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Section 1: On Faith, Islam And Related Issues

Chapter 1: On Unity of God

1- In Al-Mahasin it is narrated that Soleiman ibn Khalid narrated that Imam Sadiq (a.s) stated: "God said:

"***That to thy Lord is the final Goal***" [The Holy Quran: Najm 53:42]

Therefore you better stop any further inquiry whenever a speech ends with talk of God's essence."

الباب الأول

في الإيمان والإسلام

وما يتعلق بهما

الفصل الأول

في التوحيد

1. من كتاب المحاسن: عن سليمان بن خالد قال: قال أبو عبد الله ﷺ: إنّ الله يقول: وَأَنَّ إِلَى رَبِّكَ الْمُنْتَهَى فإذا انتهى الكلامُ إلى الله فامسكوا.

2- In Al-Tawhid it is narrated that Ahmad ibn Abdullah al-Joybary narrated that during the trip to Marv, Imam Ridha' (a.s) reported on the authority of his father (a.s) on the authority of their fathers (a.s) on the authority of Imam Ali (a.s) that the Prophet of God (S) stated: "The reward for the one upon whom God has bestowed the blessing of Unity as a recompense is nothing other than Heaven."

2. من كتاب التوحيد: عن أحمد بن عبد [الله] الجويباري في سفر الرضا عليّ بن موسى عن أبيه عن آبائه عن عليّ
قال: قال رسول الله ما جزاءُ مَن أنعَمَ الله عليه بالتوحيد إلا الجنّة.

3- Abu Dharr stated: "One night I left the house and suddenly saw the Prophet of God (S) walking all alone. I thought maybe he did not want anyone to walk with him, so in the moonlight I started walking very slowly behind him. The Prophet (S) became aware that I was behind him and inquired: "Who is it?" I answered him as so "May I be your devoted servant. I am Abu Dharr." The Prophet (S) said: "O' Abu Dharr! Come along with me." So I walked with him for one hour. Then the Prophet (S) remarked:

"On Judgment Day the money-makers will be in the minority except those to whom God grants goodness and they give charity in the world to the left and the right sides, and in front of and in back, and use it to do good deeds." Then Abu Dharr said: "I walked another hour with the Prophet (S) and then he stated: "Sit down here!"

Then he made me sit down on a stony piece of land surrounded by mountains and hills. He stated: "Sit here until I return." The Prophet (S) set out for a place by the name of Harra. He set out and I could no longer see him. Later, as the Prophet (S) was approaching me I heard him saying: "... and what if he has committed adultery? And what if he has stolen something?" As the Prophet (S) approached me, I impatiently asked him: "O' Prophet of God! May God make me your devoted servant!

Who were you talking with over there in Harra? I heard someone answering your questions." The Prophet (S) said: "(The angel) Gabriel showed himself to me at Harra and said: Give good news to your nation: whoever dies and has not associated any partners with God (the Almighty) will enter Heaven. I said: O' Gabriel! And is that so even if he has committed adultery? And is that so even if he has stolen something? Gabriel answered in the positive. Again I asked: And even if he has committed adultery? And is that so even if he has stolen something? Gabriel answered: Yes, even if he has drunk an intoxicating drink."

3. عن أبي ذرّ؛ قال: خرجتُ ليلةً من الليالي فإذا رسول الله يمشي وحْدَه وليس معه إنسانٌ، فظننتُ أنّه يكره أن
يمشي معه أحدٌ، قال: فجعلتُ أمشي في ظلّ القمر، فالتفتَ فَرَآني، قال: مَن هذا؟ قلتُ: أبو ذر جعلني الله فداك،
فقال: يا أبا ذر تعال، قال: فمشيتُ معه ساعةً، فقال:

إنّ المُكثِرين هُمُ الأقلّون يومَ القيامة إلا مَن أعطاه الله خيراً، فنفح منه بيمينه وشماله وبين يديه ووراءه وعمل فيه

خيراً، قال: فمشيتُ معه ساعةً، فقال: اجلس هاهنا، فأجلسني في قاعٍ حوله حجارةٌ، وقال لي: اجلس حتّى أرجع إليك، قال: فانطلق في الحَرّة حتّى لم أره، وتوارى عنّي فأطال اللبث، ثمّ إنّي سمعتُه وهو مقبلٌ يقول: وإنْ زنا وإنْ سَرَق، قال: فلمّا جاء لم أصبر حتّى قلتُ: يا نبيّ الله جَعَلني الله فداك! من تَكَلَّمَ في جانب الحَرّة، فإنّي سمعتُ أحداً يردُّ عليك شيئاً؟ قال: ذلك جبرئيل، عرض لي في جانب الحَرّة وقال: بَشِّرْ أمتك أنّه من مات ولا يشرك بالله [عز وجل] دخل الجنّة، قال: قلتُ يا جبرئيل وإنْ زنا وإنْ سَرَق؟ قال: نعم، قلتُ: وإنْ زنا وإن سَرَق؟ قال: نعم، وإن شرب الخمر.

4– Imam Sadiq (a.s) narrated on the authority of his father (a.s), on the authority of their fathers (a.s), on the authority of Imam Ali (a.s) on the authority of God's Prophet (S): “Whoever leaves this world and has not associated any partners with God will enter Heaven whether he has done some good deeds or some evil ones.”

4. عن جعفر بن محمّد عن أبيه عن آبائه عن عليّ: قال: قال رسول الله: من ماتَ لا يُشرك بالله شيئاً أحسنَ أو أساءَ دخل الجنّة.

5– Ray'yan ibn al–Solt narrated that Imam Ridha’ (a.s) quoted on the authority of his father (a.s), on the authority of their fathers (a.s) on the authority of Imam Ali (a.s) as having narrated that the Prophet of God (S) stated that God the Almighty said: “Whoever interprets My Words according to his own viewpoint has no faith in Me. And whoever considers Me to be similar to My creatures does not recognize Me. And whoever makes comparisons in my religion does not believe in My religion.”

5. عن ريّان بن الصلت عن عليّ بن موسى الرضا عن أبيه عن آبائه عن أمير المؤمنين: قال: قال رسول الله ﷺ: قال الله جلّ جلاله: ما آمَنَ بي مَن فَسَّرَ برأيه كلامي، وما عَرَفَني من شَبّهني بخلقي، وما على ديني مَن يستعمل القياس في ديني.

6– Davood ibn al–Qasim narrated that he heard Imam Ridha’ (a.s) say: “Whoever compares God to His creatures is a polytheist. And whoever supposes that God is in a given place is an unbeliever. Whoever associates with God what He has admonished against is a liar.” Then Imam Ridha’ (a.s) recited this verse:
“It is those who believe not in the Signs of God that forge falsehood: It is they who lie.” [The Holy Quran: the Bee 16:105]

6. عن داود بن القاسم قال: سمعت عليّ بن موسى الرضا يقول: من شَبَّهَ الله بخَلقه فهو مشرك، ومن وصفه بالمكان فهو كافرٌ، ومن نَسب إليه ما نهى عنه فهو كاذبٌ، ثمّ تلا هذه الآية إِنَّما يَفْتَري الْكَذِبَ الَّذينَ لا يؤمنون بِآياتِ الله وَأُولئِكَ هُمُ الْكاذِبُون .

7– Abi Hashim al–Ja'fari said that he asked Imam Jawad (a.s): “What does unity of God mean?” He

replied: “Unity refers to what people with all different languages agree on.”

7. عن أبي هاشم الجعفري قال: سألتُ أبا جعفر محمّد بن عليّ الثاني ما معنى الواحد؟ فقال: الُمجتَمَعُ عليه بجميع الألسُن بالوحدانيّة.

8– A man asked a question from Imam Sadiq (a.s). In his reply the Imam (a.s) said: “In fact unity and justice are the foundations of religion. The amount of religious knowledge is extensive, and every sane person must acquire it. Therefore remember what will make it easier for you to attain this knowledge, and prepares you to retain it.”

Then the Imam (a.s) added: “Unity implies that you do not deem permissible with God what you deem permissible with yourself. And justice implies that you do not associate with God what He has reproached you for.”

8. عن الصادق أنّهُ سأله رجلٌ، فقال له: إنّ أساس الدين التوحيد والعدل، وعلمه كثيرٌ، ولابُدَّ للعاقل منه، فاذكر ما يسهل الوقوف عليه ويتهيّأ حفظه، فقال : أمّا التوحيد فأن لا تجوّز على ربّك ما جاز عليك، وأمّا العدل فأن لا تَنْسِبَ إلى خالقك ما لامَكَ عليه.

9– Abdul Aziz ibn al–Muhtadi said that when he asked Imam Ridha’ (a.s) about Unity he replied: “Whoever recites:

“Say: He is God, the One, and Only” [The Holy Quran: Ikhlas 112:2]

and believes in it has recognized the concept of the Unity of God.” He then asked the Imam (a.s): “How should one recite this verse.” The Imam (a.s) said: “Recite it as other people do”, and added: “plus saying “This is Allah, my Lord” three times.”

9. عن عبد العزيز بن المهتدي قال: سألتُ الرضا عن التوحيد، فقال كلّ مَنْ قَرَأَ قُلْ هُوَ الله أَحَدٌ وآمَنَ بها فقد عرف التوحيد، قلتُ: كيف يَقرأها؟ قال: كما يَقرأ الناس، وزاد فيه “كذلك الله ربّي” ثلاثاً.

10– Ibn–i–Abbas narrated that an Arab asked God's Prophet (S): “O' Prophet of God! Please teach me the fine points of science.” The Prophet (S) asked: “What do you know of the main parts of science which allows you to ask me about its fine points?” The Arab asked: “O' Prophet of God! What is the main part of science?” The Prophet (S) replied: “It is recognition of God as He deserves to be recognized.” The Arab asked: “How can one really recognize God?” The Prophet (S) replied:

“By recognizing that He is unique, and there is nothing else like Him. That He is the Only God. He exists inwardly and outwardly. He is the First and the Last. There is no match for Him, and nothing is similar to Him. This is how one may really get to know Him.”

10. عن ابن عبّاس قال: جاء أعرابي إلى النبيّ ﷺفقال: يا رسول الله! عَلِّمْني من غرائب العلم، قال: ما صنعتَ في رأس العلم حتّى تسأل عن غرائبه؟ قال الأعرابي: وما رأس العلم يا رسول الله؟ قال:

معرفة الله حقَّ معرفته، فقال الأعرابي: ما معرفة الله حقَّ معرفته؟ قال: أنْ تَعرفه بلا مِثلٍ ولا شِبهٍ ولا نِدٍّ، وأنّه واحدٌ أحدٌ، ظاهرٌ باطنٌ، أوّلٌ آخِرٌ، لا كُفْوٌ له ولا نظيرٌ له، فذلك حقُّ معرفته.

11– In Al–Mahasin it is narrated that Fazl ibn–i–Yahya said that he asked Imam Kazim (a.s) about Unity. He said: “Do not transgress beyond what is stated in the Quran, where God the Almighty said:

“If there were in the heavens and the earth, other gods besides God, there would have been confusion in both!” [The Holy Quran: Anbiyaa 21:22]

11. أيضا من كتاب المحاسن: عن فضل بن يحيى قال: سألتُ أبا الحسن عن شيءٍ من الصفة، فقال: لا تُجاوز ما في القرآن، قال الله تعالى: لَوْ كانَ فِيهِما آلِهَةٌ إلا الله لَفَسَدَتا .

12– In Al–Irshad it is narrated that Imam Sadiq (a.s) said: “God the Almighty is not similar to anything, and nothing is similar to Him. He is different from whatever we can imagine.”

12. من كتاب الإرشاد: عن أبي عبد الله قال: إنّ الله [تعالى] لا يُشبه شيئاً ولا يُشبهه شيءٌ، وكُلَّما وقع في الوَهْم فهو بخلافه.

Chapter 2: On Sincerity

13– In Al–Mahasin it is narrated that Imam Sadiq (a.s) described God's statement ***“true in faith”*** [The Holy Quran: Al–i–Imran 3:67] as being really sincere, and refers to one who considers only God in his affairs.”

الفصل الثاني

في الإخلاص

13. من المحاسن: عن أبي عبد الله في قول الله حَنِيفاً مُسْلِماً قال خالصاً مُخلصاً لا يشوبه شيءٌ.

14– Imam Sadiq (a.s) said: “Everything is humble to a believer even the pests and the beasts of prey on

the Earth, and the birds in the sky."

14. عن أبي عبد الله قال: إنّ المؤمن يَخشَعُ له كلُّ شيءٍ حتّى هَوام الأرض وسِباعُها وطير السَّماء.

15- In Rauzat al-Vaezeen it is narrated that the Noble Prophet (S) said: "There is a fact related to every good attribute. When considering sincerity, the fact is that no true servant of God can be truly sincere unless he dislikes to be admired for what he does to please God."

15. من كتاب روضة الواعظين: قال النبيّ: إنّ لِكلّ حقٍّ حقيقةٌ، وما بلغ عبدٌ حقَّ حقيقةِ الإخلاصِ حتّى لا يحبُّ أن يُحْمَدَ على شيءٍ من عمل الله.

16- In Rauzat al-Vaezeen it is narrated that Imam Sadiq (a.s) said: "God the Almighty said: **"I am the best partner. I do not accept any act in which you take partners besides Me. I only accept deeds which are sincerely done for Me."**

16. ومن كتاب روضة الواعظين: قال أبو عبد الله : قال الله : أنَا خَيرُ شريك مَن أشرك معي في عملٍ عمله، لا أقبله إلا ما كان لي خالصاً.

17- Imam Sadiq (a.s) said on the authority of God's Prophet (S):"Whoever wants to know his status near God should ponder over how close God is to him."

17. وقال: قال رسول الله: مَن أحبّ أن يعلم ما له عند الله فَلْيَعلم ما لله عنده.

Chapter 3: On Certitude

18- In Al-Mahasin it is narrated that Imam Baqir (a.s) quoted on the authority of Imam Ali (a.s) (from one of his long sermons): "There are four pillars for faith: perseverance, certitude, justice and unity."

الفصل الثالث

في اليقين

18. من كتاب المحاسن: عن أبي جعفر قال: قال عليٌّ في خطبةٍ له طويلةٍ: الإيمانُ على أربع دعائم: على الصبر، واليقين، والعدل، والتوحيد.

19- Imam Sadiq (a.s) said: “Faith is superior to submission (to God), and certitude is superior to faith. Nothing is more superior than certitude.”

19. عن أبي عبد الله قال: إنّ الإيمان أفضلُ من الإسلام، وإنّ اليقين أفضلُ من الإيمان، وما من شيءٍ أعزُّ من اليقين.

20- Yunus ibn-i-Abdul Rahman said that when he asked Imam Ridha’ (a.s) about faith and submission to God, Imam Ridha’ (a.s) replied: “Religion is only submission (Islam). Faith is a level higher than submission. Piety is a level higher than faith, and certitude is a level higher than piety. Nothing is divided amongst the children of Adam (a.s) better than certitude.”

Then he said that he asked the Imam (a.s): “What are the signs of certitude?” The Imam (a.s) replied: “Reliance on God, submitting to Him, being content with divine destiny, and entrusting one's affairs to God.” Then he asked the Imam (a.s): “What does all this mean?” Then Imam Ridha’ (a.s) replied: “This is what Imam Baqir (a.s) said.”

20. عن يونس بن عبد الرحمان قال: سألت أبا الحسن الرضا عن الإيمان والإسلام، فقال: قال أبو جعفر : إنّما هو الإسلام، والإيمانُ فوقَه بدرجةٍ، والتقوى فوقَ الإيمان بدرجةٍ، واليقينُ فوقَ التقوى بدرجةٍ، ولم يُقسم بين وُلد آدم شيءٌ أقلّ من اليقين، قال: قلتُ: فأيُّ شيءٍ من اليقين؟ قال: التوكّلُ على الله، والتسليم له، والرضى بقضاء الله، والتفويضُ إلى الله، قلتُ: ما تفسير ذلك؟ قال: هكذا قال أبو جعفر .

21- Saf'fvan al-Jammal said that he asked Imam Sadiq (a.s) about God's statement:

“As for the wall, it belonged to two youths, orphans, in the town; there was, beneath it, a buried treasure, to which they were entitled.”[The Holy Quran: Kahf 18:82]

He replied: “Know that 'treasure' in the verse did not refer to gold or silver, but the following four: (1) I am God, and there is no God but Me, (2) Whoever really believes in death will not laugh so hard that his teeth are seen, (3) Whoever really believes in being accountable for his deeds will not become happy, and (4) Whoever really believes in destiny will only fear God.”

21. عن صفوان الجمّال قال: سألتُ أبا عبد الله عن قول الله وَأَمّا الْجِدارُ فَكانَ لِغُلامَيْنِ يَتيمَينِ في الْمَدينَةِ وَكانَ تَحْتَهُ كَنْزٌ لَهما فقال: أما أنّه ما كان ذهبا ولا فضّةً، وإنّما كان أربع كلماتٍ؛ أنا الله لا اِلهَ إلا أنَا، مَن أيقنَ بالموت لم يضحك سِنُّه، ومَن أيقنَ بالحساب لم يَفرَح قَلبُه، ومَن أيقنَ بالقَدَر لم يَخْشَ إلا الله.

22- Imam Baqir (a.s) narrated that Imam Ali (a.s) went on the pulpit and said: “No one experiences true faith unless he realizes that he will obtain only what is destined to be his, and he will not obtain anything that is destined to belong to others.”

22. عن أبي جعفر قال: قال عليٌّ على المنبر: لا يَجدُ عبدٌ طعمَ الإيمان حتّى يعلم أنّ ما أصابه لم يكن ليُخطئه، وأنّ ما أخطأه لم يكن يُصيبه.

23– Imam Sadiq (a.s) quoted on the authority of his fathers (a.s) upon the authority of Imam Ali (a.s) that God's Prophet (S) said: “One of the signs of certitude is that you do not displease God to please the people, and do not admire the people for the daily bread that God has granted you through them, and that you do not blame the people for God depriving you of your daily bread.

No one's greed will bring him an increase in his daily bread, and no one's jealousy will stop one's daily bread. If one tries to escape from his daily bread as he escapes from death, one's daily bread seeks its owner faster than death does. In fact, God the Almighty has established comfort and peace of mind in certitude and contentment, and has established sorrow and discomfort in anger and doubt.”

23. عن أبي عبد الله عن آبائه عن عليّ قال: قال رسول الله: إنّ من اليقين أنْ لا تَرضوا الناس بسخط الله، ولا تَحمدوهم على ما رزقكم الله، ولا تَذمّوهم على ما لم يؤتكم الله، إنّ الرزق لا يَجُرُّه حرصُ حريصٍ ولا يردّه كراهةُ كارِهٍ، ولو أنّ أحدكم فرَّ من رزقه ـ كما يَفِرُّ من الموت ـ لكان رزقه أشدّ له طلبا، وأسرع إدراكاً من الموت، إنّ الله تعالى جعل الرَّوحَ والراحةَ في اليقين والرضا، وجعل الهمّ والحزنَ في الشكّ والسخط.

24– Abdullah ibn San'an narrated that Imam Sadiq (a.s) said: “One of the signs of the perfection of certitude of a Muslim is that he does not please the people through raising God's anger.” In another tradition it is stated that he said: “Before death his daily bread will seek him just as his death does.” He then added: “God the Almighty has established comfort and happiness in certitude and contentment due to His justice and has established sorrow and sadness in doubt and anger. Therefore be content with divine destiny and submit to God's orders.”

24. عن عبد الله بن سنان قال: قال لي أبو عبد الله : مِن صحّةِ يقين المرء المسلم أن لا يُرضي الناس بسخط الله. ثمّ ساق الحديث نحوا من حديث ميمون، إلا أنّه قال: لأدركه رزقُه قبل موته كما يُدركُه الموت، ثمّ قال: إنّ الله بعدله وقسطه وعلمه جعل الرَّوحَ والفَرَجَ في اليقين والرضا عن الله وجعل الهمَّ والحُزنَ في الشكّ والسخط، فارضوا عن الله وسلِّموا لأمره.

25– Imam Sadiq (a.s) said: “Imam Ali's servant named Ghanbar really liked him and would always follow him at night with his sword in order to protect him. One night Imam Ali (a.s) noticed him and asked him what he was doing. He said: “I am following you.” The Imam (a.s) asked: “Are you trying to protect me from heavenly or earthly creatures?” He replied: “I am guarding you against earthly creatures.” The Imam (a.s) said: “Please go home since no one on Earth can do me any harm unless God' permits so.” Then Ghanbar returned home.

25. عن أبي عبد الله قال: كان قنبر غلام عليّ يُحبُّ عليّاً حُبّاً شديداً، فإذا خرج عليٌّ خرج على إثره بالسيف، فرآه

ذاتَ ليلةٍ فقال: يا قنبر مالَكَ؟ فقال: جئتُ لِأمشي خلفك يا أمير المؤمنين، فقال: وَيْحَكَ! أمِن أهل السماء تَحْرُسُني أو من أهل الأرض؟ قال: لا؛ بل من أهل الأرضِ، فقال: إنّ أهل الأرض لا يستطيعون لي شيئاً لو شاءوا إلا بإذنٍ من السماء، فارجع، قال: فرجع.

26– Imam Sadiq (a.s) said: “There is nothing for which there is no limit.” He was asked what the limit for reliance is.

He replied: “It is certitude.” He was asked about the limit for certitude. He replied: “That with God, you fear no one.”

26. عنه : ليس شيءٌ إلا لهُ حدٌّ، قال: قلتُ: جُعلتُ فداك فما حدُّ التوكّل؟

قال: اليقين، قلتُ: فما حدُّ اليقين؟ قال: أنْ لا تخاف مع الله شيئاً.

27– Imam Ridha’ (a.s) was asked about the limits for reliance. He replied: “That with God, you fear no one else.”

27. قيل للرضا : ما حدُّ التوكّل؟ قال: أنْ لا تخاف مع الله غيره.

28– Imam Sadiq (a.s) quoted on the authority of Imam Ali (a.s): “O' God! Please honor me by enabling me to be able to rely on You, and entrust You with my affairs, and be content with what You have destined for me, and submit to Your orders, so much so that I submit to your decrees and not be in a rush to obtain what you have already destined for me; and be pleased with whatever You have granted me, O' the Kindest of the kind!”

28. عن الصادق قال: كان عليٌّ يقول: "اللهمَّ مُنَّ عَليَّ بِالتَّوَكُّلِ عَلَيْكَ، وَالتَّفْويض إِلَيْكَ، والرِّضى بِقَدَرِكَ، وَالتَّسلِيمِ لأَمْرِكَ، حتّى لا أُحبُّ تَعْجِيلَ ما أَخَّرتَ ولا تَأْخِيرَ ما عجَّلتَ، يا أَرْحَمَ الرَّاحِمِينَ."

29– Imam Sadiq (a.s) said that God's Prophet (S) said: “Certitude is the best wealth, and God's worship is the best job.”

29. عن أبي عبد الله قال: قال رسول الله: كفى باليقين غِنىً، وبالعبادة شغلاً.

30– Imam Sadiq (a.s) said: “Muhammad ibn Hanifeh was a calm and brave man. Once Haj'jaj told him that he had decided to chop off his head several times. He answered: “You do not have the power to do so. There are three hundred and sixty moments for God each day. I wish Him to rid me of you in one of

these moments."

30. وقال : إنّ محمّد بن الحنفيّة كان رجلا رابط الجأش وكان الحجّاج يلقاه فيقول له: لقد هممتُ أن أضرب الذي فيه عيناك، فيقول: كلّا! إنّ لله في كلِّ يَوْمٍ ثلاثمائة وستّين لحظةً، فأرجو أنْ يَكفيَني بإحداهُنَّ.

31- Ishaq ibn Ammar narrated that Imam Sadiq (a.s) said: "One day after the Prophet (S) had said the morning congregational prayer in the mosque, he saw a slim, drowsy young man in the mosque. He was pale, skinny with eyes sinking deep into his face, and his skin loosely attached to his bones. He told him: "O' Harith! How did you get through the night?" He replied: "O' Prophet of God! I passed the night with certitude."

The Prophet was surprised and said: "There is a sign for certitude. What is the sign of your certitude? " He replied: "O' Prophet of God! The sign of my certitude is that I am sad and sleepless. I suffer from thirst in the day. I have turned away from the world and everything in it. This has gone so far that I can see my Lord's Throne set up for Reckoning.

All the people have been resurrected for Reckoning, and I am amongst them and can see the residents of Heaven filled with blessings; and resting on sofas; and getting to know each other. And I see the residents of Hell being tortured in fire and crying out.

It is as if right now I can hear the roaring sound of the blazing fire of Hell." The Prophet (S) turned to the other people and said: "This is a man whose heart is filled with the light of faith." He then turned to that young man and said: "Be steadfast." The man said: "O' Prophet of God! Please ask God to honor me to accompany you in some of the wars and get martyred." The Prophet (S) prayed for him, and not long after that, they went to fight in a battle and he was the tenth man to be martyred in that battle."

31. عن إسحاق بن عمّار قال: سمعتُ أبا عبد الله يقول: إنّ رسول الله صلّى بالناس الصبح، فنظر إلى شابٍّ في المسجد وهو يَخفق ويهوي برأسه مصفرٌّ لونُه، وقد نَحِفَ جسمه، وغارت عيناه في رأسه، ولَصِق جِلدُه بعَظْمه، فقال له رسول الله: كيف أصبحتَ يا حارث؟ فقال: أصبحتُ يا رسول الله موقناً! فقال: فعجب رسول الله من قوله وقال له: إنّ لكلّ يقينٍ حقيقةٌ، فما حقيقةُ يقينك؟ فقال: إنّ يقيني يا رسول الله هو أَحْزَنَني وأسْهَرَ ليلي وأظمأ هواجري، فعزفتُ نفسي عن الدنيا وما فيها حتّى كأنّي أنظر إلى عرش ربّي قد نُصب للحساب، وحُشِر الخلائقُ لذلك وأنا فيهم، وكأنّي أنظر إلى أهل الجنّة يتنعّمون فيها ويتعارفون على الأرائك متّكئين، وكأنّي أنظر إلى أهل النار فيها معذّبون ويصطرخون.

وكأنّي أسمع الآن زفير النار يدور في مسامعي. قال: فقال رسول الله هذا عبدٌ نَوَّرَ الله قَلبَه بالإيمان، ثمّ قال: الزم ما أنت عليه، قال: فقال له الشابّ: أُدع الله لي يا رسول الله أنْ أُرزَق الشهادة معك، قال: فدعا له بذلك، فلم يلبث أنْ خرج في بعض غزوات النبيّ فاستشهد بعد تسعة نفرٍ وكان هو العاشر.

32- Mu'amir ibn Khal'lad narrated that Imam Ridha' (a.s) said: "One of Imam Ali's (a.s) companions named Ghays was performing his prayers. After saying one unit of prayer, a black snake came to where he wanted to prostrate. He turned his face away from the snake when he wanted to say the second unit of prayer, but the snake wrapped itself around his neck and then went inside his shirt." The Imam (a.s) said: "One day I went to a place called Fore located between Mecca and Medina.

When the time came to pray I got off my horse and went near a plant called Samameh. After I said one unit of my prayer, a boa came towards me from beneath the plant, and returned after it got close to me. I started my prayer, and did not cut it short. After finishing my prayers, I started saying supplications, and I did not cut that short either. When I finished, I told my companions to capture the boa. They captured and killed the boa. God helps whoever fears none but Him."

32. عن معمّر بن خلّاد عن أبي الحسن الرضا قال: كان رجلٌ من أصحاب علي يقال له قيس يصلّي، فلمّا صلّى ركعةً تطوّق أُسودٌ في موضع السجود، فلمّا ذهب يصلّي الثانية نحّى جبينه عنه فتطوّق الأسود في عنقه ثمّ انساب في قميصه. وإنّي أقبلتُ يوماً من الفرع فَحضَرتِ الصلاةُ وأنا في بعض الطريق فنزلتُ فصرتُ إلى ثمامة، فلمّا صلّيتُ ركعةً أقبل أفعى من تحت الثمامة، فلمّا دنا منّي رجع إلى الثمامة وأقبلتُ على صلاتي ولم أخَفْها، وعلى دعائي ولم أخففهُ، ثمّ قلتُ لبعض من معي: دونَك الأفعى تحت الثمامة، فقتله، ومن لم يَخَف إلا الله كفاه الله.

33- Abi Al-Ghadah quoted on the authority of his father: "One of the followers of the Ummayad clan requested permission to visit Imam Baqir (a.s). We were afraid of him and told the Imam (a.s) that he might have ill intentions. Why don't you hide and we will tell him that you are not here." The Imam (a.s) replied: "No, let him enter. God's Prophet (S) has said that God hears whatever is said, and sees the hands of all the oppressors. Thus he cannot say what God does not want him to say, and cannot do anything that God does not want him to do." Then the Imam (a.s) admitted him into his presence. He came in and asked his questions, heard the answers to his questions, and then left.

33. عن أبي القدّاح عن أبيه قال: استأذن رجلٌ من أتباع بني أمية على أبي جعفر ـ وكان من القوم سيل ـ فخفنا عليه، فقلنا: جعلنا الله فداك؛ هذا فلانٌ يستأذن عليك، فلو تواريتَ منه، وقلنا: ما هو هاهنا، قال: لا، بل ائذنوا له، قال رسول الله إنّ الله عند لسان كلّ قائلٍ، ويد كلّ باسطٍ، فهذا القائل لا يستطيع أنْ يقول إلا ما شاء الله، وهذا الباسط لا يستطيع بيده إلا بما شاء الله. قال: ثمّ أذِنَ للرجل فدخل عليه فسأله عن أشياء أمر فيها، ثمّ ذهب.

34- Imam Ali (a.s) asked Imam Hassan (a.s) and Imam Hussein (a.s) the difference between faith and certitude. They remained silent.
Then he asked Imam Hassan (a.s) to answer him. Imam Hassan (a.s) said: "There is only one hand-breadth distance between the two." Imam Ali (a.s) asked: "How come?" He replied: "Since faith is related to what we hear and acknowledge with our heart, and certitude is related to what we see and use to argue in favor of what we cannot see.

34. سأل أمير المؤمنين الحسن والحسين فقال لهما: ما بين الإيمان واليقين؟ فسكتا.

فقال للحسن : أجِبْ يا أبا محمّد! قال: بينهما شِبرٌ، قال: وكيف ذاك؟ قال: لأنَّ الإيمان ما سمعناه بآذاننا وصدقناه بقلوبنا، واليقين ما أبصرناه بأعيننا واستدللنا به على ما غاب عنّا.

35- Regarding God's statement to Abraham (a.s):
"Dost thou not then believe? He said: Yea! But to satisfy my own understanding."
[The Holy Quran: Baqara 2:260]

Imam Ridha' (a.s) was asked: "Was there any doubt in his heart?" Imam Ridha' (a.s) replied: "No, there was certitude in his heart. But God had decided to increase his certitude.

35. سُئل الرضا عن قول الله لإبراهيم صلوات الله عليه: أَوَلَمْ تُؤْمِنْ قالَ بلى وَلكِنْ لِيَطْمَئِنَّ قَلْبي أكانَ في قلبه شكٌّ؟ قال: لا، كان فيه يقينٌ ولكن أرادَ من الله الزيادةَ على يقينه.

Chapter 4: On Reliance and Trust in God

36- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: "Independence and honor wander about until they reach the position of reliance where they settle down."

الفصل الرابع

في التوكّل على الله والتفويض إليه والتسليم له

36. من كتاب المحاسن: عن أبي عبد الله قال: إنّ الغنى والعزّ يجولان، فإذا ظفرا بموضع التوكّل أوطناه.

37- Imam Kazim (a.s) said the following regarding God's statement:
"And if anyone puts his trust in God, sufficient is (God) for him."
[The Holy Quran: Talaq 65:3]

"Reliance on God has several stages. One of them is relying on Him in all that you do; and being pleased with whatever He does to you; knowing that He only wishes you prosperity and success; and knowing that He has full authority over all these affairs; and also having complete trust in Him in these and all other affairs."

37. عن أبي الحسن الأوّل سأله عليّ بن سُوَيد السائي عن قول الله وَمَنْ يَتَوَكَّلْ عَلَى الله فَهُوَ حَسْبُهُ فقال: التوكّلُ على الله درجاتٌ، منها أنْ تتوكّل عليه في أمورك كلّها، فما فعل بك كنتَ عنه راضيا؛ تعلم أنّه لا يألوك إلا خيرا وفضلا، وتعلم أنّ الحكم في ذلك إليه، ووثقتَ به فيها وفي غيرها.

38– Imam Sadiq (a.s) said: “God the Almighty, the Blessed revealed the following to the Prophet David (a.s):

“Whoever from among My servants gets disappointed with My creatures and takes refuge in Me, I shall realize his intentions. Then even if the Heavens and the Earth and whatever they contain plot against him, I shall provide means for him to be saved from them.

And I shall know the intentions of whomever from among My servants who take refuge in others. Then I will take away from him all the means in the Heavens and the Earth, and leave him alone. I will not be concerned about where he will die.”

38. عن أبي عبد الله قال: أوحى الله تبارك وتعالى إلى داود : إنّه ما اعتصم بي عبدٌ من عبادي دون أحدٍ من خَلقي؛ عرفتُ ذاك عن نيّته، ثم تكيده السماوات والأرض ومَن فيهنّ إلا جعلت له المخرج من بينهنّ، وما اعتصم عبدٌ من عبادي بأحدٍ من خَلقي؛ عرفتُ ذلك من نيّته إلا قطعت أسباب السماوات من بين يديه وأسخت الأرض من تحته ولم أبال في أيّ وادٍ تهالك.

39– Imam Sadiq (a.s) said that God's Prophet (S) quoted God the Almighty as saying: “I swear by My Honor, Majesty, Beauty, Greatness, Grandeur, Exaltation, and Highness of Position. I swear that none of My servants choose My desires over their own desires, without Me establishing independence in their hearts and directing their efforts to the Hereafter; preventing him from wandering around; ordering the Heavens and the Earth to provide his sustenance; and pursuing his business and protecting his interests.”

39. عنه قال: قال رسول الله: إنّ الله يقول: وعزّتي وجلالي وجمالي وبهائي وعلوّي وارتفاع مكاني! لا يؤثر عبدٌ هواي على هواه إلا جعلتُ غناه في قلبه وهمّه في آخرته، وكففتُ عليه ضيعته، وضمنّتُ السماوات والأرض رزقه، وكنتُ له من وراء تجارة كلّ تاجرٍ.

40– Imam Baqir (a.s) narrated upon the authority of God's Prophet (S): “God the Almighty said: I swear by my Honor, Majesty, Greatness, Grandeur, Light, and Highness of Position that none of the servants will choose his desires over Mine, without Me disrupting his affairs, and ruining his life, and getting him involved in it; and not giving anything to him but what I have destined for him.

I swear by My Honor, Majesty, Greatness, Grandeur, Light, and Highness of Position that no servant chooses My wants over his own desires without My angels protecting him; and establishing the Heavens and the Earth to provide for his sustenance; and pursuing his business and protecting his interests; and

turning the tables around and making the world to turn out to be in his favor against his expectations.

40. عن أبي جعفر قال: قال رسول الله يقول الله وعزّتي وجلالي وعظمتي وكبريائي ونوري وعُلوّي وارتفاع مكاني! لا يؤثر عبدٌ هواه على هواي إلا شتَّت عليه أمره، ولبستُ عليه دنياه وشغلتُ قلبه بها، ولم أُوته منها إلا ما قدّرتُ له، وعزّتي وجلالي وعظمتي وكبريائي ونوري وعلوّي وارتفاع مكاني! لا يؤثر عبدٌ هواي على هواه إلا استحفظته ملائكتي، وكفَّلتُ السماواتِ والأرضَ رزقَه، وكنتُ له من وراء تجارة كلّ تاجرٍ، وأتته الدنيا وهي راغمةٌ.

41- Imam Sadiq (a.s) said: “God's Prophet never used to say: “I wish something else had happened” after things had happened.”

41. عن أبي عبد الله قال: لم يكن رسول الله يقول لشيءٍ قد مضى لو كان غيره.

42- Imam Baqir (a.s) said: “The most deserving person is one who trusts in God, and has recognized God. Anyone who is pleased with what God has destined for him shall receive it, and God will grant him a great reward! But if anyone is not pleased with what God has destined for him shall receive that which God has destined for him, but God will cancel his reward.”

42. عن أبي جعفر أحقُّ خَلقِ الله أنْ يُسلّم لما قضى الله، مَن عرف الله ومَن رضي بالقضاء أتى عليه القضاء وعظّم الله أجره، ومَن سخط القضاء أتى عليه القضاء وأحبط الله أجره.

43- Consider God's statement:
“God and His angels send blessings on the Prophet.”
[The Holy Quran: Ahzab 33:56]

Imam Sadiq (a.s) described it as: “They will praise the Prophet and send him greetings.” When asked how the Prophet knew that the angels are sending him their greetings, he replied that the Unseen World would be unveiled for him.

When asked how a believer knows that he is a true believer, he replied: “Due to his easy submission to God, and his contentment with what he receives there from.”

43. عن أبي عبد الله في قول الله : إِنَّ الله وَملائِكَتَهُ يُصَلُّونَ عَلَى النبيّ. الآية قال: أثنوا عليه سلّموا لهُ، قلتُ: فكيف عَلم الرسول أنّها كذلك؟ قال: كُشف له الغطاء.

قلتُ: فبأيّ شيء علم المؤمن أنّه مؤمنٌ؟ قال: بالتسليم لله والرضا فيما ورد عليه من وراء سَخَطٍ.

44- In Rauzat al-Vaezeen it is narrated that the Prophet (S) said: “Whoever likes to be the most pious man should rely on God.”

44. ومن كتاب روضة الواعظين: قال النبيّ: من أحبّ أن يكون أتقى الناس فليتوكّل على الله.

45- Imam Baqir (a.s) said: “Whoever relies on God will never be defeated, and whoever takes refuge in God will never fail.”

45. وقال الباقر : مَن توكّل على الله لا يُغلَب، ومن اعتصم بالله لا يُهزَم.

46- The Prophet (S) said: “God the Almighty said: “There is no creature who seeks help from My other creatures, without My taking away from him the means in the Heavens and the Earth. I shall not give him what he asks Me for, and shall not reply to him when he calls Me. There is no creature that seeks help from Me- not my creatures, without My establishing the Heavens and the Earth as a means of providing for his sustenance. I shall grant him what he asks for, will reply if he calls Me, and will forgive him if he asks for forgiveness.”

46. قال النبيّ: يقول الله :ما من مخلوقٍ يعتصم بمخلوقٍ دوني إلا قطعتُ أسباب السماوات والأرض من دونه، فإنْ سألني لم أعطه وإنْ دعاني لم أُجِبْه، وما من مخلوقٍ يعتصم بي دون خلقي إلا ضمنت السماوات والأرض رزقه، فإنْ سألني أعطيته وإنْ دعاني أجبتُه، وإنْ استغفرني غفرتُ له.

47- The Prophet (S) said: “God will make anyone who stops relying on others than God needless, and will provide for his unlimited sustenance through unimaginable means. And God will leave those who rely on this world to earn their living from this world.”

47. وقال : مَن انقطع إلى الله كفاهُ الله مئونته ورزقه من حيث لا يحتسب ومَن انقطع إلى الدنيا وكله إليها.

48- The Prophet (S) said: “Whoever likes to be the strongest man should rely on God. Whoever likes to be the noblest man should be pious, and whoever likes to be the most needless man should trust in what is in God's Hands more that what is in his own hands.”

48. وقال: مَن سَرّه أنْ يكون أقوى الناس فليتوكّل على الله، ومَن سَرّه أن يكون أكرم الناس فليتّق الله، ومَن سَرّه أن يكون أغنى الناس فليكن بما في يد الله أوثق منه في يديه.

49- God's Prophet (S) said: “If a man sincerely relies on God, the rulers and others lower than them will certainly become needy of him. How can he be needy if his Master, the Praised One is not?”

49. وقال: لو أنّ رجلا توكّل على الله بصدق النيّة لاحتاجت إليه الأمراء فمَنْ دونهم! فكيف يحتاج هو ومولاه الغنيّ الحميد؟

50- In Al-Mahasin it is narrated that Ameer al-Momineen (a.s) said: “There are four pillars for faith: reliance on God, trust in God, being content with what God has destined, and submission to God's orders.”

50. أيضا من المحاسن: قال أمير المؤمنين : الإيمان له أركانٌ أربعةٌ: التوكّل علَى الله، وتفويض الأمر إلَى الله، والرضا بقضاء الله، والتسليم لأمر الله.

51- Imam Baqir (a.s) described God's statement:

“But no, by the Lord, they can have no (real) faith, until they make thee judge in all disputes between them.”
[The Holy Quran: Nisaa 4:65]

as: “Submission, contentment, and satisfaction with what God has destined.”

51. عن أبي جعفر في قول الله جلّ ثناؤه: فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ... الآية قال: التسليم، والرضا، والقنوع بقضائه.

52- Imam Sadiq (a.s) said: “If one attends to what God likes, God will attend to what he likes. If one asks refuge in God and piety, then God will protect him. And one who is attended to by God, and is protected by Him has no fear even if the sky falls on the Earth, or a disaster comes and affects everything on the Earth. He will be saved from any disaster since God protects him via his piety. Is it not so? God the Almighty said:

“As to the righteous (they will be) in a position of security.”
[The Holy Quran: Dukhan 44:51]”

52. عن أبي عبد الله قال: أيّما عبدٍ أقبل قِبَل ما يُحبُّ الله أقبل الله قِبَل كلّ ما يُحبُّ، ومَن اعتصم بالله وبتقواه عَصَمَهُ الله، ومَن أقبل قِبَله وعَصَمَهُ لم يُبالِ لو سقطت السماء على الأرض أو كانت نازلةً نزلت على أهل الأرض فشملتهم بليّةٌ، وكان في حرز الله بالتقوى مِن كلّ بليّةٍ، أليس الله تبارك وتعالى يقول: إِنَّ الْمُتَّقِينَ في مَقامٍ أَمِينٍ ؟

53- Imam Baqir (a.s) said: “God's Prophet ran into a group of camel riders during one of his trips. They greeted him and he asked them who they where. They said they were believers. The Prophet (S) asked them about the truth of their faith. They replied: “Contentment with what God has destined, entrusting themselves to God, and submitting to God's orders.”

Then God's Prophet (S) said: “These are wise and knowledgeable people with such a high rank, near that of the Prophets.” Then he faced them and said: “If you are truthful, do not build what you shall not reside in; do not collect what you shall not eat; and fear God to Whom you shall return.”

53. وعن الباقر قال لقي رسول الله في بعض أسفاره رَكْبٌ، فقالوا: السلام عليك يا رسول الله، فقال: مَن أنتم؟ قالوا: نحن مؤمنون يا رسول الله، قال: قال: فما حقيقة إيمانكم؟ قالوا الرضا بقضاء الله، والتفويض إلى الله، والتسليم لأمر الله، فقال رسول الله: علماء وحكماء كادوا أن يكونوا من الحِكْمة أنبياء، فإنْ كنتم صادقين فلا تَبْنُوا ما لا تسكنون، ولا تجمعوا ما لا تأكلون، واتّقوا الّذي إليه تُرجعون.

Chapter 5: On Perseverance

54– Imam Sadiq (a.s) quoted on the authority of the Prophet of God (S): “There shall come a time when people cannot get into power except by being jealous and seizure of people's property; cannot become popular except by abandoning religion and following their selfish desires. God will reward anyone who lives in that time; and is patient with poverty although he can acquire wealth; and is patient with baseness although he can attain glory. His reward will be equal to the reward of fifty believers who have acknowledged Me.”

الفصل الخامس

في الصبر

54. عن الصادق قال: قال رسول الله: يأتي على الناس زمانٌ لا يُنال فيه المُلك إلا بالقتل والتَجبُّر، ولا الغنى إلا بالغصب والبُخل، ولا المحَبّة إلا باستخراج الدينِ واتّباعِ الهَوى، فَمَن أدرك ذلك الزمان فَصَبَر علىَ البَغضة وهو يقدر علَى المحَبّة، وصَبَرَ على الفقر وهو يقدر على الغنى، وصَبَرَ علَى الذُلّ وهو يقدر علَى العِزّ؛ آتاه الله ثواب خمسين صِدّيقا ممّن صَدّق به.

55– Imam Sadiq (a.s) said: “God the Almighty sent a Prophet to a nation and asked him to fight with them. The Prophet complained to God about being weak. God the Almighty said: “Either choose to fight, or go to hell with them.” That Prophet (S) said: “O' my Lord! I cannot withstand the Fire.” Then God revealed to him that he would become victorious during that same year.

Then that Prophet told his followers that God had ordered them to go to war, and he has said they are weak. But God has said either to fight or go to Hell. He told his followers to choose between fighting and going to Hell. They said that they could not withstand the Fire. Then he told them that God had revealed to him that they would be victorious during that same year.

They said they would do whatever he ordered them to do." Then Imam Sadiq (a.s) said: "God appointed another Prophet and ordered him to go fight a nation. He complained of his weakness, and God the Almighty revealed to him that they would be victorious after fifteen years. When he told his followers about this, they said: "There is no strength nor power but in, or by means of, God the High, the Great." He then told them that God has revealed to him that they will be victorious after fifteen years.

They said: "Whatever God decides. There is no strength nor power but in, or by means of, God the High, the Great." Since they entrusted their affairs to God, God made them victorious that same year."

55. عن أبي عبد الله قال: بعث الله نبيّا إلى قومٍ وأمره أنْ يُقاتلهم، فشكى إلى الله الضعف، فقال: اختر القتال أو النار، قال: يا رَبِّ لا طاقة لي بالنار فأوحَى الله إليه أنّ النصر يأتيك في سَنَتِك هذه، فقال ذلك النبيّ لأصحابه: إنّ الله قد أمرني بقتال بني فلانٍ فقلتُ: لا طاقةَ لنا بقِتالهم، فقال: اختر القتال أو النار، قالوا: لا طاقةَ لنا بالنار، فقال: إنّ الله قد أوحى أنّ النصر يأتيني في سَنَتي هذه، قالوا: تفعلُ ونفعلُ وتكونُ ونكونُ، قال: وبعث الله نبيّا آخر إلى قومٍ وأمره أنْ يُقاتلهم، فشكى إلى الله الضعف، فأوحى الله أنّ النصر يأتيك بعدَ خمسة عشر سَنَةً، فقال لأصحابه: إنّ الله أمرني بقتال بني فلانٍ فشكوت إليه الضعف، فقالوا: لا حَوْلَ وَلا قُوّةَ إلا بالله، فقال لهم: إنّ الله قد أوحى إليَّ أنّ النصرَ يأتيني بعدَ خمسة عشر سنةً، فقالوا: ما شاء الله لا حول ولا قوّة إلا بالله، قال: فأتاهم الله بالنصر في سنتهم، تلك لتفويضهم إلى الله وقولهم ما شاء الله، لا حول ولا قوّة إلا بالله.

56- Imam Ridha' (a.s) quoted upon the authority of his noble father: "My father, Imam Sadiq (a.s), ordered me to go to Mafzal ibn-i-Amr, and express condolences upon the death of Ismail. He said: "Send my greetings to Mafzal and tell him that we were patient with Ismail, so you should be patient as we were. Indeed whenever we will something and God wills otherwise, we submit to God's will.

56. عن الرضا عن أبيه قال: أمرني أبي ـ يعني أبا عبد الله ـ أن آتي المفضّل بن عُمر فأُعزّيه بإسماعيل، وقال: أقرئ المفضّل السلام وقُل له: إنّا أصبنا بإسماعيل فصبرنا، فاصبر كما صبرنا، إنّا إذا أردنا أمرا وأراد الله أمرا سلّمناه لأمر الله.

57- Imam Sadiq (a.s) said: "One of the signs of reliance is not to fear anyone but God."

57. عن أبي عبد الله : ومِن التوكّل أنْ لا تخاف مع الله غيره.

58- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: "Patience is due to certitude."

58. من كتاب المحاسن: قال أبو عبد الله : الصبرُ من اليقين.

59- Abdullah ibn-i-Abbas said: "God's Prophet rode on a mule that either Qaisar or Kasra[1] had donated to him. He grabbed its hair and helped me ride behind him and said: "Young fellow, remember God, so

that He protects you. Remember God so that you will always see Him. Remember God whenever you are about to err so that He helps you during times of hardship.

Whenever you want to ask a question, ask it from God. Whenever you need help, ask God for help. Destiny has already specified what must take place. If people try to help you get what God has not destined for you, they will not succeed in doing so. If you can be patient and have certitude, then do so. If not, just be patient, as there is much benefit in being patient regarding what is very difficult for you. Know that victory is associated with patience, and relief is associated with suffering hardships. There always comes relief after suffering hardships."

59. عن عبد الله بن العبّاس قال: أُهدي إلى الرسول بَغلةً أهداها كسرى له أو قيصر، فركبها النبيّ فأخذ من شعرها وأردفني خلفه، ثمّ قال يا غلام! احفظ الله يحفظك، احفظ الله تجده أمامك، تعرّف إلى الله في الرخاء يعرفك في الشدّة، إذا سألتَ فاسأل الله، وإذا استعنت فاستعن بالله قد مَضى القلم بما هو كائنٌ، فلو جهد الناس أن ينفعوك بأمرٍ لم يكتبه الله عليك لم يقدروا عليه، فإنْ استطعت أن تعمل بالصبر مع اليقين فافعل وإنْ لم تستطع فاصبر، فإنّ في الصبر على ما تكره خيراً كثيراً، واعلم أنّ الصبر مع النصر، وأنّ الفَرَجَ مع الكرب، وأنّ مع العُسر يسراً.

60- Imam Sadiq (a.s) said: "Patience is the upper-most part of faith."

60. عن أبي عبد الله قال: الصبرُ رأسُ الإيمان.

61- Imam Sadiq (a.s) said: "The relationship between patience and faith is similar to that of head and body. If there is no head, there cannot be any body. So if there is no patience, there cannot be any faith."

61. عنه قال: الصبر من الإيمان بمنزلة الرأس من الجَسَدَ، فإذا ذهب الرأس ذهب الجسد، كذلك إذا ذهب الصبر ذهب الإيمان.

62- Hafs ibn Ghyas narrated that Imam Sadiq (a.s) said: "O' Hafs! Whoever is patient has been patient for a little bit, and whoever is impatient has been impatient for a little bit.
Then he added: "Make sure that you are patient in all affairs, since when God appointed Muhammad to Prophethood, He ordered him to be patient, and said:

"***And have patience with what they say, and leave them with noble*** (***dignity***)***. And leave Me*** (***alone to deal with***) ***those in possession of the good things of life who*** (***yet***) ***deny the Truth."*** [The Holy Quran: Muzzammil 73:10-11]

And God the Almighty the High said:
"Repel (***Evil***) ***with what is better: then will he, between whom and thee was hatred become as it***

were thy friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune." [The Holy Quran: Ha-Mim 41:34-35]

The Prophet (S) was patient even though they made great accusations against him (such as being mad, a magician, a liar)."

62. عن حفص بن غياث قال: قال لي أبو عبد الله : يا حفص! إنّ مَن صَبَرَ صَبَرَ قليلاً، وإنّ مَن جَزَعَ جَزَعَ قليلاً.

ثمّ قال: عليك بالصبر في جميع أمورك، فإنّ الله تبارك وتعالى بعث محمّداً فأمره بالصبر والرفق، فقال: وَاصْبِرْ عَلى ما يَقُولُونَ وَاهْجُرْهُمْ هَجْراً جَمِيلاً * وَذَرْني وَالْمُكَذِّبِينَ

وقال الله تبارك وتعالى: ادْفَعْ بِالَّتي هِيَ أَحْسَنُ فإِذا الَّذِي بَيْنَكَ وَبَيْنَهُ عَداوَةٌ كَأَنَّهُ وَليٌّ حَميمٌ * وَما يُلقّاها إلا الَّذِينَ صَبَرُوا وَما يُلَقَّاها إلا ذُو حَظٍّ عَظِيمٍ فصبر حتّى نالوه بالعظائم ورموه بها... تمام الخبر.

63- Ameer al-Momineen (a.s) said: "Daily bread is threatened by foolishness, deprivation is cured by intelligence, and calamities require certitude and patience."

63. قال أمير المؤمنين : وُكّل الرزق بالحُمق، ووُكّل الحِرمان بالعقل، ووُكّل البلاء باليقين والصبر.

64- Mehran said that he wrote a letter to Imam Kazim (a.s) and complained about having a lot of doubts and being in a bad state of affairs. The Imam (a.s) replied: "Be patient until you are rewarded by God, since if you are not patient, you will not get any divine rewards and cannot prevent divine destiny either."

64. عن مهران قال: كتبتُ إلى أبي الحسن أشكو إليه الدَّين وتغيّر الحال، فكتب لي: اصبر تؤجَر، فإنّك إنْ لم تصبر لم تؤجَر ولم تردّ قضاء الله .

65- Imam Sadiq (a.s) said: "A free man remains free under all circumstances. He will be patient if he suffers from a calamity. He will not break down if he is stormed with catastrophes, even if he is captured in war, or is hurt and his comfort turns into hardship. An example is the Prophet Joseph (a.s), who was deported, imprisoned and hurt, but his freedom was not affected in the least bit.

The darkness of the well (in which he was left by his brothers), and whatever else that happened to him did not hurt him at all. Then God honored him and turned the tables around. He made the oppressor who ruled over him his servant. He appointed Joseph to be His Prophet, and brought His Mercy upon a nation through him.

This is an example of practicing the art of patience well. You should be patient, too. You will be victorious. Remain patient until you get divine rewards."

65. وقال الصادق : إنّ الحُرّ حُرٌّ على جميع أحواله، إن نابته نائبة صبر لها، وإنّ تداكت عليه المصائب لم تكسّره، وإن أُسِرَ وقُهِر واستُبدِلَ باليُسر عُسراً كما كان يوسف الصدّيق الأمين لم يضرر حرّيته إن استعبد وقُهر وأُسر ولم تضرره ظُلْمة الجبّ ووحشته، وما ناله أن منّ الله عليه فجعل الجبّار العاتي له عبدا بعد أن كان مالكاً له، فأرسله ورحم به أمة.

وكذلك الصبر يعقّب خيراً، فاصبروا تظفروا وواظبوا على الصبر تؤجروا.

66- Ameer al-Momineen (a.s) said: "There are two types of patience. Patience with calamities is good, but patience with what God has forbidden is even better."

66. وقال أمير المؤمنين : الصَبرُ صَبران: صبرٌ عند المصيبة حسنٌ جميلٌ، وأحسن من ذلك الصبر عند ما حرّم الله عليك، والذِكرُ ذِكران: ذِكرُ الله عند المصيبة، وأفضلُ من ذلك ذكر الله عند ما حرم الله عليك فيكون حاجزاً.

67- Imam Baqir (a.s) said: "When the time came for my father to pass away, he hugged me and said: "O' my dear son! I advise you to do what my father advised me to do at the time of his death and what his father had advised likewise. My son! Be patient with the truth, even if it is bitter."

67. قال الباقر : لمّا حضرت أبي عليّ بن الحسين الوفاة ضَمّني إلى صَدره، ثمّ قال: أي بُنَي! أوصيك بما أوصاني به أبي حين حضرتْه الوفاة وبما ذكر أنّ أباه أوصاه به، أي بُنَي! اصبر على الحقّ وإنْ كان مُرّاً.

68- Imam Baqir (a.s) quoted on the authority of the Prophet (S): "I am amazed by a believer. God the Almighty does not destine anything for him unless there is some benefit in it for him. He should be patient if he is suffering from a calamity, and he should be grateful if he is granted something."

68. عن أبي جعفر قال: قال رسول الله: عجباً للمؤمن! إنّ الله لا يقضي له قضاءً إلا كان له خيراً، إنْ ابتُلي صبر، وإنْ أعطى شكر.

69- Imam Sadiq (a.s) was asked: "Who is the dearest creature to God?" He replied: "Whoever is patient whenever a calamity befalls him, and is grateful whenever he is granted something."

69. قيل لأبي عبد الله : مَن أكرم الخلق على الله؟ قال: مَن إذا أعطى شكر، وإذا ابتُلي صبر.

70- Imam Baqir (a.s) quoted on the authority of God's Prophet (S): “God the Almighty said: “The dearest one to me is one who lives a simple life (is not attached to worldly life); benefits from prayers and worships God in private lives among the people (and is not famous); is patient with a low amount of divinely-destined daily bread; and dies with few inheritors, and a few people to cry over his death.”

70. عن أبي جعفر قال: قال رسول الله: قال الله :إنّ مِن أغبط أوليائي عندي رجلا خفيف الحال ذا خطر، أحسَنَ عبادةَ ربّهِ في الغيب وكان غامضا في الناس، جعل رزقه كفافا فصبر عليه، مات فقلّ تراثه وقلّ بواكيه.

71- Imam Baqir (a.s) said: Whoever is patient when a calamity befalls him and declares that there is no return except to God, and is content with divine orders, will receive divine rewards. Whoever does not do so will also be subject to divine orders, but he is blameworthy and God will cancel his reward.”

71. عن الباقر قال: مَن صَبَر واسترجع وحَمِدَ الله عند المصيبة فقد رضيَ بما صنع الله ووقع أجره على الله، ومَن لم يفعل ذلك جرى عليه القضاء وهو ذميم وأحبط الله أجره.

72- Imam Sadiq (a.s) said: “A believer's nature is to be patient in the face of hardships.”

72. عن أبي عبد الله قال: المؤمن يطبع على الصبر على النوائب.

73- Jabir narrated that Imam Baqir (a.s) said: “The Prophet (S) did not let Khadijeh cry over the death of their son Tahir.

Khadijed agreed, but said that she cried because she had milk. The Prophet (S) said: “Don't you want to see him standing at the gate of Heaven, waiting to take your hand when he sees you, and take you to the last spot in the Heaven? “She replied positively. Then the Prophet (S) said: “God is nobler and more honorable than to punish someone if He has taken away a loved one and he/she has been patient praising God.”

73. عن جابر عن الباقر قال: لمّا توفّي الطاهر ابن رسول الله نهى رسول الله خديجة عن البكاء.

فقالت: بلى يا رسول الله، ولكن درت عليه الدريرة فبكيتُ، فقال: أما ترضين أن تجديه قائما لك على باب الجنّة؛ فإذا رآك أخذ بيدك فأدخلك الجنّة أطهرها مكانا وأطيبها؟ قالت: فإنّ ذلك كذلك، قال: الله أعزّ وأكرم من أن يسلب عبداً ثمرة فؤاده فيصبر ويحتسب ويحمد الله ثمّ يعذّبه.

74- Imam Sadiq (a.s) said: “A child given in the way of God is better than seventy children who remain after one's death who all riding on their horses and going to participate in a holy war.”

74. عن أبي عبد الله قال: وَلَدٌ يقدّمه الرجل أفضل من سبعين وَلدا يخلفهم بعده، كلّهم قد ركبوا الخيل وجاهدوا في سبيل الله.

75- al-Halabi narrated that Imam Sadiq (a.s) said: “God revealed to David (a.s) that his partner in Heaven will be Khaladeh, the daughter of Aus. He ordered him to go to her and tell her that she would be his spouse in the Hereafter. The Blessed David (a.s) went to her house, knocked at the door, and Khaladeh came to the door. He asked her if she was Khaladeh, the daughter of Aus.

She said: “O, Prophet of God! I am not the friend you are looking for.” Then David asked her if she was Khaladeh, the daughter of Aus again. She replied positively. Then he told her that she was the right person. She said: “O' Prophet of God! There may be some similarity in name.” The Blessed David said: “No, I am not a liar, and have been told the truth.

You are the same person that I have been informed about.” She said: “O' Prophet of God! I am not saying that you lie, but by God I do not see in myself what you are describing me as.” Then the Prophet David (a.s) asked her to tell him about her good characteristics.

She said: “Now I will tell you about myself. I am patient with whatever happens to me, be it hunger, illness or whatever other calamity. I have never asked God to remove hardship from me until He himself returns my health, and removes my hardships, and I have never asked for anything in return, and I have always praised God.” Then the Prophet David (a.s) said: “It is due to these characteristics that you have reached this position.”“ Imam Sadiq (a.s) then continued: “By God this religion is the one that God has established for His chosen servants.”

75. عن الحلبي عن أبي عبد الله قال: أوحى الله إلى داود ـ صلوات الله عليه ـ أنّ قرينك في الجنّة خلادة بنت أوس، فأتها وأخبرها وبشّرها بالجنّة، وأعلمها أنّها قرينك في الآخرة، فانطلق داود إليها فقرع الباب عليها فخرجت إليه فقال: أنتِ خلادة بنت أوس؟ قالت: يا نبيّ الله لستُ بصاحبتك التي تطلب، قال لها داود: ألستِ خلادة بنت أوس من سِبط كذا وكذا؟ قالت: بلى، قال: فأنتِ هي إذن، فقالت: يا نبيّ الله لعلّ اسما وافق اسما، فقال لها داود: ما كَذِبتُ ولا كُذّبت وإنّكِ لأنتِ هي، فقالت: يا نبيّ الله ما أكذبك، ولا والله ما أعرف من نفسي ما وصفتني به، قال لها داود ـ صلوات الله عليه: خبّريني عن سريرتك ما هي؟ قالت: أمّا هذا فسأخبرك به، إنّه لم يصبْني وَجَعٌ قد نزل بي من الله تبارك وتعالى كائنا ما كان، ولا نزل بي مرضٌ أو جوعٌ إلا صبرتُ عليه، ولم أسأل الله كشفه حتّى هو يكون الذي يحوّله عنّي إلى العافية والسعة لم أطلب بها بدلاً، وشكرتُ الله عليها وحمدتُه، قال لها داود ـ صلوات الله عليه: فبهذا النعت بلغتِ ما بلغتِ. ثمّ قال أبو عبد الله : هذا والله دين الله الذي ارتضاه للصالحين.

76- In Rauzat al-Vaezeen it is narrated that Imam Sadiq (a.s) said: “Be patient with (the jealous people) who are envious of what God has bestowed upon you, since you cannot punish those who, due to their jealousy, have disobeyed God. It is better that you obey God (and be patient with the jealous ones).”

76. من كتاب روضة الواعظين: قال الصادق : اصبر على أعداء النِعَم فإنّك لن تُكافي مَن عصى الله فيك بأفضل

مِن أن تطيع الله فيه.

77- Ameer al-Momineen (a.s) said: “There are two forms of patience: patience with what you dislike, and patience with what you like. The relationship between patience and faith is similar to that of the head and the body - that is a body is no good without a head, and faith is no good without patience.”

77. قال أمير المؤمنين : الصَبر صبران: صبرٌ على ما تكره، وصبرٌ على ما تُحبّ. والصبرُ من الإيمان كالرأس مِن الجَسَد، ولا خيرَ في جسدٍ لا رأس معه، ولا في إيمانٍ لا صبر معه.

78- Ameer al-Momineen (a.s) said: “There are three forms of patience: being patient when obeying God; being patient during times of calamities, and being patient when faced with sin.”

78. وقال : الصبرُ ثلاثةٌ: صبرٌ على الطاعة، وصبرٌ على المعصية، وصبرٌ على المصيبة.

79- Imam Baqir (a.s) quoted on the authority of God's Prophet (S): “When God the Almighty sent Adam (a.s) from Heaven down to Earth, He ordered him to cultivate the Earth and eat the products of his manual labour. Adam (a.s) was wandering around and cried for two hundred years for being thrown out of Heaven. Then he prostrated to God, and stayed in prostration for three days and nights. Then he said: “O' God! Did You not create me with your own hands?”

God replied: “Yes, but were you grateful and patient?” Adam said: “There is no God but You. I oppressed myself. Forgive me since You are the Merciful, the Benevolent.” God the Almighty had mercy upon him for crying and accepted his repentance and forgave him. God is kind and accepts repentance.”

79. عن الباقر قال: قال رسول الله: إنّ الله تبارك وتعالى حين أهبط آدم ـ صلوات الله عليه ـ على الأرض أمر أن يحرث بيده؛ فيأكل من كدّه بعد الجنّة ونعيمها، فلبث يجول ويبكي على الجنّة مائتي سَنة، ثمّ إنّه سجد لله فلم يرفع رأسه ثلاثة أيّام بلياليها، ثمّ قال: يا ربّ ألم تخلقني بِيديك؟ قال الله: قد فعلت؛ فهل صبرتَ أو شكرتَ؟ قال آدم لا إلهَ إلا أَنْتَ سُبْحانَكَ إِنّي ظَلَمْتُ نَفْسي فاغْفِرْ لي أَنْتَ الْغَفُورُ الرَّحِيمُ" فرَحِمَ الله تبارك وتعالى بكاءه فتاب عليه، إنّه هو التوّاب الرحيم.

80- Imam Sadiq (a.s) said: “People were instructed to do two things, but they ignored both things and thus they lost everything. These two things were having patience and being faithful in keeping secrets.”

80. عن أبي عبد الله قال: أمر الناس بخصلتين فضيّعوهما فصاروا منهما على غير شيءٍ، الصبرُ والكتمان.

81- Hafs ibn Ghyas narrated that Imam Sadiq (a.s) told him: “O' Hafs! Whoever is patient, will be patient for a little while, and whoever is impatient is impatient for a little while (implying that both are transient).”

81. عن حفص بن غياث قال: قال أبو عبد الله : يا حفص، إنّ مَن صَبرَ صَبَرَ قليلاً، وإنّ مَنْ جَزَع جَزَع قليلاً.

82- Imam Sadiq (a.s) said: "I instruct you to be patient. God the Almighty appointed Muhammad (a.s), and ordered him to be patient. He said:

"And have patience with what they said, and leave them with noble (dignity). And leave Me (alone to deal) with those in possession of the good things of life"
[The Holy Quran: Muzzammil 73:10-11]

God the Almighty also said:

"Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune." [The Holy Quran: Fussilat 41:34-35]

God's Prophet (S) was patient even though they made great accusations2 against himed him of being a magician, being mad or being a liar. Then God the Almighty revealed the following verse:

"We do indeed know how thy heart is distressed at what they say. But celebrate the praises of thy Lord, and be of those who prostrate themselves in adoration."
[The Holy Quran: Hijr 15:97-98]

Then they rejected the Prophet (S) and he got sad. Thus God revealed the following verse:

"We know indeed the grief which their words do cause thee; it is not thee they reject; it is the signs of God, which the wicked contemn. Rejected were the Apostles before thee: with patience and constancy they bore their rejection and their wrongs, until Our aid did reach them."
[The Holy Quran: Anam 6:33-34]

Again the Prophet (S) was patient, but they did not stop there. And when he mentioned God's name they rejected God, too. The Prophet (S) said: "I was patient with them when they rejected me and my family, but I cannot withstand their rejection of my Lord. Then God revealed the following verse:

"We created the heavens and the earth and all between them in Six days, nor did any sense of weariness touch us. Bear, then with patience, all that they say." [The Holy Quran: Qaf 50:38-39]

Then the Prophet (S) was patient in all situations. And he was informed about the Prophets being patient. God the Almighty said:

"And We appointed from among them, Leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our signs."
[The Holy Quran: Sajdah 32:24]

Then the Prophet (S) said: “The relationship between patience and faith is similar to that of the head and the body.” God admired him and sent the following:

“The fair promise of thy Lord was fulfilled for the children of Israel, because they had patience and constancy, and we leveled to the ground the great works and fine buildings which Pharaoh and his people erected (with such pride).” [The Holy Quran: A'raf 7:137]

Then he said this is an admonition and a reward. Then God revealed the following verse and allowed slaying the Pagans:

“Then fight, and slay the Pagans wherever ye find them. And seize them, beleaguer them, and lie in wait for them.” [The Holy Quran: Tauba 9:5]

Then God damned them via the Prophet (S) and his friends, and set this as a divine reward for his patience in addition to his heavenly reward. Thus whoever is patient and asks God to get near to Him will not die before he gets pleased by seeing what happens to his enemies. And he will also receive rewards in the Hereafter.”

82. وقال : عليك بالصبر في جميع أمورك، فإنّ الله بعث محمّدا فأمره بالصبر والرفق، فقال: وَاصْبِرْ عَلى ما يَقُولُونَ وَاهْجُرْهُمْ هَجْراً جَمِيلاً * وَذَرْنِي وَالْمُكَذِّبِين أُولي النِّعْمَةِ وقال تبارك وتعالى: ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فإذا الَّذِي بَيْنَكَ وَبَيْنَهُ عَداوَةٌ كَأَنَّهُ وَلِيٌّ حَميمٌ * وَما يُلَقّاها إلا الَّذِينَ صَبَرُوا وَما يُلَقّاها إلا ذُو حَظٍّ عَظيمٍ فصبر حتّى نالوه بالعظائم ورموه بها فضاق صدره، فأنزل الله وَلَقَدْ نَعْلَمُ أَنَّكَ يَضيقُ صَدْرُكَ بِما يَقُولُونَ * فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السّاجِدين. ثمَّ كذّبوه ورموه فحزن لذلك، فأنزل الله قَدْ نَعْلَمُ أَنَّهُ لَيَحْزُنُكَ الَّذي يَقُولُونَ فإِنَّهُمْ لا يُكَذِّبُونَكَ وَلكِنَّ الظَّالِمِينَ بِآياتِ الله يَجْحَدُونَ * وَلَقَدْ كُذِّبَتْ رَسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلى ما كُذِّبُوا وأوذوا حَتَّى أَتاهُمْ نَصْرُنا فألزم نفسه الصبر فتعدّوا فذكر الله تبارك وتعالى وكذّبوه، فقال: صبرتُ في نفسي وأهلي وعِرضي ولا صبر لي على ذكرهم إلهي، فأنزل الله : وَلَقَدْ خَلَقْنا السَّماواتِ وَالْأَرْضَ وَما بَيْنَهُما في سِتَّةِ أَيَّامٍ وَما مَسَّنا مِنْ لُغُوبٍ * فَاصْبِرْ عَلى ما يَقُولُونَ .

فصبر في جميع أحواله، ثمّ بُشِّر بالأئمّة ووَصَفَهم بالصبر، فقال جلّ ثناؤه: وَجَعَلْنا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنا لَمَّا صَبَرُوا وَكانُوا بِآياتِنا يُوقِنُون فعند ذلك قال: الصبرُ من الإيمان كالرأس من الجسد، فشكر الله له ذلك فأنزل الله عليه: وَتَمَّتْ كَلِمَةُ رَبِّكَ الْحُسْنى عَلى بَني إِسْرائِيلَ بِما صَبَرُوا وَدَمَّرْنا ما كانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَما كانُوا يَعْرُشُونَ . فقال: إنّه البُشرى والانتقام، فأباح الله له قتل المشركين، فأنزل عليه: فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فلعنهم الله على لسان رسوله وأحبّائه وجعل له ثواب صبره مع ما ادّخر له في الآخرة، فمن صبر واحتسب لم يخرج من الدنيا حتّى يقرّ الله عينه في أعدائه مع ما أخّرَ له في الآخرة.

83– Imam Sadiq (a.s) said: “When a believer is placed in his grave, his prayers enter from the right side, his alms enter from the left side and his good deeds make a shadow over him. His patience enters and asks his prayers, his alms and his good deeds to help the believer when the angel comes to ask questions, and says it will also help when needed.”

83. عن أبي عبد الله قال: إذا أُدخل المؤمن قبره كانت الصلاة عن يمينه، والزكاة عن شماله، والبرّ مُطَلاًّ عليه، وينحى الصبر ناحيةً، فإذا دخل عليه الملكان اللّذان يليان مسائلته قال: الصبرُ للصلاة والزكاة والبِر: دونكم صاحبكم فإن عجزتم عنه فأنا دونه.

84– Imam Baqir (a.s) said: “There are two types of patience: patience in the face of calamities which is good, and patience in abstaining from what is forbidden, which is the best form of patience.”

84. عن الباقر قال: الصبرُ صبران: صبرٌ على البلاء حسنٌ جميلٌ، وأفضلُ الصبر من الصابرين الورع عن المحارم.

85– Jabir narrated that Imam Baqir (a.s) said: “It is more manly to be patient during times of poverty, need, abstinence, and affluence than to give charity.”

85. عن جابر عنه قال: مروءة الصبر في حال الفاقة والحاجة والتعفّف والغنى أكثر من مروءة الإعطاء.

86– Imam Sadiq (a.s) said: ‘Be patient at times of calamities’ regarding God's statement:
“O' ye who believe! Persevere in patience and constancy.”
[The Holy Quran: Al–i–Imran 3:200].

86. عن أبي عبد الله قال: في قول الله : يا أَيُّها الَّذِينَ آمَنُوا اصْبِرُوا وَصابِرُوا قال: اصبروا على المصائب.

87– Imam Sadiq (a.s) said: “God the Almighty granted some blessings to a nation. That nation did not thank God for these blessings. The blessings turned into trouble for them. God brought some calamities upon another nation. They were patient, therefore those calamities were converted into blessings for them.”

87. عنه قال: إنّ الله أنعم على قومٍ فلم يشكروا فصارت عليهم وبالا، وابتلى قوماً بالمصائب فصبروا فصارت عليهم نعمةً.

88– Imam Sadiq (a.s) said: “There is a rank in heaven which a believer cannot reach unless he suffers some physical calamities.”

88. عنه قال: مَن ابتُلي من المؤمنين ببلاءٍ فصبر عليه كان له مثل أجر ألف شهيدٍ.

89.

89. عنه قال: إنّ في الجنّة لمنزلةً لا يبلغها عبدٌ إلا ببلاءٍ في جسده.

90– Abu Basir said that he told Imam Sadiq (a.s): “I have been told that God will not take away anyone's eyesight unless He grants him a reward in Heaven.” Imam Sadiq (a.s) said: “There is some thing there (in Heaven) that is even better.” Abu Basir asked: “What is it?” The Imam (a.s) replied: “It is seeing God's face.”

90. عن أبي بصير قال: قلتُ لأبي عبد الله : جُعِلتُ فداك، بلغني أنّه ما ذهب الله بكريمتي عبدٍ فجعل له عوضاً دون الجنّة، قال: يا أبا محمّد، هاهنا ما هو أفضل وأكثر من هذا، فقلت: وأيّ شيءٍ أفضلُ من هذا؟ فقال: النظرُ إلى وجه الله.

Chapter 6: On Thanksgiving

91– In Al–Mahasin it is narrated that Imam Sadiq (a.s) said: “Nothing has descended from Heaven as rare and as dear as the following: submission to God, piety and certitude.”

92– Al–Nufli narrated that God's Prophet (S) said: “The one who eats and gives thanks has the same reward as the one who fasts (who will be rewarded in the Hereafter). The reward of one who is healthy and gives thanks is the same as the one who is suffering and is patient. The reward of one who gives charity and is thankful is the same as the one who is deprived but content.”

93– Al–A'ala ibn Kamil narrated that once he told Imam Musa ibn Ja'far (a.s) that God had granted him so many blessings that he could not even count, and he did not know the reason for that. The Imam (a.s) asked if he really did not know the reason and told him that it was due to his thanksgiving. And in another tradition we read that the Imam (a.s) told him not to underestimate thanksgiving.”

94– Imam Sadiq (a.s) quoted the Prophet of God (S) on the authority of his forefathers (a.s) on the authority of God's Prophet (S): “God will not open the doors to thanksgiving for anyone without opening up a door to increased blessings.”

95– Imam Sadiq (a.s) said: “Give thanks to God whenever you do a good deed, and seek God's forgiveness whenever you do something bad.”

الفصل السادس

في الشكر

91. من كتاب المحاسن: عن أبي عبد الله قال: لم ينزل من السماء شيءٌ أقلّ ولا أعزّ من ثلاثة أشياء: التسليم، والبِرّ، واليقين.

92. عن النوفلي بإسناده قال: قال رسول الله: الطاعم الشاكر له من الأجر كأجر الصائم المحتسب، والمعافي الشاكر له من الأجر كأجر المبتلي الصابر، والمعطي الشاكر له من الأجر كأجر المحروم القانع.

93. عن العلاء بن كامل قال: قلت لأبي الحسن : آتاني الله بأمور لا أحتسبها، لا أدري كيف وجوهها؟ قال: أوَ لا تعلم أنّ هذا من الشكر؟

وفي رواية: قال لي: لا تستصغر الحمد.

94. عن أبي عبد الله عن آبائه: قال: قال رسول الله: ما فتح الله لعبدٍ باب شكرٍ فخزن عنه باب الزيادة.

95. عنه قال: إذا أحسنتم فاحمدوا الله، وإذا أسأتم فاستغفروا الله.

96- Sanan ibn Zarif said: “I told Imam Sadiq (a.s) that I am afraid to be reprimanded. He asked me why. I said I asked God for a thousand Durhams, and He granted it to me. I asked him for a servant, and He gave me one. Then Imam Sadiq (a.s) asked me what I have to say now. I said praise be to God. He said: “What you have said is better than what you have been given.”

97- Sae'dan ibn Yazeed said: “I told Imam Sadiq (a.s) that I saw some one having hard times in life while I had a good life. Whatever I reach out for, I find in it what I like. Sometimes I see other people who are superior to me but they do not have these blessings. I am afraid this might be a sort of divine test for me”. The Imam (a.s) said: “Have no fear as long as you give thanks for these blessings.”

98- The Noble Prophet (S) said: “A man from among my nation goes to the bazaar, and buys a shirt-like dress for a half or a third of a Dinar, and praises God whenever he wears it. His sins are forgiven before this dress reaches down to his knees.”

99- The Noble Prophet (S) said: “Whenever a believer gets full, stops eating and drinking and praises God, God grants him the reward of one who fasts. God is Grateful and loves to be praised.”

100- Imam Sadiq (a.s) said: “One of the men among you will drink some water, and God will reward him with Heaven for this act.” He added: “He brings the cup of water next to his lips, and calls God's name. Then he drinks some water and takes the cup away while he is still thirsty. Then he praises God and

takes another sip, and he repeats this again. God will reward him with Heaven for this act."

101- Imam Sadiq (a.s) quoted on the authority of the Prophet Jesus (a.s): "People are divided into two groups. Some people are healthy, and others are in trouble. Praise God for being healthy, and ask God for His Mercy upon those in trouble."

102- Imam Sadiq (a.s) said: "Do not look at those in trouble since this will make them sad."

96. عن سنان بن طريف قال: قلت لأبي عبد الله : خشيتُ أن أكون مستَدرَجا، قال: ولِمَ؟ قلتُ: لأنّي دعوتُ الله أنْ يرزقني دارا فرزقني، ودعوتُ الله أن يرزقني ألف درهمٍ فرزقني ألفا، ودعوته أن يرزقني خادماً فرزقني خادماً، قال: فأيّ شيءٍ تقول؟ قال: أقول: الحمد لله، قال: فما أعطيتَ أفضل ممّا أعطيت!

97. عن سعدان بن يزيد قال: قلت لأبي عبد الله : إنّي أرى من هو شديد الحال مضيّقا عليه العيش، وأرى نفسي في سعةٍ من هذه الدنيا، لا أمُدُّ يدي إلى شيءٍ إلا رأيتُ فيه ما أُحبُّ، وقد أرى مَن هو أفضل منّي قد صُرف ذلك عنه، فقد خشيتُ أنْ يكون لي استدراجاً من الله لي بخطيئتي، فقال : أمّا مع الحمد فلا والله.

98. عن النبيّ قال: إنّ الرجل من أمتي يخرج إلى السوق فيبتاع القميص بنصف دينارٍ أو بثلث دينارٍ فيحمد الله إذا لبس، فما يبلغ ركبته حتّى يغفر له.

99. عنه قال: إنّ المؤمن لَيشبع من الطعام والشراب فيحمد الله فيعطيه الله من الأجر ما يعطي الصائم، إنّ الله شاكرٌ يحبّ أن يُحمد.

100. عن أبي عبد الله قال: إنّ الرجل منكم لَيشرب شربةً من الماء فيوجب الله له بها الجنّة، ثمّ قال: يأخذ الإناء فيضعه على فيه فيسمّي، ثمّ يشرب فينحّيه وهو يشتهيه فيحمد الله ثمّ يعود فيشرب، ثمّ ينحّيه فيحمد الله، ثمّ يعود ويشرب، ثمّ ينحّيه فيحمد الله ثمَّ يعود ويشرب، ثمَّ ينحيّه فيحمد الله، فيوجب الله له بها الجنة.

101. عنه قال: كان المسيح يقول: الناس رجلان: مُعافى ومبتلى، فاحمدوا الله على العافية، وارحموا أهل البلاء.

102. عنه قال: لا تنظروا إلى أهل البلاء فإنّ ذلك يحزنهم.

103- It has been narrated that Imam Baqir (a.s) did not like to hear those in trouble say they seek refuge in God from trouble.

104- Imam Sadiq (a.s) said: "God will record ten good deeds for the one who makes ablution and

prostrates to thank God. He will also wipe out ten of that man's major sins."

105- Imam Sadiq (a.s) said: "One day when the Prophet (S) went to the mosque with his companions, he prostrated for so long that they suspected his health was endangered. When he finally sat up they told him that he had prostrated for such a long time that they suspected he had died.

He said: "Gabriel descended to me from near God the Almighty and said: O' Muhammad! Your Lord sends His greetings and says: "I have never hurt your feelings concerning anyone of your nation who loves you. I have not done anything for a believer to please him or hurt him unless it was good for him.""
The Prophet (S) added: "At that time I had no property to give away in charity, and no slave to free, so I fell prostrate in worship and thanked God and praised Him for this."

106- Abi Ubeydeh al-Haz'za said: "When I was accompanying Imam Baqir (a.s) on the way to Medina, he suddenly fell prostrate in worship. When he finished he stood up and asked me if was surprised. I replied: "May I be your devoted servant! Yes." He said: "I remembered a blessing that God had given me, and found it hard to go along my way without thanking God for it."

107- Hisham ibn Ahmad said: "I was accompanying Imam Kazim (a.s) around Medina when he suddenly got off his horse and fell prostrate in worship, and stayed in that position for a long time. Then he mounted his horse. I asked him: "May I be your devoted servant! Why did you prostrate for such a long time?" He said: "I remembered a blessing that God gave me, and I felt I would like to give thanks to my Lord."

108- Imam Sadiq (a.s) said: "Whenever God grants someone some blessings and he realizes that with his heart and expresses his gratitude, God will order an increase in his blessings before he finishes his words. God the Almighty has said:

"If ye are grateful, I will add more (favors) unto you."
[The Holy Quran: Ibrahim 14:7]

103. عن الباقر : إنّه كان يكره أن يسمع من المبتلى التعوّذ من البلاء.

104. عن أبي عبد الله قال: من سجد سجدةً ليشكر نعمةً وهو متوضِئٌ كتب الله له عشر حسناتٍ، ومحا عنه عشر خطيئاتٍ عظامٍ.

105. عنه قال: بينما رسول الله مع أصحابه إذا سجد فأطال السجود حتّى ظنّوا أنّه، ثمّ رفع رأسه، فقيل: يا رسول الله، فقد أطلتَ السجود حتّى ظنّنا أنّك ممّا ذاك، فقال: أتاني جبرئيل من عند الله تبارك وتعالى فقال: يا محمّد، إنّ ربّك يقرئك السلام ويقول لك: إنّي لن أسوئك فيمن والاك من أمتك، ولن أقضي على مؤمنٍ قضاءً ساءه أو سرَّه ذلك إلا وهو خير له، قال: فلم يكن عندي مالٌ فأتصدّق به، ولا مملوكٌ فأعتقه، فسجدتُ لله وشكرتُه وحمدتُه على ذلك.

106. عن أبي عبيدة الحذّاء قال: كنت مع أبي جعفر في طريق المدينة فوقع ساجدا لله، فقال لي حين استتمّ قائما: يا زياد! أنكرتَ عليَّ حين رأيتني ساجدا؟ فقلتُ: بلى جُعلتُ فداك، قال: ذكرتُ نعمةً أنعمها الله عليَّ فكرهتُ أنْ أجوز حتّى أؤدي شكرها.

107. عن هشام بن أحمد قال: كنتُ أسير مع أبي الحسن في بعض أطراف المدينة، إذ ثنّى رِجله عن دابّته فخّر ساجدا فأطال وأطال، ثمّ رفع رأسه وركب دابّته، فقلت: جعلتُ فداك رأيتُك قد أطلتَ السجود؟ فقال: إنّي ذكرتُ نعمةً أنعم الله بها عليَّ فأحببتُ أن أشكر ربّي.

108. عن الصادق قال: أيّما عبدٍ أنعم الله عليه بنعمةٍ فعرفها بقلبه وحمد الله عليها بلسانه لم ينفذ كلامه حتّى يأمر الله [له] بالزيادة، وذلك قول الله جلّ وعزّ: لَئِنْ شَكَرْتُمْ لأَزِيدَنَّكُمْ.

109– Imam Baqir (a.s) said: “The thanksgiving of God's servants is non–stop.”

110– Imam Sadiq (a.s) said: “Be a good neighbor for blessings!” He was asked what this means. He replied: “Thanking the One who has granted you the blessings.”

111– Imam Sadiq (a.s) said: “Be a good neighbor for God's blessings, and try not to let blessings leave you and go to someone else. Beware that once blessings are gone they are hard to return.”

112– Imam Ali (a.s) said: “Lost blessings are rarely recovered.”

113– Mu'amir ibn Khal'lad narrated that Imam Ridha’ (a.s) said: “Fear God, and be humble; grateful and give thanks to Him. There was a man among the Israelite tribe who had a dream one night. In his dream a man told him that he would only live half of his life in comfort, and asked him which half he preferred.

He told the man that he had a partner. When he woke up the next morning, he told his wife about his dream. She told him to choose the first half, and he accepted. Then they got wealthy receiving constant blessings. His wife kept informing him about needy neighbors and relatives, and he would help them. They continued donating whatever they received, and giving thanks to God.

One night the man had another dream and saw the same man. He told him that half of his life was now over, and asked his opinion. Again he told the man that he had a partner. When he woke up the next morning he told everything he saw in his dream to his wife. She said: “God gave us blessings, and we gave thanks, and God is most faithful.”

Then that man appeared in his dream again and said: “Now you will live in comfort all your life.”

114– Imam Sadiq (a.s) said: “There are three acts which will not be changed by anything: Praying during times of hardship, asking God for forgiveness, and giving thanks when receiving blessings.”

115- Imam Sadiq (a.s) said that it is written in the Old Testament: “Be thankful to whoever is kind to you, and be kind to whoever thanks you, since blessings last when you are thankful, and blessings vanish when you are ungrateful.

109. عن الباقر قال: لا ينقطع الشكر من العباد.

110. عن أبي عبد الله قال: أحسنوا جوار النِعم، قيل: وما جوار النعم؟ قال: الشكر لمن أنعم بها وأداء حقوقها.

111. عنه قال: أحسنوا جوار نِعَم الله واحذروا أن تنتقل عنكم إلى غيركم، أما أنّها لم تنتقل عن أحدٍ قطّ وكادت أن ترجع إليه.

112. وكان عليّ قال: قلّ ما أدبر شيءٌ فأقبل.

113. عن معمّر بن خلاد: قال الرضا : اتّقوا الله وعليكم بالتواضع والشكر والحمد، إنّه كان في بني إسرائيل رجلٌ فأتاه في منامه مَن قال له: إنّ لك نصف عمرك سعةً فاختر أيّ النصفين شئتَ؟ فقال: إنّ لي شريكا، فلمّا أصبح الرجل قال لزوجته: قد أتاني في هذه الليلة رجلٌ فأخبرني أنّ نصف عمري لي سعةً فاختر أيّ النصفين شئتَ، فقالت له زوجته: اختر النصف الأوّل، فقال: لكِ ذاك، فأقبلت عليه الدنيا، فكان كلّما كانت نعمةً قالت زوجته: جارك فلانٌ محتاجٌ فصِله، وتقول: قرابتك فلانٌ فتعطيه. وكانوا كذلك كلّما جاءتهم نعمةٌ أعطوا وتصدّقوا وشكروا، فلّما كان ليلةً من الليالي أتاه رجلٌ فقال: يا هذا، إنّ النصف قد انقضى فما رأيك؟ قال لي شريكٌ، فلّما أصبح الصبح قال لزوجته: أتاني الرجل فأعلمني أنّ النصف قد انقضى، فقالت له زوجته: قد أنعم الله علينا فشكرنا والله أولى بالوفاء، قال: فإنّ لك تمام عمرك.

114. عنه؛ قال أبو عبد الله : ثلاثةٌ لا يضرّ معهنّ شيءٌ: الدعاء عند الكرب، والاستغفار عند الذنب، والشكر عند النعمة.

115. وعن أبي عبد الله قال: مكتوبٌ في التوراة: أُشكر مَنْ أنعم عليك، وأنعِمْ على مَنْ شكرك، فإنّه لا زوال للنعماء إذا شُكِرَتْ، ولا بقاء لها إذا كُفِرَتْ.

Giving thanks causes an increase in blessings, and protects from drastic changes.”

116- Imam Sadiq (a.s) said: “Whoever thanks God for what he acquires, God will increase his gain, but whoever does not thank God for what he acquires is endangering the blessings, and is not secure from revenge and changes.”

117- Imam Sadiq (a.s) said: “I asked God the Almighty for some property, and He granted it to me. Then I feared that this might be a cause of being tested or reprimanded.” The Imam (a.s) then continued: “I swear by God that if you give thanks, this will not be the case.”

118- Imam Sadiq (a.s) said: “I like to thank God one hundred times whenever a new blessing is granted to me.”

119- Imam Ali (a.s) narrated that God's Prophet (S) sent some people to war and said “O' God! I promise to praise You as You deserve praise if they return healthy and successful.” After some time they returned as he wished. Then the Prophet of God (S) said: “Thanks be to God for His various blessings.”

120- Imam Sadiq (a.s) said: “Whenever the Prophet (S) received a blessing which he liked he said: “Praise is for the Benevolent, the Beautiful God.” And whenever he received something that he disliked, he said: “Praise be to God in all cases, and praise be to God in this case.”

121- Imam Sadiq (a.s) said: “Whenever something pleasing came up for God's Prophet (S), he said: “Thanks God for this blessing.” And whenever something saddening happened, he said: “Praise be to God in all cases.”“

122- Imam Sadiq (a.s) said: “Thanking for blessings is abstaining from the forbidden. Ultimate expression of gratitude is saying “Praise be to God, the Lord of the two worlds.”

123- Imam Ridha’ (a.s) said: “One who praises God for His blessings has expressed his gratitude, and this praise is higher than the blessing.”

124- Imam Baqir (a.s) said that God the Almighty told Moses the son of Imran: “O' Moses! Give thanks that are due to being thankful to Me.'

والشكر زيادةٌ في النِعَم وأمانٌ من التغيّر.

116. عنه قال: مَن شكر الله على ما أفيد فقد استوجب على الله المزيد، ومَن أضاع الشكر فقد خاطَرَ بالنِعَم ولم يأمن التغيّر والنقم.

117. وعنه قال: إنّي سألتُ الله أنْ يرزقني مالا فرزقني، وقد خِفتُ أنْ يكون ذلك من استدراجٍ، فقال: أما بالله مع الحمد فلا.

118. وعنه قال: إنّي لأُحبّ أنْ لا تجدّد لي نعمةٌ إلا حمدتُ الله عليها مائة مرّة.

119. عن عليّ قال: بعث رسول الله سريّةً فقال: اللّهمّ إنّ لك عليَّ أنْ رددتهم سالمين غانمين أنْ أشكرك أحقّ الشكر، قال: فما لبثوا أنْ جاءوا كذلك، فقال رسول الله: الحمد لله على سابغ نعِمَ الله.

120. عن أبي عبد الله قال: كان رسول الله إذا أتاه ما يحبّ قال: الحمد لله الُمحسن الُمجمل، وإذا أتاه ما يكرهه قال: الحمد لله على كلّ حالٍ، والحمد لله على هذه الحال.

121. وعنه قال: كان رسول الله إذا ورد عليه أمرٌ يسرّه قال: الحمد لله على هذه النعمة، وإذا ورد أمرٌ يَغتمّ به قال: الحمد لله على كلّ حال.

122. عن أبي عبد الله قال: الشكر للنِعَم اجتناب المحارم، وتمام الشكر قول العبد: الحمد لله ربّ العالمين.

123. عن الرضا قال: مَن حَمِدَ الله على النعمة فقد شكره، وكان الحمد أفضل من تلك النِعْمَة.

124. عن الباقر قال: قال الله لموسى بن عمران : يا موسى، اشكرني حقّ شكري.

Moses asked “How can I give thanks that are due to being thankful to You when the blessings are yours, and being thankful for them is another blessing from You, too.” God the Almighty said: “Just realizing that being thankful for My blessings is in itself a blessing, is the right of being thankful to Me.”

125- Imam Sadiq (a.s) said: “One who whole-heartedly realizes a God-given blessing has expressed the due thanks.”

126- Imam Baqir (a.s) said: “The steady increase of God's blessings will not be interrupted unless the gratefulness of the people stops.”

127- Imam Sadiq (a.s) said: “Whoever is granted blessings by God and feels this by his heart and gives thanks for it, then God will order an increase in his blessings before he finishes his words. This is what is meant by God the Almighty's statement:

“If ye are grateful, I will add more (favors) unto you.”
[The Holy Quran: Ibrahim 148:7]

128- In Rauzat al-Vaezeen it is narrated that Imam Sadiq (a.s) said that once when the Prophet (S) was passing by a group of people who were trying to lift a rock he asked them why they were doing so? They said that they were trying to find out who was the strongest.

The Prophet (S) told them that he could tell them whom the strongest man was if they wished him to do so. When they said they wished to hear what the Prophet (S) had to say, he said the one who is the strongest is the one who does not engage in sin or do wrong deeds whenever he is satisfied; one who does not utter but what is right when he is angry; and one who does not do what is unjust when he is powerful.

129- Imam Hussein (a.s) said: “God will make you needless of the people if you prefer God's pleasure over the people's dissatisfaction. And God will leave you alone if you prefer the people's pleasure over God's dissatisfaction.”

130- Imam Sadiq (a.s) said: “God the Almighty granted a group of people some blessings, but they did not give thanks, and it became a burden for them. God brought a calamity upon some people and they persevered. Then they got blessings from their perseverance.”

قال: يا ربّ كيف أشكرك حقّ شكرك والنعمة منك والشكر عليها نعمةٌ منك؟ فقال الله تبارك وتعالى: إذا عرفتَ أنّ ذلك منّي فقد شكرتَني حقّ شكري.

125. عن أبي عبد الله قال: مَن أنعم الله عليه بنعمةٍ ثمّ عرفها بقلبه فقد أدّى شكرها.

126. عن الباقر قال: لا ينقطع المزيد من الله حتّى ينقطع الشكر من العباد.

127. عن أبي عبد الله قال: أيمّا عبدٍ أنعم الله عليه بنعمةٍ فعرفها بقلبه وحمد الله عليها بلسانه لم ينفذ كلامه حتّى يأمر الله له بالزيادة، وذلك قول الله لَئِنْ شَكَرْتُمْ لأَزِيدَنَّكُمْ.

128. ومن كتاب روضة الواعظين: قال الصادق مرّ رسول الله بقومٍ يرفعون حجرا فقال: ما هذا؟ قالوا: نعرف بذلك أشدّنا وأقوانا، فقال : ألا أخبركم بأشدّكم وأقواكم؟ قالوا: بلى يا رسول الله، قال: أشدّكم وأقواكم الّذي إذا رضي لم يُدخله رضاه في إثمٍ ولا باطلٍ، وإذا سخط لم يُخرجه سخطه من قول الحقّ، وإذا قدر لم يتعاط ما ليس بحقّ.

129. قال الحسين بن عليّ : مَن طلب رضا الله بسخط الناس كفاه الله أمور الناس، ومَن طلب رضا الناس بسخط الله وكله الله إلى الناس.

130. قال الصادق : إنّ الله أنعمَ على قومٍ بالمواهب فلم يشكروا فصارت عليهم وبالاً، وابتلى قوماً بالمصائب فصبروا فصارت عليهم نعمةً.

131- Ameer al-Momineen (a.s) said: “Whenever you start to get some blessings, do not lose the rest of the blessings by not giving enough thanks.”

132- Imam Baqir (a.s) said: “Do not associate with the rich. Before doing so you recognize the blessings that God has given you. But if you associate with the rich3, you no longer recognize the blessings that God has given you.”

133- Ameer al-Momineen (a.s) said: “Complement God's blessings by submitting to your destiny and giving thanks for the blessings.”

131. قال أمير المؤمنين : إذا وصلتْ إليكم أطراف النعم فلا تنفروا أقصاها بقلّة الشكر.

132. قال الباقر : لا تجالس الأغنياء فإنّ العبد يجالسهم وهو يرى أنّ له عليه نعمةٌ، فما يقوم حتّى يرى أنّه ليس له عليه نعمةٌ.

133. عن أمير المؤمنين قال: استتمّوا نِعَم الله بالتسليم لقضائه والشكر على نعمائه، فمَن لم يرض بهذا فليس منّا ولا إلينا.

Chapter 7: On Contentment

134- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “One who is contented with divine destiny is the one most aware of God.”

135- Imam Sadiq (a.s) said: “The most important aspect of obedience to God is being content with and being patient with what God has decreed whether we like it or not. And when one is content with what God has decreed for him, whether he likes it or not, that which is decreed is best for him.”

136- Imam Sadiq (a.s) said: “God has placed some good in whatever He has decreed for a believer with which the believer is content.”

137- Imam Baqir (a.s) quoted on the authority of the Prophet of God (S) that God the Almighty said: “I swear by My Majesty and My Honor that I have not created any creature dearer to Me than a believer. That is why I put My own name (believer) on him.

He should be content with My action if I deprive him of whatever lies between the East and the west, or if I bestow on him whatever exists between the East and the West. He should be patient with any catastrophes that I descend upon him, and he should be grateful for My blessings. O' Muhammad! Please record his name among the honest ones near Me.”

الفصل السابع

في الرضا

134. من كتاب المحاسن: عن أبي عبد الله قال: إنّ أعلم الناس بالله أرضاهم بقضاء الله.

135. عنه قال: رأسُ طاعة الله الصبر والرضا عن الله فيما أحبّ العبد أو كره، ولا يرضى عبدٌ عن الله فيما أحبّ أو كره إلاّ كان خيرا له فيما أحبّ أو كره.

136. عنه قال: ما قضىَ الله لمؤمنٍ قضاءً فرضي به إلاّ جعل الخيرة له فيما قضى.

137. عن الباقر قال: قال رسول الله: إنّ الله جلّ ثناؤه يقول: وعزّتي وجلالي! ما خلقتُ مِن خَلقي خَلقا أحبّ إليَّ من عبدي المؤمن ولذلك سمّيته باسمي مؤمناً؛ لأُحرّمه ما بين المشرق والمغرب وهي خيرةٌ له منّي، وإنّي لأُملّكه ما بين المشرق والمغرب وهي خيرةٌ له منّي، فليرض بقضائي، وليصبر على بلائي، وليشكر نعمائي، أكتبه يا محمّد من الصدّيقين عندي.

138- Imam Sadiq (a.s) said that Imam Hassan Mujtaba (a.s) met Abdullah ibn Ja'far and told him: “O' Abdullah! How can one be a believer if he is not content with what God has destined for him; and considers his position to be low even though God has destined it for him. I guarantee that the supplications of those who think only of God's pleasure will be accepted.”

139- Imam Sadiq (a.s) said: “Comfort and convenience lie in contentment and certitude, and sorrow and sadness lie in doubt and anger.”

140- Imam Sadiq (a.s) said: “Religious knowledge guides us towards love for God. God will honor those who were chosen by God for their contentment, and God will debase those who make Him angry. Contentment and anger are two of God's creatures, and He will increase which ever He pleases.”

141- Imam Kazim (a.s) said: “Whoever ignores God should not become upset if his daily bread is delayed. He should not accuse God regarding his destiny.”

142- Imam Sadiq (a.s) said: “God can fulfill people's needs through means in the hands of other people. Whoever gets what he needs should be content, patient and accept it from God.”

143- Ameer al-Momineen (a.s) said: “People gather together either out of consent or displeasure. If they are pleased with an affair, they will commit themselves to it. But if they are displeased with an affair,

they will abandon it."

144- Imam Ridha' (a.s) quoted on the authority of his noble grandfather (a.s): "A group of people went to visit God's Prophet (S) in one of the battles. The Prophet (S) asked them from which tribe they were. They told him that they were of the believers. He asked them about the degree of their faith. They replied: "We are patient during times of hardship, we are grateful during times of poverty, and we are content with what God has destined for us."

The Prophet (S) said: "Those people are so wise and knowledgeable that they are nearly in the position of Prophets." Then he faced them and said: "Then if you are what you claim to be, do not build what you will not live in; do not collect what you will not eat; and fear God to whom is your return."

138. عن أبي عبد الله قال: لقيَ الحسن بن عليّ عبد الله بن جعفر فقال: يا عبد الله، كيف يكون المؤمن مؤمناً وهو يسخط قسمه ويحقّر منزلته والحاكم عليه الله؟ فأنا الضامن لمن لا يهجس في قلبه إلاّ الرضا أن يدعو الله فيستجاب له.

139. عنه قال: الروحُ والراحة في الرضا واليقينُ، والهمّ والحزن في الشكّ والسخط.

140. وقال : أُجريَ القلم في محبّة الله، فمن أصفاه الله بالرضا فقد أكرمه، ومَن ابتلاه بالسخط فقد أهانه، والرضا والسخط خَلقان مِن خلق الله، والله يزيد في الخلق ما يشاء.

141. عن أبي الحسن الأوّل : ينبغي لمن غفل عن الله أن لا يستبطيه في رزقه، ولا يتّهمه في قضائه.

142. عن أبي عبد الله قال: قضاء الحوائج إلى الله وأسبابها إلى العباد، فمَن قُضيتْ له حاجةٌ فليقبلها عن الله بالرضا والصبر.

143. قال أمير المؤمنين : إنّما يجتمع الناس بالرضا والسخط، فمن رضيَ أمراً فقد دخل فيه، ومن سخط فقد خرج منه.

144. عن الرضا عن آبائه: قال: رُفع إلى رسول الله قومٌ في بعض غزواته فقال: مَن القوم؟ فقالوا: مؤمنون يا رسول الله، قال: وما بلغ من إيمانكم؟ قالوا: الصبرُ عند البلاء، والشكرُ عند الرخاء، والرضا بالقضاء، فقال رسول الله: حُلماء عُلماء كادوا من الفقه أنْ يكونوا أنبياء، إن كنتم كما تصفون فلا تبنوا ما لا تسكنون، ولا تجمعوا ما لا تأكلون، واتّقوا الله الّذي إليه تُرجعون.

145- Imam Sajjad (a.s) said: “Perseverance and contentment with divine destiny are the highest forms of God's worship. God will only destine what is beneficial for those who are patient and content with what God destines for them-whether they like it or not.”

146- One of the companions of Imam Sadiq (a.s) went to see him. The Imam (a.s) was seriously ill and near death. He saw that the Imam (a.s) was very weak, and he cried. Imam Sadiq (a.s) asked why he cried. He said: “Should I not cry seeing you this way?” The Imam (a.s) said: “Do not cry. Believers are always receiving what is good for them. Be it they lose a part of their body, or they become the owner of whatever lies between the East and the West, it is good for them.”

147- Ameer al-Momineen (a.s) said: “Being grateful for God's blessings is not committing divinely forbidden acts.”

148- Imam Baqir (a.s) said: “One night when the Prophet (S) was in Ayeshah's room, she asked him: “O' Prophet of God! Why is it that you always put yourself to so much trouble, even though all your past and future sins are forgiven?” He replied: “O' Ayeshah! Should I not be grateful?” Ayeshah said: “God's Prophet (S) always stood up on his toes.” Then the following verse was revealed:

“We have not sent down the Quran to thee to be (an occasion) for thy distress.”
[The Holy Quran: Ta-ha 20:2]

145. عن عليّ بن الحسين قال: الصبرُ والرضا عن الله رأسُ طاعة الله، ومَن صَبر ورضيَ عن الله فيما قضى عليه فيما أحبّ أو كره لم يقض الله له فيما أحبّ أو كره إلاّ ما هو خير له.

146. دخل بعض أصحاب أبي عبد الله في مرضه الّذي توفّى فيه إليه وقد ذبل فلم يبق إلا رأسه فبكى، فقال: لأيّ شيءٍ تبكي؟ فقال: لا أبكي وأنا أراك على هذه الحال؟! قال: لا تفعل فإنّ المؤمن تعرّض كلّ خيرٍ؛ إنْ قطع أعضاؤه كان خيرا له، وإنْ ملك ما بين المشرق والمغرب كان خيرا له.

147. عن أمير المؤمنين قال: شُكرُ كلّ نعمةٍ الورع عن محارم الله.

148. عن أبي جعفر قال: كان رسول الله عند عائشة ليلتها، قالت: يا رسول الله، ولم تُتعِب نفسك وقد غُفِرَ لك ما تقدّم من ذنبك وما تأخّر؟ فقال: يا عائشة، ألا أكون عبداً شكوراً؟ قال: وكان رسول الله ﷺ يقوم على أصابع رجليه؛ فأنزل الله: طه * ما أنزَلْنا عَلَيْكَ الْقُرْآنَ لِتَشْقى.

Chapter 8: On Having a Good Opinion About God

149- In Al-Mahasin it is narrated that Imam Baqir (a.s) said: "We find in (Imam) Ali ibn Abitalib's (a.s) book that God's Prophet (S) used to say the following when he gave a sermon on the mosque pulpit: "I swear by God who has no partners that no good of this world or the Hereafter has been granted to any believer, except due to his good opinion about God, his good behavior, and his avoidance of gossiping and slandering.

And I swear by God who has no partners that God will not punish anyone after repentance and seeking forgiveness except due to his bad opinion about God, insufficient hope in God, bad behavior, and gossiping about believers. I swear by God who has no partners that there are no believers who have a good opinion about God and receive anything less than they expect from Him.

This is so since God is Benevolent and has authority over all that is good, and is ashamed of one of his servants having a good opinion about Him and He acting otherwise. Therefore have a good opinion about God and be inclined to Him."

150- Ameer al-Momineen (a.s) said: "God is present in the mind of whoever has a good opinion about Him. It is God who said:

"But this thought of yours which ye did entertain concerning your Lord, hath brought you to destruction, and (now) have ye become of those utterly lost!."
[The Holy Quran: Fussilat 41:23]

الفصل الثامن

في حسن الظنّ بالله سبحانه وتعالى

149. من كتاب المحاسن: عن أبى جعفر قال: وجدنا في كتاب عليّ بن أبي طالب أنّ رسول الله ﷺ قال وهو على منبره: والله الّذي لا إله إلاّ هو، ما أعطى مؤمنٌ خير الدنيا والآخرة إلاّ بحسن ظنّه بالله ورجائه له وحسن خُلقه والكفّ عن اغتياب المؤمنين، والله الّذي لا إله إلاّ هو لا يعذّب الله مؤمناً بعد التوبة والاستغفار إلاّ بسوء ظنّه بالله وتقصيرٍ من رجائه لله وسوُء خُلقه واغتيابه المؤمنين، والله الّذي لا إلهَ إلاّ هو، لا يحسن ظنّ عبدٍ مؤمنٍ بالله إلاّ كان الله عند ظنّ عبده المؤمن، لأنّ الله كريمٌ بيده الخيرات، يستحي أنْ يكون عبده المؤمن قد أحسن به الظنّ والرجاء ثمّ يخلف ظنّه ورجاءه، فأحسنوا بالله الظنّ وارغبوا إليه.

150. وقال أيضا : ليس من عبدٍ ظنّ به خيراً إلاّ كان عند ظنّه به وذلك قوله : وَذلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخاسِرِينَ.

151- Imam Sadiq (a.s) said: “Jesus the son of Mary once sent two of his companions out to work. One returned thin like a dried stick and the other one returned and was chubby. Jesus asked the first one why he was thin. He said it was due to his fear of God. Then Jesus asked the one who was chubby for the reason he was chubby. He said it was due to his having a good opinion about God.”

152- Imam Sadiq (a.s) quoted the following from Prophet David (a.s): “O' God! One who does not have a good opinion about You has no faith in You even if he has gotten to know you.”

153- In Rauzat al-Vaezeen it is narrated that the Prophet of God (S) said: “Do not die and depart from this world until you have formed a good opinion about God, since this is the price for Heaven.”

154- Imam Sadiq (a.s) said: “Two men who were imprisoned were freed during the time of the Prophet Moses (a.s). One of them was large and chubby, and the other one was very thin. Moses asked the chubby man the reason for his being fat.

He replied: “From having a good opinion about God.” Then he asked the other man the reason for being so skinny. He replied: “From fearing God.” Then Moses (a.s) raised his hands towards the sky and asked God to inform him which of the two were nobler. God revealed to him that the one who had a good opinion about God was nobler.

151. عن أبى عبد الله قال: بعث عيسىَ بن مريم رَجلَين مِن أصحابه في حاجةٍ، فرجع أحدهما مثل الشنّ البالي، والآخر شَحماً وسَميناً، فقال للّذي مثل الشِنّ: ما بلغ منك ما أرى؟ قال: الخوف من الله، وقال للآخر السمين: ما بلغ بك ما أرى؟ فقال: حُسن الظنّ بالله.

152. عنه قال: قال النبيّ داود : يا ربّ ما آمنَ بك مَن عرفك فلم يحسن الظنّ بك.

153. من كتاب روضة الواعظين: قال: قال رسول الله: لا يموتنّ أحدكم إلاّ وهو يحسن الظنّ بالله، فإنَّ حُسن الظنّ بالله ثَمَنُ الجنّة.

154. ومن سائر الكتب: عن أبي عبد الله قال: كان في زمن موسىَ بن عمران رجلان في الحبس فأُخرجا، فأمّا أحدهما فسَمنٌ وغَلظٌ وأمّا الآخر فنَحلٌ وصار مثل الهدبة فقال موسى بن عمران للمسمن: ما الّذي أرى بك من حُسن الحال في بدنك؟ قال: حسنُ الظنّ بالله، وقال للآخر: ما الّذي أرى بك من سوء الحال في بدنك؟ قال: الخوف من الله، فرفع موسى بيده إلى الله فقال: يا ربِّ قد سمعتَ مقالتهما فأعلمني أيّهما أولى؟ فأوحىَ الله إليه: صاحب حسن الظنّ بي.

Chapter 9: On Thinking

155- In Al-Mahasin it is narrated that Imam Sadiq (a.s) quoted the following on the authority of his noble father (a.s): "Jesus, the son of Mary said: "Blessed be 4 one who thinks when he is quiet; is admonished when he looks; invokes the name of God when he talks; cries over his own sins; and the people are safe from his hands and tongue."

156- Al-Hassan al-Sayghal said that he asked Imam Sadiq (a.s) about the meaning of what people say when they state that it is better to think for one hour than pray for one whole night. The Imam (a.s) replied in the positive saying that the Prophet (S) had said: "It is better to think for one hour than to pray for one whole night."

Then he asked how one should think. The Imam (a.s) replied: "He should ask the following questions when he passes a house or the ruins of an old building: Where are the residents? Where are those who constructed this building? And why do they not speak?"

157- Imam Sadiq (a.s) stated that Ameer al-Momineen (a.s) said: "O' son of Adam! Indeed thinking can attract one towards good deeds, and repentance can cause one to abandon evil deeds. Whatever is not lasting - even if it seems a lot to some people - will not harm what is lasting, even if it is rare and hard to get."

158- Ameer al-Momineen (a.s) said: "All good is contained in three traits: looking, being quiet and talking. If one does not get admonished when he sees things, he is in error. Not thinking when you are quiet equals ignorance, and any talk in which there is no remembrance of God is in vain."

الفصل التاسع

في التفكر

155. كتاب المحاسن: عن أبي عبد الله عن أبيه: قال: قال عيسى بن مريم : طوبى لمن كان صمته فكراً، ونظره عِبَراً، وكلامه ذِكراً، وبكى على خطيئته، وسَلِمَ الناس من يده ولسانه.

156. عن الحسن الصيقل قال: سألت أبا عبد الله عمّا يروي الناس، تفكّرُ ساعةٍ خيرٌ من قيام ليلةٍ، قال: نعم، قال رسول الله: تفكّرُ ساعةٍ خيرٌ من قيام ليلةٍ، قلتُ: كيف يتفكّر؟ قال: يمّر بالخربة وبالدار فيتفكر يقول: أينَ ساكنوك، أين بانوك، ما لك لا تتكلمّين!

157. عن أبي عبد الله قال: قال أمير المؤمنين في كلام له: يا بن آدمُ! إنّ التفكّر يدعُو إلى البّر والعمل به، وإنّ الندم على الشرّ يدعُو إلى تركه، وليس ما يفنى وإنْ كان كثيرا بأهلٍ أنْ يؤثر على ما يبقى وإنْ كان طلبه عزيزا.

158. وقال أمير المؤمنين : جُمع الخير كلّه في ثلاث خصالٍ: النظرُ والسكوتُ، والكلامُ، وكلّ نظرٍ ليس فيه اعتبارٌ فهو سهوٌ، وكلّ سكوتٍ ليس فيه فكرٌ فهو غفلةٌ، وكلّ كلامٍ ليس فيه ذكرٌ فهو لغوٌ.

Chapter 10: On Faith and Islam

159- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “A man went to the Prophet of God (S) and said that he had come to swear allegiance to Islam. God's Prophet (S) said: “So that you kill your father?” The man withdrew his hand and changed his mind. Later he returned and said he had come to swear allegiance to Islam. God's Prophet (S) said: “So that you kill your father?”

The man said: “Yes.” The Prophet (S) said: “A believer sees his faith in his actions and an unbeliever sees his disbelief in his actions. I swear by Him who has control over my life! They do not realize their own position and learn a lesson from the evil deeds of the hypocrites and the infidels which are due to the disbelief.”

160- Imam Sadiq (a.s) quoted the following on the authority of Ameer al-Momineen (a.s): “There are certain signs by which religious people can be recognized. These are truthfulness, trustworthiness, fulfilling one's promise, observing the relations of kin, being kind with the weak ones, and the subordinates, minimal sexual intercourse with women, doing good deeds, being good-tempered, using knowledge, and doing whatever helps man approach God. Blessed be such people. They shall prosper, and have a good place to return to.”

161- Imam Sadiq (a.s) reported the following on the authority of Ameer al-Momineen (a.s): “No one shall experience real faith unless he realizes that he shall suffer from whatever he is to suffer, and he shall be safe from whatever he should be saved from. Indeed it is God who brings forth loss or gain.”

الفصل العاشر

في الإيمان والإسلام

159. من كتاب المحاسن: عن أبي عبد الله قال: أتى رجلٌ إلى رسول الله فقال: يا رسول الله إنّي جئتُ أبايعك على الإسلام، فقال له رسول الله: على أنْ تقتل أباك، فقبض الرجل يده وانصرف، ثمّ عاد وقال: يا رسول الله إنّي جئتُ لأُبايعك على الإسلام، فقال له: على أن تقتل أباك، قال: نعم، فقال له رسول الله: إنّ المؤمن يرى يقينه في عمله، والكافر يرى إنكاره في عمله، فَوالّذي نفسي بيده ما عرفوا أمرهم فاعتبروا إنكار الكافرين والمنافقين بأعمالهم

الخبيثة.

160. عن أبي عبد الله قال: قال أمير المؤمنين : إنّ لأهل الدين علاماتٍ يُعرفون بها: صدقُ الحديث، وأداءُ الأمانة، والوفاءُ بالعهد، وصِلةُ الأرحام، ورحمةٌ الضعفاء، وقِلّةُ مشابقة النساء ـ أو قال: وقلّةُ مؤاتاة النساء – بذلُ المعروف، وحُسنُ الخُلق، والسعة، واتّباعُ العلم، وما يقرّب إلىَ الله زلفى، طوبى لهم وحُسْنَ مآب.

161. قال أبو عبد الله أيضا: كان أمير المؤمنين يقول: لا يطعم عبدٌ طعم الإيمان حتّى يعلم أنّ ما أصابه لم يكن ليخطئه، وأنّ ما أخطأه لم يكن ليصيبه، فانّ الضارّ النافع هو الله.

162- Imam Baqir (a.s) narrated that when Imam Ali (a.s) was questioned about faith, he said: “God has established faith on four pillars: perseverance, certitude, justice and Jihad.”

163- Imam Sadiq (a.s) said: “God will grant material goods to both His friends and His enemies. But He will only grant faith to those whom He loves.”

164- Imam Sadiq (a.s) reported on the authority of his grandfather that Imam Ali (a.s) said that God's Prophet (S) said: “Whoever performs ablution and prays properly, pays the alms tax, overcomes his anger, controls his tongue, seeks God's forgiveness for his sins, and guides his family members has indeed completed the real aspects of faith and the gates of Heaven are open to him.”

165- Imam Sadiq (a.s) said: “One day when the Prophet of God (S) saw Harith ibn Malik ibn al-Naemane al-Ansarie, he asked him: “O' Harith! How did you spent the night until the morning?” Harith replied: “O' Prophet of God! I spent the night until the morning as a true believer.”

The Prophet (S) said: “There is a certain truth to all faith. What is the truth of your faith?” He replied: “I abstained from worldly affairs, stayed up all night long, and fasted all day. Then when I looked up to my Lord's heavens, it was as if the Judgment Day had approached, and I joined the residents of Heaven while they were going to visit each other, and the residents of Hell were being tortured.”

God's Prophet (S) said: “You are a believer. God has enlightened your heart with faith. Then remain steadfast, and may God make you steadfast.” Then Harith said: “O' Prophet of God! I fear none of my parts (to sin) but my eyes.” So the Prophet of God (S) prayed for him and he lost his sight.”

166- Imam Sadiq (a.s) said the following regarding God's statement:

“And most of them believe not in God without associating (others as partners) with Him:
[The Holy Quran: Yusuf 12:106]

They follow Satan in the same way that they attribute partners to God.”

167- Abdul-Mumin al-Ansari narrated that Imam Baqir (a.s) said: “God has granted three things to believers:

162. عن الباقر قال: سُئل عليّ عن الإيمان، فقال: إنّ الله جعل الإيمان على أربع دعائم ـ أو قال: الإيمان مبنيٌّ على أربع دعائم ـ: على الصبر، واليقين،[والعدل،] والجهاد.

163. عن أبي عبد الله قال: إنّ الدنيا يعطيها الله مَن أحبّ وأبغض، وإنّ الإيمان لا يعطيه إلاّ مَن أحبّ.

164. عن الصّادق عن آبائه عن أمير المؤمنين: قال: قال رسول الله: مَن أسبغ وضوءه، وأحسن صلاته، وأدّى زكاة ماله، وكفّ غضبه، وسجن لسانه، واستغفر لذنبه، وأدّىَ النصيحة لأهل بيته فقد استكمل حقائق الإيمان، وأبواب الجنّة مفتّحة له.

165. عن أبي عبد الله قال: لقي رسول الله يوماً حارثة بن مالك بن النعمان الأنصاري فقال له: كيف أصبحتَ يا حارثة؟ قال: أصبحتُ يا رسول الله مؤمنا حقّا، فقال: إنّ لكلّ إيمانٍ حقيقةٌ، فما حقيقة إيمانك؟ فقال: عزفت نفسي عن الدنيا فأسهرتُ ليلي واظمأتُ نهاري فكأنّي نظرتُ إلى عرش ربّي قد قرب الحساب، فكأنّي بأهل الجنّة فيها يتزاورون وأهل النار يعذّبون، فقال رسول الله: أنتَ مؤمنٌ؛ نوّر الله الإيمان في قلبك فاثبِت ثبَّتَكَ الله، فقال: يا رسول الله! ما أنا على نفسي من شيءٍ أخوف منّي عليها من بَصَري، فدعا له رسول الله فذهب بصره.

166. عن أبي عبد الله قال: في قول الله تبارك وتعالى: وَ ما يُؤمِنُ أكْثَرُهُمْ بِالله إلاَّ وَهُمْ مُشْرِكوُنَ قال: يطيع الشيطان من حيث [لا يعلم فـ'] يشرك.

167. عبد المؤمن الأنصاري قال: قال الباقر : إنّ الله أعطى المؤمن ثلاث خصالٍ:

Nobility in the world and his religion, prosperity in the Hereafter, and dignity in the hearts of the people of the world.”

168- Imam Baqir (a.s) reported the following on the authority of the Prophet of God (S): “Do you want me to tell you who a believer is? A believer is one with whom the believers trust their lives and property. Do you want me to tell you who a Muslim is? A Muslim is one from whose hands and tongue other Muslims are safe. And an emigrant is one who abstains from doing evil deeds and does not do whatever God has forbidden him to do.”

169- The Prophet (S) was asked whose faith is superior to other people's faith. He replied: “The one who is more generous.”

170- In Rauzat al-Vaezeen it is narrated that the Prophet of God (S) said: “A believer's house is simple, his food is little, his hair is not styled, his clothes are simple, but he is humble and does not exchange his health with anything.”

171- Imam Ridha’ (a.s) quoted the Prophet of God (S) on the authority of his father (a.s) on the authority of his grandfather (a.s): “Faith has seventy gates and a few more. The biggest one is witnessing that there is only one God, and there are no partners for Him, and the smallest one is cleaning up the walkways.”

العزّ في الدنيا وفي دينه، والفلح في الآخرة، والمهابة في صدور العالمين.

168. عن الباقر قال: قال رسول الله: ألا أنبئكم بالمؤمن؟ المؤمن مَن ائتمنه المؤمنون على أموالهم أنفسهم، ألا أنبئكم بالمسلم؟ المسلم مَن سَلِم المسلمون مِن يده ولسانه، المهاجر مَن هجر السيّئات وترك ما حرّم الله عليه.

169. سُئل النبيّ فقيل له: يا رسول الله أيّ الناس أفضل إيماناً؟ فقال: أبسطهم كفّاً.

170. من كتاب روضة الواعظين: قال النبيّ المؤمنُ بيته قصبٌ، وطعامه كِسرٌ، ورأسه شعثٌ، وثيابه خَلِقٌ،قلبه خاشعٌ، ولا يعدل السلامة شيئاً.

171. عن الرضا عن أبيه عن آبائه: قال: قال رسول الله: الإيمان بضعٌ وسبعون باباً، أكبرها شهادة أنْ لا إله إلاّ الله، وأدناها إماطة الأذى عن الطريق.

Chapter 11: On Concealing Faith

On Concealing Faith[5]

172- In Al-Mahasin it is narrated that Muala ibn Khunays narrated that Imam Sadiq (a.s) told him: “O' Muala! Conceal our secrets, and do not divulge them since God will honor those who conceal our secrets in this world, and will provide him with a guiding light directing him to Heaven in the Hereafter. O' Muala! God will abase whoever divulges our secrets in this world, and will darken his path in the Hereafter leading him to Hell.

O' Muala! Concealing faith is a part of my religion, and the religion of my forefathers. Whoever does not practice it, is not religious. God likes to be worshipped in secret the same way that He likes to be worshipped publicly. O' Muala! Whoever divulges our secrets is like one who denies them.”

173- Imam Sadiq (a.s) said: “Whoever divulges our secrets is like one who has deliberately killed us, not by mistake.”

174- Bashir narrated that Imam Sadiq (a.s) reported on the authority of his father (a.s): “I swear by God that there is nothing on the Earth dearer to me than concealing faith, my darling. God will raise the status of whomever practices concealing faith, and God will abase whoever does not. O' my darling son! The people are in peace. If the decree to the holy Jihad is issued by the Imam (a.s), then the followers do not have to conceal their faith anymore.”

الفصل الحادي عشر

في التقيّة

172. كتاب المحاسن: عن معلّى بن خُنيس قال: قال أبو عبد الله : يا معلّى، أُكتُم أمرنا ولم تُذِعهُ، فإنّه مَن كتم أمرنا ولم يذعه أعزّه الله في الدنيا وجعله نورا بين عينيه في الآخرة يقوده إلى الجنّة. يا معلّى! من أذاع أمرنا ولم يكتمه أذلّه الله في الدنيا والآخرة ونزع النور من بين عينيه في الآخرة، وجعله ظلمةً تقوده إلىَ النار. يا معلّى، إنّ التقيّة ديني ودين آبائي، ولا دين لمن لا تقيّة له، إنّ الله يحبّ أنْ يُعبَدَ في السرّ كما يحبّ أنْ يُعبَدَ في العلانيّة. يا معلّى، إنّ المذيع لأمرنا كالجاحد له.

173. عنه قال: مَن أذاع علينا شيئاً مِن أمرنا فهو كمن قتلنا عمداً ولم يقتلنا خطأً.

174. عن بشير قال: قال أبو عبد الله سمعتُ أبي يقول: لا والله؛ ما علىَ الأرض شيّء أحبّ إليَّ من التقيّة، يا حبيب، إنّه من كانت له تّقيّةٌ رفعه الله، يا حبيب، مَن لم يكن له تقيّةٌ وضعه الله. يا حبيب، إنّ الناس إنّما هم في هدنةٍ فلو قد كان ذلك كان هذا.

175- Regarding God's statement:
“Twice will they be given their reward, for that they have persevered, that they avert evil with good”
[The Holy Quran: Qasas 28:54],

Imam Sadiq (a.s) commented: “This means by their ***perseverance*** in concealing faith they will receive a double reward. And here ***good*** means concealing faith and ***evil*** means divulging our secrets.”

176- Abi Basir said that he once asked Imam Sadiq (a.s): “Why do you not inform us about secrets in the same way that (Imam) Ali (a.s) informed his companions?” Imam Sadiq (a.s) replied: “By God you are right. But can you tell me of even one case when I told you a tradition about something and you kept

it as a secret?" Then Abi Basir said: "By God I cannot even remember one tradition which I kept a secret."

177- Imam Sadiq (a.s) said: "Concealing faith is for times when it is necessary to do so, and the person who conceals his faith knows best when to do it."

178- Imam Baqir (a.s) said: "Concealing faith is for protecting lives and preventing bloodshed. There is no reason to conceal faith if there is bloodshed."

179- Abi Basir said that once he asked Imam Sadiq (a.s) about traditions. Then Imam Sadiq (a.s) asked him if he had kept any of the ones he had been told a secret so that he could be told new ones. When Imam Sadiq (a.s) noticed that Abi Basir was upset he said: "Do not worry about the ones that you told your friends. Divulging traditions means telling them to people other than your companions."

180- Imam Sadiq (a.s) said: "Subduing one's anger during times when the enemies are in power is considered to be a form of concealing faith. It protects the one who conceals his faith, and keeps him safe from trouble in life."

181- Ibn Miskan said that Imam Sadiq (a.s) told him: "I think if someone insults Imam Ali (a.s) in front of you, you will chop off his nose if you can." Ibn Miskan replied: "May I be your devoted servant! Yes, my family and I are all this way." Imam Sadiq (a.s) said: "Do not do this. I swear by God that there were many occasions when I heard someone insult Imam Ali (a.s) while there was only a small pillar between the man who insulted Imam Ali (a.s) and me.

175. عنه في قول الله : أولئك يُؤْتَونَ أَجْرَهُمْ مَرَّتينِ بِما صَبَروا قال: بما صبروا على التقيّة ويدرؤون بِالْحَسَنَةِ السَّيِّئَةَ قال: الحسنة التقيّة، والسيّئةُ الإذاعة.

176. عن أبي بصير قال: قلت لأبى عبد الله : ما لنا من يخبرنا بما يكون كما كان عليّ يخبر أصحابه؟ فقال: بلى والله، ولكن هاتِ حديثا واحدا حدّثتُك فكتمتَه، فقال أبو بصير: فوالله ما وجدت حديثا واحدا كتمته.

177. عنه قال: التّقيّةُ في كلِّ ضرورةٌ وصاحبها أعلم بها حين تنزل به.

178. عن الباقر قال: خُلقت التقيّة ليحقن بها الدم، فإذا بلغ الدم فلا تقيّة.

179. عن أبي بصير قال: سألت أبا عبد الله عن حديثٍ كثير، فقال: هل كتمت عليّ شيئاً قطّ؟ فبقيت أذكر، فلمّا رأى ما بي قال: أمّا ما حدّثتَ به أصحابك فلا بأس به، إنّما الإذاعة أن تُحدّث به غير أصحابك.

180. عن أبي عبد الله قال: كظمُ الغيظ عن العدوّ في دولتهم تقّيةٌ وحرزٌ لمن أخذ بها، وتحرّزٌ من التعريض للبلاء في الدنيا.

181. عن ابن مسكان قال: قال أبو عبد الله : إني لأحسِبُك إذا شُتِمَ عليٌّ بين يديك إن تستطع أن تأكل أنف شاتِمِهِ لَفَعَلتَ، فقلتُ: إي والله جُعِلتُ فداك إنّي لهكذا وأهل بيتي، قال: فلا تفعل، فوالله لربّما سمعت من شتم عليّاً وما بيني وبينه إلاّ أُسطوانةٌ.

I hid behind that pillar and when I finished my prayer I walked by, greeted him and shook hands with him."

182- Imam Sadiq (a.s) said the following regarding God's statement:
"And slew the Prophets in defiance of right"
[The Holy Quran: Al-i-Imran 3:112],

"I swear by God that they did not kill them with their swords, but caused them to be killed by divulging their secrets."

183- In Sifat ul-Shi'ia it is narrated that Imam Sadiq (a.s) said: "Whoever does not believe in the practice of concealing faith is not a follower (or Shiite) of Imam Ali (a.s)."

184- In Taqieh Lil-Ayashi it is narrated that Imam Sadiq (a.s) said: "Whoever does not believe in the practice of concealing faith is not religious. And indeed the practice of concealing faith is more extensive than whatever exists between the Heavens and the Earth."

185- Imam Sadiq (a.s) said: "Whoever believes in God and the Resurrection Day and lives under an unjust government will only talk in order to conceal his faith."

186- Imam Sadiq (a.s) said that God admonished a tribe for not concealing faith and said:

"When there comes to them some matter touching (public) safety or fear, they divulge it." [The Holy Quran: Nisaa 4:83]

187- Imam Sadiq (a.s) said: "There is no good in one who does not believe in the practice of concealing faith. And one who does not practice concealing faith does not have faith."

188- In Al-Kifayat Fin-Nosus it is narrated that Imam Ridha' (a.s) said: "One who is not pious is not religious, and one who does not practice concealing faith does not have faith. The dearest one from among you near God is the one who practices concealing of faith the most." Then the people asked the Prophet's descendent (a.s): "Until when should we continue to practice concealing of faith?" He replied: "Until a predetermined day, the day on which our Riser will rise. Whoever abandons concealing of faith before that day does not belong to our nation."

فأستتر بها، فإذا فرغتُ من صلاتي أمرّ به فأُسلّم عليه وأُصافحه.

182. عن أبي عبد الله في قول الله تبارك وتعالى: وَيَقْتُلونَ الأنْبياءَ بِغَيرِ حقٍ . قال: أما والله ما قتلوهم بالسيوف ولكن أذاعوا سرّهم وأفشوا عليهم فقتلوا.

183. من كتاب قال أبو عبد الله : ليس من شيعة عليّ من لا يتّقي.

184. من كتاب التّقيّة للعيّاشي: قال الصادق : لا دين لمن لا تقيّة له، وإنّ التّقيّة لأوسع ممّا بين السّماء والأرض.

185. وقال : من كان يؤمن بالله واليوم الآخر فلا يتّكلّم في دولة الباطل إلا بالتّقيّة.

186. عن أبي عبد الله قال: إنّ الله عيّرَ قوماً بالإذاعة فقال: وإذا جاءَهُمْ أَمرٌ مِنَ الأمْنِ أَوِ الْخَوْفِ أَذاعُوا بِه.

187. وعنه قال: لا خَيرَ فيمن لا تقيّة له، ولا إيمان لمن لا تقيّة له.

188. من كتاب الكفاية في النصوص عن الرضا قال: لا دين لمن لا ورع له، ولا إيمان لمن لا تقيّة له، وإنّ أكرمكم عند الله أعملكم بالتّقيّة، فقيل: يا بن رسول الله، إلى متى؟ قال: إلى يوم الوقت المعلوم وهو يوم خروج قائمنا، فمن ترك التّقيّة قبل خروج قائمنا فليس منّا.

Then they asked: “O' descendent of the Prophet! From what family is your Riser6?” He replied: “He is from my fourth generation, the son of the Lady of the Maids7. Through him God will eliminate all oppression from the Earth.”

This tradition has been narrated by Seyed al-Saeed Jalal al-Din Abu-Ali ibn Hamzeh al-Mousavi in his book on the authority of his teachers, on the authority of a trustworthy person, on the authority of the Prophet (S) and the Imams (a.s).

189- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said that his father used to always tell him: “Nothing is more pleasing for your father than concealing faith. Indeed concealing faith is a believer's armor.”

190- Abi Basir narrated that Imam Sadiq (a.s) said: “Concealing faith is a part of God's religion.” He was asked: “Is it a part of God's religion?” He replied: “Yes, I swear by God that when Joseph said:

"Behold! Ye are thieves, without doubt!" [The Holy Quran: Yusuf 12:70],

they had not really stolen anything. And also when Abraham said he was ill and would not attend the party,
"I am indeed sick (at heart)!" [The Holy Quran: Saffat 37:89], ***by God he was not ill."*** 8

191- Imam Baqir (a.s) said: "Concealing faith is necessary in all issues."

192- Imam Sadiq (a.s) said: "As the time of the appearance of Imam Mehdi (a.s) approaches, practicing concealing of faith becomes more difficult."

193- Imam Sadiq (a.s) said: "God will make whoever divulges our secrets- the Household of the Prophet- feel the blazing Fire of Hell."

فقيل له: يا بن رسول الله، ومَن القائم منكم أهل البيت؟ قال: الرابع من وُلدي ابن سيّدة الإماء، يطهّر الله به الأرض مِن كلّ جورٍ... تمام الخبر.

189. من كتاب المحاسن: عن أبي عبد الله قال: إنّ أبي كان يقول: ما شيٌّ أقرّ لعين أبيك من التّقيّة، إنّ التّقيّة جُنّةٌ للمؤمن.

190. عن أبي بصير عن أبي عبد الله : التّقية من دين الله، قلت: من دين الله؟ قال: إي والله من دين الله، ولقد قال يوسف: أَيَّتُهَا العِيرُ إِنَّكُمْ لَسارِقُونَ والله ما كانوا سرقوا شيئاً، ولقد قال إبراهيم: إِنّي سَقِيمٌ والله ما كان سقيماً.

191. عن أبي جعفر قال: التقيّة في كلٍ ضرورةٌ.

192. عن أبي عبد الله قال: إذا تقارب هذه الأمر كان أشدّ للتّقيّة.

193. عنه قال: من أفشى سرّنا أهل البيت أذاقه الله حَرّ الحديد.

194- In Elal al-Sharayeh it is narrated that Davood al-Raq'qi narrated that the Shiites came to Imam Sadiq (a.s) to ask about wearing black suits. He said that he saw the Imam (a.s) was sitting and had put on a black robe, hat and shoes. The Imam (a.s) even opened a part of his shoe lining and said that it was also black. However he said: "Cleanse your souls, and wear whatever you wish."

194. من كتاب علل الشرائع: عن داود الرقّي قال: جاءت الشيعة تسأل أبا عبد الله عن لبس السواد، قال: فوجدناه

قاعداً، عليه جبّةٌ سوداء وقلنسوةٌ سوداءٌ وخفٌّ أسودٌ مبطنٌ بسوادٍ، قال: ثمّ فتق ناحية منه فقال: أما إنّ قطنه أسود وأخرج منه قطناً أسود، ثمّ قال: بيّض قلبك والبس ما شئت.

Chapter 12: On Piety

195- In Al-Mahasin it is narrated that Abi-Basir asked Imam Sadiq (a.s) regarding God's statement:

"Fear God as He should be feared"

[The Holy Quran: Al-i-Imran 3:102], Imam Sadiq (a.s) said: "It means that He should be obeyed, and not revolted against; He should be remembered, and not be blasphemed."

196- Ameer al-Momineen (a.s) said: "Piety resembles faith."

197- Ameer al-Momineen (a.s) was asked to describe this world. He said: "How can I describe the world for you in which you are accountable for what you rightfully earn, and will be punished for what you wrongfully earn. If you could only see what happens during and after death, you would give up all worldly aspirations and its tricky attractions." He then added: "God will reward whoever is really pious with peace of mind without any need for a companion; and is self-sufficient without any wealth; and has dignity without being a ruler."

198- Imam Sadiq (a.s) said: "The Resurrection Day is the day of happiness for pious people."

199- Imam Sadiq (a.s) said: "Do not be fooled by their crying since piety is rooted in one's soul."

200- Imam Sadiq (a.s) explained God's statement:

"He is the Lord of Righteousness, and the Lord of forgiveness."
[The Holy Quran: Muddaththir 74:56]

as follows: "God the Almighty said that He deserves that His servants be divinely pious, and even if they do not do so, He has the right to forgive them."

201- Imam Sadiq (a.s) said: "Adhere to piety and thus protect your religion."

الفصل الثاني عشر

في التقوى والورع

من كتاب المحاسن: سأل أبو بصير أبا عبد الله عن قول الله تبارك وتعالى: اِتّقُوا الله حقَّ تُقاتِهِ قال: يُطاعُ ولا 195.

يعصى، ويُذكر ولا يُنسى ويُشكر فلا يُكفر.

196. قال أمير المؤمنين : التّقوى سنخ الإيمان.

197. قيل لأمير المؤمنين : صف لنا الدنيا، فقال: وما أصف لكم منها، لحلالها حسابٌ، ولحرامها عذابٌ، لو رأيتم الأجل ومسيره للهيتم عن الأمل وغروره، ثمّ قال: مَن اتّقى الله حقّ تقاته أعطاه الله أُنساً بلا أنيس، وغنىً بلا مالٍ، وعزّا بلا سلطان.

198. قال أبو عبد الله : القيامة عِرس المتّقين.

199. وقال أبو عبد الله : لا يغُرَّنّك بكاؤهم إنّما التقوى في القلب.

200. وقال أبو عبد الله في قوله جلّ ثناؤه: هُوَ أَهلُ التَّقْوى وأَهْلُ الْمَغْفِرَة قال: أنا أهلٌ أنْ يتّقيني عبدي، فإن لم يفعل فأنا أهلٌ أنْ أغفر له.

201. وعنه قال: اتقوا الله وصونوا دينكم بالورع.

202- Imam Sadiq (a.s) said: “Any independent reasoning lacking piety is useless.”

203- Imam Sadiq (a.s) said: “No one gains anything except through his efforts, and you will not gain what is near God without piety.”

204- Fuzayl narrated that Imam Sadiq (a.s) said: “Express our greetings to whoever you see and tell them that-by God- none of us are of any use for them unless they themselves adhere to piety. Be careful about what you say and do, and be one of those who persevere and establish prayers since God is the Helper of those who persevere.”

205- Imam Baqir (a.s) said that God had said: “O' children of Adam! Abstain from what I have forbidden so that you may be of the pious ones.”

206- Imam Sadiq (a.s) was asked who the most pious people were. He replied: “The most pious people are those who abstain from what God has forbidden.”

207- Imam Sadiq (a.s) reported on the authority of Imam Sajjad (a.s), on the authority of the Prophet of God (S): “Perform divinely decreed duties to be one of the most pious people.”

208- Imam Baqir (a.s) said: “Always fear God and strive in the way of your religion, and beware that it does not suffice just to strive, but you must also adhere to piety.”

209- Imam Sadiq (a.s) said that in reply to the supplications of Moses, God replied: “O' Moses! Nothing is more effective than piety in making My servants closer to Me. I bestowed Heaven on them and will not let anyone else share it with them.”

210- Ameer al-Momineen (a.s) said: “The following are signs by which the pious ones can be recognized: honesty; trustworthiness; loyalty; lack of haughtiness and jealousy; observing the relations of kin; helping the poor; minimum sexual intercourse with women; doing good deeds; having a good temper; and having an in-depth knowledge of what can help one approach God. Blessed be them and how prosperous they are!”

202. وعنه قال: لا ينفع اجتهادٌ لا ورع فيه.

203. وعنه قال: لن آخذ أحدٌ من أحدٍ شيئاً إلاّ بالعمل ولن تناولوا ما عند الله إلاّ بالورع.

204. عن فُضيل قال أبو عبد الله : بلّغ مَن لقيتَ عنّا السلام، وقل لهم: إنّ أحدنا لا يغني عنهم والله شيئاً إلاّ بورعٍ؛ فاحفظوا ألسنتَكم وكُفّوا أيديكم، وعليكم بالصبر والصلاة، إنّ الله مع الصابرين.

205. عن أبي جعفر قال: قال الله : يا بن آدم، اجتنب ما حرَّمتُ عليك تكن من أورع الناس.

206. سُئل الصادق عن الورع من الناس، قال: الّذي يتورّع عن محارم الله.

207. عن أبي عبد الله عن عليّ بن الحسين: قال: قال رسول الله: اعمل بفرائض الله تكن أتقى الناس.

208. عن الباقر قال: عليك بتقوى الله والاجتهاد في دينك، واعلم أنّه لا يغني عنك اجتهادٌ ليس معه ورعٌ.

209. عن أبي عبد الله قال فيما ناجى الله تبارك وتعالى به موسى صلوات الله عليه: يا موسى، ما تقرّب إليَّ المتقرّبون بمثل الورع عن محارمي، فإنّي أمنحهم جنان عدني، لا أشرك معهم أحداً.

210. قال أمير المؤمنين : لأهل التقوى علاماتٌ يُعرفون بها: صدقُ الحديث، وأداءُ الأمانة، والوفاءُ بالعهد، وقلّة

الفخر والبخل، وصلةُ الأرحام، ورحمةُ الضعفاء، وقلّة المواتاة للنساء، وبذلُ المعروف، وحُسنُ الخُلق،سعةُ العلم فيما يقرّب إلىَ الله . طوبى لهم وحسن مآب.

211- In Rauzat al-Vaezeen it is narrated that Ameer al-Momineen (a.s) said: “Faith is preserved by piety, and destroyed by greed.”

212- The Prophet (S) said: “The best definition of piety is given in God's words:

“God commands justice, the doing of good…”
[The Holy Quran: Nahl 16:90]

213- The Prophet (S) said: “Be pious, since piety is absolute goodness.”

214- The Prophet (S) said: “Whoever likes to be the noblest of the people must be pious.”

215- Imam Sadiq (a.s) said: “Act as if you have realized the truth.”

216- Imam Sadiq (a.s) said: “Whoever does not fulfill his promise is not religious. Whoever is not trustworthy does not have faith. The prayers of those who do not pay the alms tax are not accepted. The payment of the alms tax by one who is not pious is not effective.”

217- In Sifat ul-Shi’ia it is narrated that Imam Sadiq (a.s) said: “God never appointed anyone to Prophethood unless he was honest and trustworthy. And we must return what we are entrusted with to its owner whether he is a good-doer or an evil-doer.”

218- Abi-Basir stated that he told Imam Sadiq (a.s): “Ibn Abi Ya'fur sends his greetings to you.” Imam Sadiq (a.s) replied: “Greetings to him and you. Please deliver my greetings to him whenever you see him and tell him that Ja'far the son of Muhammad[9] says: “Consider what Ali got when he was with the Prophet, and protect these things. Beware that he only got these things through honesty and trustworthiness.”

219- Ibn-i-Abi Ya'fur said that Imam Sadiq (a.s) told him: “Invite the people to the religion by means other than plain talk. Let them see your hard work, honesty and piety.”

211. من كتاب روضة الواعظين: قال أمير المؤمنين : ثبات الإيمان الورع، وزواله الطمع.

212. قال النبيّ: جماع التقوى في قوله تعالى: إنَّ الله يَأْمُرُ بِالْعَدْلِ وَالْإِحْسانِ.

213. وقال: اتّقوا الله فإنّه جِماعُ الْخَيرِ.

214. وقال: مَن أحبّ أنْ يكون أكرم الناس فليتقّ الله.

215. ومن كتابٍ: عن أبي عبد الله قال: اعمل عمل من قد عاين.

216. وقال : لا دين لمن لا عهد له، ولا إيمان لمن لا أمانةَ له، ولا صلاة لمن لا زكاة له، ولا زكاة لمن لا ورعَ له.

217. ومن كتاب عن أبي عبد الله قال: إنّ الله لم يبعث نبيّا قطُّ إلاّ بصدق الحديث وأداء الأمانة، فإنّ الأمانة مؤدّاةٌ إلى البرّ والفاجر.

218. عن أبي بصير قال: قلت لأبي عبد الله : إنّ ابن أبي يعفور يقرئك السلام، فقال: وعليك وعليه السلام، إذا رأيت ابن أبي يعفور فاقرأه منّي السلام وقل له: إنّ جعفر بن محمّد يقول لك: أُنظر ما بلغ به عليّ عند رسول الله فالزِمه، فإنّما بلغ ما بلغ بصدق الحديث وأداء الأمانة.

219. وعن ابن أبي يعفور قال: قال لي أبو عبد الله : كونوا دُعاة الناس بغير ألسنتكم ليروا منكم الاجتهاد والصدق والورع.

220- Khaysameh stated that he went to say farewell to Imam Baqir (a.s). The Imam (a.s) told him: “Deliver our greetings to our friends, and instruct them to adhere to piety. O' Khaysameh! Inform them that they shall not find any position near God except through their efforts, and they will not be our friends except through piety. On Judgment Day, one who admires a just man but acts otherwise and follows others will be most sorry.”

221- Al-Fuzayl stated that Imam Sadiq (a.s) told him: “O' Fuzayl! Whenever you see one of our followers, express our greetings and tell him that he shall not find any position near God except through piety. Therefore be careful about what you say, and what you do. Be persevering and pray since God is with those who persevere.”

222- Ameer al-Momineen (a.s) said: “Whoever faces the Qibla[10], and eats what is slaughtered according to our directions, and believes in our Prophets, and witnesses to what we witness to, and enters into our religion will be treated according to the Quranic decrees and Islamic ordinances. No one is superior to others except through piety. Beware that the pious ones have the best divine reward and the best ending.”

220. عن خيثمة عن أبي جعفر قال: دخلتُ عليه لأُودّعه فقال: أبلغ موالينا السلام عنّا، وأوصهم بتقوى الله العظيم،

وأعلمهم يا خيثمة! إنّا لا نغني عنهم من الله شيئاً إلاّ بعملٍ، ولن ينالوا ولايتنا إلاّ بورعٍ، وإنّ أشدّ الناس حسرةً يوم القيامة مَن وصف عدلا ثمّ خالفه إلى غيره.

221. عن الفُضيل قال: قال لي أبو عبد الله : يا فُضيل بلّغ من لقيتَ من شيعتنا السلام وقل لهم: إنّا لا نغني عنهم من الله شيئاً إلاّ بورعٍ فاحفظوا ألسنتكم وكفّوا أيديكم، وعليكم بالصبر والصلاة، إنّ الله مع الصابرين.

222. عن أمير المؤمنين قال: مَن استقبل قبلتنا، وأكل ذبيحتنا، وآمن بنبيّنا، وشهد شهادتنا، ودخل في ديننا، أجرينا عليه حكم القرآن وحدود الإسلام، ليس لأحدٍ على أحدٍ فضلٌ إلاّ بالتقوى، ألا وإنّ للمتّقين عند الله أفضل الثواب وأحسن الجزاء والمآب.

Chapter 13: On Enjoining the Right and Forbidding the Wrong

God the Almighty granted blessings to the nation of Muhammad and honored them by establishing them as the ones who enjoin the right and forbid the wrong, and described their attributes in His Book and sent them blessings. He then said:

"Ye are the best of people, evolved for mankind, enjoining the right, forbidding what is wrong, and believing in God." [The Holy Quran: Al-i-Imran 3:110]

And God bound together enjoining the right and forbidding the wrong with belief.

"And observe the limits set by God; (***These do rejoice***)***. So proclaim the glad tidings to the Believers."*** [The Holy Quran: Tauba 9:112]

And God cursed and admonished those who abandon enjoining the right and forbidding the wrong, and those who did not face and rise against oppression. God promised them that they would be severely punished:

"Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David, and of Jesus the son of Mary; because they disobeyed and persisted in Excesses. Nor did they (***usually***) ***forbid one another the iniquities which they committed: evil indeed were the deeds which they did.***
[The Holy Quran: Maida 5:81-82]

In the same chapter God the Almighty said:

الفصل الثالث عشر

في الأمر بالمعروف والنهي عن المنكر

إنّ الله تعالى أنعمَ على أمة محمّد وأكرمهم بأنْ جعلهم آمِرين بالمعروف، ناهينَ عن المنكر،وصفهم بذلك في كتابه وأثنى عليهم، فقال تعالى في سورة آل عمران:

كُنْتُم خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وتَنْهَوْنَ عَنِ المُنْكَرِ وَتُؤْمِنوُنَ بِالله.

فقرن الأمر بالمعروف والنهي عن المنكر بالإيمان بالله:

وَالْحافِظوُنَ لِحُدودِ الله وَبَشِّرِ المُؤْمِنينَ.

وذَمَّ قوما وعابهم، وقَبَّحَ فِعلهم، وأوعدهم أشدّ العذاب بتركهم الأمر بالمعروف والنهي عن المنكر والأخذ علىَ الظالم، فقال تعالى في سورة المائدة:

لُعِنَ الَّذينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلى لِسانِ داودَ وَعيسَى بِن مَرْيَمَ ذلِكَ بِمَا عَصَوا وَكَانُوا يَعْتَدُونَ * كَانُوا لا يَتَنَاهَونَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ ما كانُوا يَفْعَلوُنَ. وقال في هذه السورة:

"Many of them dost thou see, racing each other in sin and rancor, and their eating of things forbidden. Evil indeed are the things that they do. Why do not the Rabbis and the doctors of law forbid them from their (habit of) uttering sinful words and eating things forbidden?

Evil indeed are their works. [The Holy Quran: Maida 5:61-2]

God the Almighty has considered those who commit sins and those who abandon forbidding the same sins to be equal in the degree of wickedness of their act, and the severity of their promised punishment. He then enjoins us to do good deeds and forbids doing wrongful acts and promises a good reward for this, and warns us of a severely painful punishment. God the Almighty has said:

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity."
[The Holy Quran: Al-i-Imran 3:104]

He also said:"When some of them said: "Why do ye preach to a people whom God will destroy or visit with a terrible punishment?" Said the preacher: "To discharge our duty to your Lord, and perchance they

may fear Him.”

When they disregarded the warnings that had been given them, we rescued those who forbade evil, but We visited the wrong-doers with a grievous punishment, because they were given to transgression.”

[The Holy Quran: Araf 7:164-165]

223- Ameer al-Momineen (a.s) said: “O' Believers! Whoever sees that a wrong act is being done, or a forbidden act is being advertised for and disapproves of these acts with his heart, remains healthy and stays pure from such wrong acts. But whoever forbids such acts verbally is more superior and receives a higher reward. Whoever forbids such acts with his sword in order to establish God's words and reject the oppressors is on the straight path to guidance. He is on the path to prosperity, and his heart will be filled with the light of certitude.”

وَتَرَى كَثِيرًا مِنْهُمْ يُسارِعُونَ في الْإِثْمِ وَالْعُدْوانِ وَأَكْلِهِمُ السُّحْتَ لَبِئسَ ما كانُوا يَعْمَلُونَ * لَوْلا يَنْهاهُمُ الرَّبَّانِيُّونَ وَالأحْبار عَنْ قَوْلِهِمُ الْإِثمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ ما كانُوا يَصْنَعُون.

فسوّى الله تعالى بين المباشر للمعصية والتارك؛ لنهيه عنها في تهجين فعلهم والوعيد لهم. ثمَ إنّ الله أمرنا بالمعروف ونهانا عن المنكر في غير موضع من كتابه ووعد عليه الثواب العظيم، وواعدنا على تركه العذاب الأليم، فقال تعالى في سورة آل عمران: وَلْتَكُنْ مِنْكُمْ أمة يَدْعُونَ إلىَ الْخَيْرِ ويأمرون بِالْمَعْرُوفِ وَيَنْهَونَ عَنِ الْمُنْكَرِ وأولئك هُمُ الْمُفْلِحوُن.

وقال تعالى في سورة الأعراف:

وَإذْ قالَتْ أمة مِنْهُمْ لِمَ تَعِظُونَ قَوْما الله مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذاباً شَدِيداً قالُوا مَعْذِرَةً إلى رَبّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ * فَلَمّا نَسوُا ما ذُكِّرُوا بِهِ أنْجَيْنا الَّذينَ يَنْهوْنَ عَنْ السُّوءِ وَأَخَذْنا الَّذِينَ ظَلَموا بِعَذابٍ بَئيسٍ بِما كانُوا يَفْسُقوُنْ.

223. قال أمير المؤمنين : أيها المؤمنون! إنّ مَن يرى عُدواناً يُعمل به ومنكراً يدْعى إليه وأنكره بقلبه فقد سلم وبرئ، ومَنْ أنكره بلسانه فقد أوجر وهو أفضل مِن صاحبه، ومَن أنكره بالسيف لتكون كلمة الله هي العليا وكلمة الظالمين السفلى فذلك الّذي أصاب سبيل الهُدى وقام علىَ الطريق ونوّر في قلبه اليقين.

224- Imam Baqir (a.s) said: “Enjoining the right and forbidding the wrong are two of God's creatures. Whoever assists them will be honored by God, and whoever abandons them will be abandoned by God.”

225- Imam Sadiq (a.s) said: “Whoever has the following characteristics will enjoin the right and forbid

the wrong: is knowledgeable about the right and abandons the wrong; is moderate and just concerning what he enjoins as right, and what he forbids as wrong; and behaves according to what he enjoins and/or forbids."

226- God's Prophet (S) said: "I saw a man from my nation in a dream. He was surrounded by the Fire of Hell. At once his acts of enjoining the right and forbidding the wrong came to his help and saved him from the Fire and handed him over to the angels."

227- Imam Sadiq (a.s) said: "Woe to the people who do not pay back their debts to God by enjoining the right and forbidding the wrong."

228- Imam Sadiq (a.s) said: "A man from the Khasa'em tribe went to see the Prophet of God (S) and said: "O' Prophet of God! Please tell me what is the noblest form of submission to God?" He replied: "Faith in God." Then he asked: "What is next?" The Prophet replied: "Visiting the relations of kin."

Then he asked: "What is next?" The Prophet replied: "Enjoining the right and forbidding the wrong." The man asked: "What is the most despised act near God?" He said: "Being an infidel." He asked: "What is the next worst thing?" He said: "Cutting off relations of kin." He asked: "What is next?" He replied: "Enjoining the wrong and forbidding the right."

229- God's Prophet (S) said: "What would you do if all your women were corrupt and your youth were deviated, and no one enjoined the right and forbade the wrong?" He was asked: "O' Prophet of God! Will this happen?" He replied: "Yes. It will get even worse. What will you do when the people enjoin the wrong and forbid the right?" He was asked: "O' Prophet of God! Will things ever get this way?" He replied: "Yes, it will get even worse than this. What will you do when the people consider the right as the wrong and the wrong as the right?"

224. عن الباقر قال: الأمر بالمعروف والنهي عن المنكر خلقان من خلق الله، فمن نصرهما أعزّه الله، ومَن خذلهما خذله الله.

225. وقال الصادق : إنّما يأمر بالمعروف وينهى عن المنكر مَن كانتْ فيه ثلاث خصالٍ: عالمٌ لما يأمر به، وتاركٌ لما ينهى عنه، عادلٌ فيما يأمر، عادل فيما ينهى، رفيقٌ فيما يأمر، رفيقٌ فيما ينهى.

226. وقال رسول الله: رأيتُ رجلا مِن أمتي في المنام قد أخذته الزبانية مِن كلّ مكانٍ، فجاءه أمره بالمعروف ونهيه عن المنكر فخلّصاه مِن بينهم وجعلاه مع الملائكة.

227. وقال الصادق : ويلٌ لقومٍ لا يدينون الله بالأمر بالمعروف والنهي عن المنكر.

228. وقال أيضا: جاء رجلٌ مِن خَثعم إلى رسول الله فقال: يا رسول الله، أخبرني ما أفضل الإسلام؟ قال: الإيمان بالله، قال: ثمّ ماذا؟ قال: صِلةُ الرحم، قال: ثمّ ماذا؟ قال: الأمر بالمعروف والنهي عن المنكر، قال: فقال الرجل: أي الأعمال أبغض إلىَ الله قال: الشرك بالله، قال: ثمّ ماذا؟ قال: قطيعةُ الرحِم، قال: ثمّ ماذا؟ قال: الأمر بالمنكر والنهي عن المعروف.

229. وقال النبيّ كيف بكم إذا فسدتْ نِساؤُكم وفسق شبابكم، ولم تأمروا بمعروفٍ ولم تنهوا عن منكرٍ؟! فقيل له: ويكون ذلك يا رسول الله؟ قال: نعم، وشرٌّ مِن ذلك؛ فكيف بكم إذا أمرتم بالمنكر ونهيتم عن المعروف؟ فقيل له: يا رسول الله، ويكون ذلك؟ قال: نعم، وشرٌّ من ذلك، كيف بكم إذا رأيتم المعروف منكراً والمنكر معروفاً؟

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

“O' ye who believe! 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.”

231– Imam Ridha’ (a.s) narrated that the Prophet of God (S) said: “My nation should prepare itself for divine calamities whenever they abandon enjoining the right and forbidding the wrong.”

232– Imam Sadiq (a.s) said: “Whenever a zealous Muslim observes that a forbidden act takes place, it suffices for him to know that God is aware of his disapproval and displeasure.”

233– Ghiyas ibn Ibrahim said: “Whenever Imam Sadiq (a.s) reached a group of people who were quarrelling, he would loudly say: “fear God” three times and pass by them.”

234– Imam Baqir (a.s) said that God's Prophet (S) said: “Whoever seeks the pleasure of the people in what raises God's anger will be admonished by the people who used to admire him before. God will protect whoever prefers to obey God, despite the people's displeasure, from any enemies. God the Almighty will remove from him the jealousy of any jealous ones, and the oppression of any oppressors, and will be his helper and protector.”

235– Mufaz'zil ibn Zayd said that Imam Sadiq (a.s) told him: “O' Mufaz'zil! If one objects to an oppressive ruler and gets hurt by that ruler, he will not get any reward and will not be granted patience.”[11]

236– Imam Sadiq (a.s) said: “Enjoining the right and forbidding the wrong will only affect a believer or an ignorant person who learns from these acts, but it will not affect a person who is armed to the teeth.”

230. وقال الصّادق لمّا نزلت هذه الآية: يَا أَيُّها الَّذِينَ آمَنَوُا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا. جلس رجلٌ من المسلمين

يبكي، وقال: أنا قد عجزتُ عن نفسي كلّفت أهلي، فقال رسول الله: حسبك أنْ تأمرهم بما تأمر به نفسك وتنهاهم عمّا تنهى عنه نفسك.

231. وقال الرضا : كان رسول الله يقول: إذا أمتي تواكلت الأمر بالمعروف والنهي عن المنكر فلتأذن بوقاعٍ من الله تعالى.

232. وقال الصادق : حسب المؤمن غيرا إنْ رأى منكرا أنْ يعلم الله من نيّته أنّه له كارهٌ.

233. وعن غياث بن إبراهيم قال: كان أبو عبد الله إذا مرّ بجماعة يختصمون لا يجوزهم حتّى يقول ثلاثاً: اتقّوا الله! يرفع بها صوته.

234. وعن أبي جعفر قال: قال رسول الله: من طلب مرضاة الناس بما يسخط الله كان حامده من الناس ذامّاً، ومن آثر طاعة الله بغضب الناس كفاه الله عداوة كلّ عدوٍّ، وحسد كلّ حاسدٍ، وبغي كلّ باغٍ، وكان الله له ناصراً وظهيراً.

235. وعن مفضّل بن زيد عن أبي عبد الله قال: قال [لي] يا مفضّل، مَن تعرّض لسلطانٍ جائرٍ فأصابته بليّةٌ لم يؤجر عليها ولم يرزق الصبر عليها.

236. وعن أبي عبد الله قال: إنّما يؤمر بالمعروف وينهى عن المنكر مؤمنٌ فيتّعظ أو جاهلٌ فيتعلّم، فأمّا صاحب سوطٍ أو سيفٍ فلا.

237- Imam Sadiq (a.s) said: “God the Almighty has left a believer's affairs up to himself, but has not abandoned him to be humiliated. Have you not heard God's words:

“But honor belongs to God and His Apostle, and to the Believers.”
[The Holy Quran: Munafiqun 63:8];

Therefore believers are honored, not abased.” He then added: “Believers are even nobler than the mountains since we can knock down the mountains and destroy them, but nothing can diminish a believer's faith.”

238- Muhammad ibn A'rafeh narrated that Imam Sadiq (a.s) said: “You must enjoin the right and forbid the wrong, else the bad people will rule over you, and the prayers of your good people will not be answered.”

239- Mufaz'il ibn Amr narrated that Imam Sadiq (a.s) said: “It is not good for a believer to do something to get humiliated. He was asked: “What will humiliate him?” Imam Sadiq (a.s) replied: “When he does something for which he has to apologize later.”

240- Masaedat ibn Sadaqih narrated that Imam Sadiq (a.s) was asked if it was incumbent upon the entire nation to enjoin the right and forbid the wrong. He replied in the negative. They asked him the reason. He said: “It is incumbent upon those who are in power whom the people obey and can distinguish between the right and the wrong. It is not incumbent upon the weak people who do not know how to approach this issue, and might say wrong things about what is right.

That is why God says:

“Let there arise out of you a band of people inviting to all that is good, enjoining the right, and forbidding what is wrong.
[The Holy Quran: Al-i-Imran 3:104].

But this is especial, and not general. As God the Almighty said:

“Of the people of Moses there is a chapter who guide and do justice in the light of truth.”
[The Holy Quran: Araf 7:159].

He has not said it is for all the people of Moses or all his tribe to enjoin the right and forbid the wrong, even though there were many groups there. And by people it is meant more than one, as God the Almighty said:

“Abraham was indeed a model, devoutly obedient to God.”
[The Holy Quran: Nahl 16:120].

In this verse it is said that he was obedient to God. Therefore it is not incumbent upon anyone who does not have any power, helpers or followers at peace time.”

237. وعنه قال: إنَّ الله فوّض إلىَ المؤمن أمره كلّه ولم يفوّض إليه أنْ يكون ذليلاً، أما تسمع الله يقول : وَلِلهِ الْعِزَّةُ وَلِرَسوُلِهِ وَلِلْمُؤمِنينَ فالمؤمن يكون عزيزا ولا يكون ذليلا، ثمّ قال: إنّ المؤمن أعزّ من الجبل، إنّ الجبل يستقلّ منه بالمعاول، والمؤمن لا يستقلّ من دِينه بشيءٍ.

238. وعن محمّد بن عرفة قال: سمعتُ أبا الحسن يقول: لتأمرنّ بالمعروف ولتنهنَّ عن المنكر، أو ليستعملنّ عليكم شراركم فيدعو خياركم ولا يستجاب لهم.

239. عن مفضّل بن عمر قال: قال أبو عبد الله : لا ينبغي للمؤمن أنْ يذلّ نفسه، قلت: بما يذلّ نفسه؟ قال: يدخل فيما يعتذر منه.

240. وعن مسعدة بن صدقة عن أبي عبد الله قال: سُئل عن الأمر بالمعروف والنهي عن المنكر، أواجبٌ هو على هذه الأمة جميعا؟ قال: لا، فقيل: ولِمَ؟ قال: إنّما هو على القويّ المطاع، العالم بالمعروف من المنكر، لا على الضعفة الّذين لا يهتدون سبيلاً إلى أيّ من أيٍ، يقول من الحقّ أم إلىَ الباطل، والدليل على ذلك كتاب الله، قول الله : وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعوُنَ إلَىَ الْخَيرِ وَيَأمُرُونَ بالْمَعْروفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ فهذا خاصٌ غير عامٍ، كما قال الله تعالى: وَمِنْ قَوْمِ موُسى أمة يَهدُوْنَ بِالْحَقّ وَبِهِ يَعْدِلوُنَ ولم يقل على أمة موسى ولا على كلّ قومه ويومئذٍ أمم مختلفةٌ، والأمّة واحدٌ فصاعداً كما قال الله : إنَّ إبْراهيمَ كانَ أمة قانِتاً لله يقول مطيعاً لله، وليس على من يعلم ذلك في الهُدنة من حَرَجٍ إذا كان لا قوّة له ولا عدد ولا طاعة.

241- Masaedat ibn Sadaqih said that Imam Sadiq (a.s) was questioned about the Prophet's statement: “The best form of Jihad –holy war– is expressing what is just in the presence of an oppressive ruler.” Imam Sadiq (a.s) said: “This act will only be accepted of him if his enjoining the right is based on knowledge, otherwise it is not accepted.”

242- Jabir narrated that Imam Baqir (a.s) said: “God the Almighty revealed the following to the Prophet Shu'aib (a.s): “I shall punish one hundred thousand people from your nation. Forty thousand of them are from the wicked ones, and sixty thousand of them are from the good people.”

Shu'aib (a.s) asked: “You punish the bad people. Why are the good people punished?” God the Almighty revealed to him: “They are the people who got along with the sinners, and were not worried about My Anger.”

243- The Noble Prophet (S) has been narrated as saying: “The people will live in prosperity as long as they cooperate with each other in enjoining the right and forbidding the wrong. However, once they stop doing so, their blessings will be taken away from them, and some will rule over others, and they will have no helpers in the heavens or on the Earth.”

244- Ameer al-Momineen (a.s) said: “Whoever stops physical, verbal and spiritual enjoining of the right and forbidding of the wrong is like a living corpse that seems to be alive.”

241. قال مسعدة: وسمعت أبا عبد الله يقول: وسئل عن الحديث الّذي جاء عن النبيّ إنّ أفضل الجهاد كلمة عدلٍ عند إمامٍ جائر" ما معناه؟ قال: هذا أنْ يأمره بعد معرفته، وهو مع ذلك يقبل منه وإلاّ فلا.

242. وعن جابر عن أبي جعفر قال: أوحى الله تعالى إلى شُعيب النبيّ: إنّي معذّبٌ من قومك مائة ألف، أربعين ألفاً من شرارهم وستين ألفاً من خيارهم، فقال: يا ربّ، هؤلاء الأشرار فما بال الأخيار؟ فأوحى الله إليه: داهَنوا أهل المعاصي فلم يغضبوا لغضبي.

243. ورُوي عن النبيّ أنّه قال: لا يزال النّاس بخيرٍ ما أمروا بالمعروف ونهوا عن المنكر وتعاونوا علىَ البرّ، فإذا لم يفعلوا ذلك نُزِعَتْ منهم البركات وسُلِّطَ بعضهم على بعضٍ، ولم يكن لهم ناصرٌ في الأرض ولا في السماء.

244. وقال أمير المؤمنين في كلامٍ هذا ختامه: مَن ترك إنكار المنكر بقلبه ويده ولسانه فهو ميّت [بين] الأحياء.

Chapter 14: On Being Trustworthy

245- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: "Return whatever you are entrusted with to its owner, even if the owner is the murderer of Imam Hussein (a.s)."

246- Imam Sadiq (a.s) said: "Be pious and return the property that you have been entrusted with, since I shall even return any property of Imam Ali's (a.s) murderer to him, if he entrusted me with his property."

247- Abdullah ibn San'an said that once he went to see Imam Sadiq (a.s) in the mosque. Imam Sadiq (a.s) had finished saying his afternoon prayers and was sitting facing the Qibla He told Imam Sadiq (a.s): "O' grandson of the Prophet! There are several rulers who have entrusted their treasury with me, but do not pay you your due one-fifth levy. Should I return their property to them?"

Imam Sadiq (a.s) replied: "I swear three times by the Lord of this Qibla that even if Ibn Muljam who has killed my grandfather (Imam Ali (a.s)) (and I wish to take revenge on him) entrusts his property with me, I shall return it to him."

248- Imam Kazim (a.s) said: "The residents of the planet Earth will receive divine blessings as long as they love each other, act righteously, and honor what they are entrusted with."

249- Imam Sadiq (a.s) was questioned about God's statement:

"We did indeed offer the Trust to the Heavens and the Earth and the Mountains, but being afraid, they all refused to undertake it. However man undertook it- he was indeed unjust and foolish." [The Holy Quran: Ahzab 33:72].

He was asked: "What was offered to them? What did man undertake? What is it?" Imam Sadiq (a.s) replied: "Trust between the people was offered, and this was done during the creation of the creatures."

الفصل الرابع عشر

في أداء الأمانة

245. من كتاب المحاسن: عن أبي عبد الله قال: أدّوا الأمانة ولو إلى قاتل الحسين بن عليّ .

246. وقال : اتقّوا الله وعليكم بأداء الأمانة إلى مَن ائتمنكم، فلو أنّ قاتل عليّ ائتمنني علىَ الأمانة لأدّيتها إليه.

247. وعن عبد الله بن سنان قال: دخلت على أبي عبد الله وقد صلى العصر وهو جالس مستقبل القبلة في المسجد، فقلتُ: يا بن رسول الله، إنّ بعض السلاطين يأمننا علىَ الأموال، يستودعناها وليس يدفع إليكم خُمسكم، أفنؤدّيها إليهم؟ قال: وربّ هذه القِبلة ـ ثلاث مرّات ـ لو أنّ ابن ملجم قاتل أبي فإنّي أطلبه يتستّر لأنّه قَتل أبي ائتمنني علىَ الأمانة لأدّيتها إليه.

248. وعن الكاظم قال: إنّ أهل الأرض لمرحومون ما تحابّوا وأدّوا الأمانة وعملوا بالحقّ.

249. وسئل أبو عبد الله عن قول الله : إنَّا عرضنا الأمانة ما الّذي عرض عليهنّ، وما الذي حمل الإنسان، وما كان هذا؟ قال: فقال: عرض عليهّن الأمانة بين الناس وذلك حين خلق الخلق.

250- God's Prophet (S) said: “One who violates the trust with which he is entrusted does not belong to my nation.”

251- Imam Sadiq (a.s) said: “God did not appoint anyone to the prophethood unless he was honest and trustworthy.”

252- Some of the companions of Imam Sadiq (a.s) have narrated him as saying the following to his children: “O' Children! Please honor what you are entrusted with so that your worldly and heavenly life remains healthy. Be trustworthy and you will need nothing.”

253- In Rauzat al-Vaezeen it is narrated that Imam Zayn al-Abedin (a.s) told his followers: “You ought to return what you are entrusted with to its owner. I swear by God who rightly appointed Muhammad to the prophethood that even if the murderer of my father Imam Hussein (a.s) entrusts me with his sword with which he killed my father, I shall return it to him.”

254- Imam Sadiq (a.s) said: “The dearest person near God is the one who is honest in his speech; the one who guards (i.e. he performs) his prayers, and does what is incumbent upon him; and the one who returns what he is entrusted with.” He then added: “Whoever is entrusted with something and returns what he is entrusted with has indeed opened up one thousand knots of the Fire of Hell from around his own neck.

Therefore compete with each other in being trustworthy, and know that Satan will appoint one hundred of his followers to tempt whoever is known to be trustworthy. They will tempt him to violate the trust, and get ruined. Only those protected by God the Almighty shall be saved.”

255- The Prophet (S) said: “Do not only consider how much a person prays and fasts, how many times he goes on pilgrimage, how many good deeds he has performed and how much he engages in supplications at night. But consider his honesty and trustworthiness.”

256- Imam Sadiq (a.s) said: “There are three acts which we must do no matter what happens: honor whatever we are entrusted with whether it belongs to a good person or a bad one; honor our promises whether they be to a good person or a bad one; and treat our parents with kindness whether they are good or bad.”

250. قال رسول الله ﷺ: ليس منّا مَن خان بالأمانة.

251. وعن أبي عبد الله قال: ما بعث الله نبيّا قطّ إلاّ بصدق الحديث وأداء الأمانة.

252. وعن بعض أصحابه: رفعه قال: قال لابنه: يا بُنيّ أداء الأمانة تسلم لك دنياك وآخرتك، وكن أميناً تكن غنيّاً.

253. من روضة الواعظين: قال زين العابدين لشيعته: عليكم بأداء الأمانة، فوالّذي بعث محمّداً بالحقّ نبيّاً لو أنّ قاتل أبي الحسين بن عليّ ائتمنني علىَ السيف الّذي قتله به لأدّيته إليه.

254. قال الصادق : أحبّ العباد إلىَ الله رجلٌ صدوقٌ في حديثه، محافظٌ على صلواته، وما افترض الله عليه مع أداء الأمانة، ثمّ قال: مَن ائتمن على أمانةٍ فأدّاها فقد حلّ ألف عقدةً مِن عنقه مِن عُقَد النار، فبادروا بأداء الأمانة، فإنّ مَن اؤتُمِنَ على أمانةٍ وكّل به إبليس مائة شيطانٍ مِن مَرَدَةِ أعوانه ليُضلّوه ويوسوسوا إليه حتّى يُهلكوه إلاّ مَن عصم الله .

255. وقال النبيّ: لا تنظروا إلى كثرة صلاتهم وصومهم، وكثرة الحجّ والمعروف وطنطنتهم بالليل، أُنظروا إلى صدق الحديث وأداء الأمانة.

256. من سائر الكتب: قال أبو عبد الله : ثلاثةٌ لابّد من أدائهنّ على كلّ حالٍ: الأمانة إلى البرّ والفاجر، والوفاء بالعهد للبّر والفاجر، وبرّ الوالدين برّين كانا أو فاجرين.

Chapter 15: On Remembrance

257- In Al-Mahasin it is narrated that Hassan al-Baz'zaz narrated that Imam Sadiq (a.s) said: “Do you want me to inform you about the hardest duties God has made incumbent upon His servants?” He then discussed three duties, the third of which was to always remember God, whether we are rushing to obey Him, or we are committing sins.”

258- Imam Sadiq (a.s) said: “Remembering God often is one of the most important acts that God has

made incumbent upon His servants." He then added: "Beware that by this I do not mean just reciting the praises of God the Almighty. Rather I mean remembering what God has allowed, what He has forbidden, obeying God and abandoning sins."

259- Imam Baqir (a.s) said: "There are three groups of people: those who are quiet; those who remember God; and those who say things to cause discord among the people."

260- Unus ibn Abdulrahman narrated that Luqman said to his son: "O' my dear son! Be careful when you enter a gathering to sit with those who are remembering God. This way your knowledge will increase if you are knowledgeable, and you will become knowledgeable if you are ignorant. There is hope that God will spread the shade of His Mercy upon them, and you may benefit from His Mercy, too.

But if you see some people who do not remember God, do not sit with them since you will not gain any knowledge if you are knowledgeable, and you will be more misguided if you are ignorant, and God may encompass them with the shadow of His Chastisement in which case you will be chastised too."

الفصل الخامس عشر

في الذكر

257. من كتاب المحاسن: عن الحسن البزّاز عن أبي عبد الله في حديثٍ قال: ألا أحدثكم بأشدّ ما افترض الله على خلقه؟ فذكر له ثلاثةُ أشياء، الثالث منها: ذكرُ الله في كلّ موطنٍ إذا هجم على طاعةٍ أو معصيةٍ.

258. عنه قال: مِن أشدّ ما فرض الله على خلقه ذكر الله كثيراً، ثمّ قال: أما لا أعني "سبحان الله والحمد لله ولا إلهَ إلاّ الله والله أكْبَرُ" وإن كان منه، ولكن ذكر الله عند ما أحلّ وحرّم، فإنْ كان طاعةً عمل بها وإنْ كان معصيةً تركها.

259. عن الباقر [: المجالس] ثلاثةٌ: سالمٌ، وغانمٌ، وشاجبٌ، فالسالم الصامت، والغانم الذاكر لله، والشاجب الّذي يلفظ ويقع في الناس.

260. عن يونس بن عبد الرحمان رفعه قال لقمان لابنه: يا بُنيَّ اختم المجالس على عينيك، فإذا رأيتَ قوما يذكرون الله فاجلس معهم فإنّك إن تكن عالماً يزيدوك علماً، وإنْ كنتَ جاهلاً علّموك، ولعلّ الله أنْ يظلّهم برحمةٍ فيعمّك معهم، وإذا رأيتَ قوماً لا يذكرون الله فلا تجلس معهم، فإنّك إن تكن عالماً لا ينفعك علمك، وإن تكن جاهلاً يزيدوك جهلاً ولعلّ الله أن يظلّهم بعقوبةٍ فيعمّك معهم.

261- One of the companions of Imam Sadiq (a.s) said that he once asked the Imam (a.s) who the most respectable person in the sight of God is. The Imam (a.s) replied: “The one who remembers God the most, and is best known to serve Him is the most respectable person near God.”

262- Asbaq ibn Nabateh narrated that Ameer al-Momineen (a.s) said: “There are two types of remembrance: remembering God during times of calamities, and even better is remembering God when you are about to do what God has forbidden. This form of remembrance will cause you to abandon forbidden acts.”

263- In Rauzat al-Vaezeen it is narrated that God the Almighty said:
“Then do ye remember Me; I will remember you. Be grateful to Me and reject not Faith.” [The Holy Quran: Baqara 2:152].

And He also said:
“O' ye who believe! Celebrate the praises of God, and do this often.” [The Holy Quran: Ahzab 33:41].

He also said:
“For men and women who engage much in God's praise, for them has God prepared forgiveness and great reward.” [The Holy Quran: Ahzab 33:35].

He also said:
“Therefore do thou give admonition, for thou art one to admonish. Thou art not one to manage (men's) affairs.” [The Holy Quran: Ghashia 88:21-22]

264- The Noble Prophet (S) said: “O' Ali! The following three are one's noblest characteristics: being fair, treating others as equals, and remembering God the Blessed, the High in all situations.”

265- Either Imam Sadiq (a.s) or Imam Baqir (a.s) has been narrated to have said: “There are seven things in the body in charge of remembrance of God: the tongue, the soul, the spirit, the intellect, the wisdom, the head, and the heart- either of which needs to persevere. The tongue's perseverance is attained through honesty in uttering words. The soul's perseverance is attained through presence of one's mind.

The spirit's perseverance is attained through sincerity in repentance. The heart's perseverance is attained through properly begging for pardon. The intellect's perseverance is attained through properly learning from one's mistakes. The wisdom's perseverance is attained through proper pride, and the head's perseverance is attained through awareness of the secrets of the world.

261. عن بعض أصحاب أبي عبد الله قال: قلت له: مَن أكرم الخلق علىَ الله؟ قال: أكثرهم ذِكرا لله وأعملهم بطاعته.

262. عن أصبغ بن نباته قال: قال أمير المؤمنين : الذكر ذكران: ذكر الله عند المصيبة، وأفضل من ذلك ذكر الله عند ما حرّم عليك فيكون حاجزاً.

263. ومن كتاب روضة الواعظين: قال الله فَاذْكُروني أذْكُرْكُمْ وَاشْكُرْوا لي وَلا تَكْفُرُونَ وقال تعالى: يا أيُّهاَ الَّذينَ آمَنُوا اذْكُرُوا الله ذِكراً كَثيراً وقال تعالى: وَ الذَّاكِرينَ الله كَثِيراً وَالَّذاكِراتِ وقال تعالى: فَذَكِّرْ إنَّما أَنْتَ مُذَكِّرْ * لَسْتَ عَلَيْهِمْ بِمُصَيْطِرْ .

264. وقال النبيّ: يا عليّ، سيّد الأعمال ثلاث خصالٍ: إنصافك من نفسك، ومواساة الأخ في الله، وذكر الله تبارك وتعالى على كلّ حالٍ.

265. رُوي عن بعض الصادقين أنّه قال: الذكر مقسومٌ على سبعة أعضاء: اللسان، والروح، والنفس، والعقل، والمعرفة، والسرّ، والقلب. وكلّ واحدٍ يحتاج إلى استقامةٍ، فاستقامةُ اللسان صدقُ الإقرار، واستقامةُ الروح صدق الاحتضار، واستقامةُ النفس صدق الاستغفار، واستقامة القلب صدقُ الاعتذار، واستقامة العقل صدق الاعتبار، واستقامة المعرفة صدق الافتخار، واستقامة السرّ السرور بعالم الأسرار.

Thus the remembrance of God is equal to uttering praises of God for the tongue; struggling and hard work for the spirit; fear and hope for the soul; honesty and sincerity for the heart; exaltation and shyness for the intellect; submission and contentment for the wisdom; and witnessing to and approaching God for the head."

266- Ameer al-Momineen (a.s) said: "All good characteristics are summarized in three acts: looking, silence and talking. Any looking that is without learning is a waste of time. Any silence that is without pondering is due to ignorance. And any talking that is not accompanied by remembrance of God is vain talk.

Then blessed be those who learn when they look; think when they are silent; remember God when they talk; are sorry for their wrong-doings; and the people are safe from their mischief."

267- The Noble Prophet (S) said: "The reward of any Muslim who sits in his prayer chamber at dawn and remembers God untill the night is equal to the reward of one who goes on the holy pilgrimage (to God's House in Ka'ba). He shall be forgiven all his sins."

268- The Noble Prophet (S) said: "Set up the gardens of Heaven once you find them as the places in which you go for pleasure." He was asked where they were. He replied: "Where God is remembered."

269- The Prophet (S) said: "There are no groups of people who start remembering God to whom a divine announcement as to their being forgiven is not issued. There are also no groups of people who start remembering God and some of the angels do not accompany them."

270- The Prophet (S) said: “There are no groups of people who start remembering God without being surrounded by the angels and without receiving God's Mercy, and peace of mind. Their names shall be remembered together with those of their companions.”

271- Moses (a.s) asked God: “What is the reward of one who wholeheartedly remembers You?” God the Almighty replied: “On Judgment Day I will spread the shadow of My Dominion over him and protect him.”

وذكر اللسان الحمد والثناء، وذكر النفس الجهد والعناء، وذكر الروح الخوف والرجاء، وذكر القلب الصدق والصفاء، وذكر العقل التعظيم والحياء، وذكر المعرفة التسليم والرضا، وذكر السرّ الرؤية واللقاء.

266. قال أمير المؤمنين : جُمع الخير في ثلاث خصالٍ: في النظر، والسكوت، والكلام، فكلّ نظرٍ ليس فيه اعتبارٌ فهو سهوٌ، وكلّ سكوتٍ ليس فيه فكرة فهو غفلة، وكلّ كلامٍ ليس فيه ذكر فهو لغو، فطوبى لمن كان نظره عبراً، وسكوته فكراً، وكلامه ذكراً، وبكى على خطيئته، وأمن الناس شرّه.

267. قال النبيّ: أيّما امرئ مسلمٍ جلس في مصلّاه الّذي يصلّي فيه الفجر يذكر الله حتّى تطلع الشمس، كان له من الأجر كحاجّ بيت الله، وغُفر له.

268. وقال: إذا وجدتم رياض الجنّة فارتعوا فيها، قالوا: وما رياض الجنّة يا رسول الله؟ قال: مجالس الذكر.

269. وقال: ما جلس قومٌ يذكرون الله إلا نادى بهم منادٍ من السماء: قوموا فقد بدّلت سيّئاتكم حسناتٍ، وغُفِرَ لكم جميعاً، وما قعد عدّةٌ من أهل الأرض يذكرون الله إلا قعد معهم عدّةٌ من الملائكة.

270. وقال: ما جلس قومٌ يذكرون الله إلا حفتهم الملائكة، وغشتهم الرحمة، وتنزّلت عليهم السكينة، وذكرتهم فيمن عندهم.

271. قال موسى : فما جزاء من ذكرك بلسانه وقلبه؟ قال: يا موسى، أظلّه يوم القيامة بظلّ عرشي وأجعله في كنفي.

272- The Prophet (S) said: “I saw a man encircled by Satans in a dream. He was saved by remembering God.”

273- Jabir said that he once told Imam Baqir (a.s): “There are some people who are such that whenever a part of the Quran is read for them or they are reminded of it, one of them becomes unconscious. He

gets so unconscious that he will not even realize it if you cut off both his hands or legs." The Imam (a.s) said: "Praise be to God. This is a Satanic act. They have not been instructed to do so. The Quran is only meant to cause fear of God, softening of the heart and weeping."

274- In Majma ul-Bayan it is narrated that the Prophet (S) was quoted as saying the following regarding the verse:

"Henceforth were your hearts hardened: they become like a rock and even worse in hardness." [The Holy Quran: Baqara 2:74]

"Do not keep on talking without remembering God. This will harden your hearts. And those whose hearts are hardened are the ones most distant from God."

275- In Al-Zuhd it is narrated that Uthman ibn Abdullah has quoted the following on the authority of the Immaculate Imams (a.s): "When the winter comes you are told that the nights have become longer so that you may pray, and the days have been shortened so that you may fast, and if you cannot stay awake at night and cannot fight with your enemies and do not feel good about giving charity, remember God more often."

276- Imam Sadiq (a.s) said: "Nothing is a harder (divine) test for a believer than giving charity from what he has earned from God the Almighty, being just and frequently remembering God." He then said: "I do not mean that you should often say praises of God, but remember God in what you do regarding what is allowed and what is forbidden."

277- In Uyun Akhbar al-Ridha' it is narrated that Raja ibn Abil-Zah'hak said that Ma'mun sent him to bring Imam Ridha' (a.s) from Madina by way of Basra, Ahvaz and Fars, but not by way of Qum. He said he was ordered to personally accompany and guard the Imam (a.s) the whole way until they reached their destination. Therefore he was with the Imam (a.s) all the way from Medina to Marv. He said that he swears by God that he has never seen anyone more pious than the Imam (a.s)- always remembering and fearing God.

272. قال النبيّ: رأيتُ في المنام رجلاً من أمتي قد احتوشته الشياطين فجاءه ذِكر الله فنجّاه [من] بينهم.

273. قال جابر: قلتُ لأبي جعفر : إنّ قوما إذا ذكروا بشيءٍ من القرآن أو حدّثوا به صعق أحدهم حتّى ترى أنّه لو قطعت يداه ورجلاه لم يشعر بذلك، فقال: سبحان الله ذاك مِن الشيطان ما أمروا بهذا إنّما هو اللين والرقّة والدمعة والوجل.

274. ومن كتاب مجمع البيان: في قوله : ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذلِكَ فَهِيَ كَالْحِجارَةِ أَوْ أَشَدُّ قَسْوَةً... الآية وقد ورد الخبر عن النبيّ أنّه قال: لا تكثروا الكلام بغير ذكر الله، فإنّ كثرة الكلام بغير ذكر الله تُقسي القلب، وإنَّ أبعد

الناس مِن الله القاسي القلب.

275. من كتاب الزهد: عن عثمان بن عبد الله رفعه قال: إذا كان الشتاء نادى منادٍ: يا أهل القرآن، قد طال الليل لصلاتكم، وقصر النهار لصيامكم، فإن كنتم لا تقدرون على الليل أنْ تكابدوه، ولا على العدوّ أن تجاهدوه، وبخلتم بالمال أن تنفقوه فأكثروا ذكر الله.

276. ومن كتابٍ: قال أبو عبد الله : ما ابتليَ المؤمن بشيءٍ أشدّ مِن المواساة في ذات الله والإنصاف من نفسه، وذكر الله كثيراً، ثمّ قال: أما إنّي لا أقول "سُبْحانَ الله وَالْحَمْدُ لله" ولكن ذكره عند [ما أحلّو ذكره عند] ما حرّم.

277. ومن كتاب عيون الأخبار: عن رجاء بن أبي الضحّاك قال: بعثني المأمون في إشخاص عليّ بن موسى الرضا من المدينة، وأمرني أن آخذ به على طريق البصرة والأهواز وفارس ولا آخذ به على طريق قم، وأمرني أن أحفظه بنفسي بالليل والنهار حتّى أقدم عليه، فكنتُ معه من المدينة إلى مرو، فوالله ما رأيت رجلاً كان أتقى لله عز وجل منه، ولا أكثر ذِكراً لله تعالى في جميع أوقاته منه، ولا أشدّ خوفاً لله تعالى.

278- The Prophet (S) said: “All that man says is not to his benefit, except for enjoining the right, forbidding the wrong and remembering God.” He also said: “God Has ordered me that all my talking should be in remembrance of God, my silence should be accompanied by thinking and my looking should be accompanied by learning.”

279- In Al-Zuhd it is narrated that the members of the Holy Household (a.s) quoted on the authority of Zayd ibn Ali on the authority of his forefathers that Imam Ali (a.s) quoted on the authority of the Prophet (S): “There are three types of talking: remembering God; silence; and what leads one to do wrong acts.”

280- Ibn Abi Ya'fur narrated that Imam Sadiq (a.s) said: “There are three things that are really hard for the people: forgiving the faults of others; accepting that others have more wealth than they do; and remembering God often.”

281- Ameer al-Momineen (a.s) said: “We are those who possess the Message” regarding the verse:

“If you realize this not, ask of those who possess the Message.”
[The Holy Quran: Nahl 16:43]

278. ومن سائر الكتب: عن النبيّ أنّه قال: كلام ابن آدم كلّه عليه لا له، إلا أمراً بمعروفٍ أو نهياً عن منكرٍ أو ذكراً لله تعالى، وقال: إنّ ربّي أمرني أن يكون نطقي ذِكراً، وصمتي فكراً، ونظري عِبرةً.

279. ومن كتاب الزهد: عن أهل البيت: عن زيد بن عليّ عن آبائه عن عليّ قال: قال رسول الله: الكلام ثلاثة: فرابحٌ،

وسالمٌ، وشاجبٌ، فأمّا الرابح الّذي يذكر الله، وأمّا السالم فالساكت، وأمّا الشاجب فالّذي يخوض في الباطل.

280. عن ابن أبي يعفور عن أبي عبد الله قال: ثلاثٌ لا يطيقهنّ الناس: الصفح عن الناس، ومؤاساة الرجل أخاه في ماله، وذكر الله كثيراً.

281. قال أمير المؤمنين في معنى قوله تعالى: فاسْأَلُوا أَهْلَ الذِكْرِ قال: نحن أهل الذِكر.

1.
2. like being a magician, a madman or a liar
3. and see how much wealth they have
4. Translators' note: See Tradition No. 409 for a description of the meaning of “blessed be” that is the translation of the Arabic word 'tooba'.
5. Translators' note: This practice has been designated for the believers when they live under oppressive conditions in which exposing their faith could endanger their religion and their lives. Please read traditions Nos. 177 and 178 to better understand this concept.
6. Translators' note: Imam Mehdi (a.s)
7. Translators' note: Narjis
8. Translators' note: Joseph had put the Kings drinking-cup in his brother's saddlebag, as the only possible means of keeping his brother. See verses 55 through the end of chapter Yusuf of the Holy Quran for more details. Also in verses 83 through 96 of the chapter Saffat of the Holy Quran we read that Abraham said he feels sick, and they left him. He then turned to their gods, and attacked them in order to fight idol-worshipping.
9. Imam Sadiq (a.s)
10. Translators’ note: The direction to which one prays.
11. Translators' note: This can be better understood under the subject of concealing of faith. Or it may be manipulated and misleading. We left it here to maintain compatibility with the original document.

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