

Section 8: On Undesirable Characteristics

[Chapter 1: On Anger](#)

1784– In Al-Mahasin it is narrated that God's Prophet (S) forbade one to discipline when he is angry.”

1785– In Rauzat al-Vaezeen it is narrated that Imam Sadiq (a.s) said: “Anger is the key to all evil.”

1786– Imam Sadiq (a.s) quoted on the authority of his noble father (a.s): “The disciples of Jesus, the son of Mary (a.s) asked him: “O' Teacher of the good! Tell us what the hardest thing is?” Jesus (a.s) said: “The hardest thing is God's Anger.” They asked him: “How can we be secure from God's Anger?” He said: “You should not get angry.” They asked him: “How does anger start?” He said: “Through selfishness, haughtiness and belittling people.”

1787– God's Prophet (S) said: “Whoever gets angry will lose his comfort.”

1788– Imam Sadiq (a.s) said: “God will forbid the Fire of Hell to touch your body if you control yourself when you are aroused, afraid, hungry, angry, pleased or unhappy.”

الباب الثامن

في ذكر الخصال المنهي عنها وما يناسبها

الفصل الأول

في الغضب

1784. من كتاب المحاسن: عن عليّ بن أسباط قال: نهى رسولُ الله عن الأدب عند الغَضَبِ.

1785. ومن كتاب روضة الواعظين: قال الصادق : الغَضَبُ مِفْتَاحُ كُلِّ شَرٍّ.

1786. وقال عن أبيه: قال الحواريّون لعيسى بن مريم: يا مُعَلِّمَ الخير، أعلّمنا أيُّ الأشياءِ أشدُّ؟ قال: أشدُّ الأشياءِ غَضَبُ الله، قالوا: فيم يُتَقَى غَضَبُ الله؟ قال: بأن لا تغضبوا، قالوا: وما بدؤ الغَضَب؟ قال الكِبَر والتَّجَبُّر ومحقرة الناس.

1787. قال النبي: مَنْ اسْتَوَلَى عَلَيْهِ الضَّجَرُ رَحِلَتْ عَنْهُ الرَّاحَةُ.

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

1789– Some people talked about anger in front of Imam Baqir (a.s). He said: “When a man gets so angry that he cannot be conciliated (and commits a sin) he will enter the Fire of Hell. If a man gets angry when he is standing up, he should sit down to fend off Satan's evilness. If he is sitting, he should stand up. Whoever gets angry with a relative should stand up, go towards him and touch him, since by touching his relative he will get calm.”

1790– Imam Ridha' (a.s) said: “On the Resurrection Day three groups of people are closest to God until the end of the Reckoning: those who quench their anger and do not oppress others when they have power, those who mediate between two people and do not favor either side in the least amount, and those who tell the truth whether it be in their favor or not.”

1791– God's Prophet (S) said: “Manliness does not depend on physical strength. Rather it depends on the ability to restrain anger.”

1792– A man told Abu Dharr– May God have Mercy upon him: “You are the man who was deported. If you were a good person, you would not have been deported.” Abu Dharr said: “There are very hard to cross obstacles on my way. If I can pass over them safely, what you said will not harm me at all. But if I cannot make it through, I am even worse than what you have said.”

1793– Imam Baqir (a.s) said: “Solomon, the son of David said: “We have whatever the people have. We know whatever the people know of or not know. We have not come across anything better than fearing God in public and in private. Nothing is better than moderation during times of affluence or poverty, telling the truth during times of contentment or anger, and being humble to God under all

circumstances.”

1794– In Uyun Akhbar al-Ridha' it is narrated that Imam Ridha' (a.s) said: “God revealed the following to one of His Prophets: When you leave the house in the morning, eat the first thing that you encounter, hide the second thing, accept the third thing, do not disappoint the fourth and escape from the fifth. When he first left the house in the morning, he encountered a big black mountain. He said to himself that God had ordered him to eat it, and wondered how to do it.

نذكروا الغَضَبَ عند الباقر فقال: إِنَّ الرَّجُلَ لَيَغْضِبُ حَتَّى مَا يَرْضَى أَبَدًا وَيَدْخُلُ بِذَلِكَ النَّارَ، فَأَيُّمَا رَجُلٍ 1789. غَضِبَ وَهُوَ قَائِمٌ فَلْيَجْلِسْ فَإِنَّهُ سَيَذْهَبُ عَنْهُ رِجْزُ الشَّيْطَانِ وَإِنْ كَانَ جَالِسًا فَلْيَقُمْ، وَأَيُّمَا رَجُلٍ غَضِبَ عَلَى نَوِي رَحِمِهِ فَلْيَقُمْ إِلَيْهِ وَلْيُذِنْ مِنْهُ وَلْيَمْسَسْهُ فَإِنَّ الرَّحِمَ إِذَا مَسَّتْ الرَّحِمَ سَكَنَتْ.

عن الصادق قال: ثلاثة هُم أَقْرَبُ الْخَلْقِ إِلَى اللَّهِ يَوْمَ الْقِيَامَةِ حَتَّى يَفْرَغَ مِنَ الْحَسَابِ: رَجُلٌ لَمْ تَدْعُهُ قُدْرَتُهُ فِي 1790. حَالِ غَضَبِهِ إِلَى أَنْ يَحِيفَ عَلَى مَنْ تَحْتَ يَدَيْهِ، وَرَجُلٌ مَشَى بَيْنَ اثْنَيْنِ فَلَمْ يَمَلْ مِنْ أَحَدِهِمَا عَلَى الْآخِرِ بِشَعِيرَةٍ، وَرَجُلٌ قَالَ الْحَقَّ فِيمَا لَهُ وَعَلَيْهِ.

وقال النبي 0: ليس الشديدُ بالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ. 1791.

قال رجلٌ لأبي ذرٍّ –رحمة الله عليه–: أَنْتَ الَّذِي نَفَاكَ فَلَانٌ مِنَ الْبَلَدِ، لَوْ كَانَ فِيكَ خَيْرٌ مَا نَفَاكَ، فقال: يَا بَنَ 1792. أَخِي، إِنَّ قُدَامِي عَقِبَةٌ كَوْوَدًا إِنْ نَجَوْتُ مِنْهَا لَمْ يَضُرَّنِي مَا قَلْتُ، وَإِنْ لَمْ أَنْجُ مِنْهَا فَأَنَا شَرٌّ مِمَّا قَلْتُ لِي.

قال أبو جعفر قال سليمان بن داود: أُوتِينَا مَا أُوتِيَ النَّاسُ وَمَا لَمْ يُؤْتَوْا، وَعُلِّمْنَا مَا عُلِّمَ النَّاسُ وَمَا لَمْ يَعْلَمُوا، 1793. فَلَمْ نَجِدْ شَيْئًا أَفْضَلَ مِنْ خَشْيَةِ اللَّهِ فِي الْمَغِيبِ وَالْمَشْهَدِ، وَالْقَصْدِ فِي الْغِنَى وَالْفَقْرِ، وَكَلِمَةِ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ، وَالتَّضَرُّعِ إِلَى اللَّهِ عَلَى كُلِّ حَالٍ.

من كتاب عيون الأخبار: عن علي بن موسى الرضا قال: أوحى الله إلى نبيٍّ من أنبيائه: إِذَا أَصْبَحْتَ فَأَوَّلُ 1794. شَيْءٍ يَسْتَقْبَلُكَ فَكُلْهُ، وَالثَّانِي فَاكْتُمْهُ، وَالثَّالِثُ فَاقْبَلْهُ، وَالرَّابِعُ فَلَا تُؤَيِّسْهُ، وَالْخَامِسُ فَاهْرَبْ مِنْهُ. قَالَ: فَلَمَّا أَصْبَحَ مَضَى فَاسْتَقْبَلَهُ جَبَلٌ أَسْوَدٌ عَظِيمٌ فَوَقَفَ وَقَالَ: أَمَرَنِي رَبِّي أَنْ أَكُلَ هَذَا، وَبَقِيَ مُتَحِيرًا، ثُمَّ رَجَعَ إِلَى نَفْسِهِ فَقَالَ: إِنَّ رَبِّي جَلَّ جَلَالُهُ لَا يَأْمُرُنِي إِلَّا بِمَا

He then thought that God would not order him to do what was beyond his power. So he moved towards the mountain. The closer he got to the mountain, the smaller it became. When he finally reached it, it had turned into a small bite to eat. He ate it, and it was really delicious. He continued to go on until he reached a golden pan. He said to himself that God had ordered him to hide it. He dug a ditch, threw the

golden pan in the ditch, covered it up with dirt, and started to go on his way again. But then he noticed that the pan was visible out of the ground.

He said to himself that he had done what God had ordered him to and continued to go on. Then he suddenly saw a bird being pursued by a falcon trying to hunt it. The falcon was flying around the bird. The Prophet remembered that God had ordered him to accept this one. He opened his sleeve, and the bird entered it. The falcon told the Prophet (S): You have caught the prey that I was after for a few days. Then he remembered that God had ordered him not to disappoint this one.

Then he cut a piece of the bird's leg and threw it to the falcon. He continued to go on, and saw a piece of rotten meat. He remembered that God had ordered him to escape this one, and he escaped from it. When he returned home and went to sleep, he had a dream. He was told: "You performed your mission, and did whatever you were instructed to do. Do you know what the philosophy behind all these issues is?" He said: "No." He was told: "That mountain was anger.

Whenever one gets angry, he does not see himself and does not realize his situation. If he restrains himself, recognizes his position and quenches his anger, the end is like a delicious bite which he eats. The golden pan is indeed man's good deeds which are better to hide, but God will make them apparent so that he is adorned by them, and he receives the reward in the Hereafter. But the bird is like a man who advises you, and you should accept his advice. The falcon is like a man who comes to you and asks you to fulfill his needs. You should not disappoint him. The rotten meat is like gossip which you should avoid."

1795– In Al-Sayed Nasih al-Din it is narrated that God's Prophet (S) said: "God loves whoever restrains his anger when he gets angry."

أُطِيقَ، فَمَشَى إِلَيْهِ لِأَكْلِهِ فَكَلَّمَا دَنَا مِنْهُ صَغُرَ حَتَّى انْتَهَى إِلَيْهِ فَوَجَدَهُ لُقْمَةً فَأَكَلَهَا فَوَجَدَهَا أَطِيبَ شَيْءٍ أَكَلَهُ، ثُمَّ مَضَى فَوَجَدَ طَسْتًا مِنْ ذَهَبٍ فَقَالَ: أَمَرَنِي رَبِّي أَنْ أَكْتُمَ هَذَا فَحَفَرَ لَهُ حُفْرَةً وَجَعَلَهُ فِيهَا وَأَلْقَى عَلَيْهِ التُّرَابَ، ثُمَّ مَضَى فَالْتَفَتَ فَإِذَا الطَّسْتُ قَدْ ظَهَرَ، قَالَ: قَدْ فَعَلْتُ مَا أَمَرَنِي رَبِّي فَمَضَى فَإِذَا هُوَ بِطَيْرٍ وَخَلْفَهُ بَازِيٌّ فَطَافَ الطَّيْرُ حَوْلَهُ، فَقَالَ: أَمَرَنِي رَبِّي أَنْ أَقْبَلَ هَذَا، فَفَتَحَ كُمَّهُ فَدَخَلَ الطَّيْرُ فِيهِ، فَقَالَ لَهُ الْبَازِي: أَخَذْتَ صَيْدِي وَأَنَا خَلْفَهُ مُنْذُ أَيَّامٍ، فَقَالَ: إِنَّ رَبِّي أَمَرَنِي أَنْ لَا أُؤَيِّسَ هَذَا، فَقَطَعَ مِنْ فَخْذِهِ قِطْعَةً فَأَلْقَاهَا إِلَيْهِ، ثُمَّ مَضَى فَلَمَّا مَضَى فَإِذَا هُوَ بِلَحْمٍ مَيْتَةٍ مُنْتِنٍ مُدَوِّدٍ، فَقَالَ: أَمَرَنِي رَبِّي أَنْ أَهْرَبَ مِنْ هَذَا، فَهَرَبَ مِنْهُ. وَرَجَعَ وَرَأَى فِي الْمَنَامِ كَأَنَّهُ قَدْ قِيلَ لَهُ: إِنَّكَ قَدْ فَعَلْتَ مَا أَمَرْتُ بِهِ، فَهَلْ تَدْرِي مَا ذَاكَ كَانَ؟ قَالَ: لَا، قِيلَ لَهُ: أَمَّا الْجَبَلُ فَهُوَ الْغَضَبُ، إِنَّ الْعَبْدَ إِذَا غَضِبَ لَمْ يَرَ نَفْسَهُ وَجَهْلَ قَدْرَهُ مِنْ عِظَمِ الْغَضَبِ، فَإِذَا حَفِظَ نَفْسَهُ وَعَرَفَ قَدْرَهُ وَسَكَنَ غَضَبَهُ كَانَتْ عَاقِبَتُهُ كَاللُّقْمَةِ الطَّيْبَةِ الَّتِي أَكَلْتُهَا، وَأَمَّا الطَّسْتُ فَهُوَ الْعَمَلُ الصَّالِحُ إِذَا كَتَمَهُ الْعَبْدُ وَأَخْفَاهُ؛ أَيْ اللَّهُ إِلَّا أَنْ يُظْهِرَهُ لِزَيْنَتِهِ بِهِ مَعَ مَا ادَّخَرَ لَهُ مِنْ ثَوَابِ الْآخِرَةِ، وَأَمَّا الطَّيْرُ فَهُوَ الرَّجُلُ الَّذِي يَأْتِيكَ بِنَصِيحَةٍ فَاقْبَلْهَ وَاقْبَلْ نَصِيحَتَهُ، وَأَمَّا الْبَازِيُّ فَهُوَ الرَّجُلُ الَّذِي يَأْتِيكَ فِي حَاجَةٍ فَلَا تُؤَيِّسْهُ، وَأَمَّا اللَّحْمُ الْمُنْتِنُ فَهُوَ الْغِيْبَةُ فَاهْرَبْ مِنْهَا.

من كتاب ناصح الدِّين أبي البركات قال: قال رسول الله 0: وَجِبْتُ مُحَبَّةَ اللَّهِ عَلَى مَنْ أَغْضَبَ فَحَلَمَ. 1795.

Chapter 2: On Jealousy

1796– In Rauzat al-Vaezeen it is narrated that Imam Sadiq (a.s) said: “When the Prophet Noah (a.s) got off the ark, Satan went to see him and said: There is no one on Earth to whom I owe more. You asked God to destroy those wicked people, and got me rid of them. Do you want me to teach you two characteristics. Avoid jealousy that made me this way, and avoid greed that Adam (a.s) was entrapped by.”

1797– God's Prophet (S) said: “O' Ali! I advise you against having three characteristics: jealousy, greed and lying.”

1798– God's Prophet (S) said: “I will guarantee Heaven for whoever feels responsible to give sincere advice for the sake of God, for the sake of the Prophet of God, for the sake of God's religion, and for the sake of all Muslims.”

1799– God's Prophet (S) said: “Jealousy will destroy good deeds just as fire destroys wood.”

1800– Imam Sadiq (a.s) said: “A man who is scared, jealous, and greedy is not a believer.”

1801– God's Prophet (S) said: “Do not blame your believing brothers since they might receive God's Mercy, and then you might suffer.”

1802– God revealed to Solomon, the son of David (a.s): “I will give you seven pieces of advice: do not be jealous of anyone, and do not gossip about My good servants.” Solomon (a.s) said: “O' Lord! Just these two are enough for me.”

1803– It has been narrated that Moses (a.s) saw the high rank of a man near the Throne and envied him. He asked about the man. He was told: “That man was never jealous of what God granted to others from His Eminence.”

1804– In Rauzat al-Vaezeen it is narrated that God's Prophet (S) said: “The most ignorant person is one who does not learn from the changes in this world, and does not change. The most self-sufficient person is one who is not enslaved by greed.”

الفصل الثاني

في الحسد

من كتاب روضة الواعظين: عن أبي عبد الله قال: لَمَّا هَبَطَ نُوحٌ مِنَ السَّفِينَةِ أَتَاهُ إِبْلِيسُ فَقَالَ: مَا فِي الْأَرْضِ. 1795. رَجُلٌ أَعْظَمُ مَنَّةً عَلَيَّ مِنْكَ، دَعَوْتَ اللَّهَ عَلَى هَؤُلَاءِ الْفُسَّاقِ فَأَرْحَتَنِي مِنْهُمْ، أَلَا أَعْلَمُكَ خِصْلَتَيْنِ: إِيَّاكَ وَالْحَسَدَ فَهُوَ

الَّذِي فَعَلَ بِي، وَإِيَّاكَ وَالْحَرِصَ فَهُوَ الَّذِي فَعَلَ بِآدَمَ.

قال رسول الله: يا عليّ، أنْهَكَ عن ثلاث خصالٍ عِظامٍ: الحَسَدَ، والكِذْبَ، والحَرِصَ. 1796.

قال 0 أيضاً: مَنْ يَضْمَنُ لِي خَمْساً أَضْمَنْ لَهُ الْجَنَّةَ: النّصِيحَةَ لِلّهِ والنّصِيحَةَ لِرَسُولِهِ، والنّصِيحَةَ لِكِتَابِ اللّهِ، والنّصِيحَةَ لِدِينِ اللّهِ، والنّصِيحَةَ لِمُجْتَمَاعَةِ الْمُسْلِمِينَ.

وقال: الحَسَدُ يَأْكُلُ الحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الحَطَبَ. 1799.

قال الصادق: لَا يُؤْمِنُ رَجُلٌ فِيهِ الشُّحُّ والحَسَدُ والجُبْنُ، وَلَا يَكُونُ الْمُؤْمِنُ جَبَاناً وَلَا حَرِيصاً وَلَا شَحِيحاً. 1800.

قال رسول الله: لَا تُظْهِرِ الشَّمَاتَةَ لِأَخِيكَ فَيَرْحِمَهُ اللّهُ وَيَبْتَئِكَ. 1801.

أَوْحَى اللّهُ إِلَى سُلَيْمَانَ بْنِ دَاوُدَ: إِنِّي مُوصِيكَ بِسَبْعَةِ أَشْيَاءٍ: لَا تَحْسَدَنَّ أَحَدًا مِنْ عِبَادِي، وَلَا تَغْتَابَنَّ صَالِحَ عِبَادِي، قَالَ: يَا رَبِّ حَسْبِي هَذَا. 1802.

رَوَى أَنَّهُ رَأَى مُوسَى رَجُلًا عِنْدَ الْعَرْشِ فَعَبَّطَهُ بِمَكَانِهِ، فَسَأَلَهُ عَنْهُ، فَقِيلَ: كَانَ لَا يَحْسَدُ النَّاسَ عَلَى مَا آتَاهُمْ مِنَ اللّهِ مِنْ فَضْلِهِ. 1803.

من كتاب روضة الواعظين: قال رسول الله: أَغْفَلُ النَّاسَ مَنْ لَمْ يَتَّعِظْ بِتَغْيِيرِ الدُّنْيَا مِنْ حَالٍ إِلَى حَالٍ، وَأَغْنَى النَّاسَ مَنْ لَمْ يَكُنْ لِلْحَرِصِ أُسِيرًا. 1804.

Chapter 3: On Hypocrisy

1805– In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “Any form of hypocrisy is polytheism. Whoever works for the people should demand his reward from the people, and whoever works for God, his reward is given by God.”

1806– Imam Sadiq (a.s) said: “Fear God and work for Him. God will fulfill your needs if you work for Him. If you work for anyone other than God, God will leave you to whoever you work for.”

1807– Ibn Arafah narrated that Imam Ridha' (a.s) told him: “Woe to you! Whatever you do, God will put

an attire on you. If your deeds are good, it will be a beautiful attire, but if your deeds are ugly, it will be an ugly attire.”

1808– Umar ibn Yazeed said: “I was dining with Imam Sadiq (a.s) when he recited the verse: **“Nay, man will be evidence against himself, even though he were to put up his excuse.**

[The Holy Quran: Qiyamat 75: 14–15] and said: “How can man approach the people (through hypocrisy) in a way opposite to what God knows about? God's Prophet (S) said: “Whoever has an intention, God will put on him an attire for that intention. If it is a good intention, it will be a good attire. If it is an ugly intention, it will be an ugly one.”

الفصل الثالث

في الرياء

من كتاب المحاسن: قال أبو عبد الله : كُلُّ رِيَاءٍ شِرْكٌ، إِنَّهُ مَنْ عَمِلَ لِلنَّاسِ كَانَ ثَوَابُهُ عَلَى النَّاسِ، وَمَنْ عَمِلَ لِلَّهِ كَانَ ثَوَابُهُ عَلَى اللَّهِ.

وقال أيضا: اتَّقُوا اللَّهَ واعملوا له، فَإِنَّهُ مَنْ يَعْمَلُ لِلَّهِ يَكُنْ فِي حَاجَتِهِ، وَمَنْ يَعْمَلُ لغيرِ اللَّهِ يَكِلُهُ اللَّهُ إِلَى مَنْ .عمل له.

عن ابن عَرَفَةَ عن أَبِي الحسن الرضا قال لي: وَيْحَكَ! مَا عَمِلَ أَحَدٌ عَمَلًا إِلَّا رَدَّاهُ اللَّهُ بِهِ، إِنْ خَيْرًا فَخَيْرٌ، وَإِنْ شَرًّا فَشَرٌّ.

عن عُمَرَ بْنِ يَزِيدٍ قَالَ: إِنِّي كُنْتُ أَتَعَشَّى مَعَ أَبِي عَبْدِ اللَّهِ إِذْ تَلَا هَذِهِ الْآيَةَ: بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ * وَلَوْ أَلْقَى مَعَاذِيرَهُ وَقَالَ: يَا أَبَا حَفْصٍ، مَا يَصْنَعُ الْإِنْسَانُ أَنْ يَتَقَرَّبَ إِلَى النَّاسِ بِخِلَافِ مَا يَعْلَمُ اللَّهُ؟ إِنَّ رَسُولَ اللَّهِ يَقُولُ: مَنْ أَسْرَّ سَرِيرَةً رَدَّاهُ اللَّهُ رِذَاءَهَا، إِنْ خَيْرًا فَخَيْرٌ وَإِنْ شَرًّا فَشَرٌّ.

1809– Imam Sadiq (a.s) said: “Work only for God, not the people, since whatever is for God will remain near God, but whatever is for the people will not go near God. Do not fight with the people over your religion, since fighting will make your hearts ill. God the Almighty told His Prophet (S):

“It is true thou will not be able to guide everyone whom thou lovest; but God guides those whom He will.”

[The Holy Quran: Qisas 28:56] and He also said:

“Will thou then compel mankind, against their will to believe!”

[The Holy Quran: Yunus 10:99]

1810– Ameer al–Momineen (a.s) said: “Work for God without any hypocrisy and seeking fame, since God will leave whoever works for other than God to his work.”

1811– In Rauzat al–Vaezeen it is narrated that God's Prophet (S) said: “On the Resurrection Day, those who worshipped the people will be called on to go and get their reward from the same people they worshipped since God does not accept any deeds that are mixed with material worldly affairs.”

1812– In Uyun Akhbar al–Ridha' it is narrated that Imam Ridha' (a.s) quoted on the authority of his father (a.s) on the authority of his noble grandfather (a.s) who quoted on the authority of Ameer al–Momineen (a.s): “All the world is full of ignorance except places illuminated by knowledge. Knowledge is only arguments unless it is acted upon. And all acts are done out of hypocrisy unless they are done sincerely; and sincerity is subject to disappear unless you consider the final results of your deeds.”

عن أبي عبد الله قال: اجعلوا أمركم هذا لله ولا تجعلوه للناس، فإنه ما كان لله فهو لله، وما كان للناس فلا. 1809. يَصْعَدُ إِلَى اللَّهِ، وَلَا تُخَاصِمُوا النَّاسَ بِدِينِكُمْ فَإِنَّ الْمُخَاصِمَةَ مُمْرِضَةٌ لِلْقَلْبِ، إِنَّ اللَّهَ يَقُولُ لِنَبِيِّهِ: إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَقَالَ: أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ.

عن أمير المؤمنين قال: اعملوا لله في غير رياءٍ ولا سُمعةٍ، فإنه مَنْ عَمِلَ لِغَيْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى عَمَلِهِ. 1810.

من كتاب روضة الواعظين: قال النبي 0: إذا كان يوم القيامة نادى منادٍ -يَسْمَعُ أَهْلُ الْجَمْعِ-: أَيْنَ الَّذِينَ. 1811. كانوا يعبدون الناس؟ قُومُوا خُذُوا أَجُورَكُمْ مِمَّنْ عَمِلْتُمْ لَهُ، فَإِنِّي لَا أَقْبَلُ عَمَلًا خَالَطَهُ شَيْءٌ مِنَ الدُّنْيَا وَأَهْلِهَا.

من كتاب عيون الأخبار: عن الرضا عن أبيه عن آبائه عن أمير المؤمنين: إنه قال: الدنيا كلها جهلٌ إلا 1812. مواضع العلم، والعلم كله { ليس كلها". {حُجَّةٌ إِلَّا مَا عَمِلَ بِهِ، وَالْعَمَلُ كُلُّهُ رِيَاءٌ إِلَّا مَا كَانَ مُخْلِصًا، وَالْإِخْلَاصُ عَلَى خَطَرٍ حَتَّى يَنْظُرَ الْعَبْدُ بِمَا يَخْتَمُ لَهُ.

Chapter 4: On Conceit

1813– The Almighty God said:

“O' ye who believe! Cancel not your charity by reminders of your generosity or by injury.” [The Holy Quran: Baqara 2:264]

Reminding others of one's generosity is the result of overestimating one's deeds and that equals conceit.”

1814– In Al-Mahasin it is narrated that the Almighty God said: “Some of My believing servants ask Me to help them succeed in worshipping Me. But since I love them I do not help them succeed, so that they do not get conceited.”

1815– Imam Sadiq (a.s) said: “When God the Almighty gave Abraham the glad tidings of his friendship with God, He revealed to Gabriel: “Gabriel. Guard Abraham so that conceit does not ruin him.”

1816– Imam Baqir (a.s) narrated in a tradition that God the Almighty said: “Some believers ask Me for help to succeed in God's worship, but I do not make them succeed since that might make them conceited. Some believers are such that they will only improve in poverty, and I fear that they will be ruined if I make them affluent.”

الفصل الرابع

في العُجب

قال الله سبحانه وتعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى وَالْمَنُّ نَتِيجَةُ اسْتِعْظَامِ الْعَمَلِ. وهو العُجب.

من كتاب المحاسن: قال الله تبارك وتعالى: إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لِمَنْ يَسْأَلُنِي الشَّيْءَ مِنْ طَاعَتِي فَأُجِبُهُ. 1814. فأصرف ذلك عنه لِكِي لَا يَعْجِبُهُ عَمَلُهُ.

عن أبي عبد الله قال: إِنَّ اللَّهَ لَمَّا بَشَّرَ إِبْرَاهِيمَ – صلوات الله عليه – بِالْخُلَّةِ أَوْحَى إِلَى جِبْرِئِيلَ: يَا جِبْرِئِيلُ، 1815. أَدْرِكْ إِبْرَاهِيمَ لَا يُهْلِكَ.

في رواية عن أبي جعفر قال: قال الله: إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لِمَنْ يَسْأَلُنِي الشَّيْءَ مِنْ الْعِبَادَةِ فَأُصْرِفُهُ عَنْهُ. 1816. مَخَافَةَ الْإِعْجَابِ بِنَفْسِهِ، وَإِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لِمَنْ لَا يَصْلَحُهُ إِلَّا الْفَقْرُ وَلَوْ صَرَفْتُهُ إِلَى الْغِنَى لَهْلَكَ.

1817– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S) that God the Almighty said: “Some of My believers are such that their religious affairs will not improve unless they are affluent and healthy, so I test them by giving them wealth and health. But some other believers are such that their religious affairs will not improve unless they are ill and poor, so I test them by giving them disease and poverty. I am better aware of what will improve the religious affairs of my believing servants. Some of My believing servants are those who strive hard to worship Me. They get up from their warm beds and

spend the night in worship, and suffer hardships for Me. Because I love them, I make them fall asleep one or two nights to safeguard their health. They fall asleep until the morning, and then blame themselves.

But if I had left them to themselves to worship Me as much as they please, they might get conceited. This conceit would lead them to mischief in their deeds and this would cause their ruin. Because of their conceit and overestimation of their deeds, they would consider themselves to be superior to others, and think that their worshipping had exceeded the degree of insufficiency. Thus they would get distant from Me thinking that they are close to Me.”

1818– Ameer al–Momineen (a.s) said: “No position is higher than humbleness, and no loneliness is more awesome than conceit. I am amazed at a conceited person who was only a sperm before and will only be a corpse in the future.”

1819– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “Moses the son of Imran (a.s) was sitting and Satan approached him wearing a colorful hat. When Satan got near Moses, he took off his hat and greeted Moses. Moses asked “Who are you?” He said: “Satan.” Moses said: “Is that you? God will not let you approach Him.” Satan said: “I have come to greet you because of your position near God.”

Moses asked: “What is this hat?” Satan said: “I attract the people to me with it.” Moses asked: “What sin will allow you to overcome men who commit it?” Satan said: “When man gets conceited and overestimates his good deeds, and underestimates his sins, I can overcome him.”

عنه قال رسول الله 0: قال الله : إِنَّ مِنْ عِبَادِي لَعِبَاداً لَا يَصْلِحُ لَهُمْ أَمْرٌ دِينُهُمْ إِلَّا بِالْغِنَى وَالسَّعَةِ وَالصِّحَّةِ فِي الْبَدَنِ، فَأَبْلَوْهُمْ بِالْغِنَى وَالسَّعَةِ وَصِحَّةِ الْبَدَنِ فَيَصْلِحُ عَلَيْهِمْ أَمْرٌ دِينُهُمْ، وَإِنْ مِنْ عِبَادِي الْمُؤْمِنِينَ لَعِبَاداً لَا يَصْلِحُ لَهُمْ أَمْرٌ دِينُهُمْ إِلَّا بِالْفَاقَةِ وَالْمَسْكِنَةِ وَالسُّقْمِ فِي أَيْدِيهِمْ، فَأَبْلَوْهُمْ بِالْفَاقَةِ وَالْمَسْكِنَةِ وَالسُّقْمِ، فَيَصْلِحُ عَلَيْهِمْ أَمْرٌ دِينُهُمْ وَأَنَا أَعْلَمُ بِمَا يَصْلِحُ عَلَيْهِمْ أَمْرٌ دِينُهُمْ، وَإِنْ مِنْ عِبَادِي الْمُؤْمِنِينَ لَمَنْ يَجْتَهِدُ فِي عِبَادَتِي فَيَقُومُ مِنْ رُقَادِهِ وَلَذِيذٍ وَسَادَةٍ فَيَتَهَجَّدُ لِي اللَّيَالِيَ فَيَتَعَبُ نَفْسَهُ فِي عِبَادَتِي فَأُضْرِبُهُ بِالنُّعَاسِ اللَّيْلَةَ وَاللَّيْلَتَيْنِ نَظَرًا مِنِّي إِلَيْهِ وَإِبْقَاءً عَلَيْهِ، فَيَنَامُ حَتَّى يَصْبَحَ، فَيَقُومُ وَهُوَ مَاقَتٌ لِنَفْسِهِ زَارِيٌّ عَلَيْهَا، وَلَوْ أُخْلِيَ بَيْنَهُ وَبَيْنَ مَا يُرِيدُ فِي عِبَادَتِي لَدَخَلَهُ مِنْ ذَلِكَ الْعُجْبُ فَيُصَيِّرُهُ الْعُجْبُ إِلَى الْفِتْنَةِ بِأَعْمَالِهِ، فَكَانَ يَأْتِيهِ مِنْ ذَلِكَ مَا فِيهِ هَلَاكُهُ لِعُجْبِهِ بِأَعْمَالِهِ وَرِضَاهُ عَنْ نَفْسِهِ حَتَّى يَظُنُّ أَنَّهُ قَدْ فَاقَ الْعَابِدِينَ وَجَازَ فِي عِبَادَتِهِ حَدَّ التَّقْصِيرِ، فَيَتْبَاعِدُ مِنِّي عِنْدَ ذَلِكَ وَهُوَ يَظُنُّ أَنَّهُ يَنْتَقِرُ إِلَيَّ.

قال أمير المؤمنين : لا حَسَبَ كَالْتَوَاضُعِ، وَلَا وَحْدَةَ أَوْحَشَ مِنَ الْعُجْبِ، وَعَجِبْتُ لِلْمُتَكَبِّرِ الَّذِي كَانَ بِالْأَمْسِ 1818. نُطْفَةً وَغَدًا جِيفَةً.

وَمِنْ كِتَابِ قَالَ الصَّادِقُ : قَالَ رَسُولُ اللَّهِ 0: بَيْنَا مُوسَى بْنُ عِمْرَانَ - صَلَوَاتُ اللَّهِ عَلَيْهِ - جَالِسٌ إِذْ أَقْبَلَ 1819. إِبْلِيسُ وَعَلَيْهِ بُرْنُسٌ ذُو أَلْوَانٍ، فَلَمَّا دَنَا مِنْ مُوسَى خَلَعَ الْبُرْنُسَ وَأَقْبَلَ إِلَى مُوسَى فَسَلَّمَ عَلَيْهِ، فَقَالَ لَهُ مُوسَى: مَنْ أَنْتَ؟ فَقَالَ: أَنَا إِبْلِيسُ، قَالَ: أَنْتَ؟ فَلَا قَرَبَكَ اللَّهُ، قَالَ: جِئْتُ لَأُسَلِّمَ عَلَيْكَ لِمَكَانِكَ مِنَ اللَّهِ، قَالَ مُوسَى: فَمَا هَذَا الْبُرْنُسُ؟ قَالَ: بِهِ أُخْتِطَفُ قُلُوبَ بَنِي آدَمَ، قَالَ مُوسَى: فَأَخْبِرْنِي بِالذَّنْبِ الَّذِي إِذَا أَذْنَبَهُ ابْنُ آدَمَ اسْتَحْذَوْتَ عَلَيْهِ، قَالَ:

إِذَا أُعْجِبَتْهُ نَفْسُهُ وَاسْتَكْثَرَ عَمَلُهُ وَصَغُرَ فِي عَيْنِهِ ذَنْبُهُ.

1820– Imam Sadiq (a.s) narrated that God the Almighty told David (a.s): “Give glad tidings to those who commit sins, and admonish the honest ones.” David asked: “How should I do this?” God the Almighty said: “O' David! Give glad tidings to those who commit sins that I accept their repentance, and forgive their sins. And admonish the honest people so that they fear being conceited due to their deeds, since whoever gets conceited will be ruined.”

1821– Ameer al–Momineen (a.s) said in Nahjul Balagheh: “A sin which makes you upset is better for God than a good deed which makes you conceited.”

1822– Ameer al–Momineen (a.s) said: “Conceit is jealous of the intellect.”

1823– Ameer al–Momineen (a.s) said: “The worst fear is of conceit.”

1824– Imam Sadiq (a.s) narrated that his grandfather (a.s) quoted on the authority of God's Prophet (S): “If sin was not better than conceit for a believer, God would have never let His believing servants commit any sins.”

1825– In Al–Zuhd al–Nabi it has been narrated that Imam Baqir (a.s) quoted on the authority of God's Prophet (S) that God the Almighty said: “I am better aware of what will improve My religion. There are those religious believers who strive to worship Me, and get up from their warm cuddly beds for nighttime supplications. They impose hardships on themselves for My worship.

Since I love them, I make them fall asleep to protect their health. They go to sleep and wake up in the morning, and blame themselves. However, they do not know that if I had left them to themselves to worship Me as much as they wanted, they would get haughty and become ruined. This will be due to their conceit to the extent that they think they are better than all others who worship Me, and they have passed all the stages of worshipping, and have perfected it.

This will force them away from Me, while they themselves think that they are close to Me. Thus those who do good deeds should not rely on deeds which they do for getting rewards from Me, since if they try, they will trouble themselves and waste their time spending it in My worship. Still they will be deficient, and cannot attain the depth of My Servitude.

وقال : قال الله لداود: بَشِّرِ الْمَذْنِبِينَ وَأَنْذِرِ الصَّادِقِينَ، قال: كيف أَبَشِّرُ الْمُذْنِبِينَ وَأُنْذِرُ الصَّادِقِينَ؟ قال: يا داود بَشِّرِ الْمُذْنِبِينَ إِنِّي أَقْبِلُ التَّوْبَةَ وَأَعْفُو عَنِ الذَّنْبِ، وَأُنْذِرِ الصَّادِقِينَ أَنْ لَا يَتَعَجَّبُوا بِأَعْمَالِهِمْ، فَإِنَّهُ لَيْسَ عَبْدٌ يَتَعَجَّبُ بِالْحَسَنَاتِ إِلَّا هَلَكَ.

1821. مِنْ نَهْجِ الْبَلَاغَةِ: قَالَ أَمِيرُ الْمُؤْمِنِينَ : سَيِّئَةٌ تَسُوكُ خَيْرٌ عِنْدَ اللَّهِ مِنْ حَسَنَةٍ تُعْجِبُكَ.

وقال : عَجِبَ الْمَرْءُ بِنَفْسِهِ أَحَدٌ حُسَّادَ عَقْلِهِ. 1822.

وقال : أَوْحَشُ الْوَحْشَةَ الْعُجْبَ. 1823.

عن الصادق عن آبائه قال: قال رسول الله 0: لولا أَنَّ الذَّنْبَ خَيْرٌ لِلْمُؤْمِنِ مِنَ الْعُجْبِ ما خَلَى الله بَيْنَ عِبْدِهِ. 1824.
المؤمن وبين ذَنْبٍ أبدأ

من كتاب زهد النبي 0 عن أبي جعفر قال: قال رسول الله 0: قال الله تعالى: أنا أعلمُ بما يصلحُ عليه أمر. 1825.
ديني، إِنَّ مِنْ دِينِ عِبَادِي الْمُؤْمِنِينَ لِمَنْ يَجْتَهِدُ فِي عِبَادَتِي فَيَقُومُ مِنْ رُقَادِهِ وَلَذِيذِ وَسَادِهِ، فَيَتَهَجَّدُ لِي اللَّيَالِيَ فَيَتَعَبُ
نَفْسَهُ فِي عِبَادَتِي فَأَضْرِبُهُ بِالنُّعَاسِ اللَّيْلَةَ وَاللَّيْلَتَيْنِ نَظْرًا مَنِّي لَهُ وَإِبْقَاءً عَلَيْهِ، فَيَنَامُ حَتَّى يَصْبِحَ فَيَقُومُ وَهُوَ مَاقَتٌ
لِنَفْسِهِ زَارِئٌ عَلَيْهَا، وَلَوْ أُخْلِيَ بَيْنَهُ وَبَيْنَ مَا يُرِيدُ مِنْ عِبَادَتِي لَدَخَلَهُ مِنْ ذَلِكَ الْعُجْبِ فَيُصَيِّرُهُ الْعُجْبُ إِلَى الْفِتْنَةِ
بِأَعْمَالِهِ، فَيَأْتِيهِ مِنْ ذَلِكَ مَا فِيهِ هَلَاكُهُ لِعُجْبِهِ بِأَعْمَالِهِ وَرِضَاهُ عَنْ نَفْسِهِ، حَتَّى يَظُنَّ أَنَّهُ قَدْ فَاقَ الْعَابِدِينَ وَجَازَ فِي
عِبَادَتِهِ حَدَّ التَّقْصِيرِ فَيَتَبَاعَدُ عِنْدَ ذَلِكَ مَنِّي وَهُوَ يَظُنُّ أَنَّهُ يَتَقَرَّبُ إِلَيَّ، فَلَا يَتَكَلَّمُ الْعَامِلُونَ عَلَى أَعْمَالِهِمُ الَّتِي يَعْمَلُونَهَا
لِثَوَابِي، فَإِنَّهُمْ لَوْ اجْتَهِدُوا وَأَتَعَبُوا أَنْفُسَهُمْ، [وَأَفْنَوْا] أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقْصَرِّينَ غَيْرَ

They cannot attain any of the honor, Heavenly blessings, divine attention and high ranks near Me that they seek. They can only rely on My Mercy, and be pleased with My Favor, and they should have a good opinion about Me and trust. Then they will benefit from My Mercy, and by My forgiving I will take them to Heaven, and Forgive them since I am God the Beneficent and the Merciful and am known by these Names.”

1826– In Al-Shahab it is narrated that God's Prophet (S) said: “Three things ruin man and three things save him. The three things that ruin man are stinginess, following selfish desires and conceit. The three things that save man are fearing God in public and in private, moderation at times of affluence and poverty, and being just at times of anger and contentment.”

1827– Mutraf said: “It is better for me to fall asleep at night and wake up sorry in the morning, than to stay up all night and start my day with conceit in the morning. Conceit means being pleased with perfection of man's characteristics, deeds or self; and relying on them and forgetting the real One who gives the blessings.”

بِالْغَيْنِ فِي عِبَادَتِهِمْ كُنْهَ عِبَادَتِي فِيمَا يَطْلُبُونَ عِنْدِي مِنْ كَرَامَتِي وَالنَّعِيمِ فِي جَنَّاتِي وَعَظِيمِ عِنَايَتِي وَجَزِيلِ جَنَانِي
وَرَفِيعِ الدَّرَجَاتِ الْعُلَى فِي جَوَارِي، وَلَكِنْ بِرَحْمَتِي فَلْيَنْقُوا وَبِفَضْلِي فَلْيَفْرَحُوا وَإِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا، فَإِنَّ
رَحْمَتِي عِنْدَ ذَلِكَ تَدَارِكُهُمْ وَبِمَنِّي أُبْلِغُهُمْ رِضْوَانِي وَمَغْفِرَتِي وَأَلْبِسُهُمْ عَفْوِي، فَإِنِّي أَنَا اللهُ الرَّحْمَانُ الرَّحِيمُ وَبِذَلِكَ
تَسَمَّيْتُ.

من كتاب الشهاب: قال رسول الله 0: ثلاثٌ مُهلِكَاتٌ وثلاثٌ مُنْجِيَّاتٌ، فالثلاثُ المُهلِكَاتُ: شُحُّ مُطَاعٌ، وَهَوَى 1826. مُتَّبَعٌ، وإِعْجَابُ المرءِ بنفسه، والثلاثُ المُنْجِيَّاتُ: خَشْيَةُ الله في السِّرِّ والعلانية، والقصد في الفقر والغنى، والعدل في الغضب والرضا.

قال مطرف: لَأَنْ أُبَيِّتُ نَائِماً وَأَصْبَحُ نَادِماً أَحَبُّ إِلَيَّ مِنْ أَنْ أُبَيِّتُ قَائِماً وَأَصْبَحُ مُتَعَجِّباً. والعُجْبُ هو الفَرْحَةُ 1827. التَّامَّةُ بكمال الحال والعمل والنفوس وغيرها والرُّكُونُ إليها مع نسيان إضافتها إلى المنعم.

Chapter 5: On Oppression and the Forbidden

1828– In Al-Sayed Nasih al-Din it is narrated that Imam Ridha' (a.s) narrated on the authority of his father (a.s) that Ameer al-Momineen (a.s) quoted the Prophet of God (S): "Avoid oppressing (others) since it will spiritually ruin your heart."

1829– God's Prophet (S) said: "Whoever knowingly accompanies and helps an oppressor has abandoned Islam."

1830– God's Prophet (S) said: "Helping a believer to avoid a divinely forbidden act is better than seventy accepted pilgrimages for God."

1831– God's Prophet (S) said: "Whenever a bite of illegitimate food enters a believer's stomach, all the angels in the heavens and the Earth will curse him... etc."

1832– God's Prophet (S) said: "When a believer receives some religious advice from God, it is in fact like a divine blessing that he has received. If he applies it, he has been grateful for it. Otherwise, that advice is considered to be an ultimatum from God, and he might later be subject to God's Wrath."

1833– God's Prophet (S) said: "It is better to act justly for one hour than to worship for seventy years, fast in the daytime and stay up and worship during the night-time. For God, one hour of oppressive orders is worse than sixty years of committing great sins."

1834– God's Prophet (S) said: "The sins of whoever spends the night until the morning, and does not intend to oppress anyone will be forgiven."

الفصل الخامس

في الظلم والحرام

من مجموع السيّد ناصح الدين أبي البركات: عن الرضا عن أبيه عن أمير المؤمنين: قال: قال رسول الله 0: 1828.

إِيَّاكُمْ وَالظُّلْمَ فَإِنَّهُ يُخْرِبُ قُلُوبَكُمْ.

وقال 0: مَنْ مَشَىٰ مَعَ ظَالِمٍ لِّعَيْنِهِ وَهُوَ يَعْلَمُ أَنَّهُ ظَالِمٌ فَقَدْ خَرَجَ مِنَ الْإِسْلَامِ. 1829.

وقال 0: لَرُدُّ الْمُؤْمِنِ حَرَاماً يَّعْدِلُ عِنْدَ اللَّهِ سَبْعِينَ حَجَّةً مَبْرُورَةً. 1830.

قال رسول الله 0: إِذَا وَقَعَتِ اللَّقْمَةُ مِنْ حَرَامٍ فِي جَوْفِ الْعَبْدِ لَعَنَهُ كُلُّ مَلَكٍ فِي السَّمَاوَاتِ وَالْأَرْضِ... الْخَبَرِ. 1831. بطوله .

وقال 0: أَيُّمَا عَبْدٍ جَاءَتْهُ مَوْعِظَةٌ مِنَ اللَّهِ فِي دِينِهِ فَإِنَّهَا نِعْمَةٌ مِنَ اللَّهِ فَإِنْ قَبِلَهَا شَكَرَ وَإِلَّا كَانَتْ حُجَّةً مِنَ اللَّهِ. 1832. لِيَزِدَادَ اللَّهُ عَلَيْهِ سَخَطاً.

وقال 0: عَدْلُ سَاعَةٍ خَيْرٌ مِنْ عِبَادَةِ سَبْعِينَ سَنَةً قِيَامَ لَيْلِهَا وَصِيَامَ نَهَارِهَا، وَجُورُ سَاعَةٍ فِي حُكْمٍ أَشَدَّ وَأَعْظَمَ. 1833. عِنْدَ اللَّهِ مِنَ الْمَعَاصِي سِتِّينَ سَنَةً.

وقال 0: مَنْ أَصْبَحَ وَلَا يَهْمُ بِظُلْمِ أَحَدٍ غُفِرَ لَهُ مَا اجْتَرَمَ. 1834.

Chapter 6: On Relations with Kings and Obeying the Creatures of God

1835– In Al-Sayed Nasih al-Din it is narrated that Al-Shaykh abi Ja'far ibn Babuyeh narrated from Al-Maghna that God's Prophet (S) said: “Whoever is in charge of the affairs of ten people and does not treat them fairly will be resurrected on the Resurrection Day with his hands, head and feet inside the holes of a hatchet.”

1836– God's Prophet (S) said: “God will misguide whoever is in charge of the Muslims’ affairs of the Muslims but misguides them.”

1837– Ameer al-Momineen (a.s) said: “Whoever is in charge of the Muslims’ affairs but closes the doors of his house and hides from the people will be subjected to God's Curse and Wrath, until he opens the doors of his house and lets those who have any problems or complaints enter.”

1838– Imam Sadiq (a.s) said: “The Almighty God has servants in the courts of oppressive kings who can

help fend off oppression from God's friends. They are saved from the Fire by God.”

1839– Imam Sadiq (a.s) said: “The penalty for working for a king is to fulfill the needs of believing brothers.”

1840– Imam Sadiq (a.s) said: “Do not ask the kings to fulfill your needs, since they will then ask Us to fulfill their needs in the Hereafter.”

الفصل السادس

في الدخول على السلاطين وأحوالهم وذكر طاعة المخلوق

من كتاب السيّد ناصح الدين أبي البركات، رواه عن الشيخ أبي جعفر بن بابويه، من كتاب المقنع: قال 1835. رسول الله 0: مَنْ وَلِيَ عَشْرَةَ فَلَمْ يَعدِلْ بَيْنَهُمْ جَاءَ يَوْمَ الْقِيَامَةِ وَيَدَاهُ وَرِجْلَاهُ وَرَأْسُهُ فِي ثَقَبٍ فَاسٍ.

وقال 0: مَنْ وَلِيَ شَيْئاً مِنْ أُمُورِ الْمُسْلِمِينَ فَضَيَّعَهُمْ ضَيَّعَهُ اللَّهُ 1836.

قال أمير المؤمنين : أَيْمًا رَجُلٍ وَلِيَ شَيْئاً مِنْ أُمُورِ الْمُسْلِمِينَ فَأَغْلَقَ بَابَهُ دُونَهُمْ وَأَرخَى سِتْرَهُ فَهُوَ فِي مَقْتٍ 1837. مِنَ اللَّهِ وَلَعَنَهُ حَتَّى يَفْتَحَ بَابَهُ فَيَدْخُلَ إِلَيْهِ ذُو الْحَاجَةِ وَمَنْ كَانَتْ لَهُ مَظْلَمَةٌ

قال الصادق : إِنَّ لِلَّهِ بِأَبْوَابِ الْجَبَّارِينَ خَلْقاً مِنْ خَلْقِهِ يَدْفَعُ بِهِمْ عَنْ أَوْلِيَائِهِ، أُولَئِكَ عُتَقَاءُ اللَّهِ مِنَ النَّارِ 1838.

وقال : كَفَّارَةُ عَمَلِ السُّلْطَانِ قَضَاءُ حَوَائِجِ الْإِخْوَانِ 1839.

وقال : لَا تُكَلِّفُوهُمْ قَضَاءَ الْحَوَائِجِ فَيُكَلِّفُونَا غَدًا قَضَاءَ حَوَائِجِهِمْ يَوْمَ الْقِيَامَةِ 1840.

1841– Imam Ridha' (a.s) said: “God has friends in the courts of the kings to help defend God's friends.” In another tradition we read: “and they are saved from the Fire by God.”

1842– Imam Sadiq (a.s) quoted the Prophet of God (S): “God has granted special privileges to some people regarding His blessings and Has entrusted them with the benefits of other people to give away in charity. But if they do not do so, God will take these privileges away and entrust others with these privileges.”

1843– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “There are people among God's creatures to whom others go to fulfill their needs. They are saved from God's Punishment.”

1844– Imam Sadiq (a.s) said: “Kings are the worst creatures because they always oppose those who seek their rights.”

1845– Abdullah ibn San'an narrated that he and some other people were with Imam Sadiq (a.s) when someone talked about the king and the rest of the people present cursed the king. Imam Sadiq (a.s) said: “Do not swear at the king since he is God's Shade on the Earth. But ask God to improve the king since this will benefit you.”

1846– Imam Baqir (a.s) said that God the Almighty said: “I am the only God, and there is no other god besides Me. I am the King of the kings. I have full control over the hearts of the kings. I can make the kings kind-hearted towards whoever obeys Me, and can make the kings bother whoever disobeys Me. Beware, and do not waste your time swearing at the kings. Rather turn in repentance towards Me, so that I make their hearts soft towards you.”

1847– Al-Fazl ibn Yazeed narrated that Imam Sadiq (a.s) said: “Whoever expresses his needs to a king, and experiences a calamity for doing so will not have any reward, not even the reward of perseverance (over that calamity).”

1848– Ameer al-Momineen said: “Fear the king since his evil is from fire.”

1849– Hassan ibn al-Jahm narrated that he told Imam Kazim (a.s): “I go to see the king. When I see that he violates what is right and acts against what God has ordained, Can I not forbid him to do so?” He replied: “There is no problem in your doing so.”

قال الرضا : إِنَّ لِلَّهِ مَعَ السُّلْطَانِ أَوْلِيَاءَ يَدْفَعُ بِهِمْ عَنْ أَوْلِيَائِهِ . 1841.

وفي حديثٍ آخر: أُولَئِكَ عُتَقَاءُ اللَّهِ مِنَ النَّارِ .

عن الصادق قال: قال رسول الله 0: إِنَّ لِلَّهِ أَقْوَاماً اخْتَصَّاهُمُ بِالنِّعَمِ وَمَنَافِعِ الْعِبَادِ يُقَرِّبُهُمْ مَا بَدَّلُوهُمَا، فَإِذَا مَنَعُوهُمَا نَزَعَهَا عَنْهُمْ فَحَوَّلَهَا إِلَى غَيْرِهِمْ . 1842.

عنه قال: قال رسول الله 0: إِنَّ لِلَّهِ عِبَاداً مِنْ خَلْقِهِ يَفْزَعُ النَّاسُ إِلَيْهِمْ فِي حَوَائِجِهِمْ أُولَئِكَ هُمُ الْآمِنُونَ مِنَ عَذَابِ اللَّهِ . 1843.

عن أبي عبد الله : شَرَارُ الخلق المُلوك، وذلك أَنَّهُ ضِدُّ صاحب الحقّ. 1844.

عن عبد الله بن سنان قال: كُنَّا جماعةً عند أبي عبد الله فذكروا السُّلطان فَسَبَّهَمَ مَنْ كان في المجلس ودعا. 1845.
عليهم، فقال أبو عبد الله : لا تَسُبُّوا السُّلطان فإنَّ السُّلطان ظِلُّ الله في الأرض، ولكن ادعوا الله يصلحهم فإنَّ
صَلاحهم لَكُمْ صلاحٌ.

عن الباقر قال: قال الله تبارك وتعالى: إِنِّي أَنَا الله لا إِلَهَ إِلاَّ أَنَا مَلِكُ المُلوك، وَقُلُوبُ المُلوك بيدي، أَيُّ قومٍ. 1846.
أطاعوني جعلتُ المُلوك عليهم رحمةً، وأَيُّ قومٍ عَصَوْنِي جعلتُ المُلوك عليهم نقمةً، أَلَا لا تَشْغَلُوا أَنْفُسَكُمْ بِسَبِّ
المُلوك، تُوبُوا إِلَيَّ أَعْطِفُ قُلُوبَهُمْ عَلَيْكُمْ.

عن الفضل بن يزيد عن أبي عبد الله قال: مَنْ تَعَرَّضَ لِسُلطانٍ جائِرٍ فَأَصَابَتْهُ مِنْهُ بَلِيَّةٌ لَمْ يُوجَرْ عَلَيْهَا وَلَمْ
يُرْزَقِ الصبر عليها.

وقال أمير المؤمنين : اتَّقُوا السُّلطانَ فَإِنَّ شَرَّهَ مِنَ النار.

عن الحسن بن الجهم قال: قلتُ لأبي الحسن : أَجْلِسْ إِلَى السُّلطانِ فَإِنْ رَأَيْتُ يَتَعَدَّى الحَقَّ وَيَعْمَلُ بِغَيْرِ ما
أَنْزَلَ اللهُ فلا آخِذْنَ عَلَى نَهْيِهِ وَكلامِهِ؟ فقال: لا بأس

1850– Imam Baqir (a.s) quoted on the authority of God's Prophet: “The people who support the one who seeks the people's pleasure in God's Anger will blame him. But whoever prefers God's obedience over people's anger will be protected by God against the jealousy of any jealous ones, and the oppression of any oppressors. God will be his assistant and supporter.”

1851– Jabir ibn Abdullah quoted on the authority of God's Prophet (S): “Whoever pleases a king by raising God's anger abandons God's religion.”

1852– Imam Sadiq (a.s) said: “Just seeing one's enemies engaged in committing sins is enough of a Divine Help for any believer.”

عن الباقر قال رسول الله 0: مَنْ طَلَبَ مَرَضَةَ الناسِ بما يَسْخَطُ اللهُ كانَ حامِئُهُ مِنَ الناسِ ذامًّا، وَمَنْ آثَرَ
طاعةَ اللهِ بما يَغْضِبُ الناسَ كَفاهُ اللهُ عداوةَ كُلِّ عَدُوٍّ وَحَسَدَ كُلِّ حاسِدٍ وَبَغْيَ كُلِّ باغٍ وكانَ اللهُ لَهُ ناصراً وظهيراً.

عن جابر بن عبد الله قال: قال رسول الله : مَنْ أَرْضَى سُلطاناً بِسَخَطِ اللهِ خَرَجَ مِنْ دينِ الله.

عن أبي عبد الله قال: حَسَبُ الْمُؤْمِنِ مِنَ اللَّهِ نُصْرَةً أَنْ يَرَى عَدُوَّهُ يَعْمَلُ بِمَعَاصِي اللَّهِ. 1852.

Chapter 7: On Prohibited Characteristics

1853– God's Prophet (S) said: “Nothing is dearer to God than faith and doing good deeds and abandoning the prohibited things.”

1854– God's Prophet (S) said: “Do not point at your friends with your finger. Also do not point at the new moon with your finger.”

1855– God's Prophet (S) said: “All the following people were cursed by Muhammad (a.s): Whoever feeds the people with money earned from usury or buys food or drinks for himself with such money, whoever records usury in the books, the two people who witness usury, whoever puts a tattoo on someone, and the woman being tattooed, whoever hunts and whoever guides a hunter.”

1856– Imam Baqir (a.s) said: “Whoever goes to the toilet in a graveyard or urinates standing up or in water; whoever walks with one shoe; or drinks while standing up, or stays alone in a room, or sleeps with greasy hands will be overcome by Satan, and will not be freed until God wills. These are the easiest ways for Satan to overcome man. God's Prophet (S) was approaching a desert occupied by Jinns during one of his battles.

When they got there, he told his companions to be careful and hold each other's hands when they wanted to cross through it. He instructed them not to cross it alone. One of his companions crossed it alone and got a headache when he got out. When the Prophet heard about him, he took that man's thumb and said: “O' evil! Leave in the Name of God. I am God's Prophet.” The man immediately got well and stood up.

الفصل السابع

في الخصال المنهي عنها

قال النبي 0: ما من شيء أحبُّ إلى الله من الإيمان والعمل الصالح وترك ما أمر به أن يُترك. 1853.

وقال 0: لا تُشيروا إلى المطر بالأصابع، ولا إلى الهلال بالأصابع. 1854.

وقال 0: مُطْعَمُ الرِّبَا وَآكِلُهُ وَشَارِبُهُ وَكَاتِبُهُ وَشَاهِدَاهُ وَالْوَاشِمَةُ وَالْمُتَوَشِّمَةُ وَالنَّاجِشُ وَالْمَنْجُوشُ لَهُ مَلْعُونُونَ. 1855.
على لسان محمد 0

عن الباقر : مَنْ تَخَلَّى عَلَى قَبْرِ أَوْ بَالٍ قَائِماً أَوْ بَالٍ فِي مَاءٍ قَائِماً أَوْ مَشَى فِي حِذَاءٍ وَاحِدٍ أَوْ شَرِبَ قَائِماً أَوْ 1856. خَلَا فِي بَيْتٍ وَحْدَهُ أَوْ بَاتَ عَلَى غَمَرٍ فَأَصَابَهُ شَيْءٌ مِنَ الشَّيْطَانِ لَمْ يَدْعِهِ إِلَّا أَنْ يَشَاءَ اللَّهُ، وَأَسْرَعَ مَا يَكُونُ الشَّيْطَانُ إِلَى الْإِنْسَانِ وَهُوَ عَلَى بَعْضِ هَذِهِ الْحَالَاتِ، فَإِنَّ رَسُولَ اللَّهِ 0 خَرَجَ فِي سَرِيَّةٍ فَأَتَى وَادِي مَجَنَّةٍ فَنَادَى أَصْحَابَهُ: أَلَا فَلْيَأْخُذْ كُلُّ رَجُلٍ مِنْكُمْ بِيَدِ صَاحِبِهِ، وَلَا يَدْخُلَنَّ رَجُلٌ وَحْدَهُ، وَلَا يَمْضِيَ رَجُلٌ وَحْدَهُ، قَالَ: فَتَقَدَّمَ رَجُلٌ وَحْدَهُ فَانْتَهَى إِلَيْهِ وَقَدْ صُرِعَ، فَأَخْبَرَ رَسُولَ اللَّهِ 0 بِذَلِكَ، قَالَ: فَأَخَذَ بِإِبْهَامِهِ فَغَمَزَهَا، ثُمَّ قَالَ: بِسْمِ اللَّهِ أُخْرِجْ خَبِيثَ، أَنَا رَسُولُ اللَّهِ، قَالَ: فَقَامَ.

1857– In another tradition we read: “The best time for Satan to overcome one is when he is in one of the states mentioned in tradition no. 1856. Once Satan overcomes one in one of these states, he will not easily let go unless God wills.”

1858– Imam Kazim (a.s) said: “Be afraid of becoming insane if you go to the toilet in a graveyard, or walk with only one shoe, or sleep alone.”

1859– Imam Baqir (a.s) said: “The fastest time for Satan to overcome you is when you sleep alone. None of you must not sleep alone.”

1860– Imam Sadiq (a.s) said: “Do not quarrel or you might harm your reputation. Do not argue with patient or ignorant people, since patient people will overcome you and ignorant people will humiliate you.”

1861– Imam Baqir (a.s) was questioned about an evil man. They asked: “Should we defame him in public, or should we treat him with patience?” Imam Baqir (a.s) said: “It is better to treat him with patience than to defame him. There is always relief after every difficulty:

“Verily, with every difficulty there is relief.”

[The Holy Quran: Inshirah 94:6]

1862– Imam Sadiq (a.s) said: “One who possesses knowledge never talks in vain.”

1863– God's Prophet (S) said: “If there is a bad omen in anything, it is in the tongue.”

1864– Luqman advised his son: “O' My son! You will be accused whenever you go to bad places.”

1865– Imam Sadiq (a.s) said: “Whenever a believer accuses one of his believing brothers, his faith will disappear just as salt dissolves in water.”

1866– The Prophet (S) said: “A believer will never be bit through the same hole twice.”

1867– A man went to the Prophet of God (S) and asked: “O' Prophet of God! Should I let go of my camel and rely on God, or should I tie it up and rely on God?” The Prophet (S) said: “Tie it up and rely on God.”

وفي رواية: إنّ الشيطان أسرع ما يكون إلى العبد إذا كان على بعض هذه الأحوال. وقال: إنّ ما أصاب أحداً 1857. شيء على هذه الحال فكاد أن يفارقه إلا أن يشاء الله.

عن الكاظم قال: إنّ ثلاثة يتخوَّف منهنّ الجنون: التَّغَوُّط بين القبور والمشي في خُفٍّ واحدٍ، والرجل يَنَام. 1858. وحده.

عن الباقر قال: إنّ الشيطان أشدّ ما يُهمّ بالإنسان حين يكون وحده خالياً، لا أرى أن يرقّد وحده. 1859.

عن أبي عبد الله قال: لا تُمارِ فيذهب بهاؤك، لا تُمارين حلماً ولا سَفِيهاً، فإنّ الحليم يَغلبك والسفِيه يُردك. 1860.

عن الباقر : سئل عن رجلٍ خَبِثَ قد لقي منه جُهداً، هل ترى مُكاشفته أم مُداراته؟ فكتب إليه: المُداراة خيرٌ. 1861. لك من المُكاشفة، وإنّ مع العُسرِ يُسرًا، فإنّ العاقبة للمتقين.

عن أبي عبد الله قال: العالم لا يتكلّم بالفُضول. 1862.

قال النبيّ 0: إنّ كان في شيءٍ شؤمٌ ففي اللسان. 1863.

كان في وصيّهِ لقمان لابنه: يا بُنيّ متى تدخل مداخلِ السوء تُتْهم. 1864.

عن أبي عبد الله قال: إذا اتّهم المؤمن أخاهُ انماثَ الإيمان في قلبه كما ينماث الملح في الماء. 1865.

قال النبيّ 0: لا يُلدغ المؤمن من جحرٍ مرتين. 1866.

1868– Imam Baqir (a.s) said: “Follow those who wish you well and make you cry. Do not follow those who fool you and make you laugh. Know that you shall soon appear in front of God.”

1869– Moaviat ibn Am'mar narrated that he went to Imam Sadiq (a.s) and asked: “Can a slave see the hair of his master if his master is a woman?” He said: “Yes. He can even see her legs.”

1870– Imam Sadiq (a.s) said: “A castrated man cannot go to Heaven through the intercession of his parents or children.”

1871– Imam Sadiq (a.s) said: “A castrated man cannot have any children. God does not fulfill his calls to have a child.”

1872– Ali ibn Mahziar asked Imam Kazim (a.s) about a servant his father had purchased. He asked the Imam (a.s): “How is he?” Imam Kazim (a.s) said: “He is castrated. May God damn the castrated people. They are the worst creatures.”

1873– Imam Kazim (a.s) advised one of his children: “Never think that you have no shortcomings in praising God, since God the Almighty is never worshipped as He deserves to be worshipped.”

1874– Jabir narrated that Imam Sadiq (a.s) said: “O' Jabir! May God not take you out of this state of considering your deeds deficient, and considering having shortcomings in your worshipping.”

1867. جاء رجُلٌ إلى رسول الله 0 فقال: يا رسول الله، أُرسلُ ناقتي وأتوكلُ أو أعقلها وأتوكلُ؟ قال: اعقلها وتوكلُ.

1868. قال الباقر : اتَّبِعْ مَنْ يُبْكِيكَ وَهُوَ لَكَ ناصِحٌ، وَلَا تَتَّبِعْ مَنْ يُضْحَكُكَ وَهُوَ لَكَ غاشٍ، وَسُتْرَدُونَ إِلَى اللَّهِ جميعاً . فتعلمون.

1869. عن معاوية بن عمّار قال: قلتُ لأبي عبد الله : المملوك يرى شعَرَ مولاته؟ فقال: نَعَمْ وساقها.

1870. عنه قال: لا يدخل الخُصيَّ الجنَّةَ بِشفاعةِ مؤمنٍ ولا والداه ولا ولده.

1871. عنه قال: إِنَّ الخُصيَّ لا ينجب، ليس لله في عبدٍ حاجةٌ فينجب.

1872. عن عليّ بن مهزيار قال: سألتُ أبا الحسن عن الخادم الذي اشتراه أبوه كيف وَجَدَتْه؟ فقال: على الخُصيان . لَعْنَةُ اللَّهِ فَإِنَّهُمْ شَرُّ ما يكونون.

1873. عن الكاظم قال لبعض ولده: لا تَخْرُجَنَّ نَفْسَكَ مِنْ حَدِّ التَّقْصِيرِ فِي عِبَادَةِ اللَّهِ وَطَاعَتِهِ، فَإِنَّ اللَّهَ لَا يُعْبَدُ حَقًّا . عبادته.

1874. عن جابر قال: قال الباقر : يا جابر، لا أخرجك الله من النقص والتقصير.

Chapter 8: On Fame

1875– God's Prophet (S) said: “It is troublesome enough for a man to be pointed at with fingers from fame due to religious or worldly fame.”

1876– Imam Sadiq (a.s) said: “God hates two types of fame: fame for the way you dress, and fame for praying.”

1877– Imam Sadiq (a.s) said: “Fame whether good or evil results in Fire.”

1878– Imam Hassan (a.s) said: “God will make the one who puts on a garment of fame in this world wear a garment of Fire in the Hereafter.”

1879– Imam Sadiq (a.s) said: “What will you, who cover up your evilness and display your goodness, do when you realize that you are not so when you think about yourself. God the Almighty said:

“Nay, man will be evidence against himself.”

[The Holy Quran: Qiamat 75: 14] Whoever improves his inner self, his outward appearance will also be improved.”

1880– God's Prophet (S) said: “Whenever a servant's inward and outward appearances are the same, God the Almighty will consider him to be a true servant of God.”

1881– God's Prophet (S) said: “If one hides his inward self, God will make his inward self appear as a garment on him. If his inward self is good, the garment will look nice, but if his inward self is evil, his garment will look bad.”

الفصل الثامن

في الشهرة والسرائر

1875. قال النبي : كفى بالرجل بلاءً أن يُشار إليه بالأصابع في دينٍ أو دنيا.

1876. عن أبي عبد الله قال: إنّ الله يُبغض الشُّهْرَتَيْنِ: شُهْرَةَ اللباس، وشُهْرَةَ الصلاة.

1877. عنه قال: الشُّهْرَةُ خَيْرُهَا وَشُرُّهَا في النار.

عن الحسن بن عليّ قال: مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ كَسَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ ثَوْباً مِنَ النَّارِ. 1878.

عن أبي عبد الله قال: مَا يَصْنَعُ أَحَدُكُمْ أَنْ يُظْهَرَ حُسْناً وَيُسَرَّ سَيِّئاً، فَإِذَا رَجَعَ إِلَى نَفْسِهِ عِلْمٌ أَنَّهُ لَيْسَ كَذَلِكَ، 1879. وقال الله تبارك وتعالى: بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ فَمَنْ صَحَّتْ سَرِيرَتُهُ قَوِيَتْ عِلَانِيَتُهُ.

وقال النبيّ 0: إِنَّ الْعَبْدَ إِذَا اسْتَوَتْ سَرِيرَتُهُ وَعِلَانِيَتُهُ، قَالَ اللَّهُ: فَهُوَ عَبْدِي حَقّاً. 1880.

وقال 0 أيضاً: مَنْ أَسَرَّ سَرِيرَةً أَظْهَرَ اللَّهُ رِءَاؤَهَا، إِنْ خَيْرًا فَخَيْرٌ، وَإِنْ شَرًّا فَشَرٌّ. 1881.

1882– Ameer al-Momineen (a.s) quoted on the authority of God's Prophet (S): “All people have an inner and an outer self. Whoever purifies his inner self, God will purify his outer appearance for him. Whoever corrupts his inner self, God will corrupt his outer appearance.”

1883– God's Prophet (S) said: “All people have a reputation among the people of the heavens and a reputation among the people of the Earth. Whenever one's reputation among the people of the heavens is good, his reputation among the people of the Earth will also be good. And whenever his reputation among the people of the heavens is bad, it will be also bad amongst the people of the Earth.” He was asked: “What do you mean by reputation?” He said: “The way he is remembered.”

1884– Imam Baqir (a.s) said: “Whosever's outward appearance is better than his inner self, his balance of good deeds will be light in the Hereafter.”

1885– Imam Sadiq (a.s) said: “Whoever appears in public adorned with what God likes, but appears in front of God adorned with what God dislikes will meet God when God is angry with him.”

1886– God's Prophet (S) said: “God will put a garment on whoever has an intention in his heart in accordance with that intention. If it is a good intention, the garment will be good, but if it is a bad intention, the garment will be bad.”

عن أمير المؤمنين قال: قال رسول الله 0: مَا مِنْ عَبْدٍ إِلَّا وَلَهُ جَوَانِي وَبَرَانِي، فَمَنْ أَصْلَحَ جَوَانِيهِ أَصْلَحَ اللَّهُ بَرَانِيهِ. 1882.

عن النبي 0 قال: وَمَا مِنْ عَبْدٍ إِلَّا وَلَهُ صِيَتْ فِي أَهْلِ السَّمَاءِ وَصِيَتْ فِي أَهْلِ الْأَرْضِ، فَإِذَا حَسُنَ صِيَّتُهُ فِي أَهْلِ السَّمَاءِ رُفِعَ فِي أَهْلِ الْأَرْضِ، وَإِذَا سَاءَ صِيَّتُهُ فِي أَهْلِ السَّمَاءِ وُضِعَ فِي أَهْلِ الْأَرْضِ، قَالَ: فَسَأَلْنَا عَنْ الصِّيْتِ مَا هُوَ؟ فَقَالَ: ذِكْرُهُ.

1884. عن الباقر : مَنْ كَانَ ظَاهِرُهُ أَرْجَحَ مِنْ بَاطِنِهِ خَفَّ مِيزَانُهُ غَدًا.

1885. عن أبي عبد الله : مَنْ تَزَيَّنَ لِلنَّاسِ بِمَا يُحِبُّ اللَّهُ وَبَارَزَ اللَّهُ بِمَا يَكْرَهُهُ لَقِيَ اللَّهَ وَهُوَ غَضَبَانٌ آسِيفٌ.

1886. وقال النبي 0: مَنْ أَسْرَّ سَرِيرَةً رَدَّاهُ اللَّهُ رِدَاءَهَا، إِنْ خَيْرًا فَخَيْرٌ وَإِنْ شَرًّا فَشَرٌّ.

Chapter 9: On Humiliating Believers

1887– Muhammad ibn Abi Hamze narrated that Imam Sadiq (a.s) said: “Whoever humiliates a poor believer will be humiliated by God until he stops humiliating him.”

1888– Imam Sadiq (a.s) said: “Whoever humiliates or belittles a believer for being poor, God will make him known for something in the Hereafter that will make him lose his good reputation.”

1889– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “Whoever insults any of My friends has declared war against Me.”

1890– Abi Basir narrated that Imam Sadiq (a.s) said: “Do not humiliate our followers who are poor. God will humiliate whoever humiliates a poor Shiite believer. He will remain humiliated until he stops humiliating the poor Shiite believer.”

1891– Al-Bajli narrated that Imam Sadiq (a.s) said: “Do not insult the poor Shiites of Ali, since any one of them can intercede in the Hereafter on behalf of as many people as the tribes of Rabieh and Mezir can.”

1892– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “Whoever insults any of My friends has declared war against Me.”

1893– Muallay ibn Khonayth narrated that he heard Imam Sadiq (a.s) say that the Almighty God said: “Whoever humiliates My believing servants should prepare to fight with Me, since I rush to help My friends sooner than anyone else does.”

1894– Ibn Abi Ya'fur narrated that Imam Sadiq (a.s) said: “Whoever honors God's religion has honored the rights of his believing brothers.”

1895– Muallay ibn Khpnayth narrated that Imam Sadiq (a.s) said that the Almighty God said: “Whoever humiliates My believing servants has declared war against Me, and whoever honors My believing servants will be safe from My Wrath in the Hereafter.”

1896– Davood al-Raghi narrated that Imam Sadiq (a.s) said: “Whoever fulfills the needs of a believer

without belittling him will be housed in Heaven.”

الفصل التاسع

في من حَقَّرَ مؤمناً

عن محمد بن أبي حمزة عن أبي عبد الله قال: مَنْ حَقَّرَ مؤمناً مِسْكِيناً لَمْ يَزَلْ اللهُ لَهُ حَاقِراً حَتَّى يَرْجِعَ عَنْهُ. 1887. محقرته إياه.

عنه قال: مَنْ اسْتَذَلَّ مؤمناً أَوْ حَقَّرَهُ لِفَقْرِهِ وَقِلَّةِ ذَاتِ يَدِهِ شَهَرَهُ اللهُ يَوْمَ الْقِيَامَةِ بِمَا يَفْضَحُهُ عَلَى رُؤُوسِ الْخَلَائِقِ لَا مَحَالَةَ. 1888.

عنه قال: قَالَ رَسُولُ اللهِ ﷺ: مَنْ أَهَانَ لِي وَلِيّاً فَقَدْ أَرَصَدَ فِي مُحَارِبَتِي. 1889.

عن أبي بصير عن أبي عبد الله قال: لَا تُحَقِّرُوا فُقَرَاءَ شِيعَتِنَا، فَإِنَّهُ مَنْ حَقَّرَ مؤمناً مِنْهُمْ فَقِيراً وَاسْتَخَفَّ بِهِ. 1890. حَقَّرَهُ اللهُ، وَلَمْ يَزَلْ مَاقِتاً لَهُ حَتَّى يَرْجِعَ عَنْ مُحَقَّرَتِهِ.

عن البجلي عن أبي عبد الله قال: لَا تَسْتَخِفُّوا بِفُقَرَاءِ شِيعَةِ عَلِيٍّ فَإِنَّ الرَّجُلَ مِنْهُمْ يَشْفَعُ فِي مِثْلِ رَبِيعَةَ وَمُضَرَ. 1891.

عن أبي عبد الله قال: قَالَ رَسُولُ اللهِ ﷺ: مَنْ أَهَانَ لِي وَلِيّاً فَقَدْ اسْتَقْبَلَنِي بِمُحَارِبَتِي. 1892.

عن مُعَلَّى بْنِ خُنَيْسٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ ﷺ قَالَ: قَالَ اللهُ تَعَالَى لِيَأْذَنَنِي بِحَرْبٍ مَنْ اسْتَذَلَّ عَبْدِي الْمُؤْمِنَ، وَأَنَا أَسْرَعُ شَيْءٍ إِلَى نُصْرَةِ أَوْلِيَائِي. 1893.

عن ابن أبي يعفور عنه قال: مَنْ عَظَّمَ دِينَ اللهِ عَظَّمَ حَقَّ إِخْوَانِهِ. 1894.

عن مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللهِ ﷺ قَالَ: قَالَ اللهُ تَبَارَكَ وَتَعَالَى: لِيَأْذَنَنِي بِحَرْبٍ مَنْ أَذَلَّ عَبْدِي الْمُؤْمِنَ، وَلِيَأْمَنَ غَضَبِي مَنْ أَكْرَمَ عَبْدِي الْمُؤْمِنَ. 1895.

عن داود الرقي عن أبي عبد الله قال: مَنْ قَضَى حَاجَةَ الْمُؤْمِنِ مِنْ غَيْرِ اسْتِخْفَافٍ مِنْهُ أُسْكِنَ الْفِرْدَوْسَ. 1896.

Chapter 10: On Keeping Secrets

1897– Al-Sokuni narrated that Imam Sadiq (a.s) quoted on the authority of Ameer al-Momineen (a.s): “Whoever hides his secrets has control over them. But if anything is expressed to two or more people, it will be spread around.”

1898– Imam Sadiq (a.s) said: “Do not let your friend know your secrets, unless these secrets will not harm you if your enemies hear them. One day your friend might turn into your enemy.”

1899– Imam Kazim (a.s) said: “If you have something in one hand and can do something that your other hand does not find out about it, then do it.”

1900– Imam Sadiq (a.s) narrated that a man told Imam Sajjad (a.s): “So and so accuses you of deviation and innovation (in religion).” Imam Sajjad (a.s) said: “By telling me what he told you, you did not respect the rights related to associating with him. You also did not respect my rights since you told me something about my believing brother of which I was unaware.

We will all perish, and be resurrected on Resurrection Day, and God will judge between us. Avoid gossiping since it is the stew meat for the dogs of Hell. Know that many will gossip about anyone who spreads the word around about the faults of the people, and he will also be questioned about his own faults.”

الفصل العاشر

في كتمان السرّ وما يتّصل به

عن السكوني عن أبي عبد الله قال: قال أمير المؤمنين : مَنْ كَتَمَ سِرَّهُ كَانَتْ الْخَيْرَةُ فِي يَدِهِ – وَزَادَ فِيهِ. 1897. غَيْرُهُ – وَأَيُّمَا حَدِيثٍ جَاوَزَ اثْنَيْنِ فَقَدْ فَشَا.

عن أبي عبد الله قال: لَا تَطْلُعْ صَدِيقَكَ مِنْ سِرِّكَ إِلَّا عَلَى مَا لَوْ اطَّلَعْتَ عَلَيْهِ عَدُوُّكَ لَمْ يَضُرَّكَ، فَإِنَّ الصَّدِيقَ. 1898. قَدْ يَكُونُ عَدُوًّا يَوْمًا مَا.

عن أبي الحسن قال: إِنْ كَانَ فِي يَدِكَ هَذِهِ شَيْءٌ فَاسْتَطَعْتَ أَنْ لَا تَعْلَمَ هَذِهِ فافْعَلْ. 1899.

وجدتُ بخطَّ أمين الدين -رحمة الله عليه- عن الصادق قال: قال [رجل] لِعَلِي بن الحسين : إِنَّ فُلاناً يُنسبك . 1900.
إلى أَنَّكَ ضالٌّ مُبتدِعٌ، فقال له عَلِي بن الحسين : ما رَعيتَ حقَّ مُجالسة الرجل حيثُ نقلتَ إلينا حديثه، ولا أدَّيتَ
حقِّي حيثُ أبلغتَنِي عن أخي ما لستُ أعلمه، إِنَّ الموتَ يَعْمَنُا والبعثُ مَحْشَرنا والقيامةُ مَوْعِدنا والله يَحْكُم بيننا،
إِيَّاكَ والغيبةُ فَإِنَّهَا إِدام كلاب أهل النار، وأعلم أَنَّ مَنْ أَكْثَرَ مِنْ ذِكْر عُيُوب الناس شَهِدَ عليه الإكْثَار أَنَّهُ أَنما يَطْلُبها
بقدر ما فيه.

1901- Al-Sokuni narrated that God's Prophet (S) said: “Whenever you like one of your Muslim brothers, you should ask his name, his father's name, the name of his tribe, and his nationality. This is necessary and true brotherhood demands these questions to be asked. Otherwise this kind of simply knowing each other is foolish.”

1902- Imam Kazim (a.s) said: “Do not let the existing decency between you and your religious brother be removed since it will result in the loss of your honor.”

1903- Imam Ridha' (a.s) said: “Call men by their family names in their presence, and their names in their absence.”

1904- Imam Sadiq (a.s) quoted on the authority of his father (a.s), on the authority of their forefathers (a.s), and on the authority of God's Prophet (S): “Good men bring good news, but wicked men bring bad news.”

1905- Imam Sadiq (a.s) said: “Helping a deaf man understand is a good form of charity.”

عن السكوني قال: قال رسول الله: إذا أحبَّ أحدُكم أخاه المسلم فليُسأله عن اسمه واسم أبيه وقبيلته. 1901.
وعشيرته، فَإِنَّهُ مِنَ الحقِّ الواجب وصدق الإخاء أن يسأله عن ذلك وإلاَّ فَإِنَّهَا معرفة حمقاء

عن الكاظم قال: لا تذهب الحِشمة بينك وبين أخيك وأبق منها، فَإِنَّ ذهاب الحِشمة ذهاب الحياء. 1902.

عن الرضا قال: إذا كان الرجلُ حاضراً فكُنْه وإن كان غائباً فسمِّه. 1903.

عن أبي عبد الله عن أبيه عن آبائه: قال: قال رسول الله: الرَّجُلُ الصالح يأتي بالخبر الصالح، والرَّجُلُ السُّوء يأتي بالخبر السُّوء. 1904.

وقال: إسماع الأصمِّ من غير تَضَجُّرٍ صدقةٌ هنيئة. 1905.

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