكره في الرجل أن يعافى في الدنيا، فلا يصيبه شيء من مصائبها.

1725. عن أبي جعفر A قال: قال الله I: إن من عبادي المؤمنين لعباداً لا يصلح لهم أمر دينهم إلا بالفاقة والمسكنة والسقم في أبدانهم.

1726. عنه A قال: إن الرجل يعرف الدعاء فتتنزل به الشدة والضرورة فيدعو به فيعرف صوته، وإن الذي ليس كذلك ينزل به الشدة والضرورة فيدعو فيقال: ما يعرف، قال: ما عرض لي أمران أحدهما للدنيا والآخرة للآخرة، فما آثرت الذي للدنيا إلا

رأيت ما أكره قبل أن أمسي، ثمّ قال: عجباً لبني أمية إنهم
يؤثرون الدنيا على الآخرة منذ كانوا ولا يريدون شيئاً يكرهونه!

- 1727- Isma'il ibn Jarir said: "I thought that when my camel and I fell down hard, it was the punishment for a sin I had committed before. One day when I went to see Imam Sadiq (a.s), before I said something Imam Sadiq (a.s) said: "Jacob got sick but did not ask his Lord for remedy. He had not gotten sick due to having committed any sins. Some people came to visit him but he smelled so bad that their horses would not come near him. One of them yelled: "O' Jacob! You would not have suffered this way if you had not committed any sins." At this time Jacob called his Lord and God cured him."
- 1728- Imam Sadiq (a.s) said the following regarding the following verse: "And were it not that (all) men might become of one (evil) way of life, we would provide for everyone that blasphemers against (God) Most Gracious, silver roofs for their houses, and silver stairways on which to go up." [The Holy Quran: Zukhruf 43:33] "If God did this all the people would become infidels."
- 1729- Imam Sadiq (a.s) said that God the Almighty said: "If it did not hurt My servants, I would grant the infidels a golden crown and they would not have any misfortunes until they meet Me."
- 1730- Imam Sadiq (a.s) said: "God the Almighty created a house and created people to live in it. This house is the world. He established His friends to be guests for the people of the world."
- 1731- Imam Sadiq (a.s) said: "Whoever believes in the following will not lose anything. It is better for one not to have any shelter other than the trees and eat only the leaves of the trees."

1727. عن إسماعيل بن جرير قال: لما صرعت تلك الصرعة - وكان سقط عن بغيره - قال: جعلت في ذلك أقول في نفسي لذنبٍ كان عقوبة ما أرى؟ قال: فدخلت على أبي عبد الله A فقال لي مبتدياً: إنَّ أيُّوبَ ابتلي بغير ذنبٍ - أو قال: من غير ذنبٍ - فلم يسأل ربّه العافية حتى أتاه قومٌ يعودونه، فلم تتقدّم عليهم دوابهم من ريحه، فناداه بعضهم: أيُّوبُ، لولا أنّك مذنب ما أصابك الذي أصابك؟ فقال عندها: يا ربّ يا ربّ، فصرف الله عنه.

1728. عن أبي عبد الله A في قوله تعالى: [وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُفْهًا مِنْ فِضَّةٍ...] الآية فقال أبو عبد الله A: لو فعل لكفر الناس جميعاً.

1729. عنه A قال: قال الله I: لولا أن يجد عبدي في نفسه لتوّجت عبدي الكافر تاجاً من ذهبٍ لا يرى بؤساً حتى يلقاني.

1730. عنه A قال: إنّ الله خلق داراً وخلق لها أهلاً وهي الدنيا، وجعل أوليائها أضيافاً عليهم.

1731. عنه A: ما يضرّ من كان على هذا الرأي، ولا يكون له أن يستظلّ فيه إلا الشجر، ولا يأكل إلا في ورقه.

Chapter 7

On Calamities and Hardships

- 1732- In Al-Mahasin it is narrated that Imam Baqir (a.s) said: “Whenever God the Almighty loves someone, He will throw him into trouble and storm him with calamities. When he prays to God for help, God will say: “O' My servants! I hear your prayer and have the power to immediately fulfill your requests if I so wish, but I will save it for you; and what I save for you is better.”
- 1733- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “Great calamities have great rewards. When God loves someone, He will make him suffer great calamities. God will be pleased with whoever is content with these calamities. Whoever is displeased, God will be displeased with him.”
- 1734- Imam Sadiq (a.s) said: “God has especial servants on the Earth. God will not send down any gifts to this world unless He deprives them of these gifts, and will not descend any calamities unless they suffer from these calamities. They are the followers of (Imam) Ali (a.s).”
- 1735- Imam Baqir (a.s) quoted on the authority of Imam Sajjad (a.s) that God's Prophet (a.s) said: “A believer will go after business and trade. When he finds what he is after, God will send down an angel and will instruct the angel to prevent him from that work, since if he continues doing that he will go to Hell. An angel will descend and prevent him from doing what he wanted to do, by God's Favor. The next morning he says: “Something prevented me from doing that.” Of course it was God who prevented him. He does not know that God the Glorious, the High was witness to his deeds and knew that if he succeeds in doing that act, He will send him to Hell.”

الفصل السابع في الشدائد والبلايا

1732. من كتاب المحاسن: عن أبي جعفر A قال: إنَّ الله تبارك وتعالى إذا أحبَّ عبداً غتّه بالبلاء غتاً وثجّه بالبلاء ثجّاً، فإذا دعاه قال: لبيك عبدي، لأنَّ عجلتُ لك ما سألت، إنِّي على ذلك لقادر، ولكن ادّخرتُ لك فما ادّخرتُ لك خيراً لك.

1733. عن أبي عبد الله A قال: قال رسول الله 0: إنَّ عظيم البلاء يكافئ به عظيم الجزاء، فإذا أحبَّ الله عبداً ابتلاه بعظيم البلاء، فمن رضي فله عند الله الرضا، ومن سخط البلاء فله السخط.

1734. عن أبي عبد الله A قال: إنَّ لله عبداً في الأرض من خالص عباده، ليس ينزل من السماء تحفةً إلى الدنيا إلا صرفها عنهم، ولا ينزل بلاءً إلا صرفه إليهم وهم شيعة عليّ A.

1735. عن الباقر A قال: سمعت عليّ بن الحسين A يقول: قال رسول الله 0: إنَّ العبد المؤمن ليطلب الإمارة والتجارة، فإذا أشرف من ذلك على ما يهوى بعث الله إليه ملكاً فقال: اصرف عبدي أو صدّه عن أمرٍ لو أمسك فيه أدخله النار، فينزل الملك فيصدّه بلطف الله فيصبح وهو يقول: لقد دهاني من دهاني، فعل الله به وفعل، وما يدري إنَّ الله جلّ وعلا لناظرٌ له في ذلك، ولو ظفر به أدخله النار.

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- 1736- Imam Sadiq (a.s) said: "There is always a great reward for a great calamity. God will send calamities to any nations that He loves."
- 1737- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "I swear by God that no one can attain nobility near God unless his sufferings increase."
- 1738- Imam Baqir (a.s) said: "The people who suffered the worst hardships were the Prophets. Then there were those who followed them and then the people who are most similar to the Prophets suffer the worst hardships."
- 1739- Imam Sadiq (a.s) said: "The people who suffered the worst hardships were the Prophets. Then there are those are most similar to the Prophets who suffer the worst hardships."
- 1740- Imam Sadiq (a.s) said: "God's Prophet (a.s) was asked: "Which people suffer the most in this world?" The Prophet (a.s) said: "The Prophets. Then those who are most similar to them. Then the believers will suffer according to the degree of their faith and good deeds. The stronger their faith, and the more their good deeds are, the worst will their sufferings be."
- 1741- Imam Sadiq (a.s) said: "A believer is similar to a scale. The stronger his faith, the more his sufferings will be."
- 1742- Imam Kazim (a.s) said: "You will not be true believers unless you are trustworthy and consider sufferings to be blessings, and consider welfare to be a tragedy, since perseverance in the face of hardships is better than negligence at times of comfort."
- 1743- Imam Baqir (a.s) said: "A believer will suffer from calamities in this world according to his religiousness."
- 1744- Imam Sadiq (a.s) said: "Those who follow the right way are always in hardship. But this hardship is for a short duration, and it will be followed by a long period of well-being."
- 1745- Imam Sadiq (a.s) said: "There is a rank near God for His servants which they cannot attain unless they either get sick or lose some property."

1736. عن أبي عبد الله A قال: إنَّ عظيم الأجر لمع عظيم البلاء، وما أحبَّ الله قوماً إلا ابتلاهم.

1737. عنه A: قال رسول الله 0: والله ما كرم عبدٌ على الله إلا ازدادت عليه البلياء.

1738. عن الباقر A قال: أشدَّ الناس بلاءً الأنبياء، ثمَّ الأمثال فالأمثال.

1739. عن أبي عبد الله A قال: إنَّ أشدَّ الناس بلاءً الأنبياء، ثمَّ الذين يلونهم، ثمَّ الأمثل فالأمثل.

1740. عنه A قال: سئل رسول الله 0: مَنْ أشدَّ الناس بلاءً في الدنيا؟ فقال: النبيون ثمَّ الأمثل فالأمثل، ويبتلى المؤمن بعد على قدر إيمانه وحسن أعماله، فمن صحَّ إيمانه وحسن عمله اشتدَّ بلاؤه، ومن سخف إيمانه وضعف عمله قلَّ بلاؤه.

1741. عنه A قال: إنَّما المؤمن بمنزلة كفة الميزان كلما زيد في إيمانه زيد في بلائه.

1742. عن الكاظم A قال: لن تكونوا مؤمنين حتَّى تكونوا مؤتمنين، وحتَّى تعدّوا البلاء نعمة والرخاء مصيبة، وذلك أنَّ الصبر عند البلاء أفضل من الغفلة عند الرخاء.

1743. عن الباقر A قال: إنّما يُبتلى المؤمن في الدنيا على قدر دينه -
أو قال: على حسب دينه.

1744. عن أبي عبد الله A قال: إنّ أهل الحقّ لم يزالوا منذ كانوا في
شدّة، أما إنّ ذلك إلى مدّة قليلة وعافية طويلة.

1745. عنه A قال: إنّهُ ليكون للعبد منزلة عند الله، فما ينالها إلا
بإحدى خصلتين: إمّا بذهاب ماله، وإمّا ببليّة في جسده.

- 1746- Imam Sadiq (a.s) said: "One of the reasonings of God the Almighty for his servants in the Hereafter is expressed by him saying: "Did I not make your remembrance pleasant?"
- 1747- Imam Sadiq (a.s) said: "God told Moses the son of Imran (a.s) in one of His revelations: "O' Moses! I have not created anything dearer than My believing servant. I will make him suffer for what is better for him, and then give him a reward that is better for him. I know best what is better for him. He must persevere in the face of My hardships, and be grateful for My blessings. He must be content with My decree. If he acts according to My decree and oobeys Me, then I will record him as being one of the Righteous."
- 1748- Abi Basir narrated that Imam Sadiq (a.s) said: "Ask your Lord for well-being since you are not from among those who will suffer calamities. Before you there were those of the Israelites who were torn into pieces to force them to convert to atheism, but they did not do so."
- 1749- Muavieh ibn Am'mar narrated that Imam Sadiq (a.s) said: "There was a man in the past who was content with whatever hurt him in this world, and so many good deeds were recorded for him that were not recorded for anyone else on the Earth, and he never committed any sins. One of the angels who liked him asked God for permission to descend down to Earth and visit him. He was standing in prayer and the angel sat down near him. Suddenly a lion jumped on the man and tore him into four pieces and threw each piece on a side. The angel stood up, collected the parts of his body and buried him. Then he went to the seashore and saw a polytheist there for whom the people brought a variety of foods in golden and silver dishes. The man

was uttering polytheistic sayings and was the king of India. The angel ascended to the heavens. He was summoned and asked what he had seen. He said: "The most amazing thing that I saw was that You let a lion tear into pieces the man for whom You recorded the best good deeds, and I saw that you gave perfect health to a polytheist to whom You gave a kingdom, and for whom the people brought a variety of foods in golden and silver dishes." God the Almighty said: "Do not be surprised about My first servant. He had asked Me for a high rank in Heaven which he could not attain any other way. I fed him to a lion to let him reach that rank. However, I did not do anything for the other man, since he will get My torture in the Hereafter."

1746. عنه A: إنَّ ممَّا يَحْتَجُّ اللهُ به تَبَارَكَ وتَعَالَى على عبده يوم القيامة أن يقول له: ألم أجمل ذكرك.

1747. عنه A: إنَّ فيما أوحى اللهُ I إلى موسى بن عمران -صلوات الله عليه-: يا موسى، ما خلقتُ خلقاً أحبَّ إليَّ من عبدي المؤمن، وإني إنما ابتليته لما هو خير له، وأعافيه لما هو خير له، وأزوي عنه لما هو خير له، وأعطيته لما هو خير له، وأنا أعلم بما يصلح عليه عبدي، فليصبر على بلائي وليشكر نعمائي وليرض بقضائي، أكتبه في الصديقين عندي إذا عمل برضائي وأطاع أمري.

1748. عن أبي بصير قال: قال أبو عبد الله A: سلوا ربكم العافية فإنكم لستم من أهل البلاء، فإنه من كان قبلكم من بني إسرائيل شقوا بالمناشير على أن يعطوا الكفر فلم يعطوا.

1749. عن معاوية بن عمّار قال: سمعت أبا عبد الله A يقول: إنَّ رجلاً فيما مضى عليكم من هذا الدهر كان متواخياً في القضاء، وكان لا يرفع لأهل الأرض من الحسنات ما يرفع له، ولم يكن له سيئة، فأحبه ملكٌ من الملائكة، فسأل الله I أن يأذن له فينزل إليه فيسلم عليه، فأذن له فنزل، فإذا الرجل قائم يصلي فجلس

الملك وجاء أسدٌ فوثب على الرجل فقطعه أربعة إربٍ، وفرق في كلّ جهةٍ من الأربعة إربا وانطلق، فقام المَلَكُ فجمع تلك الأعضاء فدفنها، ثمّ مضى على ساحل البحر فمرّ برجلٍ مُشركٍ تعرض عليه ألوان الأُطعمة في أنيةٍ من الذهب والفضّة، وهو ملك الهند وهو كذلك إذ تكلم بالشرك، فصعد الملك فدعي، فقيل له: ما رأيت؟ فقال: من أعجب ما رأيت عبدك فلان الذي لم يكن يرفع لأحدٍ من الأدميين من الحسنات مثل ما يرفع له سلّطت عليه كلبا فقطعه إربا! ثمّ مررتُ بعبيدٍ لك قد ملكته تعرض عليه أنية الذهب والفضّة فيها ألوان الأُطعمة فيشرك بك وهو سويٌّ! قال: فلا تعجبنّ من عبيدي الأوّل، فإنّه سألني منزلةً من الجنّة لم يبلغها بعملٍ فسلّطتُ عليه الكلب لأبلغه الدرجة التي أرادها، وأمّا عبيدي الآخر فإني لم أستكثر له شيئا صنعته به لما يصير إليه غدا من عذابي.

1750- In Rauzat al-Vaezeen it is narrated that God's Prophet (a.s) said: "There are some excellent ranks in Heaven which one cannot attain unless he suffers from a calamity. But whenever you suffer a calamity, recall my calamities which are the worst calamities."

1751- God's Prophet (a.s) said: "The greatest reward is for the worst calamities. When God loves a nation, He will send down a calamity upon them. God will be pleased with whoever is content, and will be displeased with whoever is displeased."

1752- Imam Baqir (a.s) said: "A servant is always faced with calamities, divine destiny and blessings. He must persevere in the face of calamities that God descends down upon him, he must submit to divine destiny and be grateful for God's blessings."

1753- In Uyun Akhbar al-Reza it is narrated that Imam Reza (a.s) said: "Imam Sadiq (a.s) saw a man who was really upset about the death of his child. Imam Sadiq (a.s) said: "You are so upset

about a small tragedy, but you are neglecting the great tragedy. If you had prepared yourself to go to where your child has gone, you would have never become so upset. However forgetting to prepare for death is a greater tragedy than the death of your son.”

- 1754- In Javame fil-Tafseer it is narrated that Imam Sadiq (a.s) quoted on the authority of the Prophet of God (a.s): “When the Letter of Deeds is opened and the Scales are setup, there are no Letters of Deeds for the people who suffered calamities.” Then he recited the verse: “O’ ye My servants who believe! Fear your Lord. God is the reward for those who do good in this world. Spacious is God's earth! Those who patiently persevere will truly receive a reward without a measure.” [The Holy Quran: Zumar 39:10]
- 1755- Whoever says the following seven times after the morning prayer before saying anything else: “In the Name of God, the Most Gracious Most Merciful. There is no strength nor power but in, or by means of, God, the Exalted.” God will fend off seventy types of calamities from him- the simplest of which is leprosy.”

1750. من كتاب روضة الواعظين: قال النبي 0: إن الله ليكتب الدرجة العالية في الجنة، فلا يبلغها عبده فلا يزال يتعهد بالبلاء حتى يبلغها، وإذا أصبتم بمصيبة فاذكروا مصيبتي فإنها أعظم المصائب.

1751. وقال 0: إن أعظم الجزاء مع أعظم البلاء، وإن الله إذا أحب قوماً ابتلاهم، فمن رضي فله الرضا ومن سخط فله السخط.

1752. قال الباقر A: العبد بين ثلاثة: بلاء، وقضاء، ونعمة، وعليه في البلاء من الله الصبر فريضة، وعليه في القضاء من الله التسليم فريضة، وعليه في النعمة من الله الشكر فريضة.

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1753. من كتاب عيون الأخبار: عن الرضا A قال: رأى الصادق A رجلاً قد اشتدّ جزعه على ولده فقال: يا هذا، جزعت للمصيبة الصغرى وغفلت عن المصيبة الكبرى؟ لو كنت لما صار إليه ولدك مستعدّاً لما اشتدّ عليه جزعك، فمصابك بتركك الاستعداد أعظم من مصابك بولدك.

1754. من كتاب جمع الجوامع في التفسير: عن الصادق A قال: قال رسول الله 0: إذا نشرت الدواوين ونصبت الموازين لم ينصب لأهل البلاء ميزان ولم ينشر لهم ديوان، وتلا هذه الآية: [يا عباد الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ]

1755. عن الصادق A قال: مَنْ قَالَ بَعْدَ صَلَاةِ الصُّبْحِ قَبْلَ أَنْ يَتَكَلَّمَ "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ" يُعِيدُهَا سَبْعَ مَرَّاتٍ، دَفَعَ اللَّهُ عَنْهُ سَبْعِينَ نَوْعًا مِنْ أَنْوَاعِ الْبَلَاءِ، وَمَنْ قَالَهَا إِذَا صَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَتَكَلَّمَ دَفَعَ اللَّهُ عَنْهُ سَبْعِينَ نَوْعًا مِنْ أَنْوَاعِ الْبَلَاءِ، أَهْوَنُهَا الْجُدَامُ وَالْبَرَصُ.

1756- God's Prophet (a.s) said: "Who does not like to sleep through the night without getting sick?" Everybody said hurriedly: "O' Prophet of God! Teach us how to do that. He said: "Do you want to be like a lost donkey?" They said: "O' Prophet of God! No we do not want that." The Prophet (a.s) said: "Do you not like to be continually suffering from calamities as penalty for your sins? I swear by the One who controls my life that God will send a calamity to a believer only if He wants to honor him, but he cannot attain the rank that God wants to give him

through his own good deeds alone, and can attain it only if he suffers from a calamity.”

1756. وقال رسول الله 0: من يحبّ أن يصبح فلا يسقم؟ فابتدنا فقلنا: يا نبيّ الله، فعرفنا ما في وجهه، فقال: أتحبّون أن تكونوا كالحمير الضالّة؟ فقالوا: لا يا نبيّ الله! فقال: ألا تحبّون أن تكونوا أصحاب بلاءٍ وكفاراتٍ؟ فوالذي نفسي بيده إنّ الله لا

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يبتلي المؤمن بالبلاء ما يبتلي إلا للكرامة عليه، إنّ الله قد أنزله
منزلاً لم يبلغه بشيءٍ من عمله دون أن ينزل به من البلاء ما
يبلغ به ذلك المنزل.

Chapter 8

On the Necessity of a Believer's Submission to Destiny

- 1757- Imam Baqir (a.s) said: “God will do what He has destined, and acts justly in implementing His decrees. No one can revert what He has destined or put off His decrees. The best of God's creatures are those who submit to God's decrees. God's decrees will be implemented for whoever recognizes God the Almighty and is content with divine destiny, and God will increase his rewards. On the other hand, God's decree will also be implemented for whoever does not like divine destiny, and his rewards would also be wasted.”
- 1758- Imam Sadiq (a.s) said: “The dearest people to me are those who do not display their bad feelings when they get upset about something and do not look happy when they are pleased with something.”
- 1759- Imam Sadiq (a.s) said: “How does a believer claim to believe when he is not pleased with his destiny, and belittles himself while his destiny is in the hands of God? I guarantee that the supplications of whoever only thinks about pleasing God will be favorably accepted.”
- 1760- Imam Sadiq (a.s) said: “Inspect your hearts. If you see that God has purified them of fear and anxiety about your deeds, then ask God for whatever you want.”
- 1761- Imam Sadiq (a.s) said: “God will not destine anything for a believer unless it is good for him. It would be good for him even if he is torn into pieces, or becomes the owner of everything from the East to the West.”

1762- Imam Kazim (a.s) said: "If anyone becomes neglectful of God, he should not accuse God for his delayed income or accuse Him regarding divine destiny."

الفصل الثامن

في ذكر ما يجب على المؤمن من التسليم لأمر الله والرضا بقضائه

1757. عن أبي جعفر A قال: إنّ الله قضى فأمضى قضاءه، وحكم فعدل في حكومته، فلم يك لقضائه رادُّ ولا لحكمه معقَّبٌ، فأحقّ خلق الله أن يُسلّم لما قضى الله I من عرف الله تعالى ومن رضي بالقضاء مضى عليه القضاء وعظم الله أجره، ومن سخط القضاء مضى عليه القضاء وأحبط الله أجره.

1758. عن أبي عبد الله A قال: لأحبّ الرجل إذا جاء أمرٌ يكرهه أن لا يرى ذلك في وجهه، وإذا جاء ما يسره أن لا يرى ذلك في وجهه.

1759. عنه A قال: كيف يكون المؤمن مؤمناً وهو يسخط قسمه ويحتقر منزلته والحاكم عليه الله؟ فأنا ضامن لمن لم يهجس في قلبه إلا الرضا؛ إن دعا الله فيستجاب له.

1760. عنه A: قال: تحرّوا قلوبكم فإن أنقاها الله من حركة الواحش لسخط شيءٍ من صنعه فسَلّوه ما شئتم.

1761. قال A: المسلم لا يقضي الله له قضاءً إلا كان خيراً له، وإن قطع قطعاً كان خيراً له وإن ملك مشارق الأرض ومغاربها كان خيراً له.

1762. عن أبي الحسن الأول A قال: ينبغي لمن غفل عن الله أن لا يستبطنه في رزقه ولا يتهمه في قضاؤه.

- 1763- Imam Reza (a.s) was questioned about the orphan's treasure (mentioned in the Holy Quran). He said: "That treasure was a golden plate on which it was written: "In the Name of God, Most Gracious, Most Merciful. There is no god but Allah, and Muhammad is God's Prophet." I am amazed how one who is certain about death can be happy, and one who is certain about divine destiny can be sad. I am amazed how one who sees the world, and sees how the tables turn on people, can be so attached to this world." It is not proper for one who has recognized God to get upset whenever there is a delay in his daily bread, or to accuse God regarding His decrees."
- 1764- Imam Baqir (a.s) quoted on the authority of God's Prophet (a.s): "I am amazed at believers, since whatever God determines for them is good, whether it pleases them or upsets them. If God sends a calamity down upon a believer, it is penalty for his sins. If God gives him something and honors him, it is a gift."
- 1765- Imam Sadiq (a.s) said: "I am amazed at believers, since God will only destine what is good for them. If God makes a believer rich, it is good for him. If God sends a calamity down upon him, it is good for him. If God makes him the owner of whatever lies between the East and the West, it is good for him. Even if he is torn into pieces, it is good for him. There is good in any of God's decrees for a believer."
- 1766- Imam Sadiq (a.s) said: "Imam Ali (a.s) said the following when he prayed: "O' Lord! Help me succeed in relying upon You, and leaving my affairs to You, and being content with what You have destined for me, and submit to your orders, so that I do not prefer to speed up what You delay, or put off what You speed up. O' Lord of the two worlds!"

- 1767- Imam Baqir (a.s) said: "We really like to enjoy our family, relatives and servants. It is our right to ask God not to descend calamities upon us. But whenever God destines something, we are not allowed to like what God does not like."
- 1768- Imam Baqir (a.s) said: "Moses, the son of Imran (a.s) said: 'O' Lord! I am content with Your decree. You make the elders die, and keep the children.'" God said: "O' Moses! Are you not pleased with the way I give them daily bread, and guard them?" Moses said: "O' Lord! What a good guardian and what a good advocate you are."

1763. عن الرضا A سئل عن كنز اليتيم ممّ كان؟ فقال: كان لوحاً من ذهب، فيه: "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ، عَجِبْتُ لِمَنْ أَيْقَنَ بِالْمَوْتِ كَيْفَ يَفْرَحُ وَعَجِبْتُ لِمَنْ أَيْقَنَ بِالْقَدْرِ كَيْفَ يَحْزَنُ! وَعَجِبْتُ لِمَنْ رَأَى الدُّنْيَا وَتَقَلَّبَهَا بِأَهْلِهَا كَيْفَ يَرْتَكِنُ إِلَيْهَا!" وينبغي لمن عقل عن الله أن لا يستبطنه في رزقه ولا يتهمه في قضائه.

1764. عن أبي جعفر A قال: قال رسول الله 0: عجباً للمؤمن، إن الله لا يقضي عليه قضاءً إلا كان خيراً له؛ سرّه ذلك أم ساءه، وإن ابتلاه كان كفارةً لذنبه، وإن أعطاه وأكرمه فقد حباه.

1765. عن أبي عبد الله A قال: عَجِبْتُ لِلْمُؤْمِنِ إِنَّ اللَّهَ لَا يَقْضِي لَهُ بِقِضَاءٍ إِلَّا كَانَ خَيْرًا لَهُ، إِنَّ أَغْنَاهُ كَانَ خَيْرًا لَهُ وَإِنْ ابْتَلَاهُ كَانَ خَيْرًا لَهُ، وَإِنْ مَلَكَهُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ كَانَ خَيْرًا لَهُ، وَإِنْ فُرِضَ بِالْمَقَارِضِ كَانَ خَيْرًا لَهُ، وَفِي قِضَاءِ اللَّهِ لِلْمُؤْمِنِ كُلِّ خَيْرٍ.

1766. عنه A: كَانَ أَمِيرَ الْمُؤْمِنِينَ A يَقُولُ فِي دَعَائِهِ: "اللَّهُمَّ مَنْ عَلِيَ بِالتَّوَكُّلِ عَلَيْكَ وَالتَّقْوِيضِ إِلَيْكَ وَالرِّضَا بِقَدْرِكَ وَالتَّسْلِيمِ لِأَمْرِكَ

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حَتَّى لَا أُحِبُّ تَعْجِيلَ مَا أُخَّرْتُ وَلَا تَأْخِيرَ مَا قَدَّمْتُ يَا رَبَّ
الْعَالَمِينَ."

1767. عن أبي جعفر A قال: إنا لنحبُّ أن نتمتَّعَ بالأهلِ واللحمةِ والخولِ،
ولنا أن ندعو الله بما لم ينزل أمر الله، فإذا نزل أمر الله لم يكن لنا أن
نُحبَّ ما لم يُحبَّه الله.

1768. عن الباقر A قال: إن موسى بن عمران -صلوات الله عليه- قال:
يا رب رضيتُ بما قضيتَ، ثميتُ الكبيرَ وثبقي الطفلَ الصَّغيرَ،
فقال الله: يا موسى، أما ترضاني لهم رازقاً وكفياً؟ قال: بلى يا
رب، فَنِعَمَ الكَفِيلَ أَنْتَ وَنِعَمَ الوَكِيلَ.

Chapter 9

On Death

- 1769- In Rauzat al-Vaezeen it is narrated that Ameer al-Momineen (a.s) said: “O' People! Fear God. He hears whatever you say and knows whatever you hide. Prepare yourselves for death. A death from which you try to escape will approach you. Even if you stay where you are, it will overcome you. It will remember you even if you forget it.”
- 1770- It has been narrated that Usamat ibn Zayd bought a servant for one hundred Dinars to be paid for in one month. When God's Prophet (a.s) heard about this he said: “Are you not amazed that he has bought her and plans to pay for her in one month? Usamat has high ambitions. I swear by God who controls my life, that I do not even expect to live the very next moment. I am waiting for God to take away my life at any moment. I think I will die before I swallow any bite to eat.” Then the Prophet (a.s) added: “O' Children of Adam! Prepare yourselves for death if you are intelligent. I swear by the One who controls my life: “All that hath been promised unto you will come to pass; nor can ye frustrate it (in the least bit)” [The Holy Quran: Anam 6:134]
- 1771- Imam Reza (a.s) was questioned about the saying of Ameer al-Momineen (a.s): “It is better to be killed with a sword than die in bed.” Imam Reza (a.s) said: “It means to be killed in the way of God.”
- 1772- Imam Baqir (a.s) narrated that when Ameer al-Momineen (a.s) said his night prayer in Kufa, he loudly called the people in the mosque, so that they could hear him and said: “O' People! May God have Mercy upon you. Adopt fear of God which is the best thing for your trip to the Hereafter. Know that your path is towards the Hereafter, and that you must pass over the Bridge to the Hereafter. You have a great stress awaiting you. There are many awesome and hard to pass stages along the way. You have to go there, and stop at those stages. You can either pass through those awesome scenes and hardships and its trials by God's Mercy and be saved, or you may suffer from a destruction from which there is never any way to be saved.”

الفصل التاسع في الموت

1769. من كتاب روضة الواعظين قال أمير المؤمنين A: أيها الناس، اتقوا الله الذي إن قُلْتُمْ سَمِعَ وَإِنْ أَضْمَرْتُمْ عَلِمَ، وبادروا للموت الذي إن هَرَبْتُمْ أَدْرَكْتُمْ وَإِنْ أَقَمْتُمْ أَخَذَكُم وَإِنْ نَسِيْتُمُوهُ ذَكَرَكُم.

1770. رُوي أَنَّ أَسَامَةَ بْنَ زَيْدٍ اشْتَرَى وَلِيدَةً بِمِائَةِ دِينَارٍ إِلَى شَهْرٍ، فَسَمِعَ رَسُولَ اللَّهِ ﷺ قَالَ: أَلَا تَعْجَبُونَ مِنْ أَسَامَةَ الْمُشْتَرِي إِلَى شَهْرٍ، إِنَّ أَسَامَةَ لَطَوِيلُ الْأَمَلِ، وَالَّذِي نَفْسِي بِيَدِهِ مَا طَرَفْتُ عَيْنَايَ إِلَّا ظَنَنْتُ أَنْ شَفَرْتِي لَا يَلْتَقِيَانِ حَتَّى يَقْبِضَ اللَّهُ رُوحِي، وَلَا رَفَعْتُ طَرْفِي وَظَنَنْتُ أَيَّ خَافِضِهِ حَتَّى أَقْبِضُ، وَلَا لَقِمْتُ لُقْمَةً إِلَّا وَظَنَنْتُ أَنِّي لَا أَسِيغُهَا أَنْحَصِرُ بِهَا مِنَ الْمَوْتِ. ثُمَّ قَالَ ﷺ: يَا بَنِي آدَمَ، إِنْ كُنْتُمْ تَعْقِلُونَ فَعَدُّوا أَنْفُسَكُمْ مِنَ الْمَوْتِ، وَالَّذِي نَفْسِي بِيَدِهِ [إِنَّ مَا تُوعَدُونَ لَأْتِي وَمَا أَنْتُمْ بِمُعْجِزِينَ].

1771. سَأَلَ الرِّضَا A عَنْ قَوْلِ أَمِيرِ الْمُؤْمِنِينَ A: لَضَرْبَةِ السَّيْفِ أَهْوَنُ مِنَ مَوْتِ عَلِيِّ فِرَاشٍ، قَالَ A: فِي سَبِيلِ اللَّهِ.

1772. قَالَ أَبُو جَعْفَرٍ A: كَانَ أَمِيرُ الْمُؤْمِنِينَ A بِالْكَوْفَةِ إِذَا صَلَّى الْعِشَاءَ الْآخِرَةَ يُنَادِي النَّاسَ ثَلَاثَ مَرَّاتٍ حَتَّى يَسْمَعَ أَهْلَ الْمَسْجِدِ: أَيُّهَا النَّاسُ تَجَهَّزُوا رَحِمَكُمُ اللَّهُ! فَقَدْ تُودِي فِيكُمْ بِالرَّحِيلِ، فَمَا التَّعَرُّجُ عَلَى الدُّنْيَا بَعْدَ نَدَاءٍ فِيهَا بِالرَّحِيلِ، تَجَهَّزُوا رَحِمَكُمُ اللَّهُ! وَانْتَقِلُوا بِأَفْضَلِ مَا بَحَضَرْتُمْ مِنَ الزَّادِ وَهُوَ التَّقْوَى، وَاعْلَمُوا أَنَّ طَرِيقَكُمْ إِلَى الْمَعَادِ وَمَمَرَّكُمْ عَلَى الصِّرَاطِ، وَالْهَوَلُ الْأَعْظَمُ أَمَامَكُمْ، وَعَلَى طَرِيقِكُمْ عَقْبَةٌ كَوْوُدٌ وَمَنَازِلٌ مَهَوْلَةٌ مَخُوفَةٌ، لَا بُدَّ لَكُمْ مِنَ الْمَمَرِّ عَلَيْهَا وَالْوُقُوفِ بِهَا،

فأما برحمة من الله فنجاة من هولها وعظيم خطرها وفضاعة منظرها
وشدة مختبرها، وأما بهلكة ليس بعدها نجاة.

- 1773- God's Prophet (a.s) told Abdullah ibn Umar: "Live like passers-by and prepare yourself for death."
- 1774- In Al-Mahasin it is narrated that God's Prophet (a.s) said: "There is comfort in death for a believer because he departs the world from which he fears, and he rushes towards what he expects and hopes for."
- 1775- In Rauzat al-Vaezeen it is narrated that one of the Ansar – helpers- asked God's Prophet (a.s): "Why is it that I do not like death?" The Prophet (a.s) asked: "Do you have any wealth?" He said: "Yes." Then the Prophet (a.s) said: "Then send your wealth (to the Hereafter) ahead of yourself. One is always attached to his wealth. If he sends it ahead of himself, then he likes to join it soon. But if he keeps it in this world, he likes to stay here with it."
- 1776- Imam Sadiq (a.s) said: "Gabriel descended upon God's Prophet (a.s) and said: "O' Muhammad! God greets you and says: Do whatever you like since you will reach it; and love whoever you wish since you will separate from him. Live as much as you wish since you will die. O' Muhammad! Night prayer is an honor for a believer, and a believer's honor is dependent upon his tongue."
- 1777- Imam Baqir (a.s) said: "An angel calls out everyday and says: "O' Children of Adam! Deliver children to die, collect wealth for destruction, and build your houses to be ruined."
- 1778- Ameer al-Momineen (a.s) said: "Whoever prepares himself for the future life of this world has not recognized the truth about death. People who have high aspirations will commit sins and do evil. If one could see his own death, and how fast it approaches him, then he would hate high aspirations and seeking (material things of) this world."
- 1779- Imam Sadiq (a.s) said: "Remember death often, since one who often remembers death will abstain from the world."
- 1780- Ameer al-Momineen (a.s) said: "Know that graves are either gardens among the gardens of Heaven, or ditches among the ditches of Hell. Beware that the graves say the following three times each day: "I am the house of the believers. I am the place of the worms." Beware that a Day will come that is so horrible

that breast-feeding mothers will drop their babies, kids will get old, the skies will be rent asunder, pregnant women will miscarry. The people will seem to be drunk, while they are not. They seem so due to the severity of God's punishment.

1773. وقال 0 لابن عُمر: كُن في الدنيا كأَنَّكَ غريبٌ أو كعابر سبيلٍ،
وعدّ نفسك من الموتى.

1774. ومن كتاب المحاسن: قال 0: المؤمنُ له في الموت راحةٌ من
فراق مَنْ يحذره، وسُرعةُ القدوم على مَنْ يرجوه ويأمله.

1775. من كتاب الروضة: قال رجلٌ من الأنصار: يا رسول الله،
مالي لا أحبّ الموت؟ قال: هل لك مالٌ؟ قال: نعم يا رسول الله،
قال: قدّم مالك؛ فإنّ قلب الرَجُل مع ماله إن قدّمه أحبّ أن يلحقه،
وإن خلفه أحبّ أن يتخلف معه.

1776. ومن كتاب: قال أبو عبد الله A: أتى جبرئيل رسول الله 0
فقال: يا محمد، إنّ الله يقرؤك السلام ويقول: اعمل ما شئتَ فأبئك
لاقيه، وأحبب مَنْ شئتَ فأبئك مفارقةً، وعشْ ما شئتَ فأبئك ميّتٌ،
يا محمد! صلاةُ الليل شرفُ المؤمن، وعزُّ المؤمن في لسانه.

1777. قال أبو جعفر A: إنّ ملكاً يُنادي في كلّ يومٍ: ابن آدم إِد للموت
واجمّع للّفناء وابن الخراب.

1778. قال أمير المؤمنين A: ما أنزل الموت حقّ منزلته من عدّ غداً
من أجله، وما أطال عبداً الأمل إلا أساء العمل.

وكان يقول: لو رأى العبدُ أجله وسُرِعَتْه إليه لأبغض الأمل
وطلب الدنيا.

1779. وقال أبو عبد الله A: أكثر نكر الموت فإنه لم يكثر عبدٌ نكر الموت إلا
زَهَّدَ في الدنيا.

1780. قال أمير المؤمنين A: ألا إن القبور روضة من رياض الجنة
أو حفرة من حفر النيران، ألا وإِنَّه يَتَكَلَّمُ في كلِّ يومٍ ثلاث مرَّاتٍ:
أنا بيتُ الوحشة، أنا بيتُ الدود.

Beware that beyond the graves there is: "... a Garden whose width is that (of the whole) of the heavens and of the Earth." [The Holy Quran: Al-i-Imran 3:133] May God protect you and us from this painful punishment, and have Mercy upon us regarding the humiliating punishment."

- 1781- Imam Sadiq (a.s) narrated that Jesus, the son of Mary (a.s) said: "Death is a fear that you will not know when it overwhelms you. Why then do you not prepare yourselves for it?"
- 1782- In Uyun Akhbar al-Reza it is narrated that Imam Reza (a.s) quoted on the authority of his noble father (a.s): "When the news of the death of Ismaeil, the oldest son of Imam Sadiq (a.s), was given to Imam Sadiq (a.s) he was busy eating food with his friends. He smiled and asked the food to be served. He sat with his friends, ate food and warmly insisted that his friends eat even more than on other days. The people were surprised of not seeing any signs of grief on his face. When they finished the meal, the people said: "O' grandson of the Prophet! We are amazed by this situation. Your son has died and you are acting this way." He said: "Why should I not be this way, while I have been given the news of the most honest messengers? You and I will also die. There are some people who have recognized death, have prepared themselves for it, and do not deny the (existence) of one who has been taken away by death, and submit themselves to the will of God."

1783- God's Prophet (a.s) said: "If the animals knew what you know about death, you could never find a chubby animal to eat."

ألا وإن وراء ذلك: "يَوْمًا تَذْهَلُ فِيهِ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ، وَيَكُونُ الْوُلْدَانُ شَيْبًا وَالسَّمَاءُ مُنْقَطِرٌ بِهِ، وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ"، ألا إن من وراء ذلك جَنَّةٌ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ، أَعَاذَنَا اللَّهُ وَإِيَّاكُمْ مِنَ الْعَذَابِ الْأَلِيمِ وَرَحِمْنَا وَإِيَّاكُمْ مِنَ الْعَذَابِ الْمُهِينِ.

1781. عن الصادق A قال: قال عيسى بن مريم -صلوات الله عليه-:
هولٌ لا تُدرِي مَتَى يَغْشَاكَ! مَا يَمْنَعُكَ أَنْ تَسْتَعِدَّ لَهُ قَبْلَ أَنْ
يَفْجَأَكَ؟

1782. من كتاب عيون الأخبار: عن الرضا عن أبيه H قال: نُعِيَ إِلَى
الصادق إسماعيل بن جعفر- وهو أكبر أولاده- وهو يُريد أَنْ
يَأْكُلَ وَقَدْ اجْتَمَعَ نُدْمَاؤُهُ، فَتَبَسَّمَ ثُمَّ دَعَا بِطَعَامِهِ، وَقَعَدَ مَعَ نُدْمَائِهِ

وجعل يأكل أحسن من أكله سائر الأيام، ويحثُّ نُدْماءه ويضع بين أيديهم، ويعجبون منه أن لا يروا للحزن أثراً، فلما فرغ قالوا: يا بن رسول الله لقد رأينا عجباً، أصبتَ بمثل هذا الابن وأنتَ كما نرى؟ قال: ومالي لا أكون كما ترون؛ وقد جاءني خبرُ أصدق القائلين! إني ميّتٌ وإياكم، وإنّ قوماً عرفوا الموت فجعلوه نَصَبَ أعينهم ولم يُنكروا مَنْ يخطفه الموت منهم وسلّموا لأمر خالقهم.

1783. قال رسول الله 0: لو تعلم البهائم من الموت ما تعلمون ما أكلتم منها سميناً أبداً.

SECTION EIGHT

ON UNDESIRABLE CHARACTERISTICS

Chapter 1 **On Anger**

- 1784- In Al-Mahasin it is narrated that God's Prophet (a.s) forbade one to discipline when he is angry.”
- 1785- In Rauzat al-Vaezeen it is narrated that Imam Sadiq (a.s) said: “Anger is the key to all evil.”
- 1786- Imam Sadiq (a.s) quoted on the authority of his noble father (a.s): “The disciples of Jesus, the son of Mary (a.s) asked him: “O' Teacher of the good! Tell us what the hardest thing is?” Jesus (a.s) said: “The hardest thing is God's Anger.” They asked him: “How can we be secure from God's Anger?” He said: “You should not get angry.” They asked him: “How does anger start?” He said: “Through selfishness, haughtiness and belittling people.”
- 1787- God's Prophet (a.s) said: “Whoever gets angry will lose his comfort.”
- 1788- Imam Sadiq (a.s) said: “God will forbid the Fire of Hell to touch your body if you control yourself when you are aroused, afraid, hungry, angry, pleased or unhappy.”

الباب الثامن

في ذكر الخصال المنهي عنها وما يناسبها

الفصل الأول في الغضب

1784. من كتاب المحاسن: عن علي بن أسباط قال: نهى رسول الله 0 عن الأدب عند الغضب.

1785. ومن كتاب روضة الواعظين: قال الصادق A: الغضب مفتاح كل شر.

1786. وقال A عن أبيه: قال الحواريون لعيسى بن مريم: يا معلم الخير، أعلمنا أي الأشياء أشد؟ قال: أشد الأشياء غضب الله، قالوا: فيم يتقى غضب الله؟ قال: بأن لا تغضبوا، قالوا: وما بدؤ الغضب؟ قال الكبر والتجبر ومحقرة الناس.

1787. قال النبي 0: من استولى عليه الضجر رحلت عنه الراحة.

1788. قال الصادق A: مَنْ مَلَكَ نَفْسَهُ إِذَا رَغِبَ وَإِذَا رَهَبَ وَإِذَا
اشْتَهَى وَإِذَا غَضِبَ وَإِذَا رَضِيَ وَإِذَا سَخَطَ؛ حَرَّمَ اللَّهُ جَسَدَهُ عَلَى
النَّارِ.

- 1789- Some people talked about anger in front of Imam Baqir (a.s). He said: “When a man gets so angry that he cannot be conciliated (and commits a sin) he will enter the Fire of Hell. If a man gets angry when he is standing up, he should sit down to fend off Satan's evilness. If he is sitting, he should stand up. Whoever gets angry with a relative should stand up, go towards him and touch him, since by touching his relative he will get calm.”
- 1790- Imam Reza (a.s) said: “On the Resurrection Day three groups of people are closest to God until the end of the Reckoning: those who quench their anger and do not oppress others when they have power, those who mediate between two people and do not favor either side in the least amount, and those who tell the truth whether it be in their favor or not.”
- 1791- God's Prophet (a.s) said: “Manliness does not depend on physical strength. Rather it depends on the ability to restrain anger.”
- 1792- A man told Abuzar- May God have Mercy upon him: “You are the man who was deported. If you were a good person, you would not have been deported.” Abuzar said: “There are very hard to cross obstacles on my way. If I can pass over them safely, what you said will not harm me at all. But if I cannot make it through, I am even worse than what you have said.”
- 1793- Imam Baqir (a.s) said: “Solomon, the son of David said: “We have whatever the people have. We know whatever the people know of or not know. We have not come across anything better than fearing God in public and in private. Nothing is better than moderation during times of affluence or poverty, telling the truth during times of contentment or anger, and being humble to God under all circumstances.”
- 1794- In Uyun Akhbar al-Reza it is narrated that Imam Reza (a.s) said: “God revealed the following to one of His Prophets:

When you leave the house in the morning, eat the first thing that you encounter, hide the second thing, accept the third thing, do not disappoint the fourth and escape from the fifth. When he first left the house in the morning, he encountered a big black mountain. He said to himself that God had ordered him to eat it, and wondered how to do it.

1789. ذكروا الغضب عند الباقر A فقال: إنَّ الرَّجُلَ لَيَغْضِبُ حَتَّى مَا يَرْضَى أبدأً وَيَدْخُلُ بِذَلِكَ النَّارَ، فَأَيُّمَا رَجُلٍ غَضِبَ وَهُوَ قَائِمٌ فَلْيَجْلِسْ فَإِنَّهُ سَيَذْهَبُ عَنْهُ رَجْزُ الشَّيْطَانِ وَإِنْ كَانَ جَالِسًا فَلْيَقُمْ، وَأَيُّمَا رَجُلٍ غَضِبَ عَلَى ذَوِي رَحْمَةٍ فَلْيَقُمْ إِلَيْهِ وَلْيُذِنْ مِنْهُ وَلْيَمْسَهُ فَإِنَّ الرَّحْمَ إِذَا مَسَّتْ الرَّحِمَ سَكَنتْ.

1790. عن الصادق A قال: ثلاثة هُم أَقْرَبُ الْخَلْقِ إِلَى اللَّهِ I يَوْمَ الْقِيَامَةِ حَتَّى يَفْرَغَ مِنَ الْحِسَابِ: رَجُلٌ لَمْ تَدْعُهُ قُدْرَتُهُ فِي حَالِ غَضَبِهِ إِلَى أَنْ يَحِيفَ عَلَى مَنْ تَحْتَ يَدَيْهِ، وَرَجُلٌ مَشَى بَيْنَ اثْنَيْنِ فَلَمْ يَمَلْ مِنْ أَحَدِهِمَا عَلَى الْآخِرِ بِشَعِيرَةٍ، وَرَجُلٌ قَالَ الْحَقَّ فِيمَا لَهُ وَعَلَيْهِ.

1791. وقال النبي 0: ليس الشديدُ بالصُّرعةِ، إنّما الشديدُ الذي يملك نفسه عند الغضب.

1792. قال رجلٌ لأبي ذرٍّ -رحمة الله عليه-: أنتَ الذي نَفَاكَ فلانٌ من البلدِ، لو كان فيكَ خيرٌ ما نَفَاكَ، فقال: يا بن أخي، إنّ قُدَّامي عَفْبَةٌ كَوُوداً إِنْ نَجَوْتُ مِنْهَا لَمْ يَضُرَّنِي مَا قَلَّتْ، وَإِنْ لَمْ أَنْجُ مِنْهَا فَأَنَا شَرٌّ مِمَّا قَلَّتْ لِي.

1793. قال أبو جعفر A قال سليمان بن داود: أوتينا ما أوتي الناس وما لم يُوتوا، وعلمنا ما علم الناس وما لم يعلموا، فلم نجد شيئاً أفضل من خشية الله في المغيب والمشهد، والقصد في الغنى والفقر، وكلمة الحق في الرضا والغضب، والتضرع إلى الله I على كل حال.

1794. من كتاب عيون الأخبار: عن علي بن موسى الرضا A قال: أوحى الله I إلى نبي من أنبيائه: إذا أصبحت فأول شيء يستقبلك فكله، والثاني فاكلمه، والثالث فاقبله، والرابع فلا تؤيسه، والخامس فاهرب منه. قال: فلما أصبح مضى فاستقبله جبل أسود عظيم فوقف وقال: أمرني ربي أن أكل هذا، وبقي متحيراً، ثم رجع إلى نفسه فقال: إن ربي جل جلاله لا يأمرني إلا بما

He then thought that God would not order him to do what was beyond his power. So he moved towards the mountain. The closer he got to the mountain, the smaller it became. When he finally reached it, it had turned into a small bite to eat. He ate it, and it was really delicious. He continued to go on until he reached a golden pan. He said to himself that God had ordered him to hide it. He dug a ditch, threw the golden pan in the ditch, covered it up with dirt, and started to go on his way again. But then he noticed that the pan was visible out of the ground. He said to himself that he had done what God had ordered him to and continued to go on. Then he suddenly saw a bird being pursued by a falcon trying to hunt it. The falcon was flying around the bird. The Prophet remembered that God had ordered him to accept this one. He opened his sleeve, and the bird entered it. The falcon told the Prophet (a.s): You have caught the prey that I was after for a few days. Then he remembered that God had ordered him not to disappoint this

one. Then he cut a piece of the bird's leg and threw it to the falcon. He continued to go on, and saw a piece of rotten meat. He remembered that God had ordered him to escape this one, and he escaped from it. When he returned home and went to sleep, he had a dream. He was told: "You performed your mission, and did whatever you were instructed to do. Do you know what the philosophy behind all these issues is?" He said: "No." He was told: "That mountain was anger. Whenever one gets angry, he does not see himself and does not realize his situation. If he restrains himself, recognizes his position and quenches his anger, the end is like a delicious bite which he eats. The golden pan is indeed man's good deeds which are better to hide, but God will make them apparent so that he is adorned by them, and he receives the reward in the Hereafter. But the bird is like a man who advises you, and you should accept his advice. The falcon is like a man who comes to you and asks you to fulfill his needs. You should not disappoint him. The rotten meat is like gossip which you should avoid."

1795- In Al-Seyed Nasih al-Din it is narrated that God's Prophet (a.s) said: "God loves whoever restrains his anger when he gets angry."

أطيق، فَمَشَى إِلَيْهِ لِيَأْكُلَهُ فَكَلَّمَا دَنَا مِنْهُ صَعْرًا حَتَّى انْتَهَى إِلَيْهِ
فَوَجَدَهُ لُقْمَةً فَأَكَلَهَا فَوَجَدَهَا أَطْيَبُ شَيْءٍ أَكَلَهُ، ثُمَّ مَضَى فَوَجَدَ
طَسْتًا مِنْ ذَهَبٍ فَقَالَ: أَمْرُنِي رَبِّي أَنْ أَكْتُمَ هَذَا فَحَفَرَ لَهُ حُفْرَةً
وَجَعَلَهُ فِيهَا وَأَلْقَى عَلَيْهِ التُّرَابَ، ثُمَّ مَضَى فَالْتَفَتَ فَإِذَا الطَّسْتُ قَدْ
ظَهَرَ، قَالَ: قَدْ فَعَلْتُ مَا أَمْرُنِي رَبِّي فَمَضَى فَإِذَا هُوَ بِطَيْرٍ وَخَلْفَهُ
بَازِيٌّ فَطَافَ الطَّيْرَ حَوْلَهُ، فَقَالَ: أَمْرُنِي رَبِّي أَنْ أَقْبَلَ هَذَا، فَفَتَحَ
كُمَّهُ فَدَخَلَ الطَّيْرَ فِيهِ، فَقَالَ لَهُ الْبَازِي: أَخَذْتَ صَيْدِي وَأَنَا خَلْفَهُ
مُنذُ أَيَّامٍ، فَقَالَ: إِنَّ رَبِّي أَمْرُنِي أَنْ لَا أُوَيْسَ هَذَا، فَقَطَعَ مِنْ فَخْذِهِ

قُطِعَةٌ فَأَلْقَاهَا إِلَيْهِ، ثُمَّ مَضَى فَلَمَّا مَضَى فَإِذَا هُوَ بِلَحْمٍ مَيْتَةٍ مُنْتِنٍ مُدَوِّدٍ، فَقَالَ: أَمْرُنِي رَبِّي أَنْ أَهْرَبَ مِنْ هَذَا، فَهَرَبَ مِنْهُ. وَرَجَعَ وَرَأَى فِي الْمَنَامِ كَأَنَّهُ قَدْ قِيلَ لَهُ: إِنَّكَ قَدْ فَعَلْتَ مَا أَمَرْتُ بِهِ، فَهَلْ تَدْرِي مَا ذَاكَ كَانَ؟ قَالَ: لَا، قِيلَ لَهُ: أَمَّا الْجَبَلُ فَهُوَ الْغَضَبُ، إِنَّ الْعَبْدَ إِذَا غَضِبَ لَمْ يَرَ نَفْسَهُ وَجَهْلَ قَدْرِهِ مِنْ عِظَمِ الْغَضَبِ، فَإِذَا حَفِظَ نَفْسَهُ وَعَرَفَ قَدْرَهُ وَسَكَنَ غَضَبَهُ كَانَتْ عَاقِبَتُهُ كَاللَّقْمَةِ الطَّيِّبَةِ الَّتِي أَكَلْتَهَا، وَأَمَّا الطُّسْتُ فَهُوَ الْعَمَلُ الصَّالِحُ إِذَا كَتَمَهُ الْعَبْدُ وَأَخْفَاهُ؛ أَبِي اللَّهِ إِلَّا أَنْ يُظْهِرَهُ لِيُزَيِّنَهُ بِهِ مَعَ مَا ادَّخَرَ لَهُ مِنْ ثَوَابِ الْآخِرَةِ، وَأَمَّا الطَّيْرُ فَهُوَ الرَّجُلُ الَّذِي يَأْتِيكَ بِنَصِيحَةٍ فَاقْبَلْهُ وَاقْبَلْ نَصِيحَتَهُ، وَأَمَّا الْبَازِيُّ فَهُوَ الرَّجُلُ الَّذِي يَأْتِيكَ فِي حَاجَةٍ فَلَا تُؤَيِّسُهُ، وَأَمَّا اللَّحْمُ الْمُنْتِنُ فَهُوَ الْغَيْبَةُ فَاهْرَبْ مِنْهَا.

1795. من كتاب ناصح الدين أبي البركات قال: قال رسول الله 0:

وَجِبَتْ مَحَبَّةُ اللَّهِ I عَلَى مَنْ أَغْضَبَ فَحَلَمَ.

Chapter 2

On Jealousy

- 1796- In Rauzat al-Vaezeen it is narrated that Imam Sadiq (a.s) said: “When the Prophet Noah (a.s) got off the ark, Satan went to see him and said: There is no one on Earth to whom I owe more. You asked God to destroy those wicked people, and got me rid of them. Do you want me to teach you two characteristics. Avoid jealousy that made me this way, and avoid greed that Adam (a.s) was entrapped by.”
- 1797- God's Prophet (a.s) said: “O' Ali! I advise you against having three characteristics: jealousy, greed and lying.”
- 1798- God's Prophet (a.s) said: “I will guarantee Heaven for whoever feels responsible to give sincere advice for the sake of God, for the sake of the Prophet of God, for the sake of God's religion, and for the sake of all Muslims.”
- 1799- God's Prophet (a.s) said: “Jealousy will destroy good deeds just as fire destroys wood.”
- 1800- Imam Sadiq (a.s) said: “A man who is scared, jealous, and greedy is not a believer.”
- 1801- God's Prophet (a.s) said: “Do not blame your believing brothers since they might receive God's Mercy, and then you might suffer.”
- 1802- God revealed to Solomon, the son of David (a.s): “I will give you seven pieces of advice: do not be jealous of anyone, and do not gossip about My good servants.” Solomon (a.s) said: “O' Lord! Just these two are enough for me.”
- 1803- It has been narrated that Moses (a.s) saw the high rank of a man near the Throne and envied him. He asked about the man. He was told: “That man was never jealous of what God granted to others from His Eminence.”
- 1804- In Rauzat al-Vaezeen it is narrated that God's Prophet (a.s) said: “The most ignorant person is one who does not learn from the changes in this world, and does not change. The most self-sufficient person is one who is not enslaved by greed.”

الفصل الثاني في الحسد

1795. من كتاب روضة الواعظين: عن أبي عبد الله A قال: لَمَّا هَبَط نوح من السفينة أتاه إبليس فقال: ما في الأرض رجلاً أعظم منة عليّ منك، دعوت الله على هؤلاء الفساق فأرحتني منهم، ألا أعلمك خصلتين: إياك والحسد فهو الذي فعل بي، وإياك والحرص فهو الذي فعل بآدم.
1796. قال رسول الله 0: يا عليّ، أنهاك عن ثلاث خصالٍ عظام: الحسد، والكذب، والحرص.
1798. قال 0 أيضاً: مَنْ يَظْمَنُ لِي خَمْساً أَضْمَنُ لَهُ الْجَنَّةَ: النصيحة لله I والنصيحة لرسوله، والنصيحة لكتاب الله، والنصيحة لدين الله، والنصيحة لجماعة المسلمين.
1799. وقال 0: الحسدُ يأكل الحسَنَات كما تَأْكُل النار الحَطَب.
1800. قال الصادق A: لا يُؤْمَنُ رَجُلٌ فِيهِ الشُّحُّ والحسد والجُبْن، ولا يكون المؤمن جباناً ولا حريصاً ولا شحيحاً.
1801. قال رسول الله 0: لا تُظْهِر الشَّمَاتَةَ لأخيك فيرحمه الله ويبتليك.
1802. أوحى الله I إلى سليمان بن داود H: إني موصيك بسبعة أشياء: لا تحسدنّ أحداً من عبادي، ولا تغتابنّ صالح عبادي، قال: يا رب حسبي هذان.

1803. رُوي أَنَّهُ رأى موسى رَجُلًا عند العرش فَعَبَطه بمكانه، فسأله عنه، فقيل: كان لا يحسد الناس على ما آتاهم الله من فضله.
1804. من كتاب روضة الواعظين: قال رسول الله 0: أغفلُ الناس مَنْ لم يَتَّعِظْ بِتَغْيِيرِ الدنيا مِنْ حالٍ إلى حالٍ، وأغنىَ الناس مَنْ لم يكن لِلحرصِ أسيراً.

Chapter 3

On Hypocrisy

- 1805- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “Any form of hypocrisy is polytheism. Whoever works for the people should demand his reward from the people, and whoever works for God, his reward is given by God.”
- 1806- Imam Sadiq (a.s) said: “Fear God and work for Him. God will fulfill your needs if you work for Him. If you work for anyone other than God, God will leave you to whoever you work for. “
- 1807- Ibn Arafah narrated that Imam Reza (a.s) told him: “Woe to you! Whatever you do, God will put an attire on you. If your deeds are good, it will be a beautiful attire, but if your deeds are ugly, it will be an ugly attire.”
- 1808- Umar ibn Yazeed said: “I was dining with Imam Sadiq (a.s) when he recited the verse: “Nay, man will be evidence against himself, even though he were to put up his excuse. [The Holy Quran: Qiyamat 75:14-15] and said: “How can man approach the people (through hypocrisy) in a way opposite to what God knows about? God's Prophet (a.s) said: “Whoever has an intention, God will put on him an attire for that intention. If it is a good intention, it will be a good attire. If it is an ugly intention, it will be an ugly one.”

الفصل الثالث في الرياء

1805. من كتاب المحاسن: قال أبو عبد الله A: كُلُّ رِيَاءٍ شِرْكٌ، إِنَّهُ مَنْ عَمِلَ لِلنَّاسِ كَانَ ثَوَابُهُ عَلَى النَّاسِ، وَمَنْ عَمِلَ لِلَّهِ كَانَ ثَوَابُهُ عَلَى اللَّهِ.

1806. وقال A أيضاً: اتَّقُوا اللَّهَ وَاَعْمَلُوا لَهُ، فَإِنَّهُ مَنْ يَعْمَلُ لِلَّهِ يَكُنْ فِي حَاجَتِهِ، وَمَنْ يَعْمَلُ لِغَيْرِ اللَّهِ يَكِلُهُ اللَّهُ إِلَى مَنْ عَمِلَ لَهُ.

1807. عن ابن عرفة عن أبي الحسن الرضا A قال لي: وَيَحْكُ! مَا عَمِلَ أَحَدٌ عَمَلًا إِلَّا رَدَّاهُ اللَّهُ بِهِ، إِنْ خَيْرًا فَخَيْرٌ، وَإِنْ شَرًّا فَشَرٌّ.

1808. عن عمر بن يزيد قال: إِنِّي كُنْتُ أُتَعَشِّي مَعَ أَبِي عَبْدِ اللَّهِ A إِذْ تَلَا هَذِهِ الْآيَةَ: [يَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ * وَلَوْ أَلْقَى مَعَاذِيرَهُ] وَقَالَ: يَا أَبَا حَفْصٍ، مَا يَصْنَعُ الْإِنْسَانُ أَنْ يَتَّقِرَبَ إِلَى

الناس بخلاف ما يعلم الله؟ إن رسول الله ﷺ يقول: مَنْ أَسْرَّ
سَرِيرَةً رَدَّاهُ اللهُ رَدَّاءَهَا، إِنْ خَيْرًا فَخَيْرٌ وَإِنْ شَرًّا فَشَرٌّ.

- 1809- Imam Sadiq (a.s) said: “Work only for God, not the people, since whatever is for God will remain near God, but whatever is for the people will not go near God. Do not fight with the people over your religion, since fighting will make your hearts ill. God the Almighty told His Prophet (a.s): “It is true thou will not be able to guide everyone whom thou lovest; but God guides those whom He will.” [The Holy Quran: Qisas 28:56] and He also said: “Will thou then compel mankind, against their will to believe!” [The Holy Quran: Yunus 10:99]
- 1810- Ameer al-Momineen (a.s) said: “Work for God without any hypocrisy and seeking fame, since God will leave whoever works for other than God to his work.”
- 1811- In Rauzat al-Vaezeen it is narrated that God's Prophet (a.s) said: “On the Resurrection Day, those who worshipped the people will be called on to go and get their reward from the same people they worshipped since God does not accept any deeds that are mixed with material worldly affairs.”
- 1812- In Uyun Akhbar al-Reza it is narrated that Imam Reza (a.s) quoted on the authority of his father (a.s) on the authority of his noble grandfather (a.s) who quoted on the authority of Ameer al-Momineen (a.s): “All the world is full of ignorance except places illuminated by knowledge. Knowledge is only arguments unless it is acted upon. And all acts are done out of hypocrisy unless they are done sincerely; and sincerity is subject to disappear unless you consider the final results of your deeds.”

1809. عن أبي عبد الله A قال: اجعلوا أمركم هذا لله ولا تجعلوه للناس، فإنه ما كان لله فهو لله، وما كان للناس فلا يصعدُ إلى الله، ولا تُخاصموا الناس بدينكم فإنَّ المخاصمة مُمرضةٌ للقلب، إنَّ الله I يقول لنبيِّه: [إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ] وقال: [أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ].

1810. عن أمير المؤمنين A قال: اعملوا لله في غير رياءٍ ولا سُمعةٍ، فإنه من عملٍ لغير الله وكله الله إلى عمله.

1811. من كتاب روضة الواعظين: قال النبي 0: إذا كان يوم القيامة نادى منادٍ -يسمعُ أهل الجمع-: أين الذين كانوا يعبدون الناس؟ فوموا خذوا أجوركم ممن عملتم له، فإني لا أقبلُ عملاً خالطه شيءٌ من الدنيا وأهلها.

1812. من كتاب عيون الأخبار: عن الرضا عن أبيه عن آبائه عن أمير المؤمنين: إنه قال: الدنيا كلها جهلٌ إلا مواضع العلم، والعلمُ كله ليس كلها؛ "حُجَّةٌ إلا ما عمل به، والعملُ كله رياءٌ إلا ما كان مُخلصاً، والإخلاص على خطرٍ حتى ينظر العبد بما يَختم له.

Chapter 4

On Conceit

1813- The Almighty God said: "O' ye who believe! Cancel not your charity by reminders of your generosity or by injury." [The Holy Quran: Baqara 2:264]

Reminding others of one's generosity is the result of overestimating one's deeds and that equals conceit."

1814- In Al-Mahasin it is narrated that the Almighty God said: "Some of My believing servants ask Me to help them succeed in worshipping Me. But since I love them I do not help them succeed, so that they do not get conceited."

1815- Imam Sadiq (a.s) said: "When God the Almighty gave Abraham the glad tidings of his friendship with God, He revealed to Gabriel: "Gabriel. Guard Abraham so that conceit does not ruin him."

1816- Imam Baqir (a.s) narrated in a tradition that God the Almighty said: "Some believers ask Me for help to succeed in God's worship, but I do not make them succeed since that might make them conceited. Some believers are such that they will only improve in poverty, and I fear that they will be ruined if I make them affluent."

الفصل الرابع في العُجب

1813. قال الله سبحانه وتعالى: [يا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى] وَالْمَنُّ: نَتِيجَةُ اسْتِعْظَامِ الْعَمَلِ وَهُوَ الْعُجْبُ.

1814. من كتاب المحاسن: قال الله تبارك وتعالى: إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لِمَنْ يَسْأَلُنِي الشَّيْءَ مِنْ طَاعَتِي فَأُحِبُّهُ فَأَصْرِفُ ذَلِكَ عَنْهُ لِكَيْ لَا يَعْجِبَهُ عَمَلُهُ.

1815. عن أبي عبد الله A قال: إِنَّ اللَّهَ I لَمَّا بَشَّرَ إِبْرَاهِيمَ -صَلَوَاتُ اللَّهِ عَلَيْهِ- بِالْخُلَّةِ أَوْحَى إِلَى جِبْرَائِيلَ: يَا جِبْرَائِيلُ، أَدْرِكْ إِبْرَاهِيمَ لَا يُهْلِكُ.

1816. في روايةٍ عن أبي جعفر A قال: قال الله I: إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لِمَنْ يَسْأَلُنِي الشَّيْءَ مِنْ الْعِبَادَةِ فَأَصْرِفُهُ عَنْهُ مَخَافَةَ

الإعجاب بنفسه، وإنّ من عبادي المؤمنين لمن لا يصلحه إلا
الفقر ولو صرفته إلى الغنى لهلك.

1817- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s) that God the Almighty said: "Some of My believers are such that their religious affairs will not improve unless they are affluent and healthy, so I test them by giving them wealth and health. But some other believers are such that their religious affairs will not improve unless they are ill and poor, so I test them by giving them disease and poverty. I am better aware of what will improve the religious affairs of my believing servants. Some of My believing servants are those who strive hard to worship Me. They get up from their warm beds and spend the night in worship, and suffer hardships for Me. Because I love them, I make them fall asleep one or two nights to safeguard their health. They fall asleep until the morning, and then blame themselves. But if I had left them to themselves to worship Me as much as they please, they might get conceited. This conceit would lead them to mischief in their deeds and this would cause their ruin. Because of their conceit and overestimation of their deeds, they would consider themselves to be superior to others, and think that their worshipping had exceeded the degree of insufficiency. Thus they would get distant from Me thinking that they are close to Me."

1818- Ameer al-Momineen (a.s) said: "No position is higher than humbleness, and no loneliness is more awesome than conceit. I am amazed at a conceited person who was only a sperm before and will only be a corpse in the future."

1819- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "Moses the son of Imran (a.s) was sitting and Satan approached him wearing a colorful hat. When Satan got near Moses, he took off his hat and greeted Moses. Moses asked "Who are you?" He said: "Satan." Moses said: "Is that you? God will not let you approach Him." Satan said: "I have come to greet you because of your position near God." Moses asked:

“What is this hat?” Satan said: “I attract the people to me with it.” Moses asked: “What sin will allow you to overcome men who commit it?” Satan said: “When man gets conceited and overestimates his good deeds, and underestimates his sins, I can overcome him.”

1817. عنه A قال رسول الله 0: قال الله I: إن من عبادي لعباداً لا يصلح لهم أمر دينهم إلا بالغنى والسعة والصحة في البدن، فأبلوهم بالغنى والسعة وصحة البدن فيصلح عليهم أمر دينهم، وإن من عبادي المؤمنين لعباداً لا يصلح لهم أمر دينهم إلا بالفاقة والمسكنة والسقم في أبدانهم، فأبلوهم بالفاقة والمسكنة والسقم، فيصلح عليهم أمر دينهم وأنا أعلم بما يصلح عليه أمر دين عبادي المؤمنين، وإن من عبادي المؤمنين لمن يجتهد في عبادتي فيقوم من رقادته ولذيقه وساده فيتهدد لي الليالي فيتعب نفسه في عبادتي فأضربه بالنعاس الليلة واللياليتين نظراً مني إليه وإبقاءً عليه، فينام حتى يصبح، فيقوم وهو ماقت لنفسه زارياً عليها، ولو أخلي بينه وبين ما يريد في عبادتي لدخله من ذلك العجب فيصير العجب إلى الفتنة بأعماله، فكان يأتيه من ذلك ما فيه هلاكه لعجبه بأعماله ورضاه عن نفسه حتى يظن أنه قد فاق العابدين وجاز في عبادته حد التقصير، فيتباعد مني عند ذلك وهو يظن أنه يتقرب إلي.

1818. قال أمير المؤمنين A: لا حَسَبَ كالتَّوَأُضُع، ولا وَحْدَةَ أوحش من العُجب، وَعَجِبْتُ للمُتَكَبِّرِ الذي كان بالأمس نُطفةً وغداً جيفةً.

1819. ومن كتابِ قال الصادق A: قال رسول الله 0: بينا موسى بن عمران -صلوات الله عليه- جالسٌ إذ أقبل إبليس وعليه بُرُئُسٌ ذو ألوان، فلما دنا من موسى خلعَ البُرُئُس وأقبل إلى موسى فسلم عليه، فقال له موسى: مَنْ أنت؟ فقال: أنا إبليس، قال: أنت؟ فلا قرَّبِكَ الله، قال: جئتُ لِأَسلم عليك لِمكانك من الله، قال موسى: فما هذا البُرُئُس؟ قال: به أختطفُ قلوبَ بني آدم، قال موسى: فأخبرني بالذُّنُبِ الذي إذا أذنبَهُ ابن آدم استحوذت عليه، قال: إذا أعجبتَه نفسه واستكثرَ عملُه وصعُرَ في عينه ذنبه.

1820- Imam Sadiq (a.s) narrated that God the Almighty told David (a.s): “Give glad tidings to those who commit sins, and admonish the honest ones.” David asked: “How should I do this?” God the Almighty said: “O' David! Give glad tidings to those who commit sins that I accept their repentance, and forgive their sins. And admonish the honest people so that they fear being conceited due to their deeds, since whoever gets conceited will be ruined.”

1821- Ameer al-Momineen (a.s) said in Nahjul Balagheh: “A sin which makes you upset is better for God than a good deed which makes you conceited.”

1822- Ameer al-Momineen (a.s) said: “Conceit is jealous of the intellect.”

1823- Ameer al-Momineen (a.s) said: “The worst fear is of conceit.”

1824- Imam Sadiq (a.s) narrated that his grandfather (a.s) quoted on the authority of God's Prophet (a.s): “If sin was not better than

conceit for a believer, God would have never let His believing servants commit any sins.”

1825- In Al-Zuhd al-Nabi it has been narrated that Imam Baqir (a.s) quoted on the authority of God's Prophet (a.s) that God the Almighty said: “I am better aware of what will improve My religion. There are those religious believers who strive to worship Me, and get up from their warm cuddly beds for nighttime supplications. They impose hardships on themselves for My worship. Since I love them, I make them fall asleep to protect their health. They go to sleep and wake up in the morning, and blame themselves. However, they do not know that if I had left them to themselves to worship Me as much as they wanted, they would get haughty and become ruined. This will be due to their conceit to the extent that they think they are better than all others who worship Me, and they have passed all the stages of worshipping, and have perfected it. This will force them away from Me, while they themselves think that they are close to Me. Thus those who do good deeds should not rely on deeds which they do for getting rewards from Me, since if they try, they will trouble themselves and waste their time spending it in My worship. Still they will be deficient, and cannot attain the depth of My Servitude.

1820. وقال A: قال الله I لداود: بَشِّرِ الْمَذْنِبِينَ وَأَنْذِرِ الصِّدِّيقِينَ، قال:

كيف أَبَشِّرِ الْمَذْنِبِينَ وَأَنْذِرِ الصِّدِّيقِينَ؟ قال: يا داود بَشِّرِ الْمَذْنِبِينَ
إِنِّي أَقْبَلُ التَّوْبَةَ وَأَعْفُو عَنِ الذَّنْبِ، وَأَنْذِرِ الصِّدِّيقِينَ أَنْ لَا
يَتَعَجَّبُوا بِأَعْمَالِهِمْ، فَإِنَّهُ لَيْسَ عَبْدٌ يَتَعَجَّبُ بِالْحَسَنَاتِ إِلَّا هَلَكَ.

1821. مِنْ نَهْجِ الْبَلَاغَةِ: قَالَ أَمِيرُ الْمُؤْمِنِينَ A: سَيِّئَةٌ تَسْؤُكَ خَيْرٌ عِنْدَ
اللَّهِ مِنْ حَسَنَةٍ تُعْجِبُكَ.

1822. وقال A: عَجِبَ الْمَرءُ بِنَفْسِهِ أَحَدُ حُسَّادِ عَقْلِهِ.

1823. وقال A: أَوْحَشُ الْوَحْشَةَ الْعُجْبُ.

1824. عن الصادق عن آبائه A قال: قال رسول الله 0: لولا أن الذنب خيرٌ للمؤمن من العُجب ما خلى الله I بين عبده المؤمن وبين ذنبٍ أبداً.

1825. من كتاب زهد النبي 0 عن أبي جعفر A قال: قال رسول الله 0: قال الله تعالى: أنا أعلم بما يصلح عليه أمر ديني، إن من دين عبادي المؤمنين لمن يجتهد في عبادتي فيقوم من رُفاده ولذيد وساده، فيتهدد لي الليالي فيتعب نفسه في عبادتي فأضربه بالنعاس الليلة والليلتين نظراً مني له وإبقاءً عليه، فينام حتى يصبح فيقوم وهو ماقتٌ لنفسه زارياً عليها، ولو أخلي بينه وبين ما يريد من عبادتي لدخله من ذلك العُجب فيصيرهُ العُجب إلى الفتنة بأعماله، فيأتيه من ذلك ما فيه هلاكه لعُجبه بأعماله ورضاه عن نفسه، حتى يظن أنه قد فاق العابدين وجاز في عبادته حدّ التقصير فيتباعد عند ذلك مني وهو يظن أنه يتقرب إليّ، فلا يتكلّ العاملون على أعمالهم التي يعملونها لثوابي، فإنهم لو اجتهدوا وأتعبوا أنفسهم، [وأفنوا] أعمارهم في عبادتي كانوا مقصّرين غيرَ

They cannot attain any of the honor, Heavenly blessings, divine attention and high ranks near Me that they seek. They can only rely on My Mercy, and be pleased with My Favor, and they should have a good opinion about Me and trust. Then they will benefit from My Mercy, and by My forgiving I will take them to Heaven, and Forgive them since I am God the Beneficent and the Merciful and am known by these Names.”

- 1826- In Al-Shahab it is narrated that God's Prophet (a.s) said: "Three things ruin man and three things save him. The three things that ruin man are stinginess, following selfish desires and conceit. The three things that save man are fearing God in public and in private, moderation at times of affluence and poverty, and being just at times of anger and contentment."
- 1827- Mutraf said: "It is better for me to fall asleep at night and wake up sorry in the morning, than to stay up all night and start my day with conceit in the morning. Conceit means being pleased with perfection of man's characteristics, deeds or self; and relying on them and forgetting the real One who gives the blessings."

بالغين في عبادتهم كُنه عبادتي فيما يطلبون عندي من كرامتي
والنعيم في جنّاتي وعظيم عنايتي وجزيل جناني ورفيع
الدرجات العلى في جوارِي، ولكن برحمتي فليثقوا وبفضلي

فَلْيَفْرَحُوا وَإِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا، فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تَدَارِكُهُمْ وَبِمَنِّي أْبْلِغُهُمْ رِضْوَانِي وَمَغْفِرَتِي وَأَلْبِسُهُمْ عَفْوِي، فَإِنِّي أَنَا اللَّهُ الرَّحْمَانُ الرَّحِيمُ وَبِذَلِكَ تَسَمَّيْتُ.

1826. من كتاب الشهاب: قال رسول الله 0: ثلاثٌ مُهْلِكَاتٌ وثلاثٌ مُنْجِيَاتٌ، فالثلاثُ المُهْلِكَاتُ: شُحُّ مُطَاعٌ، وَهَوَى مُنْبَعٌ، وَإِعْجَابُ المرءِ بِنَفْسِهِ، وَالثلاثُ المُنْجِيَاتُ: حَشْيَةُ اللَّهِ فِي السِّرِّ وَالْعَلَانِيَةِ، وَالْقَصْدُ فِي الْفَقْرِ وَالْغِنَى، وَالْعَدْلُ فِي الْغَضَبِ وَالرِّضَا.

1827. قال مطرف: لَأَنْ أُبَيِّتُ نَائِمًا وَأَصْبِحُ نَادِمًا أَحَبُّ إِلَيَّ مِنْ أَنْ أُبَيِّتُ قَائِمًا وَأَصْبِحُ مُتَعَجِّبًا. وَالْعُجْبُ هُوَ الْفَرْحَةُ التَّامَّةُ بِكَمَالِ الْحَالِ وَالْعَمَلِ وَالنَّفْسِ وَغَيْرِهَا وَالرُّكُونُ إِلَيْهَا مَعَ نِسْيَانِ إِضَافَتِهَا إِلَى الْمُنْعَمِ.

Chapter 5

On Oppression and the Forbidden

- 1828- In Al-Seyed Nasih al-Din it is narrated that Imam Reza (a.s) narrated on the authority of his father (a.s) that Ameer al-Momineen (a.s) quoted the Prophet of God (a.s): “Avoid oppressing (others) since it will spiritually ruin your heart.”
- 1829- God's Prophet (a.s) said: “Whoever knowingly accompanies and helps an oppressor has abandoned Islam.”
- 1830- God's Prophet (a.s) said: “Helping a believer to avoid a divinely forbidden act is better than seventy accepted pilgrimages for God.”
- 1831- God's Prophet (a.s) said: “Whenever a bite of illegitimate food enters a believer’s stomach, all the angels in the heavens and the Earth will curse him... etc.”
- 1832- God's Prophet (a.s) said: “When a believer receives some religious advice from God, it is in fact like a divine blessing that he has received. If he applies it, he has been grateful for it. Otherwise, that advice is considered to be an ultimatum from God, and he might later be subject to God's Wrath.”
- 1833- God's Prophet (a.s) said: “It is better to act justly for one hour than to worship for seventy years, fast in the daytime and stay up and worship during the night-time. For God, one hour of oppressive orders is worse than sixty years of committing great sins.”
- 1834- God's Prophet (a.s) said: “The sins of whoever spends the night until the morning, and does not intend to oppress anyone will be forgiven.”

الفصل الخامس في الظلم والحرام

1828. من مجموع السيّد ناصح الدين أبي البركات: عن الرضا عن أبيه عن أمير المؤمنين: قال: قال رسول الله 0: إِيَّاكُمْ وَالظُّلْمَ فَإِنَّهُ يُخْرِبُ قُلُوبَكُمْ.

1829. وقال 0: مَنْ مَشَىٰ مَعَ ظَالِمٍ لِيَعِينَهُ وَهُوَ يَعْلَمُ أَنَّهُ ظَالِمٌ فَقَدْ خَرَجَ مِنَ الْإِسْلَامِ.

1830. وقال 0: لَرُدُّ الْمُؤْمِنِ حَرَامًا يَعْدِلُ عِنْدَ اللَّهِ سَبْعِينَ حُجَّةً مَبْرُورَةً.

1831. قال رسول الله 0: إِذَا وَقَعَتِ اللَّقْمَةُ مِنْ حَرَامٍ فِي جَوْفِ الْعَبْدِ لَعَنَهُ كُلُّ مَلَكٍ فِي السَّمَاوَاتِ وَالْأَرْضِ... [الخبر بطوله].

1832. وقال 0: أَيُّمَا عَبْدٍ جَاءَتْهُ مَوْعِظَةٌ مِنْ اللَّهِ فِي دِينِهِ فَإِنَّهَا نِعْمَةٌ مِنْ اللَّهِ فَإِنْ قَبِلَهَا شَكَرَ وَإِلَّا كَانَتْ حُجَّةً مِنْ اللَّهِ لِيُزَادَ اللَّهُ عَلَيْهِ سَخَطًا.

1833. وقال 0: عَدَلُ سَاعَةٍ خَيْرٌ مِنْ عِبَادَةِ سَبْعِينَ سَنَةً قِيَامَ لَيْلِهَا وَصِيَامَ نَهَارِهَا، وَجُورُ سَاعَةٍ فِي حُكْمٍ أَشَدَّ وَأَعْظَمَ عِنْدَ اللَّهِ مِنَ الْمَعَاصِي سِتِّينَ سَنَةً.

1834. وقال 0: مَنْ أصبح ولا يُهمّ بظلم أحدٍ غُفِرَ له ما اجترم.

Chapter 6

On Relations with Kings and Obeying the Creatures of God

- 1835- In Al-Seyed Nasih al-Din it is narrated that Al-Shaykh abi Ja'far ibn Babuyeh narrated from Al-Maghna that God's Prophet (a.s) said: "Whoever is in charge of the affairs of ten people and does not treat them fairly will be resurrected on the Resurrection Day with his hands, head and feet inside the holes of a hatchet."
- 1836- God's Prophet (a.s) said: "God will misguide whoever is in charge of the Muslims' affairs of the Muslims but misguides them."
- 1837- Ameer al-Momineen (a.s) said: "Whoever is in charge of the Muslims' affairs but closes the doors of his house and hides from the people will be subjected to God's Curse and Wrath, until he opens the doors of his house and lets those who have any problems or complaints enter."
- 1838- Imam Sadiq (a.s) said: "The Almighty God has servants in the courts of oppressive kings who can help fend off oppression from God's friends. They are saved from the Fire by God."
- 1839- Imam Sadiq (a.s) said: "The penalty for working for a king is to fulfill the needs of believing brothers."
- 1840- Imam Sadiq (a.s) said: "Do not ask the kings to fulfill your needs, since they will then ask Us to fulfill their needs in the Hereafter."

الفصل السادس

في الدخول على السلاطين وأحوالهم وذكر طاعة المخلوق

1835. من كتاب السيّد ناصح الدين أبي البركات، رواه عن الشيخ أبي جعفر بن بابويه، من كتاب المقنع: قال رسول الله 0: مَنْ ولي عشرةً فلم يعدل بينهم جاء يوم القيامة ويدهُ ورجلاهُ ورأسه في ثقبِ فاسٍ.

1836. وقال 0: مَنْ ولي شيئاً من أمور المسلمين فضيّعَهُم ضيّعَهُ الله.

1837. قال أمير المؤمنين A: أَيُّمَا رَجُلٍ ولي شيئاً من أمور المسلمين فأغلق بابَهُ دُونَهُم وأرخى ستره فهو في مَقْتٍ من الله I ولعنه حتى يَفْتَحَ بابَهُ فيدخل إليه ذو الحاجةِ ومَنْ كانت له مَظْلَمَةٌ.

1838. قال الصادق A: إِنَّ الله بأبواب الجبارين خلقاً من خلقه يَدْفَعُ بهم عن أوليائِهِ، أولئك عَتَقَاءُ الله من النار.

1839. وقال A: كَفَّارَةُ عَمَلِ السُّلْطَانِ قُضَاءُ حَوَائِجِ الإخْوَانِ.

1840. وقال A: لا تُكفُوهُم قَضَاءَ الحَوَائِجِ فَيُكَلِّفُونَا عَدَاً قَضَاءَ حَوَائِجِهِمْ يَوْمَ القِيَامَةِ.

- 1841- Imam Reza (a.s) said: “God has friends in the courts of the kings to help defend God's friends.” In another tradition we read: “and they are saved from the Fire by God.”
- 1842- Imam Sadiq (a.s) quoted the Prophet of God (a.s): “God has granted special privileges to some people regarding His blessings and Has entrusted them with the benefits of other people to give away in charity. But if they do not do so, God will take these privileges away and entrust others with these privileges.”
- 1843- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “There are people among God's creatures to whom others go to fulfill their needs. They are saved from God's Punishment.”
- 1844- Imam Sadiq (a.s) said: “Kings are the worst creatures because they always oppose those who seek their rights.”
- 1845- Abdullah ibn San'an narrated that he and some other people were with Imam Sadiq (a.s) when someone talked about the king and the rest of the people present cursed the king. Imam Sadiq (a.s) said: “Do not swear at the king since he is God's Shade on the Earth. But ask God to improve the king since this will benefit you.”
- 1846- Imam Baqir (a.s) said that God the Almighty said: “I am the only God, and there is no other god besides Me. I am the King of the kings. I have full control over the hearts of the kings. I can make the kings kind-hearted towards whoever obeys Me, and can make the kings bother whoever disobeys Me. Beware, and do not waste your time swearing at the kings. Rather turn in repentance towards Me, so that I make their hearts soft towards you.”
- 1847- Al-Fazl ibn Yazeed narrated that Imam Sadiq (a.s) said: “Whoever expresses his needs to a king, and experiences a calamity for doing so will not have any reward, not even the reward of perseverance (over that calamity).”
- 1848- Ameer al-Momineen said: “Fear the king since his evil is from fire.”

1849- Hassan ibn al-Jahm narrated that he told Imam Kazim (a.s): “I go to see the king. When I see that he violates what is right and acts against what God has ordained, Can I not forbid him to do so?” He replied: “There is no problem in your doing so.”

1841. قال الرضا A: إنَّ الله مع السُّلطان أولياء يَدفع بهم عن أوليائه.

وفي حديثٍ آخر: أولئك عتقاء الله من النار.

1842. عن الصادق A قال: قال رسول الله 0: إنَّ الله أقواماً اختصَّهم بالنعيم ومنافع العباد يُقرّها فيهم ما بذلوا، فإذا منعوها نزعتها عنهم فحوّلها إلى غيرهم.

1843. عنه A قال: قال رسول الله 0: إنَّ الله عباداً من خلقه يفرع الناس إليهم في حوائجهم أولئك هم الآمنون من عذاب الله.

1844. عن أبي عبد الله A: شرارُ الخلق المُلوك، وذلك أنه ضدُّ صاحب الحقّ.

1845. عن عبد الله بن سنان قال: كُنّا جماعةً عند أبي عبد الله A فذكروا السُّلطان فسبَّهم من كان في المجلس ودعا عليهم، فقال أبو عبد الله A: لا تَسبُّوا السُّلطان فإنَّ السُّلطان ظلُّ الله في الأرض، ولكن ادعو الله يصلحهم فإنَّ صلاحهم لكم صلاحٌ.

1846. عن الباقر A قال: قال الله تبارك وتعالى: إني أنا الله لا إله إلا أنا ملك المُلوك، وقلوبُ المُلوك بيدي، أيُّ قوم أطاعوني جعلتُ المُلوك عليهم رحمةً، وأيُّ قوم عصوني جعلتُ المُلوك عليهم

نقمة، ألا لا تشغلوا أنفسكم بسبب الملوك، ثوبوا إليّ أعطف
قلوبهم عليكم.

1847. عن الفضل بن يزيد عن أبي عبد الله A قال: مَنْ تَعَرَّضَ
لِسُلْطَانٍ جَائِرٍ فَأَصَابَتْهُ مِنْهُ بَلِيَّةٌ لَمْ يُوجَرْ عَلَيْهَا وَلَمْ يُرْزَقِ الصَّبْرَ
عَلَيْهَا.

1848. وقال أمير المؤمنين A: اتقوا السلطان فإن شرّره من النار.

1849. عن الحسن بن الجهم قال: قلت لأبي الحسن A: أجلسُ إلى
السلطان فإن رأيتُ يتعدّى الحقَّ ويعمل بغير ما أنزل الله فلا آخذنَّ
على نهيه وكلامه؟ فقال: لا بأس.

1850- Imam Baqir (a.s) quoted on the authority of God's Prophet:
"The people who support the one who seeks the people's
pleasure in God's Anger will blame him. But whoever prefers
God's obedience over people's anger will be protected by God
against the jealousy of any jealous ones, and the oppression of
any oppressors. God will be his assistant and supporter."

1851- Jabir ibn Abdullah quoted on the authority of God's Prophet
(a.s): "Whoever pleases a king by raising God's anger abandons
God's religion."

1852- Imam Sadiq (a.s) said: "Just seeing one's enemies engaged in
committing sins is enough of a Divine Help for any believer."

1850. عن الباقر A قال رسول الله 0: مَنْ طَلَبَ مَرَضَةَ النَّاسِ بِمَا
يَسْخَطُ اللَّهَ كَانَ حَامِدُهُ مِنَ النَّاسِ دَامًا، وَمَنْ آثَرَ طَاعَةَ اللَّهِ بِمَا
يَغْضِبُ النَّاسَ كَفَاهُ اللَّهُ عِدَاوَةَ كُلِّ عَدُوٍّ وَحَسَدَ كُلِّ حَاسِدٍ وَبَغْيَ
كُلِّ بَاغٍ وَكَانَ اللَّهُ لَهُ نَاصِرًا وَظَهِيرًا.

1851. عن جابر بن عبد الله قال: قال رسول الله A: مَنْ أَرْضَى
سُلْطَانًا يَسْخَطُ اللَّهَ خَرَجَ مِنْ دِينِ اللَّهِ.

1852. عن أبي عبد الله A قال: حَسَبُ الْمُؤْمِنِ مِنَ اللَّهِ نُصْرَةٌ أَنْ يَرَى
عَدُوَّهُ يَعْمَلُ بِمَعَاصِي اللَّهِ.

Chapter 7

On Prohibited Characteristics

- 1853- God's Prophet (a.s) said: "Nothing is dearer to God than faith and doing good deeds and abandoning the prohibited things."
- 1854- God's Prophet (a.s) said: "Do not point at your friends with your finger. Also do not point at the new moon with your finger."
- 1855- God's Prophet (a.s) said: "All the following people were cursed by Muhammad (a.s): Whoever feeds the people with money earned from usury or buys food or drinks for himself with such money, whoever records usury in the books, the two people who witness usury, whoever puts a tattoo on someone, and the woman being tattooed, whoever hunts and whoever guides a hunter."
- 1856- Imam Baqir (a.s) said: "Whoever goes to the toilet in a graveyard or urinates standing up or in water; whoever walks with one shoe; or drinks while standing up, or stays alone in a room, or sleeps with greasy hands will be overcome by Satan, and will not be freed until God wills. These are the easiest ways for Satan to overcome man. God's Prophet (a.s) was approaching a desert occupied by Jinns during one of his battles. When they got there, he told his companions to be careful and hold each other's hands when they wanted to cross through it. He instructed them not to cross it alone. One of his companions crossed it alone and got a headache when he got out. When the Prophet heard about him, he took that man's thumb and said: "O' evil! Leave in the Name of God. I am God's Prophet." The man immediately got well and stood up.

الفصل السابع في الخصال المنهي عنها

1853. قال النبي 0: ما من شيء أحب إلى الله I من الإيمان والعمل الصالح وترك ما أمر به أن يُترك.

1854. وقال 0: لا تُشيروا إلى المطر بالأصابع، ولا إلى الهلال بالأصابع.

1855. وقال 0: مُطعم الربا وآكله وشاربه وكاتبه وشاهدها والواشمة والمُتوشمة والناجشُ والمنجوش له ملعونون على لسان محمد 0.

1856. عن الباقر A: مَنْ تَخَلَّى عَلَى قَبْرِ أَوْ بَالٍ قَائِماً أَوْ بَالٍ فِي مَاءٍ قَائِماً أَوْ مَشَى فِي حِذَاءٍ وَاحِدٍ أَوْ شَرِبَ قَائِماً أَوْ خَلَا فِي بَيْتٍ وَحَدَّهُ أَوْ بَاتَ عَلَى غَمْرٍ فَأَصَابَهُ شَيْءٌ مِنَ الشَّيْطَانِ لَمْ يَدَعِهِ إِلَّا أَنْ يَشَاءَ اللَّهُ، وَأَسْرَعَ مَا يَكُونُ الشَّيْطَانُ إِلَى الْإِنْسَانِ وَهُوَ عَلَى بَعْضِ هَذِهِ الْحَالَاتِ، فَإِنَّ رَسُولَ اللَّهِ 0 خَرَجَ فِي سَرِيَّةٍ فَأَتَى وَادِي مَجْبَّةٍ فَنَادَى أَصْحَابَهُ: أَلَا قَلِيًّا خُذْ كُلَّ رَجُلٍ مِنْكُمْ بِيَدِ صَاحِبِهِ، وَلَا يَدْخُلَنَّ رَجُلٌ وَحَدَّهُ، وَلَا يَمْضِي رَجُلٌ وَحَدَّهُ، قَالَ: فَتَقَدَّمَ رَجُلٌ وَحَدَّهُ فَانْتَهَى إِلَيْهِ وَقَدْ صُرِعَ، فَأَخْبَرَ رَسُولَ اللَّهِ 0 بِذَلِكَ، قَالَ:

فَأَخَذَ بِإِبْهَامِهِ فَعَمَزَهَا، ثُمَّ قَالَ: بِسْمِ اللَّهِ أُخْرِجْ خَبِيثًا، أَنَا رَسُولُ
اللَّهِ، قَالَ: فَقَامَ.

- 1857- In another tradition we read: “The best time for Satan to overcome one is when he is in one of the states mentioned in tradition no. 1856. Once Satan overcomes one in one of these states, he will not easily let go unless God wills.”
- 1858- Imam Kazim (a.s) said: “Be afraid of becoming insane if you go to the toilet in a graveyard, or walk with only one shoe, or sleep alone.”
- 1859- Imam Baqir (a.s) said: “The fastest time for Satan to overcome you is when you sleep alone. None of you must not sleep alone.”
- 1860- Imam Sadiq (a.s) said: “Do not quarrel or you might harm your reputation. Do not argue with patient or ignorant people, since patient people will overcome you and ignorant people will humiliate you.”
- 1861- Imam Baqir (a.s) was questioned about an evil man. They asked: “Should we defame him in public, or should we treat him with patience?” Imam Baqir (a.s) said: “It is better to treat him with patience than to defame him. There is always relief after every difficulty:
“Verily, with every difficulty there is relief.” [The Holy Quran: Inshirah 94:6]
- 1862- Imam Sadiq (a.s) said: “One who possesses knowledge never talks in vain.”
- 1863- God's Prophet (a.s) said: “If there is a bad omen in anything, it is in the tongue.”
- 1864- Luqman advised his son: “O' My son! You will be accused whenever you go to bad places.”
- 1865- Imam Sadiq (a.s) said: “Whenever a believer accuses one of his believing brothers, his faith will disappear just as salt dissolves in water.”

1866- The Prophet (a.s) said: “A believer will never be bit through the same hole twice.”

1867- A man went to the Prophet of God (a.s) and asked: “O' Prophet of God! Should I let go of my camel and rely on God, or should I tie it up and rely on God?” The Prophet (a.s) said: “Tie it up and rely on God.”

1857. وفي رواية: إنَّ الشيطانَ أسرعُ ما يكونُ إلى العبدِ إذا كان على بعض هذه الأحوال. وقال: إنَّه ما أصابَ أحداً شيئاً على هذه الحال فكاد أن يفارقه إلا أن يشاء الله.

1858. عن الكاظم A قال: إنَّ ثلاثةً يُتخوَّفُ مِنْهُنَّ الجُنونُ: التَّغَوُّطُ بين القبورِ والمشي في خُفٍّ واحدٍ، والرجل ينام وَحَدَهُ.

1859. عن الباقر A قال: إنَّ الشيطانَ أشدَّ ما يُهمُّ بالإنسان حين يكون وَحَدَهُ خالياً، لا أرى أن يرقُدَ وَحَدَهُ.

1860. عن أبي عبد الله A قال: لا ثمارَ فَيَذْهَبُ بِهَاؤُكُ، لا ثمارينَ حليماً ولا سَفِيهاً، فإنَّ الحليمَ يَغْلِبُكَ والسَفِيهَ يُرْدِيكَ.

1861. عن الباقر A: سُنِّلَ عن رَجُلٍ حَبِيثٍ قد لقي منه جُهداً، هل ترى مُكاشفته أم مُداراته؟ فكتب إليه: المُداراة خيرٌ لك من المُكاشفَةِ، وإنَّ مَعَ العُسْرِ يُسْرًا، فإنَّ العاقبةَ لِلْمُتَّقِينَ.

1862. عن أبي عبد الله A قال: العالم لا يتكلم بالفُضول.

1863. قال النبي 0: إن كان في شيءٍ شئومٌ ففي اللسان.

1864. كان في وصيِّه لقمان لابنه: يا بُنَيَّ متى تَدْخُلُ مَدَاخِلَ السُّوءِ
نُتِّهَمُ.

1865. عن أبي عبد الله A قال: إذا اتَّهَمَ المؤمنَ أخاهُ انماتَ الإيمانُ
في قلبه كما يَنماتُ المِلحُ في الماءِ.

1866. قال النبيُّ 0: لا يُلدَغُ المؤمنُ مِن جُحرٍ مرَّتَينِ.

- 1868- Imam Baqir (a.s) said: “Follow those who wish you well and make you cry. Do not follow those who fool you and make you laugh. Know that you shall soon appear in front of God.”
- 1869- Moaviat ibn Am'mar narrated that he went to Imam Sadiq (a.s) and asked: “Can a slave see the hair of his master if his master is a woman?” He said: “Yes. He can even see her legs.”
- 1870- Imam Sadiq (a.s) said: “A castrated man cannot go to Heaven through the intercession of his parents or children.”
- 1871- Imam Sadiq (a.s) said: “A castrated man cannot have any children. God does not fulfill his calls to have a child.”
- 1872- Ali ibn Mahziar asked Imam Kazim (a.s) about a servant his father had purchased. He asked the Imam (a.s): “How is he?” Imam Kazim (a.s) said: “He is castrated. May God damn the castrated people. They are the worst creatures.”
- 1873- Imam Kazim (a.s) advised one of his children: “Never think that you have no shortcomings in praising God, since God the Almighty is never worshipped as He deserves to be worshipped.”
- 1874- Jabir narrated that Imam Sadiq (a.s) said: “O' Jabir! May God not take you out of this state of considering your deeds deficient, and considering having shortcomings in your worshipping.”

1867. جاء رَجُلٌ إلى رسول الله ﷺ فقال: يا رسول الله، أُرْسِلُ نَاقَتِي
وَأَتَوَكَّلُ أَوْ أَعْقِلُهَا وَأَتَوَكَّلُ؟ قال: اعْقِلُهَا وَتَوَكَّلْ.

1868. قال الباقر A: اتَّبِعْ مَنْ يُبْكِيكَ وَهُوَ لَكَ نَاصِحٌ، وَلَا تَتَّبِعْ مَنْ
يُضْحِكُكَ وَهُوَ لَكَ غَاشٍ، وَسُئِرَدُونَ إِلَى اللَّهِ جَمِيعًا فَتَعْلَمُونَ.

1869. عن معاوية بن عمّار قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ A: الْمَمْلُوكُ يَرَى
شَعْرَ مَوْلَاتِهِ؟ فَقَالَ: نَعَمْ وَسَاقِهَا.

1870. عنه A قال: لَا يَدْخُلُ الْخُصْيَّ الْجَنَّةَ بِشَفَاعَةِ مُؤْمِنٍ وَلَا وَالِدِهِ
وَلَا وَلَدِهِ.

1871. عنه A قال: إِنَّ الْخُصْيَّ لَا يَنْجِبُ، لَيْسَ اللَّهُ فِي عَبْدِ حَاجَةٍ
فِيَنْجِبُ.

1872. عن عليّ بن مهزيار قال: سَأَلْتُ أَبَا الْحَسَنِ A عَنِ الْخَادِمِ الَّذِي
اشْتَرَاهُ أَبُوهُ كَيْفَ وَجَدْتَهُ؟ فَقَالَ: عَلَى الْخُصْيَانِ لَعْنَةُ اللَّهِ فَإِنَّهُمْ
شَرٌّ مَا يَكُونُونَ.

1873. عن الكاظم A قال لِبعض ولده: لا تَخْرُجَنَّ نَفْسُكَ مِنْ حَدِّ

التقصير في عبادة الله وطاعته، فإنَّ الله I لا يُعَبِّدُ حَقَّ عِبَادَتِهِ.

1874. عن جابر قال: قال الباقر A: يا جابر، لا أخرجك الله مِنْ

النقص والتقصير.

Chapter 8

On Fame

- 1875- God's Prophet (a.s) said: "It is troublesome enough for a man to be pointed at with fingers from fame due to religious or worldly fame."
- 1876- Imam Sadiq (a.s) said: "God hates two types of fame: fame for the way you dress, and fame for praying."
- 1877- Imam Sadiq (a.s) said: "Fame whether good or evil results in Fire."
- 1878- Imam Hassan (a.s) said: "God will make the one who puts on a garment of fame in this world wear a garment of Fire in the Hereafter."
- 1879- Imam Sadiq (a.s) said: "What will you, who cover up your evilness and display your goodness, do when you realize that you are not so when you think about yourself. God the Almighty said: "Nay, man will be evidence against himself." [The Holy Quran: Qiamat 75:14] Whoever improves his inner self, his outward appearance will also be improved."
- 1880- God's Prophet (a.s) said: "Whenever a servant's inward and outward appearances are the same, God the Almighty will consider him to be a true servant of God."
- 1881- God's Prophet (a.s) said: "If one hides his inward self, God will make his inward self appear as a garment on him. If his

inward self is good, the garment will look nice, but if his inward self is evil, his garment will look bad.”

الفصل الثامن في الشهرة والسرائر

1875. قال النبيّ A: كفى بالرجل بلاءً أن يُشار إليه بالأصابع في دين أو دنيا.

1876. عن أبي عبد الله A قال: إنّ الله يُبغض الشُّهْرَتَيْنِ: شُهْرَةَ اللِّبَاسِ، وشُهْرَةَ الصَّلَاةِ.

1877. عنه A قال: الشُّهْرَةُ خَيْرُهَا وَشَرُّهَا فِي النَّارِ.

1878. عن الحسن بن عليّ H قال: مَنْ لَبَسَ ثَوْبَ شُهْرَةٍ كَسَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ ثَوْبًا مِنَ النَّارِ.

1879. عن أبي عبد الله A قال: مَا يَصْنَعُ أَحَدُكُمْ أَنْ يُظْهَرَ حُسْنًا وَيُسْرَّ سَيِّئًا، فَإِذَا رَجَعَ إِلَى نَفْسِهِ عَلِمَ أَنَّهُ لَيْسَ كَذَلِكَ، وَقَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: [بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ] فَمَنْ صَحَّتْ سَرِيرَتُهُ قَوِيَتْ عِلَانِيَتُهُ.

1880. وقال النبي 0: إنَّ العبد إذا استوتَ سريرته وعلانيته، قال الله

I: فَهُوَ عِبْدِي حَقًّا.

1881. وقال 0 أيضا: مَنْ أَسْرَّ سَرِيرَةَ أَظْهَرَ اللهُ رِءَاءَهَا، إِنْ خَيْرًا فَخَيْرٌ،

وَإِنْ شَرًّا فَشَرٌّ.

1882- Ameer al-Momineen (a.s) quoted on the authority of God's Prophet (a.s): "All people have an inner and an outer self. Whoever purifies his inner self, God will purify his outer appearance for him. Whoever corrupts his inner self, God will corrupt his outer appearance."

1883- God's Prophet (a.s) said: "All people have a reputation among the people of the heavens and a reputation among the people of the Earth. Whenever one's reputation among the people of the heavens is good, his reputation among the people of the Earth will also be good. And whenever his reputation among the people of the heavens is bad, it will be also bad amongst the people of the Earth." He was asked: "What do you mean by reputation?" He said: "The way he is remembered."

1884- Imam Baqir (a.s) said: "Whosever's outward appearance is better than his inner self, his balance of good deeds will be light in the Hereafter."

1885- Imam Sadiq (a.s) said: "Whoever appears in public adorned with what God likes, but appears in front of God adorned with what God dislikes will meet God when God is angry with him."

1886- God's Prophet (a.s) said: "God will put a garment on whoever has an intention in his heart in accordance with that intention. If it is a good intention, the garment will be good, but if it is a bad intention, the garment will be bad."

1882. عن أمير المؤمنين A قال: قال رسول الله 0: ما من عبدٍ إلا وله جواني وبرّاني، فمن أصلح جوانيه أصلح الله برّانيه، ومن أفسد جوانيه أفسد الله عليه برّانيه.

1883. [عن النبي 0 قال]: وما من عبدٍ إلا وله صيتٌ في أهل السماء وصيتٌ في أهل الأرض، فإذا حسُنَ صيئُهُ في أهل السماء رُفِعَ في أهل الأرض، وإذا ساءَ صيئُهُ في أهل السماء وُضِعَ في أهل الأرض، قال: فسألنا عن الصيت ما هو؟ فقال: ذكره.

1884. عن الباقر A: مَنْ كان ظاهره أرجح من باطنه خَفَّ ميزانه عَدَاً.

1885. عن أبي عبد الله A: مَنْ تَزَيَّنَ لِلنَّاسِ بِمَا يُحِبُّ اللهُ وَبَارَزَ اللهُ بِمَا يَكْرَهُهُ لَقِيَ اللهُ وَهُوَ غَضَبَانٌ آسِيفٌ.

1886. وقال النبي 0: مَنْ أَسْرَّ سَرِيرَةَ رَدَّاهُ اللهُ رَدَّاءَهَا، إِنْ خَيْرًا فَخَيْرٌ وَإِنْ شَرًّا فَشَرٌّ.

Chapter 9

On Humiliating Believers

- 1887- Muhammad ibn Abi Hamze narrated that Imam Sadiq (a.s) said: "Whoever humiliates a poor believer will be humiliated by God until he stops humiliating him."
- 1888- Imam Sadiq (a.s) said: "Whoever humiliates or belittles a believer for being poor, God will make him known for something in the Hereafter that will make him lose his good reputation."
- 1889- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "Whoever insults any of My friends has declared war against Me."
- 1890- Abi Basir narrated that Imam Sadiq (a.s) said: "Do not humiliate our followers who are poor. God will humiliate whoever humiliates a poor Shiite believer. He will remain humiliated until he stops humiliating the poor Shiite believer."
- 1891- Al-Bajli narrated that Imam Sadiq (a.s) said: "Do not insult the poor Shiites of Ali, since any one of them can intercede in the Hereafter on behalf of as many people as the tribes of Rabieh and Mezr can."
- 1892- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "Whoever insults any of My friends has declared war against Me."
- 1893- Mual'lay ibn Khonayth narrated that he heard Imam Sadiq (a.s) say that the Almighty God said: "Whoever humiliates My believing servants should prepare to fight with Me, since I rush to help My friends sooner than anyone else does."
- 1894- Ibn Abi Ya'fur narrated that Imam Sadiq (a.s) said: "Whoever honors God's religion has honored the rights of his believing brothers."
- 1895- Mual'lay ibn Khpnayth narrated that Imam Sadiq (a.s) said that the Almighty God said: "Whoever humiliates My believing servants has declared war against Me, and whoever honors My believing servants will be safe from My Wrath in the Hereafter."
- 1896- Davood al-Raghi narrated that Imam Sadiq (a.s) said: "Whoever fulfills the needs of a believer without belittling him will be housed in Heaven."

الفصل التاسع

في من حَقَّرَ مؤمناً

1887. عن محمد بن أبي حمزة عن أبي عبد الله A قال: مَنْ حَقَّرَ مؤمناً مسكيناً لم يَزَلْ الله له حاقراً حتى يرجع عن محقرته إياه.
1888. عنه A قال: مَنْ استنذَلَّ مؤمناً أو حَقَّرَهُ لِقَرِّهِ وَقِلَّةِ ذاتِ يده شهره الله يومَ القيامة بما يفضحه على رؤوس الخلائق لا محالة.
1889. عنه A قال: قال رسول الله 0: مَنْ أهان لي ولياً فقد أَرصدَ في مُحاربتِي.
1890. عن أبي بصير عن أبي عبد الله A قال: لا تُحَقِّروا فقراءَ شيعتنا، فَإِنَّهُ مَنْ حَقَّرَ مؤمناً منهم فقيراً واستخفَّ به حَقَرَهُ اللهُ، ولم يزل ماقتاً له حتى يرجع عن محقرته.
1891. عن البجلي عن أبي عبد الله A قال: لا تَسْتخِفُّوا بِفُقَرَاءِ شِيعَةِ عليٍّ A فَإِنَّ الرَّجُلَ مِنْهُمْ يَشْفَعُ فِي مِثْلِ رَبِيعَةَ وَمُضَرَ.
1892. عن أبي عبد الله A قال: قال رسول الله 0: مَنْ أهان لي ولياً فَقَدْ اسْتَقْبَلَنِي بِمُحَارِبَتِي.
1893. عن مُعَلَّى بْنِ خُنَيْسٍ قال: سمعتُ أبا عبد الله A قال: قال الله تعالى لِيَأْذَنَنِي بِحَرْبٍ مِّنْ اسْتَنْذَلَّ عَبْدِي الْمُؤْمِنَ، وَأَنَا أَسْرَعُ شَيْءٍ إِلَى نُصْرَةِ أَوْلِيَائِي.
1894. عن ابن أبي يعفور عنه A قال: مَنْ عَظَّمَ دِينَ الله عَظَّمَ حَقَّ إِخْوَانِهِ.

1895. عن مُعَلَّى بن حُنَيْسٍ عن أَبِي عبد الله A قال: قال الله تبارك وتعالى: لِيَأْذَنَنِي بِحَرْبٍ مَن أَدَلَّ عَبْدِي الْمُؤْمِنَ، وَلِيَأْمَنَ غَضَبِي مَن أَكْرَمَ عَبْدِي الْمُؤْمِنَ.

1896. عن داود الرقي عن أَبِي عبد الله A قال: مَن قَضَى حَاجَةَ الْمُؤْمِنِ مِنْ غَيْرِ اسْتِخْفَافٍ مِنْهُ أُسْكِنَ الْفِرْدَوْسَ.

Chapter 10

On Keeping Secrets

- 1897- Al-Sokuni narrated that Imam Sadiq (a.s) quoted on the authority of Ameer al-Momineen (a.s): “Whoever hides his secrets has control over them. But if anything is expressed to two or more people, it will be spread around.”
- 1898- Imam Sadiq (a.s) said: “Do not let your friend know your secrets, unless these secrets will not harm you if your enemies hear them. One day your friend might turn into your enemy.”
- 1899- Imam Kazim (a.s) said: “If you have something in one hand and can do something that your other hand does not find out about it, then do it.”
- 1900- Imam Sadiq (a.s) narrated that a man told Imam Sajjad (a.s): “So and so accuses you of deviation and innovation (in religion).” Imam Sajjad (a.s) said: “By telling me what he told you, you did not respect the rights related to associating with him. You also did not respect my rights since you told me something about my believing brother of which I was unaware. We will all perish, and be resurrected on Resurrection Day, and God will judge between us. Avoid gossiping since it is the stew meat for the dogs of Hell. Know that many will gossip about anyone who spreads the word around about the faults of the people, and he will also be questioned about his own faults.”

الفصل العاشر

في كتمان السرّ وما يتّصل به

1897. عن السكوني عن أبي عبد الله A قال: قال أمير المؤمنين A: مَنْ كَتَمَ سِرَّهُ كَانَتْ الْخَيْرَةُ فِي يَدِهِ -وزاد فيه غيره- وَأَيُّمَا حَدِيثٍ جَاوَزَ اثْنَيْنِ فَقَدْ فَتَنَا.

1898. عن أبي عبد الله A قال: لَا تَطْلُعْ صَدِيقَكَ مِنْ سِرِّكَ إِلَّا عَلَى مَا لَوْ اطَّلَعَتْ عَلَيْهِ عَدُوُّكَ لَمْ يَضُرُّكَ، فَإِنَّ الصَّدِيقَ قَدْ يَكُونُ عَدُوًّا يَوْمًا مَا.

1899. عن أبي الحسن A قال: إِنْ كَانَ فِي يَدِكَ هَذِهِ شَيْءٌ فَاسْتَطَعْتَ أَنْ لَا تَعْلَمَ هَذِهِ فافْعَلْ.

1900. وجدتُ بخط أمين الدين -رحمة الله عليه- عن الصادق A قال: قال [رجل] لِعَلِيِّ بْنِ الْحُسَيْنِ A: إِنْ فُلَانًا يُنْسِبُكَ إِلَى أُنْكَ ضَالٌّ مُبْتَدِعٌ، فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ A: مَا رَعَيْتَ حَقَّ مُجَالَسَةِ الرَّجُلِ حَيْثُ نَقَلْتَ إِلَيْنَا حَدِيثَهُ، وَلَا أَدَيْتَ حَقِّي حَيْثُ أبلغتني عن أخي ما لست أعلمه، إِنَّ الْمَوْتَ يَعْمَنَّا وَالْبَعْثَ مَحْشَرْنَا وَالْقِيَامَةَ مَوْعِدْنَا وَاللَّهَ يَحْكُمُ بَيْنَنَا، إِيَّاكَ وَالْغَيْبَةَ فَإِنَّهَا إِدَامُ كِلَابِ أَهْلِ النَّارِ،

واعلم أنّ مَنْ أَكْثَرَ مِنْ ذِكْرِ عُيُوبِ النَّاسِ شَهِدَ عَلَيْهِ الْإِكْثَارُ أَنَّهُ
أَمَّا يَطْلُبُهَا بِقَدْرِ مَا فِيهِ.

- 1901- Al-Sokuni narrated that God's Prophet (a.s) said: “Whenever you like one of your Muslim brothers, you should ask his name, his father's name, the name of his tribe, and his nationality. This is necessary and true brotherhood demands these questions to be asked. Otherwise this kind of simply knowing each other is foolish.”
- 1902- Imam Kazim (a.s) said: “Do not let the existing decency between you and your religious brother be removed since it will result in the loss of your honor.”
- 1903- Imam Reza (a.s) said: “Call men by their family names in their presence, and their names in their absence.”
- 1904- Imam Sadiq (a.s) quoted on the authority of his father (a.s), on the authority of their forefathers (a.s), and on the authority of God's Prophet (a.s): “Good men bring good news, but wicked men bring bad news.”
- 1905- Imam Sadiq (a.s) said: “Helping a deaf man understand is a good form of charity.”

1901. عن السكوني قال: قال رسول الله 0: إذا أحببنا أحدكم أخاه المسلم فليسأله عن اسمه واسم أبيه وقبيلته وعشيرته، فإنه من الحقّ الواجب وصدق الإخاء أن يسأله عن ذلك وإلا فإنها معرفة حمقاء.

1902. عن الكاظم A قال: لا تذهب الحشمة بينك وبين أخيك وابق منها، فإنّ ذهاب الحشمة ذهاب الحياء.

1903. عن الرضا A قال: إذا كان الرجلُ حاضراً فكأنّه وإن كان غائباً فسمّه.

1904. عن أبي عبد الله A عن أبيه عن آبائه: قال: قال رسول الله 0: الرَّجُلُ الصَّالِحُ يَأْتِي بِالْخَيْرِ الصَّالِحِ، وَالرَّجُلُ السُّوءُ يَأْتِي بِالْخَيْرِ السُّوءِ.

1905. وقال: إسماع الأصمّ من غير نَضْرٍ صدقة هنيئة.

SECTION NINE

ON SOME ADVICE

- 1906- Ameer al-Momineen (a.s) said: “The strength of the body is from eating food, and the strength of the spirit is from feeding food.”
- 1907- Ameer al-Momineen (a.s) said: “Whoever gains victory by committing sins has not really been victorious. One who wins by doing evil deeds is indeed a loser.”
- 1908- Imam Sadiq (a.s) said: “Consider whoever is known by all as being accused, since he does not belong to your nation.”
- 1909- Imam Sadiq (a.s) said: “Whenever you see someone who has forgotten his own sins and is seeking the sins of other people, know that he is mischievous.”
- 1910- Imam Sadiq (a.s) narrated that God revealed to one of His Prophets: “Do not wear the clothes of My enemies. Do not eat the food of My enemies. Do not act as My enemies do since then you will also be My enemy just like them.”
- 1911- Imam Sadiq (a.s) narrated that the Prophet Joseph (a.s) saw a man. The man told him: “I swear by God that I like you.” Joseph (a.s) said: “I have experienced whatever I should when I was down in the well. My father loved me, and I suffered what I should have suffered from my brothers' side. The wife of the Aziz of Egypt expressed her love to me and I experienced what I should. Now I want no one but God to love me.”
- 1912- Imam Sadiq (a.s) said: “We have high ranks, and our followers have high ranks too. They are better than us since they are killed in our way, but we are not killed in their way.”

الباب التاسع

في ذكر المواعظ

1906. قال أمير المؤمنين A: قوتُ الأجساد الطعام، وقوتُ الأرواح الإطعام.

1907. وقال A: ما ظَفَرَ مَنْ ظَفَرَ بِالْإِثْمِ، وَالْغَالِبُ بِالشَّرِّ مَغْلُوبٌ.

1908. قال الصادق A: مَنْ اجْتَمَعَتْ عَلَيْهِ كَلِمَةٌ بِحُسْنِ التَّنَاءِ فَاتَّهَمُوهُ فَإِنَّهُ لَيْسَ مِنْكُمْ.

1909. وعنه A قال: إِذَا رَأَيْتُمُ الْعَبْدَ مُعْتَقِدًا لِذُنُوبِ النَّاسِ نَاسِيًا لِذُنُوبِهِ فَاعْلَمُوا أَنَّهُ قَدْ مُكَّرَ بِهِ.

1910. عنه A قال: أَوْحَى اللَّهُ تَعَالَى إِلَى نَبِيٍِّّ مِنْ أَنْبِيَائِهِ: قُلْ لِلْمُؤْمِنِينَ لَا تَلْبَسُوا لِبَاسَ أَعْدَائِي، وَلَا تَطْعَمُوا طَعَامَ أَعْدَائِي، وَلَا تَسْلُكُوا مَسَالِكَ أَعْدَائِي فَتَكُونُوا أَعْدَائِي كَمَا هُمْ أَعْدَائِي.

1911. عنه A قال: لَقِيَ يُوسُفُ A رَجُلًا، فَقَالَ الرَّجُلُ: وَاللَّهِ إِنِّي لِأَحْبَبُكَ، فَقَالَ لَهُ يُوسُفُ: فِي الْحُبِّ لَقَيْتُ مَا لَقَيْتُ! أَحَبَّنِي أَبِي فَلَقَيْتُ مِنْ إِخْوَتِي مَا لَقَيْتُ، وَأَحَبَّنِي امْرَأَةُ الْعَزِيزِ فَلَقَيْتُ مَا لَقَيْتُ، فَلَسْتُ أُرِيدُ أَنْ يُحِبَّنِي إِلَّا رَبِّي تَبَارَكَ وَتَعَالَى.

1912. عنه A قال: نحنُ علويّون وشيعتنا علويّون وهم خيرٌ مِنّا لأنّهم يقتلون فينا ولا نقتل فيهم.

- 1913- A ninety-four year old man called Unwan Basari said that he had known Malik ibn Anees for two years when Imam Sadiq (a.s) entered Medina. He said he went to visit Imam Sadiq (a.s) and was interested in learning what he learned from Malik directly from the Imam (a.s). One day Imam Sadiq (a.s) told him: "I am under surveillance by the government, and have various prayers to do during the day and the night. Do not interrupt me while I am saying my prayers, and continue going to see Malik and ask him your questions as you did before." He became sad hearing this and said to himself that if he was good the Imam (a.s) would not have turned him down and would not have told him to go to Malik to ask his questions. Then he entered the Prophet's mosque again and greeted Imam Sadiq (a.s) and entered the shrine after passing by the tomb of the Prophet (a.s). He said two units of prayer and said: "O' God! Please make (Imam) Ja'far's heart inclined towards me, and help me benefit from his knowledge to be guided to the Straight Path." Then he left there and went home. Since he was sad, and his heart was filled with the love for the Imam (a.s), he no longer went to see Malik. He stayed home and did not leave the house except when absolutely necessary. He finally got really bored, put on his shoes and cloak and went to the house of Imam Sadiq (a.s) after the afternoon prayer. When he arrived, he asked for permission to enter. Imam Sadiq (a.s)'s servant came to the door and asked him what he wanted. He said that he wanted to see the Imam (a.s). The servant told him to wait until after the Imam (a.s) had finished saying his prayer. Then after a while he was allowed to enter the house. He entered and said greetings. The Imam (a.s) greeted back and said: "Sit down. May God bless you. What is your surname?" He said: "Abu Abdullah." Imam Sadiq (a.s) said: "May God extend your family and enable you to succeed in doing what pleases God." Then Abu Abdullah thought to himself that even gaining the benefit of this prayer by the Imam (a.s) through this visit was a great benefit for him. Imam Sadiq (a.s) waited for a while and then raised his head and said: "O' Abu

Abdullah! What do you want?" He said: "I asked God to make your heart inclined towards me so that I could benefit from your knowledge. I expect God to grant me whatever I ask Him for."

1913. عن عنوان البصري - وكان شيخاً كبيراً قد أتى عليه أربع وتسعون سنة. قال: كنتُ أختلفُ إلى مالك بن أنسٍ سنين، فلما حضرَ جعفر الصادق ^A المدينة اختلفتُ إليه وأحببتُ أن آخذُ عنه كما أخذتُ من مالك، فقال لي يوماً: إني رجُلٌ مَطْلُوبٌ ومع ذلك لي أوراُدٌ في كلِّ ساعةٍ من آناء الليل والنهار فلا تشغلني عن وردي فخذُ عن مالك واختلف إليه كما كنتُ تَخْتَلِفُ إليه، فاغتمتُ من ذلك وخرجتُ من عنده، وقلتُ في نفسي: لو تفرَّسَ فيَّ خيراً لما زَجَرَنِي عن الاختلافِ إليه والأخذِ عنه، فدخلتُ مسجدَ الرسول ^o وسلمتُ عليه، ثم رجعتُ من القبرِ إلى الروضة وصليتُ فيها ركعتين، وقلتُ: أسألك يا الله يا الله أن تعطف عليَّ قلبَ جعفر، وترزقني من علمه ما أهتدي به إلى صراطك المُستقيم. ورجعتُ إلى داري مُغْتَمّاً حزيناً ولم أختلف إلى مالك بن أنسٍ لما أشرب قلبي من حُبِّ جعفر، فما خرجتُ من داري إلا إلى الصلاة المكتوبة حتى عيلَ صبري، فلما ضاق صدري تنعلتُ وترديتُ وقصدتُ جَعْفَرًا - وكان بَعْدَ ما صليتُ العصر - فلما حضرتُ بابَ داره استأذنتُ عليه، فخرج خادمٌ له فقال: ما حاجتُك؟ فقلتُ: السلامُ على الشَّريف، فقال: هو قائمٌ في مُصَلَّاهُ، فجلستُ بحذاءِ بابِهِ، فما لبثتُ إلا يسيراً؛ إذ خرج خادمٌ له قال: ادخُلْ على بركة الله، فدخلتُ وسلمتُ عليه، فردَّ عليَّ السلام وقال: اجلسْ غَفَرَ اللهُ لك، فجلستُ فأطرق مَلِيّاً ثم رفع

رأسه وقال: أبو مَنْ؟ قلت: أبو عبد الله، قال: ثبت الله كنيته ووقفك لِمَرْضَاتِهِ، قلتُ في نفسي: لو لم يكن لي من زيارته والتسليم عليه غيرَ هذا الدُعاء لكان كثيراً. ثمَّ أطرق مَلِيّاً ثمَّ رفع رأسه فقال: يا أبا عبد الله، ما حاجتُك؟ قلتُ: سألتُ الله أن يعطف قلبك عليّ ويرزقني من علمك، وأرجو أن الله تعالى أجابني في الشَريف ما سألتُه.

Imam Sadiq (a.s) said: "O' Abu Abdullah! Knowledge does not depend on learning. It is a light which God shines in the heart of whomever God the Almighty wants to guide. If you want knowledge, first create real servitude in yourself. Then acquire knowledge to practice, and ask God for understanding so that God makes you understand." He asked Imam Sadiq (a.s): "What constitutes true servitude?" Imam Sadiq (a.s) said: "Three things constitute true servitude. First you should not consider what God has granted you to be in your own possession, since servants are not owners and they consider all property to belong to God and spend it in whatever way God orders. Second a servant should spend all his time doing what God has ordered and forbidding what He has forbidden. Therefore once a servant considers what God has bestowed on him not to be his own property, he can make donations easily; and when he leaves the management of all his affairs to the Real Manager, then withstanding the hardships of this world will be easier for him. Also when a servant accepts to do what God has decreed, and forbids what God has forbidden, then he will never quarrel with the people or be haughty. Whenever God grants these three characteristics to a servant, then he will look down upon this world, Satan and the people, and will not try to collect wealth in order to keep up with the Joneses. He will not demand honor and status from the people. He will not waste his time. This is the first rank of the God-fearing ones, as the Almighty God said: "That Home of the Hereafter we shall give to those who intend not high-handedness or mischief on earth, and the End is (best) for the righteous." [The Holy Quran: Qasas 28:83]

He asked the Imam (a.s): "Please give me some advice." Imam Sadiq (a.s) said: "I will advise you on nine issues. These are

meant for those who are trotting on God's path. I ask God to help you act upon them. Three of them are about abstinence, the next three are about patience, and the last three are about knowledge. Remember them and do not take them lightly.” He got ready to hear them. Imam Sadiq (a.s) said: “Regarding the self, first do not eat what you do not like since that will cause you to become stupid. Second do not eat unless you are hungry, and only eat what is legitimate. Start eating in the Name of God, and remember that God's Prophet (a.s) said: “A man never fills any dish worse than he fills his own stomach.”

فقال: يا أبا عبد الله، ليس العلم بالتعلم إنما هو نورٌ يقع في قلب من يريدُ الله تبارك وتعالى أن يهديه، فإن أردتَ العلم فاطلب أولاً من نفسك حقيقة العبودية، واطلب العلم باستعماله واستفهم الله يفهمك. قلت: يا شريف، فقال: قل يا أبا عبد الله، قلت: يا أبا عبد الله، ما حقيقة العبودية؟ قال: ثلاثة أشياء: أن لا يرى العبد لنفسه فيما حوَّله الله إليه ملكاً لأنَّ العبيد لا يكون لهم ملكٌ، يرون المال مال الله يضعونه حيث أمرهم الله تعالى به، ولا يدبر العبد لنفسه تدبيراً، وجُملة اشتغاله فيما أمره الله تعالى به ونهاه عنه، فإذا لم يرَ العبد لنفسه فيما حوَّله الله تعالى ملكاً هان عليه الإنفاق فيما أمره الله تعالى أن يُنفق فيه، وإذا فوّض العبد تدبير نفسه على مُدبِّره هان عليه مصائب الدنيا، وإذا اشتغل العبد بما أمره الله تعالى ونهاه لا يتفرَّغ منها إلى المرء والمباهاة مع الناس، فإذا أكرم الله العبد بهذه الثلاث هان عليه الدنيا وإبليس والخلق، ولا يطلب الدنيا تكاثراً وتفاخراً، ولا يطلب عند الناس عزاً وعلواً، ولا يدعُ أيامه باطلاً، فهذا أول درجة المتقين، قال الله

تعالى: [تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فُسَاداً وَالْعَاقِبَةُ لِلْمُتَّقِينَ]. قلتُ: يا أبا عبد الله أوصني، فقال: أوصيك بتسعة أشياء؛ فإيها وصيتي لمريدي الطريق إلى الله I والله أسأل أن يُوفِّقك لاستعماله: ثلاثة منها في رياضة النفس، وثلاثة منها في الحلم، وثلاثة منها في العلم فاحفظها وإياك والتهاون بها، قال عنوان: ففرغتُ قلبي له. فقال: أمَّا اللواتي في الرياضة: فإياك أن تأكل ما لا تستهيه فإنه يورث الحماسة والبله، ولا تأكل إلا عند الجوع وإذا أكلت فكل حلالاً وسمَّ الله، واذكر حديثَ الرسول 0: "ما ملأ آدمي وعاءً شراً من بطنه.

So if you have to eat, allow one-third of your stomach's space for food, another one-third for water, and the last one-third for air." The three issues regarding patience are: If someone tells you that if you say anything, you will be answered back ten-fold, tell him that you will not say anything even if he says ten things to you. Second if someone swears at you just say that you will ask God to forgive you if he is telling the truth, and you will ask God to forgive him if he is telling a lie. Third if someone threatens you, advise him and pray for him. And now hear the last three issues regarding knowledge. First ask those who possess knowledge about what you do not know. Never ask them any questions in order to test them or blame them. Avoid acting according to your own viewpoints. Be cautious when doing things that you think require caution. Do not issue religious decrees as quickly as you escape from a lion. Do not let others use your neck as a bridge to climb over you." Then Imam Sadiq (a.s) asked him to leave, and not disturb him since he was busy doing his prayers and he did not want to waste time.

- 1914- God's Prophet (a.s) said that God the Almighty said: "I have a great problem with man. I created him, but he worships others. I give him his daily bread, but he thanks others. I cut off his daily bread, but he complains to others about it."
- 1915- God's Prophet (a.s) said that God the Almighty revealed the following to Moses (a.s): "I have made five things dependent upon five other things, but people seek them in other things. Then when will they find them? I have established honor in My obedience, but people seek it in the houses of the kings. Then when will they find it? I have established knowledge in being hungry, but they seek it on a full stomach. Then when will they find it? I have established self-sufficiency in contentment, but they seek it in collecting wealth. Then when will they find it? I have established comfort in the Hereafter, but they seek it in this world. Then when will they find it? I have established My pleasure in their opposing their own selfish desires, but they seek it in following their own selfish desires. Then when will they find it?"

فإن كان لا بدّ فتلثّ لبطعامه وتلثّ لشرابه وتلثّ لنفسه. " أمّا اللواتي في الحلم: فمن قال لك: إن قلت واحدة سمعت عشرًا، فقل: إن قلت عشرًا لم تسمع واحدة، ومن شتمك فقل: إن كنت صادقًا فيما تقول فإله أسأل أن يغفرها لي، وإن كنت كاذبًا فيما تقول فإله أسأل أن يغفرها لك، ومن وعدك بالجفاء فعده بالنصيحة والدعاء. وأمّا اللواتي في العلم: فاسأل العلماء ما جهلت، وإياك أن تسألهم تعنّنًا وتجرّبه، وإياك أن تعمل برأيك شيئًا، وخذ بالاحتياط في جميع ما تجد إليه سبيلًا، وأهرب من الفتيا هربك من الأسد، ولا تجعل رقبتك للناس جسرًا، فم عني

يا أبا عبد الله فقد نصحتُ لك، ولا تُفسد عليَّ وردي فإني امرؤٌ
ضنَّينٌ بنفسِي، والسلام.

1914. قال رسول الله 0: قال تعالى: أنا مع الإنسان في نبأ عظيم
أخلفه ويعبد غيري، وأعطيه ويحمّد غيري، وأمنعه ويشكو
غيري.

1915. وأيضاً قال 0: أوحى الله تعالى إلى موسى A: إني وضعتُ
خمسة أشياء في خمسة أشياء والناس يطلبون في خمسة أخرى،
فمتى يجدون؟ وإني وضعتُ عزَّ عبادي في طاعتي فهم يطلبون
من باب السلطان، فمتى يجدون؟ وإني وضعتُ العلم والحكمة
في الجوع وهم يطلبون في الشبع، فمتى يجدون؟ وإني وضعتُ
الغنى في القناعة وهم يطلبون في المال، فمتى يجدون؟ وإني
وضعتُ الراحة في الآخرة وهم يطلبون في الدنيا، فمتى
يجدون؟ وإني وضعتُ رضايَ في مخالفة هواهم وهم يطلبون
في موافقة هواهم، فمتى يجدون؟

1916- Muhammad ibn Abi Omeer quoted on the authority of Imam Kazim (a.s): "God will only make the infidels, the unbelievers, the misguided people, and the atheists reside in Hell forever. And any believer who avoids committing a major sin will be questioned by God regarding his minor sins. God the Almighty said: "If ye (but) eschew the most heinous of the things which ye are forbidden to do, We shall expel out of you all evil in you, and admit you to a Gate of great honor." [The Holy Quran: Nisaa 4:31]

Then they asked him: “Who then does intercession apply to?” Imam Kazim (a.s) said: “My father quoted on the authority of his grandfather who had quoted on the authority of Imam Ali (a.s): “I heard God's Prophet (a.s) say: “My intercession applies to those of my people who have committed major sins, but good people do not need any intercession.” Muhammad ibn Abi Ommer asked Imam Kazim (a.s): “O' Grandson of the Prophet! How does intercession apply to those who have committed major sins even though the Almighty God said: “And they offer no intercession except for those who are acceptable and they stand in awe and reverence of His (glory).”[The Holy Quran: Anbiyaa 21:28] and whoever commits a major sin is not acceptable?” Imam Kazim (a.s) said: “O' Abu Ahmad! Any believer who commits a sin will become sorry, and God's Prophet (a.s) said being sorry itself is a form of repentance. He also said: “Whoever is pleased with his good deeds and is unhappy with his bad deeds is a believer. Whoever is not sorry about his sins is not a believer. There will be no intercession for him since he is an oppressor. God the Almighty said: “No intimate friend nor intercessor will the wrong-doers have, who could be listened to.”[The Holy Quran: Mu-min 40:18]

Then he asked: “O' grandson of the Prophet! How can someone who does not repent for committing a sin be not considered a believer?” Imam Kazim (a.s) said: “O' Abu Ahmad! There is no one that knows if he commits a major crime he will be punished, and does not feel sorry when he commits it. Once he feels sorry, this is considered to be repentance, and thus he deserves intercession. But if he does not become sorry, he is considered to be one who insists on committing sins. Such a person will never be forgiven since as a result of the sins that he has committed, he is no longer a believer. If he believed in the punishment he would have repented.

1916. عن محمد بن أبي عمير قال: سمعتُ موسى بن جعفر A

يقول: لا يُخَلَّدُ اللهُ في النار إلا أهل الكُفْر والجُود وأهل

الضلال والشرك، ومَنْ اجْتَنَبَ الكبائر من المؤمنين لم يُسأل عن

الصغائر، قال اللهُ تبارك وتعالى: [إِنْ تَجَنَّبُوا كَبَائِرَ مَا تُنْهَوْنَ

عَنْهُ نُكْفِرُ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلُكُمْ مُدْخَلًا كَرِيمًا.] قال: قلت: يا بن رسول الله، فالشفاعة لمن تجب من المذنبين؟ قال: حدثني أبي عن آبائه عن عليّ: قال: سمعتُ رسول الله ﷺ يقول: "إنما شفاعتي لأهل الكبائر من أمّتي، فأما المحسنون منهم فما عليهم من سبيلٍ." قال ابن أبي عمير: فقلتُ له: يا بن رسول الله، فكيف تكونُ الشفاعة لأهل الكبائر والله تعالى ذكره يقول: [وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى] ومن ارتكب الكبائر لا يكون مُرْتَضَى، فقال: يا أبا أحمد، ما من مؤمن يرتكب ذنباً إلا ساءه ذلك وندم عليه، وقد قال النبي ﷺ: كفى بالندم توبةً. وقال ﷺ: مَنْ سَرَّته حَسَنَتْه وساءته سيئته فهو مؤمنٌ، فمن لم يندم على ذنب يرتكبه فليس بمؤمنٍ ولم تجب له الشفاعة وكان ظالماً، والله تعالى ذكره يقول: [مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ] فقلتُ له: يا بن رسول الله، كيف لا يكون مؤمناً من لا يندم على ذنب يرتكبه؟ فقال: يا أبا أحمد، ما من أحدٍ يرتكب كبيرةً من المعاصي وهو يعلم أنه سيُعاقب عليها إلا ندم على ما ارتكب، ومتى ندم كان تائباً مُستحقاً للشفاعة، ومتى لم يندم عليها كان مُصيراً والمُصيرُ لا يُغفر له لأنه غير مؤمن بعقوبة ما ارتكب، ولو كان مؤمناً بالعقوبة لندم.

God's Prophet (a.s) said: "Major sins are eliminated by repentance, and minor sins turn into major sins by insisting on committing sins." God the Almighty said: "And they offer no intercession except for those who are acceptable." [The Holy Quran: Anbyaa 21:28]

They will not intercede on behalf of those whose religion is not accepted by God. Religion consists of confessing to recompense for good and bad deeds. Whoever has a religion that is accepted by God will be sorry for committing sins since he is aware of the punishment in the Hereafter."

وقد قال النبي 0: لا كبيرة مع الاستغفار ولا صغيرة مع الإصرار، وأما قول الله تعالى: [وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى] فَإِنَّهُمْ لَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى اللَّهُ دِينَهُ، وَالَّذِينَ إِقْرَارَ بِالْجَزَاءِ عَلَى الْحَسَنَاتِ وَالسَّيِّئَاتِ، فَمَنْ ارْتَضَى اللَّهُ دِينَهُ نَدِمَ عَلَى مَا ارْتَكَبَهُ مِنَ الذُّنُوبِ لِمَعْرِفَتِهِ بِعَاقِبَتِهِ فِي الْقِيَامَةِ.

SECTION TEN

ON MISCELLANEOUS TOPICS

Chapter 1

On Praying for One's Believing Brothers

- 1917- Ibrahim ibn Ummar al-Yamani narrated that Imam Sadiq (a.s) said: "Whoever honors a believer has indeed honored God, and God will fend off catastrophes from whoever prays for his believing brother and increase his share of daily bread."
- 1918- Imam Sadiq (a.s) said: "When a believer privately prays for another believer, calamities will be fended off of him, and his share of daily bread will increase."
- 1919- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): "Whenever a believer privately prays for his believing brother, God will appoint an angel to pray for him and say: "You will also get whatever you asked for your believing brother."
- 1920- Umar ibn Yazeed narrated that Imam Sadiq (a.s) said: "Whenever you pray for forty of your believing brothers before you pray for yourself, God will fulfill your prayers for them and for yourself."
- 1921- Abdul-Rahman ibn al-Haj'aj narrated that he asked Imam Kazim (a.s): "Is it permissible for me to greet and pray for a Christian doctor to whom I go for a visit whenever I need him?" Imam Kazim (a.s) replied: "Yes, but your prayers are of no use for him."

الباب العاشر

في المتفرقات

الفصل الأول

في الدعاء لأخيك بظهر الغيب

1917. عن إبراهيم بن عمر اليماني قال: قال أبو عبد الله A: مَنْ أكرمَ مؤمناً فإيماً يُكرمُ اللهُ، ومَنْ دعا لأخيه المؤمنَ دَفَعَ اللهُ عنه البلاءَ ودَرَّ اللهُ عليه الرزقَ.

1918. وقال A: دُعَاءُ الْمُؤْمِنِ لِلْمُؤْمِنِ بِظَهْرِ الْغَيْبِ يَدْفَعُ عَنْهُ الْبَلَاءَ وَيُدِّرُّ عَلَيْهِ الرِّزْقَ.

1919. عنه A قال: قال رسول الله 0: ما مِنْ رَجُلٍ يَدْعُو لِأَخِيهِ بِظَهْرِ الْغَيْبِ إِلَّا وَكَّلَ اللهُ بِهِ مَلَكًا يَقُولُ لَهُ: وَلَكَ مِثْلُ مَا دَعَوْتَ لِأَخِيكَ.

1920. عن عمر بن يزيد قال: قال أبو عبد الله A: مَنْ قَدَّمَ أَرْبَعِينَ رَجُلًا مِنْ إِخْوَانِهِ قَبْلَ أَنْ يَدْعُو لِنَفْسِهِ اسْتُجِيبَ لَهُ فِيهِمْ وَفِي نَفْسِهِ.

1921. عن عبد الرحمان بن الحجّاج قال: قلت لأبي الحسن موسى
A: رأيتَ إن احتجتُ إلى الطبيب وهو نصراني أسلم عليه
وأدعوه له؟ قال: نَعَمْ، لا يَنْفَعُه دُعَاؤُك.

Chapter 2

On Lot-Casting

- 1922- Fuzayl ibn Yasar told Imam Sadiq (a.s): “A child is born who has no sign of being a boy or a girl.” Imam Sadiq (a.s) said: “The Imam should cast a lot by writing Abdullah (a boy's name meaning servant of God) on one piece of paper and Umatullah (a girl's name) on another piece of paper and say: “O' Lord! There is no god but You. You are aware of what is clear and what is hidden. You will judge between your servants on Resurrection Day regarding their differences. Please clarify the condition of this child for us so that we may know what share of inheritance that You have made obligatory in Your Book to give it.” Then the Imam should place these two pieces of paper among various other names. Then they should cast lot and give the child's inheritance according to the gender of whichever name that is drawn.”
- 1923- One of the companions asked Imam Sadiq (a.s) regarding an issue. He said: “This must be determined by lot-casting. What judge is more just than casting a lot if you trust your affairs with God. Did not God say the following in the Holy Quran: “He (agreed to) cast lots. And he was condemned.” [The Holy Quran: Saffat 37:141]

الفصل الثاني في الفرعة

1922. عن فضيل بن يسار قال: سألتُ أبا عبد الله A عن مولودٍ ليس له ما للرجال وليس له ما للنساء، فقال: هذا يقرع عليه الإمام، يكتبُ على سهمِ عبدِ الله، ويكتبُ على الآخرِ أمه الله، ثم يقول الإمام أو المقرع: "اللهم أنتَ [الله] لا إله إلا أنتَ عالمُ الغيبِ والشَّهادةِ أنتَ تحكُمُ بينَ عبادك يومَ القيامةِ فيما كانوا فيه يختلفون، بينَ لنا أمرَ هذا المولودِ حتى نُورثَهُ ما فرَضتَ له في كتابك" قال: ثم يطرح السهمان في سهامٍ مُبهمَةٍ ثم تجال، فأيهما خرَّجَ ورثَ عليه.

1923. سألَ بعضُ أصحابنا أبا عبد الله A عن مسألةٍ، فقال: هذه تخرج في الفرعة، ثم قال: وأيُّ قضيةٍ أعدل من الفرعة إذا فوِّضَ الأمر إلى الله I أليسَ الله تبارك وتعالى يقول: رَفَسَاهُمْ فَكَانَ مِنَ الْمُدْحَضِينَ.

Chapter 3

On Safeguarding and Refining the Soul

- 1924- Imam Sadiq (a.s) said: “Whenever you think that the truth will ruin you, it will save you; and whenever you think that falsehood will save you, it will ruin you.”
- 1925- Imam Sadiq (a.s) said: “I like it when a Muslim man prays for safeguarding his religion and his daily bread.”
- 1926- Imam Sadiq (a.s) said: “Whoever experiences the joy of our love in his heart should first thank God for the first blessing.” The people asked him: “What is the first blessing?” Imam Sadiq (a.s) replied: “Being born legitimately.”
- 1927- Imam Sadiq (a.s) said: “Whoever loves us and does not have a shameful background is one of the especial servants of God.” The people asked him: “What do you mean by not having a shameful background?” Then Imam Sadiq (a.s) replied: “I mean being born legitimately.”
- 1928- Imam Sadiq (a.s) quoted on the authority of God's Prophet (a.s): “I saw something strange. I saw a man who was walking behind an animal. The animal slipped and fell down. The man said: “I wish you die!” The guardian angel on the right side said: “This was not a good deed to be recorded by me.” The guardian angel on the left side said: “This was not a sin to be recorded by me.” Then there came revelation to the guardian angel on the left side: “You must record whatever deeds that the guardian angel on the right side does not record.”

الفصل الثالث

في الصيانة والمرشد والتهديب

1924. عن أبي عبد الله A قال: إذا ظننت أن الحق مهلكك فهو منجيك، وإذا ظننت أن الباطل منجيك فإنه مهلكك.

1925. عنه A قال: إني لأحب للمرء المسلم أن يكون داعية إلى دينه وقسمته.

1926. عن أبي عبد الله A قال: من وجد برداً حُبنا على قلبه فليحمد الله على بادي النعم، قيل: يا بن رسول الله، وما بادي النعم؟ قال: طيب المولد.

1927. عنه A قال: من كان يُحِبُّنا وهو في موضع لا يُشِينه فهو من خالص الله، قلت: وما هذا الموضع الذي لا يُشِينه؟ قال: لا يرمى في مولده.

1928. عن أبي عبد الله A قال: قال رسول الله 0: رأيتُ عجباً! بينا رجلاً يسوق دابته إذ عثرت فقال: نَعَسْتُ، فقال صاحب اليمين: والله ما هي حسنة فأكتبها، وقال صاحب الشمال: ما هي سيئة

فأكتبها، فنوديَ من السماء: يا صاحب الشمال ما تركه صاحب
اليمن فاكْتُبْه.

Chapter 4

On Friendship, Hatred and Success

- 1929- Imam Sadiq (a.s) said: “Whoever expresses his love out of place is exposing his relationship to the threat of being cut off.”
- 1930- It has been narrated that once when Imam Baqir (a.s) was sitting in the mosque, a man passed by. Another man who was sitting there said: “I swear by God that I like that man.” Imam Baqir (a.s) said: “Tell him that you like him if he does not know it. This will strengthen your friendship and is better for getting accustomed to each other.”
- 1931- Imam Sadiq (a.s) said: “My friendship with my fathers is dearer to me than my relationship with them. I can benefit from their friendship without this relationship, but I cannot benefit from this relationship without their friendship.”
- 1932- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “It is not so that a believer is needless of any traits. He always needs three traits: divine success, an inner council, and accepting advice.”
- 1933- In Al-Irshad it is narrated that Imam Sadiq (a.s) said: “It is not so that you can do whatever you decide to do, or be successful in doing whatever you have the power to do, or to do right in whatever you are successful in doing. Whenever intention, power, success and the right outcome are all gathered together, then you have attained perfect prosperity.”

الفصل الرابع في نواذر الحُبِّ والبُغضِ والتوفيق

1929. عن أبي عبد الله A قال: مَنْ وَضَعَ حُبَّهُ فِي غَيْرِ مَوْضِعِهِ فَقَدْ تَعَرَّضَ لِلْقَطِيعَةِ.

1930. رُوِيَ أَنَّهُ مَرَّ رَجُلٌ فِي الْمَسْجِدِ وَأَبُو جَعْفَرٍ A جَالِسٌ، فَقَالَ لَهُ بَعْضُ جُلَسَائِهِ: وَاللَّهِ إِنِّي لِأَحِبُّ هَذَا الرَّجُلَ! فَقَالَ أَبُو جَعْفَرٍ A: أَمَا مَنْ لَا يَعْلَمُ فَأَعْلَمَهُ! فَإِنَّهُ أَبْقَى فِي الْمَوَدَّةِ وَخَيْرٌ فِي الْأَلْفَةِ.

1931. قَالَ الصَّادِقُ A: وَلَايَتِي لِأَبَائِي أَحَبُّ إِلَيَّ مِنْ نَسَبِي، وَلَايَتِي لَهُمْ تَنْفَعُنِي مِنْ غَيْرِ نَسَبٍ، وَنَسَبِي لَا يَنْفَعُنِي بغيرِ وَلَايَةٍ.

1932. مِنْ كِتَابِ الْمَحَاسِنِ: عَنْ أَبِي عَبْدِ اللَّهِ A قَالَ: لَا يَسْتَعْنِي الْمُؤْمِنُ عَنْ خِصْلَةٍ وَبِهِ الْحَاجَةُ إِلَى ثَلَاثِ خِصَالٍ: تَوْفِيقٌ مِنَ اللَّهِ، وَوَاعِظٌ مِنْ نَفْسِهِ، وَقَبُولٌ مِمَّنْ يَنْصَحُهُ.

1933. مِنْ كِتَابِ الْإِرْشَادِ: عَنْهُ A قَالَ: مَا كُلُّ مَنْ نَوَى شَيْئًا قَدَرَ عَلَيْهِ، وَلَا كُلُّ مَنْ قَدَرَ عَلَى شَيْءٍ وَوَقَّقَ لَهُ، وَلَا كُلُّ مَنْ [وَقَّقَ لَهُ] أَصَابَ لَهُ مَوْضِعًا، فَإِذَا اجْتَمَعَتِ النِّيَّةُ وَالْقُدْرَةُ وَالتَّوْفِيقُ وَالْإِصَابَةُ فَهُنَالِكَ تَمَّتِ السَّعَادَةُ.

Chapter 5

On Remembering Blessings and Their Means

- 1934- Imam Baqir (a.s) said that God told Moses (a.s): “O' Moses! Love Me and make Me loved by the people.” Moses (a.s) said: “O' My Lord! You know that nothing is dearer to me than You are. How can I attract the people's hearts to you?” God the Almighty said: “Remind them of My blessings, since they will not remember anything but My kindness.”
- 1935- Imam Baqir (a.s) said: “Do not associate with the rich, since then you will underestimate the blessings that God Has given to you.”
- 1936- Davood al-Reghi narrated that Imam Sadiq (a.s) said: “Whenever God gives someone blessings, He will also place the burden of the needs of the people on his shoulders. God will let him into Heaven if he fulfills the needs of the people without any scorn, otherwise God will take away all the good things given to him and his final abode will be Hell. The Prophet's intercession on the Resurrection Day will not apply to him either.”
- 1937- Imam Sadiq (a.s) said: “Whenever the blessings given to someone increase, the means for providing for the needs of the people will be placed in his hands. If he expresses irritation (about the people), then the blessings will be taken away from him.”

الفصل الخامس في التذكّر بالنعم ومونها

1934. عن أبي جعفر A قال: قال الله I: يا موسى، أحبّني وأحبّني إلى خلقي، قال: يا ربّ إنّك لتعلم أنّه ليس شيء أحبّ إليّ منك، فكيف لي بقلوب العباد؟ قال: ذكّروهم نعماي وآلائي فإنّهم لا يذكرون منّي إلاّ حسناً.

1935. عن الباقر A قال: لا تُجالسوا الأغنياء فثحقروا نعمة الله عليكم.

1936. عن داود الرقي عن أبي عبد الله A قال: إنّ الله إذا أنعم على عبدٍ نعمة صيّر حوائج الناس إليه، فإن قضاها من غير استخفافٍ منه أسكن الفردوس، وإن لم يقضها أسكن نار جهنّم ونزع الله منه صالح ما أعطاه، ولم ينل شفاعة رسول الله 0 يوم القيامة.

1937. عنه A قال: ما عظمت نعمة عبدٍ إلاّ اشتدّت مؤنة الناس عليه، فإن تضجّر فقد تعرّض لسلب النعمة.

Chapter 6

On God Gradually Abandoning Man and not Being Grateful to God

- 1938- Imam Sadiq (a.s) said: “Whenever God wishes someone bad, He gives him something when he commits a sin so that he forgets to repent and remains in that state. This is God's statement: “Those who reject Our signs, We shall gradually visit them with punishment, in ways they perceive not.” [The Holy Quran: Araf 7:182]
- 1939- Imam Sadiq (a.s) said: “Whenever God wills to abandon man, He will let him commit a sin, and then give him a blessing. This will make him forget that he has committed a sin and he will not seek God's forgiveness. This is what is meant by God gradually abandoning man.”
- 1940- God's Prophet (a.s) said: “Whoever says he is the best of the people is the worst of them, and whoever says he is a resident of Heaven is a resident of Hell.”
- 1941- Imam Sadiq (a.s) said: “Whoever is given divine blessings but uses them to engage in having fun has not been grateful for God's blessings. Whoever is stricken by a calamity, and cries out a lot only increases his own sorrow.”

الفصل السادس في الاستدراج وكفر النعم

1938. عن أبي عبد الله A قال: إنَّ الله تبارك وتعالى إذا أراد بعبدٍ شرًّا فأذنب ذنباً أتبعه بنعمةٍ لِيُنْسِيَهُ الاستغفار ويَتَمَادَى بها، وهو قول الله I:

[سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ] بِالنِّعَمِ عِنْدَ الْمَعَاصِي.

1939. عنه A قال: إنَّ الله إذا أراد أن يَسْتَدْرِجَ عبداً ابتلاه بِذُنْبٍ ثُمَّ أُنْعِمَ عَلَيْهِ بَعْدَ ذَلِكَ الذَّنْبِ بِنِعْمَةٍ فَيُنْسِيَهُ ذَلِكَ الذَّنْبَ الْاِسْتِغْفَارَ فَذَلِكَ الْاِسْتِدْرَاجُ.

1940. قال النبيّ 0: مَنْ قَالَ "إِنِّي مِنْ خَيْرِ النَّاسِ" فَهُوَ مِنْ شَرِّ النَّاسِ، وَمَنْ قَالَ "إِنِّي فِي الْجَنَّةِ" فَهُوَ فِي النَّارِ.

1941. عن أبي عبد الله A قال: مَنْ أُنْعِمَ اللهُ عَلَيْهِ بِنِعْمَةٍ فَجَاءَ عِنْدَ تِلْكَ النِّعْمَةِ بِمِزْمَارٍ فَقَدْ كَفَّرَهَا، وَمَنْ أُصِيبَ بِمُصِيبَةٍ فَجَاءَ عِنْدَ تِلْكَ الْمُصِيبَةِ بِنَائِحَةٍ فَقَدْ فَجَعَهَا.

Chapter 7

On Being Bossy

- 1942- Imam Sadiq (a.s) said: “Whoever tries to attract the people to himself while there is someone who is more knowledgeable than himself is a wrong-doer and has transgressed beyond his limits.”
- 1943- Imam Sadiq (a.s) said: “You should avoid bosses who force themselves on the people. I swear by God that anyone whose shoes were heard hitting the ground from behind him¹ got destroyed and ruined other people too.”
- 1944- Imam Sadiq (a.s) said: “O' Young people! Fear God and do not follow bossy people. Leave them to themselves until they realize their sins. Do not adopt anyone to be your boss instead of God.”
- 1945- Imam Sadiq (a.s) said: “The worst of you are those who force their mastery over the people. Those around whom the people gather, and love to have total control over you, who make themselves famous, and become famous, or you put trust in, have to be liars or weak in making a decision.”

¹ Translators' note: implying that he is haughty

الفصل السابع في الرئاسة

1942. عن الصادق A قال: مَنْ دعا إلى نفسه وفيهم مَنْ هو أعلم منه فهو ضالٌّ مُتكلفٌ.

1943. عنه A قال: إِيَّاكُمْ وَهَؤُلَاءِ الرُّؤَسَاءِ الَّذِينَ يَتْرَأْسُونَ، فَوَاللَّهِ مَا خُفِّقَتِ النِّعَالُ خَلْفَ رَجُلٍ إِلَّا هَلَكَ وَأَهْلَكَ.

1944. عنه A قال: يَا مَعْشَرَ الْأَحْدَاثِ، اتَّقُوا اللَّهَ وَلَا تَأْتُوا الرُّؤَسَاءَ، ذَرُّهُمْ حَتَّى يَصِيرُوا أَذْنَابًا، لَا تَتَّخِذُوا الرِّجَالَ وَلَيْجَةً مِنْ دُونِ اللَّهِ.

1945. عنه A: إِنَّ شِرَارَكُمْ الْمُتْرَسُونَ، الَّذِينَ يَجْمَعُونَ النَّاسَ إِلَيْهِمْ وَيُحِبُّونَ أَنْ تَوَطَّأَ أَعْنَاقَكُمْ، وَيَشْهَرُونَ أَنْفُسَهُمْ وَيَشْتَهَرُونَ -أَوْ نَتَّخِذُهُمْ وَلَائِحْ- لَا بُدَّ مِنْ كَذَابٍ أَوْ عَاجِزِ الرَّأْيِ.

Chapter 8

On Obeying or Disobeying God

- 1946- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said the following regarding God's statement: "Seeing that they had been summoned aforetime to bow in adoration while they were whole (and had refused)." [The Holy Quran: Qalam 68:43]
They were able to obey God, and abandon what God Had forbidden, but they were tested this way and did not do so."
- 1947- Imam Sadiq (a.s) said: "One cannot change what God has decreed and forbidden, unless in what there is a divine test and destiny."
- 1948- Imam Baqir (a.s) quoted on the authority of God's Prophet (a.s): "Doing things at a reasonable pace is divine, but rushing is Satanic."

الفصل الثامن

في القبض والبسط وغيرهما

1946. من كتاب المحاسن: عن الحلبي عن أبي عبد الله A في قول الله: [وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ] قال: وهم يستطيعون الأخذ بما أمروا به، والترك لما نُهوا عنه وبذلك ابتلوا.

1947. وقال A: ليس للعبد قبضٌ ولا بسطٌ مما أمر الله به أو نهى عنه إلا ومن الله فيه ابتلاءٌ وقضاءٌ.

1948. عن أبي جعفر A: قال رسول الله 0: الأناة من الله والعجلة من الشيطان.

Chapter 9

On Preparing a Will

God the Almighty said: "It is prescribed, when death approaches any of you, if he leaves any goods, that he makes a bequest to parents and next of kin, according to reasonable usage; this is due from the God-fearing. If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For God hears and knows (all things)." [The Holy Quran: Baqara 2:180-181]

1949- God's Prophet (a.s) said: "Whoever dies without making a will has died like the ignorant ones."

1950- God's Prophet (a.s) said: "It is not proper for any Muslim to sleep without having prepared a will and placing it under his pillow¹."

1951- Imam Sadiq (a.s) said: "It is obligatory for all Muslims to make a will."

1952- Imam Sadiq (a.s) said: "Whoever does not make a will in front of those relatives who do not get any inheritance from him has ended his deeds in sin."

1953- God's Prophet (a.s) said: "Whoever does not write a good will at the time of death is deficient in manliness and intelligence."

God's Peace and Blessings be Upon our Master Muhammad, and his Holy Household the Purest of the Pure, all of whom are of the Chosen Ones, and the Free Ones.

¹ Translators' note: implying that one should always have his will on hand

الفصل التاسع في ذكر الوصيّة

قال الله تعالى في سورة البقرة: كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ
إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى
الْمُتَّقِينَ * فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ
اللَّهَ سَمِيعٌ عَلِيمٌ.]

1949. وقال رسول الله 0: من مات بغير وصية مات ميتة جاهلية.

1950. وقال 0: ما ينبغي لامرئ مسلم أن يبیت ليلة إلا ووصيته تحت
رأسه.

1951. وقال الصادق A: الوصيّة حقٌّ على كلِّ مسلمٍ.

1952. وقال A: مَنْ لم يوص عند موته لِدَوِي قَرَابَتِهِ مِمَّنْ لا يَرِثُ فَقَدْ
خَتَمَ عمله بمعصية.

1953. قال رسول الله 0: مَنْ لم يُحَسِّنْ وصيته عند الموت كان نقصاً
في مُرُوتِهِ وعقله.

وصلّى الله على سيّدنا محمّد وآله الطاهرين الطيّبين الأخيار الأبرار

وسلم تسليمًا كثيرًا

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- 12- Al-Irshad fi Marefat Hojaj Allah Alal-Ebad, Abi Abdullah Muhammad ibn Muhammad ibn al-Ne'man al-Akbari al-Baghdadi, known as Shaykh Mofid.
- 13- Al-Ja'fariat (Al-Ash'asiat), Abil-Hassan Muhammad ibn Muhammad ibn al-Ash'as al-Koofi
- 14- Al-Kafi, Abi Jafar Seqatul-Islam Muhammad ibn Yaqoob ibn Ishaq al-Kolayni al-Razi
- 15- Al-Khesal, Abi Jafar Muhammad ibn Ali ibn al-Hussein ibn Baboyeh al-Qumi, known as Shaykh al-Sadoogh
- 16- Al-Kona val-Alqab, Shaykh Abbas Muhammad Reza al-Qumi
- 17- Al-Mahasin, abi Jafar Ahmad ibn Muhammad ibn Khalid al-Barqi
- 18- Al-Maqna val-Hedayat, Abi Jafar Muhammad ibn Ali ibn al-Hussein ibn Baboyeh al-Qumi, known as Shaykh al-Sadoogh
- 19- Al-Manaqib, Alhafiz al-Movafaq ibn Ahmad al-Bokri al-Mac'ci al-Hanafi al-Kharazmi
- 20- Al-Misbah al-Monir fi Qarib al-Sharh il-Kabir, Abi Abbas Ahmad ibn Muhammad ibn Ali al-Fay'yoomi
- 21- Al-Mowattan, Abi Abdullah Malik ibn Ens al-Sobhi
- 22- Al-Mowattan, Malik ibn Ens
- 23- Al-Mo'min, Abi Muhammad al-Hussein ibn Saeed al-Koofi al-Ahvazi
- 24- Al-Muhazib, Qazi Abdul-Aziz ibn al-Bor'raj al-Terablosi

- 25- Al-Mustadrak alal-Sahihayn, Abi Abdullah Muhammad ibn Abdullah al-Hakim al-Neyshaboori
- 26- Al-Nahaya fi qarib al-Hadith val-Asar, Abil-Sa'adat Mubarak ibn Mubarak al-Jezri, known as Ibn al-Aseer
- 27- Al-Navader (Mustatratif al-Saraer), Abi Abdullah Muhammad ibn Ahmad ibn Edris al-Hel'li
- 28- Al-Qamoos al-Moheet, Shaykh Abi Tahir Majd-id-din Muhammad ibn Ya'qoobn al-Firoozabadi
- 29- Al-Qaybat, Abi Jafar Muhammad ibn al-Hassan ibn Ali ibn al-Hassan al-Toosi
- 30- Al-Qaybat, Abi Abdullah Muhammad ibn Ibrahim ibn Jafar al-Katib al-Ne'mani
- 31- Al-Quran al-Karim, hand written by Uthman Taha
- 32- Al-Sehah Taj al-loqat va Sehah al-Arabieh, Abi Nasr Isma'il ibn Him'mad al-Jowhari
- 33- Al-Sunan al-Kubra, Abi Akbar Ahmad ibn al-Hussein ibn Ali al-Bayhaqi
- 34- Al-Tahzeeb (Tahzeeb al-Ahkam fi Sharh il-Maqne'a) Abi Jafar Muhammad al-Hassan, known as Shaykh Toosi
- 35- Al-Tamhees, Abi Ali Muhammad ibn Himam al-Eskafi, known as ibn Himam
- 36- Al-Tawheed, Abi Jafar Muhammad ibn Ali ibn al-Hussein ibn Baboyeh al-Qumi, known as Shaykh al-Sadoogh
- 37- Al-Tebyan fi Tafseer al-Quran, Shaykh al-Taefeh Abi Jafar Muhammad ibn al-Hassan al-Toosi
- 38- Al-Usul al-Setat Ushr, Nukhbat minalravat
- 39- Al-Zariah ela Tasanif al-Shi'a, Alameh al-Shayk Aqa Bozorg al-Tehrani
- 40- Al-Zuhd, Abi Muhammad al-Hussein ibn Saeed al-Koofi al-Ahvazi
- 41- Amali al-Sadoogh, Abi Jafar Muhammad ibn Ali ibn al-Hussein ibn Baboyeh al-Qumi, known as Shaykh al-Sadoogh
- 42- Amali al-Toosi, Abi Jafar Muhammad ibn al-Hassan, known as Shaykh Toosi
- Amali al-Mofeed, Abi Abdullah Muhammad ibn Muhammad ibn al-Ne'man al-Akbari al-Baghdadi, known as Shaykh Mofid
- 43- Avamil al-Ulum val-Ma'arif val-Ahval, Shaykh Abdullah al-Bahrani al-Esfahani
- Avali al-La'ali fil-Ahadith ad-dinieh, Muhammad ibn Ali ibn Ibrahim al-Ehsa'ee, known as Ibn Abi Jamhoor
- 44- Bihar al-Anwar al-Jame'at ledoriril-Akhbar al-A'ematol-Athar, Alameh Muhammad Baqir ibn Muhammad Taqi al-Majlesi
- 45- Basa'er al-Darajat, Abi Jafar Muhammad ibn al-Hassan al-Saf'far al-Qumi, known as ibn Farookh
- 46- Bisharat al-Mustafa leshiat al-Morteza, Abi Jafar Muhammad ibn Ali al-Tabari
- 47- Dae'aem al-Islam va Zikr al-Halal val-Haram val-Qazaya val-Ahkam, Abi Hanifeh al-Ne'man ibn Muhammad ibn Mansoor ibn Ahmad ibn Hayoon al-Tamimi al-Maqrebi
- 48- Ekhtiar Ma'refatul-Rijal (Rijal al-Kesh'shi), Abi Jafar Muhammad ibn al-Hassan, known as Shaykh Toosi

- 49- E'lam Alvari bia'lam al-Hoda, Abi Ali al-Fazl ibn Hassan al-Tabarsi
- 50- Elal al-Sharayeh, Abi Jafar Muhammad ibn Ali ibn al-Hussein ibn Baboyeh al-Qumi, known as Shaykh al-Sadoogh
- 51- Faza'el al-Shi'ia, Abi Jafar Muhammad ibn Ali ibn al-Hussein ibn Baboyeh al-Qumi, known as Shaykh al-Sadoogh
- 52- Fiqh al-Reza (Al-Fiqh al-Mansoob ilal-Imam Reza (a.s)), Imam Reza (a.s)
Ghurur ul-Hikam va Durarul-Kalam, Abdulvahed al-Amdi al-Tamimi
- 53- Irshad al-Gholube, Abi Muhammad al-Hassan ibn Abil-Hassan al-Daylimy
- 54- Jame al-Ahadees, Abi Muhammad Jafar ibn Ahmad ibn Ali al-Qumi, known as Ibn al-Razi Lil-Qumi
- 55- Jame al-Akhbar o Ma'arej al-Yaqeen fi Usool id-din, Muhammad ibn Muhammad al-Sha'eeri,
- 56- Kamil al-Ziyarat, Abi al-Qasim Jafar ibn Muhammad ibn Qoloyeh
- 57- Kamal ul-Din va Tamam ul-Ne'mat, Abi Jafar Muhammad ibn Ali ibn al-Hussein ibn Baboyeh al-Qumi, known as Shaykh al-Sadoogh
- 58- Kanzul-Favaed, Abil-Fath al-Shaykh Muhammad ibn Uthman al-Karajeki al-Terablosi
- 59- Kanzul Ummal fi Sonan il-Aqwal val-Af'al, Ala'edin Ali al-Mot'taqi ibn Hesam od-din al-Hendi
- 60- Kashf ul-Muhajah le-Samarat il-Muhaj'jah, Abi Qasim Razi al-din Ali ibn Musa ibn Tavoos al-Hassani
- 61- Kefayat ul-Asar fin-nosas alal-A'em'meh al-Esna Ashar, Abil-Qasim Ali ibn Muhammad ibn Ali al-Khaz-zaz al-Qumi
- 62- Khasa'es al-A'emeh, Abi al-Hassan al-Sharif al-Razi Muhammad ibn al-Hussein ibn zMusa al-Moosavi
- 63- Lesan al-Arab, Abi Fazl Jamalidin Muhammad ibn Mukaram ibn Manzoor al-Misri
- 64- Ma'ani al-Akhbar, Abi Jafar Muhammad ibn Ali ibn al-Hussein ibn Baboyeh al-Qumi, known as Shaykh al-Sadoogh
- 65- Majma ul-Bahrain, Fakhridin al-Tarihi
- 66- Majma ul-Bayan fi Tafsir al-Quran, Abi Ali al-Fazl ibn al-Hassan al-Tabarsi
- 67- Majma ul-Zavaed va Manbaul-Fava'ed, Noor il-din Ali ibn Abi Bakr al-Haythami
- 68- Makarim ul-Akhlaq, Abi Ali al-Fazl ibn Hassan al-Tabarsi
- 69- Manaqib Al-I-Abi-Talib (al-Manaqib Lebne Shahre Ashoob\0, Abi Jafar Rashid-id-din Muhammad ibn Ali ibn Shahr Ashoob al-Mazandarani
- 70- Masadigh al-Akhavan, Abi Jafar Muhammad ibn Ali al-Hussein ibn Baboyeh al-Qumi, known as Shaykh al-Sadoogh
- 71- Masnad Ahmad, Ahmad ibn Muhammad ibn Hanbal al-Sheybani
- 72- Mo'jam ul-Baldan, Abi Abdullah Shahab id-din Yaqoot ibn Abdullah al-Hamooi al-Rumi
- Montakhabul-Asar, Shaykh Lotful-lah al-Safi al-Golpayeghani

- 73- Moravej al-Zahab va Ma'aden al-Jowhar, Abil-Hassan Ali ibn al-Hussein al-Masoodi
- 74- Mu'jam al-Rijal al-Hadith, Seyed Abul-Qasim ibn Ali Akbar al-Khoei
- 75- Mukhtasar Basaer al-Darajat, Hassan ibn Soleiman al-Hel'li
- 76- Mukhtasar Zawaed al-Masnad al-Bazzar
- 77- Musaken al-Fouad Enda Faqad al-Ahabe val-Owlad, Shaykh Zeyn id-din ibn Ali ibn Ahmad al_jaba'ee al-Ameli, Known as Shahid al-thani
- 78- Mustadrak al-Vasael va Mustanbet al-Masael, Haj al-Mirza Hussein al-Noori
- 79- Nahjul Balagheh, Imam Ali(a.s), compiled by Abul-Hassan al-Sharif al-Razi Muhammad ibn al-Hussein ibn Musa
- 80- Navader al-Ravandi, Fazlil-lah ibn Ali al-Husseini al-Ravandi
- 81- Nezaht ul-Nazer va Tanbihul Khavahir, Abi Abdullah al-Hussein ibn Muhammad al-Hilvani
- 82- Odattol Daei va Nijatul Saei , Abil-Abbas Ahmad ibn Muhammad ibn Fahd al-Hel'li al-Asadi
- 83- Osd ul-Qa'ba fi Marefat al-Sahaba, Abil-Hassan Ezzed-din Ali ibn Abil Akram Muhammad ibn Muhammad ibn Abdulkarim Ashtiyani, Known as ibn al-Aseer al-Jezri
- 84- Qamoos al-Rijal fi Tahqiq Rawatal-Shia va Mohad-desihem, Shaykh Muhammad Taqi ibn Kazim al-Tastary
- 85- Qisas ul-Anbiya, Abi al-Hussein Qotb ed-din Saeed ibn Heb'batullah al-Ravandi
- 86- Qurb al-Esnad, Abi al-Abbas Abdullah ibn Jafar al-Hemiri al-Qumi
- 87- Rijal al-Toosi, Abi Jafar Muhammad ibn al-Hassan, known as Shayk Toosi
- 88- Rauzat al-Vaezeen, Muhammad ibn al-Hassan ibn Ali al-Fatal al-Neyshabori
- 89- Sahifat ul-Imam Reza (a.s), associated to Imam Reza (a.s)
- 90- Sahih al-Bukharee, Abi Abdullah Muhammad ibn Isma'il al-Bukharee
- 91- Sifat ul-Shi'ia, Abi Jafar Muhammad ibn Ali ibn al-Hussein ibn Baboyeh al-Qumi, known as Shaykh al-Sadoogh
- 92- Sharh-I-Akhbar fi Faza'el al-A'emat al-Athar, Abi Hanifeh al-Qazi al-Ne'man ibn Muhammad al-Mesri
- 93- Sunan abi Davood, Abi Davood Soleiman ibn Ashas al-Sijestani al-Azedi
- 94- Sunan al-Daremi, Abi Muhammad Abdullah ibn Abdul-Rahman al-Daremi
- 95- Sunan al-Turmozy, Abi Eesa Muhammad Eesa ibn Surat ul-Turmozy
- 96- Sunan ibn Majeh, Abi Abdullah Muhammad ibn Yazeed ibn Majeh al-azveeni
- 97- Tafseer al-Borhan (al-Borhan fi Tafseer al-Quran), Hashim ibn Soleiman al-Bahrani
- 98- Tafseer al-Ay'yashi, Abil-Nazr Muhammad ibn Masood al-Salmi al-Samarqandi, known as al-Ay'yashi
- 99- Tafseer al-Borhan (Al-Borhan fi Tafseer al-Quran), Hashim ibn Soleiman al-Bahrani
- 100- Tafseer al-Qumi, Abil-Hassan Ali ibn Ibrahim ibn Hashim al-Qumi
- 101- Tafseer al-Tabian fi Tafseer al-Quran, Shaykh at-Taefeh Abi Jafar Muhammad ibn al-Hassan al-Toosi

- 102- Tafseer Furat al-Kufi, Abi Qasim Forat ibn Ibrahim ibn Forat al-Koofi
- 103- Tafseer Nur al-Seqlayn, Shaykh Abd Ali ibn Jom'a al-Aroosi Al-Howeizi
- 104- Tahzeeb al-Kamal fi Asma'el Rijal, Yunus ibn Abdul-Rahman al-Maz'zi
- 105- Taj al-Arus min Javahir al-Qamoos, Seyed Muhammad ibn Muhammad Murteza al-Hussein al-Zobeidi
- 106- Tanbih al-Khavatir va Nezhat al-Navazir, Abil-Hussein Var'ram ibn Abi Foras
- 107- Tanqih ul-Maqal fi Elm il-Rijal, Shaykh Abdullah Muhammad Hassan al-Mamaqani
- 108- Thawab al-A'emal va Eqab al-A'emal, Abi Jafar Muhammad ibn Ali ibn al-Hussein ibn Baboyeh al-Qumi, known as Shaykh al-Sadoogh
- 109- Tuhaf ul-Uqool an Al-I-Rasool, Abi Muhammad al-Hassan ibn Ali al-Harrani, known as ibn Sho'bat
- 110- Uyun Akhbar al-Reza, Abi Jafar Muhammad ibn Ali ibn al-Hussein ibn Baboyeh al-Qumi, known as Shaykh al-Sadoogh
- 111- Vasael al-Shiia, Shaykh Muhammad ibn Hassan al-Hor'ril-Ameli.