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Section 10: On Miscellaneous Topics

Chapter 1: On Praying for One's Believing Brothers

1917- Ibrahim ibn Ummar al-Yamani narrated that Imam Sadiq (a.s) said: "Whoever honors a believer has indeed honored God, and God will fend off catastrophes from whoever prays for his believing brother and increase his share of daily bread."

1918- Imam Sadiq (a.s) said: "When a believer privately prays for another believer, calamities will be fended off of him, and his share of daily bread will increase."

1919- Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): "Whenever a believer privately prays for his believing brother, God will appoint an angel to pray for him and say: "You will also get whatever you asked for your believing brother."

1920- Umar ibn Yazeed narrated that Imam Sadiq (a.s) said: "Whenever you pray for forty of your believing brothers before you pray for yourself, God will fulfill your prayers for them and for yourself."

1921- Abdul-Rahman ibn al-Haj'jaj narrated that he asked Imam Kazim (a.s): "Is it permissible for me to greet and pray for a Christian doctor to whom I go for a visit whenever I need him?" Imam Kazim (a.s) replied: "Yes, but your prayers are of no use for him."

الباب العاشر

في المتفرّقات

الفصل الأوّل

في الدعاء لأخيك بظهر الغيب

1917. عن إبراهيم بن عُمر اليماني قال: قال أبو عبد الله : مَنْ أكرمَ مؤمناً فإنّما يُكرِمُ الله، ومَن دعا لأخيه المؤمن دَفَعَ الله عنه البلاء ودَرَّ عليه الرزق.

1918. وقال : دُعاءُ المؤمن للمؤمن بِظَهر الغيب يَدفعُ عنه البلاء ويَدُرُّ عليه الرزق.

1919. عنه قال: قال رسول الله 0: ما مِن رَجُلٍ يَدعو لأخيه بِظَهر الغيب إلا وَكَّلَ الله به مَلَكاً يقول له: وَلَكَ مِثلُ ما دَعوتَ لأخيك.

1920. عن عُمر بن يزيد قال: قال أبو عبد الله : مَن قَدَّمَ أربعين رَجُلا مِن إخوانه قَبل أن يَدعو لِنفسه استُجيب له فيهم وفي نفسه.

1921. عن عبد الرحمان بن الحجّاج قال: قلتُ لأبي الحسن موسى : أرأيتَ إن احتجتُ إلى الطبيب وهو نَصراني أُسلّم عليه وأدعو له؟ قال: نَعَم، لا يَنفعه دُعاؤك.

Chapter 2: On Lot-Casting

1922- Fuzayl ibn Yasar told Imam Sadiq (a.s): “A child is born who has no sign of being a boy or a girl.” Imam Sadiq (a.s) said: “The Imam should cast a lot by writing Abdullah (a boy's name meaning servant of God) on one piece of paper and Umatullah (a girl's name) on another piece of paper and say: “O' Lord! There is no god but You. You are aware of what is clear and what is hidden.
You will judge between your servants on Resurrection Day regarding their differences. Please clarify the condition of this child for us so that we may know what share of inheritance that You have made obligatory in Your Book to give it.” Then the Imam should place these two pieces of paper among various other names. Then they should cast lot and give the child's inheritance according to the gender of whichever name that is drawn.”

1923- One of the companions asked Imam Sadiq (a.s) regarding an issue. He said: “This must be determined by lot-casting. What judge is more just than casting a lot if you trust your affairs with God. Did not God say the following in the Holy Quran:
“He (agreed to) cast lots. And he was condemned.”
[The Holy Quran: Saffat 37:141]

الفصل الثاني

في القُرْعة

1922. عن فُضيل بن يسار قال: سألتُ أبا عبد الله عن مولودٍ ليس لَهُ ما للرجال وليس له ما للنساء، فقال: هذا يَقرَع عليه الإمام، يَكتُبُ على سهمٍ عبدُ الله، ويَكتُبُ على الآخر أمةُ الله، ثمّ يقول الإمام أو المُقرِع: "اللهمَّ أَنتَ [الله] لا إلهَ إلا أَنتَ عالِمُ الْغَيْبِ وَالشَّهادةِ أنتَ تَحْكُمُ بَيْنَ عِبادِكَ يَومَ القِيامَةِ فِيْما كانُوا فِيهِ يَختَلِفُونَ، بَيِّنْ لَنا أَمْرَ هذا الْمُوْلُودِ حتّى نُورِّثُهُ ما فَرَضْتَ لَهُ في كِتابِكَ" قال: ثمّ يَطرح السَهمان في سَهامٍ مُبهَمةٍ ثمّ تجال، فأيُّهما خَرَجَ وُرِّثَ عليه.

1923. سَأَلَ بعضُ أصحابنا أبا عبد الله عن مسألةٍ، فقال: هذه تَخرج في القُرعة، ثمّ قال: وأيُّ قَضيةٍ أعدل مِن القُرعة إذا فُوِّضَ الأمر إلى الله أَلَيسَ الله تبارك وتعالى يقول: فَساهَمَ فَكانَ مِنَ الْمُدْحَضِينَ.

Chapter 3: On Safeguarding and Refining the Soul

1924- Imam Sadiq (a.s) said: “Whenever you think that the truth will ruin you, it will save you; and whenever you think that falsehood will save you, it will ruin you.”

1925- Imam Sadiq (a.s) said: “I like it when a Muslim man prays for safeguarding his religion and his daily bread.”

1926- Imam Sadiq (a.s) said: “Whoever experiences the joy of our love in his heart should first thank God for the first blessing.” The people asked him: “What is the first blessing?” Imam Sadiq (a.s) replied: “Being born legitimately.”

1927- Imam Sadiq (a.s) said: “Whoever loves us and does not have a shameful background is one of the especial servants of God.” The people asked him: “What do you mean by not having a shameful background?” Then Imam Sadiq (a.s) replied: “I mean being born legitimately.”

1928- Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “I saw something strange. I saw a man who was walking behind an animal. The animal slipped and fell down. The man said: “I wish you die!” The guardian angel on the right side said: “This was not a good deed to be recorded by me.” The guardian angel on the left side said: “This was not a sin to be recorded by me.” Then there came revelation to the guardian angel on the left side: “You must record whatever deeds that the guardian angel on the right side does not record.”

الفصل الثالث

1924. عن أبي عبد الله قال: إذا ظننتَ أنّ الحقَّ مُهلِكُكَ فهو مُنجّيك، وإذا ظننتَ أنّ الباطل مُنجّيكَ فإنّه مُهلِكُك.

1925. عنه قال: إنّي لأُحبُّ للمرء المسلم أن يكون داعيةً إلى دينه وقِسمته.

1926. عن أبي عبد الله قال: مَن وَجدَ بَردَ حُبِّنا على قلبه فَلْيَحْمِد الله على بادي النِعَم، قيل: يا بن رسول الله، وما بادي النِعَم؟ قال: طيب المولد.

1927. عنه قال: مَن كان يُحبُّنا وهو في موضعٍ لا يُشينه فهو مِن خالص الله، قلتُ: وما هذا الموضع الّذي لا يُشينه؟ قال: لا يُرمى في مولده.

1928. عن أبي عبد الله قال: قال رسول الله 0: رأيتُ عجبا! بَينا رَجُلٌ يَسوق دابّته إذ عَثرتْ فقال: تَعَست، فقالَ صاحب اليمين: والله ما هي حَسنَةٌ فأكتبها، وقال صاحب الشمال: ما هي سَيّئةٌ فأكتبها، فنوديَ مِن السماء: يا صاحب الشمال ما تركه صاحب اليمين فاكتُبه.

Chapter 4: On Friendship, Hatred and Success

1929- Imam Sadiq (a.s) said: “Whoever expresses his love out of place is exposing his relationship to the threat of being cut off.”

1930- It has been narrated that once when Imam Baqir (a.s)was sitting in the mosque, a man passed by. Another man who was sitting there said: “I swear by God that I like that man.” Imam Baqir (a.s) said: “Tell him that you like him if he does not know it. This will strengthen your friendship and is better for getting accustomed to each other.”

1931- Imam Sadiq (a.s) said: “My friendship with my fathers is dearer to me than my relationship with them. I can benefit from their friendship without this relationship, but I cannot benefit from this relationship without their friendship.”

1932- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “It is not so that a believer is needless of any traits. He always needs three traits: divine success, an inner council, and accepting advice.”

1933- In Al-Irshad it is narrated that Imam Sadiq (a.s) said: “It is not so that you can do whatever you decide to do, or be successful in doing whatever you have the power to do, or to do right in whatever

you are successful in doing. Whenever intention, power, success and the right outcome are all gathered together, then you have attained perfect prosperity."

الفصل الرابع

في نوادر الحُبّ والبُغض والتوفيق

1929. عن أبي عبد الله قال: مَن وَضع حُبَّه في غير موضعه فقد تَعرّض للقَطيعة.

1930. رُوي أنّه مَرَّ رَجُلٌ في المسجد وأبو جعفر جالسٌ، فقال له بعضُ جُلَسائه: والله إنّي لأُحبُّ هذا الرجل! فقال أبو جعفر : أما مَن لا يَعلم فأُعلمه! فإنّه أبقى في المودّةِ وخيرٌ في الأُلفة.

1931. قال الصادق : وِلايتي لآبائي أحبُّ إليَّ مِن نَسَبي، وِلايتي لَهُم تنفَعُني مِن غير نَسَبٍ، ونَسَبي لا يَنفعني بغير وِلاية.

1932. مِن كتاب المحاسن: عن أبي عبد الله قال: لا يَستغني المؤمن عن خِصلةٍ وبه الحاجة إلى ثلاث خِصالٍ: توفيقٌ مِن الله، وواعظٌ مِن نفسه، وقبولٌ ممّن ينصحه.

1933. مِن كتاب الإرشاد: عنه قال: ما كُلُّ مَن نَوى شيئا قَدَرَ عليه، ولا كُلُّ مَن قَدَرَ على شيءٍ وُفِّقَ له، ولا كُلُّ مَن [وفّق له] أصابَ له موضعاً، فإذا اجتمعت النية والقُدرة والتوفيق والإصابة فهُنالك تمّت السعادة.

Chapter 5: On Remembering Blessings and Their Means

1934- Imam Baqir (a.s) said that God told Moses (a.s): "O' Moses! Love Me and make Me loved by the people." Moses (a.s) said: "O' My Lord! You know that nothing is dearer to me than You are. How can I attract the people's hearts to you?" God the Almighty said: "Remind them of My blessings, since they will not remember anything but My kindness."

1935- Imam Baqir (a.s) said: "Do not associate with the rich, since then you will underestimate the blessings that God Has given to you."

1936- Davood al-Reghi narrated that Imam Sadiq (a.s) said: "Whenever God gives someone blessings, He will also place the burden of the needs of the people on his shoulders. God will let him into Heaven if

he fulfills the needs of the people without any scorn, otherwise God will take away all the good things given to him and his final abode will be Hell. The Prophet's intercession on the Resurrection Day will not apply to him either."

1937- Imam Sadiq (a.s) said: "Whenever the blessings given to someone increase, the means for providing for the needs of the people will be placed in his hands. If he expresses irritation (about the people), then the blessings will be taken away from him."

الفصل الخامس

في التذكّر بالنِعَم ومؤنها

1934. عن أبي جعفر قال: قال الله : يا موسى، أحبّني وأحببني إلى خَلقي، قال: يا ربّ إنّك لَتَعلمُ أنّه ليس شيءٌ أحبُّ إليَّ منك، فكيف لي بِقُلوب العِباد؟ قال: ذَكِّرهم نَعماي وآلائي فإنّهم لا يَذكرون مِنّي إلا حُسناً.

1935. عن الباقر قال: لا تُجالسوا الأغنياء فتُحقَروا نِعْمَة الله عليكم.

1936. عن داود الرِقّي عن أبي عبد الله قال: إنّ الله إذا أنعمَ على عبدٍ نعمةً صَيَّرَ حَوائج الناس إليه، فإن قضاها مِن غير استخفافٍ منه أُسكن الفِردوس، وإن لم يَقضها أُسكن نار جهنّم ونزع الله منه صالح ما أعطاه، ولم يَنَل شفاعة رسول الله 0 يوم القيامة.

1937. عنه قال: ما عظُمت نعمة عبدٍ إلا اشتدّت مؤنة الناس عليه، فإن تضجّر فقد تعرّض لِسلب النِعْمة.

Chapter 6: On God Gradually Abandoning Man and not Being Grateful to God

1938- Imam Sadiq (a.s) said: "Whenever God wishes someone bad, He gives him something when he commits a sin so that he forgets to repent and remains in that state. This is God's statement:
"Those who reject Our signs, We shall gradually visit them with punishment, in ways they perceive not."
[The Holy Quran: Araf 7:182]

1939- Imam Sadiq (a.s) said: "Whenever God wills to abandon man, He will let him commit a sin, and then give him a blessing. This will make him forget that he has committed a sin and he will not seek

God's forgiveness. This is what is meant by God gradually abandoning man."

1940- God's Prophet (S) said: "Whoever says he is the best of the people is the worst of them, and whoever says he is a resident of Heaven is a resident of Hell."

1941- Imam Sadiq (a.s) said: "Whoever is given divine blessings but uses them to engage in having fun has not been grateful for God's blessings. Whoever is stricken by a calamity, and cries out a lot only increases his own sorrow."

الفصل السادس

في الاستدراج وكُفر النِعَم

1938. عن أبي عبد الله قال: إنّ الله تبارك وتعالى إذا أراد بعبدٍ شَرّا فأذنب ذنباً أتبعه بنعمةٍ لِيُنسيه الاستغفار ويَتمادى بها، وهو قول الله :

سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لا يَعْلَمُونَ بالنِعَم عند المعاصي.

1939. عنه قال: إنّ الله إذا أراد أن يَستدرج عبداً ابتلاه بذَنبٍ ثمّ أنعم عليه بعد ذلك الذَنْب بنعمةٍ فيُنسيه ذلك الذنب الاستغفار فذلك الاستدراج.

1940. قال النبيّ 0: مَن قال "إنّي مِن خير الناس" فهو مِن شَرّ الناس، ومَن قال "إنّي في الجنّة" فهو في النار.

1941. عن أبي عبد الله قال: مَن أنعم الله عليه بنعمةٍ فجاء عند تلك النعمة بمِزمارٍ فقد كَفَرَها، ومَن أُصيب بُمصيبةٍ فجاء عند تلك المُصيبة بنائحةٍ فقد فجعها.

Chapter 7: On Being Bossy

1942- Imam Sadiq (a.s) said: "Whoever tries to attract the people to himself while there is someone who is more knowledgeable than himself is a wrong-doer and has transgressed beyond his limits."

1943- Imam Sadiq (a.s) said: "You should avoid bosses who force themselves on the people. I swear by God that anyone whose shoes were heard hitting the ground from behind him[1] got destroyed and ruined other people too."

1944- Imam Sadiq (a.s) said: "O' Young people! Fear God and do not follow bossy people. Leave them to themselves until they realize their sins. Do not adopt anyone to be your boss instead of God."

1945- Imam Sadiq (a.s) said: "The worst of you are those who force their mastery over the people. Those around whom the people gather, and love to have total control over you, who make themselves famous, and become famous, or you put trust in, have to be liars or weak in making a decision."

الفصل السابع

في الرئاسة

1942. عن الصادق قال: مَن دعا إلى نفسه وفيهم مَن هو أعلم منه فهو ضالٌّ مُتكلّفٌ.

1943. عنه قال: إيّاكم وهؤلاء الرُؤساء الذين يَترأسون، فَوَالله ما خُفقتْ النعال خَلفَ رَجُلٍ إلا هلك وأهلك.

1944. عنه قال: يا معشر الأحداث، اتّقوا الله ولا تأتوا الرُؤساء، ذَرهُم حتّى يَصيروا أذناباً، لا تَتّخذوا الرجال وَليجةً مِن دون الله.

1945. عنه : إنّ شِراركم المُترئّسون، الّذين يَجمعون الناس إليهم ويُحبّون أن توطأ أعناقكم، ويشهّرون أنفسهم ويشتهرون ـ أو نتّخذهم ولائج ـ لا بُدّ مِن كذّابٍ أو عاجز الرأي.

Chapter 8: On Obeying or Disobeying God

1946- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said the following regarding God's statement: ***"Seeing that they had been summoned aforetime to bow in adoration while they were whole (and had refused)."***
[The Holy Quran: Qalam 68:43]

They were able to obey God, and abandon what God Had forbidden, but they were tested this way and did not do so."

1947- Imam Sadiq (a.s) said: "One cannot change what God has decreed and forbidden, unless in what there is a divine test and destiny."

1948- Imam Baqir (a.s) quoted on the authority of God's Prophet (S): "Doing things at a reasonable

pace is divine, but rushing is Satanic."

الفصل الثامن

في القبض والبسط وغيرهما

1946. من كتاب المحاسن: عن الحلبي عن أبي عبد الله في قول الله : وَقَدْ كانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سالِمُونَ قال: وهُم يستطيعون الأخذ بما أُمروا به، والترك لِما نُهوا عنه وبذلك ابتلوا.

1947. وقال : ليس للعبد قَبضٌ ولا بَسطٌ ممّا أمر الله به أو نهى عنه إلا ومِن الله فيه ابتلاءٌ وقضاءٌ.

1948. عن أبي جعفر : قال رسول الله 0: الأناة مِن الله والعَجَلَةُ مِن الشيطان.

Chapter 9: On Preparing a Will

God the Almighty said:
"It is prescribed, when death approaches any of you, if he leaves any goods, that he makes a bequest to parents and next of kin, according to reasonable usage; this is due from the God-fearing. If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For God hears and knows (all things)."
[The Holy Quran: Baqara 2:180-181]

1949- God's Prophet (S) said: "Whoever dies without making a will has died like the ignorant ones."

1950- God's Prophet (S) said: "It is not proper for any Muslim to sleep without having prepared a will and placing it under his pillow2."

1951- Imam Sadiq (a.s) said: "It is obligatory for all Muslims to make a will."

1952- Imam Sadiq (a.s) said: "Whoever does not make a will in front of those relatives who do not get any inheritance from him has ended his deeds in sin."

1953- God's Prophet (S) said: "Whoever does not write a good will at the time of death is deficient in manliness and intelligence."

God's Peace and Blessings be Upon our Master Muhammad, and his Holy Household the Purest of the Pure, all of whom are of the Chosen Ones, and the Free Ones.

الفصل التاسع

في ذكر الوصيّة

قال الله تعالى في سورة البقرة: كُتِبَ عَلَيْكُمْ إِذا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرا الْوَصِيَّةُ لِلْوالِدَينِ وَالْأَقْرَبِيْنَ بِالْمَعْرُوفِ حَقّا عَلَى الْمُتَّقِينَ * فَمَنْ بَدَّلَهُ بَعْدَ ما سَمِعَهُ فإنَّما إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ الله سَمِيعٌ عَلِيمٌ.

1949. وقال رسول الله 0: من مات بغير وصيّةٍ مات ميتةً جاهليّةً.

1950. وقال 0: ما يَنبغي لامرئٍ مُسلمٍ أن يَبيت ليلةً إلا ووصيّتُه تحتَ رأسه.

1951. وقال الصادق : الوصيّة حقٌّ على كلّ مُسلمٍ.

1952. وقال : مَن لم يوصِ عند موته لِذَوي قَرابته مِمّن لا يَرِثُ فقد خَتم عمله بمعصيةٍ.

1953. قال رسول الله 0: مَن لم يُحسن وصيّته عند الموت كان نقصاً في مُروّته وعقله.

وصلّى الله على سيّدنا محمّد وآله الطاهرين الطيّبين الأخيار الأبرار وسلّم تسليماً كثيراً

1. Translators' note: implying that he is haughty
2. Translators' note: implying that one should always have his will on hand

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