

Section 3: 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 (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

من كتاب المحاسن: عن أبي عبد الله في قوله تبارك وتعالى: فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا قال: هُمُ التَّوَّابُونَ. المتعبدون.

قال أمير المؤمنين : مَنْ تَابَ تَابَ اللَّهُ عَلَيْهِ وأمر جوارحه أَنْ تستر عليه، وبِقَاعِ الْأَرْضِ أَنْ تَكْتُمَ عَلَيْهِ، 528. وَأَنْسِيتِ الْحَفْظَةَ مَا كَانَتْ تَكْتُمُهُ عَلَيْهِ.

عن أبي عبد الله عن آبائه: قال: قال رسول الله 0: إِنَّ اللَّهَ جَلَّ وَعَلَا يَفْرَحُ بِتَوْبَةِ عَبْدِهِ إِذَا تَابَ، كَمَا يَفْرَحُ 529. أَحَدُكُمْ بِضَالَّتِهِ إِذَا وَجَدَهَا.

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 (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.”

عنه قال: إِنَّ اللَّهَ أَعْطَى التَّائِبِينَ ثَلَاثَ خَصَالٍ لَوْ أُعْطِيَ خَصْلَةٌ مِنْهَا جَمِيعَ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ لَنَجَّوْا بِهَا، 530. قوله: إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ فَمَنْ أَحَبَّهُ اللَّهُ لَمْ يَعْذِّبْهُ، وقوله: الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ – إِلَى قَوْلِهِ – وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ وقوله وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ – إِلَى قَوْلِهِ – وَكَانَ اللَّهُ غَفُورًا رَحِيمًا .

عنه قال: قَالَ رَسُولُ اللَّهِ 0: مَنْ تَابَ قَبْلَ مَوْتِهِ بِسَنَةٍ قَبْلَ اللَّهِ تَوْبَتَهُ، ثُمَّ قَالَ: إِنَّ سَنَةً لَكَثِيرٌ، مَنْ تَابَ قَبْلَ مَوْتِهِ 531. بِشَهْرٍ قَبْلَ اللَّهِ تَوْبَتَهُ، ثُمَّ قَالَ: إِنَّ الشَّهْرَ لَكَثِيرٌ، مَنْ تَابَ قَبْلَ مَوْتِهِ بِجُمُعَةٍ قَبْلَ اللَّهِ تَوْبَتَهُ، ثُمَّ قَالَ: إِنَّ جُمُعَةً لَكَثِيرٌ، مَنْ تَابَ قَبْلَ مَوْتِهِ بِيَوْمٍ قَبْلَ اللَّهِ تَوْبَتَهُ، ثُمَّ قَالَ: إِنَّ يَوْمًا لَكَثِيرٌ، 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 (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 (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.”

عن الباقر قال: مَنْ تاب إذا بلغت نفسه إلى هذه – وأشار بيده إلى حلقه – تاب الله عليه جَلَّ وعزَّ. 532.

عنه قال: لا يُحال بين العبد وبين التوبة حتَّى يتغرغر لحياته. 533.

عن أبي عبد الله قال: إِنَّ العبد لَيُذنب الذنب فيغفر له، قال: قلتُ فكيف ذاك؟ قال: لا يزال نادماً عليه مستغفراً. 534.
منه حتَّى يُغفر له.

عن الباقر قال: لا والله ما أراد الله من الناس إلا خِصْلَتَيْن: أَنْ يَقْرُوا له بالنعيم فيزيدهم، وبالذنوب فيغفرها. 535.
لهم.

عنه قال: ما ينجو من الذنب إلا مَنْ أقرَّ به. 536.

عنه قال: كفى بالندم توبةً. 537.

من كتاب روضة الواعظين: قال: قال رسول الله 0: قال الله : أنا الله لا إله إلا أنا، خلقتُ الملوك وقلوبهم 538.
بيدي، فأَيُّما قومٍ أطاعوني جعلتُ قلوب الملوك عليهم رحمةً، وأَيُّما قومٍ عصوني جعلتُ قلوب الملوك عليهم
سخطاً، ألا لا تشغلوا أنفسكم بسبِّ الملوك، توبوا إليَّ أعطف بقلوبهم عليكم.

وقال 0: ما من شيءٍ أحبَّ إلى الله من شابٍ تائبٍ. 539.

ومن كتاب: قال أبو عبد الله : التائب من الذنب كَمَنْ لا ذنب له، والمقيم على الذنب وهو يستغفر. 540.
كالمستهزئ.

وقال : ما من عبدٍ مؤمنٍ يذنب إلا أجلَّه الله سبع ساعاتٍ، فإن هو تاب لم يكتب عليه شيءٌ، وإن لم يتب كتب. 541.
الله عليه سيئةٌ.

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.”

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.”

وقال : إذا أكثر العبد من الاستغفار رفعت صحيفته وهي تتلأأ. 542.

وقال : لا صغيرة مع الإصرار ولا كبيرة مع الاستغفار. 543.

وقال أبو جعفر : ما من عبدٍ يعمل عملاً لا يرضاه الله إلا ستر عليه أولاً، فإذا ثنى ستر عليه، فإذا ثلث أهبط. 544.
الله ملكاً في صورة آدمي يقول للناس: إن فلاناً يعمل كذا وكذا.

وقال : إذا تاب العبد توبةً نصوحاً أحبَّ الله أن يستر عليه في الدنيا والآخرة، فقلتُ: وكيف يستر عليه؟ قال: 545.
يُنسي ملكه ما كتب عليه من الذنوب ويوحى إلى جوارحه أن اكتمي عليه ذنوبه، ويوحى إلى بقاع الأرض أن اكتمي عليه ما كان يعمل عليك من الذنوب، فيلقى الله حين يلقاه وليس عليه شيء من الذنوب.

سُئل عن التوبة النصوح، قال: هو الذنب الذي لا يُعاد عليه أبداً. 546.

من كتاب الإرشاد: عن أبي عبد الله : تأخير التوبة اغتراراً، وطول التسويف حيرةٌ، والاعتلال على الله هلكةٌ، 547.

والإصرار على الذنب أمنٌ لمكر الله، ولا يأمنُ 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 (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 (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 عن حدِّ العبادة التي من فعلها كان عابداً، فقال: حُسْنُ النِّيَّةِ بالطاعة.

549. عنه قال: قال الله تبارك وتعالى: يا عبادي الصديقين، تنعموا بعبادتي في الدنيا فإنكم بها تتنعمون في الجنة.

550. عنه قال: قال رسول الله 0: أفضلُ الناس من عَشِقَ العبادة فعانقها وأحبَّها بقلبه، وبأشْرَها بجسده وتفرَّغ لها، فهو لا يبالي على ما أصبح من الدنيا؛ على يسرٍ أم على عُسرٍ.

551. عنه عن آبائه: قال: قال رسول الله 0: اعمل بفرائض الله تكن أنتقى الناس.

552. عن علي بن الحسين قال: مَنْ عمل بما افترض الله عليه فهو من خير الناس.

553. قال رسول الله 0: مَنْ أدّى فريضةً فله عند الله دعوةٌ مستجابةٌ.

554. عن أبي عبد الله قال: قال الله تبارك وتعالى: ما تحبب إليّ عبدي بأحبّ ممّا افترضت 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 قال: إذا كان يوم القيامة يقوم عنق من الناس فيأتون باب الجنة فيضربونه، فيقال لهم: مَنْ أنتم؟ فيقولون: نحن أهل الصبر، فيقال لهم: على ما صبرتم؟ فيقولون: كنّا نصبر على طاعة الله ونصبر عن معاصي الله، فيقول الله : صدقوا أدخلوهم الجنة، وهو قوله : إِنَّمَا يُوقَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ.

556. عنه قال: اعملوا عمل مَنْ قد عاين.

557. عن أبي عبد الله قال: مَنْ أراد أن يعمل بشيءٍ من الخير فليدّم عليه سنةً ثمّ إن شاء فليدّم وإن شاء فليترك.

558. عنه قال: إياك أن تفرض على نفسك فريضةً فتفارقها اثنا عشر هلالاً.

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 than 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 : إِنَّ مِنْ أَعْوَانِ الْأَخْلَاقِ عَلَى الدِّينِ الزُّهْدُ فِي الدُّنْيَا.

560. وقال أيضاً: الزُّهْدُ فِي الدُّنْيَا قَصْرُ الْأَمَلِ، وَشُكْرُ كُلِّ نِعْمَةٍ، وَالْوَرَعُ عَنْ كُلِّ مَا حَرَّمَ اللَّهُ عَلَيْكَ.

سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ عَنِ الزُّهْدِ، قَالَ: الزُّهْدُ عَشْرَةُ أَشْيَاءٍ؛ فَأَعْلَى دَرَجَاتِ الزُّهْدِ أَدْنَى دَرَجَاتِ الْوَرَعِ، وَأَعْلَى دَرَجَاتِ الْوَرَعِ أَدْنَى دَرَجَاتِ الْيَقِينِ، وَأَعْلَى دَرَجَاتِ الْيَقِينِ أَدْنَى دَرَجَاتِ الرِّضَا، أَلَا وَإِنَّ الزُّهْدَ فِي آيَةٍ مِنْ كِتَابِ اللَّهِ: لِكَيْلًا تَأْسُوا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ .

عن أبي عبد الله قال: ليس الزُّهْدُ في الدنيا بإضاعة المال ولا بتحريم الحلال، بل الزُّهْدُ في الدنيا أن لا تكون بما في يدك أوثق منك بما في يد الله.

عن أبي عبد الله قال: قال أمير المؤمنين : إِنَّ علامةَ الراغب في ثواب الآخرة زُهْدُهُ في عاجلِ زهرة الدنيا، أما إِنَّ زُهْدَ الزَّاهِدِ في هذه الدنيا لا ينقصه ما قسم الله له فيها وَإِنْ زَهْدٌ، وَإِنْ حَرَصَ الحَرِيسُ عَلَى عاجلِ زهرة الدنيا لا يزيده فيها وَإِنْ حَرَصَ، فالمغبون مَنْ حَرَمَ حَظَّهُ 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 (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 (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 (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 (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.”

عن أبي عبد الله قال: مَنْ زَهَدَ فِي الدُّنْيَا أَثْبَتَ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ وَأَنْطَقَ بِهَا لِسَانَهُ، وَبَصَّرَهُ عَيُوبَ الدُّنْيَا. 564.
دَاءَهَا وَدَوَاءَهَا، وَأَخْرَجَهُ مِنَ الدُّنْيَا سَالِمًا إِلَى دَارِ السَّلَامِ.

عنه قال: إِذَا أَرَادَ اللَّهُ تَبَارَكَ وَتَعَالَى بَعْدَ خَيْرٍ زَهْدَهُ فِي الدُّنْيَا وَفَقَّهَهُ فِي الدِّينِ وَبَصَّرَهُ عَيُوبَهُ، وَمَنْ أُوتِيَ هَذَا 565.
فَقَدْ أُوتِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ.

وقال : لم يطلب أحد الحقَّ ببابٍ أفضل من الزُّهد في الدنيا وهو ضدَّ ما طلب أعداء الحقِّ، قلتُ: جعلتُ. 566.
فذاك، مِنْ مَاذَا؟ قال: مِنَ الرِّغْبَةِ فِيهَا، وقال: أَلَا مِنْ صَبَّارٍ كَرِيمٍ، فَإِنَّمَا هِيَ أَيَّامٌ قَلِيلٌ، أَلَا إِنَّهُ حَرَامٌ عَلَيْكُمْ أَنْ { الأَمْرُ
مِشَارِكُهُمْ بَدَلُ أَلَا مِنْ صَبَّارٍ كَرِخٍ تَجِدُوا طَعْمَ الْإِيمَانِ حَتَّى تَزْهَدُوا فِي الدُّنْيَا.

عن أبي عبد الله قال: مَنْ اجْتَهِدَ لِدُنْيَاهُ أَضُرَّ بِآخِرَتِهِ، وَمَنْ آثَرَ آخِرَتَهُ أَتَاهُ اللَّهُ رِزْقَهُ وَسَعِدَ بِلِقَاءِ رَبِّهِ. 567.

مِنْ كِتَابِ الزُّهْدِ لِلنَّبِيِّ 0 قال: لَيْسَ الزُّهْدُ فِي الدُّنْيَا لِبَسِّ الْخَشَنِ وَأَكْلِ الْجَشَبِ، وَلَكِنَّ الزُّهْدَ فِي الدُّنْيَا قَصْرُ 568.
الْأَمَلِ.

عن أبي أيوب الأنصاري قال: قال رسول الله 0 لعليّ: إِنَّ اللَّهَ زَيْنَكَ بِزِينَةٍ لَمْ يَزَيْنِ الْعِبَادَ بِشَيْءٍ أَحَبَّ إِلَى اللَّهِ 569.
مِنْهَا وَلَا أْبْلَغَ عِنْدَهُ مِنْهَا: الزُّهْدُ فِي الدُّنْيَا، وَإِنَّ اللَّهَ قَدْ أَعْطَاكَ ذَلِكَ وَجَعَلَ الدُّنْيَا لَا تَنَالُ مِنْكَ شَيْئًا، وَجَعَلَ لَكَ سِيَمَاءً
تُعْرِفُ بِهَا.

مِنْ كِتَابِ رَوْضَةِ الْوَاعِظِينَ: قَالَ رَجُلٌ لِلنَّبِيِّ 0: يَا رَسُولَ اللَّهِ عَلَّمَنِي شَيْئًا إِذَا أَنَا فَعَلْتُهُ أَحَبَّنِي اللَّهُ مِنَ السَّمَاءِ. 570.
وَأَحَبَّنِي النَّاسُ مِنَ الْأَرْضِ، فَقَالَ لَهُ: إِرْغَبْ فِيمَا عِنْدَ اللَّهِ يَحِبُّكَ اللَّهُ، وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يَحِبُّكَ النَّاسُ.

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 (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 عن الزهد في الدنيا، قال: الذي يترك حلالها مخافة حسابه، ويترك حرامها مخافة عذابه.

572. قال أمير المؤمنين : الزهد ثروة، والورع جنة، وأفضل الزهد إخفاء الزهد، الزهد يخلق الأبدان ويحدّد الآمال. ويقرب المنيّة ويباعد الأُمْنِيّة، مَنْ ظفر به نصب ومَنْ فاتته تعب، ولا كرم كالنقوى ولا تجارة كالعمل الصالح ولا ورع كالوقوف عند الشبهة ولا زهد كالزهد في الحرام، الزهد كله بين كلمتين، قال الله تعالى: لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ فَمَنْ لَمْ يَأْسَ عَلَى الْمَاضِي وَلَمْ يَفْرَحْ بِالْآتِي فَقَدْ أَخَذَ الزَّهْدَ بِطَرَفَيْهِ.

أيها الناس! الزهادة قصر الأمل والشكر عند النعم والورع عند المحارم، فإن عزب 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 رأيتم الرجل قد أُعطي الزهد في الدنيا فاقتربوا منه فإنه يُلقِي الحِكْمَة.

574. قيل للصادق 0: ما الزهد في الدنيا؟ قال: قد حدّ الله ذلك في كتابه فقال: لِكَيْلَا تَأْسَوْا 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!”

قال أمير المؤمنين : مَنْ اعتدل يَوْمَاهُ فَهُوَ مَغْبُونٌ، وَمَنْ كَانَتِ الدُّنْيَا هَمَّهُ اشْتَدَّتْ حَسْرَتُهُ عِنْدَ فِرَاقِهَا، وَمَنْ كَانَ غَدَهُ شَرًّا يَوْمِيهِ فَمَحْرُومٌ، وَمَنْ لَمْ يُبَالِ بِمَا زَوَى مِنْ آخِرَتِهِ إِذَا سَلِمَتْ لَهُ دُنْيَاهُ فَهُوَ هَالِكٌ، وَمَنْ لَمْ يَتَعَاهَدِ النِّقْصَ مِنْ نَفْسِهِ غَلِبَ عَلَيْهِ الْهَوَى، وَمَنْ كَانَ فِي نَقْصٍ فَالْمَوْتُ خَيْرٌ لَهُ، إِنَّ الدُّنْيَا خَضِرَةٌ حُلْوَةٌ وَلَهَا أَهْلٌ، وَإِنَّ الْآخِرَةَ لَهَا أَهْلٌ ظَلَفَتْ أَنْفُسَهُمْ عَنْ مَفَاخِرَةِ أَهْلِ الدُّنْيَا، لَا يَنَافَسُونَ فِي الدُّنْيَا وَلَا يَفْرَحُونَ بِغَضَارَتِهَا وَلَا يَحْزَنُونَ لِبُؤْسِهَا.

يا شيخ! مَنْ خَافَ الْبَيَّاتَ قَلَّ نَوْمُهُ، مَا أَسْرَعَ اللَّيَالِي وَالْأَيَّامُ فِي عُمْرِ الْعَبْدِ، فَاخْزَنْ لِسَانَكَ وَعِدْ كَلَامَكَ يَقِلَّ كَلَامُكَ إِلَّا بِخَيْرٍ. يَا شَيْخ! ارْضَ لِلنَّاسِ مَا تَرْضَى لِنَفْسِكَ، وَآتِ إِلَى النَّاسِ مَا تَحِبُّ أَنْ يُؤْتِيَ إِلَيْكَ.

ثمَّ أقبل على أصحابه وقال: أيُّها الناس، أما ترون إلى أهل الدنيا يُمسون ويُصبحون على أحوالٍ شتَّى، فبين صريعٍ يتلوَّى وبين عائدٍ ومعوذٍ، وآخرٌ بنفسه يجود وآخرٌ لا يرجى وآخرٌ مسجى، وطالب الدنيا والموت يطلبه، وغافلٌ وليس بمغفولٍ عنه وعلى إثر الماضي يصير الباقي، إنَّ الله خلق خلقاً؛ ضيق عليهم الدنيا نظراً لهم فزهدهم فيها وفي حُطامها، فرغبوا في دار السلام الَّذي دعاهم إليه، وصبروا على ضيق المعيشة، وصبروا على المَكروه، واشتاقوا إلى ما عند الله مِنَ الكرامة، وبذلوا أنفسهم ابتغاءَ رضوانٍ مِنَ الله، وكانت خاتمة أعمالهم الشهادة فلقوا الله وهو عنهم راضٍ، وعلموا أنَّ الموت سبيلٌ مَنْ مضى وَمَنْ بقي، وتزوّدوا لآخرتهم غير الذهب والفضّة، ولبسوا الخشن، وصبروا على القوت، وقدموا الفضل، وأحبّوا في الله وأبغضوا في الله، أولئك المصابيح وأهل النعيم في الآخرة، والسلام.

576– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “You cannot experience the sweet taste of faith unless you do not worry about who mongers the world.”

577– The Prophet (S) said: “Your hearts are forbidden to experience the sweet feeling of faith unless you are abstinent in this world.”

578– God's Prophet (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.”

ومن سائر الكُتب: عن أبي عبد الله قال: قال رسول الله 0: لا يجد الرجل حلاوة الإيمان حتّى لا يُبالي من أكل الدنيا.

وقال: 0 حرامٌ على قلوبكم أن تعرف حلاوة الإيمان حتّى تزهّدوا في الدنيا.

وقال 0: إنَّ في طلب الدنيا إضراراً بالآخرة، وفي طلب الآخرة إضراراً بالدنيا [فأضرّوا بالدنيا] فإنّها أحقّ. 578. 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 قال: المؤمن لا يخاف غير الله، ولا يقول عليه إلا الحقّ.

580. عن أبي عبد الله قال: قال عليّ: كُنْ لِمَا لَا تَرْجُو أَرْجَى مِنْكَ لِمَا تَرْجُو، فَإِنَّ مُوسَى بْنَ عِمْرَانَ – صَلَّى اللَّهُ عَلَيْهِ – خَرَجَ يَقْتَبِسُ لِأَهْلِهِ نَاراً فَكَلَّمَهُ اللَّهُ وَرَجَعَ نَبِيّاً، وَخَرَجَتْ مَلَكَةٌ سَبّاً كَافِرَةً فَأَسْلَمَتْ مَعَ سُلَيْمَانَ، وَخَرَجَ سِحْرَةَ. فَرَعُونَ يَطْلُبُونَ الْعِزَّ لِفَرَعُونَ فَرَجَعُوا مُؤْمِنِينَ.

581. عن أبي عبد الله قال: مَنْ عَرَفَ اللَّهَ خَافَ اللَّهَ، وَمَنْ خَافَ اللَّهَ سَخَتْ نَفْسُهُ عَنِ الدُّنْيَا.

582. وعنه قال: مَنْ خَافَ اللَّهَ أَخَافَ اللَّهَ مِنْهُ كُلَّ شَيْءٍ، وَمَنْ لَمْ يَخَفِ اللَّهَ أَخَافَهُ اللَّهَ مِنْ كُلِّ شَيْءٍ.

583. عنه قال: يَا إِسْحَاقُ، خَفِ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَرَهُ فَإِنَّهُ يَرَاكَ، وَإِنْ كُنْتَ تَرَى أَنَّهُ لَا يَرَاكَ فَقَدْ كَفَرْتَ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ يَرَاكَ ثُمَّ اسْتَتَرْتَ عَنِ الْمَخْلُوقِينَ بِالْمَعَاصِي وَبَرَزْتَ لَهُ بِهَا فَقَدْ جَعَلْتَهُ فِي حَدِّ أَهْوَنِ النَّاظِرِينَ إِلَيْكَ.

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 (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 (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

عنه قال: قلتُ له: قومٌ يعملون بالمعاصي ويقولون نرجو، فلا يزالون كذلك حتّى يأتيهم الموت، فقال: هؤلاء 584. قومٌ يترجّحون في الأمان، كذبوا ليسوا براجين، من رجا شيئاً طلبه ومن خاف من شيءٍ هرب منه.

عنه قال: لا تأمن إلا من خاف الله. 585.

عن أبي حمزة الثمالي عن عليّ بن الحسين قال: خرجتُ حتّى انتهيتُ إلى هذا الحائط، فاتكأتُ عليه، فإذا 586. رجلاً عليه ثوبان أبيضان ينظر في تجاه وجهي، ثم قال: يا عليّ بن الحسين، مالي أراك كئيباً حزينا على الدنيا فالرزق حاضرٌ للبرِّ والفاجر، قلتُ: ما على هذا أحزن وأتّه كما تقول، قال: فعلى الآخرة فوعدٌ صادقٌ يحكم فيه ملكٌ قاهرٌ – أو قال: قادرٌ – قلتُ: ما على هذا أحزن وأتّه كما تقول، قال: فما حزنك؟ قلتُ: ما تخاف من فتنة ابن الزبير وما فيه من الناس، فضحك ثم قال: يا عليّ بن الحسين، هل رأيتَ أحداً خاف الله فلم ينجه؟ قلتُ: لا، قال: هل رأيتَ أحداً توكل على الله فلم يكفه؟ قلتُ: لا، قال: هل رأيتَ أحداً سأل الله فلم يعطه؟ قلتُ: لا.

قال النبيّ 0: والذي نفسي بيده، الله أرحمُ بعباده من الوالدة المشفقة على ولدها. 587.

588. قال الصادق : لا يكون العبد مؤمناً حتّى يكون خائفاً راجياً.

589. من كتاب روضة الواعظين: قال رسول الله 0: قال الله تعالى: وعزّتي وجلالي لا أجمع على عبدي خوفين، ولا أجمع له أمنين، فإذا أمني 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 (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 (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: Al–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 يوم القيامة، وإذا خافني في الدنيا آمنت يوم القيامة.

قال الصادق : ارج الله رجاءً لا يُجرِّوك على معصيته، وخَفِ الله خوفاً لا يُؤيسك من رحمته. 590.

قال زين العابدين : يا بن آدم، إنك لا تزال بخيرٍ ما كان لك واعظٌ من نفسك، وما كانت المحاسبة من همك، 591. وما كان الخوف لك شعاعاً والحزن لك دثاراً، يا بن آدم، إنك ميتٌ ومبعوثٌ ومسؤولٌ فأعد جواباً.

وقال 0: كان داود يعودده الناس ويظنون أنه مريضٌ، وما به من مرضٍ إلا خوف الله والحياء منه. 592.

وقال 0: العبدُ المؤمنُ بين مخافتين: بين أجلٍ قد مضى لا يدري ما الله صانعٌ فيه، وبين أجلٍ قد بقي لا يدري 593. ما الله قاضٍ فيه، فليتزود العبد من نفسه لنفسه ومن دنياه لآخرته، فوالذي نفسي بيده، ما بعد الموت من مُستعجب ولا بعد الدنيا من دارٍ إلا الجنة أو النار.

قال الصادق : عجبْتُ لمن فزع من أربع كيف لا يفزع إلى أربع: عجبْتُ لمن خاف كيف لا يفزع إلى قوله: 594. حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ فَإِنِّي سَمِعْتُ اللَّهَ يَقُولُ بِعَقِبِهَا: فَاثْقَلُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضِّلْ لَمْ يَمَسَّ سُهُمْ سُوءٌ وَعَجِبْتُ لِمَنْ اغْتَمَّ كَيْفَ لَا يَفْزَعُ إِلَى قَوْلِهِ: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَإِنِّي سَمِعْتُ اللَّهَ يَقُولُ بِعَقِبِهَا: وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي 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 (S) said: “Fear of God is the source of wisdom.”

598– Abu Kahel narrated that God's Prophet (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 (S) and said: “O' Prophet of God! I am a man who has been always in sin.” The Prophet (S) said: “Turn to God in repentance Habib.” He said: “O' Prophet of God! I always repent, but repeat my sinful acts.” The Prophet (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 (S) said: “O' Habib ibn Harith! God's forgiving is more than your sins.”

وعجبتُ لِمَن مكر به كيف لا يفزع إلى قوله: وَأَفْوَضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ فَإِنِّي سَمِعْتُ اللَّهَ يَقُولُ بَعْقِبَهَا: فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا وَعَجِبْتُ لِمَن أَرَادَ الدُّنْيَا وَزِينَتَهَا كَيْفَ لَا يَفْزَعُ إِلَى مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنِّي سَمِعْتُ اللَّهَ يَقُولُ بَعْقِبَهَا: إِنَّ تَرَنَّا أَقْلُ مِنْكَ مَا لَا وَوَلَدًا * فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ مُوجِبَةً.

وَمِنْ كِتَابٍ: قِيلَ لِأَبِي عَبْدِ اللَّهِ : مَا كَانَ فِي وَصِيَّةٍ لِقَمَانٍ؟ فَقَالَ: كَانَ فِيهَا الْأَعَاجِيبُ، وَكَانَ مِنْ أَعْجَبَ مَا فِيهَا 595. أَنْ قَالَ لِابْنِهِ: خَفِ اللَّهَ خِيفَةً لَوْ جَنَّتَهُ بَرَّ الثَّقَلَيْنِ لَعَذَّبَكَ، وَارْجِ اللَّهَ رَجَاءً لَوْ جَنَّتَهُ بَذُنُوبِ الثَّقَلَيْنِ لَرَحِمَكَ.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ : كَانَ أَبِي يَقُولُ: إِنَّهُ لَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ إِلَّا وَفِي قَلْبِهِ نُورَانِ: نُورٌ رَجَاءٍ وَنُورٌ خَوْفٍ، لَوْ وَزَنَ 596. هَذَا لَمْ يَزِدْ عَلَى هَذَا، وَلَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا.

وَمِنْ كِتَابِ السَّيِّدِ نَاصِحِ الدِّينِ: قَالَ رَسُولُ اللَّهِ 0: رَأْسُ الْحِكْمَةِ مَخَافَةُ اللَّهِ 597.

قَالَ أَبُو كَاهِلٍ: قَالَ لِي رَسُولُ اللَّهِ 0: يَا أَبَا كَاهِلَ، لَنْ يَغْضَبَ رَبَّ الْعِزَّةِ عَلَى مَنْ كَانَ فِي قَلْبِهِ مَخَافَةٌ، وَلَا تَأْكُلُ 598. النَّارَ مِنْهُ هِدْبَةً.

جَاءَ حَبِيبُ بْنُ الْحَارِثِ إِلَى رَسُولِ اللَّهِ 0: فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي رَجُلٌ مُعَارِضٌ لِلذُّنُوبِ، قَالَ: فَتُبَّ إِلَى اللَّهِ 599. يَا حَبِيبَ، قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَتُوبُ ثُمَّ أَعُودُ؟ قَالَ: فَكَلِّمَا أَذْنِبْتَ فَتُبَّ، قَالَ: إِذَا يَا رَسُولَ اللَّهِ تَكَثَّرَ ذُنُوبِي، قَالَ:

عفو الله أكثر من ذُنوبك يا حبيب بن الحارث

600– God's Prophet (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.”**

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.

عن عليّ بن الحسين قال: إنّ داود إذا أتى بخطيئة خاف ربّه حتّى تنفّرج مفاصله من أماكنها، ثمّ يذكر سعة. 601. رحمته وعائده على أهل الذنوب فترجع إليه.

وعنه قال: لو ماتَ مَنْ بين المشرق والمغرب لما استوحشت أن يكون القرآن معي، وإذا كان قرأ من القرآن. 602. مالك يوم الدين كررها 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 في حديث له قال لزياد: وَيَحْكُ هَلْ الدِّينُ إِلَّا الْحُبُّ؟ أَلَا تَرَى قَوْلَ اللَّهِ عَزَّ وَجَلَّ: إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ أُولَئِكَ قَوْلُ اللَّهِ لِمُحَمَّدٍ: حَبِّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَقَالَ: يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ فَالِدِينَ هُوَ الْحُبُّ وَالْحُبُّ هُوَ الدِّينُ

عنه قال: إِذَا أَرَدْتَ أَنْ تَعْلَمَ إِنَّ فِيكَ خَيْرًا فَانْظُرْ إِلَى قَلْبِكَ، فَإِنْ كَانَ يُحِبُّ أَهْلَ طَاعَةِ اللَّهِ وَيُبْغِضُ أَهْلَ مَعْصِيَتِهِ. 604. ففِيكَ 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 قال: إِذَا تَخَلَّى الْمُؤْمِنُ مِنَ الدُّنْيَا سَمَا وَوَجَدَ حَلَاوَةَ حُبِّ اللَّهِ [و] كَانَ عِنْدَ أَهْلِ الدُّنْيَا كَأَنَّهُ قَدْ خَوَّلَ، وَإِنَّمَا خَالَطَ الْقَوْمَ حَلَاوَةَ حُبِّ اللَّهِ فَلَمْ يَشْتَغَلُوا بِغَيْرِهِ

606– Imam Sadiq (a.s) said that God's Prophet (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 (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 (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 chrysolite² 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 قال: قال رسول الله 0 لأصحابه: أي عرى الإيمان أوثق؟ فقالوا: الله ورسوله أعلم، وقال بعضهم: الصلاة، وقال بعضهم: الزكاة، وقال بعضهم: الصيام، وقال بعضهم: الحجّ والعُمرة، وقال بعضهم: الجهاد، فقال رسول الله 0: كلما قُلْتُمْ فَضْلًا وليس به، ولكن أوثق عرى الإيمان الحُبُّ في الله والبُغْضُ في الله، وأن تُوالي أولياء الله وتَبْرَأَ مِنْ أَعْدَاءِ الله.

607. عن الباقر قال: قال رسول الله 0: المتحابون في الله يومَ القيامة على أرضٍ زبرجدٍ خضراءٍ في ظلِّ عرشه عن يمينه وكلتا يديه يمين، وجوههم أشدَّ بياضاً من الثلج وأضوأ من الشمس الطالعة، يَغْطِطُهُمْ بِمَنْزِلَتِهِمْ كُلُّ مَلَكٍ مُقَرَّبٍ وَنَبِيٍّ مُرْسَلٍ، يقول الناس: مَنْ هؤلاء؟ فيقال: هؤلاء المتحابون في الله.

608. عن أبي عبد الله قال: ما التقى مؤمنان قط إلا كان أحدهما أشدَّهما حباً لأخيه.

609. وعنه: من أوثق عرى الإيمان أن يُحِبَّ في الله، ويُبْغِضَ في الله، ويُعْطِيَ في الله، ويُمْنَعُ في الله.

610. عن أبي جعفر قال: لما اشتدَّ على أبي ذرٍّ الأمر قال: رَبِّ خَنْقَنِي خَنْقَكَ، فَوَعَزَّتْكَ إِنَّكَ تَعْلَمُ أَنَّ قَلْبِي يُحِبُّكَ.

عن أبي عبد الله قال: حُبُّ الأبرار للأبرار ثوابٌ للأبرار، وحُبُّ الفجار للأبرار فضيلةٌ للأبرار، وبُغْضُ الفجار. 611. للأبرار زينٌ للأبرار، وبُغْضُ الأبرار للفجار خزيٌّ على الفجار.

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.”

عن أبي جعفر قال: لو أن رجلاً أحبَّ رجلاً لله لأثابه الله على حُبِّه إياه، وإن كان المحبوب في علم الله من أهل النار، ولو أن رجلاً أبغض رجلاً لله لأثابه الله على بُغْضه إياه، وإن كان المُبْغِض في علم الله من أهل الجنة.

عن أبي الحسن قال له رجلٌ: إنَّ الرجل من عرض الناس يلقاني فيحلف بالله أنه يحبني، فأحلف بالله أنه.

613.

صَادِقٌ؟ فَقَالَ: اَمْتَحَنَ قَلْبَكَ فَإِنْ كَانَ يُحِبُّهُ فَاحْلِفْ وَإِلَّا فَلَا.

سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ عَنِ الرَّجُلِ يَقُولُ: أَوَدَّكَ، فَكَيْفَ أَعْلَمُ أَنَّهُ يَوَدَّنِي؟ فَقَالَ: اَمْتَحَنَ قَلْبَكَ فَإِنْ كُنْتَ تَوَدَّهُ فَإِنَّهُ يَوَدُّكَ.

عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: مَنْ وَضَعَ حُبَّهُ فِي غَيْرِ مَوْضِعِهِ فَقَدْ تَعَرَّضَ لِلْقَطِيعَةِ. 615.

قَالَ الْبَاقِرُ : إِنَّا لَنُحِبُّ أَنْ نَتَمَتَّعَ بِالْأَهْلِ وَاللَّحْمَةِ وَالْخَوْلِ، وَلَنَا أَنْ نَدْعُو بِمَا لَمْ يَنْزِلْ أَمْرُ اللَّهِ، فَإِذَا نَزَلَ أَمْرُ اللَّهِ. 616. لَمْ يَكُنْ لَنَا أَنْ نُحِبَّ مَا لَمْ يُحِبَّهُ اللَّهُ.

وَمِنْ كِتَابِ رَوْضَةِ الْوَاعِظِينَ: عَنْ الصَّادِقِ قَالَ: إِنَّ النَّاسَ يَعْبُدُونَ اللَّهَ عَلَى ثَلَاثَةِ أَوْجُهٍ: فَطَبَقَةٌ يَعْبُدُونَهُ رَغْبَةً. 617. فِي ثَوَابِهِ فَتَلْكَ عِبَادَةُ الْحِرْصَاءِ وَهُوَ الطَّمَعُ، وَأُخْرَى يَعْبُدُونَهُ فِرْقًا مِنَ النَّارِ فَتَلْكَ عِبَادَةُ الْعَبِيدِ وَهِيَ الرَّهْبَةُ، لَكِنِّي أَعْبُدُهُ حُبًّا لَهُ فَتَلْكَ عِبَادَةُ الْكِرَامِ، وَهُوَ الْأَمْنُ لِقَوْلِهِ : وَهُمْ مِنْ فَرْعٍ يَوْمِئِذٍ آمِنُونَ وَلِقَوْلِهِ : قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ فَمَنْ أَحَبَّ اللَّهُ أَحَبَّهُ اللَّهُ وَ[مَنْ أَحَبَّهُ] كَانَ مِنَ الْآمِنِينَ.

618– God's Prophet (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 (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 (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 (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 (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.”

قال رسول الله 0: مَنْ أَحَبَّنَا كَانَ مَعَنَا يَوْمَ الْقِيَامَةِ، وَلَوْ أَنَّ رَجُلًا أَحَبَّ حَجْرًا لَحَشَرَهُ اللَّهُ مَعَهُ. 618.

قال الصادق : مِنْ أَوْثَقِ عُرَى الْإِيمَانِ أَنْ يُحِبَّ فِي اللَّهِ وَيُبْغِضَ فِي اللَّهِ، وَيُعْطِيَ فِي اللَّهِ، وَيُمْنَعُ فِي اللَّهِ عَزَّ وَجَلَّ.

قال النبي 0: ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ طَعْمَ الْإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولُهُ 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.

وقال 0: وَالَّذِي نَفْسِي بِيَدِهِ، لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوَّلًا أَدْلَكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ.

وقال 0: إِذَا النَّاسُ أَظْهَرُوا الْعِلْمَ وَضَيَّعُوا الْعَمَلَ، وَتَحَابُّوا بِاللِّسَنِ وَتَبَاغَضُوا بِالْقُلُوبِ، وَتَقَاطَعُوا فِي الْأَرْحَامِ. لَعَنَهُمُ اللَّهُ عِنْدَ ذَلِكَ، وَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ.

وقال 0 أيضاً لبعض أصحابه ذات يوم: يَا عَبْدَ اللَّهِ أَحَبُّ فِي اللَّهِ وَأَبْغَضُ فِي اللَّهِ، وَوَالٍ فِي اللَّهِ وَعَادٍ فِي اللَّهِ. 623. الله، فَإِنَّهُ لَا تَنَالُ وَلَايَةَ اللَّهِ إِلَّا بِذَلِكَ، وَلَا يَجِدُ رَجُلٌ طَعْمَ الْإِيمَانِ وَإِنْ كَثُرَ صَلَاتُهُ وَصِيَامُهُ حَتَّى يَكُونَ كَذَلِكَ، وَقَدْ صَارَتْ مَوَازِيَةُ النَّاسِ يَوْمَكُمْ هَذَا أَكْثَرَهَا فِي الدُّنْيَا، عَلَيْهَا يَتَوَادُّونَ وَعَلَيْهَا يَتَبَاغَضُونَ، وَذَلِكَ لَا يُغْنِي عَنْهُمْ مِنَ اللَّهِ شَيْئًا، فَقَالَ لَهُ: وَكَيْفَ لِي أَنْ أَعْلَمَ أَنِّي قَدْ وَالَيْتُ فِي اللَّهِ وَعَادَيْتُ فِي اللَّهِ فَمَنْ وَلِيَ اللَّهُ حَتَّى أُوَالِيَهُ، وَمَنْ عَدُوَّ اللَّهِ حَتَّى أُعَادِيَهُ؟ فَأَشَارَ لَهُ رَسُولُ اللَّهِ 0 إِلَى عَلِيٍّ فَقَالَ: أَتَرَى هَذَا؟ فَقَالَ: بَلَى، قَالَ: وَلِيَ هَذَا وَلِيَ اللَّهُ قَوْلَهُ، وَعَدُوَّ هَذَا عَدُوَّ اللَّهِ فَعَادَهُ، وَوَالٍ وَلِيَ هَذَا وَلَوْ أَنَّهُ قَاتَلَ أَبِيكَ وَوَلَدَكَ، وَعَادَ عَدُوَّ هَذَا وَلَوْ أَنَّهُ أَبُوكَ وَوَلَدَكَ.

624– The Prophet of God (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 (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.”

قال رسول الله 0: مَنْ عَرَفَ اللَّهَ وَعَظَّمَهُ مَنَعَ فَاهُ مِنَ الْكَلَامِ، وَبَطَنَهُ مِنَ الطَّعَامِ، وَعَنِ نَفْسِهِ بِالصِّيَامِ وَالْقِيَامِ، 624. قَالُوا: يَا أَبَانَا وَأُمّهَاتِنَا يَا رَسُولَ اللَّهِ، هَؤُلَاءِ أَوْلِيَاءُ اللَّهِ؟ قَالَ: إِنَّ أَوْلِيَاءَ اللَّهِ سَكَتُوا فَكَانَ سُكُوتُهُمْ فِكْرًا، وَتَكَلَّمُوا فَكَانَ كَلَامُهُمْ ذِكْرًا، وَنَظَرُوا فَكَانَ نَظَرُهُمْ عِبْرَةً، وَنَطَقُوا فَكَانَ نُطْقُهُمْ حِكْمَةً، وَمَشَوْا فَكَانَ مَشْيُهُمْ بَيْنَ النَّاسِ بَرَكَةً، وَلَوْ لَا الْآجَالُ الَّتِي كُتِبَتْ عَلَيْهِمْ لَمْ تَسْتَقِرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ خَوْفًا مِنَ الْعَذَابِ وَشَوْقًا إِلَى الثَّوَابِ.

وقال 0: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا رَأَى أَهْلَ قَرْيَةٍ قَدْ أَسْرَفُوا فِي الْمَعَاصِي وَفِيهَا ثَلَاثُ نَفَرٍ مِنَ الْمُؤْمِنِينَ نَادَاهُمْ 625. جَلَّ جَلَالُهُ وَتَقَدَّسَتْ أَسْمَاؤُهُ: يَا أَهْلَ مَعْصِيَتِي، لَوْلَا مَنْ فِيكُمْ مِنَ الْمُؤْمِنِينَ الْمُتَحَابِّينَ لَجَالِي، الْعَامِرِينَ بِصَلَاتِهِمْ. أَرْضِي وَمَسَاجِدِي، وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ خَوْفًا مِنِّي لِأَنْزَلْتُ بِكُمْ عَذَابِي ثُمَّ لَا أَبَالِي.

626. مِنْ كِتَابِ السَّيِّدِ نَاصِحِ الدِّينِ أَبِي الْبَرَكَاتِ: قَالَ اللَّهُ لِمُوسَى: هَلْ عَمِلْتَ لِي عَمَلًا قَطُّ؟ قَالَ: إِلَهِي صَلَّيْتُ لَكَ وَصُمْتُ وَتَصَدَّقْتُ وَذَكَرْتُكَ كَثِيرًا، قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَمَّا الصَّلَاةُ فَلَكَ بِرَهَانٌ، وَالصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ ظِلٌّ، وَالزَّكَاةُ نُورٌ، وَذِكْرُكَ لِي قُصُورٌ، فَأَيُّ عَمَلٍ عَمِلْتَ لِي؟ قَالَ مُوسَى: دَلَّنِي عَلَى الْعَمَلِ الَّذِي هُوَ لَكَ، قَالَ: يَا مُوسَى، هَلْ وَالَيْتَ لِي وَلِيًّا قَطُّ؟ أَوْ هَلْ عَادَيْتَ لِي عَدُوًّا قَطُّ؟ فَعَلِمَ مُوسَى أَنَّ أَفْضَلَ الْأَعْمَالِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ.

قال أمير المؤمنين : ما ضرَّكَ إن أحببتَ الله ورسوله وأحبَّكَ الله ورسوله مَنْ أبغضَكَ، فَإِنَّهُ لَيْسَ أَحَدٌ مِنْ 627. أولياء الله يُبغضُ أحبَّاء الله، ولا أَحَدٌ مِنْ غَيْرِهِ يُحِبُّكَ فَيَنْفَعَكَ حُبُّهُ.

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.”

ثمَّ قال: قال رسول الله 0: لا يَسْتَوْحِش مَنْ كانَ اللهُ أنيسه، ولا يَذَلَّ مَنْ كانَ اللهُ أعزّه، ولا يَفْتَقِر مَنْ كانَ اللهُ غناؤه، فَمَنْ اسْتَأْنَسَ باللهِ آنسه اللهُ بغيرِ أنيسٍ، وَمَنْ اعْتَزَّ باللهِ أعزّه اللهُ بغيرِ عددٍ ولا عشيرةٍ، وَمَنْ يَسْتَغْنِي باللهِ أغناه اللهُ بغيرِ دُنياه.

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 (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.”

في الغنى والفقر

628. من كتاب المحاسن: قال أمير المؤمنين : ما أبالي على ما اعتلقت يدي غني أو فقراً.

قال رسول الله 0: اللهم ارزق محمدًا وآل محمدٍ العفاف والكفاف، وارزق من أبغض محمدًا وآل محمدٍ كثرة المال والولد.

عن الباقر قال: أتى أبا ذرٍّ؛ سارَّ له في غنمه فقال: قد كثرت الغنم وولدت، فما بشرني بكثرتها، فما قلَّ منها. 630. وكفى أحبَّ إليَّ ممَّا كثر منها وألهى.

عن عليّ بن الحسين قال: أظهر اليأس من الناس فإنَّ ذلك هو الغنى، وأقلل طلب الحوائج إليهم فإنَّ ذلك فقرٌ. 631. حاضر.

عن أبي عبد الله قال: شَرَفُ المؤمن قيامُ الليل، وعِزُّه استغناؤه عن الناس. 632.

عن عليّ بن الحسين : فقد رأيتُ الخيرَ كلَّه قد اجتمع في قَطيعِ الطَّمعِ عمَّا في أيدي الناس، ومَن لم يرج الناس. 633. في شيءٍ وردَّ أمره في جميع أموره إلى الله استجاب الله له في كلِّ 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 (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 (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 (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.”

عن أبي عبد الله قال: كان أمير المؤمنين يقول: ليجمع في قلبك الافتقار إلى الناس والاستغناء عنهم، فيكون. 634.
افتقارك في لين كلامك وحسن بشرك، ويكون استغناؤك عنهم في نزاهة عرضك إليهم وبقاء عزك.

عن أبي عبد الله قال: قال رسول الله 0: يا علي، إن الله جعل الفقر أمانة عند خلقه، فمن ستره أعطاه الله. 635.
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.

عنه قال: لو لا فقراؤكم ما دخل أغنياؤكم الجنة. 636.

عنه قال: كلما ازداد العبد إيماناً ازداد ضيقاً في معيشته. 637.

عنه قال: ما أُعطي عبدٌ من الدنيا إلا اعتباراً، ولا زوي عنه إلا اختباراً. 638.

عن أمير المؤمنين قال: قال رسول الله 0: إن الدينار والدرهم أهلكا من كان قبلكم وهما مهلكاكم. 639.

عن الباقر قال: قال رسول الله 0: قال الله : إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ عِبَادًا لَا يَصْلِحُ لَهُمْ أَمْرٌ دِينَهُمْ إِلَّا بِالْغِنَى 640. والسعة والصحة في البدن فأبْلَوْهُمْ بِالْغِنَى والسعة وصحة البدن، فيصلح عليهم أمر دينهم، وإنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لَعِبَادًا لَا يَصْلِحُ أَمْرٌ دِينَهُمْ إِلَّا بِالْفَاقَةِ وَالْمَسْكِنَةِ وَالسُّقْمِ فِي أَيْدَانِهِمْ فَأَبْلَوْهُمْ بِالْفَاقَةِ وَالْمَسْكِنَةِ وَالسُّقْمِ، فيصلح عليهم أمر دينهم، وأنا أعلم بما يصلح عليه أمر دين عبادي المؤمنين.

عن أبي عبد الله قال: إِنَّ الْعَبْدَ لَيَكُونُ لَهُ عِنْدَ اللَّهِ الدَّرَجَةُ لَا يَبْغُلُهَا بِعَمَلِهِ، فَيُتَبَلَى بِجَسَدِهِ أَوْ يُصَابُ فِي مَالِهِ أَوْ 641. يُصَابُ فِي وَلَدِهِ، فَإِنْ هُوَ صَبَرَ ظَفَرَهُ اللَّهُ إِيَّاهَا.

عنه قال: إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا قَبَضَ أَحَبَّ وَلَدِهِ إِلَيْهِ 642.

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 Ridha' (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 (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 (S) said: 'O' God! Please let me live in poverty; and die in poverty, and be with

the poor in the Hereafter.”

عن علي بن حديد عمّن رَفَعَهُ قال: قال عيسى بن مريم – صلى الله عليه – في خُطْبَةٍ قامَ فيها في بني إسرائيل: أصبحتُ فيكم وإدامي الجوع، وطعامي ما تنبتُ الأرضُ للوحوش والأَنْعام، وسِرَاجي القمر، وفراشي التُّراب، ووسادي الحَجَر، ليس لي بيتٌ يُخَرَّب، ولا مالٌ يُتَلَف، ولا ولدٌ يَمُوت، ولا امرأةٌ تحزن، وليس لي شيءٌ وأنا أغنى ولد آدم.

قال أبو الحسن موسى : إنّ الأنبياء وأولاد الأنبياء وأتباع الأنبياء خُصُّوا بثلاث خصال: السُّقْم في الأبدان، وخوف السلطان، والفقر.

قال الرضا : مَنْ لقي فقيراً مُسْلِماً فسَلَّمَ عليه خِلافَ سَلامه على الغني لقي الله يومَ القيامة وهو عليه غضبانٌ.

قال أمير المؤمنين : الفقرُ يخرس الفطن عن حُجَّتِه، والمقلّ غريبٌ في بلدته، طوبى لِمَنْ ذكر المعاد وعمل للحساب وقنع بالكفاف، الغنى في الغُربة وطنٌ، والفقر في الوطن غُربةٌ، القناعة مالٌ لا ينفد، الفقرُ الموتُ الأكبر، إنّ الله سبحانه وتعالى فَرَضَ في أموال الأغنياء أقوات الفقراء، فما جاع فقيرٌ إلّا بما منع غنيٌّ، ما أحسن تواضع الأغنياء للفقراء طلباً لِمَا عند الله وأحسن منه تيه الفقراء على الأغنياء اتِّكالا على الله.

قال النبيّ 0: مَنْ استَدَلَّ مؤمناً أو مؤمنةً أو حَقَّرَهُ لِفقره وقِلَّة ذات يده شهَّره الله يومَ القيامة ثمَّ يفضحه.

وقال 0: اللَّهُمَّ أَحِينِي مِسْكِيناً وَأَمِتْنِي مِسْكِيناً، واحشُرْنِي في زُمرَةِ المساكين.

649– A man went to see the Prophet (S) and said: “I like you for the sake of God.” The Prophet (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 (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 (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 (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

وقيل: جاء رجلٌ إلى النبيّ 0 فقال: إنّي لأُحبّك في الله، فقال النبيّ 0: إن كنت تُحبّني فأعد للفقير جلباباً، فإنّ 649. الفقر أسرع إلى من يُحبّني من السيل إلى مُنتهاه.

وقال 0: أنظروا إلى من أسفل منكم ولا تنظروا إلى من فوقكم، فإنّه أجد أن لا تردّوا نعمة الله 650.

وقال 0: إذا أحبّ الله عبداً في دار الدنيا يُجيّعه، قالوا: يا رسول الله وكيف يُجيّعه؟ قال: في موضع الطعام 651. الرخيص والخير الكثير، وليّ الله لا يجد طعاماً يملأ به بطنه.

وقال 0: الفقرُ فقران: فقرٌ في الدنيا، وفقرٌ في الآخرة، ففقرُ الدنيا غنى الآخرة، وغنى الدنيا فقرُ الآخرة، وذلك 652. الهلاك.

وقال لقمان لابنه: يا بُنيّ لا تُحقرن أحداً بخلقان ثيابه فإن ربك وربّه واحدٌ 653.

قال أمير المؤمنين : تركُ نسج العنكبوت في البيت يورثُ الفقر، والبولُ في الحمام يورثُ الفقر، والأكل على 654. الجنابة يورثُ الفقر، والتخلّل بالطرفاء يورثُ الفقر، والتمشيطُ من قيام يورثُ الفقر، وترك القمامة في البيت يورثُ الفقر، واليمينُ الفاجرةُ تورثُ الفقر، والزنا يورثُ الفقر، وإظهار الجِرس يورثُ الفقر، والنومُ بين العشاءين يورثُ الفقر، والنومُ قبل طلوع الشمس يورثُ الفقر، واعتياد الكذب يورثُ الفقر وكثرة الاستماع إلى الغناء تورثُ الفقر، وردّ السائل الذّاكر بالليل يورثُ الفقر، وترك التقدير في المعيشة يورثُ الفقر، وقطيعة الرّحم تورثُ الفقر

ثم قال عليّ: ألا أنبئكم بعد ذلك بما يزيد في الرزق؟ قالوا: بلى يا أمير المؤمنين، قال: الجمع بين الصلاتين يزيد في الرزق، والتعقيب بعد الغداة يزيد في الرزق، وصلة الرحم تزيد في الرزق، وكسح الفناء يزيد في الرزق ومواساة الأخ

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 (S) said: “Richness does not depend on having a lot of wealth, rather it depends on spiritual affluence.”

656– God's Prophet (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 you³.”

في الله يزيد في الرزق، والبُكور في طلب الرزق يزيد في الرزق، والاستغفار يزيد في الرزق، واستعمال الأمانة يزيد في الرزق، وقول الحق يزيد في الرزق، وإجابة المؤذن تزيد في الرزق، وترك الكلام في الخلاء يزيد في الرزق، وترك الحرص يزيد في الرزق، وشكر المنعم يزيد في الرزق، واجتناب اليمين الكاذبة يزيد في الرزق، والوضوء قبل الطعام يزيد في الرزق، وأكل ما يسقط من الخوان يزيد في الرزق، ومن سبَّح الله في كل يوم ثلاثين مرة دفع الله عز وجل عنه سبعين نوعاً من البلاء أيسرها الفقر.

وقال النبي 0: ليس الغنى كثرة العرض، إنما الغنى غنى النفس.

وقال 0: ما من أحد غني ولا فقير إلا ودَّ يوم القيامة أنه كان في الدنيا لم يؤت إلا قوتاً.

من نهج البلاغة: قال أمير المؤمنين : يا بن آدم، إذا رأيت ربك سبحانه 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 (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 قال: قال رسول الله 0: مَنْ أَرَادَ أَنْ يَكُونَ أَغْنَى النَّاسِ فَلْيَكُنْ بِمَا فِي أَيْدِيهِ. الله أَوْثَقُ مِنْهُ بِمَا فِي أَيْدِيهِ غَيْرُهُ.

659. عنه قال: قال الله يا بن آدم، ارض بما آتيتك تَكُنْ مِنْ أَغْنَى النَّاسِ.

660. عن عليّ بن الحسين قال: مَنْ قَنَعَ بِمَا قَسَمَ اللَّهُ لَهُ فَهُوَ مِنْ أَغْنَى النَّاسِ.

661. قال أبو عبد الله : أَغْنَى الْغِنَى الْقَنَاعَةُ.

662. وقال أيضاً لِرَجُلٍ يَعْظُهُ: اقنع بما قَسَمَ الله لك، ولا 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 : 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 (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 (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 : إِيَّاكَ أَنْ تَطْمَحَ بِصَرَكَ إِلَى مَا هُوَ فَوْقَكَ، فَكَثِيرًا مَا قَالَ اللَّهُ لِنَبِيِّهِ: فَلَا تُعْجِبِكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ وَقَالَ: وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا فَإِنْ دَخَلَكَ مِنْ ذَلِكَ شَيْءٌ فَاذْكُرْ عِيشَ رَسُولِ اللَّهِ ﷺ فَإِنَّمَا كَانَ خُبْرُهُ الشَّعِيرَ وَحَلَوَاهُ التَّمْرَ وَوَقُودَهُ السَّعْفَ إِذَا وَجَدَهُ.

665. قال أمير المؤمنين : 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 إِنَّهُ يَطْلُبُ فَيُصِيبُ فَلَا يَقْنَعُ، وَتُنَازَعُهُ نَفْسُهُ إِلَى مَا هُوَ أَكْثَرُ مِنْهُ، وَقَالَ: عَلَّمَنِي شَيْئًا.

أُنتَفَعُ بِهِ، فَقَالَ أَبُو عَبْدِ اللَّهِ : إِنْ كَانَ مَا يَكْفِيكَ يُغْنِيكَ فَأَدْنَى مَا فِيهَا يُغْنِيكَ، وَإِنْ كَانَ مَا يَكْفِيكَ لَا يُغْنِيكَ فَكُلُّ مَا فِيهَا لَا يُغْنِيكَ.

عن أبي عبد الله قال: قال رسول الله 0: مَنْ سَأَلْنَا أَعْطَيْنَاهُ، وَمَنْ اسْتَغْنَى أَغْنَاهُ اللَّهُ. 667.

عنه قال: قال رسول الله 0: الدُّنْيَا دُولٌ، فَمَا كَانَ لَكَ مِنْهَا أَتَاكَ عَلَى ضَعْفِكَ، وَمَا كَانَ مِنْهَا عَلَيْكَ لَمْ تَدْفَعْهُ. 668. بِقَوَّتِكَ، وَمَنْ انْقَطَعَ رَجَاهُ مِمَّا فَاتَهُ اسْتَرَا حَتَّ نَفْسَهُ، وَمَنْ قَنَعَ بِمَا رَزَقَهُ اللَّهُ تَعَالَى قَرَّتْ عَيْنَاهُ.

عن أبي بصير قال: قال أبو عبد الله : مَا هَلْكَ مَنْ عَرَفَ قَدْرَهُ، وَمَا يَبْكِي النَّاسُ عَلَى الْفَوْتِ، إِنَّمَا يَبْكُونَ عَلَى الْفُضُولِ، ثُمَّ قَالَ: فَكَمْ عَسَى أَنْ يَكْفِيَ الْإِنْسَانَ؟ 669.

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 (S) said: “Being content is a form of wealth that will not be depleted.”

673– God's Prophet (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 (S) and prayed: “O' God! Please make us needless of all creatures.” Then the Prophet of God (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.”

عن أبي عبد الله قال: قال رسول الله 0: مِثْلُهُ، ثُمَّ قَالَ: وَأَيُّ شَيْءٍ يَكْفِي الْإِنْسَانَ؟! ثُمَّ أَوْمَأَ بِيَدِهِ. 670.

عنه قال: إِنَّ رجلاً أتى أبا جعفر فقال له: أصلحك الله، إِنَّا نَنَجِّرُ إِلَى هذه الجبال، فنأتى منها على أُمْكِنَةٍ لا 671. نستطيع أن نصليَ إِلَّا عَلَى التَّلَجِّ، قال: أَلَا تكون مثل فلان – يعني رجلاً عنده – يرضى بالدون ولا يطلب التجارة في أرضٍ لا يستطيع أن يصليَ إِلَّا عَلَى التَّلَجِّ؟

672. من كتاب روضة الواعظين: قال رسول الله 0: القناعةُ مالٌ لا ينفد.

673. وقال 0: القناعةُ كنزٌ لا يفنى.

674. عن أبي عبد الله عن آبائه: قال: قال رجلٌ عند النبي 0: اللَّهُمَّ أغننا عن جميع خلقك، فقال رسول الله 0: لا 674. تقولن هكذا ولكن قل: اللَّهُمَّ أغننا عن شرار خلقك، فَإِنَّ المؤمن لا يَسْتَغْنِي عن أخيه المؤمن.

675. عن أبي عُبَيْدة الحذاء قال: قلتُ لأبي عبد الله : أَدْعُ الله لي أن لا يجعل رزقي على أيدي العباد، فقال أبو عبد الله : أَيْبَى الله عليك ذلك إِلَّا أن يجعل أرزاق العباد بعضهم من بعضٍ، ولكن أدعو الله أن يجعل رزقك على أيدي خيار خلقه فَإِنَّه من السعادة، ولا يجعله على أيدي شرار خلقه فَإِنَّه من الشقاوة.

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 (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 (S) and said: “O' Prophet of God! What is knowledge?” The Prophet (S) said: “Trying to hear.” He asked: “What else?” The Prophet (S) said: “Listening.” He asked: “What else?” The Prophet (S) said: “Learning.” He asked “What else?”

The Prophet (S) said: “Practicing what is learned.” He asked: “What else?” The Prophet (S) said: “Teaching it to other people.”

الفصل الثامن

في العلم والعالم وتعليمه وتعلمه واستعماله

676. من كتاب المحاسن: عن عليّ قال: إنّ الله تعالى إذا أراد بعبدٍ خيراً ففقهه في الدين.

677. عن أبي عبد الله قال: قال رسول الله 0: فضلُ العلم أحبُّ إليّ من فضل العبادَةِ، وأفضل دينكم الورع.

678. عن أبي عبد الله : مَنْ تَعَلَّمَ وَعَمِلَ وَعَلَّمَ لِلَّهِ دُعَى فِي مَلَكُوتِ السَّمَاوَاتِ عَظِيماً، فَقِيلَ لَهُ: تَعَلَّمَ لِلَّهِ وَعَمِلَ لِلَّهِ. وَعَلَّمَ لِلَّهِ، قَالَ: نَعَمْ.

679. وقال : فِي قَوْلِ اللَّهِ : إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ قَالَ: يَعْنِي بِالْعِلْمِ مَنْ صَدَقَ قَوْلُهُ فَعَلَهُ، وَمَنْ لَمْ يَصْدُقْ قَوْلُهُ فَعَلَهُ فَلَيْسَ بِعَالِمٍ.

680. عنه قال: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ 0 فَقَالَ: يَا رَسُولَ اللَّهِ، مَا الْعِلْمُ؟ قَالَ: الْإِنصَاتُ، قَالَ: ثُمَّ مَهْ؟ قَالَ: الْإِسْتِمَاعُ. لَهُ، قَالَ: ثُمَّ مَهْ؟ قَالَ: الْحِفْظُ لَهُ، قَالَ: ثُمَّ مَهْ؟ قَالَ: الْعَمَلُ بِهِ، قَالَ: ثُمَّ مَهْ؟ قَالَ: نَشْرُهُ.

681– Imam Baqir (a.s) quoted on the authority of God's Prophet (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 (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 قال: قال رسول الله 0: أُغْدُ عالماً أو متعلماً، وإياك أن تكون لاهياً مثلثاً.

682. عن أبي عبد الله قال: سارعوا في طلب العلم، فوالذي نفسي بيده حديث واحد في حلال وحرام تأخذه من صادق خير من الدنيا وما حملت من ذهب وفضة.

683. عنه قال: لا يقبل الله عملاً إلا بمعرفة، ولا يقبل المعرفة إلا بعمل، فمن عرف دلته المعرفة على العمل، ومن لم يعمل فلا معرفة له، إن الإيمان بعضه من بعض.

684. قال رسول الله 0: طلب العلم فريضة على كل مسلم ومسلمة، ألا وإن الله يحب بغاة العلم.

685. قال أبو جعفر : لو أتيت بشاب من شباب الشيعة لا يتفق في دينه لأوجعته.

686. عن علي قال: إن العالم الكاتم علمه يُبعث أتن أهل القيامة ربحاً، تلعه كل دابة حتى دواب الأرض الصغار.

687. عن أبي عبد الله قال: كان علي يقول: إن من حق العالم أن لا تكثر عليه السؤال ولا تأخذ بثوبه، وإذا دخلت.

عليه وعنده قومٌ فسَلِّمَ عليهم جميعاً وخصّه بالتَّحِيَّةِ، واجلس بين يديه ولا تجلس خلفه، ولا تغمز بعينيك ولا تُشر بيدك، ولا تكثر من القول؛ قال فلانٌ وقال فلانٌ خلافاً لقوله، ولا تَضْجُر بطول صُحْبَتِهِ، فَإِنَّمَا مَثَلُ الْعَالَمِ مَثَلُ النَّخْلَةِ تَنْتَظِرُ مَتَى يَسْقُطَ عَلَيْكَ مِنْهَا شَيْءٌ، وَالْعَالَمُ أَكْظَمُ أَجْراً مِنَ الصَّائِمِ الْقَائِمِ الْغَازِي فِي سَبِيلِ اللَّهِ، وَإِذَا مَاتَ الْعَالَمُ تَلَمَّ فِي الْإِسْلَامِ ثُلْمَةٌ لَا يَسُدُّهَا شَيْءٌ إِلَى يَوْمِ الْقِيَامَةِ.

688– Imam Sadiq (a.s) quoted on the authority of the Prophet of God (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 (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 (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 (S) say: O' Ali! The destruction of my nation is through the hands of eloquent hypocrites.”

688. عن أبي عبد الله قال: قال رسول الله 0: مَنْ عَمِلَ عَلَى غَيْرِ عِلْمٍ كَانَ مَا يُفْسِدُ أَكْثَرَ مِمَّا يُصْلِحُ.

وعن إسحاق بن عمار قال: قلتُ لأبي عبد الله : مَنْ قام مِنْ مَجْلِسِهِ تَعْظِيماً لِرَجُلٍ؟ قال: مَكْرُوهٌ إِلَّا لِرَجُلٍ فِي الدِّينِ.

عن أمير المؤمنين : إذا جَلَسْتَ إِلَى عَالِمٍ فَكُنْ عَلَى أَنْ تَسْمَعَ أَحْرَصَ مِنْكَ عَلَى أَنْ تَقُولَ، وَتَعْلَمَ حَسَنَ. 690.
الاستماع كما تَعْلَمَ حَسَنَ الْقَوْلَ، وَلَا تَقْطَعْ عَلَى أَحَدٍ حَدِيثَهُ.

عن أبي عبد الله قال: العاملُ على غير بصيرةٍ كالسائر على غير طريقٍ، ولا تزيده سرعةُ السير إلا بُعْداً. 691.

عن أبي عبد الله عن آبائه: قال: قال رسول الله 0: سألوا العلماء، وخاطبوا الحكماء، وجالسوا الفقهاء. 692.

عن أبي حمزة الثمالي عن أبي عبد الله قال: لَنْ تَبْقَى الْأَرْضُ إِلَّا وَفِيهَا عَالِمٌ يَعْرِفُ الْحَقَّ مِنَ الْبَاطِلِ. 693.

قال أمير المؤمنين – صلوات الله عليه –: خُذِ الْحِكْمَةَ وَلَوْ مِنَ الْمَشْرِكِينَ. 694.

عن أبي عبد الله قال: قال رسول الله : غريبتان؛ غريبةٌ كلمةٌ حكيمٍ مِنْ سَفِيهِ فَاقْبَلُوهَا، وكلمةٌ سَفِيهِ مِنْ حَكِيمٍ. 695.
فاغفروها.

ومن كتاب روضة الواعظين: قال أمير المؤمنين : قَصِمَ ظَهْرِي رَجُلَانِ مِنَ الدُّنْيَا: رَجُلٌ عَلِمَ اللِّسَانَ فَاسِقٌ، 696.
وَرَجُلٌ جَاهِلٌ الْقَلْبَ نَاسِكٌ، هَذَا يَصْدُقُ بِلِسَانِهِ عَنْ فِسْقِهِ، وَهَذَا يَنْسِكُهُ عَنْ جَهْلِهِ، فَاتَّقُوا الْفَاسِقَ مِنَ الْعُلَمَاءِ وَالْجَاهِلَ مِنَ الْمُتَعَبِّدِينَ، أُولَئِكَ فِتْنَةٌ كُلٌّ مِفْتَاحٌ، فَأَتَى سَمِعْتُ رَسُولَ اللَّهِ 0 يَقُولُ: يَا عَلِيُّ هَلَاكَ أُمَّتِي عَلَى يَدَي كُلِّ مُنَافِقٍ عَلِمَ اللِّسَانَ.

697– It has been narrated that the Prophet of God (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 (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 (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 (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.”

عنه قال: قال رسول الله 0: مَنْ طَلَبَ الْعِلْمَ لِلَّهِ لَمْ يُصَبْ مِنْهُ بَابٌ إِلَّا أَزْدَادَ بِهِ فِي نَفْسِهِ ذُلًّا، وَفِي النَّاسِ تَوَاضَعًا، وَلِلَّهِ خَوْفًا، وَفِي الدِّينِ اجْتِهَادًا، وَذَلِكَ الَّذِي يَنْتَفِعُ بِالْعِلْمِ فَلْيَتَعَلَّمْهُ، وَمَنْ طَلَبَ الْعِلْمَ لِلدُّنْيَا وَالْمَنْزِلَةِ عِنْدَ النَّاسِ وَالْحِظْوَةِ عِنْدَ السُّلْطَانِ لَمْ يَصَبْ مِنْهُ بَابٌ إِلَّا أَزْدَادَ فِي نَفْسِهِ عِظَمَةً وَعَلَى النَّاسِ اسْتِطَالَةً، وَبِاللَّهِ اغْتِرَارًا، وَمِنْ الدِّينِ جَفَاءً، فَذَلِكَ الَّذِي لَا يَنْتَفِعُ بِالْعِلْمِ، فَلْيَكْفِ وَلْيُمْسِكْ عَنِ الْحُجَّةِ عَلَى نَفْسِهِ وَالنَّدَامَةِ وَالْخِزْيِ يَوْمَ الْقِيَامَةِ.

قال أمير المؤمنين : يا مؤمن، إِنَّ هَذَا الْعِلْمَ وَالْأَدَبَ تَمْنُ نَفْسُكَ فَاجْتَهِدْ فِي تَعَلُّمِهِمَا، فَمَا يَزِيدُ مِنْ عِلْمِكَ وَأَدَبِكَ. 698. يَزِيدُ فِي تَمَنُّكَ وَقَدْرِكَ، فَإِنَّ بِالْعِلْمِ تَهْتَدِي إِلَى رَبِّكَ، وَبِالْأَدَبِ تَحْسِنُ خِدْمَةَ رَبِّكَ، وَبِالْأَدَبِ الْخِدْمَةُ يَسْتَوْجِبُ الْعَبْدَ وَلَايَتَهُ. وَقُرْبَهُ، فَاقْبَلِ النَّصِيحَةَ كَيْ تَنْجُو مِنَ الْعَذَابِ.

قال رسول الله 0: أَطْلُبُوا الْعِلْمَ وَلَوْ بِالصَّيْنِ، فَإِنَّ طَلَبَ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ. 699.

جاء رجلٌ إلى النبي 0 فقال: يا رسول الله، إِذَا حَضَرَتْ جَنَازَةٌ وَحَضَرَ مَجْلِسَ عَالِمٍ أَيْمًا أَحَبُّ إِلَيْكَ أَنْ أَشْهَدَ؟ 700. فقال رسول الله 0: إِنْ كَانَ لِلْجَنَازَةِ 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

701– The Prophet of God (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 (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 (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.”

قال رسول الله 0: أَلَا أُحَدِّثُكُمْ عَنْ أَقْوَامٍ لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ، يَغِيطُهُمْ يَوْمَ الْقِيَامَةِ الْأَنْبِيَاءُ وَالشُّهَدَاءُ بِمَنَازِلِهِمْ. 701. 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 حُبُّوهُ إِلَى عِبَادِهِ، فَكَيْفَ يُحِبُّونَ عِبَادَ اللَّهِ إِلَى اللَّهِ؟ قَالَ: يَأْمُرُونَهُمْ بِمَا يُحِبُّ اللَّهُ وَيَنْهَوْنَهُمْ عَمَّا يَكْرَهُهُ اللَّهُ، فَإِذَا أَطَاعُوهُمْ أَحَبَّهُمُ اللَّهُ.

702. قال الصادق : مَنْ تَعَلَّمَ بَاباً مِنَ الْعِلْمِ لِيُعَلِّمَهُ النَّاسَ ابْتِغَاءً وَجْهَ اللَّهِ أَعْطَاهُ اللَّهُ أَجْرَ سَبْعِينَ نَبِيًّا .

703. وقال أيضاً: مَنْ تَعَلَّمَ بَاباً مِنَ الْعِلْمِ – عَمِلَ بِهِ أَوْ لَمْ يَعْمَلْ – كَانَ أَفْضَلَ مِنْ أَنْ يُصَلِّيَ أَلْفَ رَكْعَةٍ تَطَوُّعاً .

704. قال الباقر : قُرَاءَةُ الْقُرْآنِ ثَلَاثَةٌ: رَجُلٌ قَرَأَ الْقُرْآنَ فَاتَّخَذَهُ بِضَاعَةً وَاسْتَدَرَّ 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، فَبِأُولَئِكَ يَدْفَعُ اللَّهُ الْبَلَاءَ، وَبِأُولَئِكَ يُدِيلُ اللَّهُ مِنَ الْأَعْدَاءِ، وَبِأُولَئِكَ يُنْزِلُ اللَّهُ الْغَيْثَ مِنَ السَّمَاءِ، وَاللَّهُ لَهُوْلَاءُ فِي قِرَاءَةِ الْقُرْآنِ أَعَزُّ مِنَ الْكَبْرِيتِ الْأَحْمَرِ .

705. قال أبو عبد الله : إِذَا كَانَ يَوْمَ الْقِيَامَةِ جَمَعَ اللَّهُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ وَوَضَعَتْ الْمَوَازِينُ، 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 (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 (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 (S) said: “This knowledge is neither of any use to one who honors it, nor of any harm to one who does not.”

قال أمير المؤمنين : قوام الدنيا بأربعة: بعالمٍ ناطقٍ مستعملٍ له، وبغنيٍّ لا يبخل بفضله على أهل دين الله، 706. وبفقيِّرٍ لا يبيع آخرته بدنياه، وبجاهلٍ 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 قَهْقَرَى، ولا تغرنكم كثرة المساجد وأجساد قومٍ مُختلفةٍ، قيل: يا أمير المؤمنين، كيف العيش في ذلك الزمان؟ فقال: خالطوهم بالبرّانية – يعني في الظاهر – وخالفوهم في الباطل، للمرء ما اكتسب وهو مع مَنْ أحبّ، وانتظروا مع ذلك الفرج من الله تعالى.

قال النبي 0: أعلمُ الناس مَنْ جمَعَ علمَ الناس إلى علمه، وأكثرُ الناس قيمةً أكثرُهم علماً، وأقلُّ الناس قيمةً 707. أقلُّهم علماً، وأولى الناس بالحق أعلمهم به، وأحكمُ الناس مَنْ فرَّ من جهال الناس.

عن الكاظم قال: دخل رسولُ الله 0 المسجد فإذا جماعةٌ قد أطافوا برَجُلٍ، فقال: ما هذا؟ قالوا: علامةٌ، قال: 708. وما العلامة؟ قالوا: أعلمُ الناس بأنساب العرب ووقائعها وأيام الجاهليّة وبالأشعار العربيّة، فقال النبي 0: ذاك علمٌ لا يضرُّ مَنْ جهلَه ولا ينفع 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 (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.

عن أبي حمزة الثمالي مرفوعاً قال: أقبل الناس على عليّ فقالوا: يا أمير المؤمنين، أنبئنا بالفقيه، قال: نعم. 709. أنبئكم بالفقيه حقّ الفقيه، مَنْ لَمْ يُرَخَّصْ النَّاسُ فِي مَعَاصِي اللَّهِ، وَلَمْ يَقْنَطْهُمْ مِنْ رَحْمَتِهِ، وَلَمْ يُؤْمِنْهُمْ مِنْ مَكْرِ اللَّهِ، وَلَمْ يَدْعِ الْقُرْآنَ رَغْبَةً إِلَى غَيْرِهِ. أَلَا لَا خَيْرَ فِي قِرَاءَةٍ لَا تَدَبَّرُ فِيهَا، أَلَا لَا خَيْرَ فِي عِبَادَةٍ لَا فِقْهَ فِيهَا، أَلَا لَا خَيْرَ فِي نُسْكِ لَا وَرَعَ فِيهِ.

عن أبي عبد الله قال: تواضعوا لِمَنْ تتعلّمون منه، وتواضعوا لِمَنْ تعلّمون. 710.

عن الباقر قال: قال رسول الله 0: العالمُ والمتعلّمُ شريكان في الأجر، أَلَا إِنَّ لِلْعَالِمِ أَجْرَيْنِ وَلِلْمَتَعَلِّمِ أَجْرٌ، وَلَا خَيْرَ فِيمَا سِوَى ذَلِكَ.

عن الباقر قال: إِنَّ طَيْرَ السَّمَاءِ وَدَوَابَّ الْبَحْرِ وَحَيَاتِهِ لَيَسْتَغْفِرُونَ لِطُلَّابِ الْعِلْمِ إِلَى يَوْمِ الْقِيَامَةِ. 712.

خَطَبَ أَمِيرَ الْمُؤْمِنِينَ عَلَى مَنبَرِ الْكُوفَةِ بِخُطْبَةٍ فِيهَا: أَيُّهَا النَّاسُ، اعْلَمُوا أَنَّ كَمَالَ الدِّينِ طَلَبُ الْعِلْمِ وَالْعَمَلُ بِهِ، وَإِنَّ طَلَبَ الْعِلْمِ أَوْجِبَ عَلَيْكُمْ مِنْ طَلَبِ الْمَالِ، إِنَّ الْمَالَ مَقْسُومٌ بَيْنَكُمْ مَضْمُونٌ لَكُمْ قَدْ قَسَمَهُ عَادِلٌ بَيْنَكُمْ وَضَمَنَهُ وَسَيَفِي لَكُمْ بِهِ، وَالْعِلْمُ مَخْزُونٌ عَنْكُمْ عِنْدَ أَهْلِهِ قَدْ أُمِرْتُمْ بِطَلْبِهِ مِنْهُمْ فَاطْلُبُوهُ، وَاعْلَمُوا أَنَّ كَثْرَةَ الْمَالِ مَفْسَدَةٌ فِي الدِّينِ مَقْسَاةٌ لِلْقَلْبِ، وَأَنَّ كَثْرَةَ الْعِلْمِ وَالْعَمَلِ بِهِ مَصْلَحَةٌ فِي الدِّينِ سَبَبٌ لِلْجَنَّةِ، وَالْمَالُ يَبْخُلُ النَّاسَ وَيَبْخُلُونَ بِهِ عَنِ أَنْفُسِهِمْ وَعَنِ النَّاسِ، وَالنَّفَقَاتُ تُنْقِصُ الْمَالَ وَالْعِلْمُ يَزْكُو عَلَى إِنْفَاقِهِ، وَإِنْفَاقُهُ بَنَى إِلَى حِفْظَتِهِ وَرُؤَاتِهِ.

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 وأتباعه دين يُدان [الله] به، وطاعته مكسبةٌ للحسنات مُحابةٌ للسيئات وذخيرةٌ للمؤمنين، ورفعةٌ في حياتهم ومماتهم وجميل الأُحدوثة عنهم [بعد] موتهم، ألا وإنّ المال يزول كزوال صاحبه والعلم والعلم باقون ما بقي الدهر، والعلم حاكمٌ والمال محكومٌ عليه.

ثمّ قال في خطبة: كلامٌ يُقال بلا ثمنٍ لو كان مَنْ سمعه يعقله فيعرفه ويؤمن به فيتبعه وينهج منهجه فيفلح به. 714.

عن أبي عبد الله قال: إنّ لكلّ شيءٍ زكاةً وزكاة العلم أن تعلّمه أهله. 715.

عن حفص بن غياث عن أبي عبد الله قال: مَنْ عَمِلَ بما علم كفى ما لا يعلم. 716.

عن أبي عبد الله قال: قال أمير المؤمنين : مَنْ يصدق فعله قوله فهو الرجل التامّ، وَمَنْ لم يصدق قوله فعله. 717.

فإنَّما يُوَبِّخُ نفسه.

عن إسماعيل بن جابر عن أبي عبد الله قال: العلمُ مَقْرُونٌ إِلَى العملِ، فَمَنْ علمَ عملَ وَمَنْ عملَ علمَ، والعلمُ 718. يهتف بالعمل فإن أجابه وإلا ارتحل عنه.

خَطَبَ أمير المؤمنين على المنبر فقال: أَيُّهَا النَّاسُ، اْعْمَلُوا إِذَا عَلِمْتُمْ لَعَلَّكُمْ تَهْتَدُونَ، إِنَّ الْعَالَمَ الْعَامِلَ بغيره 719. كَالْجَاهِلِ الْحَائِرِ الَّذِي لَا يَسْتَفِيقُ عَنْ جَهْلِهِ، بَلْ قَدْ رَأَيْتُ أَنَّ الْحِجَّةَ أَعْظَمَ وَالْحَسْرَةَ أَدْوَمَ عَلَى هَذَا الْعَالَمِ الْمُنْسَلَخِ مِنْ عَمَلِهِ مِنْهَا عَلَى هَذَا الْجَاهِلِ الْمُتَحِيرِ فِي جَهْلِهِ، وَكِلَاهُمَا حَائِرٌ بَائِرٌ ضَالٌّ مَثْبُورٌ، لَا تَرْتَابُوا فَتَشْكُوا، وَلَا تَشْكُوا فَتَكْفُرُوا، وَلَا تَرْخَصُوا لِأَنْفُسِكُمْ فَتَدْهِنُوا [وَلَا تَدْهِنُوا] فِي الْحَقِّ

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 backs⁴. 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، وإنَّ مِنَ الْحَقِّ أَنْ تَفْقَهُوا، وإنَّ مِنَ الْفَقْهِ أَنْ لَا تَغْتَرَّوْا، وإنَّ أَنْصَحَكُمْ لِنَفْسِهِ أَطُوعَكُمْ لِرَبِّهِ، وَأَغْشَكُمْ لِنَفْسِهِ أَعْصَاكُمْ لِرَبِّهِ، وَمَنْ يَطْعَ اللَّهَ يَأْمَنَ بِهِ وَيَسْتَبْشِرْ، وَمَنْ يَعْصِ اللَّهَ يَخْشَى وَيَنْدَمْ.

عنه في كلامٍ له: لَا تَطْلُبُوا الْعِلْمَ لِتَطْلُبُوا بِهِ الدُّنْيَا، فَإِنَّهُ لَا يَسْتَوِي فِي الْعُقُوبَةِ عِنْدَ اللَّهِ الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ.

عنه قال: مَنْ كَانَ يَقُولُ فِي مَا لَا يَعْلَمُ "اللَّهُ وَرَسُولُهُ أَعْلَمُ" فَهَذَا وَرِعٌ عَالِمٌ.

عن أبي عبد الله قال: طلبُ العلم ثلاثة؛ فأعرفوهم بأعيانهم وصفاتهم: صنفٌ يطلبه للجهل والمراء، وصنفٌ يطلبه للاستطالة والختل، وصنفٌ يطلبه للفقهِ والعقل. فصاحب الجهل والمراء مؤذٍ مُمار، متعرِّضٌ للمَقَالِ في أُنْدِيَةِ الرِّجَالِ بتذاكر العلم، وصفة الحلم قد تسربل بالخشوع وتخلَّى مِنَ الْوَرَعِ، فدقَّ الله خيشومه وقطع منه حيزومه. وصاحب الاستطالة والختل ذو خبٍ وملقٍ، يستطيل على مثله من أشباهه ويتواضع للأغنياء ممَّنْ هو دونه، فهو لحلاوتهم هاضمٌ ولدينه حاطمٌ، فأعمى الله على هذا بصره، وقطع من آثار العلماء أثره. وصاحب الفقهِ والعقل ذو كآبةٍ وحُزْنٍ وسهرٍ قد انحنى في برنسه، وقام الليل في حنْسه، يعمل ويخشى وجلا داعيا مشفقاً مُقبِلاً على شأنه، عارفاً بأهل زمانه، مُستوحشاً من أوثق إخوانه، فشَدَّ 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 (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 (S): “There are two groups of scientists. Those who practice their knowledge are prosperous, but those who abandon their

عن أبي خديجة عن أبي عبد الله قال: مَنْ أَرَادَ الْحَدِيثَ لِمَنْفَعَةِ الدُّنْيَا لَمْ يَكُنْ لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ، وَمَنْ أَرَادَ بِهِ خَيْرَ الْآخِرَةِ أَعْطَاهُ اللَّهُ خَيْرَ الدُّنْيَا وَالْآخِرَةِ.

عن علي بن الحسين قال: مَنْ أَخَذَ عَلَى هَذَا الْعِلْمِ مَا لَمْ أَوْ هَدَايَا فَلَا يَنْفَعُهُ أَبَدًا.

عن أبي عبد الله قال: إِذَا رَأَيْتُمُ الْعَالَمَ مُحِبًّا لِلدُّنْيَا فَاتَّهَمُوهُ عَلَى دِينِكُمْ، فَإِنَّ كُلَّ مُحِبٍّ [ل] شَيْءٍ يَحُوطُ مَا أَحَبَّ، وَقَالَ: أَوْحَى اللَّهُ إِلَى دَاوُدَ: لَا تَجْعَلْ بَيْنِي وَبَيْنَكَ عَالِمًا مَفْتُونًا بِالدُّنْيَا فَيَصُدَّكَ عَنْ طَرِيقِ مُحِبَّتِي، فَأُولَئِكَ قُطَاعُ طَرِيقِ عِبَادِي الْمُرِيدِينَ، إِنَّ أَدْنَى مَا أَنَا صَانِعٌ بِهِمْ أَنْ أَنْزِعَ حُلَاوَةَ مَنَاجَاتِي مِنْ قُلُوبِهِمْ.

عنه : إِنَّ أَبَاهُ كَانَ يَقُولُ: مَنْ دَخَلَ عَلَى إِمَامٍ جَائِرٍ فَقَرَأَ عَلَيْهِ الْقُرْآنَ يُرِيدُ بِذَلِكَ عَرْضًا مِنْ عَرْضِ الدُّنْيَا لُعْنُ الْقَارِئِ بِكُلِّ حَرْفٍ عَشْرَ لَعَنَاتٍ، وَلُعْنُ الْمَسْتَمِعِ بِكُلِّ حَرْفٍ لَعْنَةٌ.

عنه قال: مَا أَحَدٌ يَمُوتُ مِنَ الْمُؤْمِنِينَ أَحَبَّ إِلَى إِبْلِيسَ مِنْ مَوْتِ فَكِيهِ.

عن ابن القدّاح عن أبي عبد الله عن أبيه قال: قَالَ رَسُولُ اللَّهِ 0: مَنْهُومان لَا يَشْبَعَانِ: طَالِبُ الْمَالِ، وَطَالِبُ الْعِلْمِ، مَنْ اقْتَصَرَ عَلَى الدُّنْيَا عَلَى مَا أَحَلَّ اللَّهُ لَهُ سَلَامٌ، وَمَنْ تَنَاوَلَهَا مِنْ غَيْرِ حَلِّهَا هَلَكَ إِلَّا أَنْ يَتُوبَ وَيَرْجِعَ، وَمَنْ أَخَذَ الْعِلْمَ عَنْ أَهْلِهِ وَعَمِلَ بِهَا نَجَا، وَمَنْ أَرَادَ بِهِ الدُّنْيَا فَهِيَ حَظُّهُ.

عن سُلَيْمِ بْنِ قَيْسٍ الْهَلَالِيِّ قَالَ: سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ يَحْدُثُ عَنِ النَّبِيِّ 0 أَنَّهُ قَالَ فِي كَلَامٍ لَهُ: [الْعُلَمَاءُ 729. رَجُلَانِ: رَجُلٌ أَخَذَ بِعِلْمِهِ فَهَذَا نَاجٍ وَعَالِمٌ تَارِكٌ

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 treasurer⁵.”

732– Imam Sadiq (a.s) said: “The harshest people with a scientist are those of the same belief, not others.”

لعلمه فهذا هالكٌ، وإنَّ أهل النار لَيَتَأَذُّونَ مِن رِيحِ العالمِ التَّارِكِ لِعِلمِهِ، وإنَّ أَشَدَّ النَّاسِ نَدَامَةً وَحَسْرَةً رَجُلٌ دَعَا عَبْدًا إِلَى اللَّهِ تَبَارَكَ وَتَعَالَى فَاسْتَجَابَ لَهُ فَأَطَاعَ اللَّهَ فَأَدْخَلَهُ اللَّهُ الْجَنَّةَ وَأَدْخَلَ الدَّاعِيَ النَّارَ بِتَرْكِ عَمَلِهِ وَاتِّبَاعِهِ هَوَاهُ، إِنَّمَا أَخَافُ عَلَيْكُمْ إِثْنَانًا: اتِّبَاعَ الْهَوَى، وَطُولَ الْأَمَلِ، أَمَّا اتِّبَاعُ الْهَوَى فَيَصِدُّ عَنِ الْحَقِّ، وَطُولُ الْأَمَلِ يُنْسِي الْآخِرَةَ.

730. قال أبو عبد الله قال: لا تُعْطِ سِلَاحَكَ الْفَاجِرَ فَيُضِلَّكَ.

عن جابر قال: قلتُ لأبي جعفر: إنَّ فقهاء الكوفيِّين يقولون: إنَّه إذا كان يومَ القيامةِ جيءَ بعبدٍ مُلجَمٍ بلجامٍ مِن نارٍ، فيقول الله: يا عبدي، ما حملك على أن كُتِمْتَ علماً علِّمْتَكَ، فيقول: يا ربَّ خِفْتُ عِبَادَكَ، فيقول: أنا كُنْتُ أَحَقَّ أن تخافني، فيؤمَرُ به إلى النار. فقال أبو جعفر: كَذَبَ وَاللَّهِ فَقُحَّاءُ الْكُوفِيِّينَ، أَمَا وَاللَّهِ لو كان ذلك حَقًّا ما أَثْنَى اللَّهُ عَلَى مُؤْمِنٍ آلِ فرعونٍ فِي الْكِتَابِ، وَقَدْ كُتِمَ إِيمَانُهُ سِتْمَاةً سَنَةً وَهُوَ خَازِنُ فرعونَ.

732. عن أبي عبد الله قال: إنَّ أَشَدَّ النَّاسِ عَلَى الْعَالَمِ أَهْلَهُ الَّذِينَ هُمُ أَهْلُ دِينِهِ دُونَ النَّاسِ.

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 فقال: ما يمنعكم من الكتابة؟ إنكم لَن تحفظوا حتّى تكتبوا، إنّه خرج من عندي رهطٌ من أهل البصرة سألوني عن أشياء فكتبوها.

734. عنه قال: احتفظوا بكتبكم فسوف تحتاجون إليها.

735. عن جابر عن أبي جعفر قال لِكاتب كتبه: أن يصنع هذه الدفاتر كراريس، وقال: وجدنا كُتب عليّ مدرجةً.

736. عن أبي عبد الله : أكتب وبتّ علمك في إخوانك، فإن متّ فأورث كُتُبك بنيك، فإنّه يأتي على الناس زمان هرج. ما يأنسون إلا بكتبهم.

737. عنه قال: الْقَلْبُ يَتَكَلَّمُ عَلَى الْكِتَابَةِ.

738. عنه قال: أَعْرَبُوا حَدِيثَنَا فَإِنَّا قَوْمٌ فُصَحَاءُ.

739. عنه قال: التَّوَاصُلُ بَيْنَ الْإِخْوَانِ فِي الْحَضَرِ التَّزَاوُرُ، وَفِي السَّفَرِ التَّكَاتُبُ.

740. عن العيص بن أبي القاسم قال: سألت أبا عبد الله عن التسليم على أهل الكتاب في الكتاب، قال: تكتب: سلامٌ على من اتبع الهدى، وفي آخره: سلامٌ على المرسلين، والحمد لله رب العالمين.

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."

عن ذريح قال: سألتُ أبا عبد الله عن التسليم على اليهودي والنصراني والردّ عليهم في الكتاب، فكره ذلك. 741.

عن جميل بن درّاج: قال أبو عبد الله: لا تدع كتابة "بسم الله الرحمن الرحيم" في الكتاب وإن كان بعده. 742. شعراً.

عن هارون مولى آل أبي جعدة قال: قال أبو عبد الله: أكتب "بسم الله الرحمن الرحيم" من أجود كتابتك، ولا. 743. تمتد الباء حتى ترفع السنين.

محمد بن يعقوب عن عدّة من أصحابنا عن أحمد بن محمد بن خالد عن عليّ بن الحكم [عن الحسن بن]. 744. السري [عن أبي عبد الله] قال: لا تكتب "بسم الله الرحمن الرحيم" لفلان، ولا بأس أن تكتب لفلان على ظهر الكتاب.

عن ابن حكيم قال: قال أبو عبد الله: لا بأس بابتداء الرّجل باسم صاحبه في الصحيفة قبل اسمه. 745.

عن أبي عبد الله عن آبائه: قال: قال أمير المؤمنين: إذا كتب أحدكم في حاجة فليقرأ آية "الكرسي" وآخر "بني إسرائيل" فإنه أنجح للحاجة. 746.

عن مَازِم قال: أمر أبو عبد الله: بكتاب في حاجة له، فكتب ثم عرض عليه ولم يكن فيه استثناء، فقال: كيف. 747. رجوت أن يتم هذا وليس فيه استثناء؛ أنظروا إلى كلّ موضع يكون فيه استثناء فاستثنوا فيه.

عن محمد بن سنان قال: كتب أبو عبد الله كتاباً فأراد عقيب أن يتّربّه، فقال له أبو عبد الله: لا تتّربّه؛ فلعن. 748. الله أوّل من ترّب، فقلت: يا بن رسول الله، أخبرني عن أوّل من ترّب؟ فقال: فلان 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 (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 علي بن عطية: أنه رأى كتباً لأبي الحسن مترية.

750. عن عبد الله بن سنان عن أبي عبد الله قال: ردُّ جواب الكتاب واجبٌ كوجوب ردِّ السلام.

751. سُئل أبو عبد الله عن الاسم من أسماء الله يمحو الرجل، فقال: يمحوه بأطهر ما يجد.

752. عنه قال: قال رسول الله 0: امحوا كتاب الله وذكِّره بأطهر ما تجدون، ونهى رسولُ الله 0 أن يحرق كتاب الله، ونهى أن يُمحي بالأقدام.

753. في إسناد الحديث عن أبي عبد الله قال: قال أمير المؤمنين : اذكروا الحديث بإسناده فإن كان حقاً كنتم شركاءه في الآخرة، وإن كان باطلاً فإن 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 (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 (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 hands⁶.

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.

الفصل العاشر

في قول الخير وفعله

754. عن أبي عبد الله قال: قال أمير المؤمنين : قولوا الخير تعرفوا به، واعملوا الخير تكونوا من أهله.

755. عن أبي عبد الله قال: قال رسول الله 0: إن الله يقول: ليس كلّ كلام الحكيم أتقبل ولكن أتقبل هواه وهمّه، فمن كان هواه وهمّه لي جعلتُ سمعه وبصره عبادةً وذكرًا لي وإن لم يتكلّم.

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 تظلّهم في ظلّ عرشك يوم لا ظلّ إلّا ظلك؟ قال: فأوحى الله إليه: الطاهرة قلوبهم والتربة أيديهم، الذين يذكرون ذا الجلال إذا ذكروا، وهم الذين يكتفون بطاعتي كما يكتفي الصبي الصغير باللّين، والذين يأوون إلى مساجدي كما تأوي النسور إلى أوكارها، والذين يغضبون لمحارمي إذا استجّلت مثل النمر إذا حرد.

758– Imam Baqir (a.s) narrated that a man went to see the Prophet of God (S) and said: “O' Prophet of God! Please teach me something.” The Prophet (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 (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 (S) said: "No. I have perfected my mission". Gabriel asked the same question again. "The Prophet (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]

في وصية النبي 0 وغيره عن الباقر قال: أتى رجلٌ إلى رسول الله 0 فقال: علّمني يا رسول الله، فقال: عليك 758. باليأس ممّا في أيدي الناس فإنّه الغنى الحاضر، قال: زدني يا رسول الله، قال: إذا هممتَ بأمرٍ فتدبّر عاقبته، فإن يك خيراً ورُشداً فاتّبعه، وإن يك غيًّا فدعه.

عن عمرو بن شمر قال: خطب أمير المؤمنين في الكوفة فقال: أيّها الناس، ما الرّقوبُ فيكم؟ فقالوا: الرجلُ 759. يموتُ ولم يترك ولداً، فقال: بل الرّقوبُ حقّ الرّقوبِ رجلٌ ماتَ ولم يقدم من ولده أحداً يحتسبه عند الله وإن كانوا كثيراً من بعده، ثم 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، ثم قال: ما الصُّرعة فيكم؟ قالوا: الشديد القويّ الذي لا يوضع جنبه، فقال: بل الصُّرعة حقّ الصُّرعة رجلٌ وكز الشيطان في قلبه فاشتدّ غضبه وظهر دمه، ثم ذكر الله فصرع بحلمه غضبه.

عن أبي جعفر قال: لما حضرت النبي 0 الوفاة نزل جبرئيل فقال: يا رسول الله، هل لك في الرجوع في الدنيا؟ 760. قال: لا، قد بلغتُ رسالاتي، فأعادها عليه، قال: لا بل الرفيع الأعلى، ثم قال النبي 0 والمسلمون حوله مُجتمعون: أيّها الناس، إنّهُ لا نبيّ بعدي ولا سُنّة بعد سنّتي، فمن ادّعى ذلك فدعواه وبدعته في النار، فاقتلوه، ومن اتّبعه فإنّه في النار، أيّها الناس أحيوا القصاص وأحيوا الحقّ لصاحب الحقّ ولا تفرّقوا أسلموا وسلّموا تسلموا كتبَ الله لأغلبين . أنا ورُسلي إنّ الله قويّ عزيزٌ

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 (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.”

عن عبد الله بن زياد قال: سَلَّمْنَا عَلَى أَبِي عَبْدِ اللَّهِ بِمَنَى ثُمَّ قُلْتُ: يَا بْنَ رَسُولِ اللَّهِ، إِنَّا قَوْمٌ مُّجْتَازُونَ، لَسْنَا نَطِيقُ هَذَا الْمَجْلِسَ مِنْكَ كُلَّمَا أَرَدْنَاهُ، وَلَا نَقْدِرُ عَلَيْهِ فَأَوْصِنَا، قَالَ: أُوصِيكُمْ بِتَقْوَى اللَّهِ، وَصِدْقِ الْحَدِيثِ، وَأَدَاءِ الْأَمَانَةِ، وَحُسْنِ الصَّحَابَةِ لِمَنْ صَاحِبَكُمْ، وَإِفْشَاءِ السَّلَامِ، وَإِطْعَامِ الطَّعَامِ، صَلُّوا فِي مَسَاجِدِهِمْ، وَعُودُوا مَرْضَاهُمْ، وَاتَّبِعُوا جَنَائِزَهُمْ، فَإِنَّ أَبِي حَدَّثَنِي أَنَّ شِيعَتَنَا أَهْلَ الْبَيْتِ كَانُوا خِيَارَ مَنْ كَانُوا مِنْهُمْ، إِنْ كَانَ فَقِيهٌ كَانَ مِنْهُمْ، وَإِنْ كَانَ مُؤَدِّنٌ كَانَ مِنْهُمْ، وَإِنْ كَانَ إِمَامٌ كَانَ مِنْهُمْ، وَإِنْ كَانَ كَافِلٌ يَتِيمٍ كَانَ مِنْهُمْ، وَإِنْ كَانَ صَاحِبُ أَمَانَةٍ كَانَ مِنْهُمْ، وَإِنْ كَانَ صَاحِبُ وَدِيعَةٍ كَانَ مِنْهُمْ، فَكَذَلِكَ فَكُونُوا، حَبِيبُونَ إِلَى النَّاسِ وَلَا تُبْغَضُوا إِلَيْهِمْ.

عن أبي عبد الله قال: قال رسول الله 0: قال الله تبارك وتعالى: ما تحبب إليَّ عبدي بشيءٍ أحبَّ إليَّ ممَّا افترضته عليه، وإنَّه ليتحبَّب إليَّ بالنافلة حتَّى أُحِبَّه، فإذا أُحِبَّته كنتُ سَمْعَهُ الَّذِي يسمع به وبَصَرَهُ الَّذِي يبصر به ولِسَانَهُ الَّذِي ينطق به ويَدَهُ الَّتِي أُعْطِيَتْهُ بِهَا، وما تردَّدتُ في شيءٍ أنا فاعِلُهُ كتردُّدي في موت المؤمن، يكره الموت وأنا أكره مساءته.

عن الباقر قال: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُحِبُّ الْمُدَاعِبَ فِي الْجَمَاعَةِ بَلَا رَفَتْ الْمُتَوَحِّدَ بِالْفِكْرَةِ، الْمُتَحَلِّيَ بِالْعِبْرَةِ، 764.

الساهر بالصلاة.

عن أبي عبد الله قال: أربع مَنْ أتى بواحدةٍ منهنّ دخل الجنة: مَنْ سقى هامّة، أو أشبع كَبِداً جائعاً، أو كسا 765. جلدةً عاريةً، أو أعتق رقبةً عانيةً والعاني: الأسير.

766– Imam Sadiq (a.s) quoted God's Prophet (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 (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.”

عنه قال: قال رسول الله 0: مَنْ أَحْسَنَ وُضوءَهُ وَأَحْسَنَ صَلَاتِهِ وَأَدَّى زَكَاةَ مَالِهِ وَكَفَّ غَضَبَهُ وَسَجَنَ لِسَانِهِ. 766. واستغفر لذنبه وأَدَّى النصيحةَ لأهل بيت رسول الله 0 فقد استكمل حقائق الإيمان، وأبواب الجنة مُفَتَّحةً له.

عنه قال: الله أَكْرَمُ مَنْ أَنْ يُكَلِّفَ الْعِبَادَ مَا لَا يُطِيقُونَ، وَاللهُ أَعَزُّ مَنْ أَنْ يَكُونَ فِي سُلْطَانِهِ مَا لَا يُرِيدُ. 767.

عن أبي عبد الله قال: قال رسول الله 0: نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ، وَنِيَّةُ الْفَاجِرِ شَرٌّ مِنْ عَمَلِهِ، وَكُلُّ عَامِلٍ 768. يَعْمَلُ عَلَى نِيَّتِهِ.

عن إسحاق بن عمّار ويونس قالَا: سألنا أبا عبد الله عن قول الله 769.

خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ أَوْ قُوَّةٍ فِي الْأَبْدَانِ أَمْ قُوَّةٍ فِي الْقُلُوبِ؟ قَالَ: فِيهِمَا جَمِيعاً.

قال الباقر : يحشر الناس على نياتهم يوم القيامة. 770.

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 (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 : ثلاثٌ مُنجياتٌ: تَكْفٌ لِسَانِكَ، وَتَبْكِي عَلَى خَطِيئَتِكَ، وَوَسْعُكَ بَيْتَكَ.

772. عن أبي جعفر قال: ثلاثُ درجاتٍ وثلاثُ كَفَّاراتٍ وثلاثُ موبقاتٍ وثلاثُ مُنجياتٍ. فَأَمَّا الدَّرَجَاتُ: إفشاءُ السلام، وإطعامُ الطعام، والصلاةُ والناسِ نياماً، وَأَمَّا الكَفَّاراتُ: فإِسْبَاغُ الوضوءِ في السُّبُراتِ، والمشي بالليل

والنهار إلى الصلوات، والمحافظة على الجماعات، وأما الثلاث الموبقات: فَشْحُ مُطَاعٍ، وَهَوَى مُتَّبَعٍ، وَإِعْجَابُ الْمَرْءِ بِنَفْسِهِ، وَأَمَّا الثلاثُ الْمُنْجِيَّاتُ: فَخَوْفُ اللَّهِ فِي السِّرِّ وَالْعَلَانِيَةِ، وَالْقَصْدُ فِي الْغِنَى وَالْفَقْرِ، وَكَلِمَةُ الْعَدْلِ فِي الرِّضَا وَالسُّخْطِ.

773- عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثَةٌ إِنْ لَمْ تَزَلْهُمْ ظَلَمُوكَ: السَّفَلَةُ، وَزَوْجَتُكَ، وَخَادِمُكَ.

774- عَنْهُ قَالَ: ثَلَاثَةٌ لَا يَنْتَصِفُونَ مِنْ ثَلَاثَةٍ: شَرِيفٌ مِنْ وَضِيعٍ، وَحَلِيمٌ مِنْ سَفِيهِ، وَبِرٌّ مِنْ فَاجِرٍ.

775- عَنْهُ قَالَ: يَقُولُ اللَّهُ تَعَالَى: مَهْمَا أَعْيَانِي فِيهِ ابْنُ آدَمَ فَإِنَّهُ لَنْ يُعِينَنِي عِنْدَ وَاحِدَةٍ مِنْ ثَلَاثٍ: أَخَذُ مَالٍ مِنْ غَيْرِ حِلِّهِ. وَمَنْعَهُ مِنْ حَقِّهِ وَوَضَعَهُ فِيغْيِرُ حَقِّهِ.

776- Imam Sadiq (a.s) quoted on the authority of God's Prophet (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 (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.”

عن الصادق قال: قال رسول الله 0: أربعٌ مَنْ كُنَّ فِيهِ كان في نور الله الأعظم: [من كان عصمة أثره] شهادة 776. أن لا إله إلا الله وأني رسول الله ومن إذا أصابته مصيبة قال: إنا لله وإنا إليه راجعون، ومن إذا أصاب خيراً قال: الحمد لله رب العالمين، ومن إذا أصاب خطيئة قال: أستغفر الله وأتوب إليه.

عنه قال: أربعة ينظر الله إليهم يوم القيامة: من أغاث لهفاناً، أو أعتق نسمة، أو زوج عزياً، أو حجَّ ضرورة 777.

عنه : حُسن الخلق وحُسن الجوار وكَفَّ الأذى وقَلَّةُ الصُّحبة يزيد في الرزق 778.

عنه قال: أربعة لا يخلو منهم المؤمن أو واحدةٌ منهم: مؤمنٌ يحسده وهي أيسرهنَّ، ومنافقٌ يقفو أثره، وعدوٌّ 779. يجاهده، وشيطانٌ يفتنه.

عن أبي عبد الله قال: خمسٌ مَنْ لم تكن له لم يتهنأ بالعيش: الصحةُ، والأمنُ، والغنى، والقناعة، والأنيس 780. الموافق.

عن الباقر قال: قال رسول الله 0: خمسٌ خصالٍ إن أدركتموها فتعوذوا بالله من النار: لم تظهر الفاحشة في قومٍ قطَّ حتَّى يعلنوا بها إلاَّ ظهرَ فيهم الطاعون والأوجاع التي لم تكن في أسلافهم الذين مضوا، ولم ينقصوا المكيال والميزان إلاَّ أخذوا بالسنين وشدة المؤونة وجور السلطان، ولم يمنعوا الزكاة إلاَّ منع القطر من السماء؛ فلولا البهائم لم يمطروا، ولم ينقصوا عهد الله وعهد رسوله إلاَّ سَلَطَ عليهم عدوهم فأخذوا بعض ما في أيديهم، ولم يحكموا بغير ما أنزل الله إلاَّ 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 (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 (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 (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.”

عن أمير المؤمنين قال: إنّ الله تبارك وتعالى يُعَذِّبُ سِتَّةً بِسِتَّةٍ: العرب بالعصبية، والرهاقنة بالكبر، والأمرء بالجور، والفقهاء بالحسد، والتجار بالخيانة، وأهل الرستاق بالجهل.

عن أبي عبد الله قال: سِتَّةُ أَشْيَاءَ لَيْسَ لِلْعِبَادِ فِيهَا صُنْعٌ: المعرفة، والجهل، والرضا، والغضب، والنوم، واليقظة.

قال سلمان الفارسي – رضي الله عنه –: أوصاني خليلي بسبع خصالٍ لا أدعهنَّ على كلِّ حالٍ: أن أنظر إلى مَنْ هو دوني ولا أنظر إلى مَنْ هو فوقِي، وأن أُحِبَّ الفقراء وأدنو منهم، وأن أقول الحقَّ وإن كان مُرًّا، وأن أصِلَ رَجَمِي وإن كانت مُدْبِرَةً، وأن لا أسأل الناس شيئاً، وأن أقول "لا حول ولا قوَّة إلا بالله" فإنَّها مِنْ كُنُوزِ الْجَنَّةِ.

عن أبي عبد الله قال: قال رسول الله 0: ثمانية لا تُقبلُ منهم صلاةٌ: العبد حتَّى يرجع إلى مولاه، والناشزةُ وزوجها ساخطٌ عليها، ومانعُ الزكاة، وتاركُ الوضوء، والجاريةُ المُدرَّكةُ تصليّ بغير خِمَارٍ، وإمامٌ قومٌ يُصليّ بهم وهم له كارهون، والزَّيْبُ، قالوا: يا رسول الله، وما الزَّيْبُ؟ قال: الرجل الذي يُدافع الغائط والبول، والسَّكران، فهؤلاء ثمانية لا تُقبلُ منهم صلاتُهُم.

عن أبي عبد الله قال: قال رسول الله 0 – يَصِفُ البرني – قال: هذا جبرئيل يخبرني في تمرّكم هذه تسعُ خصالٍ: تخبلُ الشيطان، وتقوِّي الظهر، وتزيد في المباذعة، وتزيد في السمع والبصر، وتُقَرِّبُ مِنَ اللهِ، وتُبَاعِدُ مِنَ الشيطان، وتهضمُ الطعام، وتذهب بالداء، وتطيّبُ النكحة.

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-mallow⁷, 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.”

789- Imam Sadiq (a.s) quoted on the authority of God's Prophet (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.”

عن أبي عبد الله قال: النزهة في عشرة: في المشي، والركوب والارتماس في الماء، والنظر إلى الخضرة، 787. والأكل والشرب، والنظر إلى المرأة الحسنة، والجماع، والسواك، وغسل اليدين بالخطمي في الحمام وغير الحمام، ومحادثة الرجال.

عن الباقر عن علي بن الحسين قال: أربع من كن فيه كمل إسلامه ومحضت ذنوبه ولقي ربه وهو عنه راض: 788. من وقى لله بما يجعل على نفسه للناس، وصدق لسانه مع الناس، واستحى من كل قبيح عند الله وعند الناس، وحسن خلقه مع أهله.

عن الصادق قال: قال رسول الله 0: يلزم أمتي الحق في أربع يحبون التائب، ويعينون المحسن، ويستغفرون. 789. للمذنب، ويدعون للملأ.

عن أبي كهمس قال: قال الصادق: ست تلحق المؤمن بعد وفاته ولد يستغفر له، ومصحف يخلفه، وغرس. 790. يغرسه، وقليب يحفره، وصدقة يجريها، وسنة 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 (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 (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 مرازم بن حكيم قال: سمعتُ أبا عبد الله يقول: مَنْ خالف سُنَّةَ مُحَمَّدٍ فَقَدْ كَفَرَ.

792. عن زين العابدين : إِنَّ أَفْضَلَ الْأَعْمَالِ عِنْدَ اللَّهِ مَا عُمِلَ بِالسُّنَّةِ وَإِنْ قَلَّ.

793. عن الصادق قال: قال رسول الله 0: مَنْ تَمَسَّكَ بِسُنَّتِي فِي اخْتِلَافِ أُمَّتِي كَانَ لَهُ أَجْرُ مِائَةِ شَهِيدٍ.

794. جاء رجلٌ إلى أمير المؤمنين فقال: أخبرني عن السُّنَّةِ والبدعة والجماعة والفرقة، فقال أمير المؤمنين : السُّنَّةُ ما سَنَّ رسول الله والبدعة ما أُحدث من بعده، والجماعة أهل الحق وإن كانوا قليلاً، والفرقة أهل الباطل وإن كانوا كثيراً.

795. عن أبي عبد الله قال: مَنْ خالف سُنَّةَ مُحَمَّدٍ فَقَدْ كَفَرَ.

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

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 constriected” [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 (S).”

803– Imam Sadiq (a.s) said: “God bless whoever narrates traditions of the Prophet of God (S) and does not distort them in which case the people will abandon him.”

عنه : قال أمير المؤمنين : السُّنَّةُ سُنَّتَانِ: سُنَّةٌ فِي فَرِيضَةِ الْأَخْذِ بِهَا هَدًى وَتَرْكُهَا ضَلَالَةٌ، وَسُنَّةٌ فِي غَيْرِ فَرِيضَةٍ 796. الْأَخْذُ بِهَا فَضِيلَةٌ وَتَرْكُهَا غَيْرُ خَطِيئَةٍ.

797. عن أبي جعفر في حديثٍ له قال: كُلُّ مَنْ تَعَدَّى السُّنَّةَ رُدَّ إِلَى السُّنَّةِ.

798. عن الباقر قال: مَا مِنْ أَحَدٍ إِلَّا وَلَهُ شَرٌّ وَفِتْرَةٌ، مَنْ كَانَتْ فِتْرَتُهُ إِلَى سُنَّةٍ فَقَدْ اهْتَدَى، وَمَنْ كَانَتْ فِتْرَتُهُ إِلَى بِدْعَةٍ 798. فَقَدْ غَوَى.

799. عن أبي عبد الله قال: كُلُّ شَيْءٍ مَرْدُودٌ إِلَى كِتَابِ اللَّهِ وَالسُّنَّةِ، فَكُلُّ حَدِيثٍ لَا يُوَافِقُ كِتَابَ اللَّهِ فَهُوَ زُخْرَفٌ.

800. عن الباقر قال: إِنَّ الْقَلْبَ يَتَقَلَّبُ مِنْ لَدُنْ مَوْضِعِهِ إِلَى حَنْجَرَتِهِ مَا لَمْ يُصَبَّ الْحَقُّ فَإِذَا أَصَابَ الْحَقُّ قَرًّا، ثُمَّ ضَمَّ 800. أَصَابَهُ وَقَرَأَ هَذِهِ الْآيَةَ: فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا.

801. عنه قال: إِنَّ السُّنَّةَ لَا تُقَاسُ، وَكَيْفَ تُقَاسُ السُّنَّةُ وَالْحَائِضُ تَقْضِي الصِّيَامَ وَلَا تَقْضِي الصَّلَاةَ.

802. عن أبي عبد الله عن آبائه عن عليّ: قال: إِنَّ عَلَى كُلِّ حَقٍّ حَقِّهُ وَعَلَى كُلِّ صَوَابٍ نُورٌ، فَمَا وَافَقَ كِتَابَ اللَّهِ فَخُذُوهُ وَمَا خَالَفَ سُنَّةَ رَسُولِ اللَّهِ ﷺ فَاتْرَكُوهُ.

803. وقال: رَجِمَ اللَّهُ أَمْرًا حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ وَلَمْ يُكْذِبْ فَأَحْجَمَ النَّاسُ عَنْهُ.

804– Ameer al-Momineen (a.s) quoted on the authority of God's Prophet (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 (S) arrived and asked: “Whose head will you chop off?” They informed the Prophet about what had been said.

The Prophet (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 (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.”

قال أمير المؤمنين : إني سمعتُ رسول الله 0 يقول: إذا أتاكم الحديث مُتجاوباً مُتفاوتاً فما يكذب بعضُهُ 804. بعضاً فليس مِنِّي ولم أقله وإن قيل "قد قاله"، وإذا أتاكم الحديث يصدق بعضُهُ بعضاً فهو مِنِّي وأنا قُلته، ومَن رآني ميّتاً كَمَن رآني حيّاً، ومَن زارني فكنتُ له شاهداً وشهيداً يومَ القيامة.

عنه قال لُمحمّد بن مُسلم: يا محمّد، ما جاءتكَ مِن روايةٍ مِن بَرٍّ أو فاجرٍ توافق القرآنَ فَخُذْ بها، وما جاءتكَ مِن 805. روايةٍ مِن بَرٍّ أو فاجرٍ تُخالف القرآنَ فلا تأخذ بها.

قال الباقر في خَبرٍ طويلٍ في تفسير المص في روايةٍ لبَيد: فَمَن زَعَمَ إِنَّ كتابَ الله مُبْهَمٌ فقد هلك، ثمَّ أَمَسَكَ 806. فقال: الألف واحدةٌ، واللام ثلاثون، والميم أربعون، والصاد تسعون، فقلتُ: هذه إحدى وستون ومائة، فقال: يا لبَيد، إذا دخلتَ سنةَ إحدى وستين ومائة سَلَبَ الله قومًا سُلطانَهُم.

عن أبي عبد الله قال: إِنَّ للقرآنِ حُدُوداً كحُدودِ الدار. 807.

عنه قال قومٌ لِسعد بن عبادَةَ: ما كُنْتَ صانعاً بِمَن وجدته على بطن امرأتكَ؟ قال: كُنْتُ والله ضارباً رَقَبَتَهُ 808. بالسيف، قال: فخرج النبيّ 0 فقال: يا سعد، مَن هذا الَّذي كُنْتَ ضاربه بالسيف؟ فأخبر النبيّ بخبرهم وما قال سعد، قال النبيّ 0: يا سعد، فأين الشُّهُود الأربعة الذين قال الله فقال: يا رسول الله، مع رأي عيني وعِلْم الله فيه أَنَّهُ فعله؟ فقال النبيّ 0: يا سعد، بَعْدَ رأي عينكَ وعِلْم الله بَأَنَّهُ قد فعله! إِنَّ الله جَعَلَ لكلِّ شيءٍ حَدًّا وجَعَلَ على مَن تعدّى حَدًّا مِن حُدودِ الله حَدًّا، وجعل ما دون الأربعة الشُّهداء مَسْتوراً على المسلمين.

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 (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.”

عن عليّ بن عبد العزيز قال: قال أبو عبد الله : ألا أخبرك بأصل الإسلام وفرعه وذروة سنامه؟ قال: قلت: بلى، 809. قال: أصله الصلاة، وفرعه الزكاة، وذروة سنامه الجهاد في سبيل الله، ألا أخبرك بأبواب الخير؟ الصوم جنة، والصدقة تحطّ الخطيئة، وقيام الرجل في جوف الليل يُناجي ربه، ثم تلا

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ .

عن أبي عبد الله قال: الجهاد أفضل الأشياء بعد الفرائض 810.

عنه قال: قال رسول الله 0: الخير كله في السيف وتحت ظلّ السيف، ولا يُقيم الناس إلا بالسيف، والسيوف 811. مقاليد الجنة والنار.

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 قال: قال أمير المؤمنين : ليس بوليّ لي مَنْ أكل مالَ مؤمنٍ حراماً .

813. عنه قال: لو حلفَ الرَّجُلُ أن لا يحكَّ أنفه بالحائط لابتلاه الله حتّى يحكَّ أنفه بالحائط .

814. عنه في قول الله عزَّ وجلَّ: وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ قَالَ: مَنْ عَلِمَ أَنَّ اللهَ 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 قال: كُلُّ عَيْنٍ بَاكِئَةٌ يَوْمَ الْقِيَامَةِ غَيْرِ ثَلَاثٍ: عَيْنٌ سَهَرَتْ فِي سَبِيلِ اللَّهِ، وَعَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ، وَعَيْنٌ غَضَّتْ عَنْ مَحَارِمِ اللَّهِ .

816. عنه 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 (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 (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."

عن أبي عبد الله عن آبائه عن عليّ: قال: قال رسول الله 0: إِنَّ الْعَبْدَ لَيُحْبَسَ عَلَى ذَنْبٍ مِنْ ذُنُوبِهِ مِائَةً عَامٍ، وَإِنَّهُ لَيَنْظَرُ إِلَى إِخْوَانِهِ وَأَزْوَاجِهِ فِي الْجَنَّةِ.

. عنه قال: إِنَّ الذَّنْبَ يُحْرِمُ الْعَبْدَ الرِّزْقَ وَذَلِكَ قَوْلُ اللَّهِ : إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ.

. عنه قال: إِنَّ الْخَطَايَا تَحْظُرُ الرِّزْقَ عَلَى الْمُسْلِمِ.

عن الباقر قال: إِنَّ الْعَبْدَ يَسْأَلُ اللَّهَ الْحَاجَةَ فَيَكُونُ مِنْ شَأْنِ اللَّهِ قَضَاؤُهَا إِلَى أَجَلٍ قَرِيبٍ أَوْ وَقْتُ بَطِيءٍ، فَيَذْنِبُ الْعَبْدُ ذَنْبًا فَيَقُولُ اللَّهُ لِلْمَلَكِ: لَا تُنْجِزْ لَهُ حَاجَتَهُ وَأَحْرِمْهُ إِيَّاهَا، فَإِنَّهُ قَدْ تَعَرَّضَ لِسَخَطِي وَاسْتَوْجِبَ الْحِرْمَانَ مِنِّي.

عن أبي الحسن سأله عن الكبائر كم هي وما هي؟ فكتب: الكبائر مَنْ اجْتَنَبَ مَا وَعَدَ اللَّهُ عَلَيْهِ النَّارَ كَفَّرَ عَنْهُ. 821. سَيِّئَاتِهِ إِذَا كَانَ مُؤْمِنًا، وَالسَّيِّئَاتُ الْمَوْجِبَاتُ: قَتْلُ النَّفْسِ الْحَرَامِ، وَعُقُوقُ الْوَالِدَيْنِ، وَأَكْلُ الرِّبَا، وَالتَّعَرُّبُ بَعْدَ الْهَجْرَةِ، وَقَذْفُ الْمُحَصَّنَةِ، وَأَكْلُ مَالِ الْيَتِيمِ، وَالْفِرَارُ مِنَ الزَّحْفِ.

عن أبي عبد الله قال: اتَّقُوا الْمُحَقَّرَاتِ مِنَ الذُّنُوبِ فَإِنَّهَا الَّتِي لَا تُغْفَرُ، قَالَ: قُلْتُ: وَمَا الْمُحَقَّرَاتُ مِنَ الذُّنُوبِ؟ 822. قَالَ: الرَّجُلُ يَذْنِبُ فَيَقُولُ: طُوبَى لِي لَوْ لَمْ يَكُنْ لِي غَيْرُ ذَلِكَ.

عن النوفلي بإسناده: إِنَّ رَسُولَ اللَّهِ 0 مَرَّ عَلَى قَوْمٍ وَقَدْ نَصَبُوا دَجَاجَةً وَهُمْ يَرْمُونَهَا، فَقَالَ: مَنْ هَؤُلَاءِ لَعَنَهُمُ اللَّهُ؟

. عن أبي عبد الله قال: الْمُقِيمُ عَلَى الذَّنْبِ وَهُوَ مِنْهُ مُسْتَغْفِرٌ كَالْمُسْتَهْزِئِ.

. وعنه قال: لَا صَغِيرَةَ مَعَ الْإِصْرَارِ، وَلَا كَبِيرَةَ مَعَ الْإِسْتِغْفَارِ.

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 (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 (S) said: “O' young fellow!”

The young man opened his eyes and said, “Hello to you father of Ghasim.” The Prophet (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 (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.”

عن أبي عبد الله عن أبيه قال: إن عيسى بن مريم – صلوات الله عليه – مرّ بقوم يبكون، قال: ما يبكي هؤلاء؟ 826. قيل: من ذنوبهم، قال: دعوها يُغفر لكم.

عن أبي جعفر قال: كان غلامٌ من اليهود يأتي رسول الله 0 كثيراً حتى استخفّه، وربما أرسله في حاجةٍ وربما كتبَ له الكتاب إلى قومٍ فاقتدّه أياماً فسأل عنه، فقال قائل: تركته في آخر يومٍ من أيام الدنيا، فأتاه النبي 0 في ناسٍ من أصحابه وكان 0 بركة لا يكاد يُكلّم أحداً إلا أجابه، فقال: يا فلان، ففتح عينه، فقال: لبيك يا أبا القاسم، فقال: إشهد أن لا إله إلا الله وأتّي 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 وأنك رسول الله، ومات مكانه، فقال رسول

الله 0 لأبيه: أُخرج عَنَّا، ثُمَّ قَالَ لِأَصْحَابِهِ: غَسِّلُوهُ وَكَفِّنُوهُ وَائْتُونِي بِهِ أُصَلِّيَ عَلَيْهِ، ثُمَّ خَرَجَ وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَنْجَا بِي الْيَوْمَ نَسَمَةً مِنَ النَّارِ.

عن أبي عبد الله عن أبيه عن آبائه: قال: رسول الله 0: قال الله تبارك وتعالى: وَعِزَّتِي وَجَلَالِي لَا أُخْرِجُ عَبْدًا 828. مِنَ الدُّنْيَا وَأَنَا أُرِيدُ أَنْ أَرْحِمَهُ حَتَّى أَسْتَوْفِيَ مِنْهُ كُلَّ خَطِيئَةٍ عَمَلَهَا، إِمَّا بِسُقْمٍ فِي جَسَدِهِ، أَوْ بِضَيْقٍ فِي رِزْقِهِ، وَإِمَّا بِخَوْفٍ فِي دُنْيَاهُ، فَإِنْ بَقِيَ عَلَيْهِ بَقِيَّةٌ شَدَدْتُ عَلَيْهِ عِنْدَ الْمَوْتِ، وَعِزَّتِي وَجَلَالِي لَا أُخْرِجُ عَبْدًا مِنَ الدُّنْيَا وَأَنَا أُرِيدُ أَنْ أُعَذِّبَهُ حَتَّى أَوْفِيَهُ حَسَنَةً عَمَلَهَا، إِمَّا بِسُعَةٍ فِي رِزْقِهِ، وَإِمَّا بِصَحَّةٍ فِي جَسَدِهِ، وَإِمَّا بِأَمْنٍ فِي دُنْيَاهُ، فَإِنْ بَقِيَ عَلَيْهِ بَقِيَّةٌ هَوَّنْتُ عَلَيْهِ بِهَا الْمَوْتَ.

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 (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 Ridha' (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 (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.”

عن أبي جعفر قال: إنّ الله تبارك وتعالى إذا كان من أمره أن يُكرم عبداً وله ذنبٌ ابتلاه بالسُّقْم، فإن لم يفعل 829. ذلك به ابتلاه بالحاجة، فإن لم يفعل ذلك به شدد عليه الموت ليُكافئه بذلك الذنب، قال: وإذا كان من أمره أن يُهين عبداً وله عنده حسنةٌ صحّح بدنه، فإن لم يفعل ذلك به وسّع له في رزقه، فإن هو لم يفعل ذلك به هوّن عليه الموت ليُكافئه بتلك الحسنة.

عن أبي عبد الله قال: قال رسول الله 0: مَنْ هَمَّ بِحَسَنَةٍ فَعَمَلُهَا كَتَبَ اللَّهُ لَهُ بِهَا عَشْرًا، وَمَنْ هَمَّ بِهَا وَلَمْ يَعْمَلْهَا 830. كَتَبَ اللَّهُ لَهُ وَاحِدَةً، وَمَنْ هَمَّ بِسَيِّئَةٍ وَلَمْ يَعْمَلْهَا لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ وَإِنْ عَمَلَهَا كُتِبَ عَلَيْهِ وَاحِدَةٌ.

عن الرضا قال: المُتَسَتِّرُ بِالْحَسَنَةِ يَعدِلُ سَبْعِينَ حَسَنَةً، وَالْمُذِيعُ بِالسَّيِّئَةِ مَخْذُولٌ، وَالْمُتَسَتِّرُ بِالسَّيِّئَةِ مَغْفُورٌ لَهُ 831.

عن الصادق قال: قال رسول الله 0: مَنْ أَذْنَبَ ذَنْبًا وَهُوَ ضَاكُ دَخَلَ النَّارَ 832.

عن الباقر قال: مَا مِنْ عِبَادَةٍ أَفْضَلَ عِنْدَ اللَّهِ مِنْ عِفَّةِ الْبَطْنِ وَالْفَرْجِ 833.

عن زين العابدين قال: إِنَّ أَفْضَلَ الْجَهْدِ عِفَّةُ الْبَطْنِ وَالْفَرْجِ 834.

قال رجلٌ لأبي جعفر: إِنِّي رَجُلٌ ضَعِيفٌ الْعَمَلُ قَلِيلُ الصِّيَامِ وَلَكِنِّي أَرْجُو أَنْ لَا آكُلَ إِلَّا حَلَالًا، وَلَا أَنْكَحَ إِلَّا 835. حَلَالًا قَالَ: فَقَالَ: أَيُّ الْجَهْدِ أَفْضَلُ مِنْ عِفَّةِ الْبَطْنِ وَالْفَرْجِ؟

عن أبي عبد الله قال: أَبْعَدُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ مَا لَمْ يُهَمَّ إِلَّا بَطْنُهُ وَفَرْجُهُ 836.

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.”

عن أبي جميلة عن الصادق أو الباقر قال: مَا مِنْ أَحَدٍ إِلَّا وَهُوَ يُصِيبُ حُظًّا مِنَ الزَّنا، فَزِنَا الْعَيْنَيْنِ النَّظْرَ، وَزِنَا 837.

الْفَمِ الْقُبْل، وَزِنَا الْيَدَيْنِ اللَّمَس، صَدَّقَ الْفَرْجَ ذَلِكَ أَمْ كَذَّبَ.

عن الكاظم قال لبعض ولده: يا بني عليك بالجدِّ، لا تخرجنَّ نفسك من حدِّ التقصير في عبادة الله وطاعته، 838. فَإِنَّ اللَّهَ لَا يُعْبَدُ حَقَّ عِبَادَتِهِ.

عن جابر قال: قال الباقر : يا جابر، لا أخرجك الله من النقص والتقصير. 839.

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 (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 (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

من كتاب المحاسن: عن الباقر قال: سئل رسول الله 0 مَنْ أَعْظَمُ حَقًّا عَلَى الرَّجُلِ؟ قال: والداه. 840.

عنه قال: إنَّ الرجل يكون بارّاً بوالديه وهما حيّان، فإذا ماتا ولم يستغفر لهما كُتِبَ عاقاً لهما، وإنَّ الرجل 841. يكون عاقاً لهما في حياتهما، فإذا ماتا وأكثر الاستغفار لهما فُكُتِبَ بارّاً.

عن الكاظم قال: سئل رسول الله 0: ما حقُّ الوالد على الولد؟ قال: لا يُسمّيه باسمه، ولا يمشي بين يديه، ولا 842. يجلس قبله، ولا يستسب له.

عن الصادق قال: لا يمنع الرجل منكم أن يبرّ والديه حيّين وميتّين يُصلّي عنهما ويتصدّق عنهما ويحجّ عنهما 843. 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 (S) and said: “O' Prophet of God! Give me some advice.” The Prophet (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 Ridha' (a.s): “Should I pray for my parents who do not recognize God's religion?” Imam Ridha' (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 (S) said: God appointed me for mercy not disobedience.”

846– Imam Sadiq (a.s) narrated that a man went to see God's Prophet (S) and asked him how to be kind with his parents. The Prophet (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 father that his grandfather asked the Prophet of God (S): “O' Prophet of God! Who should I treat kindly?” He replied: “Your mother.” He asked: “Who next?” The Prophet (S) said: “Your mother.” He asked: “Who next?” He replied: “Your mother.” He asked: “Who next?” He said: “Your 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

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.”

فَقُلْتُ: إِنَّ أَبِي وَأُمِّي وَأَهْلَ بَيْتِي عَلَى النَّصْرَانِيَّةِ، وَأُمِّي مَكْفُوفَةُ الْبَصَرِ، فَأَكُونُ مَعَهُمْ وَأَكُلُ فِي بَيْتِهِمْ؛ فَقَالَ: يَأْكُلُونَ لَحْمَ الْخَنَزِيرِ؟ فَقُلْتُ: لَا وَلَا يَمَسُّونَهُ، فَقَالَ: لَا بِأَسْ، وَانْظُرْ أُمُّكَ فَبَرَّهَا، وَإِذَا مَاتَتْ فَلَا تَكْلُهَا إِلَى غَيْرِكَ، كُنْ أَنْتَ الَّذِي تَقُومُ بِشَأْنِهَا، وَلَا تَخْبِرَنَّ أَحَدًا أَنَّكَ أَتَيْتَنِي، وَائْتَنِي بِمَنَى إِنْ شَاءَ اللَّهُ. قَالَ: فَأَتَيْتُهُ بِمَنَى وَالنَّاسَ حَوْلَهُ كَأَنَّهُ مَعْلَمٌ صَبِيانٍ، هَذَا يَسْأَلُهُ وَهَذَا يَسْأَلُهُ، فَلَمَّا قَدِمْتُ الْكُوفَةَ أَطْفُفْتُ لِأُمِّي وَكُنْتُ أُطْعِمُهَا وَأُقْلِي ثَوْبَهَا وَقَنَاعَهَا وَأُخْدِمُهَا، قَالَتْ لِي: يَا بُنَيَّ كُنْتَ مَا تَصْنَعُ بِي هَذَا وَأَنْتَ عَلَى دِينِي، فَمَا الَّذِي أَرَى مِنْكَ مِنْذَ هَاجَرْتَ فَدَخَلْتَ فِي الْحَنِيفِيَّةِ؟ فَقُلْتُ لَهَا: رَجُلٌ مِنْ وَلَدِ نَبِيِّنَا أَمَرَنِي بِهَذَا، فَقَالَتْ: هَذَا الرَّجُلُ هُوَ نَبِيٌّ؟ فَقُلْتُ: لَا وَلَكِنَّهُ ابْنُ نَبِيٍّ، فَقَالَتْ: يَا بُنَيَّ إِنْ هَذِهِ وَصَايَا الْأَنْبِيَاءِ، فَقُلْتُ: يَا أُمُّهُ لَيْسَ يَكُونُ بَعْدَ نَبِيِّنَا نَبِيٌّ وَلَكِنَّهُ ابْنُهُ، فَقَالَتْ: يَا بُنَيَّ دِينَكَ خَيْرٌ دِينٍ فَأَعْرَضَهُ عَلَيَّ، فَعَرَضْتُهُ عَلَيْهَا فَدَخَلْتُ فِي الْإِسْلَامِ، وَعَلَّمْتُهَا الصَّلَاةَ فَصَلَّتِ الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ الْآخِرَةَ، ثُمَّ عَرَضَ لَهَا عَارِضٌ فِي اللَّيْلِ فَقَالَتْ: يَا بُنَيَّ أَعَدَّ عَلَيَّ مَا عَلَّمْتَنِي مِنْ دِينِكَ؟ فَأَعَدَّتَهُ عَلَيْهَا فَأَقْرَئَتْ بِهِ وَمَاتَتْ، فَلَمَّا أَصْبَحْتُ كَانَ الْمُسْلِمُونَ الَّذِينَ غَسَلُوهَا، وَكَفَّنْتُهَا وَصَلَّيْتُ عَلَيْهَا وَنَزَلْتُ فِي قَبْرِهَا.

عن [عمار بن حيان قال: خبرت] أبا عبد الله [ببر إسماعيل ابني بي] قال: فقال: كنتُ أحبُّه فقد ازدردتُ له 849. حبًّا، إنَّ رسولَ الله 0 أتته أُختٌ له من الرضاعة فلَمَّا نظرَ إليها سرَّ بها وبسط لها مِلْحَفَتَهُ فأجلسها عليها، ثمَّ أقبل يحدثُها ويضحك في وجهها، ثمَّ قامت فذهبت وجاء أخوها فلم يصنع به ما يصنع بها، فقيل: يا رسول الله، صنعتَ بأخوته ما لم تصنع به وهو رجلٌ، فقال: لأنَّها كانت أُمُّ بَرٍّ بأبويها منه.

850– Imam Baqir (a.s) narrated that a man went to see God's Prophet (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 (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 (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 (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.”

عن أبي جعفر قال: أتى رسول الله 0 رجلٌ فقال: إِنَّ أَبَوَيَّ عُمَرَا وَإِنَّ أَبِي مَضَى وَبَقِيَتْ أُمِّي، فَبَلَغَ بِهَا الْكِبَرَ. 850. حَتَّى صَرْتُ أَمْضِعُ لَهَا كَمَا يَمْضِعُ لِلصَّبِيِّ، وَأَوْسَدُهَا كَمَا يَوْسَدُ لِلصَّبِيِّ، وَعَلَّقْتُهَا فِي مِكَتَلٍ أَحْرَكَهَا فِيهِ لِتَنَامَ، ثُمَّ بَلَغَ مِنْ أَمْرِهَا إِلَى أَنْ كَانَتْ تَرِيدُ مِنِّي الْحَاجَةَ فَلَا أُدْرِي أَيَّ شَيْءٍ هُوَ، وَأُرِيدُ مِنْهَا الْحَاجَةَ فَلَا تَدْرِي أَيَّ شَيْءٍ هُوَ، فَلَمَّا رَأَيْتُ ذَلِكَ سَأَلْتُ اللَّهَ أَنْ يَنْبِتَ عَلَيَّ نَدِيًا يَجْرِي فِيهِ اللَّبَنُ حَتَّى أُرْضِعَهَا، قَالَ: ثُمَّ كَشَفَ عَنْ صَدْرِهِ فَإِذَا نَدِيٌّ، ثُمَّ عَصَرَهُ فَخَرَجَ مِنْهُ اللَّبَنُ، ثُمَّ قَالَ: هُوَ ذَا أَرْضَعْتُهَا كَمَا كَانَتْ تُرْضِعُنِي، قَالَ: فَبَكَى رَسُولُ اللَّهِ 0 ثُمَّ قَالَ: أَصَبْتَ خَيْرًا، سَأَلْتَ رَبَّكَ وَأَنْتَ تَنْوِي قَرِيبَتَهُ، قَالَ: فَكَافَأْتُهَا؟ قَالَ: لَا، وَلَا بِزَفْرَةٍ مِنْ زَفَرَاتِهَا.

851. عن أبي عبد الله قال: بَرُّوا آبَاءَكُمْ يَبْرِكُمْ أَبْنَاؤُكُمْ، وَغَضُّوا عَنِ النِّسَاءِ يَغْضُ عَنْ نِسَائِكُمْ.

852. عنه قال: ثَلَاثَةٌ لَا يَدَّ مِنْ أَدَائِهِنَّ عَلَى كُلِّ حَالٍ: الْأَمَانَةُ إِلَى الْبَرِّ وَالْفَاجِرِ، وَالْوَفَاءُ بِالْعَهْدِ لِلْبَرِّ وَالْفَاجِرِ، وَبِرٌّ الْوَالِدَيْنِ بَرِّينَ كَانَا أَوْ فَاجِرَيْنِ.

853. عن أبي جعفر قال: قَالَ رَسُولُ اللَّهِ 0 فِي كَلَامٍ لَهُ: إِيَّاكُمْ وَعَقُوقُ الْوَالِدَيْنِ، فَإِنَّ رِيحَ الْجَنَّةِ تَوْجِدُ مِنْ مَسِيرَةِ أَلْفِ عَامٍ، وَلَا يَجِدُهَا عَاقٌّ وَلَا قَاطِعٌ رَحِمٍ وَلَا شَيْخَ زَانٍ وَلَا جَارٌ إِزَارَهُ خِيَلَاءَ، إِنَّمَا الْكِبْرِيَاءُ لِلَّهِ رَبِّ الْعَالَمِينَ.

وقال الصادق : أدنى العُقوقُ أفٍّ، ولو علم الله شيئاً أهون منه لَنهى عنه. 854.

855– In Rauzat al-Vaezeen it is narrated that God's Prophet (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 (S) said: “God's pleasure is tied to parent's pleasure and God's anger is tied to parents anger.”

859– God's Prophet (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 (S) said: “Yes. God is the greatest, and the purest.”

860– God's Prophet (S) said: “God will increase the life of whoever is kind with his parents.”

861– God's Prophet (S) said: “The prayers of three people are accepted: the oppressed, the travelers and the fathers.”

862– God's Prophet (S) said: “The prayers of a father for his children are like the prayers of a Prophet for his nation.”

من كتاب روضة الواعظين: قال رسول الله 0: رَجِمَ الله امرأً أعان والديه على بَرِّه، رَجِمَ الله امرأً أعان ولده. 855. على بَرِّه، رَجِمَ الله جارا أعان جاره على بَرِّه، رَجِمَ الله رفيقا أعان رفيقه على بَرِّه، رَجِمَ الله خليطا أعان خليطه على بَرِّه، رَجِمَ الله رجلا أعان سُلطانَه على بَرِّه.

وقال الصادق : مَنْ أَحَبَّ أَنْ يُخَفَّفَ الله عنه سكرات الموت فليكن بقربته ووصولاً، وبوالديه بارّاً، فإذا كان كذلك هوّن الله عليه سكرات الموت ولم يصبه في حياته فقرٌ أبداً.

وقال الباقر : قال موسى بن عمران: يا ربّ أوصني، قال: أوصيك بي، قال: فقال: ربّ أوصني، قال: أوصيك 857. بي – ثلاثا – قال: يا ربّ أوصني، قال: أوصيك بأُمّك، قال: يا ربّ أوصني، قال: أوصيك بأُمّك، قال: أوصيك بأُمّك، قال: يا ربّ أوصني، قال: أوصيك بأبيك، قال: لأجل ذلك؛ إنّ للأُمّ ثلثي البرّ وللأب الثلث.

858. وقال رسول الله 0: رضاءُ الله مع رضاء الوالدين، وسخطُ الله مع سخط الوالدين.

859. وقال 0: ما من ولدٍ بارٍ ينظر إلى والديه نظرَ رحمةٍ إلا كان له بكلّ نظرةٍ حَجَّةٌ مبرورةٌ، قالوا: يا رسول الله، .وإنّ نظر كلّ يومٍ مائة مرّة! قال: نعم، الله أكبر وأطيب.

860. وقال 0: مَنْ بَرَّ بوالديه زاد الله في عمره.

861. وقال 0: ثلاث دعواتٍ مستجابات: دعوة المظلوم ودعوة المسافر ودعوة الوالد.

862. وقال 0: دعاءُ الوالد لولده كدعاء النبيّ لأُمّته.

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 (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 (S) and stretched out his hand toward the Prophet and asked God's Prophet (S) to let him pledge allegiance to

سُئِلَ أَبُو عَبْدِ اللَّهِ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: وَيَا أَيُّهَا الَّذِينَ آمَنُوا إِحْسَانًا مَا هَذَا الْإِحْسَانُ؟ قَالَ: أَنْ تُحَسِّنَ صَحْبَتَهُمَا، وَأَنْ لَا تُكَلِّفَهُمَا أَنْ يَسْأَلَكَ شَيْئًا مِمَّا يَحْتَاجَانِ إِلَيْهِ وَإِنْ كَانَا مُسْتَغْنَيْنِ، أَلَيْسَ اللَّهُ يَقُولُ: لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ: وَأَمَّا قَوْلُ اللَّهِ تَبَارَكَ وَتَعَالَى: إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرهُمَا قَالًا: إِنْ أَضْجَرَكَ فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرَهُمَا إِنْ ضَرَبَكَ وَقُلْ لَهُمَا قَوْلًا كَرِيمًا قَالَ: فَإِنْ ضَرَبَكَ فَقُلْ لَهُمَا غَفَرَ اللَّهُ لَكُمْ فَذَلِكَ مِنْكَ قَوْلٌ كَرِيمٌ، قَالَ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ قَالَ: لَا تَمَلَأْ عَيْنَيْكَ مِنَ النَّظَرِ إِلَيْهِمَا إِلَّا بِرَحْمَةٍ وَرِقَّةٍ، وَلَا تَرْفَعْ صَوْتَكَ فَوْقَ أَصَوَاتِهِمَا وَلَا يَدِيكَ فَوْقَ أَيْدِيهِمَا، وَلَا تُقَدِّمَ قَدَامَهُمَا

عنه قال: إِنْ مِنْ حَقِّ الْوَالِدَيْنِ عَلَى وَلَدِهِمَا أَنْ يَقْضِيَ دِيُونَهُمَا وَيُوفِيَ نَذْرَهُمَا وَلَا يَسْتَسْبِ لَهُمَا، فَإِذَا فَعَلَ ذَلِكَ 864. كَانَ بَارًّا وَإِنْ كَانَ عَاقًّا لَهُمَا فِي حَيَاتِهِمَا، وَإِنْ لَمْ يَقْضِ دِيُونَهُمَا وَلَمْ يَوْفِ نَذْرَهُمَا وَاسْتَسْبِ لَهُمَا كَانَ عَاقًّا وَإِنْ كَانَ بَارًّا فِي حَيَاتِهِمَا.

قال النبي 0: أَوْصِي الشَّاهِدَ مِنْ أُمَّتِي وَالْغَائِبَ وَمَنْ فِي أَصْلَابِ الرِّجَالِ وَأَرْحَامِ النِّسَاءِ إِلَى يَوْمِ الْقِيَامَةِ بِرِّ. 865. الْوَالِدَيْنِ، وَإِنْ سَافَرَ أَحَدُهُمَا فِي ذَلِكَ سَنَتَيْنِ، فَإِنَّ ذَلِكَ مِنْ أَمْرِ الدِّينِ.

عن أبي عبد الله قال: جاء أعرابي إلى النبي 0 فقال: يا رسول الله، بايعني على 866.

Islam. The Prophet (S) said: "So that you kill your father?" The Arab man withdrew his hand. God's Prophet (S) turned to the people to talk, but the Arab man returned and said the same thing again. The Prophet (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 (S) went to see a young fellow who was about to die. The Prophet (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 (S) said: "Are you angry with him?" She said: "Yes. I have not talked to him for six years." The Prophet (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 (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؟ فكف الأعرابي يده، وأقبل رسول الله 0 على القوم يحدثهم، فعاد الأعرابي بالقول فأجابه رسول الله 0 بمثل الأول، فكف الأعرابي يده، فأقبل رسول الله 0 على القوم يحدثهم، ثم عاد الأعرابي فقال: أن تقتل أباك؟ فقال: نعم؛ فبايعه، ثم قال له رسول الله 0 الآن حين لم يتخذوا من دون الله ولا رسوله ولا المؤمنين وليجة إني لا آمر بعقوق الوالدين ولكن صاحبهما في الدنيا معروفاً.

عن أبي عبد الله قال: حضر رسول الله 0 شاباً عند وفاته، فقال له: قل لا إله إلا الله، فاعتقل لسانه مراراً، 867. فقال لامرأة عند رأسه: هل لهذا أم، قالت: نعم أنا أمه، فقال: فساخطة أنت عليه؟ قالت: نعم؛ ما كلمته منذ ست 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 مُتِنِّ الرِّيح قد وليني الساعة، فأخذ بكظمي فقال: قل: "يا مَنْ يَقْبَلُ الْيُسَيْرَ وَيَعْفُو عَنِ الْكَثِيرِ، أَقْبَلُ مِنِّْي الْيُسَيْرَ وَاعْفُ عَنِّي الْكَثِيرَ، إِنَّكَ أَنْتَ الْعَفْوُ الرَّحِيمُ" فقال لها: ما ترى؟ فقال: أرى رجلاً أبيض حسن الثياب حسن الوجه طيب الريح قد وليني، وأرى الأسود قد نأى عني، قال: أعد،

فأعاد، فقال: لستُ أرى الأسود وأرى الأبيض قد وليني، قال: فطفى على هذا الحال

عنه : ومن العقوق أن ينظر الرجل إلى والديه يحدّ النظر إليهما 868.

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.”

عنه قال: مَنْ نَظَرَ إِلَى والديه نظر ماقِتٍ وهُما ظالمان له لم تُقْبَلْ له صلاةٌ 869.

عنه قال: إذا كانَ يومَ القيامةِ كُشِفَ غطاءٌ مِنَ أغْطيةِ الجنّةِ فوجدَ ريحها مَنْ كانتَ له روحٌ مِنْ مسيرةِ 870. خمسمائةِ عامٍ إلّا صَنَفٌ واحدٌ، قلتُ: وَمَنْ هُمْ؟ قال: العاقُّ لوالديه.

عن عبد الله بن مسكان قال: سمعتُ أبا جعفر يقول: إنَّ أباي – كَرَّمَ اللهُ وجهه – نظرَ إلى رجلٍ ومعه ابنه، 871. والابن مُتَّكٍ على ذِرَاعِ الأب، قال: فما كَلَّمه عليّ بن الحسين مَقْتاً له حتّى فارَقَ الدنيا

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 (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 (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 it9.”

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 (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]

الفصل الخامس عشر

في صلة الرّحم

872. من كتاب المحاسن: عن الباقر قال: قال رسول الله 0: أوصي الشاهد من أمّتي والغائب منهم، ومن في أصلاب الرجال وأرحام النساء إلى يوم القيامة، أن يصل الرّحم وإن كانت منه على مسيرة سنة، فإن ذلك من الدين.

873. عن أبي عبد الله قال: اتّقوا الحالقة، فإنّها تُميت الرجال، قلتُ: وما الحالقة؟ قال: قطيعة الرّحم.

874. قال رسول الله 0: ما من ذنبٍ أجدر أن يُعجل الله لصاحبه العقوبة في الدنيا مع ما أدّخره في الآخرة من البغي وقطيعة الرّحم.

875. وقال : أوّل ناطقٍ من الجوارح يوم القيامة الرّحم، يقول: يا رب من وصلّني في الدنيا فصلّ اليوم ما بينك وبينه، وبينه، ومن قطعني في الدنيا فاقطع اليوم ما بينك وبينه.

876. وقال الباقر : صلة الأرحام تُزكّي الأعمال، وتدفع البلوى، وتنمي الأموال، وتيسّر الحساب، وتنسى في الأجل.

877. وعنه قال: قال رسول الله 0: برّ الوالدين وصلة الرّحم يُهوّنان الحساب، ثم تلا والَّذِينَ يَصِلُونَ ما أَمَرَ الله به . أن يوصلَ .

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 (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 (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. عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: صَلِّهِ الرَّحِمَ وَبِرِّ الْوَالِدَيْنِ يَمْدُ اللَّهُ بِهِمَا فِي الْعُمُرِ وَيَزِيدُ فِي الْمَعِيشَةِ.

879. عَنْ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ: مَنْ زَوَّجَ لَهْ وَوَصَلَ الرَّحِمَ، تَوَجَّهَ اللَّهُ بِتَاجِ الْمَلِكِ يَوْمَ الْقِيَامَةِ.

880. عَنْ أَبِي عَبْدِ اللَّهِ : صَلِّ رَحِمَكَ وَلَوْ بِشَرْبَةِ مِِنْ مَاءٍ، وَأَفْضَلُ مَا تَوْصِلُ بِهِ الْأَرْحَامَ كَفِّ الْأَذَى عَنْهَا.

881. قَالَ رَسُولُ اللَّهِ 0: مَنْ أَحَبَّ أَنْ يَوْسَعَ لَهُ فِي رِزْقِهِ وَيَنْسَى لَهُ فِي أَجَلِهِ فَلْيَصِلْ رَحِمَهُ.

عن سالمة مولاة أبي عبد الله قالت: كنتُ عند أبي عبد الله حين حضرته الوفاة فأُغمي عليه، فلما أفاق قال: 882. أعطوا الحسن بن عليّ بن علي بن الحسين - وهو الأفتس - سبعين ديناراً، وأعطوا فلاناً كذا وفلاناً كذا، فقلتُ: أُعطي رجلاً حمل عليك بالشفرة؟ فقال: ويحك أما تقرئين القرآن؟ قلتُ: بلى، قال: أما سمعت قول الله جلّ وعزّ: وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ .

وعنه قال: إني لأبادر صيلة قرابتي قبل أن يستعفوا عني. 883.

وعنه قال: ثلاثة من مكارم الدنيا والآخرة: أن تعفو عمّن ظلمك، وتصل من قطعك، وتحلم إذا جهل عليك. 884.

قال رسول الله 0 عن جبرئيل عن الله عز وجل قال: أنا الرحمان شققتُ الرّجِم من اسمي، فمَن وصلها 885. وصلته، ومَن قطعها قطعته.

886- God's Prophet (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 (S) said: "Visit the relations of kin even if it is limited to greeting."

888- God's Prophet (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 (S) said: "Faith in God." He asked: "What is next?" The Prophet (S) said: "Visiting the relations of kin." He asked: "What is next?"

The Prophet (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 (S) said: "Infidelity". He asked: "What is next?" The Prophet (S) said: "Cutting off the relations of kin." He asked: "What is next?" The Prophet (S) said: "Advising to what is evil, and forbidding what is right."

وقال 0: أيما رجل أتاه ابن عمّه يسأله من فضله فمنعه؛ منعه الله من فضله يوم القيامة. 886.

وقال 0: صلوا أرحامكم ولو بالسلام. 887.

وقال 0: لا تنزل الرحمة على قوم فيهم قاطع الرّجِم. 888.

عن الصادق قال: إنّ رجلاً من خثعم جاء إلى رسول الله 0 فقال: يا رسول الله، ما أفضل الإسلام؟ قال: 889. 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 (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 (S) said: “Whoever entrusts an orphan with a Muslim couple until the child becomes needless, will certainly go to Heaven.”

892– God's Prophet (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 (S) said: “Caressing his head or feeding him with a date.”

893– God's Prophet (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 (S). The Prophet (S) said: “Whenever you want to become soft-hearted feed a poor person and caress an orphan.”

895– God's Prophet (S) said: “God will humiliate whoever humiliates an orphan.”

الفصل السادس عشر

في ذكر الأيتام

عن أنس بن مالك قال: قال رسول الله 0: ألا من كان في منزله يتيم فأشبعه أو كساه ولم يؤذه ولم يضره. 890. يقبل منه عمله.

وقال رسول الله 0: من ضمّ يتيماً بين أبوين مسلمين حتّى يستغني فقد وجبت له الجنة البتّة. 891.

وقال 0: إذا بكى اليتيم في الأرض قال الله : مَنْ أبكى عبدي هذا اليتيم الَّذي غَيَّبْتُ أبويه أو أباه في الأرض؟ 892.
فتقول الملائكة: سبحانك لا علم لنا إلا ما عَلَّمْتَنَا، فيقول الله : أَشْهَدُكُمْ مَلَائِكَتِي أَنَّ مَنْ أَسْكَنَهُ بِرِضَاهُ فَأَنَا ضَامِنٌ
لِرِضَاهُ مِنَ الْجَنَّةِ، قيل: يا رسول الله وما يُرْضِيهِ؟ قال: يَمْسَحُ رَأْسَهُ أو يَطْعَمُهُ تَمْرَةً.

وقال 0: خَيْرُ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُحْسَنُ إِلَيْهِ، وَشَرُّ بَيْتٍ فِيهِ يَتِيمٌ يُسَاءُ إِلَيْهِ، ثُمَّ قَالَ: أَنَا وَكَافُلُ 893.
اليتيم في الجنة - وهو يُشِيرُ بِإصْبَعِهِ.

وروي أَنَّ رَجُلًا شَكَا إِلَى النَّبِيِّ 0 قَسَاوَةَ قَلْبِهِ، فَقَالَ: إِذَا أَرَدْتَ أَنْ يَلِينَ قَلْبَكَ فَأَطْعِمِ الْمَسْكِينَ وَامْسَحْ رَأْسَ 894.
اليتيم.

وقال: مَنْ أَذَلَّ يَتِيمًا أَذَلَّهُ اللَّهُ. 895.

896- A man told God's Prophet (S): "O' Prophet of God! I am unhappy with my ruthlessness." The Prophet (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 (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."

وقال رجلٌ: يا رسول الله، أَشْكُو إِلَيْكَ قَسْوَةَ قَلْبِي، قَالَ: فَادِنْ مِنْكَ الْيَتِيمَ وَامْسَحْ رَأْسَهُ وَأَجْلِسْهُ عَلَى خَوَانِكَ، 896.
يلين قلبك وتَقْدِرُ عَلَى حَاجَتِكَ.

قال رسول الله 0: أَشْبَعُ الْيَتِيمِ وَالْأَرْمَلَةِ، وَكُنْ لِلْيَتِيمِ كَالْأَبِ الرَّحِيمِ، وَكُنْ لِلْأَرْمَلَةِ كَالزَّوْجِ الْعُطُوفِ، تُعْطَى كُلٌّ 897.
نَفْسٍ تَنْفَسَتْ فِي الدُّنْيَا قَصْرًا فِي الْجَنَّةِ، كُلٌّ قَصْرٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

Chapter 17: On Respecting the Old

898- Ameer al-Momineen (a.s) quoted on the authority of God's Prophet (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 (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 (S) said: "God is ashamed of punishing an old man."

901- Ibn Abbas narrated that God's Prophet (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 (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 (S) said: "Do you want me to tell you who the best of you are?" They said: "O' Prophet of God! Yes." The Prophet (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 (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

عن أمير المؤمنين قال: قال رسول الله 0: إِنَّ مِنْ حَقِّ إِجْلَالِ اللَّهِ إِكْرَامُ ثَلَاثَةٍ: ذُو الشَّيْبَةِ الْمُسْلِمِ، وَذُو الْمَقْسَطِ، وَحَامِلُ الْقُرْآنِ غَيْرَ الْجَافِي وَلَا الْغَالِي فِيهِ.

وقال 0: مَا أَكْرَمَ شَابٌّ شَيْخًا لَسَنَتَهُ إِلَّا قَبَضَ اللَّهُ لَهُ عِنْدَ كِبَرِ سَنَتِهِ مَنْ يُكْرِمُهُ.

وقال 0: إِنَّ اللَّهَ لَيَسْتَحْيِي أَنْ يُعَذِّبَ الشَّيْخَ الْكَبِيرَ.

عن ابن عباس قال: قال رسول الله 0: لَيْسَ مِنَّْا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَلَمْ يُوقِّرْ كَبِيرَنَا.

قال 0: بَجَلُّوا الْمَشَائِخَ فَإِنَّ تَبْجِيلَ الْمَشَائِخِ مِنْ إِجْلَالِ اللَّهِ وَمَنْ لَمْ يُجَلِّهِمْ فَلَيْسَ مِنَّْا.

وقال 0: أَلَا أَنْبِئُكُمْ بِخِيَارِكُمْ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: أَطُولُكُمْ أَعْمَارًا إِذَا سَدَّوْا.

عن الصادق عن آبائه: قال: جَاءَ رَجُلَانِ إِلَى النَّبِيِّ 0 شَيْخٌ وَشَابٌّ، فَتَكَلَّمَ الشَّابُّ قَبْلَ الشَّيْخِ، فَقَالَ النَّبِيُّ 0: 904.

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 (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 (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 (S): “God will protect any man who attains the age of forty from insanity, elephantiasis, leprosy¹⁰. 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.”

909– God's Prophet (S) said: “God respects seventy year old people, and is ashamed to punish eighty year old people.”

عن الصادق قال: يا صاحب الشَّعر الأبيض والقلب الأسود، أَمَامَكَ النارُ وَخَلَفَكَ مَلَكُ المَوْتِ، فماذا تُريدُ أنْ تعملَ؟ كُنْتَ صَبِيئاً وَكُنْتَ جَاهِلًا، وَكُنْتَ شَابًّا وَكُنْتَ فَاسِقًا، وَكُنْتَ شَيْخًا وَكُنْتَ مُرَائِيًّا، فَأَيْنَ أَنْتَ وَأَيْنَ عَمَلُكَ؟

عنه قال: قال رسول الله 0: مَنْ عَرَفَ فَضْلَ كَبِيرٍ لِسَنِّهِ فَوَقَّرَهُ آمَنَهُ اللهُ مِنْ فَزَعِ يَوْمِ القِيَامَةِ.

مرَّ برسول الله 0 رجلٌ وهو في أصحابه، فقال بعضُ القوم: مجنونٌ، فقال النبي 0: بل هذا رجلٌ مُصاب، إنَّما المجنون عبدٌ أو أمةٌ ألبيا شبابهما في غير طاعة الله.

عن الصادق عن النبي 0 قال: إذا بلغ المرء أربعين سنةً آمَنَهُ اللهُ مِنَ الأدواءِ الثلاثة: مِنَ الجُنُونِ والجُدَامِ والبرَصِ، فإذا بلغ الخمسين خَفَّفَ اللهُ عليه حسابه، فإذا بلغ الستين رزقه اللهُ الإِنابةَ إليه، فإذا بلغ السبعين أَحَبَّهُ اللهُ وأهل السماء، فإذا بلغ الثمانين أَمَرَ اللهُ بإثباتِ حَسَنَاتِهِ وإلقاءِ سَيِّئَاتِهِ، فإذا بلغ التسعين غفر اللهُ له ما تقدَّمَ مِنْ

ذنبه وما تأخر، وكُتِبَ أسير الله في الأرض.

قال رسول الله 0: إِنَّ اللَّهَ لَيُكْرِمُ أَبْنَاءَ السَّبْعِينَ وَيَسْتَحْيِي مِنْ أَبْنَاءِ الثَّمَانِينَ أَنْ يَعَذِّبَهُمْ. 909.

910– God's Prophet (S) said: “And old man to his family is like a Prophet to his nation.”

911– God's Prophet (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 (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 Ridha' (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 (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.”

وقال 0: الشيخ في أهله كالنبي في أمته. 910.

وقال 0: إذا بلغ الرجل أربعين سنة ولم يغلب خيره شره قبل الشيطان بين عينيه، وقال: هذا وجه لا يفلح. 911.

وقال النبي 0: مَنْ جاوز الأربعين ولم يغلب خيره شره فليتهجّز إلى النار. 912.

وقال الباقر : إذا بلغ الرجل أربعين سنة نادى مُنادٍ مِنَ السماء قد دنا الرحيل فأعد الزاد. 913.

عن عبد الله بن أبان عن الرضا قال: يا عبد الله، عظّموا كباركم وصلّوا أرحامكم، فليس تصلّونهم بشيء. 914.
أفضل من كفّ الأذى عنهم.

عن أبي عبد الله قال: ما مشى الحسين بين يدي الحسن قطّ، ولا بدره بمنطقٍ إذا اجتمعوا تعظيماً له. 915.

وعن النبي 0 قال: مَنْ عاش في الإسلام ستين سنة حقّ على الله أن لا يعذّبه بالنار، ومَنْ عاش في الإسلام سبعين سنة آمنه الله من الفزع الأكبر، ومَنْ عاش في الإسلام ثمانين سنة رفع عنه القلم ولا يحاسب معه. 916.

عن الصادق قال: يؤتى بالشيخ يوم القيامة فيدفع إليه كتابه ظاهرة ممّا يلي الناس؛ لا يرى إلا مساوي فيطول. 917.
ذلك عليه، فيقول: يا رب أأمرني إلى النار؟ فيقول الجبار جلّ جلاله: يا شيخ، إني أستحي أن أُعذّبك وقد {بالنار}.
{كنت تُصلّي في دار الدنيا، اذهبوا بعبدني إلى الجنة}.

وعنه قال: وإذا بلغ العبد ثلاثاً وثلاثين سنة فقد بلغ أشده، وإذا بلغ أربعين سنة فقد بلغ مُنتهاه، وإذا طعن في. 918.
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 (S) said: “No one is dearer to God than a young fellow who repents.”

920– God's Prophet (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 (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 (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 (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 (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 (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 (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 الشُّبَّان

919. عن أنس قال: قال رسول الله 0: ما من شيء أحبَّ إلى الله من شابٍّ تائبٍ.

920. وقال 0: خيرُ شُبابكم من تشبَّه بكهُولكم، وشرُّ كهُولكم من تشبَّه بشُبابكم.

921. وقال 0: ما من شابٍّ يَنشأ في عبادة الله حتَّى يَموت على ذلك إلَّا أعطاه الله أجر تسعة وتسعين صديقاً.

922. عن ابن عبَّاس قال: قال رسول الله 0: ما في الدنيا شيءٌ أحبَّ إلى الله من شابٍّ تائبٍ، وما في الدنيا شيءٌ أبغض إلى الله من شيخٍ زانٍ.

923. وقال 0: لا تزول قدما 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 حبِّنا أهل البيت.

وقال 0: اغتنم خمساً قبل خمس: شبابك قبل هرمك، وصحتك قبل سقمك، وفراغك قبل شغلِكَ، وحياتك قبل موتك، وغناك قبل فقرك.

وقال 0: مَنْ آتاه الله جمالاً ومالاً فَعَفَّ في جماله وبَذَلَ مِنْ ماله دخل الجنة.

وكان شابُّ على عهد رسول الله 0 يلبس ومَهَنَاهُ، فلما مات رسول الله 0 قصر وتشمَّر للعبادة، فقالوا: يا فلان، لو فعلتَ هذا ورسول الله 0 حيٌّ لَقَرَّتْ عينه، قال: وكان لي أمانان فمضى أحدهما وبقي الآخر، قال الله عز وجل وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ فَقَدْ مَضَى هذا وقال الله تعالى وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ وَلَا أَزَالُ أَجْتَهِدُ.

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

من كتاب المحاسن: عن أبي عبد الله قال: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يَبْعَثْ نَبِيًّا قَطُّ إِلَّا بِصَدَقِ الْحَدِيثِ وَأَدَاءِ 927. الأمانة إِلَى الْبِرِّ وَالْفَاجِرِ.

عنه قال: مَنْ صَدَقَ لِسَانَهُ زَكِيَ عَمَلُهُ 928.

وقال : وَجَدَ فِي ذَوَابَةِ سَيْفِ رَسُولِ اللَّهِ 0 صَحِيفَةً فِيهَا: صِلْ مَنْ قَطَعَكَ، وَاعْطِ مَنْ حَرَمَكَ، وَقُلْ الْحَقَّ وَلَوْ 929. عَلَى نَفْسِكَ.

عنه قال: إِنَّ الْعَبْدَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ مِنَ الصَّادِقِينَ، وَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ مِنَ الْكَاذِبِينَ، وَإِذَا 930. صَدَقَ قَالَ اللَّهُ: صَدَقَ وَبَرٌّ، وَإِذَا كَذَبَ قَالَ اللَّهُ: كَذَبَ وَفَجَرَ.

وقال عليّ : الصِّدْقُ يَهْدِي إِلَى الْبِرِّ، وَالْبِرُّ يَدْعُو إِلَى الْجَنَّةِ، وَمَا يَزَالُ أَحَدُكُمْ يَصْدُقُ حَتَّى لَا يَبْقَى فِي قَلْبِهِ 931. مَوْضِعُ إِبْرَةٍ مِنْ كَذِبٍ حَتَّى يَكُونَ عِنْدَ اللَّهِ صَادِقًا.

وقال أيضاً: إِنَّ مِنْ حَقِيقَةِ الْإِيمَانِ أَنْ يُؤْثِرَ الْعَبْدُ الصَّدَقَ حَتَّى نَفَرَ عَنِ الْكَذِبِ حَيْثُ يَنْفَعُ، وَلَا يَعِدُ الْمَرْءُ بِمَقَالَتِهِ 932. عِلْمَهُ.

وقال أيضاً - فِي خُطْبَةٍ طَوِيلَةٍ -: أَيُّهَا النَّاسُ، أَلَا فَاصْدُقُوا إِنَّ اللَّهَ مَعَ الصَّادِقِينَ، وَجَانِبُوا الْكَذِبَ فَإِنَّهُ مُجَانِبٌ 933. لِلْإِيمَانِ، أَلَا إِنَّ الصَّادِقَ عَلَى شَفَا مَنْجَاةٍ وَكَرَامَةٍ، أَلَا إِنَّ الْكَاذِبَ عَلَى شَفَا رَدِيٍّ وَهَلَكَةٍ.

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 Ridha’ (a.s) said: “We are a family who consider our promises as debts just as the Prophet of God (S) did.”

938– In Rauzat al-Vaezeen it is narrated that the Prophet (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 (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 علي بن الحسين قال: أربع من كن فيه كمل إسلامه ومحصت ذنوبه ولقي ربه وهو عنه راضٍ: وفاء لله بما يجعل على نفسه للناس، وصدق لسانه مع الناس، والاستحياء من كل قبيح عند الله وعند الناس، وحسن خلقه مع أهله.

935. عن أبي عبد الله قال: كونوا دعاة للناس إلى الخير بغير ألسنتكم ليروا منكم الاجتهاد والصدق والورع.

936. عن الباقر قال: يا ربيع، إن الرجل ليصدق حتى يكتب عند الله صديقاً.

937. عن الرضا قال: إنا أهل بيت نرى ما وعدنا علينا ديناً كما صنع رسول الله 0.

938. ومن كتاب روضة الواعظين: قال النبي 0: إن أقربكم مني غداً وأوجبكم علي شفاعتي أصدقكم لساناً، وأذاكُم

للأمانة، وأحسنكم خُلُقاً، وأقربكم من الناس.

939. قال أمير المؤمنين : ما شيءٌ أحقُّ بطول الحبس من اللسان.

940. قال الصادق : لا يزال العبدُ المؤمنُ يُكتبُ مُحسناً ما دام ساكناً، فإذا تكلمَ كُتبَ مُحسناً أو مُسيئاً.

941. قال عليّ بن الحسين : حقُّ 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 الجنّة: إذا حدّثتم فلا تكذبوا، وإذا وعدتم فلا تخلفوا، وإذا اتّمتتم فلا تخونوا، وغضّوا أبصاركم، واحفظوا فروجكم، وكفّوا أيديكم وألسنتكم.

943. قال الصادق : كونوا لنا زيناً ولا تكونوا علينا شيناً، قولوا للناس حسناً، واحفظوا ألسنتكم، وكفّوا عن الفضول وقبح 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 (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 (S) said: “Whoever stays quiet will be saved.”

948– God's Prophet (S) said: “Calamities depend upon what we say.”

949– God's Prophet (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 (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.”

قال أمير المؤمنين : لا يصلح من الكذب جد ولا هزل، أن يعد أحدكم صبيته ثم لا يفي له، والكذب يهدي إلى الفجور، والفجور يهدي إلى النار، وما يزال أحدكم يكذب حتى يقال: كذب وفجر، وما يزال أحدكم يكذب حتى لا يبقى في قلبه موضع إبرة صدق فيسمى عند الله كذاباً.

سئل الباقر : ما حق الله على العباد؟ قال: أن لا يقولوا ما لا يعلمون.

سئل النبي 0: يكون المؤمن جباناً؟ قال: نعم، قيل: ويكون بخيلاً؟ قال: نعم، قيل: ويكون كذاباً؟ قال: لا.

وقال 0: من صمت نجا.

وقال 0: البلاء موكّل بالمنطق أو بالقول.

وقال 0: إن أكثر خطايا ابن آدم في لسانه، ومن كف لسانه ستر الله عورته.

وقال 0: من اغتاب مؤمناً بما فيه لم يجمع بينهما في الجنة أبداً، ومن اغتاب مؤمناً بما ليس فيه انقطعت العصمة بينهما، وكان المغتاب في النار خالداً فيها وبئس المصير.

قال أمير المؤمنين : كذب من زعم أنه ولد من حلال وهو يأكل لحوم الناس بالغيبة، اجتنب الغيبة فإنها إدام كلاب النار.

قال الصادق : من الغيبة أن تقول في أخيك ما ستره الله عليه، وإن من البهتان أن تقول في أخيك ما ليس

فيه.

قال الباقر : بئس العبدُ عبدٌ يكون ذا وجهين وذا لِسَانَيْنِ يطري أخاه شاهداً ويأكله غائباً، إن أُعطي حسده 953. وإن ابتلي 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 (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 (S) said: “Woe to whoever lies while quoting someone so that others laugh. Woe to him!”

قال الصادق : مَنْ لقي الناس بوجهٍ وغابهم بوجهٍ جاء يومَ القيامة وله لسانان من نارٍ 954.

وقال عيسى بن مريم لبعض أصحابه: ما لا تُحبُّ أن يفعل بك فلا تفعله بأحدٍ، وإن لم أحدَّ خدك الأيمن 955. فأعطه الأيسر.

وقال : لا تَغْتَبِ فتُغْتَبِ، ولا تحفِرْ لأخيك حُفرةً فتَقَعَ فيها، فإنَّك كما تُدين تُدان 956.

عن السيّد ناصح الدين أبي البركات عن عبد الله بن خوزاد قال: قلتُ: يا رسول الله، المؤمنُ يسرق؟ قال: قد 957. يكون ذلك، قال: قلتُ: يا رسول الله، المؤمنُ يكذب؟ قال: لا إنّما يفتري الكذبَ الذين لا يؤمنونَ.

قال 0: ويلٌ للذي يُحدِّث فيكذب فيُضحك به القلوب، ويلٌ له ويلٌ له 958.

Chapter 20: On Watching Your Tongue

959– In Al-Mahasin it is narrated that God's Prophet (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 (S) said: “If there is bad omen in anything, it is the tongue.”

963– God's Prophet (S) said: “Silence is golden but talking is like silver.”

964– Imam Ridha' (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 Ridha' (a.s) said: “Fear God and be quiet.”

966– Imam Ridha' (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

من كتاب المحاسن: قال رسول الله 0: أَمْسِكْ لِسَانَكَ فَإِنَّهَا صَدَقَةٌ تَتَصَدَّقُ بِهَا عَلَى نَفْسِكَ، ثُمَّ قَالَ: وَلَا يَعْرِفْ 959. عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَخْزِنَ لِسَانَهُ.

960. عَنْ أَمِيرِ الْمُؤْمِنِينَ : مَنْ حَفِظَ لِسَانَهُ سَتَرَ اللَّهُ عَوْرَتَهُ.

961. عَنْ أَبِي جَعْفَرٍ قَالَ: كَانَ أَبُو ذَرٍّ يَقُولُ فِي خُطْبَتِهِ: يَا مُبْتَغِي الْعِلْمِ إِنَّ هَذَا اللِّسَانَ مِفْتَاحُ خَيْرٍ وَمِفْتَاحُ شَرٍّ، فَاخْتَمِ 961. عَلَى لِسَانِكَ كَمَا تَخْتَمُ عَلَى ذَهَبِكَ وَوَرَقِكَ.

962. عن أبي عبد الله عن أمير المؤمنين قال: قال رسول الله 0: إن كان في شيء شؤم ففي اللسان.

963. وقال 0: السُّكُوتُ ذَهَبٌ والكلامُ فضةٌ.

964. عن الرضا قال: إن الصمت بابٌ من أبواب الحكمة يكسب المحبة، وإنه دليلٌ على كل خيرٍ.

965. عنه قال: اتقوا الله وعليكم بالصمت.

966. عنه قال: ما أحسن الصمت من غير عيٍّ، والمهذار له سقّطات.

967. عن الباقر: إن شيعتنا الخرس.

968. قال رسول الله 0: رَحِمَ الله 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 stutter¹¹.”

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.”

969. عن أبي عبد الله عن آبائه: عن أبي ذرٍّ أنّه كان يقول: اجعل الكلام كلمتين: كلمةً خيرٍ تقولها، وكلمةً شرٍّ. تسكت عنها، والثالثة لا تضر ولا تنفع لا تردّها.

970. وَمِنْ كِتَابٍ: قَالَ أَبُو عَبْدِ اللَّهِ : مَنْ عَرَفَ اللَّهَ كَلَّ لِسَانَهُ.

971. وَقَالَ : مَنْ عَلِمَ أَنَّ كَلَامَهُ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا مِنْ خَيْرٍ.

972. وَقَالَ : وَهَلْ يُكَبُّ النَّاسُ عَلَى مَنَاحِرِهِمْ فِي النَّارِ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ؟

973. وَقَالَ أَمِيرُ الْمُؤْمِنِينَ : جُمِعَ الْخَيْرُ كُلُّهُ فِي ثَلَاثٍ خَصَالٍ: النَّظَرُ، وَالسُّكُوتُ، وَالْكَلامُ، فَكَلَّ نَظْرٌ لَيْسَ فِيهِ اعْتِبَارٌ. فَهُوَ سَهْوٌ، وَكَلَّ سَكُوتٌ لَيْسَ فِيهِ فِكْرَةٌ فَهُوَ غَفْلَةٌ، وَكَلَّ كَلَامٌ لَيْسَ فِيهِ ذِكْرٌ فَهُوَ لُغْوٌ.

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 (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 (S), and the Prophet (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 (S) spread them for Oday ibn Hataem to rest on.”

979– Imam Ridha' (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.”

في الإصلاح بين الناس وما يشبهه

974. عن أبي عبد الله : صدقةٌ يُحبّها الله؛ الإصلاح بين الناس إذا تفاسدوا، والتقريب بينهم إذا تباعدوا.

975. عنه قال: كلّ كذبٍ مسؤولٌ عنه يوماً ما إلا كذباً في ثلاثة: رجلٌ كاذبٌ في حربه فهو موضوعٌ عنه، ورجلٌ أصلح. بين اثنين يُلقِي هذا بغير ما يُلقِي به هذا؛ يُريد الصلح ما بينهما، ورجلٌ وعدّ أهله شيئاً ولا يُريد أن يُتمّ لهم عليه؛ يُريد بذلك دفعها.

976. عن الباقر قال: الكذبُ كلّهُ إنّما ما نفعت به مؤمناً ودفعت به عن دين المسلم.

977. قال النبيّ 0: إذا أتاكم كريمٌ قومٍ فأكرموا.

978. عن عليّ قال: لما قدم عديّ بن حاتم على النبيّ 0 أدخله النبيّ بيته فلم يكن في بيته غير خصفٍ ووسادةٍ من أدم، فطرحهما رسول الله 0 لعديّ بن حاتم.

979. عن الرضا قال: قال أمير المؤمنين : 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 قال: ثلاثةٌ لا يجهل حقّهم إلا منافقٌ معروفٌ النفاق: ذو الشيبة 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 (S) and said: “O' Muhammad! Your Lord sends blessings and says: Treat My servants with patience.”

982– God's Prophet (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 (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 (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 المُدَاراة وحُسن الملكة

عن كتاب المحاسن: عن أبي عبد الله قال: جاء جبرئيل إلى النبي ﷺ فقال: يا محمد، ربك يقرئك السلام ويقول لك: دار خلقي.

وقال ﷺ: أمرني ربي بمُدَاراة الناس كما أمرني بتبليغ الرسالة.

عن أبي جعفر قال: إنَّ أعرابياً أتى النبي ﷺ فقال: أوصني، فكان فيما أوصاه أن قال له: تحبب إلى الناس. يُحبِّبوك.

عن الصادق قال: مَنْ كَفَّ يده عن الناس فَإِنَّمَا يَكْفَ عنهم يداً واحدةً وَيَكْفُونَ عنه أيدياً كثيرة.

عنه قال: لَمَّا نَزَلَتْ هذه الآية: يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَاراً ، جلس رجلٌ من المُسلمين يبكي، وقال: أنا عجزتُ عن نفسي كَلَفْتُ أهلي، فقال له رسول الله ﷺ: حسبُك أن تأمرهم بما تأمرُ به نفسك وتنهاهم عما تنهى عنه نفسك.

عنه قال: كان أمير المؤمنين يقول: لِيَجْتَمَعَ في قلبك الافتقار إلى الناس والاستغناء عنهم، فيكون افتقارك إليهم. في لين كلامك وحُسنِ بشرِك، ويكون استغناؤك عنهم في نزاهة عرضك وبقاء عزِّك.

987– Oun ibn Abdullah ibn Attabeh said: “Abu Dharr 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 (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 (S) was near death he insisted on advising the people to say prayers, and assisting the servants until he perished.

عن عون بن عبد الله بن عتبة قال: [كسى أبو ذر بُردين، فأتزر بأحدهما وارتدى بشملة وكسى غلامه أحدهما، 987. ثم خرجا إلى القوم فقالوا له: يا أبا ذر، لو لبستهما جميعاً كان أجمل، قال: أجل؛ لكنني سمعتُ رسول الله 0 يقول: أطعموهم ممّا تأكلون وألبسوهم ممّا تلبسون.

ومن كتاب إعلام الوری: رُوي عن عليّ بن الحسين أنّه دعى مملوكه مرتين فلم يُجبه، ثمّ أجابه في الثالثة، 988. فقال له: يا بنيّ أما سمعتَ صوتي؟ قال: بلى، قال: فما بالكَ لم تجبني؟ قال: أمنتُك، قال: الحمد لله الَّذي جعل مملوكي يأمنني.

وكانت جاريةً لعلّي بن الحسين تَسْكُبُ عليه الماء فسقط الإبريق من يدها فشجّه، فرفع رأسه إليها، فقالت 989. الجارية: إنّ الله تعالى يقول: وَالْكَافِرِينَ الْغَيْظُ فَقَالَ: كَظُمْتُ غَيْظِي، قَالَتْ: وَالْعَافِينَ عَنِ النَّاسِ قَالَ: عَفَوْتُ عَنْكَ، قَالَتْ: وَاللّهِ يُحِبُّ الْمُحْسِنِينَ قَالَ: اذهبي فأنت حرّةٌ لوجه الله.

عن أبي عبد الله قال: بعث عليّ غلاماً له في حاجةٍ فأبطأ عليه، فلمّا جاءه قال: اسعَ فسعى، ثمّ أقبل، فقال له 990. أمير المؤمنين : ما أرى إلّا وقد أشفقتُ عليك، فاذهب فأنت حرّ.

عن أنس قال: [كان رسول الله 0 إذ حضره الموت فلم يزل يوصي بالصلاة، وما ملكت أيمانكم حتّى انكسر] 991. لسانه.

992– Ibn Amr narrated that a man told the Prophet of God (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 (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 (S) said: “Whoever is seditious, treacherous or be mistreats his servant will not enter Heaven.”

995– God's Prophet (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.”

و[عن ابن عمر:] قال رجلٌ لرسول الله 0: يا رسول الله، كم تغفو عن الخادم؟ فصمت عنه رسول الله ثمّ قال: 992. كلّ يومٍ سبعين مرّةً.

وقال 0: مَنْ ضرب مملوكه – إلّا في حدٍّ – أكثر من ثلاثة أسواطٍ اقتُصّ منه يومَ القيامة 993.

وقال 0: لا يدخل الجنّة خبٌّ ولا خائن ولا سيّءٌ لمملوكه 994.

وقال 0: الإحسان إلى المملوك يكسب العزّ 995.

وقال سلمان -رضوان الله عليه- لولا القصاص يَوْمَ القيامة لأوجعتك ضرباً. 996.

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 (S) said: "Moderation is half of one's income."

1000- God's Prophet (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 (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 (S) said: "May God have Mercy upon all who are cheerful and good-tempered."

الفصل الثالث والعشرون

في الرفق وحُسن البشر

من كتاب المحاسن: عن أبي عبد الله قال: أيما أهل بيت 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 قال: إن لكل شيء قُفلاً وقُفل الإيمان الرفق.

وقال رسول الله 0: الرفق نصف العيش. 999.

وقال 0: إن الرفق لم يوضع على شيء إلا زانه، ولا نزع عن شيء إلا شانه. 1000.

عن أبي عبد الله قال: ثلاث من أتى الله بواحدةٍ منهنَّ أوجب الله له الجنة: الإنفاق من الإقتار، والبشر بجميع العالم، والإنصاف من نفسه.

عن أبي جعفر قال: البشر الحسن وطلاقة الوجه مكسبة للمحبة وقربة من الله وعبوس الوجه وسوء البشر. 1002. مكسبة للمقت وبعد من الله.

قال رسول الله 0: إنكم لن تسعوا الناس بأموالكم بالقوهم بطلاقة الوجه وحسن البشر. 1003.

وقال 0: رحم الله كل سهل طلق. 1004.

1005– Imam Sadiq (a.s) said: “It is good for a believer to smile at another believer.”

1006– God's Prophet (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 (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 be [12](#) the one who makes friends with others and others make friends with him for the sake of God.”

1009– God's Prophet (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.”

1005. عن أبي عبد الله قال: تَبَسُّمُ الْمُؤْمِنِ فِي وَجْهِ الْمُؤْمِنِ حَسَنَةٌ.

قال رسول الله 0: خياركم أحسنكم أخلاقاً، الذين يألفون ويؤلفون. 1006.

وقال 0: إِنَّ الْمُؤْمِنَ يَسْكُنُ إِلَى أَخِيهِ كَمَا يَسْكُنُ الظَّمَانُ إِلَى الْمَاءِ الْبَارِدِ. 1007.

وقال أمير المؤمنين : طوبى لِمَنْ يَأْلَفُ النَّاسَ وَيَأْلَفُونَهُ عَلَى طَاعَةِ اللَّهِ. 1008.

قال النبي 0: الرِّفْقُ يُمْنٌ وَالْخُرْقُ شُؤْمٌ. 1009.

عن الصادق قال: إِنَّ اللَّهَ تَعَالَى رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ. 1010.

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 receive some good things, and help and support them when they suffer from a calamity.”

عن عليّ بن أبي حمزة قال: سمعتُ أبا عبد الله يقول: رَحِمَ الله عبداً حَبَبْنَا إِلَى الناس ولا يبغضنا إليهم، وأيمُ. 1011.
الله لو يروون محاسن كلامنا لكانوا أعزّ، وما استطاع أحدٌ أن يتعلّق عليهم بشيءٍ.

وقال أمير المؤمنين : ذَلِّلُوا أخلاقكم بالمحاسن وقودوها إلى المكارم وعَوِّدوها الحلم، واصبروا على الإيثار. 1012.
على أنفسكم فيما تحمدون عنه قليلاً من كثيرٍ، ولا تُدَاقُوا الناسَ وَزناً بوزنٍ، وعَظِّمُوا أَقْدَارَكُمْ بالتَّغَاوُلِ عن الدَّنيءِ من
الأُمُور، وامسكوا رَمَقَ الضَّعِيفِ بالمعونة له بجاهكم إن عجزتم عَمَّا رَجَاهُ عندكم، فلا تكونوا بِحَاثِينَ عَمَّا غَابَ عنكم
فيكثر عائبكم، وتحفّظوا مِنَ الكَذِبِ فَإِنَّهُ مِنَ أَدْنَى الأخلاق قَدَرًا وهو نوعٌ مِنَ الفُحْشِ وضربٌ مِنَ الدَّنَاءَةِ، وتكرّموا
بالتعامي عن الاستقصاء.

وروى بعضهم: بالتعامس عن الاستقصاء.

عن أبي جعفر قال: أَحِبِّ أَخَاكَ المسلم، وَأَحِبِّ لَهُ مَا تُحِبُّ لِنَفْسِكَ، وَاكْرِهْ لَهُ مَا تَكْرَهُ لِنَفْسِكَ، وَإِنْ احتجبتَ. 1013.
فَسَلِّهِ، وَإِنْ سَأَلَكَ فَأَعْطِهِ، وَلَا تَمَلَّهِ خَيْرًا وَلَا يَمَلَّهُ لَكَ، كُنْ لَهُ ظَهْرًا فَإِنَّهُ ظَهْرٌ لَكَ، وَإِنْ غَابَ فَاحْفَظْهُ فِي غَيْبَتِهِ، وَإِنْ
شَهِدَ فزُرْهُ، وَأَجَلِّهِ وَأَكْرَمِهِ فَإِنَّهُ مِنْكَ وَأَنْتَ مِنْهُ، وَإِنْ كَانَ عَلَيْكَ عَاتِبًا فَلَا تُفَارِقْهُ حَتَّى تُسَلِّ سَخِيمَتَهُ وَمَا فِي نَفْسِهِ، وَإِنْ
أَصَابَهُ خَيْرٌ فَاحْمَدِ الله، وَإِنْ ابْتُلِيَ فَاعْضُدْهُ وَتَمَحَّلْ لَهُ.

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 (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 (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 (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 (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 (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 (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– Abu Dharr 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

عن أبي عبد الله عن آبائه عن عليّ: قال: قال رسول الله 0: أنسك الناس نسكا أنصحهم حُباً وأسلمهم قلباً. 1014.
لجميع المسلمين.

عن عليّ قال: لا تَظُنَنَّ بكلمةٍ خرجت من أخيك سوءاً وأنت تجد لها مَحِماً. 1015.

عن الباقر قال: كَرَّمُ الْمُؤْمِنِ صَلَاتُهُ وَقِيَامُهُ بِاللَّيْلِ، وَقَوْلُوا لِلنَّاسِ حُسْناً. 1016.

عنه قال: عليكم بتقوى الله، ولا يُضمِرَنَّ أحدُكم لأخيه أمراً لا يُحِبُّهُ لِنَفْسِهِ، فَإِنَّهُ لَيْسَ مِنْ عَبْدِ يُضْمِرُ لِأَخِيهِ. 1017.
أَمْراً لا يُحِبُّهُ لِنَفْسِهِ إِلَّا جَعَلَ اللَّهُ ذَلِكَ سَبَباً لِلنِّفَاقِ فِي قَلْبِهِ.

جاء أعرابي إلى النبي 0 وهو يُريد بَعْضَ غَزَوَاتِهِ، فَأَخَذَ بِمَقُودِ رَاحِلَتِهِ فَقَالَ: يَا رَسُولَ اللَّهِ، عَلَّمَنِي شَيْئاً أَدْخُلُ 1018.
بِهِ الْجَنَّةَ، فَقَالَ: مَا أَحْبَبْتَ أَنْ يَأْتِيَهُ النَّاسُ إِلَيْكَ فَأَتَهُ إِلَيْهِمْ وَمَا كَرِهْتَ أَنْ يَأْتِيَهُ النَّاسُ إِلَيْكَ فَلَا تَأْتِهِ إِلَيْهِمْ، خَلَّ سَبِيلَ
الرَّاحِلَةِ.

عن أبي عبد الله قال: مَرَّ النَّبِيُّ 0 بِقَوْمٍ يَرْفَعُونَ حَجَراً، فَقَالَ: مَا يَدْعُوكُمْ إِلَى هَذَا؟ فَقَالُوا: لِنَعْرِفَ أَشَدَّنَا 1019.
وَأَقْوَانَا، فَقَالَ: أَلَا أُخْبِرُكُمْ بِأَشَدِّكُمْ وَأَقْوَاكُمْ؟ قَالُوا: بَلَى، قَالَ: هُوَ الَّذِي إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي بَاطِلٍ، وَإِذَا
غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ مِنْ حَقٍّ، وَإِذَا قَدَرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهُ.

كتب أبو ذرٍّ إلى سلمان – رحمهما الله – أما بعد، فَإِنَّكَ لَنْ تَنَالَ مَا تُرِيدُ إِلَّا بِتَرْكِ مَا تَشْتَهِي، وَلَنْ تَبْلُغَ مَا 1020.
تَأْمُرُ إِلَّا بِالصَّبْرِ عَلَى مَا تَكْرَهُ، فَلْيَكُنْ قَوْلُكَ ذِكْراً،

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 (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 عِبراً، وصَمَتَكَ تَفَكُّراً، واعلم إنَّ أعجز الناس عجزاً مَنْ اتَّبَعَ نفسه هواها وتمتَّى على الله الأمانى، وإنَّ أكيس الناس كيساً مَنْ دان نفسه لله وعمل لِمَا بعد الموت.

قال رسول الله 0: مَنْ رَدَّ عَنْ قَوْمٍ مِنَ الْمُسْلِمِينَ عَادِيَةً مَاءٍ أَوْ نَارٍ وَجَبَتْ لَهُ الْجَنَّةُ. 1021.

عن أبي عبد الله قال: إذا أراد الله بقاء الإسلام والمسلمين جعل المال عند مَنْ يُؤَدِّي الْحَقَّ مِنْهُ وَيَصْنَعُ فِيهِ الْخَيْرَ، وإذا أراد فناء الإسلام والمسلمين جعل المال عند مَنْ لَا يُؤَدِّي الْحَقَّ مِنْهُ، وَلَا يَصْنَعُ فِيهِ الْمَعْرُوفَ.

عنه قال: إِنَّ الْجَارَ كَالنَّفْسِ غَيْرِ مُضَارٍّ وَلَا آثِمٍ. 1023.

سُئِلَ أَبُو عَبْدِ اللَّهِ عَنْ طَعَامِ الْأَسِيرِ، فَقَالَ: طَعَامُ الْأَسِيرِ عَلَى آسِرِهِ، وَإِنْ كَانَ يُرَادُ قَتْلُهُ مِنَ الْغَدِ فَإِنَّهُ يَنْبَغِي أَنْ يُطْعَمَ وَيُسْقَى وَيُظَلَّلَ وَيُرْفَقَ بِهِ مِنْ كَافِرٍ أَوْ غَيْرِهِ.

عنه قال لأصحابه: اتَّقُوا اللَّهَ وَكُونُوا إِخْوَةً بَرَّةً؛ مُحَابِّينَ فِي اللَّهِ مُتَوَاصِلِينَ مُتَرَحِّمِينَ، تَزَاوَرُوا وَتَلَاقُوا. 1025.
وَتَذَكَّرُوا أَمْرَنَا وَأَحْيَوْهُ.

عنه قال: لَيْسَ مِنَّا غَيْرُ الْمُتَوَاصِلِينَ فِينَا، لَيْسَ مِنَّا غَيْرُ الْمُتَرَحِّمِينَ فِينَا، لَيْسَ مِنَّا غَيْرُ الْمُتَزَاوِرِينَ فِينَا، لَيْسَ 1026.
مِنَّا غَيْرُ الْمُتَبَاذِلِينَ فِينَا.

Chapter 25: On Charity

1027– Imam Sadiq (a.s) quoted on the authority of the Prophet of God (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 (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

عن أبي عبد الله قال: قال رسول الله 0: لَمْ تُبْعَثْ لَجْمَعِ الْمَالِ وَلَكِنْ بُعِثْنَا لِإِنْفَاقِهِ. 1027.

عنه قال: أنفق [وأيقن] بالخلف، واعلم أنه من لم يُنفق في طاعة الله ابتلي بأن يُنفق في معصية الله، واعلم 1028. أن من لم يمش في حاجة ولي الله ابتلي بأن يمشي في حاجة عدو الله.

عنه قال: مرّ رسول الله 0 على بلال وعنده كرم من تمرٍ، فقال: يا بلال، آمنت أن تصبح بها في نار جهنم، أنفق 1029. يا بلال ولا تخف من ذي العرش إقتاراً.

عن أبي جعفر قال: إن من صلاح الدين وصلاح أهل الدين – وقال الآخر: إن من صلاح الإسلام وصلاح أهل الإسلام – أن تصير الأموال إلى من يؤدي فيها الحقوق ويصطنع فيها المعروف، وإن من فساد الدين وفساد أهل الدين أن تصير الأموال إلى من لا يؤدي فيها الحق ولا يصطنع فيها المعروف. عنه : مثله، إلا أنه قال: من بقاء الإسلام وبقاء المسلمين، وإن من فناء الإسلام وفناء المسلمين.

عن أبي عبد الله قال: إن الله إذا أنعم على عبدٍ نعمة لم يسلبه إياها ما استقام حتى يتغير عن طاعة الله، فإذا 1031. تغير عن طاعة الله تغير الله له عند ذلك.

عن الباقر قال: أيما رجل منكم رأى في نفسه وولده أو ماله وأهله غيراً فليستع ربه ويستغفره. ثم قال الباقر 1032. :. وأنا أضمن له إذا هو فعل ذلك وعلى الله أن يعينه ويرجع له ما أحب

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 (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

عن أبي عبد الله قال: اشتدَّت حالُ رجلٍ من أصحاب النبيِّ فقالت له امرأته: لو أتيتَ رسولَ الله 0 فسألته، فجاء إلى النبيِّ فلمَّا رآه النبيُّ، قال: مَنْ سألنا أعطيناه ومَنْ استغنى أغناه الله، فقال الرجل: ما يعني غيري، فرجع إلى امرأته فأعلمها، فقالت: إنَّ رسولَ الله بشرٌ فأعلمه، فأتاه فلمَّا رآه رسول الله 0 قال: مَنْ سألنا أعطيناه ومَنْ استغنى أغناه الله، حتَّى فعل الرجل ما ذكرته ثلاثاً، ثمَّ ذهب الرجل فاستعار مِعْولاً، ثمَّ أتى الجبل فصعَّده فقطع حطباً، ثمَّ جاء به فباعه بنصف مُدٍّ من دقيقٍ فرجع فأكلوه، ثمَّ ذهب من الغد فصعَّده فجاء بأكثر من ذلك فباعه، فلم يزل يعمل ويجمع حتَّى اشترى مِعْولاً، ثمَّ جمع حتَّى اشترى بكرين وغلماً، ثمَّ أثرى حتَّى أيسر، فجاء [إلى] النبيِّ 0 فأعلمه كيف جاء يسأله وكيف سمع النبيُّ، فقال 0: قد قلتُ لك مَنْ سألنا أعطيناه ومَنْ استغنى أغناه الله.

1034. عن الباقر قال: مَنْ تيسَّر ممَّا فاته أراحَ بدنه.

1035. عن أبي عبد الله قال: أروح 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.”

عنه قال: طلب الحوائج إلى الناس استلاباً للعزة ومُذهبة للحياء، واليأس ممّا في أيدي الناس عزٌّ للمؤمن. 1036. في دينه، والطمع هو الفقر الحاضر

عن أبي عبد الله قال: طلبُ الحوائج إلى الناس هو الفقر الحاضر. 1037.

عن الباقر قال: أظهر اليأس ممّا في أيدي الناس فإنّ ذلك هو الغنى، وإيّاك والطمع فإنّه الفقر الحاضر. 1038.

عن الصادق قال: اتّقوا الله وقُوا أنفسكم بالاستغناء عن طلب الحوائج، واعلموا أنّ مَنْ خَضَعَ لِصاحب سُلْطَانٍ جائِرٍ أو لِمَنْ يُخالفه في دينه طلباً لما في يَدَيْهِ مِنْ دُنْيَاهِ أَخْمله الله ومَقَّتْهُ عليه ووَكَّلَهُ إِلَيْهِ، فإنّ هو غَلَبَ على شيءٍ مِنْ دُنْيَاهِ فصار إِلَيْهِ مِنْهُ شيءٌ نَزَعَ الله البركة مِنْهُ ولم يَأْجره على شيءٍ يَنْفَعُهُ مِنْهُ في حِجٍّ ولا عِتْقٍ ولا بَرٍّ.

[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

[2.](#) 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.

[3.](#) Translators' note: since this may be a divine test for you

[4.](#) Translators' note: implying that God humiliates them and destroys their power

[5.](#) Unknown reference

[6.](#) Translators' note: they are poor and sincere people

[7.](#) 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.

[8.](#) Translators' note: The Islamic society should be such that he is returned towards the traditions.

[9.](#) Translators' note: This implies relations of kin.

[10.](#) 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.

[11.](#) Translators' note: In Usul al-Kafi we read: "...stutter out of fear of God."

[12.](#) Translators' note: For a better understanding of "blessed be" please see tradition No. 409 and the description of the Arabic word "Tooba".

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