

## Section 6: On One's Faults, the Heart and the Intellect

### [Chapter 1: On One's Faults and Ways to Fight them](#)

1438– In Al-Mahasin it is narrated that Imam Sadiq (a.s) told someone: “They have made you your own doctor, and have told you what is wrong with you. They have taught you the signs of healing and have also guided you regarding its medication. Now let's see how you protect yourself.”

1439– Imam Sadiq (a.s) said: “Guard yourself since no one else will guard you.”

1440– Imam Sadiq (a.s) told someone: “Get closer to your heart, and talk to it. Consider your deeds as your father whom you follow. And consider your own self as an enemy with whom you are at war. Consider your wealth as a loan you have to return.”

1441– Imam Sadiq (a.s) said: “Before you lose your soul, hinder yourself from what harms you. Try to free yourself from your selfishness just as you try to earn a living, since it is subject to your deeds.”

الباب السادس

في ذكر عيوب النفس ومجاهدتها وصِفَةُ العقل والقلب وما يليق بها

الفصل الأوّل

في عيوب النفس ومجاهدتها

من كتاب المحاسن: عن أبي عبد الله قال لرجل: إِنَّكَ قَدْ جَعَلْتَ طَبِيبَ نَفْسِكَ وَبَيَّنَّ لَكَ الدَّاءَ، وَعَرَفْتَ آيَةَ 1438. الصَّحَّةَ، وَدَلَّلْتَ عَلَى الدَّوَاءِ، فَانظُرْ كَيْفَ قِيَامُكَ عَلَى نَفْسِكَ؟

عنه قال: احْمِلْ نَفْسَكَ لِنَفْسِكَ فَإِنْ لَمْ تَفْعَلْ لَمْ يَحْمِلْكَ غَيْرُكَ. 1439.

عنه قال لرجل: اجْعَلْ قَلْبَكَ قَرِينًا بِزَوَالِهِ وَاجْعَلْ عَمَلَكَ وَالِدًا تَتَّبِعُهُ، وَاجْعَلْ نَفْسَكَ عَدُوًّا تَجَاهِدُ، وَاجْعَلْ مَالَكَ 1440. كَعَارِيَةٍ تَرُدُّهَا.

عنه قال: أَقْصِرْ نَفْسَكَ عَمَّا يَضُرُّهَا مِنْ قَبْلِ أَنْ تُفَارِقَكَ، وَاسْعَ فِي فَاكْهَا كَمَا تَسْعَى فِي طَلَبِ مَعِيشَتِكَ، فَإِنَّ 1441. نَفْسَكَ رَهِينَةً بِعَمَلِكَ.

1442– Imam Kazim (a.s) said: “Do not follow your selfish desires since it will ruin you. The cure is abandoning selfish desires.”

1443– Imam Sadiq (a.s) said: “Detecting your faults before you seek other people's faults is most beneficial.”

1444– Imam Sadiq (a.s) said: “It is not proper for a believer to humiliate himself.” Someone asked: “How would a believer humiliate himself?” The Imam (a.s) said: “He should not do something for which he will have to apologize later on.”

1445– Imam Sadiq (a.s) said: “God the Almighty has given a believer authority over all his affairs except for humiliating himself.”

1446– Imam Sadiq (a.s) said: “It is not proper for a believer to humiliate himself.” They asked him how he might humiliate himself. He said: “He engages in doing things beyond his power, and gets humiliated as a result.”

1447– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “Whoever does not recognize his own level of abilities will be ruined. Anyone who thinks he is better than he really is has a mental defect.”

1448– Imam Ridha' (a.s) said: “One of the Israelites worshipped God for forty years. Then he made a sacrifice but it was not accepted. He said to himself that it must be his own fault. God the Almighty revealed to him “Your blaming yourself was better than the forty years of worshipping.”

1449– Imam Sajjad (a.s) said: “The best religious efforts are to watch what you eat and guard your chastity.”

1450– In Rauzat al-Vaezeen it is narrated that God's Prophet (S) said: “God will make whoever blames

himself more than he blames others immune from the fear of the Resurrection Day.”

1451- Ameer al-Momineen (a.s) said: “The Prophet of God (S) sent a group of peoples to fight the infidels. When they returned he said: “Bravo! You did well in this holy battle, but your holy war is left.” They asked: “What is the holy war?” He said: “It is fighting your own self.”

1452- God's Prophet (S) said: “The best jihad is the one with your own self.”

1442. عن أبي الحسن الأول قال: إِيَّاكَ أَنْ تَتَّبِعَ النَّفْسَ هَوَاهَا، فَإِنَّ فِي هَوَاهَا رِدَاهَا، وَتَرَكَ هَوَاهَا دَوَاؤُهَا.

1443. عن أبي عبد الله قال: أَنْفَعُ الْأَشْيَاءِ لِلْمَرْءِ سَبْقُهُ النَّاسَ إِلَى عَيْبِ نَفْسِهِ.

1444. عنه قال: لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ، قُلْتُ: مَا يَذِلُّ نَفْسَهُ؟ قَالَ لَا يَدْخُلُ فِيهَا يَنْبَغِي أَنْ يَعْتَزِرَ مِنْهُ.

1445. عنه قال: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى فَوَضَّ إِلَى الْمُؤْمِنِ كُلِّ شَيْءٍ إِلَّا إِذْلَالَهُ نَفْسَهُ.

1446. عنه قال: لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ، قِيلَ لَهُ: وَكَيْفَ يُذِلُّ نَفْسَهُ؟ قَالَ: يَتَعَرَّضُ لِمَا لَا يُطِيقُ فَيَذِلُّهَا.

1447. عن أبي عبد الله قال: قَالَ رَسُولُ اللَّهِ ﷺ: مَا هَلَكَ أَمْرٌ عَرَفَ قَدْرَ نَفْسِهِ، ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ﷺ: وَمَا أَحَالَ رَجُلًا. يَرْفَعُ نَفْسَهُ فَوْقَ قَدْرِهَا إِلَّا مِنْ خِلَلٍ فِي عَقْلِهِ.

1448. عن الرضا قال: إِنَّ رَجُلًا فِي بَنِي إِسْرَائِيلَ عَبَدَ اللَّهَ أَرْبَعِينَ سَنَةً، ثُمَّ قَرَّبَ قُرْبَانًا فَلَمْ يُقَبَّلْ مِنْهُ، فَقَالَ لِنَفْسِهِ: مَا أَتَيْتَ إِلَّا مِنْكَ وَمَا الذَّنْبُ إِلَّا لَكَ، فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ: ذُمَّكَ نَفْسُكَ أَفْضَلُ مِنْ عِبَادَتِكَ أَرْبَعِينَ سَنَةً.

1449. عن زين العابدين قال: إِنَّ أَفْضَلَ الْجَاهِدِ عَقَّةَ الْبَطْنِ وَالْفَرْجِ.

1450. ومن روضة الواعظين: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ مَقَتَ نَفْسَهُ دُونَ مَقَتِ النَّاسِ آمَنَهُ اللَّهُ مِنْ فَرْعِ يَوْمِ الْقِيَامَةِ.

1451. قَالَ أَمِيرُ الْمُؤْمِنِينَ ﷺ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ سَرِيَّةً، فَلَمَّا رَجَعُوا قَالَ: مَرْحَبًا بِقَوْمٍ قَضَوْا الْجِهَادَ الْأَصْغَرَ وَبَقِيَ عَلَيْهِمُ الْجِهَادُ الْأَكْبَرُ، قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا الْجِهَادُ الْأَكْبَرُ؟ قَالَ: جِهَادُ النَّفْسِ.

ثمّ قال 0: أفضل الجهاد مَنْ جاهدَ نفسه التي بين جنبيه. 1452.

1453– God's Prophet (S) said: “If your knowledge can overcome your selfish desires, then it is beneficial. If you overcome your lust, Satan will even escape from your shadow.”

1454– God's Prophet (S) said: “What I fear the most for my nation is following their selfish desires, and having high hopes. Selfish desires will make you deviate from the right path, and having high hopes will make you forget the Hereafter.”

1455– In Tahzeeb al-Ahkam it is narrated that Ja'far ibn Hafs ibn Ghayath asked Imam Sadiq (a.s): “Is Jihad recommended or obligatory?” He replied: “There are four types of Jihad: Two types are obligatory; one type is recommended but it is performed as obligatory; one last type is recommended. The greatest jihad is fighting yourself trying not to commit any sins. This is obligatory. Fighting with the infidels who attack you is also obligatory.

But the third type of Jihad is fighting against the enemies and it is obligatory for all people. If they abandon it, punishment will descend upon them. This type of Jihad is recommended for the Imam (a.s). At the most the enemies attack the people, and they will fight back. But the type of Jihad that is recommended is reviving the traditions. If you decide to establish a good tradition and make an effort in developing it, your deeds are of the best deeds since it is to revive the traditions.”

1456– God's Prophet (S) said: “Whoever establishes a good tradition will be granted the reward of those who act according to that tradition until the Resurrection Day, without any decrease in the reward of those who act to it.”

1457– In Rauzat al-Vaezeen it is narrated that God's Prophet (S) said: “Whoever possesses at least one or all of the following traits shall be protected by the shade of God on the Day when there is no other shade. He gives to the people from what he himself likes to have. He does not do anything unless he makes sure whether this will please God or raise His anger. He does not blame others for what he has not corrected in himself. Whoever tries to improve himself will never have a chance to seek the flaws of other people.”

1458– Imam Sajjad (a.s) said: “The right of your self over you is to make it work in God's way.”

وقال 0: مَنْ غَلَبَ علمه هواه فذلك علمٌ نافعٌ، ومن جعل شهوته تحت قدميه فرّ الشيطان من ظلّه. 1453.

وقال 0: إِنَّ أَخَوْفَ مَا أَخَافُ عَلَى أُمَّتِي الْهَوَى وَطُولُ الْأَمَلِ، فَأَمَّا الْهَوَى فَيَصِدُّ عَنِ الْحَقِّ، وَأَمَّا طَوْلُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ.

ومن كتاب تهذيب الأحكام: عن جعفر بن حفص بن غياث قال: سألتُ أبا عبد الله عن الجهاد، أسنّة هو أم. 1455. فريضة؟ فقال: الجهاد على أربعة أوجه: فجهادان فريضة، وجهاد سنّة لا يقام إلا مع فرض، وجهاد سنّة، فأمّا أحد الفرضين فمجاهدة الرجل نفسه عن معاصي الله وهو من أعظم الجهاد، ومجاهدة الذين بلونكم من الكفار فرض، وأمّا الجهاد الذي هو سنّة لا يقام إلا مع فرض، فإنّ مجاهدة العدو فرض على جميع الأمّة، ولو تركوا الجهاد لأنّهم العذاب، وهذا هو من عذاب الأمّة، وهو سنّة على الإمام، وحده أن يأتي العدو مع الأمّة فيجاهدهم، وأمّا الجهاد الذي هو سنّة؛ فكلّ سنّة أقامها الرجل وجاهد في إقامتها وبلوغها، فالعمل والسعي فيها من أفضل الأعمال لأنّها إحياء سنّة.

قال النبيّ 0: من سنّ سنّة حسنة فله أجرها وأجر من عمل بها إلى يوم القيامة من غير أن ينقص من أجرهم شيء.

من كتاب روضة الواعظين: قال النبيّ 0: ثلاث من كنّ فيه أو واحدة منها كان في ظلّ عرش الله يوم لا ظلّ. 1457. إلا ظلّه: رجلٌ أعطى الناس من نفسه بما هو سائلهم لها، ورجلٌ لم يقدّم رجلاً ولم يؤخّر أخرى حتّى يعلم أنّ ذلك لله فيه رضا أو سخط، ورجلٌ لم يعب أخاه المسلم بعيب حتّى ينفي ذلك من نفسه؛ فإنّه لا ينفي منها عيباً إلا بدا له عيب، وكفى بالمرء شغلاً بنفسه عن الناس.

عن عليّ بن الحسين قال: حقّ نفسك عليك أن تستعملها بطاعة الله. 1458.

1459– Imam Ali ibn al-Hussein (a.s) said: “O’ children of Adam! As long as you watch over your soul, and you are worried about being accountable for your deeds, and fear of God covers you up as your underclothes do, you will be prosperous. You will die, and will be resurrected and questioned in front of God. Therefore prepare yourself for the reckoning.”

1460– Imam Ridha’ (a.s) said: “Whoever does not reckon his own deeds everyday does not belong to our nation. If he has done any good deeds, he should ask God to give him an opportunity to do more, and if he has done any bad deeds he should repent and ask God for forgiveness.”

1461– In Al-Sayed Nasih al-Din it is narrated that Ameer al-Momineen (a.s) said: “Your soul is always attracted to impoliteness, and you are supposed to be polite. One's self naturally opposes you, but you must try to prevent it from doing evil deeds. If you let yourself go, you will be a partner in the corruption that follows. If you aid your self in following selfish desires, you are a partner in spiritually killing your own soul.”

1462– Imam Sadiq (a.s) said: “If you control yourself when you get pleased or angry, God will forbid the Fire to touch your body.”

1463– Jameel ibn Dor'raj asked Imam Sadiq (a.s): “What should I do when I get afraid.” Imam Sadiq

(a.s) said: "Say there is no god but God" in such circumstances." Jameel reported that this helped alleviate his fear.

1464- Al-Sokuni narrated that Imam Sadiq (a.s) said: "Whenever your mind gets distracted during prayer, strike your left hand with your right hand and say: In the Name of God. By God! I rely on God. I seek refuge from the One who hears and the cursed Satan."

1465- Muhammad ibn Muslim narrated that Imam Ali (a.s) climbed up the pulpit and after praising God he said: "O' people! Indeed in the beginning sedition started from following selfish desires and innovations in religion, and from the men who praise those of their own ranks. If people acted to pure truth, then no wise men would be corrupted. But when you mix a little bit of truth with some falsehood, and act according to it, Satan will overcome his friends, and only those with a good background near God will be saved."

وكان عليّ بن الحسين يقول: يا ابن آدم، إِنَّكَ لَا تَزَالُ بِخَيْرٍ مَا دَامَ لَكَ وَاعِظٌ مِنْ نَفْسِكَ، وَمَا كَانَتْ الْحَاسِبَةُ. 1459  
مِنْ هَمِّكَ، وَمَا كَانَ الْخَوْفُ لَكَ شِعَارًا وَالْحُزْنُ دِثَارًا، يَا ابن آدم، إِنَّكَ مَيِّتٌ وَمَبْعُوثٌ وَمَوْقُوفٌ بَيْنَ يَدَيِ اللَّهِ وَمَسْئُولٌ،  
فَأَعِدْ لَهُ جَوَابًا.

قال الرضا : ليس مِنَّا مَنْ لَمْ يُحَاسِبْ نَفْسَهُ فِي كُلِّ يَوْمٍ، فَإِنْ عَمِلَ حَسَنًا اسْتَزَادَ اللَّهَ مِنْهُ، وَإِنْ عَمِلَ سَيِّئًا 1460.  
اسْتَغْفَرَ اللَّهَ مِنْهُ وَتَابَ إِلَيْهِ.

من كتاب السيد ناصح الدين عن أمير المؤمنين قال: النفس مَجْبُولَةٌ عَلَى سَوْءِ الْأَدَبِ، وَالْعَبْدُ مَأْمُورٌ بِمَلَازِمَةِ 1461.  
حُسْنِ الْأَدَبِ، وَالنَّفْسُ تَجْرِي [بِطَبْعِهَا] فِي مِيدَانِ الْمَخَالِفَةِ، وَالْعَبْدُ يَجْهَدُ بِرَدِّهَا عَنْ سَوْءِ الْمَطَالِبَةِ، فَمَتَى أَطْلَقَ عِنَانَهَا  
فَهُوَ شَرِيكٌ فِي فِسَادِهَا، وَمَنْ أَعَانَ نَفْسَهُ فِي هَوَى نَفْسِهِ فَقَدْ أَشْرَكَ نَفْسَهُ فِي قَتْلِ نَفْسِهِ.

قال الصادق : مَنْ مَلَكَ نَفْسَهُ إِذَا رَغِبَ وَإِذَا رَهَبَ وَإِذَا اشْتَهَى وَإِذَا غَضِبَ وَإِذَا رَضِيَ وَإِذَا سَخَطَ حَرَّمَ اللَّهُ 1462.  
جَسَدَهُ عَلَى النَّارِ.

وَمِنْ غَيْرِهِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: قُلْتُ لَهُ: يَقَعُ فِي قَلْبِي أَمْرٌ عَظِيمٌ فَقَالَ: قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، 1463.  
قَالَ: فَكَلَّمَا وَقَعَ فِي قَلْبِي قُلْتُ: لَا إِلَهَ إِلَّا اللَّهُ، فَذَهَبَ عَنِّي.

عن السكوني قال: قال أبو عبد الله : إِذَا خِفْتَ حَدِيثَ النَّفْسِ فِي الصَّلَاةِ فَاطْعِنِ يَدَكَ الْيُسْرَى بِبِيدِكَ الْيُمْنَى ثُمَّ 1464.  
"قُلْ: بِسْمِ اللَّهِ وَبِاللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، أَعُوذُ بِالسَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

عن محمد بن مسلم قال: صعد علي بن أبي طالب المنبر، فحمد الله وأثنى عليه، ثم قال: أيها الناس، إن أول 1465. وقوع الفتن أهواء تتبع وأحكام تبتدع؛ يعظم عليها رجالاً رجالاً، ولو أن الحق أخلص فيعمل به لم يكن اختلاف، ولو أن الباطل أخلص وعمل به لم يخف على ذي حجى، ولكن يؤخذ من ذا ضيغ ومن ذا ضيغ فيخلط فيعمل به، فعند ذلك يستولي الشيطان على أوليائه وينجو الذين سبقوا لهم من الله الحسنى.

1466– Imam Sadiq (a.s) said: “Avoid fighting with the seditious people. Their arguments will be invalidated with the passage of time. When their time is over, they will be busy with their deeds which will burn them.”

عن أبي عبد الله قال: إياكم وجدال كل مفتون ملقى حجته إلى انقضاء مدته، فإذا انقضت مدته أشغلته. 1466. خطيئته فأحرقته.

## Chapter 2: On the Intellect

1467– In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “When God created the intellect, He said: “Come forward.” It came forward. Then God the Almighty said: “Go back.” Then the intellect went back. Then God said: “I swear by My Majesty and Honor that I have not created any better creature than you. I will question through you, I will forgive through you, and I will reward through you.”

1468– Imam Ali (a.s) narrated that Gabriel descended upon Adam (a.s) and said: “O' Adam! I have been appointed to let you choose one of the following three and let go of the other two.” Adam asked: “O' Gabriel! What are they?” Gabriel said: “They are intellect, shame and religion.” Adam said: “I will choose the intellect.” Gabriel ordered shame and religion to leave, but they said: “O' Gabriel! We are appointed to accompany the intellect wherever it is.” Gabriel said: “Do as you please” and ascended to Heaven.”

1469– Imam Sadiq (a.s) said: “There is no use in a person who lacks the following five: religion, intellect, politeness, freedom, and being good-tempered.”

1470– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “Whenever they admire someone for his good behavior, consider his good intellect since he will be rewarded according to his intellect.”

### الفصل الثاني

#### في صفة العقل

من كتاب المحاسن: قال الصادق : لَمَّا أَنْ خَلَقَ اللَّهُ الْعَقْلَ قَالَ لَهُ: أَقْبِلْ! فَأَقْبَلَ، ثُمَّ قَالَ لَهُ: أَدْبِرْ! فَأَدْبَرَ، 1467. فقال: وعزتي وجلالي ما خلقت خلقاً أحب إلي منك، بك آخذ وبك أعطي وعليك أثيب.

عن عليّ قال: هبط جبرئيل على آدم - صلوات الله عليه - فقال: يا آدم، إني أُمرت أن أُخبرك في ثلاث، 1468. فاختر واحدة ودع اثنتين، فقال له آدم: يا جبرئيل، وما الثلاث؟ قال: العقل، والحياء، والدين، فقال آدم: فإني قد اخترتُ العقل، فقال جبرئيل للحياء والدين: انصرفا ودعاه، فقالا: يا جبرئيل، إنا أُمِرنا أن نكون مع العقل حيث كان، قال: فشأنكما، وعرج.

عن أبي عبد الله قال: خمسٌ مَنْ لم تكن فيه لم يكن فيه كثيرٌ مستمتعٌ، قلت: وما هي جعلتُ فذاك؟ قال: 1469. الدين، والعقل، والأدب، والحرية، وحسن الخلق.

عنه : قال: قال رسول الله 0: إذا بلغكم عن رجلٍ حُسن حاله فانظروا في حُسن عقله فإنما يُجازى بعقله. 1470.

1471- God's Prophet (S) said: "God does not love a weak believer who cannot resist."

1472- Imam Kazim (a.s) said: "God did not appoint any Prophets who lacked intelligence. Some of the Prophets were superior to others. The Prophet David did not let Solomon take his place until after he tested his intelligence. David appointed Solomon to take his position when he reached the age of thirteen, and he ruled for forty years."

1473- Imam Baqir (a.s) quoted on the authority of Imam Sajjad (a.s): "Whenever God decides to have something done, He will take away the people's intellect, and return it afterwards. Have you not heard the people say: "I was out of my mind when I did that!"

1474- Imam Sadiq (a.s) said: "There is a ruling in the Quran for whatever the people quarrel over, but the people's intelligence is not enough to realize it."

1475- Imam Ridha' (a.s) narrated that once when a mule bit and injured the Prophet of God (S), a group of the people of Quraysh went to visit him and said: "It should have been better if there were two or three of your servants next to you when you wanted to ride it." The Prophet (S) said: "When God the Almighty wants something done, He will place a curtain between man and his heart. When what He wished gets done, He will return the intellect to all the intelligent people."

1476- In Rauzat al-Vaezeen it is narrated that Ameer al-Momineen (a.s) said: "The intellect is a sharp sword. Use it to fight with your selfish desires."

1477- God's Prophet (S) said: "The highest level of intelligence other than faith in God is expressing love for the people."

1478- God's Prophet (S) said: "God has divided the intellect into three parts. Whoever possesses all three is perfectly intelligent, but whoever lacks them lacks intelligence. They are: a thorough recognition of God, performance of one's duties to God, and good perseverance in carrying out God's commands."



1479– Imam Sadiq (a.s) said: “No less than five characteristics are distributed among the servants of God: certitude, contentment, perseverance, and gratitude, and intelligence which perfects them all.”

وقال 0: إِنَّ اللَّهَ لَيُبْغِضُ الْمُؤْمِنَ الضَّعِيفَ الَّذِي لَا زَبَرَ لَهُ. 1471.

عن أبي الحسن موسى بن جعفر قال: ما بعث الله نبياً قطّ إلا عاقلاً، وبعض النبيين أرجح من بعض، وما استخلف داود سليمان حتى اختبر عقله واستخلف داود [سليمان] وهو ابن ثلاث عشرة سنة، ومكث في ملكه أربعين سنة.

عن الباقر قال: كان علي بن الحسين يقول: إذا أراد الله أمراً أخذ فيه بعقول الناس حتى ينفذ أمره، ثم يردّ إليهم عقولهم، ألا ترى إلى قول الرجل: فعلتُ كذا وكذا وكان عقلي ليس معي.

عن أبي عبد الله قال: ما من أمرٍ يختلف فيه اثنان إلا وله أصلٌ في كتاب الله ولكن لا يبلغه عقول الرجال. 1474.

عن أبي الحسن الرضا : إِنَّ عِدَّةَ مَنْ قَرِيشَ جَاءُوا يَعُودُونَهُ بِشَيْءٍ كَانَ أَصَابَهُ مِنْ عَضٍّ بِرَدُونٍ، فَقَالُوا: لَوْ كُنْتُ إِذَا رَكِبْتَ كَانَ مَعَكَ الْغُلَامَانِ أَوْ الثَّلَاثَةُ قَرِيباً مِنْ دَابَّتِكَ؟ فَقَالَ: إِنَّ اللَّهَ إِذَا أَرَادَ أَمْرًا حَالَ بَيْنَ الْمَرْءِ وَقَلْبِهِ، فَإِذَا وَقَعَ الْقَدَرُ وَنَفَذَ أَمْرُ اللَّهِ رَدَّ إِلَى كُلِّ ذِي عَقْلٍ عَقْلَهُ.

ومن كتاب روضة الواعظين: قال أمير المؤمنين : العقلُ حسامٌ قاطعٌ، قَاتِلُ هَوَاكَ بعقلك. 1476.

قال رسول الله 0: رَأْسُ الْعَقْلِ بَعْدَ الْإِيمَانِ بِاللَّهِ تَعَالَى التَّحَبُّبُ إِلَى النَّاسِ. 1477.

وقال 0: قَسَمَ اللَّهُ الْعَقْلَ عَلَى ثَلَاثَةِ أَجْزَاءٍ فَمَنْ كَانَتْ فِيهِ كَمُلُ عَقْلِهِ وَمَنْ لَمْ تَكُنْ فِيهِ فَلَا عَقْلَ لَهُ: حُسْنُ الْمَعْرِفَةِ بِاللَّهِ، وَحُسْنُ الطَّاعَةِ لَهُ، وَحُسْنُ الصَّبْرِ عَلَى أَمْرِهِ.

قال الصادق : لَمْ يُقَسَّمْ بَيْنَ الْعِبَادِ أَقَلٌّ مِنَ الْخَمْسِ: الْيَقِينُ، وَالْقَنُوعُ، وَالصَّبْرُ، وَالشُّكْرُ، وَالَّذِي يَكْمُلُ بِهِ هَذَا. 1479. كَلَّهُ الْعَقْلُ.

1480– Imam Ridha' (a.s) was asked: “What is the intellect?” He replied: “Swallowing your sorrow, shrewdness with the enemy, and treating friends with kindness.”

1481– Ameer al-Momineen (a.s) said: “The chest of the intelligent is his box of secrets. Nothing makes you more self-sufficient than intelligence. Nothing makes you more poor than ignorance. No inheritance is better than politeness. Whenever you hear some news, think about it.

Analyze it rather than narrating it, since there are many who narrate but there are only a few who think. No wealth is more stable than intelligence, and no intelligence is better than management. An intelligent person should be a model in improving his living conditions, considering his Hereafter, and seeking pleasures that are not forbidden. God Has lent you the intellect and He will one day take it back.”

1482– They asked the Prophet of God (S) about the intellect. He said: “The intelligent people are those who obey God and act accordingly.”

1483– God's Prophet (S) said: “God the Almighty created the intellect from light which was hidden in His treasure of knowledge from before, and none of the appointed Prophets or nearby-stationed angels had any access to that treasure. He then established knowledge as its life, understanding as its soul, abstinence as its head, shame as its eyes, wisdom as its tongue, kindness as its concern, and mercy as its heart. He then strengthened it with certitude, faith, honesty, tranquility, sincerity, kindness, generosity, contentment, submission and perseverance.

Then God ordered it to go back and it did. Then God ordered it to come forward, and it did. Then God ordered it to talk. It said: “Praise be to God, who has no one to oppose Him, no one to equal Him, no one to be like Him and no one to match Him– the One to whom everything is humble, and everything is in humility”.

God then said: “I swear by My Majesty and Honor and I have not created any creatures better, nobler, dearer, or more obedient than you. I am recognized to be the only One to be worshipped through you. I am called by you. I am the place for the people to turn to for hope through you. The people will fear Me and are cautious through you. Reward and punishment is given through you.

سئل الرضا فقيه: ما العقل؟ قال: التجرُّع للغُصَّة ومُداهنة الأعداء ومُدارة الأصدقاء. 1480.

قال أمير المؤمنين : صَدْرُ العاقل صندوق سِرِّه، ولا غِنَى كالعقل ولا فقر كالجهل ولا ميراث كالأدب، اعقلوا. 1481.  
الخبر إذا سَمِعْتُمُوهُ، عقل رعاية لا عقل رواية؛ فإنَّ رِوَاةَ العلم كثيرٌ ورُعَاتُهُ قليلٌ، لا مال أعود مِنَ العقل ولا عقل كالتدبير، وليس للعاقل أن يكون شاخصاً إلا في ثلاثٍ: مَرَمَةٍ لمعاشٍ، أو خُطْوَةٍ في معادٍ أو لَذَّةٍ في غير مُحَرَّمٍ ما استودع الله امرأً عقلاً إلا استنقذه به يوماً ما.

قيل للنبيّ 0: ما العقل؟ قال: العمل بطاعة الله، وإنَّ العُمَال بطاعة الله همَّ العقلاء. 1482.

قال رسول الله 0: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ الْعَقْلَ مِنْ نُورٍ مَخْزُونٍ مَكْنُونٍ فِي سَابِقِ عِلْمِهِ الَّذِي لَمْ يَطْلَعْ عَلَيْهِ نَبِيٌّ مَرْسَلٌ وَلَا مَلَكٌ مُقَرَّبٌ، فَجَعَلَ الْعِلْمَ نَفْسَهُ وَالْفَهْمَ رُوحَهُ وَالزُّهْدَ رَأْسَهُ وَالْحَيَاءَ عَيْنِيهِ وَالْحِكْمَةَ { الْعَمَلُ } لِسَانَهُ وَالرَّأْفَةَ هِمَّتَهُ وَالرَّحْمَةَ قَلْبَهُ، ثُمَّ حَشَاهُ وَقَوَّاهُ بِعَشْرَةِ أَشْيَاءَ: بِالْيَقِينِ، وَالْإِيمَانِ، وَالصَّدَقِ، وَالسَّكِينَةِ، وَالْإِخْلَاصِ، وَالرَّفَقِ، وَالْعَطِيَّةِ، وَالْقُنُوعِ، وَالتَّسْلِيمِ، وَالصَّبْرِ، ثُمَّ قَالَ لَهُ: أَدْبِرْ، فَأَدْبَرَ، ثُمَّ قَالَ لَهُ: أَقْبِلْ، فَأَقْبَلَ، ثُمَّ قَالَ لَهُ: تَكَلَّمْ، فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي لَيْسَ لَهُ ضِدٌّ وَلَا نِدٌّ وَلَا شَبِيهَةٌ وَلَا كُفُوٌ وَلَا عَدِيلٌ، وَلَا مِثْلٌ، الَّذِي كُلُّ شَيْءٍ لِعَظَمَتِهِ خَاضِعٌ ذَلِيلٌ.

فقال الربّ -تبارك وتعالى- وعزّتي وجلالي ما خلقتُ خلقاً أحسن منك، ولا أطوع لي منك [ولا أرفع منك، ولا أشرف منك] ولا أعزّ منك، بك أُوَحِّدُ وبك أُعْبَدُ، وبك أُدْعَى وبك ارتجى، وبك ابتغى وبك أُخَافُ وبك أُحْذَرُ، وبك الثَّوَابُ وبك الْعِقَابُ.

The intellect was proud of hearing these words and fell prostrate to worship. This prostration in worship lasted one thousand years. Then God the Almighty said: “Now raise your head, and ask Me to grant you, and intercede to be accepted by Me. Then the intellect raised its head and said: “I ask You to accept my intercession on behalf of any one who is intelligent.” God, may His Majesty be Exalted told the angels: “Witness that I have accepted its intercession on behalf of anyone to whom I grant intelligence.”

1484– Ameer al-Momineen (a.s) said: “The intellect of women is in their beauty, and the beauty of men is in their intelligence.”

1485– Ameer al-Momineen (a.s) said: “Man's essence is his wisdom, and his intellect is his religion. We can recognize his manliness through what he engages himself in. Times change, but all the people are related to each other all the way up to Adam.”

1486– Imam Baqir (a.s) said: “A man's esteem is due to his religion, manliness and intelligence.”

1487– Imam Sadiq (a.s) has been narrated to have said: “God the Almighty gave the angels intellect and no lust, and gave the animals lust and no intellect, and gave man both lust and intellect. Whoever can use his intellect to overcome his lust is better than the angels, and whoever whose intellect is overwhelmed by lust is worse than animals.”

1488– In Elal al-Sharayeh it is narrated that Imam Ridha' (a.s) said: “One's intellect is his friend, and one's ignorance is his enemy.”

1489– The Prophet (S) said: “O' Ali! Whenever the people seek to approach God with their good deeds, you should try to approach God with your intellect so that you get ahead of them. We, the Prophets of God, talk with the people according to their level of intelligence.”

1490– God's Prophet (S) said: “I am appointed to talk with the people according to their level of

intelligence.”

1491- God's Prophet (S) said: “Do not be amazed at someone accepting Islam until you realize what he firmly believes in.”

1492- God's Prophet (S) said: “There is a reward for any act, and the best reward is intelligence.”

فخرُ العقلُ عند ذلك ساجداً، فكان في سجوده ألف عامٍ. فقال الربّ تبارك وتعالى: ارفع رأسك وسل تُعطَ واشفَع تُشَفَّع، فرفع العقلُ رأسه فقال: إِنِّي أسألك أن تُشَفِّعني فيمن خلقتني فيه، فقال الله جلّ جلاله لملائكته: أُشهِدُكُمْ أَنِّي قد شَفَّعْتُهُ فيمن خَلَقْتُهُ فيه إذا أطاع العقل.

1484. قال أمير المؤمنين : عُقول النساء في جَمالهنَّ، وجَمال الرجال في عُقولهم.

1485. وقال أيضاً: أصلُ الإنسان لُبُّه وعقله دينه ومروءته حيث يجعل نفسه، والآيَّام دول والناس إلى آدم شرعٌ. سواءٌ.

1486. قال الباقر : حَسَبُ المرء دينه ومُروءته وعقله.

رُوي عن الصادق إنّه قال: إنّ الله تعالى رَكَّبَ العقل في الملائكة بدون الشهوة، وركَّبَ الشهوة في البهائم بدون العقل، وركَّبهما جميعاً في بني آدم، فَمَنْ غلب عقله على شهوته كان خيراً مِنَ الملائكة، وَمَنْ غلبتْ شهوته على عقله كان شراً مِنَ البهائم.

1488. من كتاب علل الشرائع: قال الرضا : صديق كلِّ امرئ عقله وعدوُّه جهله.

1489. قال النبيّ 0: يا عليّ، إذا تقرَّب العباد إلى خالقهم بالبرِّ فتقرَّب إليه بالعقل تسبقهم، إنّنا معاشر الأنبياء نُكَلِّم الناس على قدر عُقولهم.

1490. قال رسول الله 0: أُمِرْتُ أَنْ أَكَلِّم الناس على قدر عقولهم.

1491. وقال 0: لا يُعجبكم إسلام رجلٍ حتّى تعلموا ما عقدة عقله.

وقال 0: كُلُّ شَيْءٍ مِنْ أَبْوَابِ الْبِرِّ ثَوَابٌ، وَأَفْضَلُ الثَّوَابِ الْعَقْلُ. 1492.

1493– God's Prophet (S) said: “God has not distributed anything better than intelligence among his servants. the sleeping of an intelligent person is better than a foolish person's being awake. God perfected the intellect of anyone He appointed as a Prophet, in such way that he was the most intelligent person in his nation, even though there might have been ones who tried harder than him to worship God.”

1494– People were talking about the wealth of the Syrians and the poverty of the Iraqis in the presence of Ameer al-Momineen (a.s). He said: “Do you not know that one's intelligence is also counted as a part of his daily bread?”

1495– In Al-Zuhd it has been narrated that either Imam Baqir (a.s) or Imam Sadiq (a.s) said: “When God created the intellect, He said: “Come forward.” It came forward. Then God said: “Go back.” Then the intellect went back. Then God said: “I swear by My Majesty and Honor that I have not created any creature better than you. I will question through you, I will forgive through you, and I will reward through you.”

1496– Imam Kazim (a.s) said: “God created the intellect, then He said: “Come forward, and go back.” It came forward and went back. Then God said: “I swear by My Majesty and Honor that I have not created anything better and dearer than you. I will question through you, and I will forgive through you.”

1497– Imam Sadiq (a.s) said: “Man's pillar is the intellect. Wisdom, understanding and knowledge are all rooted in the intellect, and are perfected by it. The intellect is man's guide, vision and key to his affairs. When man's intellect is certified by divine light, he will become understanding, wise, (a mental), guardian (of the Quran), and knowledgeable. Then he will know where he is, what he is and why he is there.

He will know his friends and his enemies. Then he will know the way to live, to arrive and depart. He will sincerely confess to the unity of God and obey Him. Then he can make up for what is lost, and be in control of the future. He will know his position, why he is where he is, and where he has come from, and to where he is going. All these are certified by the intellect.”

وقال 0: مَا قَسَمَ اللَّهُ لِلْعِبَادِ بِشَيْءٍ أَفْضَلَ مِنَ الْعَقْلِ، نَوْمُ الْعَاقِلِ أَفْضَلُ مِنْ سَهْرِ الْأَحْمَقِ، وَمَا بَعَثَ اللَّهُ نَبِيًّا وَلَا رَسُولًا حَتَّى يَسْتَكْمَلَ الْعَقْلُ، وَكَانَ عَقْلُهُ أَفْضَلَ مِنْ عَقْلِ جَمِيعِ أُمَّتِهِ، وَعَسَى أَنْ يَكُونَ فِي أُمَّتِهِ مَنْ هُوَ أَشَدَّ اجْتِهَادًا مِنْهُ.

1494. ذكر بين يدي أمير المؤمنين ثروة أهل الشام وفقر أهل العراق، فقال: أما علمتم أن عقل الرجل محسوبٌ عليه من رزقه؟

من كتاب الزهد: عن محمد بن مسلم عن أحدهما قال: لما خلق الله العقل قال له: أدبر فأدبر، ثم قال له: 1495. أقبل فأقبل، فقال: فوعزتي ما خلقت خلقاً هو أحسن منك، إياك أمر وإياك أنهى، وإياك أعاقب وإياك أئيب.

قال أبو الحسن: إن الله خلق العقل، فقال له: أقبل وأدبر، فأقبل وأدبر، فقال: وعزتي ما خلقت شيئاً أحسن. 1496. منك وأحب إلي منك، بك آخذ وبك أعطي.

عن أبي عبد الله قال: دُعامة إنسان العقل، ومنه الفطنة والفهم والحفظ والعلم، وبالعقل يكمل وهو دليله. 1497. ومُبصره ومفتاح أمره، فإذا كان تأييد عقله من النور كان عالماً حافظاً زاكياً فطيناً فهماً، فعلم بذلك كيف ولم وحيث، وعرف من نصحه ومن غشه، فإذا عرف ذلك عرف مجراه وموصوله ومفصولة وأخلص له الوحداية لله والإقرار بالطاعة، فإذا فعل ذلك كان مُستدرِكاً لما فات، وارداً على ما هو آتٍ فعرف ما هو فيه، ولأي شيء هو. هاهنا، ومن أين يأتي وإلى ما هو صائر، وذلك كله من تأييد العقل.

1498– In Al-Mahasin it is narrated that Soma'at ibn Mehran narrated that he and some friends of Imam Sadiq (a.s) were with Imam Sadiq (a.s) once when they started to talk about intelligence and ignorance. Imam Sadiq (a.s) said: “Get to know intelligence and its troops and ignorance and its troops to be guided.” Soma'at said: “O! May I be your devoted servant. We know nothing except for what you teach us.” Imam Sadiq (a.s) said: “God, Exalted is His Praise created the intellect. It was one of His first creatures which He created using His own light from the right side of the Throne.

He then ordered it to go back, and it did. He then ordered it to come forward, and it did. God said: “I created you as a great creature, and honored you above all My creatures.” Then God created ignorance and told it to go back and it did. Then God ordered it to come forward, but it did not accept. God said: “You rebelled.” Then God cursed it. God then established seventy-five troops for the intellect. When ignorance saw God's grant to the intellect, it became its enemy and said: “O' God! You created it and honored it and strengthened it. It is a creature like me. I am opposed to it and have no power over it.

So please grant me of the troops you grant it.” God said: “OK I will, but if you disobey I will throw you and your troops out of the domain of My Mercy.” It said it was pleased, and it was also granted seventy-five troops.

The seventy five troops are as follows: Goodness is the minister for the intellect and evil is the minister for ignorance; faith for the intellect and infidelity for ignorance; acceptance for the intellect and rejection for ignorance; hope for the intellect and despair for ignorance; justice for the intellect and oppression for ignorance; contentment for the intellect and discontent for ignorance; gratitude for the intellect and ingratitude for ignorance; lack of hope (in God's Mercy) for the intellect and greed (in God's Mercy) for ignorance; reliance on God for intellect and greed for ignorance; kindness for the intellect and ruthlessness for ignorance; mercy for the intellect and anger for ignorance; knowledge for the intellect and ignorance for ignorance; understanding for the intellect and stupidity for ignorance; chastity for the

intellect and vulgarity for ignorance; abstinence for the intellect and materialism for ignorance; kindness for the intellect and violence for ignorance; solemnity for the intellect, and insolence for ignorance;

من كتاب المحاسن: عن سُماعة بن مهران قال: كنتُ عند أبي عبد الله وعنده عِدَّةٌ من مَواليه، فجرى ذكر 1498. العقل والجهل، فقال أبو عبد الله: اعرفوا العقل وجُنْدَه والجهل وجُنْدَه تهْتَدُوا، قال سُماعة: فقلتُ: جُعِلْتُ فِدَاكَ لا نَعْرِفُ إلا ما عَرَفْتَنَا، فقال أبو عبد الله: إِنَّ اللهَ جَلَّ ثَنَاؤُهُ خَلَقَ العقلَ وهو أَوَّلُ خَلْقٍ خَلَقَهُ من الرُّوحَانِيَّينَ عن يَمِينِ العَرْشِ من نورِهِ، فقال له: أَدْبِرْ فَأَدْبِرْ، ثُمَّ قَالَ له: أَقْبِلْ فَأَقْبِلْ، فقال الله له: خَلَقْتُكَ خَلْقًا عَظِيمًا وَكَرَّمْتُكَ عَلَى جَمِيعِ خَلْقِي. قَالَ: ثُمَّ خَلَقَ الجَهْلَ، فقال له: أَدْبِرْ فَأَدْبِرْ، ثُمَّ قَالَ له: أَقْبِلْ، فلم يقبل، فقال الله له: اسْتَكَبَرْتَ فَلَعَنَهُ، ثُمَّ جَعَلَ للعقل خَمْسَةَ وَسَبْعِينَ جُنْدًا، فَلَمَّا رَأَى الجَهْلُ مَا أَكْرَمَ اللهَ بِهِ العقلَ وما أَعْطَاهُ اللهَ أَضْمَرَ لَهُ العِدَاوَةَ، فقال الجَهْلُ: يَا رَبِّ! هَذَا خَلْقٌ مِثْلِي خَلَقْتَهُ وَكَرَّمْتَهُ وَقَوَّيْتَهُ وَأَنَا ضِدُّهُ وَلَا قُوَّةَ لِي بِهِ، فَأَعْطَنِي مِنَ الجُنْدِ مِثْلَ مَا أَعْطَيْتَهُ، فقال: نَعَمْ، فَإِنْ عَصَيْتَ بَعْدَ ذَلِكَ أَخْرَجْتُكَ وَجُنْدَكَ مِنْ رَحْمَتِي، قَالَ: قَدْ رَضِيتُ، فَأَعْطَاهُ خَمْسَةَ وَسَبْعِينَ جُنْدًا. فَكَانَ مِمَّا أَعْطَى اللهَ العقلَ مِنَ الخَمْسَةِ وَالسَّبْعِينَ الْجُنْدِ: الْخَيْرُ وَهُوَ وَزِيرُ الْعَقْلِ، وَجَعَلَ ضِدَّهُ الشَّرُّ وَهُوَ وَزِيرُ الْجَهْلِ، وَالْإِيمَانُ وَضِدُّهُ الْكُفْرُ، وَالتَّصَدِيقُ وَضِدُّهُ الْجُحُودُ، وَالرَّجَاءُ وَضِدُّهُ الْقَنُوطُ، وَالْعَدْلُ وَضِدُّهُ الْجَوْرُ، وَالرِّضَا وَضِدُّهُ السُّخْطُ، وَالشُّكْرُ وَضِدُّهُ الْكَفْرَانُ، وَالْيَأْسُ وَضِدُّهُ الطَّمَعُ، وَالتَّوَكُّلُ وَضِدُّهُ الْحَرَصُ، وَالرَّأْفَةُ وَضِدُّهَا الْقَسْوَةُ، وَالرَّحْمَةُ وَضِدُّهَا الْغَضَبُ، وَالْعِلْمُ وَضِدُّهُ الْجَهْلُ، وَالْفَهْمُ وَضِدُّهُ الْحُمُقُ، وَالْعِفَّةُ وَضِدُّهَا التَّهْتُّكُ، وَالزُّهْدُ وَضِدُّهُ الرِّغْبَةُ، وَالرَّفْقُ وَضِدُّهُ الْخُرْقُ، وَالرَّهْبَةُ وَضِدُّهَا الْجَرَاةُ

humbleness for the intellect, and haughtiness for ignorance; calm for the intellect, and rush for ignorance; patience for the intellect, and being feeble-minded for ignorance; silence for the intellect, and being talkative for ignorance; compliance for the intellect, and conceit for ignorance; submission for the intellect, and being oppressive for ignorance; forgiveness for the intellect, and animosity for ignorance; amiability for the intellect, and ruthlessness for ignorance; certitude for the intellect, and doubt for ignorance; perseverance for the intellect, and anxiety for ignorance; pardon for the intellect, and revenge for ignorance; self sufficiency for the intellect, and poverty for ignorance; pondering for the intellect, and neglect for ignorance; memorizing for the intellect, and forgetting for ignorance; loving for the intellect, and enmity for ignorance; obeying for the intellect, and rebelling for ignorance; contentment for the intellect, and greed for ignorance; justice for the intellect, and injustice for ignorance; friendship for the intellect, and enmity for ignorance; loyalty for the intellect, and treachery for ignorance; humbleness for the intellect, and arrogance for ignorance; right for the intellect, and wrong for ignorance; health for the intellect, and affliction for ignorance; love for the intellect, and hate for ignorance; honesty for the intellect, and telling lies for ignorance; trustworthiness for the intellect, and treason for ignorance; sincerity for the intellect, and corruption for ignorance; bravery for the intellect, and stupidity for ignorance; understanding for the intellect, and ignorance for ignorance; recognition for the intellect, and denial for ignorance; putting up with other people's minor mistake for the intellect, and divulging other people's minor mistakes for ignorance; keeping other's secrets for the intellect, and divulging other's secrets for ignorance; hiding for the intellect, and divulging for ignorance; praying for the intellect, and neglecting (prayers) for ignorance; fasting for the intellect, and breaking fast for ignorance; engaging in Jihad for the intellect, and refusal to testify for ignorance; pilgrimage for the intellect, and breaking

covenant for ignorance; keeping secrets for the intellect, and slandering for ignorance; being kind with parents for the intellect, and being cursed by parents for ignorance; truth for the intellect, and hypocrisy for ignorance;

والتواضع وضدَّ التكبر، والتؤدَّة وضدَّها التسرع، والحلم وضدَّه السفه، والصمت وضدَّه الهذر، والاستسلام وضدَّه الاستكبار، والتسليم وضدَّه التجبر، والعفو وضدَّه الحقد، والرقَّة وضدَّها القسوة، واليقين وضدَّه الشك، والصبر وضدَّه الجزع، والصفح وضدَّه الانتقام، والغنى وضدَّه الفقر، والتفكر وضدَّه السهو، والحفظ وضدَّه النسيان، والتعطف وضدَّه القطيعة، والطاعة وضدَّها المعصية، والقنوع وضدَّه الحرص، والمواساة وضدَّها المنع، والمودة وضدَّها العداوة، والوفاء وضدَّه الغدر، والخضوع وضدَّه التَّطاول، والحقّ وضدَّه الباطل، والسلامة وضدَّها البلاء، والحبُّ وضدَّه البُغض، والصديق وضدَّه الكذب، والأمانة وضدَّها الخيانة، والإخلاص وضدَّه الشوب، والشهامة وضدَّها البلادة، والفهم وضدَّه الغباوة، والمعرفة وضدَّها الإنكار، والمُدَّاراة وضدَّها المُكَاشفة، وسلامة الغيب وضدَّها المُماكرة، والكتِّمان وضدَّه الإفشاء، والصلاة وضدَّها الإضاعة، والصوم وضدَّه الإفطار، والجهاد وضدَّه النُّكول، والحيجّ وضدَّه نبذُ الميثاق، وصون الحديث وضدَّه النميمية، وبرّ الوالدين، وضدَّه العقوق، والحقيقة وضدَّها الرياء،

good for the intellect, and evil for ignorance; covering oneself for the intellect, and playing up a woman's charms for ignorance; covering up for the intellect, and making up oneself for ignorance; concealment for the intellect and divulging for ignorance; being fair for the intellect, and siding with the wrong for ignorance; making up for the husband for the intellect, and fornication for ignorance; cleanliness for the intellect, and filthiness for ignorance; shyness for the intellect, and taking off the clothes for ignorance; assuming a mediators position for the intellect, and aggression for ignorance; comfort for the intellect, and hard work for ignorance; easiness for the intellect, and hardship for ignorance; abundance of blessings for the intellect, and scarcity for ignorance; health for the intellect, and affliction for ignorance; reasonable wealth for the intellect, and hoarding for ignorance; wisdom for the intellect, and selfish desires for ignorance; dignity for the intellect, and humility for ignorance; prosperity for the intellect, and ruin for ignorance; repentance for the intellect, and insistence on sin for ignorance; asking for forgiveness for the intellect, and being too proud for ignorance; protection for the intellect, and neglect for ignorance; performing supplications for the intellect, and abandoning supplications for ignorance; joy for the intellect, and boredom for ignorance; happiness for the intellect, and sorrow for ignorance; intimacy for the intellect, and anger for ignorance; generosity for the intellect, and stinginess for ignorance.

All the characteristics which are the troops of the intellect will only be present in the Prophet (S) or the Imams (a.s) or a believer who has tested his heart with faith. But other friends of ours have some of these and can slowly attain the rest and avoid the troops of ignorance. Then they will reach the high ranks of the Prophets and the Imams. This prosperity is only obtained by the recognition of the intellect and its troops and by avoiding ignorance and its troops. May God assist both you and us in obeying and pleasing Him.”



والمعروف وضده المنكر، والستر وضده التبرُّج، والتقوى وضده الإذاعة، والإنصاف وضده الحمية، والتهئية وضدها البغي، والنظافة وضدها القذارة، والحياء وضده الخلع، والقصد وضده العدوان، والراحة وضدها التعب، والسهولة وضدها الصعوبة، والبركة وضدها المحق، والعافية وضدها البلاء، والقوام وضدها المكاثرة، والحكمة وضدها الهوى، والوقار وضده الخفة، والسعادة وضدها الشقاوة، والتوبة وضدها الإصرار، والاستغفار وضده الغترار، والمحافظة وضدها التهاون، والدعاء وضده الاستنكاف، والنشاط وضده الكسل، والفرح وضده الحزن، والألفة وضدها العصبية، والسخاء وضده البخل. فلا تجتمع هذه الخصال كلها من أجناد العقل إلا في نبيٍّ أو وصيٍّ نبيٍّ أو مؤمنٍ قد امتحن الله قلبه بالإيمان، وأمّا سائر ذلك من موالينا فإنّ أحدهم لا يخلو من أن يكون فيه بعض هذه الجنود حتّى يستكمل ويتّقي من جنود الجهل، فعند ذلك يكون في الدرجة العليا مع الأنبياء والأوصياء، وإنّما يدرك الفوز بمعرفة العقل وجنوده ومجانبة الجهل وجنوده، وفقنا الله وإياكم لطاعته ومرضاته.

## Chapter 3: On the Heart

God the Almighty said:

***“Verily in this is a Message for any that has a heart and understanding...”***

[The Holy Quran: 50:37]

1499– In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “Indeed the heart strives to seek God and gets calm when it finds Him.” Then Imam Sadiq (a.s) recited: “

***Those whom God (in His Plan) willeth to guide, – He openeth their breast to Islam, those whom He willeth to leave straying, –He maketh their breast close and constricted, as if they had to climb up to the skies”***

[The Holy Quran: Anam 6: 125]

1500– Imam Sadiq (a.s) said the following regarding the verse:

***“For every act of hearing, or of seeing or of (feeling in) the heart will be inquired into (on the Day of Reckoning).”***

[The Holy Quran: Bani Isra-il 17:36] The ear will be questioned about what it has heard. The eyes will be questioned about what they have seen, and the heart will be asked about decisions made.”

1501– Imam Sadiq (a.s) quoted on the authority of his noble father (a.s). “Nothing will corrupt the heart as much as committing sins. The heart will encounter the sins, and will continue until the sins overcome it. Then the heart will be turned upside down.”

1502– Imam Sadiq (a.s) said: “Talk with each other whenever you meet since it can keep your hearts alive.”

1503– In Rauzat al-Vaezeen it is narrated that God's Prophet (S) said: “There is a piece of meat in our body whose health means the rest of the body is healthy, and whose illness means the rest of body is ill. It is the heart.”

## الفصل الثالث

### في ذكر القلب

قال الله تعالى: إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ

من المحاسن: عن أبي عبد الله قال: إِنَّ الْقَلْبَ يَتَلَجُّجُ فِي الْجَوْفِ، يَطْلُبُ الْحَقَّ، فَإِذَا أَصَابَهُ اطمأنَّ وقرَّ، ثمَّ 1499. تلا أبو عبد الله هذه الآية: فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ إِلَى قَوْلِهِ: كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ

عن الصادق قال: إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ، قال: يُسْأَلُ السَّمْعُ عَمَّا سَمِعَ، 1500. والبصر عما نظر إليه، والفؤاد عما عقد عليه.

عن أبي عبد الله عن أبيه قال: ما من شيءٍ أفسد للقلب من الخطيئة، إِنَّ الْقَلْبَ لِيَوَاقِعُ الْخَطِيئَةَ فما تزال به 1501. حتَّى تغلب عليه، فيصير أسفله أعلاه وأعلاه أسفله.

عنه قال: إِذَا التَّقِيْتُمُ فتذاكروا، فَإِنَّ ذَلِكَ حَيَاةٌ لِلْقُلُوبِ. 1502.

من كتاب روضة الواعظين: قال النبي 0: في الإنسان مُضْغَةٌ؛ إِذَا هِيَ سَلُمَتْ وَصَحَّتْ سَلِمَ بِهَا سَائِرُ الْجَسَدِ، 1503. وَإِذَا هِيَ سَقُمَتْ سَقُمَ بِهَا سَائِرُ الْجَسَدِ وَفَسَدَ، وَهِيَ الْقَلْبُ

1504– God's Prophet (S) said: “There are three things which will make the heart perish: listening to vain talk; going hunting, and going to the door of the king's palace.”

1505– God's Prophet (S) said: “There are four acts which corrupt the heart and develop hypocrisy as water helps a tree develop: listening to vain or obscene talk; going to the door of the king's palace, and going hunting.”

1506– God's Prophet (S) said: “There are four acts which corrupt the heart and develop hypocrisy as water helps a tree develop: listening to vain talk; vain talk; going to the door of the king's palace, and going hunting.”

1507– God's Prophet (S) said: “Four acts will make the heart perish: committing sins continuously; talking with women often; arguing with a fool since you talk with him but he will never be guided to the

right way, and associating with the dead!” They asked him what he means by the dead? The Prophet of God (S) said: “All the rich who live in ease and luxury.”

1508– God's Prophet (S) said: “Signs of ruthlessness are drying tears from the eyes, hardness of the heart, extreme greed in obtaining the daily bread and insisting on sins.”

1509– Ameer al–Momineen (a.s) said: “Your hearts will get tired just as your bodies do. So seek the newest words of wisdom for them. Sometimes the heart turns towards you, and sometimes it turns away. Whenever it turns towards you, get it involved in performing the recommended deeds And when it turns away, just suffice with performing the obligatory deeds.”

1510– Imam Baqir (a.s) said: “Nothing will corrupt the heart as much as committing sins. The heart will encounter the sins, and will continue until the sins overcome it. Then the heart will be turned upside down.”

1511– The Prophet of God (S) said: “Whenever man commits a sin, a black spot will form on his heart which will not be removed unless he asks for God's forgiveness and repents. If he continues to commit sins, that black spot will continue to grow. This is the “stain” which God the Almighty mentions in the Quran:

***“By no means! But on their hearts is the stain of (ill) which they do!”***

[The Holy Quran: Tattif 83:14]

وقال 0: ثلاثٌ يُمِتنَ القلب: استماع اللهو وطلب الصيد وإتيان باب السلطان. 1504.

وقال 0: أربعٌ يُفسدن القلب ويُنبتن النفاق في القلب كما يُنبت الماء الشجر: استماع اللهو، والبذاء، وإتيان باب السلطان، وطلب الصيد. 1505.

وقال 0: أربعةٌ يفسدون القلب، تنبت النفاق في القلب كما ينبت الماء الشجر: استماع اللهو والبذاء وإتيان باب السلطان وطلب الصيد. 1506.

وقال 0: أربعٌ يُمِتنَ القلب: الذنبُ على الذنب، وكثرةُ مِثاقنة النساء –يعني مُحادثتهنّ– ومُماراة الأحمق؛ 1507. تقولُ ويقولُ ولا يرجع إلى خيرٍ أبداً، ومُجالسة الموتى، فقليل: يا رسول الله، وما الموتى؟ قال: كلٌّ غنيٍّ مُترِفٍ.

وقال 0: من علامات الشقاء جُمود العين، وقسوة القلب، وشدة الحرص في طلب الرزق، والإصرار على الذنب. 1508.

قال أمير المؤمنين : إنّ هذه القلوب لَتَمَلُّ كما تَمَلُّ الأبدان، فابتغوا لها طرائف الحكمة، وإنّ للقلوب إقبالاً. 1509.  
وإدباراً، فإذا أقبلت فاحملوها على النوافل، وإذا أدبرت فاقصروا بها على الفرائض.

قال الباقر : ما من شيء أفسد للقلب من الخطيئة، إنّ القلب ليواقع الخطيئة فما تزال به حتّى تغلب عليه، 1510.  
فيصير أسفله أعلاه وأعلاه أسفله.

قال النبيّ 0: إنّ المرء إذا أذنب كانت نُكتة سوداء في قلبه، فإن تاب ونزع فاستغفر صَفُلَ قلبه منها، وإن زاد 1511.  
[زادت] فذلك الرين الذي ذكره الله تعالى في كتابه: كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ .

1512– Ameer al-Momineen (a.s) said: “The tears do not dry up except through hardness of the heart, and the hearts do not turn hard except by committing a lot of sins.”

1513– God's Prophet (S) said: “There is a mine for everything. And the mine for piety is the hearts of the sages.”

1514– Luqman told his son: “O' my son! Sit close to the scientists and associate with them since God revives the hearts with the light of wisdom, just as He revives the Earth with water.”

1515– Al-Hassan ibn Muhammad al-Soofi al-Sarvi quoted on the authority of his teachers that God's Prophet (S) said: “Keep yourself hungry, your faces uncovered, your hair not made up, and be sad. Associate less with the people and more with God. Then you may see God through your hearts.”

1516– In Uyun Akhbar al-Ridha' it is narrated that Imam Ridha' (a.s) said: “On the day when the hearts will perish, the hearts of those who attend meetings in which our affairs are revived will not perish.”

1517– Imam Sadiq (a.s) said: “Approaching God is more efficient through the heart than the body, since spiritual motions are more efficient than physical motions.”

قال أمير المؤمنين : ما جفّت الدموع إلا لقسوة القلوب، وما قست القلوب إلا لكثرة الذنوب. 1512.

قال النبيّ 0: لكلّ شيء معدن، ومعدن التقوى قلوب العارفين. 1513.

قال لقمان لابنه: يا بُنيّ جالس العلماء وزاحمهم بركبتك، فإنّ الله يُحيي القلوب بنور الحكمة كما يُحيي 1514.  
الأرض من ماء السماء.

حدَّثنا الفقيه مَوْفَّق الدين الحسن بن محمَّد الصوفي السروي عن شيوخه عن النبي ﷺ أَنَّهُ قال: أَجِيعُوا 1515. أَكْبَادِكُمْ، وَأَعْرُوا صُورَكُمْ، وَأَشْعَثُوا رُؤُوسَكُمْ، وَصَبُّوا عَلَيْكُمْ جَلَابَابَ الْحُزْنِ، وَجَالَسُوا النَّاسَ قَلِيلًا وَمَعَ اللَّهِ كَثِيرًا، لَعَلَّكُمْ تَرَوْنَ الْحَقَّ بِقُلُوبِكُمْ.

من عيون الأخبار: عن الرضا قال: مَنْ جَلَسَ مَجْلِسًا يُحْيَا فِيهِ أُمُورُنَا لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ الْقُلُوبُ. 1516.

قال الصادق : القصد إلى الله بالقلوب أبلغ من القصد إليه بالبدن، وحركات القلوب أبلغ من حركات الأعمال. 1517.

## **Chapter 4: On Privacy and Seclusion**

1518– In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “Seclusion is a form of worship, but staying at home is a man’s smallest fault.”

1519– Imam Sadiq (a.s) said: “God will take whoever imprisons his own self for the sake of God to Heaven.”

1520– Imam Sadiq (a.s) said: “The Almighty God revealed to one of the Prophets of the Israelites: “If you wish to see Me in Paradise in the Hereafter, be lonely, sad, fear the people as a bird which flies over dry land and eats the top of branches and drinks from the springs and goes to its nest at night, and does not seek refuge in the nests of other birds. It is accustomed to its Lord and fears other birds.”

1521– God's Prophet (S) said: “God, whose Majesty is Exalted revealed to the world: Put whoever serves you in hardship; serve whoever abandons you. Whenever one sits in the privacy of the night and prays to and calls on his Master, God will illuminate his heart. Whenever he says: “O' Lord!” God whose Majesty is Exalted will respond to him and say: “O' My servant! I heard you. Ask Me for whatever you want. I will grant it to you. Rely on Me, and I will suffice you.”

Then the One whose Majesty is exalted tells the angels: “O' My angels! Notice My servant who is having a private time with Me in the darkness of this night, while the rogues are having fun, and the ignorant people are asleep. Witness that I have created him.” Then God's Prophet (S) said: “Fear God and strive to worship. Abstain from this world which abstains from you. The world is tricky, transient and ephemeral.

Many are fooled by it and get ruined. The world was treacherous to many who trusted it. The world tricked many who relied on it. The world forced them to submit to it. Beware that you have an awesome path to go on, and a long trip to make before you can cross the Bridge to the Hereafter. A traveler should pick up the necessary things for his trip. Whoever does not, will suffer hardships. The best thing

to pick up for the trip to the Hereafter is piety.”

#### الفصل الرابع

في الخلوة والعُزلة وما يليق بهما

من كتاب المحاسن: عن أبي بصير قال: قال أبو عبد الله : العُزلة عبادةٌ، وإنَّ أقلَّ العيب على المرء قُعوده. 1518. في منزله.

عنه قال: ما كان عبدٌ ليحبس نفسه على الله إلا أدخله الجنة. 1519.

عن الصادق قال: إنَّ الله تبارك وتعالى أوحى إلى نبيٍّ من أنبياء بني إسرائيل: إنَّ أحببتَ أن تلقاني غداً في حظيرة القدس فكن في الدنيا وحيداً غريباً مهموماً محزوناً مستوحشاً من الناس بمنزلة الطير الذي يطير في أرض القفار، ويأكل من رؤوس الأشجار، ويشرب من ماء العيون، فإذا كان الليل آوى وحده ولم يأو مع الطيور، استأنس بربه واستوحش من الطيور.

قال رسول الله 0: إنَّ الله جلَّ جلاله أوحى إلى الدنيا: أتعبي من خدَمك واخلمي من رفضك، وإنَّ العبد إذا تخلَّى بسيدِّه في جوف الليل المُظلم وناجاه؛ أثبت الله النور في قلبه، فإذا قال: يا رب! ناداه الجليل جلَّ جلاله: لبيك عبيدي، سلني أعطك وتوكل عليَّ أكفك، ثمَّ يقول جلَّ جلاله للملائكة: ملائكتي! انظروا إلى عبيدي قد تخلَّى بي في جوف هذا الليل المظلم، والبطالون لاهون والغافلون ينامون، اشهدوا أنَّي قد غفرتُ له. ثمَّ قال 0: عليكم بالورع والاجتهاد، وازهدوا في هذه الدنيا الزاهدة فيكم فإنَّها غداً دار فناء وزوالٍ، كم من مُغتَرِّب بها قد أهلكته، وكم من واثقٍ بها قد خانته، وكم من مُعتمدٍ عليها قد خدعته وأسلمته! واعلموا أنَّ أمامكم طريقاً مهولاً وسفراً بعيداً وممرَّكم على الصراط، ولا بدَّ للمسافر من زادٍ، فمن لم يتزوَّد وسافر عطب وهلك، وخير الزاد التقوى.

1522– Imam Ridha' (a.s) narrated that once when Imam Sajjad (a.s) was walking, he ran into a man who was praying to God to grant him perseverance. Imam Sajjad (a.s) told him: “Do not ask for this. Ask God for health, and success in thanking Him for your health, since thanking for being healthy is better than perseverance in the face of trouble. The Prophet of God (S) prayed this way: “O' God! I ask You for health, and thanking for being healthy. I ask You for perfect health in this world and the Hereafter.”

1523– In Al-Nabowat it is narrated that Ins ibn Malik narrated that Abdullah ibn Salam asked God's Prophet (S) about the Prophet Shuhaib. He said: “He is the one who gave the people the glad tidings of my Prophethood, and the Prophethood of my (believing) brother, Jesus, the son of Mary. God told Shuaib: “Rise in your nation and talk to them in your own tongue. When he rose, God opened his tongue

with revelations.

One of the things that God the Almighty told the people of Shuaib was: “How do they pray? While this act is just plain talk, and is void of action. On the Day that I created the Heavens and the Earth, I established the Prophethood of the Prophets, and established rule in supplications. I established honor in the men who sit on the dirt, and power in the weak and self-sufficiency in the poor.”

عن الرضا قال: مرَّ عليّ بن الحسين برجلٍ وهو يدعو الله أن يرزقه الصبر، فقال: ألا لا تقُل هذا! ولكن سل 1522. الله العافية والشكر على العافية، فإنَّ الشكر على العافية خيرٌ من الصبر على البلاء، كان دُعَاءُ النَّبِيِّ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ وَالشُّكْرَ عَلَى الْعَافِيَةِ وَتَمَامَ الْعَافِيَةِ فِي الدُّنْيَا وَالْآخِرَةِ.

من كتاب النبوة: عن أنس بن مالك قال: إنَّ عبد الله بن سلام سأل النبي 0 عن شعيب، فقال النبي 0: هو 1523. الَّذِي بَشَّرَ بِي وَأَخِي عيسى بن مريم، فقال جلَّ جلاله لشُعيب: قُمْ فِي قَوْمِكَ فَأُوحِ عَلَى لِسَانِكَ، فَلَمَّا قَامَ شُعَيْبٌ أُنْطِقَ اللَّهُ عَلَى لِسَانِهِ بِالْوَحْيِ، وَمِنْ جَمَلَةِ قَوْلِهِ لِأُمِّ شُعَيْبٍ: كَيْفَ دَعَاؤُهُمْ وَإِنَّمَا هُوَ قَوْلٌ بِأَلْسِنَتِهِمَّ وَالْعَمَلُ مِنْ ذَلِكَ بَعِيدٌ، وَإِنِّي قَضَيْتُ يَوْمَ خَلَقْتُ السَّمَاءَ وَالْأَرْضَ أَنْ أَجْعَلَ النَّبُوَّةَ فِي الْأَنْبِيَاءِ، وَأَنْ أُحَوِّلَ الْمَلِكَ فِي الدُّعَاءِ، وَالْعَزَّ فِي الْأَذْلَاءِ، وَالْقُوَّةَ فِي الضُّعَفَاءِ، وَالْغِنَى فِي الْفُقَرَاءِ.

## Chapter 5: On Facts and Chastity

1524– In Al-Mahasin it is narrated that Sofyan ibn Oyeene narrated that Imam Sadiq (a.s) said: “I found the people's knowledge in four areas: to know God, to know what He has done with you; to know what He expects of you; and to know what will deviate you from your religion.”

1525– Abi Basir narrated that Imam Sadiq (a.s) said the following regarding God's statement: ***“They take their priests and their anchorites to be their Lords in derogation of God.”***

[The Holy Quran: Tauba 9:31], “I swear by God that they did not pray or fast for them, but they turned the lawful into forbidden, and the forbidden into lawful, and followed it.”

1526– Imam Baqir (a.s) said: “Do not take any intimate friend but God. Are you not believers? In fact any tools, relations, relatives, intimate friends, innovations, traditions, or doubts are useless just like dust on a finished surface which is washed off easily with rain, except for what the Quran has proved.”

1527– Mohammad ibn Abi Ameer narrated that Jesus, the son of Mary (a.s) was told: “O' Spirit of God! Can your Lord place the universe inside an egg without shrinking the world or expanding the egg?” He replied: “There is nothing God is incapable of doing, but what you want is impossible.”

1528– Imam Sadiq (a.s) said: “God has a rooster whose feet are on the Earth and whose head is in the sky under the Throne, with one wing in the East and the other in the West. It says: “My Lord is Pure and Holy. Whenever it sings, other roosters answer. So whenever you hear it, say “My Lord is Pure. He is a

## الفصل الخامس

### في الحقائق والنجابة

من كتاب المحاسن: عن سُفيان بن عُيينة قال: قال أبو عبد الله : وجدتُ علمَ الناس كُلِّهم في أربعٍ، أولُها: 1524. أن تعرف ربَّك، والثاني: أن تعرف ما صنع بك والثالث: أن تعرف ما أراد منك والرابع: أن تعرف ما يُخرجك من دينك.

عن أبي بصير قال: قال أبو عبد الله : في قول الله : اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَاباً مِنْ دُونِ اللَّهِ فقال: والله 1525. ما صاموا ولا صلّوا ولكنهم أحلّوا لهم حراماً وحرّموا عليهم حلالاً فاتّبعوه.

قال الباقر : لا تتّخذوا من دون الله وليجةً أفلا تكونوا مؤمنين؟ فَإِنَّ كُلَّ سَبَبٍ وَنَسَبٍ وَقَرَابَةٍ وَوَلِيَجَةٍ وَبِدْعَةٍ 1526. وَسَنَةٍ وَشُبْهَةٍ مُنْقَطِعٌ مُضْمَلٌ كما يضمحلّ الغبار الذي يكون على الحجر الصلد إذا أصابه المطر الجود إلا ما أثبتته القرآن.

عن محمّد بن أبي عمير يرفعه قال: قيل لعيسى بن مريم: يا روح الله، هل يقدر ربّك على أن يدخل الدنيا في 1527. بيضةٍ من غير أن يُصغّر الدنيا ويكبر البيضة؟ فقال: إنّ الله لا يُنسب إلى عجزٍ، والذي سألتُم عنه لا يكون.

عن أبي عبد الله قال: إنّ لله ديكاً رِجله في الأرض ورأسه في السماء تحت العرش، وجناح له في الشرق 1528. وجناح له في الغرب، يقول: "سُبْحَانَ رَبِّي الْقُدُّوس" فإذا صاح أجابته الديوك، فإذا سمعتم أصواتها فليقل أحدكم "سُبْحَانَ رَبِّي الْمَلِكُ الْقُدُّوس".

1529– Imam Sadiq (a.s) said: “The people are ordered to do right and forbidden to do evil, but God will accept the excuse of those who have an excuse.”

1530– Imam Sadiq (a.s) narrated that his grandfather (a.s) quoted on the authority of God's Prophet (S): “God will reward anyone He has promised to reward for doing some deed, but He is free to punish anyone He will for doing deeds for which He has promised to punish.”

1531– Imam Sadiq (a.s) said: “God the Almighty created misery and prosperity before creating other creatures. Whoever is miserable, God will never make him prosperous, and whoever is prosperous, God



will never make him miserable.”

1532– Ali ibn Moqayreh asked Imam Sadiq (a.s) about Satan's partnership. He said: “Whenever you doubt in Satan's partnership, do not doubt in his partnership in a defective child's birth.”

1533– Imam Sadiq (a.s) said: “Whoever swears is not worried about what he says, since he is either born in sin or a partner with Satan.”

1534– Imam Sadiq (a.s) said: “The people are like silver or gold mines. During the era of Ignorance there were no foundations for these mines, but in Islam there are foundations for them.”

1535– Imam Sadiq (a.s) said: “When Moses and Aaron (a.s) went to Pharaoh, there were no illegitimately born companions with Pharaoh. If there were any, they would have ordered Moses and Aaron to be killed. But those who were present said: “Save Moses and Aaron and this forced Pharaoh to think about them.” Then Imam Sadiq (a.s) placed his hand over his chest and said: “We are the same way. No one will rush to kill us unless he is born illegitimately.”

1536– Imam Ridha' (a.s) said: “Avoid going to places that are with steep slopes or are hard to cross. Avoid following your selfish desires, since they are followed by wickedness.”

1537– Imam Ridha' (a.s) said: “A believer is neither humiliated nor weak.”

1529. عنه قال: الناس مأمورون ومنهينون، ومن كان له عذرٌ عذره الله.

1530. عنه عن آبائه قال: قال رسول الله 0: من وعده الله على عملٍ ثواباً فهو مُنجزٌ له، ومن أوعده على عملٍ عقاباً. فهو فيه بالخيار.

1531. عن أبي عبد الله قال: إنَّ الله تبارك وتعالى خَلَقَ الشَّقَاءَ والسَّعَادَةَ قبل خَلْقِهِ، فَمَنْ كان شَقِيًّا لم يَسعده الله. أبداً، وَمَنْ كان سعيداً لم يشقه أبداً.

1532. عن عليّ بن المُغيرة قال: سألتُ أبا عبد الله عن شرك الشيطان، فقال: مهما شككتَ فيه فلا تشكَّنْ في الناقص الخلق.

1533. عنه عن أبي عبد الله قال: من كان بذِيِّ اللسان فحاشاً لم يُبال ما قال أو قيل فيه، فإنَّه لُغِيَّةٌ أو شرك الشيطان.

عنه قال: الناسُ معادنُ كمعادن الذهب والفضة، ما كان له في الجاهلية أصلٌ فأثَّه له في الإسلام أصلٌ. 1534.

عنه قال: إنَّ موسى وهارون حين دخلا على فرعون لم يكن في جلسائه يومئذٍ ولدٌ سفاحٍ، ولو كان لأمره. 1535. بقتلهما، قالوا: أَرَجِهْ وَأَخَاهُ وَأَمْرُوهُ بِالتَّائِي والنظر، قال: ثمَّ وضع أبو عبد الله يده على صدره وقال: وكذلك نحن، ولا يتسرَّع إلينا إلا كلَّ خبيث الولادة.

عن الرضا قال: إِيَّاكَ وَالْمُرْتَقَى الصَّعْبَ إِذَا كَانَ مُنْحَدِرَةً وَعُرًا، وَإِيَّاكَ أَنْ تَتَّبِعَ النَّفْسَ هَوَاهَا فَإِنَّ فِي هَوَاهَا. 1536. رداها.

عنه قال: الْمُؤْمِنُ لَا يَكُونُ ذَلِيلًا وَلَا يَكُونُ ضَعِيفًا. 1537.

1538– Abi Baseer narrated that he asked Imam Sadiq (a.s) regarding the Almighty God's statement:

***“Save yourselves and your families from a Fire.”***

[The Holy Quran: Tahrim 6:66] How can I save my family from the Fire?” Imam Sajjad (a.s) replied:

“Instruct them to do what God has instructed to be done, and forbid them from doing what God has forbidden to be done. If they obey you, you have saved them from the Fire, and if they disobey, then you have performed your duty.”

1539– Imam Sadiq (a.s) said: “When the following verse was revealed:

***“Save yourselves and your families from a Fire!”***

[The Holy Quran: Tahrim 66:6], a Muslim man sat down and started to cry. He said: “I am not even able to protect myself from the Fire, now I am ordered to protect my family from the Fire, too.” The Prophet of God (S) said: “It suffices for you to enjoin the right and forbid the wrong for them in the same way that you do it for yourself.”

1540– Ishaq ibn Am'mar said: “I heard Imam Sadiq (a.s) advise his women and family members: “Do not say the glorifications to God less than three times in your prayers. If you say them three times, there is nothing else that is better.”

عن أبي بصير في قوله تعالى: قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ قُلْتُ: كَيْفَ أَقِيهِمْ؟ قَالَ: تَأْمُرُهُمْ بِمَا أَمَرَهُمُ اللَّهُ بِهِ وَتَنْهَاهُمْ. 1538. عَمَّا نَهَاكَمُ اللَّهُ عَنْهُ، فَإِنْ أَطَاعُواكَ كُنْتَ قَدْ وَقَيْتَهُمْ، وَإِنْ عَصَوْكَ كُنْتَ قَدْ قَضَيْتَ مَا عَلَيْكَ.

عن أبي عبد الله قال: لَمَّا نُزِلَتْ هَذِهِ الْآيَةُ: قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا جَلَسَ رَجُلٌ مِنَ الْمُسْلِمِينَ يَبْكِي، فَقَالَ: أَنَا. 1539. عَجَزْتُ عَنْ نَفْسِي كُلِّفْتُ أَهْلِي، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: حَسْبُكَ أَنْ تَأْمُرَهُمْ بِمَا تَأْمُرُ بِهِ نَفْسَكَ وَتَنْهَاهُمْ عَمَّا تَنْهَى عَنْهُ نَفْسَكَ.

عن إسحاق بن عمار قال: سمعتُ أبا عبد الله يعظُ أهله ونساءه وهو يقول لهنّ: لا تَقْلن في سجودكنّ أقلّ من 1540. ثلاث تسبيحات، فإن كنتنّ فعلتنّ لم يكن أحسن عملاً منكنّ.

## Chapter 6: On Comfort

1541– In Al-Mahasin it is narrated that al-Halabi quoted on the authority of Imam Sadiq (a.s): “A believer will not be questioned about three things: the food he eats, the clothes he wears and the good woman who helps him and guards her chastity.”

1542– Imam Sadiq (a.s) said: “There are three things which comfort a believer: a big house in which he guards his privacy and his bad states of health from the people, a good wife who assists him in the affairs of this life and the Hereafter, and a daughter or a sister who leaves his house either by death or through marriage.”

1543– Al-Nufli narrated that God's Prophet (S) said: “Whoever starts his day with healthy eyes, ears and mind, and is secure from the ruler, and has his daily bread for that day, has been granted blessings that are better than whatever is illuminated by sunlight from the East to the West.”

1544– Abdul Rahman ibn Abi Layla narrated that he was imprisoned along with Imam Kazim (a.s), and his hair was long. Imam Kazim said: “Cut your hair short. There are three things which one will never abandon doing, once he starts doing them. The first one is cutting his hair. Once he cuts his hair short and feels how comfortable it is, he will never again let his hair grow long. The second one is cutting short his robe.

Whoever wears a long robe, and then cuts it a little to make it shorter will feel so comfortable that he will never again wear a long robe. The third one is related to marriage and divorce. Whoever divorces his free wife, and then marries a maid, will never again marry a free woman, since the maid expects very little and always obeys his orders. God the Almighty told the Prophet:

***“And thy garments keep free from stain!”***

[The Holy Quran: Mudaththir 74:4], This was revealed even though the Prophet's garment was clean. God just ordered him to shorten it a little bit.”

### الفصل السادس

#### في الرفاهية

من كتاب المحاسن: عن الحلبي عن أبي عبد الله قال: ثلاثة أشياء لا يُحاسَب عليها المؤمن: طعامٌ يأكله، 1541. وثوبٌ يلبسه، وزوجةٌ صالحةٌ تُعاونُهُ وتُحصنُ فرجه.

عن أبي عبد الله قال: ثلاثة فيهنّ للمؤمن راحة: دارٌ واسعةٌ تُؤاري عَورَتَه وسوءَ حاله من الناس، وامرأةٌ. 1542. صالحة تُعينه على أمر الدنيا والآخرة، وبنْتُ أو أُختٌ أخرجها من بيته بموتٍ أو تزويجٍ.

عن النوفلي قال: قال رسول الله 0: مَنْ أصبح مُعافاً في سمعه وبصره وعقله آمناً سربه من السلطان، وله. 1543. رزقٌ يومٍ إلى الليل، فقد أُعطي خيراً ممّا أشرقَتْ عليه الشمس وغربت.

عن عبد الرحمان بن أبي ليلى عمّن حدّثه أنّه قال: كنتُ مع أبي الحسن أيام حبسه ببغداد وكان لي شعرٌ، 1544. فقال: جزّ شعرك، ثمّ قال: ثلاثُ خصالٍ مَنْ كنّ فيه فتركهنّ لم يعد إليهنّ أبداً، مَنْ كان له شعر فطمّاه لم يعد يوقّر شعره أبداً لما يصيب من اللّذة والراحة، ومَنْ كان يلبس ثوباً طويلاً فشمّر لم يعد يلبس ثوباً طويلاً لما يجد من الراحة، ومَنْ كانت عنده حرّة فطلّقها واتّخذ الإماء لم يعد إلى حرّة أبداً لخفّة مؤونة الإماء ومتابعتهنّ في جميع الحالات، قال: إنّ الله جلّ وعزّ قال لنبيّه 0: وَثِيَابُكَ فَطَهِّرْ وكانت ثيابه طاهرةً وإنّما أمره بالتشمير.

1545– Imam Sajjad (a.s) said: “Some of the means of prosperity are to work in the same town that you live in, and have good friends, and have good children who are helpful. And one of the means of a man's misery is to have a wife who is conceited, and cheats him.”

1546– Uthman ibn Mazoon told the Prophet (S): “O' Prophet of God! I have decided to castrate myself.” He replied: “O' Uthman! Calm down. Castration among my people is achieved by fasting and praying.” He said: “I place a lot of value on travelling.” The Prophet (S) said: “O' Uthman! Wait. My nation's travelling is their presence in the mosques and waiting for prayers after prayers.”

He said: “I have decided not to have any meat.” The Prophet (S) said: “O' Uthman! Give me a chance. I eat meat and like it. I will even eat meat everyday if I can get some.” He said: “O' Prophet of God! May my parents be your devoted servants. I have decided not to use scent anymore.” The Prophet (S) said: “O' Uthman! Wait a moment. I use scent and like good scents. It is one of my traditions and one of the traditions of the previous Prophets.”

1547– Al-Nufli narrated that Imam Sadiq (a.s) said that God's Prophet (S) said: “Whoever has long hair should either keep it clean or cut it short. Whoever buys a pair of shoes should keep them clean or buy a new pair of shoes. Whoever keeps an animal or a pet should take good care of it so that it gets chubby. Whoever has a dress should keep it clean or buy a new dress.”

1548– Imam Sadiq (a.s) said: “Whenever there are more people who are sleeping than people who are not, more of those who are sleeping will succeed than those who are not.”

عن عليّ بن الحسين قال: من سعادة المرء أن يكون متجرّهُ في بلاده، ويكون خلطاءؤه صالحين، ويكون له. 1545. ولدٌ يستعين به، ومن شقاء المرء أن يكون عنده امرأةٌ يُعجب بها وهي تخونه في نفسها.

قال عثمان بن مظعون للنبي 0: إِنِّي قد هممتُ يا رسول الله بأن اختصي، فقال: مَهْلًا يا عثمان! فَإِنْ 1546. الاختصاص في أُمَّتِي الصيام والصلاة، قال: فَإِنِّي قد هممتُ بالسياحة، فقال: مَهْلًا يا عثمان! فَإِنَّ السياحة في أُمَّتِي لزوم المساجد وانتظار الصلاة بعد الصلاة، قال: فَإِنِّي قد هممتُ أَنْ لا أأكل لحمًا، فقال: مَهْلًا يا عثمان! فَإِنِّي أأكل اللحم وَأُحِبُّه ولو وجدته كلَّ يومٍ لأأكلته، ولو سألتُ الله لأطعمنيه، قال: فَإِنِّي يا نبيَّ الله بأبي أَنْتَ وَأُمِّي قد هممتُ أَنْ لا أَطَيِّبَ أبدًا، قال: مَهْلًا يا عثمان! فَإِنِّي أَطَيِّبُ وَأُحِبُّ الطيب، الطيب مِنْ سُنَّتِي وَسُنَّةُ الأنبياء قَبْلِي.

عن النوفلي [عن أبي عبد الله] قال: قال رسول الله 0: مَنْ اتَّخَذَ شَعْرًا فَلْيُحَسِّنْ وَلَايَتَهُ أَوْ لِيَجْزَّهُ، وَمَنْ اتَّخَذَ 1547. -نعلًا فليستجدها، وَمَنْ اتَّخَذَ دَابَّةً فليستفرها، وَمَنْ اتَّخَذَ ثوبا فليستنظفه أَوْ ليستجد -أي فليأخذ جديدًا

عن أبي عبد الله قال: إِذَا كَانَ النائمون أَكْثَرَ مِنَ الْمُنتَبِهينَ خَرَجَ عَنْهُمْ الْمُنتَبِهونَ أَكْثَرَ مِمَّا خَرَجَ عَنْهُمْ 1548. النائمون.

## **Chapter 7: On Blaming the World**

1549- Imam Sadiq (a.s) narrated that Luqman told his son: “O' My son! Know that the world is short-lived and your life is even much shorter. Therefore you can only get a little out of this short life.”

1550- Muhajir al-Asadi narrated that Imam Baqir (a.s) narrated on the authority of his father (a.s) that once Jesus (a.s) passed by a village in which all the people, the birds, and the animals had died. He said: “They have not died except due to God's wrath. Had they died one by one, they would have buried each other.” The disciples said: “O' Spirit of God! Ask God to revive them so that they could tell us what they did so that we can avoid those deeds.” Jesus (a.s) then called upon God. A voice from Heaven said: “Call them.” At nighttime Jesus (a.s) went on top of a hill and said: “O' residents of this village!” Someone said: “O' Spirit of God! Yes.”

Jesus (a.s) said: “Woe to you! What were your deeds?” The man said: “Worship of false gods and love for this world, little fear of God, high ambitions, being delved in ignorance, and pleasure-seeking.” Jesus (a.s) asked: “How did you love this world?” He said: “Just as a child loves his mother, and we got happy whenever it turned towards us and cried whenever it turned away from us.” Jesus (a.s) asked: “How did you worship false gods?” He said: “We followed those who committed sins.”

Jesus (a.s) asked: “What was your final end?” He said: “One night we were all healthy and went to sleep. But in the morning we were all in 'Havieh'“. Jesus (a.s) asked: “What is 'Havieh'”. He replied: “It is Sejjeen”. Jesus (a.s) asked: “What is Sejjeen?” He replied: “It is mountains full of blazing fire that will burn us until the Resurrection Day.” Jesus (a.s) asked: “What did you say?” He said: We said: “Return us to the world and we will be abstinent there.”

## الفصل السابع

### في ذم الدنيا

عن أبي عبد الله قال: قال في وصية لقمان لابنه: يا بني أعلم أنّ الدنيا قليلٌ وعُمرك منها قليلٌ من قليلٍ، ويُقرّ 1549. من القليل قليلٌ.

عن مُهاجر الأسدي عن أبي عبد الله عن أبيه قال: مرّ عيسى بن مريم - صلوات الله عليه - على قريةٍ قد 1550. مات أهلها وطيرها ودوابّها، فقال: أما إنّهم لم يموتوا إلا بسخطه، ولو ماتوا مُتفرّقين لتُدافنوا، فقال الحواريون: يا روح الله وكلمته، أَدع الله أن يُحييهم لنا فيُخبرونا ما كانت أعمالهم فنجتنبها، فدعا عيسى ربّه، فنُودي من الجوّ أن نادهم فقام عيسى - صلوات الله عليه - بالليل على شرف من الأرض فقال: يا أهل هذه القرية! فأجابه منهم مُجيبٌ: لبيك يا روح الله وكلمته، فقال: وبحكم ما كانت أعمالكم؟ قال: عبادة الطاغوت وحُبّ الدنيا مع خوفٍ قليلٍ وأملٍ بعيدٍ في غفلةٍ ولهوٍ ولعبٍ، قال: كيف حُبّكم الدنيا؟ قال: كحُبّ الصبيّ لأُمّه، إذا أقبلت علينا فرحنا وسررنا، وإذا أدبرت عنا بكينا وحزنا، قال: كيف كانت عبادتكم للطاغوت؟ قال: الطاعة لأهل المعاصي، قال: كيف كانت عاقبة أمركم؟ قال: بتنا ليلةً في عافيةٍ وأصبحنا في الهاوية، قال: وما الهاوية؟ قال: سجينٌ، قال: وما السجين؟ قال: جبالٌ من جمرٍ توقدُ علينا إلى يوم القيامة، قال: فما قلتم وما قيل لكم؟ قال: قلنا ردنا إلى الدنيا فنزهد فيها.

But we were told that we were liars.” Jesus (a.s) said: “Woe to you. How come you only talk with me?” He said: “O' spirit of God! They have fiery mouthpieces put on them and are in the hands of angry and stern angels. I am among them, but I am not one of them. When the punishment descended upon them, it overtook me too. I am now hanging over Hell by a very fine piece of thread, and do not know whether I will fall into Hell, or be saved from it.” Jesus (a.s) faced his disciples and said: “O' Friends of God! Eating bread and coarse salt, and sleeping in trash yards is the utmost prosperity if it is combined with the prosperity of this world and the Hereafter.”

1551- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “Glory to God. He would not entrap those whom He loves in this world even if it was all filled with good things, and He would not save whomever He willed from this world if it was filled with evil.”

1552- Imam Sadiq (a.s) said: “All evil is placed in a house and its key is love for this world. All good is placed in a house and its key is abstinence in this world.”

1553- Imam Sadiq (a.s) narrated that Gabriel descended to the Prophet of God (S) and said: “Your Lord greets you and says: “I will convert all the deserts of Mecca to gold for you without the least reduction in your Heavenly ranks.” God's Prophet (S) looked at the deserts and said: “O' Lord! I shall thank you on the days I am full, and I shall beg from you on the days I am hungry.”

1554– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “What do I have to do with this world, and what does this world have to do with me? The story of me and the world is similar to that of a man who is riding on a hot day and reaches a tree. He takes a nap under the shade of the tree for a short while, and then goes on leaving the tree behind.”

1555– Imam Sadiq (a.s) said: “You can read in Imam Ali's book that this world is like a snake which feels soft but has a lethal poison inside. Any wise man will avoid it, but ignorant children will be attracted to it.”

فَقِيلَ لَنَا: كَذَبْتُمْ، قَالَ: وَيْحَكَ، كَيْفَ لَمْ يُكَلِّمْنِي غَيْرَكَ مِنْ بَيْنِهِمْ؟ قَالَ: يَا رُوحَ اللَّهِ وَكَلِمَتِهِ، إِنَّهُمْ مُلْجَمُونَ بِلَجْمٍ مِنْ نَارٍ بِأَيْدِي مَلَائِكَةٍ غَلَاظٍ شِدَادٍ، وَإِنِّي كُنْتُ فِيهِمْ وَلَمْ أَكُنْ مِنْهُمْ، فَلَمَّا نَزَلَ بِهِمُ الْعَذَابُ عَمَّنِي مَعَهُمْ فَأَنَا مَعْلُوقٌ بِشَعْرَةٍ عَلَى شَفِيرِ جَهَنَّمَ، لَا أَدْرِي أَكْبُكَبُ فِيهَا أَمْ أَنْجُو مِنْهَا، فَالْتَفَتَ عَيْسَى صَلَوَاتُ اللَّهِ عَلَيْهِ إِلَى أَصْحَابِهِ فَقَالَ: يَا أَوْلِيَاءَ اللَّهِ، أَكَلِ الْخُبْزِ الْيَابِسِ بِالْمِلْحِ الْجَرِيشِ وَالنَّوْمِ عَلَى الْمَزَابِلِ خَيْرٌ كَثِيرٌ مَعَ عَافِيَةِ الدُّنْيَا وَالْآخِرَةِ.

من كتاب المحاسن: عن أبي عبد الله قال: سبحان مَنْ لو كانت الدُّنْيَا خَيْراً كُلَّهَا لما ابتلى فيها مَنْ أَحَبَّ! 1551. سبحان مَنْ لو كانت الدُّنْيَا شَرّاً كُلَّهَا لما نجا منها مَنْ أَرَادَ.

عن أبي عبد الله قال: جُعِلَ الشَّرُّ كُلُّهُ فِي بَيْتٍ وَجُعِلَ مِفْتَاحُهُ حُبُّ الدُّنْيَا، وَجُعِلَ الْخَيْرُ كُلُّهُ فِي بَيْتٍ وَجُعِلَ. 1552. مِفْتَاحُهُ الزُّهْدُ فِي الدُّنْيَا.

عنه قال: نَزَلَ جِبْرِئِيلُ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ: رَبِّكَ يَقْرُوكَ السَّلَامَ وَيَقُولُ لَكَ: هَذِهِ بَطْحَاءُ مَكَّةَ تَكُونُ لَكَ. 1553. رَضْرَاضَةٌ ذَهَبٌ وَلَا تَنْقُصُ مِمَّا ادَّخَرْتَ لَكَ شَيْئاً، قَالَ: فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى الْبَطْحَاءِ، فَقَالَ: لَا يَا رَبِّ، وَلَكِنْ أَشْبَعُ يَوْماً فَأُحَمَّدُكَ، وَأَجُوعُ يَوْماً فَأَسْأَلُكَ.

عن أبي عبد الله قال: قَالَ رَسُولُ اللَّهِ ﷺ: مَا لِي وَلِلدُّنْيَا وَمَا أَنَا وَالِدُنْيَا، إِنَّمَا مِثْلِي وَمِثْلُهَا كَمِثْلِ رَاكِبٍ رَفَعَتْ. 1554. لَهُ شَجَرَةٌ فِي يَوْمٍ صَائِفٍ فَنَامَ تَحْتَهَا ثُمَّ رَاحَ وَتَرَكَهَا.

عنه قال: إِنَّ فِي كِتَابِ عَلِيٍِّّ إِنَّمَا مِثْلُ الدُّنْيَا كَمِثْلِ الْحَيَّةِ، لَيْنٌ مِسُّهَا وَفِي جَوْفِهَا السَّمُّ النَّاقِعُ، يَحْذَرُهَا الرِّجَالُ. 1555. ذَوُو الْعُقُولِ، وَيَهْوِي إِلَيْهَا الصَّبِيُّ الْجَاهِلُ.

1556– Imam Sadiq (a.s) quoted on the authority of Imam Baqir (a.s): The story of a greedy man in this world is similar to the story of a silk worm. The more silk it winds around itself, the harder it will get for it to exit, until it finally dies in grief.”

1557– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “What do I have to do with this

world? The story of me and the world is similar to that of a man who is riding and reaches a tree. He rests under the shade of the tree for a short while, and then leaves the tree when its shade goes away.”

1558– Imam Sadiq (a.s) said: “God will make poor whoever spends his days and nights just worried about the life of this world, and will disrupt his affairs, and he will not get anything more than what God has established as his share of daily bread. But God will make self-sufficient in the heart whoever spends his days and nights just worried about the life of the Hereafter, and will settle his affairs for him.”

1559– Imam Sadiq (a.s) said: “If the heart loses the love for this world even for a tiny bit, it has not been fooled.”

1560– Imam Sadiq (a.s) said: “Strengthen your religion as the people of this world strengthen their worldly life. This world is a witness through which we can recognize the depth of the Hereafter. Always recognize the Hereafter through the blessings of this world, and try to learn lessons from them.”

1561– Imam Sadiq (a.s) said: “There are many who seek this world, but cannot attain it; and there are many who attain this world, but leave it behind. Let not seeking this world hinder you from performing your deeds. Always ask for this world from its Owner and the One who grants it. There were many who were greedy in this world but were knocked down by it. They were so involved with this world that they neglected to work for the Hereafter until their life was finished, and the time for their death approached.”

1562– Ameer al-Momineen (a.s) quoted on the authority of God's Prophet (S): “Money destroyed those before you, and it will destroy you too.”

1563– Imam Sadiq (a.s) said: “God has made His friends subject to being attacked by His enemies.”

عن الصادق قال: قال الباقر: مَثَلُ الحَرِيصِ عَلَى الدُّنْيَا مَثَلُ دُودَةِ الْقَزِّ كُلَّمَا ازدادت مِنَ الْقَزِّ عَلَى نَفْسِهَا لَفًا. 1556.  
كان أبعد لها مِنَ الخُروجِ حَتَّى تَمُوتَ غَمًّا.

عن أبي عبد الله قال: قال رسول الله 0: ما أنا والدنيا! إِنَّمَا مَثَلِي وَمَثَلُ الدُّنْيَا كَمَثَلِ رَجُلٍ رَاكِبٍ مَرَّ عَلَى شَجَرَةٍ لَهَا فِيَّ فَاستَظَلَّ تحتها، فَلَمَّا أَن مال الظِّلُّ عنها ارتحل وذهب وتركها. 1557.

عن أبي عبد الله قال: مَنْ أَصْبَحَ وَأَمْسَى والدنيا أكبر همًّا جعل الله الفقر بين عينيه وشَتَّتَ أمره ولم يَلِكْ مِنْ الدنيا إِلَّا ما قُسِّمَ لَهُ، وَمَنْ أَصْبَحَ وَأَمْسَى والآخرة أكبر همًّا جَعَلَ الله الغنى في قلبه وجمع له أمره. 1558.

عنه قال: لو فَقَدَ القلبُ حُبَّ الدنيا وَزَنَ ذَرَّةً فلا يَخْدَعُ. 1559.



عنه قال: احكم دينك كما أحكم أهل الدنيا أمر دنياهم، فإتّما جعلت الدنيا شاهداً تعرف بها ما غاب عنها من 1560. الآخرة فاعرف الآخرة بها، ولا تنظر إلى الدنيا إلا باعتبار

عنه قال: كم من طالبٍ للدنيا لم يُدرِكها، ومُدركٍ لها قد فارقها، فلا يشغلنك طلبها عن عملك، والتمسها من 1561. مُعطيها ومالكها، فكم من حريصٍ على الدنيا قد صرعه واشتغل بما أدرك منها عن عمل آخرته حتّى انقضى عمره وأدرك أجله.

عن أمير المؤمنين قال: قال رسول الله 0: إنّ الدينار والدرهم أهلكا مَنْ كان قبلكم وهُما مُهلكاكم 1562.

عن أبي عبد الله قال: إنّ الله جعل وليّه غرضاً للعدوّ 1563.

1564– God's Prophet (S) said: “The world is a prison for a believer and a cause of his grief. But it is the Heaven for the pagans, and is a source of comfort for them.”

1565– God's Prophet (S) said: “The world is a prison for a believer. Are there any prisons in which there is any good?”

1566– Aban ibn Uthman narrated that a man complained to Imam Sadiq (a.s) about his hard life. The Imam asked: “How is it my fault? You have chosen it yourself.” The man asked: “When did I choose it?” Imam Sadiq (a.s) said: “ God offered you this world and the Hereafter. You preferred the Hereafter. In this world the believers are guests of the pagans. In this world you eat, drink, wear clothes and get married.

But in the Hereafter, they will not eat, drink, wear clothes or get married. They will ask you to intercede on their behalf in the Hereafter, and you will not intercede for them. God the Almighty said that they would ask you: “Pour down to us water or anything that God doth provide for your sustenance” but they will be told that: “

***Both these things hath God forbidden to those who rejected Him.***”

[The Holy Quran: Araf 7:50]

1567– Imam Sajjad (a.s) was asked: “What is the best deed for God?” He answered: “After recognition of God and His Messenger (a.s), no other act is better than hating this world. There are various forms of hating this world, and there are various types of sin. The first sin committed against God was conceit which was committed by Satan when he disobeyed God when he was ordered to bow down to Adam:

***“He refused and was haughty. He was of those who reject Faith.”***

[The Holy Quran: Baqara 2:34] The next type of sin is greed which was committed by Adam and Eve (a.s). God told them: “And enjoy (its good things) as ye wish: but approach not this tree, or ye run into

harm and transgression.” [The Holy Quran: Araf 7:19] But although they did not need the fruit from that tree, they ate it and this greed remained with their offspring until the Resurrection Day. That is why the people (who are all the children of Adam) collect things that they do not need. The next type of sin is jealousy which was first committed by Adam's son when he killed his brother out of jealousy.

Several things are derived from jealousy: love for women; love of this world; love to be a boss; love of comfort; love to talk; love for position; and love for wealth. There are seven characteristics all together, and they all share the love for this world. That is why the Prophets and the wise men after recognizing it have all said: “The love for this world is the root of all sins. This world is of two types: the world that is a means of our delivery to the Hereafter, and the damned world.”

وقال رسول الله 0: إِنَّ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَغَمُّ الْمُؤْمِنِ، وَإِنَّ الدُّنْيَا جَنَّةُ الْكَافِرِ وَرُوحُ الْكَافِرِ. 1564.

عنه 0 قال: إِنَّ الدُّنْيَا سِجْنُ الْمُؤْمِنِ، فَأَيُّ سِجْنٍ جَاءَ مِنْهُ خَيْرٌ؟ 1565.

عن أبان بن عثمان قال: شكَا رجلٌ إلى أبي عبد الله الضيق، فقال له أبو عبد الله : ما ذنبِي أنْتُمْ اخترتموه! 1566. قال الرجل؛ ومتى اخترناه؟ فقال: إِنَّ اللَّهَ عَرَضَ عَلَيْكُمُ الدُّنْيَا وَالْآخِرَةَ، فَاخْتَرْتُمُ الْآخِرَةَ عَلَى الدُّنْيَا، وَالْمُؤْمِنُ ضَيْفٌ عَلَى الْكَافِرِ فِي هَذِهِ الدُّنْيَا، وَأَنْتُمْ الْآنَ تَأْكُلُونَ وَتَشْرَبُونَ وَتَلْبَسُونَ وَتَنكَحُونَ وَهُمْ فِي الْآخِرَةِ لَا يَأْكُلُونَ وَلَا يَشْرَبُونَ وَلَا يَلْبَسُونَ وَلَا يَنكَحُونَ، وَيَسْتَشْفَعُونَكُمْ فِي الْآخِرَةِ فَلَا تَشْفَعُونَ فِيهِمْ، وَهُوَ قَوْلُ اللَّهِ أَفْئِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ فَيُجِيبُونَهُمْ: إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ.

سُئِلَ زَيْنُ الْعَابِدِينَ : أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ تَعَالَى؟ قَالَ: مَا مِنْ عَمَلٍ بَعْدَ مَعْرِفَةِ اللَّهِ تَعَالَى وَمَعْرِفَةِ 1567. رَسُوْلِهِ 0 أَفْضَلَ مِنْ بُغْضِ الدُّنْيَا، وَإِنَّ لَذَلِكَ لَشُعْبًا كَثِيرَةً وَلِلْمَعَاصِي شُعْبٌ، فَأَوَّلُ مَا عُصِيَ اللَّهُ بِهِ الْكِبَرُ وَهُوَ مَعْصِيَةُ إِبْلِيسَ حِينَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ. ثُمَّ الْحَرَصُ وَهُوَ مَعْصِيَةُ آدَمَ وَحَوَّاءَ – صَلَوَاتُ اللَّهِ عَلَيْهِمَا – حِينَ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ فَأَخَذَا مَا لَا حَاجَةَ بِهِمَا إِلَيْهِ، فَدَخَلَ ذَلِكَ عَلَى ذَرِيَّتِهِمَا إِلَى يَوْمِ الْقِيَامَةِ، وَذَلِكَ لِأَنَّهُ أَكْثَرَ مَا يَطْلُبُ ابْنُ آدَمَ مَا لَا حَاجَةَ بِهِ إِلَيْهِ. ثُمَّ الْحَسَدُ وَهُوَ مَعْصِيَةُ ابْنِ آدَمَ حِينَ حَسَدَ أَخَاهُ فَقَتَلَهُ فَتَشَعَّبَ مِنْ ذَلِكَ حُبُّ النِّسَاءِ وَحُبُّ الدُّنْيَا وَحُبُّ الرِّئَاسَةِ وَحُبُّ الرَّاحَةِ وَحُبُّ الْكَلَامِ وَحُبُّ الْعُلُوِّ وَحُبُّ الثَّرْوَةِ، فَصَرَنَ سَبْعَ خِصَالٍ، فَاجْتَمَعْنَ كُلُّهُنَّ فِي حُبِّ الدُّنْيَا، فَقَالَتِ الْأَنْبِيَاءُ وَالْعُلَمَاءُ بَعْدَ مَعْرِفَةِ ذَلِكَ: حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ، وَالدُّنْيَا دُنْيَانِ: دُنْيَا بِلَاغٍ، وَدُنْيَا مَلْعُونَةٍ.

1568– Abi Jameeleh quoted on the authority of Imam Sadiq (a.s) that Ameer al–Momineen (a.s) wrote a letter to advise one of his companions: “I will advise myself and you to fear God, the God whose disobedience is not permissible, and there is not any one else on whom we can place any hopes, or can make us self–sufficient. In fact whoever feared God became honorable, strong, satisfied and their intelligence was raised above that of the people of the world. Their bodies are with the people of this world but their heart and intellect are attentive to the Hereafter.

Their spiritual illumination of the heart has put out any love for this world that their eyes might have experienced. They recognize the forbidden things in this world and abstain from the doubtful things. By God they have even abandoned the purely allowed things in this world except for a little they are obliged to, and that being a piece of cloth to cover them. Even then they use the most rugged clothes, and the worst food they can get, and they do not place any hopes on them either. They only place their hopes on the Creator of the two worlds. Thus they will work hard, and strain their bodies until their bones can be seen and their eyes are filled with tears.

God will reward them with physical and mental strength, and increase their reward in the Hereafter. Reject the lowest form of existence that is this world since love for this world will make you deaf, dumb, blind, and humiliated. Try to compensate during the rest of your life, since those who lived before you were ruined because they insisted on their high hopes, and their procrastinations, and then suddenly the time of death approached by God's order while they were negligent.

Then they were placed in the coffin and dispatched to their dark and narrow graves and left their family and children. You leave the world with an attentive heart, having cut off hopes in the world and everyone in it, and go towards God with an unbreakable determination. May God help you and us to obey Him, and succeed in pleasing Him.”

1569– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “The soul of one who does not get calmed by God's condolences will not get relieved from regretting in this world. His worries will increase and his fury will not be cured. Whoever does not recognize any blessings of God other than his food, drinks and clothing, is not really doing enough good deeds. His punishment will arrive soon.”

عن أبي جميلة قال: قال أبو عبد الله : كتب أمير المؤمنين – صلوات الله عليه – إلى بعض أصحابه يعظه: 1568. أوصيك ونفسي بتقوى الله، مَنْ لا تحلّ معصيته ولا يرجى غيره ولا الغنى إلا به، فإنّ مَنْ اتقى الله عزّ وقوى وشبع وروى ورفع عقله عن أهل الدنيا، فبدنه مع أهل الدنيا وقلبه وعقله مُعَيْنٌ لِلْآخِرَةِ، فأطفأ بضوء قلبه ما أبصرت عيناه من حُبِّ الدنيا، فقدّر حرامها وجانب شُبُهاتها، وأضرّ والله بالحلال الصافي إلا ما لأبدّ له من كَسْرَةٍ يشدّ بها صُلْبُه، وثوبٌ يُؤاري به عورته من أغلظ ما يجد وأخشنه، ولم يكن له فيما لأبدّ منه ثقةٌ ولا رجاءٌ فوقعت ثقته ورجاؤه على خالق الأشياء، فجَدّ واجتهد وأتعب بدنه حتّى بدت الأضلاع، وغارت العينان فأبدله الله من ذلك قوّةً في بدنه وشدّةً في عقله، وما ادّخر له في الآخرة أكثر، فارفض الدنيا، فإنّ حُبَّ الدنيا يُعمي ويصمّ ويبكم ويُذلّ الرقاب، فتدارك ما بقي من عُمرِكَ ولا تَقُلْ غداً وبعد غدٍ، فإنّما هلك مَنْ مَضَى قبلكم بإقامتهم على الأمانى والتسويف؛ حتّى أتاهم من الله أمرهم بغتةً وهم غافلون، فنقلوا على أعوادهم إلى قُبورهم المظلمة الضيقة وقد أسلمهم الأهلون والأولاد، فانقطع إلى الله بقلبٍ مُنيبٍ مِنْ رَفَضِ الدنيا وعَزَمٍ فيه انكسارٌ ولا انخدالٌ، أعاننا الله وإياك على طاعته ووفّقنا وإياك لِمَرْضاته.

عن أبي عبد الله قال: قال رسول الله 0: مَنْ لم يتعزّ بعزاء الله تَقَطَّعتْ نفسه حَسرات على الدنيا، وَمَنْ اتَّبَعَ 1569. بصره ما في أيدي الناس كثر همّه ولم يشف غيظه، وَمَنْ لم ير لله عليه نعمةً إلا في مَطْعَمٍ أو مشربٍ أو ملبسٍ فقد قَصُرَ عمله ودنا عذابه.

1570– In Rauzat al-Vaezeen it is narrated that God's Prophet (S) said: “The similitude of this world and the Hereafter can be best understood from the following example. Consider dipping your finger into the sea. How much water sticks to your finger when you withdraw it from the sea<sup>1</sup>.”

1571– Jesus (a.s) said: “The similitude of the world and the Hereafter is like that of a man with two wives. Whomever he pleases, the other one will get angry with him.”

1572– God's Prophet (S) said: “The world is the house of those who do not have a house, and the capital of those who do not have any capital. Whoever collects it is not intelligent; and whoever follows lustful desires does not have any understanding. Whoever opposes the world has no knowledge of it. Whoever is envious of the world does not comprehend it, and whoever strives for it, does not have certitude.”

1573– It has been narrated that the Prophet (S) recited the verse:

***“Is one whose heart God has opened to Islam, so that he has received enlightenment from God, (no better than one hard-hearted)?”***

[The Holy Quran: Zumar 39:22] and said: “When the light shines in the heart, it opens it and illuminates it.” He was asked: “O' Prophet of God! Is there any sign with which this can be recognized.” He said: “Abstaining from the world, and turning to the Hereafter, and being ready for death before it descends.”

1574– Ameer al-Momineen (a.s) said: “O' world! Get away from me. Do you want to fool me? Or are you eager for me? You can never do that. Go and fool someone else. I do not need you. I have divorced you, and will never return to you. Life in you is short, and your problems are too many. Your ambitions are base. O' how little are the provisions for and how far is the trip; how great is the entrance place, and how rough is the place to sleep!”

1575– Imam Ali (a.s) said: “The world fools, harms and passes by. God the Almighty did not establish the world as a reward for His friends, or a penalty for His enemies. The people in this world are similar to a caravan having a short rest along the way, and the caravan leader suddenly hollers at them to depart.”

من كتاب روضة الواعظين: قال النبي 0: ما الدنيا في الآخرة إلا مثل ما يجعل أحدكم إصبعه في اليمّ. فليُنظر بِمَ يرجع.

قال المسيح : مَثَلُ الدُّنْيَا وَالْآخِرَةِ كَمَثَلِ رَجُلٍ لَهُ ضَرَّتَانِ؛ إِنْ أَرْضَى إِحْدَاهُمَا سَخَطَتِ الْآخَرَى. 1571.

قال رسول الله 0: الدُّنْيَا دَارُ مَنْ لَا دَارَ لَهُ، وَمَالٌ مِنْ لَا مَالَ لَهُ، وَلَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ، وَشَهَوَاتُهَا يَطْلُبُ. 1572. مَنْ لَا فَهْمَ لَهُ، وَعَلَيْهَا يُعَادِي مَنْ لَا عِلْمَ لَهُ، وَعَلَيْهَا يَحْسُدُ مَنْ لَا فِقْهَ لَهُ، وَلَهَا يَسْعَى مَنْ لَا يَقِينَ لَهُ.

روي أن النبي 0 قرأ: أَقَمَنْ شَرَحَ اللهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ فَقَالَ: إِنَّ النُّورَ إِذَا وَقَعَ فِي الْقَلْبِ 1573. انفسح له وانشرح، فقالوا: يا رسول الله، فهل لذلك علامة يُعرف بها؟ قال: التجافي عن دار الغرور، والإنابة إلى دار الخلود، والاستعداد للموت قبل نزول الموت.

قال أمير المؤمنين : يا دُنْيَا إِيكَ عَنِّي، أَبِي تَعَرَّضْتَ أَمْ إِلَيَّ تَشَوَّقْتَ؟ لَا حَانَ حِينَكَ، هِيَهَاتَ غُرِّي غَيْرِي لَا 1574. حَاجَةً لِي فِيكَ، قَدْ طَلَّقْتُكَ ثَلَاثًا لَا رَجْعَةَ لِي فِيكَ، فَعِيشْكَ قَصِيرٌ وَخَطَرُكَ يَسِيرٌ وَأَمْلُكَ حَقِيرٌ، آه مِنْ قَلَّةِ الزَّادِ وَطُولِ الطَّرِيقِ وَبُعْدِ السَّفَرِ وَعَظِيمِ الْمَوَدِّ وَخُسُوفَةِ الْمَضْجَعِ.

وقال : الدُّنْيَا تَغُرُّ وَتَضُرُّ وَتَمُرُّ، إِنَّ اللَّهَ تَعَالَى لَمْ يَرْضَهَا ثَوَابًا لِأَوْلِيَائِهِ وَلَا عِقَابًا لِأَعْدَائِهِ، وَإِنَّ أَهْلَ الدُّنْيَا كَرَكِبٍ 1575. بَيْنَاهُمْ حُلُوهَا إِذَا صَاحَ بِهَا سَائِقُهُمْ فَارْتَحَلُوا.

1576– God's Prophet (S) said: “Being attracted to this world increases sorrow and grief, and abstaining from this world will comfort the heart and the body.”

1577– Imam Sadiq (a.s) said: “Whoever gets attached to this world has only grabbed continual grief, unattainable aspirations and unreachable hopes.”

1578– Imam Sadiq (a.s) said: “I am amazed at the one who is stingy both when the world is running in his favor and when it is not. Charity will not affect the world running in your favor and neither will stinginess help when the world is not running in your favor.”

1579– Ameer al-Momineen (a.s) in one of his sermons said: “O' People! This world is an ephemeral house, but Hereafter is an eternal home. Therefore take something from this world which is your passage for your eternal home. Do not be impudent near those who know your secrets. Take your hearts out of this world before they take your bodies out of it. You live in this world but you are created for the Hereafter.

The world is like a poison that those who do not know it will eat. Whenever one dies the angels ask: “What has he sent ahead?”, but the people ask: “What has he collected?” Then now send something ahead that is noble and will remain for you. Do not leave anything behind that will be a burden for you. One who has been deprived of spending his wealth in the way of God is really the one who is deprived, and will be envious of those whose scale of good deeds and charity is heavy and get a good place in Heaven and safely pass over the Bridge to the Hereafter.”

1580– Imam Ridha' (a.s) narrated that Jesus (a.s) told his disciples: “O' Israelites! Do not grieve about what you have lost of the goods of this world, as long as your religion is intact, just as the people (who are attached to this world) will not grieve over the loss of their religion as long as their world has remained intact.”

1581– Imam Sadiq (a.s) said: “Whenever the world favors someone it will even give him the goods of other people, and whenever it turns its back on someone, it will even take away his own goods.”

قال النبي 0: الرغبة في الدنيا تكثر الهم والحزن، والزهد في الدنيا يريح القلب والبدن. 1576.

قال الصادق : مَنْ تعلق قلبه بالدنيا تعلق منها بثلاث خصال: همٌّ لا يفنى، وأملٌ لا يدرك، ورجاءٌ لا يُنال. 1577.

وقال : عجبت لمن يبخل بالدنيا وهي مُقبلةٌ عليه، أو يبخل بها وهي مُدبرةٌ عنه، فلا الإنفاق مع الإقبال يضُرُّه، ولا الإمساك مع الإدبار ينفعه.

قال أمير المؤمنين : في بعض خطبه: أيها الناس، إنّ الدنيا دار فناء والآخرة دارُ بقاءٍ، فخذوا من ممركم لمقرّكم ولا تهتكوا أستاركم عند مَنْ يعلم أسراركم، وأخرجوا من الدنيا قلوبكم من قبل أن تُخرج منها أبدانكم، ففي الدنيا حييتُم وللآخرة خُلقتُم، إنّما الدنيا كالسمِّ يأكله مَنْ لا يعرفه، إنّ العبد إذا مات قالت الملائكة: ما قدّم؟ وقال الناس: ما أخر؟ فقدّموا فضلا يكن لكم، ولا تُؤخّروا كلاً يكن عليكم، فإنّ المحروم من حرم خير ماله، والمغبوط [من] ثقل بالخير والصدقات موازينه، وأحسن في الجنة بها مهاده، وطيب على الصراط بها مسلكه.

عن الرضا : قال عيسى بن مريم للحواريين: يا بني إسرائيل، لا تأسوا على ما فاتكم من دنياكم إذا سلم. 1580. دينكم، كما لا يأسى أهل الدنيا على ما فاتهم من دينهم إذا سلمت دنياهم.

عن أبي عبد الله قال: إذا أقبلت الدنيا على إنسانٍ أعطته محاسن غيره، وإذا أدبرت عنه سلبته محاسن نفسه.

1582– Ameer al-Momineen (a.s) said: “How can I describe a house (i.e. this world) which starts with hardship and ends in destruction. There is reckoning for the illegitimate things, and there is punishment for the forbidden things. Whoever gets rich in this house will become rebellious, and whoever gets needy will get sad. Whoever goes after this world will lose it, and it will go after whoever abandons it. Whoever looks at it will gain insight, but whoever looks for it will get blinded by it.”

1583– God's Prophet (S) passed by an insane man and asked what had happened to him. They said: “He is insane.” The Prophet (S) said: “His brain is injured. A real insane person is one who prefers this world to the Hereafter.”

1584– God's Prophet (S) said: “O' Lord! Please anyone who believes in You, and witnesses to my Prophethood with (the reward of) meeting You. Ease your destiny for him, and give him a little wealth.”

1585– Imam Sadiq (a.s) said: “The world appeared to Jesus (a.s) as a green-eyed woman. He said: “O' woman! How many times have you been married? She said: “Many times.” He asked: “Have they all divorced you?” She said: “No. I have killed them all.” He said: “Woe to your remaining husbands who do not learn any lessons from the destiny of your previous husbands!”

1586– Imam Baqir (a.s) said: “Consider this world to be like a place you have stopped and intend to leave after a short time. Or think of it like some property you have obtained in sleep, and you see nothing in your hand when you wake up. Whenever you see a dead person, assume it is you, and think that you have asked the Lord to return you to this world, and He has done so. Now act like a person who has seen the results of his actions.”

1587– Imam Sadiq (a.s) said: “God the Almighty told Moses: “This world is a punishment for Adam's mistake. I punished him by placing him in this world and, made this world cursed. Whatever is in this world is cursed unless it is for Me. O' Moses! My good servants abstained from this world according to the level of recognition they had of Me. The rest of the people got attached to this world due to their ignorance. There is no one who honors this world and his eyes get illuminated by it, and there is no one who considers it to be nothing and does not benefit from it.”

قال أمير المؤمنين : ما أصف داراً أولها عناءٌ وآخرها فناءٌ! في حلالها حسابٌ وفي حرامها عقابٌ، مَنْ استغنى فيها فتن، ومَنْ افتقر فيها حزن، ومَنْ ساعاها فاتته، ومَنْ قعد عنها أتته، ومَنْ أبصر بها بصرته، ومَنْ أبصر إليها أعمته.

مرّ رسول الله 0 بمجنونٍ، فقال: ما له؟ فقيل: إنّه مجنونٌ، فقال: بل هو مُصابٌ، إنّما المجنون مَنْ آثر الدنيا. على الآخرة.

وقال 0: اللهمّ مَنْ آمَن بك وشهد أنّي رسولك فحبّب إليه لقاءك وسهّل عليه قضاءك وأقلل ماله.

من سائر الكتب: قال أبو عبد الله : تمثّلت الدنيا للمسيح – صلوات الله عليه – في صورة امرأةٍ زرقاء، فقال: كم تزوّجت؟ فقالت: كثيراً، قال: أفكُلُ طَلَقك؟ قالت: لا بل كُلاّ قتلْتُ، قال – صلوات الله عليه –: فويح أزواجك الباقيين كيف لا يعتبرون بالماضين؟

قال الباقر : أنزل الدنيا منك كمنزلٍ نزلته ثم أردت التحوّل عنه من يومك، أو كمالٍ اكتسبته في منامك. واستيقضت فليس في يدك منه شيءٌ، وإذا حضرت في جنازةٍ فكُنْ كأنك المحمول عليها وكأنك سألت ربك الرجعة إلى الدنيا فردّك، فاعمل عمل من قد عاين

عن أبي عبد الله قال: قال الله تعالى لموسى: يا موسى، إِنَّ الدُّنْيَا دَارُ عَقُوبَةٍ عَاقَبْتَ فِيهَا آدَمَ عِنْدَ خَطِيئَتِهِ. 1587. وجعلتها ملعونةً، معلونٌ ما فيها إلا ما كان منها لي، يا موسى، إِنَّ عِبَادِي الصَّالِحِينَ زَهَّدُوا فِيهَا بِقَدْرِ عِلْمِهِمْ بِي، وسائرهم من خلقي رغبوا فيها بِقَدْرِ جَهْلِهِمْ بِي، وما من أَحَدٍ من خلقي عَظَمَهَا فَقَرَّتْ عَيْنُهُ فِيهَا وَلَمْ يُحَقِّرْهَا أَحَدٌ إِلَّا اِنْتَفَعَ بِهَا.

Imam Sadiq (a.s) then said: “Try to remain unknown if you can. Do not be afraid of getting blamed by the people, since you will be praised by God. Ameer al-Momineen said: “There is no good in this world except for two people: those who add to their good deeds everyday, and those who compensate for their sins by repenting, but how do they know that their repentance is accepted?”

I swear by God that even if he prostrates so much that his neck breaks, God will not accept his repentance except through the friendship of us, the holy household (of the Prophet). Know that others who benefit from this world are those who respect our rights and hope to receive rewards through us, and are content with their food, clothing and head covering. In this affair they are fearful.

1588– In Uyun Akhbar al-Ridha' it is narrated that Imam Ridha' (a.s) said: “You cannot gather wealth unless you have real stinginess, long aspirations, extensive greed, cutting off from the relations of kin and preferring this world to the Hereafter.”

1589– In Al-Sabr val-Ta'deeb it is narrated that Nasr ibn al-Sabah al-Balakhi narrated that someone complained to Imam Sadiq (a.s) of his needs. Imam Sadiq (a.s) said: “Persevere. God will soon make things easy for you.” He was quiet for a while, and then faced that man and said: “Tell me how is the Kufa jail?” He said: “May God maintain your health. It is narrow and stinking, and the prisoners there feel bad.” Then the Imam (a.s) said: “You are in a prison, too. Do you want a relief. Do you know that this world is a prison for the believers?”

1590– God's Prophet (S) said: “O' Lord! I seek refuge in You from this world, since this world prevents me from paying attention to the Hereafter.”

1591– Imam Sadiq (a.s) narrated that Jesus (a.s) was passing through an arid desert with his companions. He saw some property left there without an owner. He looked at his companions and said: “This is death. Walk past it.” They walked past it, except for three. Two of them told the third one to go to a nearby town and buy them some food since they were hungry. Once he left, one of the two who had stayed told the other one that they would each get more share if it were divided only between the two of them.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ : إِنَّ قَدْرَكُمْ أَنْ لَا تَعْرِفُوا فَاَفْعَلُوا، وَمَا عَلَيْكَ إِنْ لَمْ يَثْنِ النَّاسُ عَلَيْكَ، وَمَا عَلَيْكَ أَنْ تَكُونَ عِنْدَ النَّاسِ مَذْمُومًا إِذَا كُنْتَ عِنْدَ اللَّهِ مَحْمُودًا، إِنَّ أَمِيرَ الْمُؤْمِنِينَ – صَلَوَاتُ اللَّهِ عَلَيْهِ – كَانَ يَقُولُ: لَا خَيْرَ فِي الدُّنْيَا إِلَّا لِأَحَدٍ رَجُلَيْنِ: رَجُلٌ يَزِدُّهُ كُلُّ يَوْمٍ إِحْسَانًا، وَرَجُلٌ يَتَذَكَّرُ سَيِّئَتَهُ بِالتَّوْبَةِ، وَأَنْتَى لَهُ بِالتَّوْبَةِ؟ وَاللَّهِ لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلَ اللَّهُ مِنْهُ إِلَّا بِوَلَايَتِنَا أَهْلَ الْبَيْتِ! أَلَا وَمَنْ عَرَفَ حَقَّنَا وَرَجَا الثَّوَابَ فِينَا وَرَضِيَ بِقُوَّتِهِ، وَمَا يَسْتُرُ عَوْرَتَهُ



وما يكن رأسه، وهم في ذلك خائفون وجلون

من عيون الأخبار: قال الرضا : لا يجتمع المال إلا بخصال خمس، ببخل شديد، وأمل طويل، وحِرصٍ 1588. غالب، وقطيعة رحم، وإيثار الدنيا على الآخرة

من كتاب الصبر والتأديب: من رواية نصر بن الصباح البلخي قال: شكّا رجلٌ إلى أبي عبد الله الحاجة، 1589. فقال له أبو عبد الله : اصبر فإنّ الله سيجعلُ لك فرجاً، ثمّ سكت هنيئاً وأقبل على الرجل فقال: أخبرني عن سجن الكوفة كيف هو؟ فقال: أصلحك الله، ضيقٌ مُنتِنٌ وأهله منه بسوء حال، فقال له أبو عبد الله : إنّما أنت في السجن تريدُ أن تكون في سعة؟ أما علمت أنّ الدنيا سجنُ المؤمن؟

"كان النبيّ 0: يقول: "اللّهمّ إنّني أَعُوذُ بِكَ مِنَ الدُّنْيَا، فَإِنَّ الدُّنْيَا تَمْنَعُ الْآخِرَةَ 1590.

ومن غيره من الكتب: عن أبي عبد الله قال: مرَّ المسيح في أرض فَلَاةٍ ومعه أصحابه فنظر إلى مالٍ مركوزٍ، 1591. فنظر إلى أصحابه فقال لهم: إنّهُ الموت فجوزوا، فجازوا وتخلّف ثلاثة من أصحابه عند المال، فقالوا لبعضهم: امضِ إلى هذه المدينة فإنّها بالقرب، فابتع لنا منها طعاماً فإنّا جِاعٌ حتّى إذا جئنا قسّمنا المال فيما بيننا، فلمّا أن مضى الرجل، فقال الرجلان أحدهما لصاحبه: يا أبا فلان، لو كان المال بيني وبينك ما كان أجود وأوفى، فاتّفقا على أن يقتلا الرجل إذا انصرف إليهما

The man who went to a nearby town to buy food told himself that it would be much better if he could get all that wealth for himself. So he bought some poison, and poisoned the food he bought for the other two. Once they saw him when he returned, they both jumped on him and killed him. Then they ate the food, and both died when they digested it. Jesus (a.s) once again passed by that place and saw that they were dead and that wealth was on the ground. He said: "Did I not tell you that this is death and you should pass by it!"

قال الرجل – وهو يمضي إلى السوق ليبتاع لهم الطعام – لو كان هذا المال لي وحدي لكان أوفق، فاعتزم على أن يشتري سمّاً يسمّ الطعام، ففعل وانصرف إليهما بالطعام، فلمّا أن نظرا إليه وثبا به وقتلاه، وجلّسا يأكلان الطعام، فحين استقرّ في أجوافهما ماتا جميعاً، وانصرف المسيح من الموضع الذي كان مضى إليه، فوقف على المال وهم صرعى حوله، فقال : ألم أقلّ لكم إنّهُ الموت جوزوا

## **Chapter 8: On Collecting Wealth and its Harms for a Believer**

1592– Imam Sadiq (a.s) said: "Nothing is worse than suddenly getting some property for a believer (since that will make him forget himself). Even worse than this is if his believing brother comes to him

and asks to establish family relations through marriage, and he turns down his proposal by saying “No. We are richer than you are.”

1593– Imam Sadiq (a.s) said: “Nothing is more harmful for a believer than the wealth he obtains. Even worse is when someone comes to propose to marry your daughter, and you turn him down and say: I will not let him marry my daughter because he does not have any wealth.”

1594– Imam Sadiq (a.s) said: “Whoever is more attached to this world will be more regretful when he is about to depart from this world.”

1595– Imam Baqir (a.s) narrated that Sa'd who was one of the people of Suffah was a poor, religious, and abstinent believer. He was really needy. He always accompanied God's Prophet (S) at times of praying, and did not leave him. The Prophet of God (S) who noticed his need and self-respect felt sorry, and once told him that he would help him if he could. Then Gabriel descended and gave the Prophet two Durhams and asked the Prophet to give the poor man the money and instruct him to do business with it and live with his God-given daily bread. Sa'd accepted the money.

After the Prophet (S) finished the afternoon prayer, he told him to go after his business since he felt bad for him. Sa'd got up and left. He made a lot of profit from doing business and soon he got really wealthy. He bought a store near the Prophet's mosque and started to collect the profit of his doing business there. Whenever Bilal announced the call to prayer, the Prophet of God (S) went to the mosque but Sa'd did not do his ablution and prepare to pray. He was busy with his world.

## الفصل الثامن

في ما جاء في جمع المال وما يدخل على المؤمن من النقص في جمعه

عن أبي عبد الله قال: ما من رزية تدخل على عبد مسلم أشد عليه من مال يُصيبه وأهون من ذلك أن يأتيه. 1592. أخوه، فيقول: زوجني، فيقول: لا أفعل أنا أغنى منك.

عنه قال: ما شيء يستفيد امرؤ مسلم أضرب عليه من مال يستفيدة، وأيسره أن يخطب إليه من هو خير منه، 1593. أو مثله في الدين فيقول: لا؛ ليس له مال لا أزوجه.

عنه قال: من كثر اشتباكه بالدنيا كان أشد لحسرتة عند فراقها. 1594.

عن أبي جعفر يقول: كان على عهد رسول الله 0 فقيرٌ مؤمنٌ عابدٌ شديد الحاجة من أهل الصُّفَّة، وكان 1595. مُلَازماً لرسول الله 0 عند مواقيت الصلاة عليها لا يفقده، وكان رسول الله 0 يرقّ له إذا نظر إلى حاجته وعزّته، وكان يقول: يا سعد، لو كان جاءني شيءٌ لأغنيُكَ، فأتاه جبرئيل فأعطاه درهماين، فقال: أعطه إياهما ومُرّه أن يتجرّ بهما وينصرف لرزق الله، فأخذهما سعد، فلما صلّى مع النبيّ 0 الظهر والعصر قال: قُمْ يا سعد، فاطلب الرزق قد كنتُ بحالك مُغتَمّاً، فأقبل سعدٌ لا يشتري بدرهم شيئاً إلا باعه بدرهماين إلا باعه بأربعة، وأقبلت الدنيا على سعد فكثر متاعه وماله وعظمت تجارته، فاتخذ على باب مسجد رسول الله 0 حانوتاً فجلس فيه يجمع تجارته، وكان رسول الله 0 إذا قال بلال: "الصلاة" يخرج وسعد مشغولٌ بالدُّنيا، فلم يتطهّر ولم يتهيأ للصلاة.

The Prophet (S) told him: "O' Sa'd! This world has hindered you from praying." Sa'd said: "What can I do? I will lose my wealth. I have to stay here and attend to the deals I make when the customers come in and go out. Then Gabriel descended and said: "O' Muhammad! The wealth of this world makes one distant from the Hereafter. Ask him to return the two Durhams I gave you." The Prophet (S) said: "O' Sa'd! Will you not return the two Durhams to us?" Sa'd said: "Yes. I will even give you two hundred Durhams!" The Prophet (S) said: "No. I just want the two Durhams that I gave you." Sa'd gave him two Durhams." Then suddenly the tables turned around and Sa'd lost all the wealth he had collected and returned to his previous state."

1596– Imam Sadiq (a.s) said: "God never gave someone thirty thousand Durhams for his prosperity. No one collected even ten thousand Durhams by legitimate means. Sometimes God combines this world and the Hereafter for some people. For example, when God gives some people their daily income and also enables them to perform a good deed. This is where both their world and their Hereafter is involved."

1597– Imam Ridha' (a.s) said: "There are certain duties for one who owns blessings: paying the alms tax; helping his believing brothers; visiting the relations of kin; providing the means of comfort for his family; etc." Then he said: "Sometimes I receive a blessing but cannot enjoy it unless I know I have fulfilled what is incumbent upon me regarding it."

1598– Imam Baqir (a.s) said: "God's blessings will not increase unless God's share of it increases."

1599– Imam Sadiq (a.s) said: "No believer got worldly gains through his expertise unless he lost some of his heavenly benefits."

1600– Imam Sadiq (a.s) said: "God gave you this increased wealth to spend in ways ordained by God, not to save it."

1601– Imam Sadiq (a.s) said: "God did not grant anyone a lot of wealth and later take him to Heaven, unless He reduced his benefits in Heaven."

1602– Imam Baqir (a.s) said: "We like wealth, and only use it in good ways. Whoever obtains a lot of wealth in this world will lose some of his benefits in the Hereafter. Whoever owns one hundred thousand

Durhams is not one of our followers.”

فيقول النبي 0: يا سعد، شغلتك دُنياك عن الصلاة، وكان سعد يقول: فما أصنع أُضَيِّع مالي؟ هذا رجلٌ قد بعته فأريدُ أن أستوفي منه، وهذا رجلٌ قد اشتريتُ منه فأريدُ أن أُوفيه، فأتاه جبرئيل فقال: يا محمد، المال والدنيا فيه مشغلةٌ عن الآخرة، فقل لسعد يردُّ عليك الدرهمين اللذين دفعتهما إليك، فقال النبي 0: يا سعد، أما تردُّ الدرهمين علينا؟ فقال سعد: بلى ومائتين، فقال: لستُ أريدُ إلا الدرهمين، فأعطاه سعد درهمين، فأدبرت الدنيا على سعد حتى ذهب جميع ما كان جمَعَ وعاد إلى حاله التي كان عليها.

عن أبي عبد الله قال: ما أعطى الله عبداً ثلاثين ألفاً وهو يريد به الخير، وما جمع رجلٌ قطَّ عشرة آلافٍ من 1596. جلّ، وقد يجمع الله الدنيا والآخرة لأقوامٍ إذا أعطوا القوت ورزقوا العمل الصالح فقد جمعت لهم الدنيا والآخرة.

عن الرضا قال: صاحبُ النعمة يجب عليه حقوقٌ، منها: الزكاة في ماله، ومنها: المُواساة لإخوانه، ومنها: 1597. الصلة لرحمه والتوسعة لعباله، وغير ذلك من الحقوق. ثم قال: ربّما صارت إليّ النعمة فما أتتهى بها حتى أعلم أنّي قد أدّيت ما يجب عليّ فيها.

عن أبي جعفر قال: ما عظمت نعمة الله على أحدٍ قطَّ إلا ازداد حقّ الله عليه عظماً. 1598.

عن أبي عبد الله قال: ما من مؤمنٍ نال بسلطانه من الدنيا إلا نقص حظّه من الآخرة. 1599.

عنه قال: إنّما أعطاكم هذه الفضول لتوجّهوها حيث وجّهها الله ولم يعطكموها لتكنزوها. 1600.

عنه قال: ما أعطى الله عبداً من الدنيا كثيراً ثم أدخله الجنة إلا كان أقلّ لحظه فيها. 1601.

عن جعفر قال: نُحبُّ المال ولا نُؤتي إلا خيراً، وما أُوتي عبدٌ في هذا الدنيا إلا كان نقص لحظه في الآخرة، 1602. وما من شيعةٍ منّا من له مائة ألف درهمٍ

1603– Imam Sadiq (a.s) said: “God will not grant any believers more than forty thousand Durhams since He wishes them well.”

1604– Imam Sadiq (a.s) said: “Whoever owns ten thousand Durhams is not one of our followers unless he gives charity from the back, the front, the right and the left.”

1605– Imam Baqir (a.s) said the following regarding the following verse:

***“And there are those who bury gold and silver”***

[The Holy Quran: Tauba 9:34] “This applies to those who collect more than two thousand Durhams.” It is said that the religious, knowledgeable men calculate their wealth every night, and divide –give away in charity– what is in excess of two thousand Durhams, and never keep more than two thousand Durhams.”

1606– Imam Sadiq (a.s) said: “We are persevering, and our followers are even more persevering.” The man who heard this did not like it and said: “How can your followers be more persevering than you are?” He said: “We persevere in what we know its ending, but they persevere even though they do not know the ending.”

1607– Ameer al-Momineen (a.s) said: “Some people will come after you who will be tortured, killed, or enslaved for me. No one has seen such people even in the previous generations. Beware that whichever of them who has certitude in me and perseveres, and recognizes my nobility, will be of the same rank as I am in the Hereafter.” Then he sighed and said: “They belong to us and we belong to them.”

1608– Imam Sadiq (a.s) told Mufaz'zil ibn Amr: “O' Mufaz'zil! Abstain from committing sins, and admonish our followers to abstain from sins. I swear by God that there is nothing you face more than sins. I swear by God that whenever one of you gets ill, it is due to the sins that he has committed. Also if any one of you are is deprived of his daily bread and wonders why, it is because of the sins that he has committed. And if he gets oppressed by a king and wonders why it is due to the sins he has committed.

1603. عن أبي عبد الله : ما أعطى الله مؤمناً أكثر من أربعين ألفاً لخيرٍ يريد .

1604. عنه قال: ليس من شيعتنا من ملك عشرة آلاف درهمٍ إلا من أعطى يميناً وشمالاً وقُدَّام وخلف .

1605. عن أبي جعفر في قول الله : وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ... الآية قال: إنما عنى ذلك ما جازوا ألفي درهمٍ .

وذكر أن العلماء يُحاسِبون أنفسهم كلَّ ليلةٍ، فإن كان عندهم من العين أكثر من ألفي درهمٍ أخرجوه ففَسَّموه، ولا يثبت عندهم أكثر من ألفي درهمٍ .

1606. عن أبي عبد الله قال: إِنَّا لنصبرُ وَإِنَّ شيعتنا لأصبر مِنَّا، قال: فاستعظمتُ ذلك، فقلتُ: كيف يكون شيعتكم . أصبر منكم؟ فقال: إِنَّا لنصبر على ما نعلمُ وأنتم تصبرون على ما لا تعلمون .

عن أمير المؤمنين قال: إنَّ من ورائكم قوما يلقون فيَّ من الأذى والتشديد والقتل والتنكيل ما لم يلقه أحدٌ في 1607. الأمم السالفة، ألا وإنَّ الصابر منهم الموقن بي، العارف فضل ما يؤتى إليه في لمعي في درجة واحدة، ثم تنفس الصُّعداء فقال: آه آه على تلك الأنفس الزاكية والقلوب الرضيّة المرضيّة! أولئك أخلائي، هم مني وأنا منهم

عن أبي عبد الله قال لمفضّل بن عُمر: يا مُفضّل، إياك والذنوب، وحذر شيعتنا من الذنوب، فوالله ما هي 1608. إلى شيءٍ أسرعُ منها إليكم، والله إنَّ أحدكم ليُرمى بالسُّمِّ في بدنه وما هو إلا بذنوبه، وإنَّ أحدكم ليُحجبُ من الرزق فيقول: ما لي وما شأني وما هو إلا بذنوبه! وإنَّه لتُصيبه المعرة من السلطان فيقول: ما لي وما هو إلا بالذنوب

I swear by God that you will not be questioned about these sins in the Hereafter<sup>2</sup>.”

1609– Imam Sadiq (a.s) said: “On the Resurrection Day God will apologize to a needy believer, just as a brother apologizes to his brother. God says: “I swear by My Honor that I did not make you poor to humiliate you. Push this curtain aside to see what I have given you instead.” Then the man pushes the curtain aside and looks at what God the Almighty has given to him instead of this world and he will say: “There was no harm for me due to what You took away from me (in the world) considering what you have given me instead (now in the Hereafter).”

1610– Saeed ibn al–Musayeb narrated that God's Prophet (S) said: “O' people! There will soon come after me rulers whose rule is not possible except by force and murder. They will collect wealth through stinginess and greed. Whoever lives then and perseveres in the face of poverty, even though he can gain wealth from them; and perseveres in their animosity, even though he can attract their love; and perseveres in humiliation, even though he can attain honor from them; and this perseverance is all for the sake of God will be rewarded by God –the reward of fifty two martyrs.”

وذاك والله إنكم لا تؤاخذون بها في الآخرة

عنه قال: إنَّ الله ليعتذر إلى عبده الموحَّج المؤمن كما يعتذر أخٌ إلى أخيه فيقول: وعزّتي ما أفقرتُك لهوان 1609. كان لك عليّ! ارفع هذا الغطاء، فانظر ما عوّضتُك من الدنيا، قال: فيكشف فينظر إلى ما عوّضه الله تعالى من الدنيا فيقول: ما ضرّني يا ربّ ما منعتني مع ما قد عوّضتني

عن سعيد بن المُسيّب رفعه، قال رسول الله 0: أيّها الناس، سيكون بعدي أُمراء لا يستقيم لهم الملك إلا 1610. بالقتل والتجبر، ولا يستقيم لهم الغنى إلا بالبخل والتكبر، فمن أدرك ذلك الزمان منكم فصبر على الفقر وهو يقدر على الغناء منهم، وصبر على البغضاء وهو يقدر على المحبة منهم، وصبر على الذلّ وهو يقدر على العزّ منهم، ويُريد بذلك وجه الله والدار الآخرة أعطاه الله أجر اثنين وخمسين شهيداً

<sup>1</sup>. Translators' note: When you go from this world into the Hereafter, you can not take anything with you.

[2.](#) Translators' note: There is no reckoning for these sins in the Hereafter since you have already been punished for in this world. Note that this is a special privilege for the believers. Please read tradition no. 1701 for example.

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