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Merit

Merit الفَضلُ

Merits

الفَضائِلُ

1الإمامُ عليٌّ (عَلَيهِ السّلامُ): الفَضيلَةُ بحُسنِ الكَمالِ ومَكارِمِ الأفعالِ، لا بكَثرَةِ المالِ وجَلالَةِ الأعمالِ ..

1– Imam Ali (a.s.) said, 'Merits come through good perfection [of character] and noble actions, and not through excess money and eminent feats.'[Ghurar al-Hikam, no. 1925]

2الإمامُ عليٌّ (عَلَيهِ السّلامُ): فَضيلَةُ السادَةِ حُسنُ العِبادَةِ ..

2– Imam Ali (a.s.) said, 'The merit of chiefs lies in the goodness of their worship.'[Ghurar al-Hikam, no. 6559]

3الإمامُ عليٌّ (عَلَيهِ السّلامُ): فالمُتَّقُونَ فيها هُم أهلُ الفَضائلِ: مَنطِقُهُمُ الصَّوابُ، ومَلبَسُهُمُ الاقتِصادُ ..

3– Imam Ali (a.s.) said, 'So the pious among them are the people of merits; their speech is truth and their dress [attitude] is moderate.'[Nahjul Balaghah, Sermon 193]

4الإمامُ عليٌّ (عَلَيهِ السّلامُ): لَقَد أخَذَ بجَوامِعِ الفَضلِ مَن رَفَعَ نفسَهُ عن سُوءِ المُجازاةِ ..

4– Imam Ali (a.s.) said, 'He who lifts his head [i.e. holds himself] from misjudging has acquired the sum of all the merits.'[Ghurar al-Hikam, no. 5139]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن أحسَنَ إلى مَن أساءَ إلَيهِ فقد أخَذَ بجَوامِعِ الفَضلِ.

5– Imam Ali (a.s.) said, ‘He who is good to one who does bad to him has attained all merits.’[Ghurar al-Hikam, no. 8905]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): كُن عَفُوّاً في قُدرَتِكَ، جَواداً في عُسرَتِكَ، مُؤْثِراً مَعَ فاقَتِكَ ؛ يَكمُلْ لكَ الفَضلُ.

6– Imam Ali (a.s.) said, ‘Be forgiving with your power, generous in spite of your own hardship and effective in spite of your own neediness, and your virtue will be perfected.’[Ghurar al-Hikam, no. 7179]

7ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): إذا كانَ يَومُ القِيامَةِ جَمَعَ اللّهُ تبارَكَ وتعالَى الأوَّلينَ والآخِرينَ في صَعيدٍ واحِدٍ، ثُمّ يُنادِي مُنادٍ: أينَ أهلُ الفَضلِ؟ قالَ: فَيَقومُ عُنُقٌ مِن الناسِ، فَتَلقّاهُم المَلائكةُ فيَقولونَ: وما كانَ فَضلُكُم ؟ فيَقولونَ: كنّا نَصِلُ مَن قَطَعَنا، ونُعطِي مَن حَرَمَنا، ونَعفُو عَمَّن ظَلَمَنا، فيقالُ لَهُم: صَدَقتُم، ادخُلُوا الجَنَّةَ .

7– Imam Zayn al-Abidin (a.s.) said, ‘When the Day of Judgment comes Allah, Blessed and most High, will gather the first and the last of creation in one place. A caller will cry out, ‘Where are the people of merit?’ The Imam then said, ‘Then a handful of people will rise, and the angels will receive them asking them, ‘What were your merits?’ They will say, ‘We used to visit those who cut us off, give to those who deprived us, and forgive those who oppressed us.’ It will then be said to them, ‘You have spoken the truth. Enter Paradise.’[al-Kafi, v. 2, p. 107, no. 4]

8ـ الإمامُ الجوادُ (عَلَيهِ السّلامُ): الفَضائلُ أربَعةُ أجناسٍ: أحَدُها: الحِكمَةُ، وقِوامُها في الفِكرَةِ، والثاني: العِفَّةُ، وقِوامُها في الشَّهوَةِ، والثالثُ: القُوَّةُ، وقِوامُها في الغَضَبِ، والرابِعُ: العَدلُ، وقِوامُهُ في اعتِدالِ قُوَى النفسِ.

8– Imam al-Jawad (a.s.) said, ‘There are four types of merits: the first is wisdom, and its basis is thinking. The second is chastity, and its basis is desire. The third is power, and its basis is anger. The fourth is justice, and its basis is moderation in the faculties of the self.’[Kashf al-Ghamma, v. 3, p. 138]

The Best of Merits

أفضَلُ الفَضائِلِ

9ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الإنصافُ أفضَلُ الفَضائلِ.

9– Imam Ali (a.s.) said, ‘Fairness is the best of merits.’[Ghurar al-Hikam, no. 805]

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): حِفظُ اللِّسانِ وبَذلُ الإحسانِ مِن أفضَلِ فَضائلِ الإنسانِ

10– Imam Ali (a.s.) said, ‘Safeguarding the tongue and spreading goodness [to others] are among the best merits of the human.’[Ghurar al-Hikam, no. 4899]

11ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا فَضيلَةَ أجَلُّ مِن الإحسانِ

11– Imam Ali (a.s.) said, ‘There is not merit greater than goodness [to others].’[Ghurar al-Hikam, no. 10625]

12ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): رَأسُ الفَضائلِ مِلكُ الغَضَبِ، وإماتَةُ الشَّهوَةِ.

12– Imam Ali (a.s.) said, ‘The fountainhead of merits is the overpowering of anger, and the eradication of desire.’[Ghurar al-Hikam, no. 5237]

13ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): غايَةُ الفَضائلِ العِلمُ.

13– Imam Ali (a.s.) said, ‘The peak of merits is knowledge.’[Ghurar al-Hikam, no. 6379]

The Most Virtuous of People

أفضَلُ النّاسِ

14ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أفضَلُكُم مَنزِلَةً عندَ اللّهِ تعالى أطوَلُكُم جُوعاً وتَفَكُّراً، وأبغَضُكُم إلَى اللّهِ تعالى كُلُّ نَؤومٍ وأكُولٍ وشَروبٍ.

14– The Prophet (S) said, ‘Those among you who have the best status with Allah, most High, are those who prolong their hunger and contemplation. Those of you who are most hated by Allah, most High, are those who sleep, eat and drink excessively.’[Tanbih al-Khawatir, v. 1, p. 100]

15ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أيُّها الناسُ، إنّ أفضَلَ الناسِ مَن تَواضَعَ عَن رِفعَةٍ، وزَهِدَ عن غُنيَةٍ، وأنصَفَ عن قُوَّةٍ، وحَلُمَ عن قُدرَةٍ، ألاَ وإنَّ أفضَلَ الناسِ عَبدٌ أخَذَ مِن الدنيا الكَفافَ، وصاحَبَ فيها العَفافَ، وتَزَوَّدَ للرَّحيلِ، وتَأهَّبَ للمَسيرِ.

15– The Prophet (S) said, ‘O people! The most virtuous of people is he who is humble from loftiness,

abstains from [accumulating] wealth, is fair in spite of his strength and forgiving in spite of his power. Verily, the most virtuous of people is a servant who takes what suffices him from this world, takes self-restraint as his companion therein, prepares his provisions to leave [this world], and is ready for the journey [to the Hereafter].'[A'alam al-Din, p. 337, no. 15]

16- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): أفضَلُ عِبادِ اللّهِ عِندَ اللّهِ إمامٌ عادِلٌ، هُدِيَ وهَدَى، فَأقامَ سُنَّةً مَعلومَةً، وأماتَ بِدعَةً مَجهولَةً.

16– Imam Ali (a.s.) said, 'The most virtuous of Allah's servants according to Allah is a just leader, who is guided and guides [others], and who has established the known tradition, and abolished the unknown innovations.'[Nahjul Balaghah, Sermon 164]

17- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): إنّ أفضَلَ الناسِ عندَ اللّهِ مَن كانَ العَمَلُ بالحَقِّ أحَبَّ إلَيهِ - وإن نَقَصَهُ وكَرَثَهُ - مِن الباطِلِ وإن جَرَّ إلَيهِ فائدَةً وزادَهُ.

17– Imam Ali (a.s.) said, 'The most virtuous of people according to Allah is he to whom action in accordance with what is right is most beloved – even if it damages and worries him – rather than what is false, even if it gives him benefit and increases him.'[Nahjul Balaghah, Sermon 12]

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