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Section 2: On Shiites, Their Signs, and Manners

Chapter 1: On Shiite Characteristics

282- Imam Sadiq (a.s) said: "Once a group of people started walking behind Ameer al-Momineen (a.s). He asked them who they were. They said that they were his followers. He asked them why they did not have the signs of his followers. They asked him what the signs of the Shiites are. He said: "Paleness due to shortage of sleep, being slim due to fasting, dried lips due to extensive praying and humbleness."

283- Imam Sadiq (a.s) said: "Ali's follower is one who is careful about what he eats and guards his honor, is hard-working, works for his Creator and expects his rewards from Him, and fears His chastisement. When you see such people, they are my followers also."

284- The Blessed Musa ibn Ja'far (a.s) said: "Three acts perfect good deeds: rushing in performing them, hiding them, and not making a big deal out of them. Good deeds are pleasant if done fast. They are important if one does not make a big deal out of them. They are perfect if they are done in secret."

285- Imam Sadiq (a.s) said: "There are some servants of God on the Earth who struggle to fulfill the needs of other people. They will be saved on the Resurrection Day."

الباب الثاني

في ذكر الشيعة وأحوالهم وعلاماتهم وآدابهم وما يليق بها

الفصل الأوّل

في ذكر صفات الشيعة

282. قال الصادق : تبع قومٌ أمير المؤمنين فالتفت إليهم فقال: مَنْ أنتم؟ قالوا: شيعتك يا أمير المؤمنين، قال: ما لي لا أرى عليكم سيماء الشيعة؟ فقالوا: وما سيماء الشيعة؟ قال: صفر الوجوه من السهر، خمص البطون من الصيام، ذبل الشفاه من الدعاء، عليهم غبرة الخاشعين.

283. وقال الصادق : إنّما شيعة عليٍّ مَن عَفَّ بطنه وفرجه، واشتدّ جهاده، وعمل لخالقه، ورجا ثوابه، وخاف عقابه، فإذا رأيتَ أولئك فأولئك شيعة جعفر.

284. عن موسى بن جعفر أنّه قال: إنّ المعروف لا يستتمّ إلا بتعجيله وستره وتصغيره، فإذا أنتَ عجّلته فقد هنّأته، وإذا أنتَ صغّرتَه فقد عظّمته، وإذا أنتَ سترتَه فقد أتممتَه.

285. وقال : إنّ لله عباداً في الأرض يسعون في حوائج الناس، هم الآمنون يوم القيامة.

286- Imam Sadiq (a.s) said: “How good it is for an eloquent person to be silent! There are instances of slip of the tongue in talking that might cause one's failure.”

287- Imam Sadiq (a.s) said: “There are some servants of God who are eloquent, wise and knowledgeable but their hearts are filled with the fear of God and have stopped talking. They compete with each other in doing good deeds to approach God. They do not overestimate their deeds, and do not get pleased with the small amount of good deeds that they perform. Although they are intelligent and good people, they consider themselves to be wicked people.”

288- Imam Sadiq (a.s) said: “God will humiliate anyone who humiliates a believer due to his being poor. He will remain in such a state until he repents.” He also said: “On the Resurrection Day believers will be proud.”

289- It has been narrated that the Prophet of God (S) entered the House of God accompanied by Fazl ibn Abbas and Usamat ibn Zayd the year he conquered Mecca. When he left that House, he held the door knob in his hands and said:

“Praise be to God who fulfilled His promise and acknowledged His servant, and conquered all the parties alone. God removed all the Arab's hatred and arrogance due to their lineage. You are all the children of Adam, and Adam was made of clay. The noblest one among you is the most pious one.”

290- Imam Baqir (a.s) asked Jabir: “Does it suffice for one who claims to be our follower to just express his friendship with the members of the Holy Household? I swear by God that no one is our true follower unless he fears God and obeys Him. Our followers are known for their humbleness and frequent remembrance of God; fasting; praying; helping the orphans, the needy, the ones in debt and needy neighbors; reading the Quran; and talking properly with the people.

They have always been trustworthy in their tribes." Jabir asked: "O' Grandson of the Prophet! I do not know anybody with these traits." Imam Baqir (a.s) said: "O' Jabir! Do not let the various sects affect you. Do you think that it suffices for one to say that he likes Imam Ali (a.s) and he is his follower, but does not do anything to support his claim?

286. وقال : ما أحسن الصمت مِن غير عيٍّ، والهَذّار له سقطات.

287. وقال الصادق : إنّ لله عباداً كسرت قلوبهم خشيةً، فأسكتهم عن النُطق وأنّهم لَفُصحاءٌ عقلاءٌ ألبّاءٌ نُبَلاءٌ، يستبقون إليه بالأعمال الزكيّة، لا يستكثرون له الكثير ولا يرضون له بالقليل، يرون في أنفسهم أنّهم شرارٌ وأنّهم أكياسٌ أبرار.

288. وقال الصادق : مَن حقّر مؤمنا لقلّة ماله حقّره الله، فلم يزل عند الله محقوراً حتّى يتوب ممّا صنع. وقال: إنّهم يُباهون بأكفائهم يوم القيامة.

289. ويروى: إنّ رسول الله دخل البيت عام الفتح ومعه الفضل بن عبّاس وأُسامة بن زيد، ثمّ خرج فأخذ بحلقة الباب، ثمّ قال: "الحمد لله الّذي صدَّق عبده، وأنجز وعده، وغلب الأحزاب وحده، إنّ الله أذهب نخوة العرب وتكبّرها بآبائها، وكلّكم من آدم وآدم من ترابٍ، وإنّ أكرمكم عند الله أتقاكم.

290. عن محمّد بن عليّ الباقر أنّه قال لجابر: أيكتفي مَن انتحل التشيّع أن يقول بحبّنا أهل البيت؟ فوالله ما شيعتنا إلا من اتّقى الله وأطاعه، وما كانوا يعرفون إلا بالتواضع والتخشّع، وكثرة ذكر الله، والصوم والصلاة، والتعهّد للجيران من الفقراء وأهل المسكنة والغارمين والأيتام، وصدق الحديث وتلاوة القرآن، وكفّ الألسن عن الناس إلا من خيرٍ، وكانوا أُمناء عشائرهم في الأشياء. قال جابر: فقلت: يا بن رسول الله، ما نعرف أحدا بهذه الصفة، قال: يا جابر، لا تذهبنّ بك المذاهب، حسب الرجل أن يقول أُحبّ عليّا وأتولّاه ثمّ لا يكون مع ذلك فعّالاً؟

Or he says that he likes the Prophet, who is even better than Imam Ali (a.s), but does not take his example and follow his deeds and act according to the Prophet's tradition. Just having love for the Prophet (S) is of no use for him. Therefore fear God, and act in such a way as to attain what is near God, since there is no relation of kin between God and anyone. The one most loved by God is the one who is the most pious, and the noblest one is the one who fears God and obeys Him.

I swear by God that it is not possible to get close to God unless by His obedience, and we do not hold the key to relief from the Fire of Hell, and no one has any authority over God. Whoever is obedient to God is our friend, and whoever disobeys God is our enemy. No one can attain our friendship unless by having nobility and piety."

291- Amr ibn Sa'eed ibn Bilal said that he and some other people went to see Imam Baqir (a.s). The Imam (a.s) said: "Lean on the mid-sized cushion1 so that those who have gone too far return and those who have been too slow reach you. By God, O' followers of the family of Muhammad! Beware that there are no relations of kin between God and us and we have no authority over God.

One cannot get close to God except by obeying Him. Our friendship is useful for those who obey God, and is useless for those who are disobedient to Him. Amr said that the Imam (a.s) then turned around, faced them and said: "Do not be fooled, and do not accuse2." Amr asked: "What is meant by the mid-sized cushion?" The Imam (a.s) said: "Have you not noticed that when a group of people enter a house in which there are a variety of cushions, they choose the mid-sized ones to lean on and rest?"

292- Imam Sadiq (a.s) said: "I advise you to be careful about what you say and guard your honor."

فلو قال: إنّي أُحبّ رسول الله، فرسول الله خيرٌ من عليٍّ، ثمّ لا يعمل بعلمه، ولا يتبع سنّته، ما نفعه حبّه إيّاه شيئاً، فاتّقوا الله واعملوا لِما عند الله، ليس بين الله وبين أحدٍ قرابةٌ، أحبّ العباد إلى الله وأكرمهم عليه أتقاهم له وأعملهم بطاعته، والله ما يتقرّب إلى الله إلا بالطاعة، ما معنا براءةٌ من النار، ولا على الله لأحدٍ من حجّةٍ، مَن كان لله مطيعا فهو لنا وليٌّ، ومَن كان لله عاصيا فهو لنا عدوٌّ، ولا ينال غداً ولايتنا إلا بالفضل والورع.

291. عن عمرو بن سعيد بن بلال قال: دخلتُ على أبي جعفر ونحن جماعةٌ فقال: كونوا النمرقة الوسطى يرجع إليكم الغالي، ويلحق بكم التالي، واعلموا يا شيعة آل محمّد، والله ما بيننا وبين الله مِن قرابةٍ ولا لنا على الله حجّةٌ، ولا يتقرّب إلى الله إلا بالطاعة، من كان مطيعا نفعتْه ولايتُنا، ومَن كان عاصيا لم تنفعه ولايتُنا، قال: ثمّ التفت إلينا وقال: لا تغترّوا ولا تفتروا، قلت: وما النمرقة الوسطى؟ قال: ألا ترون أهلا تأتون أن تجعلوا للنمط الأوسط فضله.

292. عن أبي عبد الله قال: أوصيك بحفظ ما بين رجليك وما بين لحييك.

293- Imam Sadiq (a.s) said: "Those who possess knowledge are the ones who are trustworthy. The pious people are the ones who strictly guard the religion, and the ones who act according to religious decrees are the masters of religion."

294- Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): "Whoever recognizes God and His Grandeur will shut his mouth up. He will neither talk nor eat. He will fast and stay up at night to pray." They asked him: "O' Prophet of God! May our parents be your devoted servants! Are they God's saints?" He said: "God's saints are quiet, and their silence is in remembrance of God.

They look, and their looking is to learn a lesson. They talk, and their sayings are words of wisdom. They walk around, and their walking is a blessing for the people. If their life was not predestined for them, their souls would leave their bodies from the fear of divine chastisement and the eagerness for receiving divine rewards."

295- Imam Zayn al-Abedin (a.s) said: “Ameer al-Momineen (a.s) said his morning prayer, sat in his place of prayer and waited until the sun started to rise. Then he faced the people and said: “I swear by God that I saw some people who stood up in prayer and prostrated in God's worship all night long, and pressed their knees and foreheads against the floor as if they heard the blazing Fire of Hell, and would shake like trees whenever they were reminded of God, as if they had been in ignorance.” Imam Zayn al-Abedin (a.s) continued: “Then Ameer al-Momineen (a.s) stood up and was never seen to laugh again until he died.”

296- Imam Baqir (a.s) said: “The true followers of Imam Ali (a.s) are those who donate from their wealth to each other due to our friendship; become friends with each other due to our friendship; do not act oppressively if they get angry; do not waste things when they are pleased. They are blessings for their neighbors; and are a source of comfort and convenience for their associates.”

293. عنه قال: العلماءُ أُمناءٌ، والأتقياءُ حُصونٌ، والعمّالُ سادةٌ.

294. عن أبي عبد الله قال: قال رسول الله: مَن عرف الله وعظّمه منع فاه من الكلام، وبطنه من الطعام، وعنى نفسه بالصيام والقيام، قالوا: بآبائنا وأمهاتنا يا رسول الله، هؤلاء أولياء الله؟ قال: إنّ أولياء الله سكتوا وكان سكوتهم ذِكرا، ونظروا وكان نظرهم عبرةً، ونطقوا فكان نطقهم حكمةً، ومشوا وكان مشيهم بين الناس بركةً، ولولا الآجال الّتي كتبتْ عليهم لم تقرّ أرواحهم في أجسادهم خوفا من العذاب وشوقا إلى الثواب.

295. عن عليّ بن الحسين قال: صلّى أمير المؤمنين [الفجر] ثمّ لم يزل في موضعه حتّى صارت الشمس على قيد رُمحٍ، وأقبل على الناس بوجهه فقال: والله لقد أدركنا أقواما كانوا يبيتون لربّهم سجّدا وقياما، يراوحون بين جباههم وركبهم كأنّ زفير النار في آذانهم، إذا ذُكر الله عندهم مادوا كما يميد الشجر كأنّ القوم باتوا غافلين، قال: ثمّ قام فما رؤي ضاحكاً حتّى قُبض، صلوات الله عليه.

296. عن الباقر قال: شيعة عليٍّ المتباذلون في ولايتنا، المتحابّون في مودّتنا، الّذين إذا غضبوا لم يظلموا، وإن رضوا لم يُسرفوا، بركةٌ على من جاوروا، وأسلم لمن خالطوا.

Chapter 2: On Signs of the Shiites

297- It has been narrated that Muhammad ibn Nabik narrated on the authority of Abu Abdullah Ja'far ibn Muhammad ibn Muqbal al-Qumi on the authority of abul-Hassan Ali ibn Muhammad al-Za'edi al-Basri on the authority of al-Hassan ibn Sa'd on the authority of al-Haysam ibn Vaqed al-Jazri on the authority of Muhzam: “Muhzam said that once he went to see Imam Sadiq (a.s) and he talked about Shiites. The Imam (a.s) said: “O' Muhzam! Our true follower is one whose voice will not pass through his ears and leave his body and reach someone else3.

He does not like our enemies, and is not the enemy of our friends. He does not associate with those who boast about us, does not bark like dogs, and is not greedy like crows. He does not ask anyone for anything even if he is starving to death. He is aloof. If our follower's houses are distant from each other, their words are not. If they are absent, no one will look for them; and if they are present, no one will pay any attention to them. If they propose marriage, no one will marry off their daughters to them. T

hey leave this world with their desires still in their hearts. If they see a believer, they will respect him. If they see an infidel, they will abandon him. If a needy person comes to see them, they will have mercy upon him and help him by using their own property." Then he added: "O' Muhzam! My grandfather, the Prophet of God told Ali: 'O' Ali! One who thinks that he likes me and does not like you is a liar. I am the city, and you are its gate. How can anyone enter a city without going through its gate?"

الفصل الثاني

في ذكر علامات الشيعة

روى محمّد بن نبيك قال: حدّثني أبو عبد الله جعفر بن محمّد بن مقبل القمّي ببغداد قال: حدّثني أبو الحسن .297
عليّ بن محمّد الزائدي البصري بإصفهان قال: حدّثنا الحسن بن أسد قال: حدّثنا الهيثم بن واقد الجزري قال:
حدّثني مهزم قال: دخلت على أبي عبد الله فذكرت الشيعة فقال: يا مهزم إنّما الشيعة مَن لا يعدو سمعه صوته ولا
شحنة بدنه، ولا يحبّ لنا مُبغضا، ولا يبغض لنا مُحبّا، ولا يجالس لنا غاليا ولا يهرّ هرير الكلب، ولا يطمع طمع
الغراب، ولا يسأل الناس وإن مات جوعا، المتنحّي عن الناس، الخفي عليهم، وإن اختلفت بهم الدار لم تختلف
أقاويلهم، إن غابوا لم يفقدوا، وإن حضروا لم يؤبه بهم، وإن خطبوا لم يزوّجوا، يخرجون من الدنيا وحوائجهم في
صدورهم، إن لقوا مؤمنا أكرموه، وإن لقوا كافرا هجروه، وإن أتاهم ذو حاجةٍ رحموه، وفي أموالهم يتواسون. ثمّ
قال: يا مهزم، قال جدّي رسول الله ﷺ لعليّ : يا عليّ، كذب مَن زعم أنّه يحبّني ولا يحبّك، أنا المدينة وأنت الباب
ومِن أين تؤتى المدينة إلا من بابها.

In another tradition the same issues are presented until the statement "even if he is starving to death" then it is continued: Muhzam said: "May I be your devoted servant! Where can I find them?" Then Imam Sadiq (a.s) said: "Look for them on the Earth. They live a simple life. They move about from one town to another. They do not get in fights often. No one will visit them if they get ill.

No one will follow their corpse in their funeral processions when they die. If an ignorant person addresses them, they will greet him. They are not restless when it is time for them to die. They help others with their property. If a needy person comes to see them, they will have mercy upon him and give him from what they own. Their hearts are not separate from each other even if their towns are." Then he said: "God's Prophet (S) said: 'O' Ali! Whoever says that he thinks he likes me, but is your enemy is a liar."

298–Meysareh narrated that Imam Baqir (a.s) said: “O' Meysareh! Do you want me to tell you about our followers?” He said: “May I be your devoted servant! Yes.” Imam Baqir (a.s) said: “They are like strong castles in faithful hearts. They have strong ideas. They do not hide the truth. They are not vain and ostentatious people. They are worshippers at nighttime and courageous like a lion during the daytime.”

299– Imam Sadiq (a.s) said: “Imam Ali's (a.s) followers are slim and their lips are dry due to frequent mentioning and praise of God in His remembrance.”

300– Imam Sadiq (a.s) said: “Indeed the companions of Imam Ali (a.s) were trustworthy and trusted by the tribes. The people were pleased with them. They used to stay up at night for worshipping, and were bright sources (of guidance) in the daytime.”

301– Imam Sadiq (a.s) quoted on the authority of Rabiat ibn Najed that he heard Imam Ali (a.s) say: “Our followers are like bees which live among birds. None of the birds recognize the bees because of their small size, and weakness. They would not treat them this way if they realized that these very small bees can carry honey which is very valuable in their stomachs4.”

وروى أيضا مهزم هذا الحديث إلى قوله: وإن مات جوعاً، قال قلتُ: جعلتُ فداك أين أطلبُ هؤلاء؟ قال: هؤلاء اطلبهم في أطراف الأرض، أولئك الخفيض عيشهم، المنتقلة ديارهم، القليلة منازعتهم، إنْ مَرَضوا لم يعادوا، وإن ماتوا لم يشهدوا، وإنْ خاطبهم جاهلٌ سلّموا، وعند الموت لا يجزعون، وفي أموالهم يتواسون، إنْ لجأ إليهم ذو حاجةٍ منهم رحموه، لم تختلف قلوبهم وإن اختلفت بهم البلدان، ثمّ قال: قال رسول الله ﷺ: كذب يا عليّ مَن زعم أنّه يحبّني ويبغضك.

298. عن ميسرة قال: قال أبو جعفر : يا ميسر ألا أخبرك بشيعتنا؟ قلت بلى جعُلت فداك، قال: إنّهم حُصونٌ حَصينةٌ، في صدورٍ أمينةٍ وأحلامٍ رزينةٍ ليسوا بالمذاييع البذر ولا بالجفاة المرائين، رُهبانٌ بالليل أُسدٌ بالنهار. والبَذِرُ: الّذين لا يكتمون الكلام.

299. عن أبي عبد الله قال: إنّ شيعة علي خمص البطون ذبل الشفاه من الذكر.

300. عنه قال: إنّ أصحاب عليّ كانوا المنظور إليهم في القبائل، وكانوا أصحاب الودائع، مرضييّن عند الناس، سهّار الليل، مصابيح النهار.

301. عنه عن ربيعة بن ناجد قال: سمعتُ عليّا يقول: إنّما مَثَلُ شيعتنا مَثَلُ النَحْلة في الطير، ليس شيءٌ من الطير إلاّ وهو يستضعفها، فلو أنّ الطير تعلم ما في أجوافها من البركة لم تفعل بها ذلك.

302– Abi Basir narrated that Imam Sadiq (a.s) said: “I order you to avoid the riff–raff.” He was asked

who the riff-raff were. He replied: “The riff-raff are the ones who do not fear God. My followers guard their honor and watch what they eat. They serve the people for the sake of the Creator. Then whenever you see such people, know that they are my followers.”

303- Abi Hatam al-Sejistani narrated that Imam Sadiq (a.s) said: “Those who follow us are in three groups. One group gets their respect and honor through associating themselves with us. Another group make a living through associating themselves with us. And the third group is really our followers.

They work for us, and are secure if we are secure; and fear when we fear. They will not hide the truth, boast or talk in vain. They are not ostentatious. No one will look for them if they are absent, and no one will notice them if they are present. They are bright sources of guidance.”

304- Foruh asked Imam Sadiq (a.s): “How do you recognize your true followers?” Imam Sadiq (a.s) said: “Our followers are the people who follow our way.”

305- Abi Basir narrated that Imam Sadiq (a.s) said: “There are three groups of people. One group is our followers who belong to our nation. We belong to them, too. The second group use their association with us to show off, and the third group make a living off of us.”

306- Abi Abdullah ibn Bokir narrated that Imam Kazim (a.s) said: “O' ibn Bokir! Let me tell you what my grandfather used to say. Our leader would have uprisen if there were as many fighters among you as there were in the Battle of Badr. O' Abdullah! We carefully evaluate the people, and know exactly how they are. Some people are sincere in their friendship with us and are ready to sacrifice their lives on our behalf.

Some people do not whole-heartedly mean what they say. And some are our enemies' spies. They hear what we say, and become even worse than our enemies if they get greedy over the slightest worldly goods. How can they be happy with such traits? There are some who support what is right, and there are some who support what is wrong. These two groups have different paths to go.

302. عن أبي بصير، قال أبو عبد الله : إيّاك والسفلة مِن الناس، قلتُ: جعلتُ فداك وما السفلة؟ قال: مَن لا يخاف الله، إنّما شيعة جعفر مَن عفّ بطنه وفَرْجه وعمل لخالقه، وإذا رأيتَ أولئك فَهُم أصحاب جعفر.

303. وعن أبي حاتم السجستاني عن أبي جعفر قال: الشيعة ثلاثة أصنافٍ: صِنفٌ يَتزيّنون بنا، وصِنفٌ يَستأكلون بنا، وصنفٌ منّا وإلينا، يأمنون بأمننا ويخافون بخوفنا، ليسوا بالبذر المُذيعين ولا بالجفاة المُرائين، إنْ غابوا لم يفقدوا، وإنْ يشهدوا لم يُؤبَه بهم، أولئك مصابيح الهُدى.

304. عن أبي عبد الله سأله فروة: بأيّ شيء يعرفون شيعتُك؟ قال: الّذين يأتونا مِن تحت أقدامنا.

305. عن أبي بصير عن أبي عبد الله قال: الناس طبقاتٌ ثلاثٌ: طبقةٌ منّا ونحن منهم، وطبقةٌ يتزيّنون بنا،طبقةٌ يأكل بعضهم بعضاً بنا.

306. عن أبي عبد الله بن بُكير قال: قال أبو الحسن : يا بن بُكير، إنّي لأقول لك قولا قد كانت آبائي عليهم السلام تقوله: لو كان فيكم عدّة أهل بدرٍ لقام قائمنا، يا عبد الله إنّا نداوي الناس ونعلم ما هُم، فمنهم من يصدقنا المودّة يبذل مُهجته لنا، ومنهم مَن ليس في قلبه حقيقة ما يظهر بلسانه، ومنهم من هو عينٌ لعدوّنا علينا، يسمع حديثنا وإنْ أطمع في شيءٍ قليلٍ من الدنيا، كان أشدّ علينا مِن عدوّنا، وكيف يرون هؤلاء السرور وهذه صفتهم؟ إنّ للحقّ أهلاً وللباطل أهلاً.

Those who support what is right are awaiting our orders, and hope that God will strengthen us. They will not hide the truth, boast or talk in vain. They will not earn a living due to their association with us, and are not greedy. They are the good members of our nation, and are like bright guiding lights in the darkness of the Earth. They are lights that shine upon sedition. They are the shining lights of guidance. They will not forbid their friends from doing good acts, and their enemies cannot be greedy of them either5.

They will get pleased if they hear someone talk good about us. They will get peace of mind and their faces will light up. But if someone makes bad remarks about us, they will feel disgusted. They will shiver, and they will frown. Then they will display their support and show what lies in their hearts, and will act on behalf of us, and act according to our commands.

One can notice piety in their faces. They spend their days and nights different from others. They pray and ask God to improve the affairs of the people via us, since God has established us as the means for Mercy upon the weak, and the oppressed masses. O' Abdullah! They are our followers. They belong to our party, and we belong to theirs. They are our friends."

فأهل الحقّ في شُغلٍ عن أهل الباطل، ينتظرون أمرنا ويرغبون إلى الله أنْ يروا دولتنا، ليسوا بالبذر المذيعين ولا بالجفاة المرائين، ولا بنا مستأكلين ولا بالطامعين، خيار الأمة، نورٌ في ظلمات الأرض، ونورٌ في ظُلُماتِ الفِتَن، ونور هدى يُستضاء بهم، لا يمنعون الخير أولياءهم، ولا يطمع فيهم أعداؤُهم، إنْ ذكرنا بالخير استبشروا وابتهجوا واطمأنّت قلوبهم وأضاءت وجوههم، وإن ذكرنا بالقُبح اشمأزّت قلوبهم واقشعرّت جلودهم وكلحت وجوههم، وأبْدَوا نُصرتهم وبدا ضمير أفئدتهم، قد شمَّروا احتذوا بحذونا وعملوا بأمرنا، تُعرف الرُهبانيّة في وجوههم، يُصبحون في غير ما الناس فيه ويُمسون في غير ما الناس فيه، يجأرون إلى الله في إصلاح الأمة بنا وأنْ يبعثنا الله رحمةً للضعفاء والعامّة، يا عبد الله، أولئك شيعتنا وأولئك منا أولئك حزبنا وأولئك أهل ولايتنا.

Chapter 3: On Shiite Manners

307- Abi Osamah said that once he went to say farewell to Imam Sadiq (a.s). He narrated that Imam Sadiq (a.s) said: "Why do you invite the people to follow me? I swear by God that I have not found

anyone who would listen to and obey me except for one man, who was Abdullah ibn Abi Ya'fur, may God bless him. He obeyed me and performed what I advised him to do.

I swear by God that it is better for you if you keep in your heart what I make you aware of, and do not divulge it. This way you will be nobler since you know what others need and you do not need what the people have. But when you divulge what I order you to keep as a secret you will be humiliated by the people for this act." Abi Osamah said: "May I be your devoted servant! What happens if one keeps what you tell him a secret and does not tell it to your friends.

When they hear it from someone else they will get really upset." Imam Sadiq (a.s) said: "I swear by God that I what I tell you is right. Tell me what will you tell your brothers and friends who will rush to see you tomorrow when you go to Kufa and ask about what I told you?"

Abi Osamah said: "I will only tell them whatever you tell me, no more and no less." Then Imam Sadiq (a.s) said: "Deliver my greetings to those who listen and obey me. Advise them to fear God and adhere to piety, struggling for God, honesty in speech and trustworthiness, extendig their prostration in prayer, and treating their neighbors with kindness.

الفصل الثالث

في آداب الشيعة

307. عن أبي أسامة قال: دخلتُ على أبي عبد الله لأُودِّعه، فقال لي: يا زيد ما لكم وللناس!قد حملتم الناس علي ّوالله ما وجدتُ أحدا يطيعني ويأخذ بقولي إلاّ رجلٌ واحدٌ، رحم الله عبد الله بن أبي يعفور فإنّه أمرتُه بأمرٍ وأوصيته بوصيّةٍ، فاتّبع قولي وأخذَ بأمري، والله إنّ الرجل منكم ليأتيني فأُحدّثه بالحديث لو أمسكه في جوفه لعزّ، وكيف لا يعزّ مَن عنده ما ليس عند الناس، يحتاج الناس إلى ما في يَدَيه ولا يحتاج إلى ما في أيدي الناس، فآمره أنْ يكتمه فلا يزال يُذيعه حتّى يذلّ عند الناس ويعيّر به. قلتُ: جعلتُ فداك إنْ رأيت كفّ هذا عن مواليك فإنّه إذا بلغهم هذا عنك شُقَّ عليهم، فقال: إنّي أقول والله الحقّ أنّك تقدم غدا الكوفة، فيأتيك إخوانك ومعارفك فيقولون: ما حدّثك جعفر؟ فما أنت قائل؟ قال: أقول لهم ما تأمرني به، لا أُقصر عنه ولا أعدوه إلى غيره، قال : أقرئ مَن ترى أنّه يطيعني ويأخذ بقولي منهم السلام، أُوصيهم بتقوىَ الله، والورع في دينهم، والاجتهاد لله، وصدق الحديث، وأداء الأمانة، وطول السجود،حسن الجوار.

This is the cause for which the Prophet Muhammad (a.s) was appointed. Therefore you must return whatever you are entrusted with to its owner, whether he is a good person or a bad one, since the Prophet of God (S) has stressed that even a borrowed needle with thread should be returned to its owner. Attend and do your prayers in their congregational prayers6. Attend their burial ceremonies. Visit them when someone gets ill. Respect their rights. I get pleased when I hear that you are pious, honest, trustworthy, well behaved, and are known to be one of my followers.

Then the people will say these are the manners that Imam Sadiq (a.s) has taught. Whenever you act otherwise, I will suffer from the bad consequences. I swear by God that my father told me: “One of the followers of Imam Ali (a.s) who lived in Mecca was the most trustworthy Shiite, and the most honest one. The people used to go to him to leave their goods or their wills for safekeeping. When people asked about him, they would be asked if anyone else could be found like him.”

Therefore fear God, be a source of pride, and not a source of infamy for us. Attract all love and friendship towards us, and repel all evil and wrong accusations from us. We are not as we are said to be. There is a certain right established for us in the divine Book, and we are relatives of the Prophet of God (S).

We are divinely Pure, and are born pure; and no one else can claim to be born pure, and he is a liar if he does so. Remember God often and remember death often. Recite the Quran. Send a lot of blessings for the Prophet since there are ten goods in this act. Remember what I advised you to do. I will trust you to God.”

308- Isma'il ibn Am'mar narrated that Imam Sadiq (a.s) told him: “I advise you to fear God and adhere to piety, honesty, trustworthiness, kindness with your neighbors and frequent prostrations for God, since Muhammad (a.s) has advised us so.”

فبهذا جاء محمّد ـ ﷺ ـ ، وأدّوا الأمانة إلى مَن ائتمنكم عليها مِن برٍّ أو فاجرٍ فإنّ رسول الله ﷺ كان يأمر بردّ الخيط والمخيط، صلّوا في عشائرهم واشهدوا جنائزهم وعودوا مرضاهم وأدّوا حقوقهم، فإنّ الرجل منكم إذا ورع في دينه وصدق الحديث وأدّى الأمانة وحَسُنَ خُلقه مع الناس قيل"هذا جعفريّ" فيسرّني ذلك،قالوا"هكذا أدبُ جعفرٍ" وإذا كان على غير ذلك دخل عليَّ بلاؤه وعاره. والله لقد حدّثني أبي: إنّ الرجل كان يكون في القبلة مِن شيعة عليٍّ ـ رضوان الله عليه ـ فكان أقضاهم للحقوق وأدّاهم للأمانة وأصدقهم للحديث، إليه وصاياهم وودائعهم، يُسأل عنه فيُقال: مَن مثل فلانٍ؟ فاتقوا الله وكونوا زيناً ولا تكونوا شيناً، جرّوا إلينا كل مودّةٍ وادفعوا عنّا كلّ قبيحٍ، فإنّه ما قيل لنا فما نحن كذلك، لنا حقٌّ في كتاب الله وقرابةٌ من رسول الله ﷺ وتطهيرٌ من الله وولادةٌ طيّبةٌ، لا يدّعيها أحدٌ غيرنا إلاّ كذّاب، أكثِروا ذكر الله، وذكر الموت، وتلاوة القرآن، والصلاة على النبيّ ﷺ فإنّ الصلاة عليه عشر حسناتٍ، خُذ بما أُوصيتك به وأستودعك الله.

308. عن إسماعيل بن عمّار قال: قال لي أبو عبد الله : أُوصيك بتقوى الله والورع، وصدق الحديث، وأداء الأمانة، وحسن الجوار، وكثرة السجود، فبذلك أمرنا محمّد ﷺ.

309- Amr ibn Sa'eed ibn Hilal said that he once told Imam Sadiq (a.s): “May I be your devoted servant! I shall not see you for a few years. Please give me some advice which I may act upon.” Imam Sadiq (a.s) told him: “I advise you to fear God and adhere to piety, and struggling in God's way. Know that piety is not useful without struggling and making an effort. Abstain from enslaving your soul with the greed to surpass those who are better off than you are. God the Almighty frequently told His Prophet:

"Let not their wealth nor their (following in) sons dazzle thee"
[The Holy Quran: Tauba 9:55]

God also said: ***"Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendor of the life of the world."***
[The Holy Quran: Ta-Ha 20:131]

Remember the life of the Prophet (S) whenever you get tempted. Remember that his food was barley and his confection was dates, and he used palm branches to make fire. Whenever a calamity falls upon you, remember the calamities that befell the Prophet of God (S), since no one else has ever experienced any calamities worse than those."

310- Amr ibn Yazeed narrated that Imam Baqir (a.s) said: "O' Followers of the Household of Muhammad! I advise you to be like the mid-sized cushions, so that those who exaggerate and those who are left behind both settle down in your position7." Someone asked who the exaggerators were. He replied: "They are the ones who ascribe to us what we do not ascribe to ourselves. They are not associated with us and we are not associated with them either."

Then someone asked who those left behind were. Imam Baqir (a.s) replied: "The ones who are seeking good. They will get it. And they will receive the appropriate reward." He then faced us and said: "I swear by God that we have no authority from God, and we have no relations of kin with God, and we have no authority over God.

You cannot get closer to God except through obedience to Him. Thus you can benefit from our friendship only if you obey God, and if any of you disobeys God he shall not gain any benefit from our friendship."

309. عن عمرو بن سعيد بن هلال قال: قلتُ لأبي جعفر : جعلتُ فداك إنّي لا أكاد أنْ ألقاك إلاّ في السنين، فأُوصيني بشيءٍ آخذ به، قال: أُوصيك بتقوى الله، والورع والاجتهاد، واعلم أنّه لم ينفع ورعٌ إلاّ بالاجتهاد،إيّاك أنْ تطمع نفسك إلى مَن فوقك، وكثيرا ما قال الله جلّ ثناؤه لنبيّه: تُعْجِبْكَ أَمْوالُهُم وَلا أَوْلادُهُم وقال: ولا تَمُدَّنَّ عَيْنَيْكَ إِلَى ما متعنا بِهِ أَزْواجا مِنْهُمْ زَهْرَةَ الحَياةِ الْدُّنيا فإن داخلك شيءٌ فاذكر عيش رسول الله ﷺ إنما كان قوته الشعير وحلاوته التمر ووقوده السعف، وإذا أُصبتَ بمصيبةٍ في نفسك فاذكر مصابك برسول الله ﷺ فإنّ الخلائق لم يُصابوا بِمِثْلِهِ قطّ.

310. عن عمر بن يزيد قال: قال أبو جعفر : يا معشر شيعة آل محمّد ـ عليه وعليهم السلام ـ كونوا الَنمْرَقَة الوُسطى، إليكم يرجع الغالي وبكم يلحق التالي، فقال رجلٌ: جُعلتُ فداك وما الغالي؟ قال: قومٌ يقولون فينا ما لا نقوله في أنفسنا، فليس أُولئك منّا ولسنا منهم، قال: فما التالي؟ قال: المُرتاد يريد الخير يبلغه الخير ويؤجر عليه، ثمّ أقبل علينا فقال: والله ما معنا مِن الله براءةٌ، وما بيننا وبين الله قرابةٌ، ولا لنا على الله حجّةٌ، ولا يتقرّب إلى الله إلاّ بالطاعة، فمَن كان منكم مطيعاً نفعتْه ولايتنا، ومَن كان عاصياً لم تنفعه ولايتنا.

311- Amr ibn Aban narrated that Imam Sadiq (a.s) said: “O' You! The followers who are associated with us! Be a source of honor for us, not a source of infamy. Why can you not live among the people as Imam Ali's (a.s) companions did? Each one of them was the leader of the people and the one who called them to prayer where he lived. He was trustworthy and guarded their properties.

Please visit the ill, participate in burial ceremonies, and pray in the mosques. Do not let others surpass you in performing good deeds. I swear by God that you are not superior to them in this regard.” He then looked at Amr ibn Aban who was the youngest man present and said: “You who are the younger people should not be lazy. Go to visit them so often that they start to become your followers. Know that God is better for you than them.”

312- Abdullah ibn Bokir said that he went to see Imam Sadiq (a.s) along with two other persons. One of them asked Imam Sadiq (a.s) if he should attend the congregational prayers. The Imam (a.s) replied: “Go to the prayers. Attend the congregations. Visit the ill. Respect their rights.” He then said: “Do you fear that we might mislead you to corruption? I swear by God that we will never mislead you.”

313- Moavieh ibn Vahab narrated that he once asked Imam Sadiq (a.s): “What is the proper way for us to treat and associate with our tribes and people who are not Shiites?” Imam Sadiq (a.s) replied: “Look at the way your leaders lived and follow them as examples. Treat others as they did. I swear by God that your leaders visit the ill, attend burial ceremonies, witness for or against them, and return the things with which they have been entrusted.”

314- Sabit Mola Al-i-Hurayz narrated that Imam Sadiq (a.s) said: “Controlling your anger for your enemies when they are in power is a part of concealing faith, and is a means of protecting you from calamities in this world. Arguing with and swearing at the enemy without concealing faith is a form of abandoning God's orders. Therefore treat the people with caution so that your enemies cannot get control of you due to their animosity towards you.”

311. عن عمر بن أبان قال: سمعتُ أبا عبد الله يقول: يا معشر الشيعة إنّكم قد نسبتم إلينا، كونوا لنا زينا ولا تكونوا علينا شينا، ما يمنعكم أنْ تكونوا مثل أصحاب عليّ ـ رضوان الله عليه ـ في الناس، وإنْ كان الرجل منهم لَيكون في القبيلة فيكون إمامهم ومؤذّنهم، وصاحب أماناتهم وودائعهم، عودوا مرضاهم واشهدوا جنائزهم، صلّوا في مساجدهم، ولا يسبقوكم إلى خيرٍ، فأنتم والله أحقّ منهم به، ثمّ التفت نحوي وكنتُ أحدثَ القوم سِنّا فقال: أنتم يا معشر الأحداث إيّاكم والوِسادة! عودوهم حتّى يصيروا أذناباً والله خيرٌ لكم منهم.

312. عن عبد الله بن بكير قال: دخلتُ على أبي عبد الله ومعي رَجلان، فقال أحدهما لأبي عبد الله : ائت الجمعة؟ فقال أبو عبد الله: ائت الجمعة والجماعة، واحْضر الجنازة، وعُد المريض، واقض الحقوق، ثمّ قال: أتخافون أنْ نضلّكم؟ لا والله نُضلّكم أبداً.

313. عن معاوية بن وهب قال: قلتُ لأبي عبد الله : كيف نصنع فيما بيننا وبين قومنا، وفيما بيننا وبين خلطائنا ممّن ليس هو على إثرنا؟ قال: تنظرون أئمّتكم الّذين تقتدون بِهِم فتصنعون كمثل ما يصنعون، فوالله إنّهم ليعودون مرضاهم، ويشهدون جنائزهم، ويقيمون الشهادة لهم وعليهم، ويؤدّون الأمانة إليهم.

314. عن ثابت مولى آل حُريز قال: سمعتُ أبا عبد الله يقول: كظم الغيظ عن العدوّ في دولتهم تقيّةً حزمٌ لِمَن أخذ به وتحرّزٌ عن التعرّض للبلاء في الدنيا، ومغالبةُ الأعداء في دولتهم ومماظتهم في غير تقيّةٍ ترك أمر الله فجاملوا الناس يسمن ذلك لكم عندهم، ولا تجعلوهم على رقابكم فتُعادُوهم.

315- Zayd al-Shuh'ham quoted upon the authority of Imam Sadiq (a.s): "O' Zayd! Be patient with your enemies since you can never fight with those rebelling against God except by obeying Him. God will keep his believing servants away from evil, as you separate a strange female camel that does not belong to you from your male camels. O' Zayd! God has chosen and has established Islam. Therefore treat the people gently and with kindness."

316- Ali ibn Yaqtayn narrated that Imam Kazim (a.s) said: "Order your companions to watch their tongues, abandon their animosity towards religion, and strive in worshipping God. Tell them to say their obligatory prayers well whenever they prepare to say their prayers. Tell them to completely perform each part of the prayer in bowing down and prostrating, and not think about worldly affairs. I have heard Imam Sadiq (a.s) say that the Angel of Death looks at every believer's face at the time he says his obligatory prayers."

317- Abi Muhammad al-Vabeshi narrated that Imam Sadiq (a.s) said: "If there is a bad omen in anything, it is in the tongue. Watch what you say just as you guard your properties. Avoid your selfish desires just as you avoid your enemies. For a man, nothing is more lethal than following his selfish desires and the results of what he says."

318- Abi Ubaydeh narrated that Imam Kazim (a.s) said: "I advise you to avoid liars and those who are always fighting with each other since they have abandoned what they have been ordered to do. O' Abi Ubaydeh! Treat the people according to their own manners, and try to treat them better than they treat you. We do not consider one to be intelligent unless he knows how to talk with others. He then recited:

"But surely thou will know them by the tone of their speech."
[The Holy Quran: Muhammad 47:30]

319- Anbasat ibn Musab narrated that Imam Sadiq (a.s) said: "Associate with the people since in their view the love for Imam Ali (a.s) and the Blessed Fatima (a.s) has no benefit for you, and nothing is worse in their mind than mentioning the names of Ali and Fatima."

315. عن زيد الشحّام قال قال أبو عبد الله : اصبر يا زيد على أعدائك، فإنّك لن تكافي مَن عصىَ الله بأكثر مِن أنْ

تطيع الله فيه، إنّ الله يذود عبده المؤمن عمّا يكره كما يذودُ أحدكم الجَمَل الغريب الّذي ليس له عن إبله، يا زيد إنّ الله اصطفى الإسلام واختاره فأحسنوا صحبته بالسخاء وحُسن الخُلق.

316. عن عليّ بن يقطين قال: قال أبو الحسن موسى : مُر أصحابك أنْ يكفّوا مِن ألسنتهم، ويَدَعوا الخصومة في الدين، ويجتهدوا في عبادة الله، وإذا قام أحدهم في صلاة فريضة فليُحسن صلاته وليُتمّ ركوعه وسجوده ولا يشغل قلبه شيءٌ مِن أُمور الدنيا، فإنّي سمعتُ أبا عبد الله يقول: إنّ مَلَك الموت يتصفّح وجوه المؤمنين مِن عند حضور الصلوات المفروضات.

317. عن أبي محمّد الوابشي قال: سمعتُ أبا عبد الله يقول: إنْ كان الشُؤم في شيءٍ فهو في اللسان، فاخزنوا ألسنتكم كما تخزنون أموالكم، واحذروا أهواءكم كما تحذرون أعداءكم، فليس شيءٌ أقتل للرجال من اتّباع أهوائهم وحصائد ألسنتهم.

318. عن أبي عُبيدة قال: سمعت أبا جعفر يقول: إيّاكم وأصحاب الخصومات والكذّابين! فإنّهم تركوا ما أُمروا به، يا أبا عبيدة! خالقوا الناس بأخلاقهم وزائدوا في أموالهم، يا أبا عبيدة! إنّا لا نعدّ الرجل عاقلاً حتّى يعرف لَحن القول، ثمّ قرأ وَلَنَعْرِفَنَّهُمْ في لَحْنِ الْقَوْلِ .

319. عن عَنبسة بن مصعب قال: سمعت أبا عبد الله يقول: خالطوا الناس فإنّه لم ينفعكم حبّ عليٍّ وفاطمةٍ فإنّه ليس شيء أبغض إليهم من ذكر عليّ وفاطمة .

320- Marazaem said that he was appointed by Imam Sadiq (a.s) to deliver a letter. He said that once he left, the Imam (a.s) called him and said: “Marazaem. Let there be nothing but good acts between you and the people, even if they swear at me.”

321- Imam Kazim (a.s) quoted on the authority of his father (a.s) on the authority of his grandfather (a.s): “Imam Zayn al-Abedin (a.s) took the hands of his son (being my grandfather) and said: O' my son! Do whatever good deeds anyone asks you to do. If he is a good man, a good deed has been done. And if he is not, at least you have performed your duty. If a man swears at you, and then apologizes, accept his apologies.”

322- Abi Bakr al-Hazr said that his brother called Alghameh told Imam Baqir (a.s): “Abu Bakr used to say that the people fought with each other concerning the Blessed Ali (a.s).” Imam Baqir (a.s) told him: “I know your personality is such that if you hear someone swear at Imam Ali (a.s) you will chop off his nose if you can, won’t yout?” He said: “Yes, I will.” Imam Baqir (a.s) said: “No. You should not do that. I heard someone swearing at my grandfather Ali. I hid myself from him until he finished swearing. Then I went towards him and shook hands with him.”

323- Muavieh ibn Vahaeb narrated that Imam Sadiq (a.s) said: “Act justly and avoid what is not useful for you. Avoid your enemies. Avoid your friends- whatever tribe they belong to- unless they are trustworthy. No one is really trustworthy unless he fears God. Do not associate with evil-doers, and do not inform them of your secrets. Consult those who fear their Lord regarding your affairs.”

324- Sa'dan ibn Muslim narrated that Imam Kazim (a.s) said: “Tell the truth even if this will cause your destruction, since this is how you will be saved. Abandon the wrong even if your freedom depends upon it, since the wrong will result in your destruction.”

325- Ja'far ibn Kulayb narrated that Imam Sadiq (a.s) said: “Fear God, and be friends with each other. Go to visit each other and your relatives. Be kind and merciful to each other. Be good brothers for each other.”

320. عن مرازم قال: حَمّلني أبو عبد الله رسالةً، فلمّا خَرَجتُ دعاني فقال: يا مرازم، لِمَ لا يكون بينك وبين الناس إلاّ خيرٌ وإنْ شتمونا؟

321. عن الكاظم عن أبيه عن جدّه: قال: إنّ عليّ بن الحسين أخذ بيدي جدّي ثمّ قال: يا بُني افعل الخير إلى كلّ مَن طلبه منك، فإنْ كان أهله فقد أصبتَ موضعه وإنْ لم يكن بموضعٍ كنتَ أهله، وإنْ شتمك رجلٌ عن يمينيك ثمّ تحوّل إلى يسارك فاعتذَرَ إليك فاقبل منه.

322. عن أبي بكر الحضرمي قال: قال أخي علقمة لأبي جعفر إنّ أبا بكر قال: يقاتل الناس في عليّ، فقال : إنّي أراك لو سمعتَ رجلا سَبَّ عليّاً فاستطعتَ أنْ تقطع أنفه فعلتَ؟ فقلتُ: نعم، قال لي: لا تفعل فإنّي أسمعُ الرجل يَسبُّ عليّا جدّي فأتوارى عنه فإذا فرغ أتيتُه فصافحته.

323. عن مُعاوية بن وَهَب قال: سمعتُ أبا عبد الله يقول: قُم بالحقّ، واعتزل ما لا يعنيك، وتجنّب عدوّك، احذر صديقك من الأقوام إلاّ الأمين ولا أمين إلاّ مَن خَشيَ الله، ولا تصحب الفاجِر ولا تُطلعه على سرّك، واستشر في أمرك الّذين يَخشَون ربّهم.

324. عن سعدان بن مسلم قال: قال الكاظم : يا فلان! قل الحقّ وإنْ كان فيه هلاكك فإنّ فيه نجاتك، ودَع الباطل وإنْ كان فيه نجاتك فإنّ فيه هلاكك.

325. عن جعفر بن كليب قال: قال أبو عبد الله : اتّقوا الله وتحابُّوا وتزاورُوا وتواصلوُا وتراحمُوا، وكونوا إخوانا بَرَرَةً.

326- Abi Ubaydeh quoted on the authority of his father that Imam Kazim (a.s) quoted on the authority of God's Prophet (S): “I guarantee a home in Heaven for anyone who treats the people well, abstains from lying whether it be jokingly or serious; and abandons quarrelling, even if he is right.”

327- Imam Kazim (a.s) quoted on the authority of God's Prophet (S): “Good behavior will strengthen friendships, a warm welcome will eliminate animosity, and charity will speed up the arrival of your daily bread. If you believe that what you give in charity will be granted to you again, your soul will become generous through giving charity. Avoid preventing what is right while spending similarly on what is wrong.”

328- Abi Hamzeh al-Somali narrated that Imam Zayn al-Abedin (a.s) said: “O' children of Adam! As long as you use your soul as an advisor to you, you are worried about being accountable for your deeds, and fear of God covers you up as your clothes do, and sorrow covers you up as your underclothes do, you will be prosperous. O' Children of Adam! You will die, and will be resurrected and brought in the court of God where you will be questioned. Therefore prepare yourselves to answer.”

329- Ibrahim ibn Umar narrated that Imam Kazim (a.s) said: “Whoever does not evaluate what his soul has done each day is not our follower. He should ask God for an increase in his good deeds, and should repent and ask for God's forgiveness if he has done any bad deeds.”

330- Ali ibn Zayd quoted on the authority of his father that Imam Sadiq (a.s) said: “If there live one hundred thousand people in one town and you are not the most pious one of them, then you are not one of my followers.”

331- Muhammad ibn Umar ibn Hanzaleh narrated that Imam Sadiq (a.s) said: “One who is only verbally in agreement with us, but is opposed to our deeds and words is not one of our followers. Shiites are those who not only agree with us in words, but they also accept our writings and follow us in what they do. They are our true followers.”

326. عن أبي عُبيدة عن أبيه قال: قال أبو جعفر : قال رسول الله ﷺ: أنا زعيمٌ ببيتٍ في الجنّة لِمَن حَسُن خُلقه مع الناس، وترك الكذب في المِزاح والجدّ، وترك المراء وهو مُحِقٌّ.

327. عن أبي إبراهيم قال: قال رسول الله ﷺ حُسن الخُلق يُثبت المودّة، وحُسن البِشر يُذهب السَخيمة، استنزلوا الرزق بالصَدقة، ومَن أيقنَ بالخلف سخت نفسه بالنفقة، وإيّاك أنْ تمنع حقا فتنفق في باطلٍ مثلَيه.

328. عن أبي حمزة الثمالي قال: سمعتُ عليّ بن الحسين يقول: يا بن آدم، لا تزالُ بخيرٍ ما دام لك واعظٌ مِن نفسك، وما كانت المحاسبةُ مِن هَمِّك، وما كان الخوفُ لك شِعارا والحُزنُ دِثارا، يا بن آدم، إنّك ميّتٌ مبعوثٌ وموقوفٌ بين يَدَي الله ومسؤولٌ فأعد جواباً.

329. عن إبراهيم بن عُمر قال: سمعتُ موسىَ بن جعفر يقول: ليس مِنّا مَن لم يحاسِب في كلّ يومٍ نفسه، فإنْ عمل حَسَنا استزاد الله منه وحمد الله عليه، وإنْ عمل شيئاً استغفر الله منه وتاب إليه.

330. عن عليّ بن زيد عن أبيه قال: قال أبو عبد الله : ليس مِن شيعتنا مَن كان في مصرٍ فيه مائة ألف وكان في المصر أورع منه.

331. عن محمّد بن عمر بن حنظلة قال: قال أبو عبد الله : ليس مِن شيعتنا مَن وافَقَنا بلسانه وخالَفَنا في أعمالنا وآثارنا، ولكن شيعتُنا مَن وافَقَنا بلسانه وقلبه واتّبع آثارَنا وعمل بأعمالنا، أُولئك شيعتُنا.

332- al-Mufaz'zil narrated that Imam Sadiq (a.s) said: “It does not suffice to just say that you are our followers. You must accept our decrees and guard them, as God has protected them, and you must honor them as God has honored them, and act accordingly as God has ordered.”

333- Soma'at narrated that Imam Sadiq (a.s) said: “Do not overestimate your good deeds, and do not underestimate your minor sins, since they accumulate and become a lot. Fear God and be just even in private. Rush to obey God. Be honest. Return any property to its owner, since this is beneficial for you. Do not act oppressively. Do not engage in what is not allowed, as this is harmful for you.”

334- Abi Basir narrated that Imam Sadiq (a.s) said: “Avoid sins that you consider to be minor since they too will be questioned about and not ignored. Never say that I will commit this sin and ask for God's forgiveness later, since God the Almighty said:
“And We record that which they send before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence).”
[The Holy Quran: Ya-Sin 36:12]

335- Ibn Ya'qub narrated that Imam Sadiq (a.s) said: “Let not the people make you forget about yourself since you, not they, will get the results of your own deeds. Do not let your time be wasted, since there is an angel with you who is watching over you. Do not underestimate your minor good deeds, since you will be pleased to see their results in the future.

Do not underestimate your minor bad deeds either since you will be upset to see their results in the Hereafter. Perform good deeds since I have not seen anything more desirable than them and know of nothing that is better than good deeds to compensate for previous sins, as God the Almighty said:
“For those things that are good remove those that are evil; be that the word of remembrance to those who remember (their Lord).”
[The Holy Quran: Hud 11:114]

332. عن المفضّل قال: قال أبو عبد الله : ليس الأمرُ والاحتمالُ بالقول فقط، لكن قبوله واحتماله أنْ تصونوه كما

صانه الله، وتعظّموه كما عظّمه الله وتؤدّوا حقّه كما أمر الله.

333. عن سُماعة قال: سمعتُ أبا عبد الله يقول: لا تستكثروا كثيرَ الخير ولا تَستقِلّوا قليلَ الذُّنوب، فإنّ قليل الذُنوب يجتمع حتّى يصير كثيرا، وخافوا الله في السرّ حتّى تُعطوا من أنفسكم النصف، وسارعوا إلى طاعة الله وأصدقوا الحديث وأدّوا الأمانة فإنّ ذلك لكم، ولا تظلموا ولا تدخلوا فيما لا يحلّ لكم فإنّ ذلك عليكم.

334. عن أبي بصير قال: سمعت أبا عبد الله يقول: اتّقوا هذه المحقَّرات مِن الذنوب فإنّ لها طالبا لا يغفل، ولا يقول أحدكم أذنبتُ وأستغفر الله، إنّ الله يقول: وَنَكْتُبُ ما قَدَّمُوا وَآثارَهُمْ وَكُلَّ شَيءٍ أَحْصَيْناهُ في إمامٍ مُبِينٍ.

335. عن ابن يعقوب قال: قال لي أبو عبد الله : لا يَغُرنَّك الناس مِن نفسك فإنَّ الأمر يصل إليك مِن دونهم، ولا تقطع نهارك بكذا وكذا فإنّ معك مَن يحفظ عليك، ولا تستقلَّ قليل الخير فإنّك تراه غداً بحيث يسرّك، ولا تستقلّ قليل الشرّ فإنّك تراه غداً بحيث يسوؤك، وأحسِن فإنّي لم أرَ شيئاً أشدّ طلباً، ولا أحسنُ دركاً مِن حسنةٍ مُحدثةٍ لذنبٍ قديم، إنّ الله يقول: إنَّ الْحَسَناتِ يُذْهِبْنَ الْسَّيئاتِ ذلِكَ ذِكْرى لِلْذَّاكِرينَ .

336– Sama'at said that Imam Sadiq (a.s) asked him: “Why do you hurt the Prophet of God (S)?” He replied: “May I be your devoted servant! How do we hurt him?” Then Imam Sadiq (a.s) said: “Do you not know that he gets informed of your deed, and he gets upset if he sees a sinful act. Then do not hurt the Prophet of God (S).”

337– Anbase ibn Masab said that he once asked Imam Sadiq (a.s) for some advice. Then Imam Sadiq (a.s) said: “Prepare your provisions and equipment8 and be your own advisor. Do not ask others to send someone to improve your behavior.”

338– Abdullah ibn His'san narrated that Imam Sadiq (a.s) said: “When you go to bed, remember what you ate during the day that was bad, and what you have done during the day, and remember your resurrection.”

339– Imam Kazim (a.s) quoted on the authority his father on the authority of God's Prophet (S): “O' Children of Adam! Beware not to ignore your own sins when you consider other people's sins. Also beware not to forget God's blessings given to you when you consider the blessings that God has granted to other people. Do not disappoint other people about God's Mercy while you yourself hope to benefit from His Mercy.”

340– Sabit narrated that Imam Kazim (a.s) quoted upon the authority of God's Prophet (S): “The fastest rewards granted for good deeds are related to treating the people with gentleness, and the fastest punishments that are sent are for oppression. It is bad enough for one to be picky about things which others do but to ignore them when done by himself, or blame others for doing what he cannot abandon

himself, or uselessly hurt his companions."

341- Abi Basir narrated that Imam Sadiq (a.s) said: "There is no one who performs a good deed in private, and God does not make the result of his good deed apparent shortly later on. Also there is no one who commits an evil act in private, and God does not make the results of his bad deed apparent after some time."

336. عن سُماعة قال: سمعتُ أبا عبد الله يقول: ما لكم تسوءون رسول الله فقلتُ له: جعلتُ فداك وكيف نَسوؤه؟ قال: أما تعلمون أنّ أعمالكم تُعرَض عليه، فإذا رأى معصيةً ساءَه ذلك، فلا تسوءوا رسول الله.

337. عن عنبسة بن مصعب قال: قلتُ لأبي عبد الله : أوصِني، فقال: أعِدْ زادَك، وهيئ جهازك، وكن وصيّ نفسك، ولا تأمر غيرك يُرسل إليك بما يصلحك.

338. عن عبد الله بن حسّان قال: قال أبو عبد الله : إذا أويتَ إلى فراشك فانظر ما ساء لك في بَطنك في يومك، وما عملتَ فيه مِن عملٍ فاذكر معادك.

339. عن أبي جعفر عن أبيه: قال: قال رسول الله : يا بن آدم، لا يُنسينّك ذَنبُ الناس عن ذَنبك، ولا نِعمةُ الناس عن نعِمة الله عليك، ولا تُقْنِط الناس مِن رحمة الله وأنت ترجوها لنفسك.

340. عن ثابت عن أبي جعفر قال: قال رسول الله : إنّ أسرع الثواب علىَ الخير اللين، وإنّ أسرع الشرّ عقوبةُ البَغْي، وكفى بالمرء عيباً أنْ يُبصر مِن الناس ما يُعمي عنه مِن نفسه، وأنْ يُعير الناس بما لا يستطيع تركه، وأنْ يؤذي جليسه بما لا يعنيه.

341. عن أبي بصير قال: سمعتُ أبا عبد الله يقول: ما من عبدٍ يُسِرّ خيراً إلا لم تذهب الأيام حتّى يظهر الله له خيراً، وما من عبدٍ يُسِرّ شرّاً إلا لم تذهب الأيّام حتّى يظهر الله له شرّاً.

342- Hisham ibn Salim narrated that Imam Sadiq (a.s) told Hamran: "Always consider the situation of those who are lower than you are (in position), not those who are higher up than you are. This will improve your state of contentment and pleasure with what your share of daily bread is, and will also make you deserve an increase in your daily bread by God. Also beware that a little amount of constant work done with certitude is nobler near God than a lot of constant work done without certitude.

Also beware that no form of piety is better than abandoning divinely forbidden acts, and abandoning gossip and the hurting of Muslims. No form of association is sweeter than one with kindness and good

temper. No wealth is more useful than being content with having the minimum living needs. No ignorance is more bitter than conceit."

343- Hassan ibn Ziyad narrated that Imam Sadiq (a.s) said: "When the following verse was revealed: ***"Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendor of the life of this world."***
[The Holy Quran: Ta-Ha 20:131],

the Prophet thought for a while, and then raised his head and said: "O' Servants of God! Whoever is not pacified with God's consolation will die while he has been constantly wishing for worldly matters. Whoever keeps an eye on what others have will constantly feel sad about (not having their wealth), and his heart ache will not be remedied. And whoever does not recognize God's blessings that are granted to him other than things to eat and wear will have a short life and an upcoming punishment."

344- Abdullah ibn San'an narrated that Imam Sadiq (a.s) said: "Among the signs of certitude we can mention not to please the people by raising God's anger; not to praise the people for the daily bread which God has granted to us; and not to blame the people for what God Has not granted to us.

No greedy person's avarice can attract him more daily bread than his own share. And no one's displeasure can block anyone else's share of the daily bread. If anyone of you tries to escape from his daily bread as you do from your death, the daily bread will find him, just as death will."

342. عن هِشام بن سالم قال: سمعت أبا عبد الله يقول لحمران: أُنظر إلى مَن هو دونك ولا تَنظر إلى مَن هو فوقك، فإنّ ذلك أقنع بما قُسّم لك وأحرى أن تستوجب الزيادة مِن الله، وأعلم أنّ العمل الدائم القليل على اليقين أفضل عند الله مِن العمل الدائم الكثير على غير يقين، واعلم أنّه لا ورع أنفع مِن اجتناب محارم الله والكفّ عن أذى المسلمين واغتيابهم، ولا عيش أهنأ مِن حُسن الخُلق، ولا مال أنفع مِن القنوع باليسير المجزي، ولا جهل أمرّ مِن العُجْب.

343. عن حسن بن زياد عن أبي عبد الله قال: لمّا نزلت هذه الآية: لا تَمُدَّنَّ عَيْنَيْكَ إِلَى ما مَتَّعْنا بِه أَزْواجا مِنْهُمْ زَهْرَةَ الْحَياةِ الْدُّنيا أطرق رسول الله 0 طويلاً، ثمّ رفع رأسه فقال: عباد الله مَن لم يتعزّ بعزاء الله انقطعت نفسه عن الدنيا حسراتٍ، ومَن نظر إلى ما في أيدي الناس فقد كثر همّه ولم يشف غليل صدره، ومَن لم يرَ الله عليه نعمةً إلا في مطعمٍ أو في ملبسٍ فقد قصر أجله ودنا عذابه.

344. عن عبد الله بن سنان قال: قال أبو عبد الله : إنّ من اليقين أنْ لا تُرضُوا الناس بسخط الله، ولا تَحْمِدوهم على رزق الله، ولا تذمّوهم على ما لم يؤتكم الله، فإنّ الرزق لا يسوقه حِرصُ حريصٍ، ولا تردّه كراهة كارهٍ، ولو أنّ أحدكُم فرّ مِن رزقه كما يفرّ مِن الموت، لأدركه كما يُدركه الموت.

He then added: "God Has made comfort and convenience subject to and conditional upon certitude,

contentment and pleasure (with His divinely determined destiny), and has established sadness and sorrow in doubt and anger due to His Justice and Equity."

345- Sa'd ibn Khalaf narrated that Imam Kazim (a.s) said: "Obligatory prayers are as sweet smelling as a freshly cut branch of a green tree when they are performed on time. One picks from a tree when it is fresh, pure and good smelling. Therefore I advise you to perform your prayers on time."

346- Ibn Abi Ya'fur narrated that Imam Sadiq (a.s) said: "Whenever you want to perform your obligatory prayers, perform them on time, and do it like one who is doing his last prayer and is worried that he will not be able to pray again. Turn your eyes to the location of your prostration. You would perform your prayers well when you know who is on your right side and on your left side. Know that you are praying in the presence of One who sees you but you cannot see Him."

347- Ala ibn Salih narrated that Imam Sadiq (a.s) said: "Treat the people justly, and help them with your property. Be pleased for them with what you are pleased with for yourself. Remember God often."

348- Abi Hamzeh narrated that Imam Sajjad (a.s) said: "The dearest of you near God is the one whose deeds are the best. Those of you who are more inclined towards God will get more rewards from God. Those of you who fear God the most will be freed from divine punishment sooner. And the noblest one of you near God is the most pious one."

349- Abi al-Samet al-Kholani narrated that Imam Sadiq (a.s) said that once he was with his father and they were passing by some Shiites who were in between the grave and the pulpit. He asked his father if they were his followers. His father asked him where they were. When he told him where they were, his father suggested to go and talk to them. Then they went to see the people and his father greeted them and said: "I like your good smell and your breath. Please help me with

ثمّ قال: إنّ الله لِعدله وقسطه جعل الروح والفَرَج في اليقين والرضا، وجعل الهَمّ والحُزن في الشكّ والسخط.

345. عن سعد بن خلف قال: قال موسى بن جعفر : والصلواتُ المفروضاتُ في أوّل وقتها إذا أُقيمت حدودها أطيب ريحا مِن قضيب الآس؛ يُؤخَذ مِن شجرةٍ في طراوته وطيبه وريحه، فعليكم بالوقت الأوّل.

346. عن ابن أبي يعفور قال: قال أبو عبد الله : إذا صلّيتَ صلاةً فريضةً فصلّها في وقتها صلاةَ مودّع تخاف أن لا ترجع إليها، ثمّ اصرف بَصَرك إلى موضع سجودك، فلو تعلم مَن عن يمينك ويسارك لأحسنتَ الصلاة، واعلم أنّك قُدّام مَن يراك ولا تراه.

347. عن علاء بن صالح قال: قال أبو عبد الله : أنصِف الناس مِن نفسِك، وواسهم مِن مالك، وارض لهم بما ترضى لنفسك، واذكر الله كثيراً.

348. عن أبي حمزة قال: سمعتُ عليّ بن الحسين يقول: إنّ أحبّكم إلى الله أحسنكم عملاً، وإنّ أعظمكم عند الله حظّاً أعظمكم رغبةً إلىَ الله، وإنّ أنجاكم مِن عذاب الله أشدّكم لله خشيةً، وإنّ أكرمكم عند الله أتقاكم.

349. عن أبي الصامت الخولاني عن أبي عبد الله قال: مررتُ أنا وأبي علَى الشيعة وهُم ما بين القبر والمنبر، فقلتُ لأبي جعفر : مَواليك جعلني الله فداك، قال: وأينَ تراهم؟ فقلتُ: أراهم ما بين القبر والمنبر، فقال: اذهب بي إليهم، فذهبنا فسلّم عليهم، ثمّ قال: إنّي لأُحبّ ريحكم وأرواحكم فأعينوني

your piety and struggle in worshipping since there is no other way to reach God. I swear by God that you have the same religion that I have, my fathers, and my grandfather had, i.e. the religion of Abraham, Ishmael and Issac."

350- Zavareh said that he was accompanying Imam Baqir (a.s) once when they were escorting the body of a dead person in a funeral procession. A man called Ata was also escorting in the funeral procession. A woman started crying and Ata asked her if she would calm down or not. He said that he would quit following the procession if she did not stop crying. Ata left the funeral ceremony since that woman did not calm down. Zavareh informed the Imam (a.s) that Ata left. The Imam (a.s) asked the reason.

He said it was because of a woman crying. Ata asked if she would calm down lest he would leave. The woman did not calm down and Ata left the funeral procession. Zavareh informed the Imam (a.s) that Ata had left. The Imam (a.s) said: "Let's continue. We cannot quit doing what is right because we see something that is wrong is being done. If so, we have not done what Muslims should do." After Imam Baqir (a.s) performed the prayers over the body of the dead man, the family of the dead man thanked him and asked him to return because it was hard for him to continue walking.

However, the Imam (a.s) did not agree to return. Then Zavareh asked the Imam (a.s): "Why did you not return even though they gave permission?" Imam Baqir (a.s) replied: "Let's continue. We did not come here with their permission, and do not need their permission to return. This is done for its divine reward, and God will only reward us for as much as we do."

351- Abi Basir narrated that Imam Baqir (a.s) said: "A man went to see the Prophet (S) and said: O' Muhammad! What do you invite the people to?" The Prophet (S) said: "My followers and I knowingly invite the people to God. I invite you to One who will remove your difficulties from you when you call Him during times of hardship, or sorrow; One who will provide for your needs when you get poor, and will guide you safely out of the desert should you get lost there." The man said: O' Muhammad! Please give me some advice." The Prophet (S) said: "Do not get angry."

على ما أنتم عليه بالورع والاجتهاد، فإنّه لا ينال ما عند الله إلا بالورع والاجتهاد، والله إنّكم على ديني ودين آبائي إبراهيم وإسماعيل وإسحاق.

350. عن زرارة قال: إنّ أبا جعفر شيّع جنازةً بالمدينة لرجلٍ مِن قُريش وأنا معه وفيها عطاءٌ فصرخت صارخة، فقال لها عطاء: لتسكتنّ أو لأرجعنّ فلم تسكت فرجع، فقلتُ: قد رجع عطاء، فقال: ولِمَ فعل؟ قلت: لأنّ صارخةً صرخت، فقال: لتسكتنّ أو لأرجعنّ، فلم تسكت فرجع، فقال: امض بنا، فلو أنّا إذا رأينا شيئاً مِن الباطل مع الحقّ تركنا الحقّ له لم نقض حقّ مسلم، فلمّا صلّى على الجنازة قال وليُّها له: ارجع – رحمك الله ـ فإنّك لا تَقوى علىَ المشي؛ فأبى ولم يرجع، فقلت له: إنّه أذِنَ لك في الرجوع ولي حاجةٌ أُريد أنْ أسألك عنها، فقال: امض فليس بإذنه جئنا ولا بإذنه نرجع، إنّما هو فضلٌ وأجرٌ طلبناه، فبقدر ما يتّبع الرجل الجنازة يؤجر على ذلك.

351. عن أبي بصير عن أبي جعفر قال: أتى رجل النبيّ 0 فقال: إلى ما تدعو يا محمّد؟ فقال: أدعو إلىَ الله على بصيرةٍ أنا ومَن اتّبعني، وأدعوك إلى مَن إنْ أصابك ضرٌّ فدعوته كشفه عنك، وإنْ استعنت به وأنت مقهورٌ أعانك، وإنْ سألته وأنت مقلٌّ أغناك، وإنْ ضللتَ في فلاةِ الأرض أرشدك، فقال له: أوصني يا محمّد، فقال: لا تغضب.

He asked for more advice. The Prophet (S) said: “Like for others what you like for yourself.” He asked for more advice. The Prophet (S) said: “Do not swear at people, since then they will become your enemies.” He asked for more advice. The Prophet (S) said: “Do not abandon doing good deeds for those who need you.” He asked for more advice. The Prophet (S) said: “Love the people so that they love you.

Serve some water for your brethren to drink. Treat them with kindness and good temper. Do not be impatient since then you will lose this world and the Hereafter. Put on proper trousers and do not unbutton your shirts since this is a form of haughtiness, and God does not like a haughty person.”

352- Abi Basir narrated that Imam Baqir (a.s) said: “A believer will be in prosperity and will benefit from having hope of God's Mercy and Kindness unless he rushes and loses hope and stops his supplications.” They asked him how he would rush. He replied: “Whenever he says he prayed from such and such a date and did not see God answer his prayer.”

353- Al-Hassan ibn Salih narrated that Imam Sadiq (a.s) said: “Whoever performs ablution properly, and performs two units of prayers, and after completing his bowing down and prostration sits down and praises God, and sends blessings on the Prophet (S), and then asks God what he wants, has indeed requested the good from the proper source. Whoever requests the good from its proper source will not be sorry.”

354- Habib narrated that Imam Baqir (a.s) said: “God the Almighty has established the angels as guards for plants on the Earth such as fruit trees and palm trees. There are no fruit trees or palm trees for which there is no appointed guardian angel when it is about to bear fruit. If there were no guardian angels with them to protect them, then the insects and the wild animals would destroy the tree.

That is why the Prophet of God (S) has ordered his followers not to build a toilet under fruit or palm trees, since their appointed guarding angels reside there. He also said that the fruit or palm trees that have produced fruits are respectable like the people, because the angels are present there.”

355- Abdullah ibn Sanan said: I asked Imam Sadiq (a.s) about the judges who get their wages from the kings. He replied: That is unlawful."

قال: زِدني، قال: ارض مِن الناس بما ترضى لهم مِن نفسك، قال: زِدني، قال: لا تسبُّ الناس فتكتسب العداوة منهم، قال: زِدني، قال: لا تزهد في المعروف عند أهله، قال: زدني، قال: تحبّب إلى الناس يحبّوك، وإنْ استسقى أخوك مِن دلوك فصبّ له، وألق أخاك بوجهٍ منبسطٍ إليه، ولا تضجر فيمنعك الضجر مِن حظّك للآخرة والدنيا، وأبرز إلى نصف الساق، وإيّاك وإسبال الإزار فإنّ ذلك مِن الخيلاء والله لا يحبّ الخيلاء.

352. عن أبي بصير عن أبي جعفر : لا يزال المؤمن بخيرٍ ورجاءٍ ورحمةٍ مِن الله ما لم يستعجل فيقنط فيترك الدعاء، فقيل له: كيف يستعجل؟ قال: يقول، قد دعوتُ منذ كذا وكذا ولا أرى الإجابة.

353. عن الحسن بن صالح قال: سمعتُ أبا عبد الله : يقول: مَن توضّأ فأوسع الوضوء ثمّ صلّى ركعتين فأتمّ رُكوعهما وسُجودهما، ثمّ جلس فأثنى على الله وصلّى على رسول الله 0 ثمّ سأل الله حاجته فقد طلب الخير في مظانّه، ومَن طلب الخير في مظانّه لم يخيب.

354. عن حبيب قال: سمعتُ أبا جعفر يقول: إنّ لله ملائكةً وكّلهم بنبات الأرض مِن الشجر والنخل، فليس مِن نخلةٍ ولا شجرةٍ إلا ومعها مَلَك مِن قِبَل الله يحفظها إذا كان فيها ثمرها، ولو لا أنّ معها مَن يحفظها لأكلتها السباع وهَوام الأرض، وإنّما نهى رسول الله 0 أنْ يضرب أحدٌ من الناس خلاءه تحت شجرةٍ أو نخلةٍ قد أثمرت لمكان الملائكة الموكَّلين بها، قال: وإنّما يكون الشجر والنخل إنساً إذا كان فيه حمله لأنّ الملائكة تحضره.

355. عن عبد الله بن سنان قال: سألتُ أبا عبد الله عن قاضٍ يأخذ مِن السلطان على القضاء الرزق، قال: ذلك السُحت.

Chapter 4: On Shiite's Position Near God and their Rights

356- In Rauzat al-Vaezeen it is narrated that Imam Sadiq (a.s) said: "There are seven rights for any believer that are incumbent upon other believers to honor. All seven are obligatory. If you do not honor any of these rights, you have left the domain of divine friendship, and God's obedience." He was asked what these seven rights were. He replied: "The simplest right is that you should like for them what you like for yourself, and dislike for them what you dislike for yourself. The second right is that you must assist them in fulfilling their needs, please them and not oppose what they say.

The third right is that you must use your soul, wealth, tongue, hands and feet to assist them. The fourth right is that you must be like their eyes, their guide, their mirror, and their clothing. The sixth right is that if you have a wife and a servant, and your brother does not, you must send your servant to his house to

wash his clothes, prepare his food and make ready his bed.

These are all established duties between you and him. The seventh right is that you must accept his oath and his invitation. You must attend his burial ceremonies. You should go to visit him if he gets ill, and make all efforts to fulfill his needs. You should not let him beg you for help, but immediately fulfill his needs. Once you do this, you have tied his friendship and yours together, and have tied your friendship to the Almighty God's friendship."

الفصل الرابع

في منزلة الشيعة عند الله وحقوقهم وما يجب أنْ يكونوا عليه

356. من كتاب روضة الواعظين: قال أبو عبد الله : للمؤمن على المؤمن سبعة حقوقٍ واجباتٍ، ما فيها حقٌّ إلا وعليه واجبٌ، إنْ خالفه خرج مِن ولاية الله وترك طاعته، ولم يكن لله فيه نصيبٌ، قلتُ: جعلتُ فداك حدّثني ما هي؟ قال: أيسر حقٍّ منها؛ أنْ يحبَّ له ما يحبّ لنفسه ويكره له ما يكره لنفسه، والحقّ الثاني؛ أنْ يمشي في حاجته ويبتغي رضاه ولا يخالف قوله، والحقّ الثالث، أنْ تصله بنفسك ومالِك ويدك ورِجْلك ولسانك، والحقّ الرابع؛ أنْ تكون عينه ودليله ومرآته وقميصه، والحقّ الخامس؛ أنْ لا تشبع ويجوع ولا تلبس ويعرى ولا تروى ويظمأ، والحقّ السادس؛ أنْ تكون لك امرأةٌ وخادمٌ وليس لأخيك امرأة ولا خادمٌ، أن تبعث خادمك فيغسل ثيابه ويصنع طعامه ويمهّد فراشه، فإنّ ذلك كلّه إنّما جُعل بينك وبينه، والحقّ السابع؛ أنْ تبرّ قسمه وتجيب دعوته وتشهد جنازته وتعوده في مرضه وتشخص ببدنك في قضاء حاجته، ولا تحوجه إلى أنْ يسألك ولكن تُبادر إلى قضاء حوائجه، فإذا فعلتَ ذلك به وصلتَ ولايته بولايتك وولايتك بولاية الله .

357- Imam Sadiq (a.s) said: "A believer should have eight traits:

(1) He should maintain his dignity when calamities befall him, (2) he should be patient when he is in trouble, (3) he should be grateful when he has plenty of blessings, (4) he should be content with his share of God-given daily bread, (5) he should not be oppressive with his enemies, (6) he should not be a burden on his friends, (7) he should use his body (to perform his duties), and (8) the people should be safe from him. Knowledge is like a believer's friend, patience is like his prime minister, and perseverance is like the head of his army. Kindness is like his brother, and gentleness is like his father."

358- God's Prophet (S) said: "God the Almighty has made seven rights for each believer incumbent upon any other believer: "(1) He must honor him in his view. (2) He must love him wholeheartedly. (3) He must help him. (4) He should consider gossiping behind him to be divinely forbidden. (5) He should visit him when he gets ill. (6) He should attend and escort his funeral procession. (7) He should only speak good of him after his death."

359- The Prophet (S) said: "A believer is one who gets upset when someone commits a sin, and gets

happy when someone performs a good deed."

360- Imam Sadiq (a.s) said: "Providing for the needs of a believer is better than one thousand fully-accepted pilgrimages, freeing a thousand slaves for God's sake, and donating one thousand fully-equipped horses in the way of God." He also said: "Whoever sees his friend involved in an evil act and can but does not instruct him to stop doing so is treacherous to his friend. Whoever does not stop associating with a fool will soon become like him."

361- Imam Sadiq (a.s) said: "There are always four problems that a believer faces: (1) A neighbor to bother him; (2) A Satan to try to deviate him; (3) A hypocrite to always follow him, and (4) A jealous believer." The Imam (a.s) was asked: "A jealous believer?" He replied: "A jealous believer is the worst problem he is faced with." He was asked how. Imam Sadiq (a.s) said: Because a jealous believer will say bad things about him, and others will believe him.

357. وقال : ينبغي للمؤمن أنْ يكون فيه ثمانُ خصالٍ: وقورٌ عند الهزاهز صبورٌ عند البلاء، شكورٌ عند الرخاء، قانعٌ بما رزقه الله، لا يظلم الأعداء، ولا يتحامل للأصدقاء، بدنه منه في تعبٍ، والناس منه في راحةٍ، إنّ العلم خليلُ المؤمن، والحِلم وزيره، والصبر أمير جنوده، والرفق أخوه، واللين والده.

358. قال رسول الله 0: للمؤمن على المؤمن سبعة حقوقٍ واجبةٍ من الله تعالى: الإجلال له في عينه، والودّ له في صدره، والمواساة له في ماله، وأنْ يحرم غيبته، وأنْ يعوده في مرضه، وأنْ يشيّع جنازته، وأنْ لا يقول فيه بعد موته إلا خيراً.

359. وقال 0: مَن ساءته سيّئةٌ وسرّته حسنةٌ فهو مؤمنٌ.

360. قال الصادق : قضاء حاجة المؤمن أفضل مِن ألف حجّةٍ متقبّلةٍ بمناسكها، وعتق ألف رقبةٍ لوجه الله، وحملان ألف فرسٍ في سبيل الله بسرجها ولجمها. وقال : مَن رأى أخاه على أمرٍ يكرهه ولم يردعه عنه وهو يقدر عليه فقد خانه، ومَن لم يجتنب مصادقة الأحمق يوشك أنْ يتخلّق بأخلاقه.

361. وقال : لا ينفكّ المؤمن مِن خصالٍ أربعٍ: مِن جارٍ يؤذيه، وشيطانٍ يُغويه، ومنافقٍ يقفو إثره، ومؤمنٍ يحسده. قال سماعة: قلتُ: جعلتُ فداك مؤمنٌ يحسده! قال: يا سماعة، أما أنّه أشهدهم عليه، قلتُ: وكيف ذلك؟ قال: لأنّه يقول القول فيصدق عليه.

362- God's Prophet (S) said: "God will not punish the people of a town in which there are one hundred believers. God will not punish the people of a village in which there are fifty believers. God will not punish the people of a small village in which there are ten believers. God will not punish the people of a

small village in which there are five believers. God will not even punish the people of a small village in which there is just one believer."

363- It has been narrated that God's Prophet (S) faced the Ka'ba and said: "Bravo to this house. What has increased your status and your respect in the sight of God? I swear to God that a believer is more respected in God's sight than you are since God has only forbidden one thing regarding you, but has forbidden three things regarding a believer: taking his property, shedding his blood, and having being suspicion about him."

364- God's Prophet (S) said: "Whoever disturbs a believer has disturbed me, and whoever bothers me has bothered God the Almighty. And whoever bothers God is damned by the Torah, the Gospel, the Book of the Psalms of David, and the Quran."

365- God's Prophet (S) said: "The similitude of a believer is like that of the nearby-stationed angel. A believer's respect near God is very high. He is even nobler to Him than the nearby-stationed angel. Nothing is more loved by God than a repenting man or woman. A believer is as well known in the heavens above as a man is known to his wife and children."

366- Imam Sadiq (a.s) said: "Our Shiites are three groups of people: real friends of ours who are really from us; those who use us and their association with us to preserve their honor; and those who use us to earn a living. Whoever uses us to earn a living shall become poor."

367- Imam Sadiq (a.s) said: "Our followers will be tested in three situations: On how they guard their prayers; and on how they guard the secrets of our followers from our enemies; and on how they use their wealth and property to help their (religious) brethren."

362. قال رسول الله 0: لا يعذّب الله أهل قريةٍ وفيها مائةٌ مِن المؤمنين، لا يعذّب الله أهل قريةٍ وفيها خمسون مِن المؤمنين، لا يعذّب الله أهل قريةٍ وفيها عشرةٌ مِن المؤمنين، لا يعذّب الله أهل قريةٍ وفيها خمسةٌ من المؤمنين، لا يعذّب الله أهل قريةٍ وفيها رجلٌ واحدٌ مِن المؤمنين.

363. روي أنّ رسول الله 0 نظر إلى الكعبة وقال: مرحبا بالبيت، ما أعظمك وما أعظم حرمتك على الله! والله للمؤمن أعظم حرمةً منك لأنّ الله حرّم منك واحدةً ومِن المؤمن ثلاثةً: مالَه، ودَمه، وأنْ يظنّ به ظنّ السوء.

364. وقال 0 أيضا: مَن آذى مؤمنا فقد آذاني، ومَن آذاني فقد آذى الله ومَن آذى الله فهو ملعونٌ في التوراة والإنجيل والزبور والفرقان.

365. وقال 0: مَثَلُ المؤمن كَمَثَلِ مَلَكٍ مُقرَّبٍ، وأنّ المؤمن أعظم حرمةً عند الله وأكرم عليه مِن مَلَكٍ مُقَرَّبٍ، وليس شيءٌ أحبّ إلى الله مِن مؤمنٍ تائبٍ ومؤمنةٍ تائبةٍ، وأنّ المؤمن يُعرفَ في السماء كما يَعرِف الرجل أهله وولده.

366. قال أبو عبد الله : الشيعة ثلاثةٌ: محبٌّ وادٍ فهو منّا، ومتزيّنٌ بنا ونحن زينٌ لِمَن تزيّن بنا، ومستأكلٌ بنا الناس ومَن استأكل بنا افتقر.

367. وعنه : امتحنوا شيعتنا عند ثلاثٍ: عند مواقيت الصلاة كيف محافظتهم عليها، وعند أسرارهم كيف حفظهم لها عن عدّونا، وإلى أموالهم كيف مواساتهم لإخوانهم فيها.

368- God's Prophet (S) said: "O' Ali! Give good tidings of ten traits to your helpers and followers:

1. Being born legitimately

2. Good belief in God

3. The Almighty God's love for them

4. Ease and comfort in their grave

5. A bright light illuminating their path when they want to pass the road to the Hereafter

6. Elimination of poverty from their sight and their hearts

7. God's animosity with their enemies

8. Immunity from leprosy

9. Shedding of sins and the wickedness

10. They shall be with me in Heaven, and I shall be with them."

369- Imam Baqir (a.s) said: "Ali's followers look pale, slim, and thirsty. Their lips are dry. Their color is changing. Their face is yellow. At night they sleep on the ground, and prostrate on dirt. They prostrate a lot, shed tears and pray often. The people are happy but they are sad."

370- Imam Baqir (a.s) said that God's Prophet (S) was asked about the believers. He said: "Believers will get happy whenever they perform a good deed, and ask for God's forgiveness whenever they do a wicked act. They will be grateful whenever they are granted something. They will be patient when they are in trouble, and will forgive whenever they are angry."

371- Ameer al-Momineen (a.s) said: "Even if I hit a believer's nose with my sword in order to make him my enemy, he will not become my enemy. Also even if I bestow the whole universe to a hypocrite to make him like me, he will not like me. This is because of God's words that were expressed by the illiterate Prophet: O' Ali! No believer will ever become your enemy, and no hypocrite will ever become your friend."

368. قال رسول الله 0: يا عليّ، بَشِّر شيعتك وأنصارك بخصالٍ عشرٍ: أوّلها طِيب المولد، وثانيها حُسن إيمانهم بالله، وثالثها حُبّ الله لهم، ورابعها الفُسحة في قبورهم، وخامسها النور على الصراط بين أعينهم، وسادسها نزع الفقر مِن بين أعينهم وعن قلوبهم، وسابعها المقت مِن الله لأعدائهم، وثامنها الأمن من الجذام، يا عليّ وتاسعها انحطاط الذنوب والسيّئات عنهم، وعاشرها هُم معي في الجنّة وأنا معهم.

369. قال أبو جعفر : إنّما شيعةُ عليٍّ الشاحبون الناحلون الذابلون، ذابلةٌ شفاههم، خميصةٌ بطونهم، متغيّرةٌ ألوانهم، مصفرّةٌ وجوههم، إذا جنّ الليل اتّخذوا الأرض فراشا واستقبلوا الأرض بجباههم، كثيرٌ سجودهم، كثيرةٌ دُموعهم، كثيرٌ دعاؤهم، كثيرٌ بكاؤهم، يفرح الناس وهم محزونون.

370. قال الباقر : سُئل رسول الله 0 عنهم فقال: إذا أحسنوا استبشروا، وإذا أساؤوا استغفروا، وإذا أُعطوا شكروا، وإذا ابتلوا صبروا، وإذا غضبوا غفروا.

371. وقال أمير المؤمنين : لو ضربت خيشوم المؤمن بسيفي هذا على أنْ يبغضني ما أبغضني، ولو صببت الدنيا بجملتها على المنافق على أنْ يحبّني ما أحبّني، وذلك أنّه قضي فانقضى على لسان النبيّ الأُمّي أنّه قال: يا عليّ لا يُبغضك مؤمنٌ ولا يُحبّك منافقٌ.

372– Imam Sajjad (a.s) said: “Whenever our leader comes to rule the world, God will remove all illnesses from our followers. God will turn their hearts into a piece of iron, and God will strengthen each one of them to be as strong as forty men. They shall be the rulers on the Earth, and will be the outstanding people.”

373– God's Prophet (S) told Ali (a.s): “O' Ali! Your followers will be prosperous on the Resurrection Day. Whoever insults one of your followers has indeed insulted you. Whoever insults you, has indeed insulted me. God will take whoever insults me into the Fire of Hell.” Then he added: “Indeed what a severe punishment! O' Ali! You are from me, and I am from you. Your spirit is from my spirit, and your constitution is of my constitution.

Your followers are also built from our excess constitution. Whoever likes them really likes us, and whoever hates them really hates us. Whoever is their enemy is really our enemy, and whoever treats them with kindness has really treated us with kindness. O' Ali! All your followers' sins as well as all their flaws have been forgiven. O' Ali! Give your followers the good tidings that I will intercede on their behalf when I am raised up in the position of Mahmood[9].

O' Ali! Know that your followers are the followers of God, your helpers are the helpers of God, your friends are the friends of God, and your party is the party of God. Whoever is your friend is prosperous, and whoever is your enemy is ill fortuned. O' Ali! You have a treasure in Heaven, and are the owner of Heaven.”

374- God's Prophet (S) said: “On the Resurrection Day, God the Almighty will resurrect some people with shining faces, sitting on shining couches, and dressed in light in the shade of the Throne. They are in the position of the Prophets, even though they are not Prophets. They are in the ranks of the martyrs, even though they are not of the martyrs.” A man asked: “O' Prophet of God! Am I one of them?” He replied: “No.” Another man asked: O' Prophet of God! Am I one of them?” He replied: “No.” Then the people asked: “O' Prophet of God! Then who are they?” The Prophet (S) then placed his hand over (Imam) Ali's (a.s) head and said: “This man and his followers.”

372. قال عليّ بن الحسين : إذا قام قائمنا أذهب الله عن شيعتنا العاهة وجعل قلوبهم كزُبُر الحديد، وجعل قوّة الرجل منهم قوّة أربعين رجلاً، ويكونون حُكّام الأرض وسنامها.

373. قال رسول الله 0 لعليٍّ : يا عليّ، شيعتك هم الفائزون يوم القيامة، فمَن أهان واحدا منهم فقد أهانك، ومَن أهانك فقد أهانني، ومَن أهانني أدخله الله نار جنّهم وبئس المصير، يا عليّ! أنتَ مِنّي وأنا منك، روحك مِن روحي، وطينتك مِن طينتي، وشيعتك خُلقوا مِن فضل طينتنا، فمَن أحبّهم فقد أحبّنا، ومَن أبغضهم فقد أبغضنا، ومَن عاداهم فقد عادانا، ومَن ودّهم فقد ودّنا، يا عليّ! شيعتك مغفورٌ لهم على ما كانوا مِن ذنوبٍ وعيوبٍ، يا عليّ! أنا الشفيع لشيعتك غدا إذا قمتَ المقام المحمود فبشّرهم بذلك، يا عليّ! شيعتك شيعة الله وأنصارك أنصار الله وأولياؤك أولياء الله وحِزبك حزب الله، سعد مَن تولّاك وشقي مَن عاداك، يا عليّ! لك كنزٌ في الجنّة وأنت ذو قرنيها.

374. قال رسول الله 0: إنّ الله تبارك وتعالى يبعث أُناساً وجوههم من نورٍ على كرسيٍ من نورٍ، عليهم ثيابٌ مِن نورٍ في ظلّ العرش، بمنزلة الأنبياء وليسوا بالأنبياء، بمنزلة الشهداء وليسوا بالشهداء، فقال رجلٌ: أنا منهم يا رسول الله؟ قال: لا، قال الآخر: أنا منهم يا رسول الله؟ قال لا، قيل: مَن هُم يا رسول الله؟ قال: فوضع يده على رأس عليٍّ وقال: هذا وشيعته.

375- God's Prophet (S) said: “Do not disrespect the poor followers of Ali and his children, since each one of them can intercede on behalf of two large tribes such as the Rabia and the Mezr tribes.”

376- God's Prophet (S) said: “There are many people who look dirty, with wrinkled hair, and worn-out clothing who go to beg at the doors of houses, but can get whatever they need if they ask God.”

377- Imam Baqir (a.s) said: “Whenever any of our followers stands up to pray, angels whose number equals our enemies’ numbers shall stand to pray behind him, and they will pray for him until he finishes praying.”

378- Jabir narrated: “One day I was with the Prophet (S). Then suddenly he turned his face towards Ali ibn Abi Talib (a.s) and said: “O' Father of Hassan! Do you want me to give you glad tidings?” (Imam) Ali (a.s) said: “Yes, O' Prophet of God!” The Prophet (S) continued: “God the Almighty informed me through Gabriel that He granted seven things to your lovers and your followers. They will have: 1- gentle

treatment at the time of death, 2– a companion at times of fear, 3– light at times of darkness, 4– security at the time of Resurrection, 5– justice at the time of Reckoning, 6– permission to pass through the passage (to Heaven), 7– entry to Heaven before other people, with the light (of their faith) shining in front of them and on their right side."

379– God's Prophet (S) said: "Whoever loves us– the members of the Holy Household– will praise God for the first blessing." He was asked: "What is the first blessing?" He replied: "Being born legitimately. And no one can love us unless he is born legitimately."

380– God's Prophet (S) said: "No one can realize true faith unless he likes me more than himself, and likes my family more than his own family and likes my children more than his own children, and likes my essence more than his own."

381– Imam Baqir (a.s) said: "Whoever lives and experiences the good feeling of our love in his heart should thank God for the first blessing." He was asked: "What do you mean by the first blessing?" He replied: "I mean being born legitimately."

375. وقال 0: لا تَستخفّوا بفُقراء شيعة عليٍّ وعِترته مِن بعده، فإنّ الرجل منهم لَيشفع في مثل ربيعة ومضر.

376. وقال 0: رُبّ أشعثٍ أغبر ذي طمرين مدقع بالأبواب لو أقسم على الله لأبرّه.

377. قال الباقر : ما مِن عبدٍ مِن شيعتنا يقوم إلى الصلاة إلا اكتنفته بعدد مَن خالفه ملائكة يُصلّون خلفه، يدعون الله حتّى يفرغ مِن صلاته.

378. قال جابر: كنتُ ذاتَ يَوم عند النبيّ 0 إذ أقبل بوجهه على عليّ بن أبي طالب فقال: ألا أُبشّرك يا أبا الحسن؟ قال: بلى يا رسول الله، قال: هذا جبرئيل يُخبرني عن الله أنّه أعطى شيعتك ومحبّيك سبع خصال: الرفقُ عند الموت، والأُنسُ عند الوحشة، والنورُ عند الظلمة، والأمنُ عند الفَزَع، والقسطُ عند الميزان، والجوازُ على الصراط، ودخولُ الجنّة قبل سائر الناس يَسعى نورهم بين أيديهم وبأيمانهم.

379. قال رسول الله 0: مَن أحبّنا أهل البيت فليحمد الله على أوّل النِعَم، قيل: وما أوّل النِعَم؟ قال: طيب الولادة، ولا يحبّنا إلا مَن طابت ولادته.

380. وقال رسول الله 0: لا يؤمن عبدٌ حتّى أكون أحبُّ إليه مِن نفسه، وأهلي أحبُّ إليه مِن أهله، وعِترتي أحبُّ إليه مِن عترته، وذاتي أحبُّ إليه مِن ذاته.

381. وقال الباقر : مَن أصبح يجد بَرد حبّنا على قلبه فليحمد الله على بادي النِعَم، قيل: وما بادي النِعَم، قال طيب الولادة.

382– God's Prophet (S) said: “Whomever God has bestowed with the love of the Imams (a.s) from my Household has received the prosperity of this world and the Hereafter. He should have no doubt that he will go to Heaven. There are twenty properties in the love for my Household: ten for this world and ten for the Hereafter. The ten for this world are: abstinence; eagerness to acquire knowledge; piety in religion; inclination to worship; repentance before death; pleasure with staying up at night (for praying or supplications); not being envious of what other people own; abiding by what is divinely right and wrong; dislike of this world; and generosity.

And the ten for the Hereafter are: there is no reckoning for him; his deeds will not be measured; his record of deeds will be given to his right hand (implying that he is saved); freedom from the Fire of Hell will be prescribed for him; his face will be white; he will be wearing Heavenly garments; he will be given the right to intercede on behalf of one hundred members of his family; God the Almighty will look upon him with His Mercy; he will be wearing a crown – one of the Heavenly crowns; and he will enter Heaven without any reckoning. Then blessed be[10] those who love the members of my Household.”

383– Imam Sadiq (a.s) said: “Treat the hypocrites by verbally advising them. Be truly sincere with the believers. If you are in the company of a Jew, be a good companion for him.”

384– Salman Farsi said that his friend– God's Prophet (S) advised him to do the following acts, and stressed that he never abandon them: 1– Always consider the situation of those in a lower position, not those who are in a higher position. 2– Love the poor people and get close to them. 3– Tell the truth, even though it may be bitter. 4– Visit your kin even if they reject you. 5– Never ask the people for anything. 6– Always rely on God, and remember Him by saying: “There is no strength nor power but in, or by means of, God the High, the Great.” This is one of the treasures of Heaven.”

382. قال رسول الله 0: مَن رزقه الله حبّ الأئمّة مِن أهل بيتي فقد أصاب خير الدنيا والآخرة، فلا يشكن أنّه في الجنّة، وأنّ في حبّ أهل بيتي عشرين خصلةً، عشرٌ منها في الدنيا، وعشرٌ في الآخرة، أمّا في الدنيا: فالزهد، والحرص على العلم، والورع في الدين، والرغبة في العبادة، والتوبة قبل الموت، والنشاط في قيام الليل، واليأس ممّا في أيدي الناس، والحفظ لأمر الله ونهيه، والتاسعة بُغْض الدنيا، والعاشرة السخاء. وأمّا في الآخرة: فلا يُنشر له ديوانٌ، ولا يُنصب له ميزانٌ، ويُعطى كتابه بيمينه، ويُكتب له براءةٌ مِن النار، ويُبيَضَّ وجهه، ويُكسى مِن حُلَل الجنّة، ويُشفَّع في مائةٍ مِن أهل بيته، ويَنظر الله إليه بالرحمة، ويُتَّوج مِن تيجان الجنّة، والعاشرة يدخل الجنّة بغير حسابٍ، فطوبى لُمحِبّي أهل بيتي.

383. عن الصادق : صانِع المنافِقَ بلسانك، وأخلِص وُدَّك للمؤمنين، وإنْ جالسك يهوديّ فأحسِن مجالسته.

384. قال سلمان؛: أوصاني خليلي رسول الله 0 بسبع خصالٍ لا أدعهنّ على كلّ حالٍ: أوصاني أنْ أنظر إلى مَن هو دوني، ولا أنظر إلى مَن هو فوقي، وأنْ أُحِبّ الفقراء وأدنو منهم، وأنْ أقول الحقّ وإنْ كان مُرّا، وأنْ أصل رَحِمي وإنْ كانت مُدْبِرَةً، وأنْ لا أسأل الناس شيئاً، وأنْ أقول: "لا حَوْلَ وَلا قُوّةَ إلا بِالله"، فإنّها مِن كُنوز الجنّة.

385- God's Prophet (S) said: “Properly associating with people is a sign of being born legitimately.”

386- Imam Sadiq (a.s) said: “The one most loved by God is the one who is honest in his speech, guards his prayers, and guards what is made incumbent upon him by God, and is trustworthy.”

387- Imam Sadiq (a.s) said: “The best of you are the most generous ones, and the worst of you are the most greedy ones. Helping your brothers and assisting them to fulfill their needs is one of the good deeds, and it will defeat Satan, and cause you to remain secure from the Fires of Hell, and enter the gardens of Heaven.” He added: “O' Jamil! Please narrate this for your best companions.” Jamil asked: “O' May I be your devoted servant! Who are my best companions?” Imam Sadiq (a.s) replied: “They are those who treat their brothers with kindness during times of ease and hardship.” He then added: “O' Jamil! This is easy to do for a rich man, but God has praised the ones who do not have much wealth and said:

“But give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, -they are the ones that achieve prosperity.”
[The Holy Quran: Hashr 59:9]

388- Imam Sadiq (a.s) was asked: “What are the minimum rights of one believer over his (believing) brother?” He said: “He should give a higher priority to his brother’s urgent needs than his own needs.”

389- Imam Sadiq (a.s) said: “Seek nearness to God by sympathizing with your brothers.”

390- Imam Sadiq (a.s) said: “A believer's respect and honor is much more than that of the (Holy House of) Ka'ba.”

391- Imam Sadiq (a.s) said: “There are certain limits to friendship. Whoever does not fall within those limits should not be considered to be a perfect friend, and whoever does not have anything that falls within those limits should not be ascribed anything related to friendship. The conditions for friendship are:

385. قال رسول الله 0: حُسن المحَضر مِن طيب المولد.

386. وقال الصادق : أحبُّ العباد إلى الله صَدوقٌ في حديثه، محافظٌ على صلاته وما افترض الله عليه، مع أداء الأمانة.

387. قال الصادق : خياركم سُمَحاؤكم، وشراركم بخلاؤكم، ومِن صالح الأعمال البرّ بالإخوان والسعي في حوائجهم، وفي ذلك مرغمةٌ للشيطان، وتزحزح عن النيران، ودخول الجنان. قال : يا جميل، أخبر بهذا الحديث غُرر أصحابك، فقال له: جعلتُ فداك مَن غُرر أصحابي؟ قال: هُم البارّون بالإخوان في العُسر واليُسر، ثمّ قال: يا جميل، أما أنّ صاحب الكثير يهون عليه ذلك، وقد مدح الله صاحب القليل وَيُؤْثِرُونَ عَلى أَنْفُسِهِمْ وَلَوْ كانَ بِهِمْ خَصاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فأُولئِكَ هُمْ الْمُفْلِحونَ.

388. سُئل أبو عبد الله : ما أدنى حقُّ المؤمن على أخيه؟ قال: أنْ لا يستأثر عليه بما أحوج إليه منه.

389. وقال أيضا: تقرّبوا إلىَ الله بمواساة إخوانكم.

390. وقال أيضا: المؤمن أعظم حرمةً مِن الكعبة.

391. وقال : الصداقة محدودةٌ، فمَن لم تكن فيه تلك الحدود فلا تنسبه إلى كمال الصداقة، ومَن لم يكن فيه شيءٌ مِن تلك الحدود لا تنسبه إلى شيءٍ مِن الصداقة.

1– A friend should not hide anything from you, and be the same person to you in private that he is in public; 2– He should consider your beauty as his own, and your ugliness as his own; 3– Wealth and position should not change him; 4– He should not withhold from you what he has power over, and 5– He should not abandon you during times of hardship."

392– Imam Sadiq (a.s) said: "The damned Satan says that there are five types of people which he cannot deceive, but he has full control over others. The first type consists of those who sincerely take refuge in God and rely on Him in all their affairs. The second type consists of those who say the praises of their Lord often in daytime and at night.

The third type are those who like for their believing brothers whatever they like for themselves. The fourth type consists of those who do not lose their calmness at times of calamities. The fifth type are those who are content with what God has given them and do not grieve about their share of daily bread."

393– Imam Baqir (a.s) said: "Love your Muslim brother, and like for him what you like for yourself, and dislike for him what you dislike for yourself. Ask him for help if you need anything, and fulfill his needs if he ever asks you for help. Do not hide from him any good things, as he does not do likewise. Be his supporter just as he is your supporter.

When he is not present, support him in his absence until he returns, then go to see him when he returns. Honor him and respect him since you are from him and he is from you. If he blames you do not leave

him, and let him express what bothers him, and he gets relieved. Praise God the Almighty when he receives some good things, and help and support him when he suffers from a calamity."

394- Imam Sadiq (a.s) said: "If a rich believer humiliates his believing brother while he can help him, God will humiliate him in this world and the Hereafter."

395- Imam Sadiq (a.s) said: "Whoever says something about his believing brother with the intention of belittling him and damaging his honor and respect in the eyes of the people, God the Almighty will force him away from God's friendship, and push him into the domain of friendship with Satan."

أوّلها أنْ تكون سريرته وعلانيته لك واحدةٌ، والثانية أنْ يرى زينك زينه وشينك شينه، والثالثة أنْ لا يُغيّره مالٌ ولا ولايةٌ، والرابعة أنْ لا يمنعك شيئاً ممّا تصل إليه مقدرته، والخامسة أنْ لا يسلّمك عند النكبات.

392. قال أبو عبد الله : قال إبليس عليه اللعنة: خمسٌ ليس فيهنّ حيلةٌ وسائر الناس في قبضتي: مَن اعتصم بالله مِن نيّةٍ صادقةٍ واتّكل عليه في جميع أُموره، ومَن كثر تسبيحه في ليله ونهاره، ومَن رضيَ لأخيه المؤمن ما يرضاه لنفسه، ومَن لم يجزع علىَ المصيبة حين تصيبه، ومَن رضيَ بما قسّم الله له ولم يهتمّ لرزقه.

393. قال الباقر : أحبب أخاك المسلم، وأحبب له ما تُحبّ لنفسك واكره له ما تُكره لنفسك، إذا احتجتَ فاسأله وإذا سألك فأعطه، ولا تدّخر عنه خيرا فإنّه لا يدّخره عنك، كُن له ظهرا فإنّه لك ظهرٌ، إنْ غاب فاحفظه في غيبته، وإنْ شهد فزُره وأجِلّه وأكرمه فإنّه منك وأنت منه، وإنْ كان عليك عاتبا فلا تُفارقه حتّى تَسلّ سخيمته وما في نفسه، وإذا أصابه خيرٌ فاحمد الله عليه، وإنْ ابتُلي فاعضده وتمحّل له.

394. عن أبي عبد الله قال: ما مِن مؤمنٍ يخذل أخاه وهو يقدر على نُصرته إلا خذله الله في الدنيا والآخرة.

395. وعنه قال: مَن روى على أخيه المؤمن روايةً يُريد بها شينه وهدم مروّته ليسقطه مِن أعين الناس أخرجه الله مِن ولايته إلى ولاية الشيطان.

396- God's Prophet (S) said: "Whoever loves us will be gathered together with us on the Resurrection Day, and whoever loves a stone, for example, will be gathered together with that stone in the Hereafter."

397- Imam Sadiq (a.s) said: "The best way to stick with Islam is to love for God's sake, to hate for God's sake, to give charity for God's sake, and to forbid (the wrong) for God's sake."

398- Imam Sadiq (a.s) said: "I swear by the One who sent down the Chapter "Ikhlas" and the Holy Quran that whoever associates with those who seek faults in us, or praises our enemies, or establishes ties with those who have cut off their ties with us, or stays away from our associates, or is friendly with

our enemies, or is the enemy of our friends, is indeed an infidel."

399- God's Prophet (S) said: "I swear by the Lord who has control over my life that you shall not enter Heaven unless you believe. You will not believe unless you love each other. Do you want me to tell you what to do to help you love each other? Establish saying: "Salaam" (peace, greetings, hello) as the official way to greet each other."

He added: "God will damn the people whenever they do not apply their knowledge, and just pay superficial attention to knowledge, and just like each other when speaking- and hate each other in their hearts, and break up family ties. Then God will make them deaf and blind."

400- God's Prophet (S) said: "Extensive joking will destroy your honor. Extensive laughter will destroy your faith, and extensive lying will destroy your credibility."

401- Imam Sadiq (a.s) was asked: "How can we recognize those who will be saved?" He replied: "Whoever whose acts and words are in agreement with each other will be saved. And whoever says one thing, but acts differently has a shaky and unstable religion."

402- God's Prophet (S) said that God the Almighty said: "I am the Lord. There is no one else but Me to be worshipped. I created the rulers, and possess control of their hearts in My hands. I shall establish kind rulers over people who obey Me, and establish mean rulers over people who disobey Me.

396. قال رسول الله 0: مَن أحبّنا كان معنا يومَ القيامة، ولو أنّ رجلا أحبّ حجرا لحشره الله معه.

397. عن أبي عبد الله قال: إنّ مِن أوثق عُرى الإسلام أنْ يحبّ في الله ويبغض في الله ويعطي في الله ويمنع في الله.

398. وعنه قال: مَن جالس لنا عائباً، أو مدح لنا قالياً، أو واصل لنا قاطعاً، أو قاطع لنا واصلاً، أو والى لنا عدوّاً أو عادى لنا وليّاً، فقد كفر بالّذي أنزل السبع المثاني والقرآن العظيم.

399. قال رسول الله 0: والّذي نفسي بيده، لا تدخلوا الجنّة حتّى تؤمنوا، ولا تؤمنوا حتّى تحابّوا، أوَلا أدلّكم على شيءٍ إنْ فعلتموه تحاببتم؟ أفشوا السلام بينكم.

وقال 0: إذا الناس أظهروا العلم وضيّعوا العمل، وتحابّوا بالألسن، وتباغضوا بالقلوب وتقاطعوا في الأرحام، لعنهم الله عند ذلك وأصمّهم وأعمى أبصارهم.

400. قال رسول الله 0: كثرةُ المِزاح يُذهب بماء الوجه، وكثرةُ الضِحْك يمَحو الإيمان، وكثرةُ الكذب يُذهب بالبهاء.

401. قيل لأبي عبد الله : بِمَ يُعرف الناجي؟ فقال: مَن كان فِعله لقوله موافقا فهو ناجٍ، ومَن لم يكن فِعله لقوله موافقا فإنّما ذلك مُستودَع.

402. قال رسول الله 0: قال الله جلّ جلاله: أنا الله لا إلهَ إلا أنا، خلقتُ الملوك وقلوبهم بيدي، فأيّما قومٍ أطاعوني جعلتُ الملوك عليهم رحمةً، وأيّما قومٍ عصوني جعلتُ الملوك عليهم سخطةً.

Beware and do not waste your time swearing at the rulers. Return to God in repentance so that God changes the state of the rulers' hearts and makes them be kind to you."

403- God's Prophet (S) said: "Whoever does not have an inner guide in his heart, and an inner force which would hinder his soul, and does not have a guiding companion will be overcome by his enemy."

404- God's Prophet (S) said that God the Almighty said: "I shall not leave alone anyone who obeys Me, and will leave alone anyone who disobeys Me, and will not worry about in which land he will perish."

405- God's Prophet (S) said: "Knowledge is useful if you use it rather than abide by your selfish (carnal) desires. Satan will run away from the shadow of anyone who overcomes his selfish desires. God the Almighty told the Prophet David (a.s): "It is forbidden to establish anyone who possesses knowledge but loves lustfulness as the leader of the pious people."

406- Imam Ridha' (a.s) said: "One cannot be a true believer unless he possesses the following three traits - one from his Lord, one from his Prophet and one from his Imam. The one from his Lord is guarding secrets as God the Almighty said:
"He (alone) knows the Unseen, nor does He make anyone acquainted with his Mysteries, except an Apostle whom He has chosen."
[The Holy Quran: Jinn 72:25-26]

But the one from the Prophet is kind treatment with people, as God has ordered the Prophet to treat the people with kindness and patience and said:
"Hold to forgiveness; command what is right; but turn away from the ignorant."
[The Holy Quran: Araf 7:199]

And the one from the Imams (a.s) is patience and perseverance during times of hardship and calamities."

407- God's Prophet (S) said: "Do not blame your believing brother during times of hardship. God might have Mercy upon him, and send down hardships upon you."

408- Ameer al-Momineen (a.s) said: “Do not allocate most of your time for your family and children, since if they are from God's friends. God will not forget His friends, and if they are from the enemies of God, why should you worry about and work so hard for the enemies of God.”

ألا لا تشغلوا أنفسكم بسبّ الملوك، توبوا إلىَ الله أعطف بقلوبهم عليكم.

403. وعنه 0 قال: مَن لم يكن له واعظٌ مِن قلبه وزاجرٌ مِن نفسه، ولم يكن له قرينٌ مُرشدٌ استمكن عدوّه مِن عنقه.

404. قال رسول الله 0: قال الله تعالى أيّما عبدٍ أطاعني لم أكِلْه إلى غيره وأيّما عبدٍ عصاني وكّلتُه إلى نفسه، ثمّ لم أُبال في أيّ وادٍ هلك.

405. قال رسول الله 0: مَن غلب علمه هواه فذاك علمٌ نافعٌ، ومَن جعل شهوته تحت قَدَمَيه فرّ الشيطان مِن ظلّه.

قال الله تعالى لداود : حرامٌ على كلّ قلبٍ عالمٍ محبٍّ للشهوات أنْ أجعله إماماً للمتّقين.

406. قال الرضا : لا يكون المؤمن مؤمناً حتّى يكون فيه ثلاثُ خصالٍ: سنّةٌ مِن ربّه، وسنّةٌ مِن نبيّه، وسنّةٌ مِن وليّه. فالسنّة مِن ربّه كتمان سرّه، قال الله تعالى: عالِمُ الْغَيْبِ فَلا يُظْهِرُ عَلى غَيْبِهِ أحَداً * إلا مَنِ ارْتَضَى مِنْ رَسُولٍ . وأمّا السنّة مِن نبيّه فمُداراة الناس، فإنّ الله أمر نبيّه بمداراة الناس فقال: خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الجَّاهِلِينَ. وأمّا السنّة مِن وليّه فالصبر في البأساء والضرّاء.

407. قال رسول الله 0: لا تظهر الشماتة لأخيك فيرحمه الله ويبتليك.

408. قال أمير المؤمنين : لا تجعلنّ أكثر شغلك بأهلك وولدك، فإنْ يكن أهلك وولدك أولياء الله فالله لا يضيع أولياءه، وإنْ يكونوا أعداء الله فما همّك وشغلك بأعداء الله.

409- Ameer al-Momineen (a.s) said: “Pious people can be recognized through the following signs: honesty in speech, trustworthiness, keeping their promises, minimal jealousy and sorrow, associating with relatives, being kind with the weak ones, minimal sexual intercourse with women, doing good deeds, having a good temper, having patience, and putting to use the knowledge that aids them to get nearer to God:

“For those who believe and work righteousness, is (every) blessedness, and a beautiful place of (final) return.”

[The Holy Quran: Ra'd 13:29]

"Tooba"[11] is the name of a Heavenly tree which is rooted in the Prophet's (a.s) house. There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if someone races under them with a fast riding horse for even one hundred years, he will not leave the shade of this branch.

If a crow starts from the base of the tree and tries to fly towards the top, it can never reach there until it gets old. So beware, and try to attain this boundless blessing. Indeed a believer is busy doing his work, and the people are safe from him. When the night comes, he will fall prostrate in God's worship. He will ask God who has created him to save him from the Fire of Hell. So beware and try to be this way."

410- God's Prophet (S) said: "The best of God's worshippers are the ones who perform the obligatory acts, and the most abstinent people are the ones who abstain from the forbidden acts. The most God-fearing man is the one who always tells the truth, whether it be in his favor or against him. The most pious people are the ones who avoid quarrelling, even if they are right. The most hard-working people are the ones who quit committing sins. The noblest people are the most pious ones. The greatest people are the ones who do not interfere in what is not related to them. The most prosperous people are the ones who associate with noble people."

409. وقال : لأهل التقوى علاماتٌ يُعرفون بها: صدق الحديث، وأداء الأمانة، والوفاء بالعهد، وقلّة الغمّ والبخل، وصلة الأرحام، ورحمة الضُعفاء، وقلّة المؤاتاة للنساء، وبذل المعروف، وحسن الخُلق، وسعة الحلم، واتّباع العلم فيما يقرّب إلى الله طُوبَى لَهُمْ وَحُسْنُ مَآب وطوبى شجرةٌ في الجنّة أصلها في دار رسول الله 0 فليس مؤمنٌ إلا وفي داره غُصنٌ مِن أغصانها؛ لا ينوي في قلبه شيئاً إلا أتاه ذلك الغُصن به، ولو أنّ راكبا مُجدّا سار في ظلّها مائة عامٍ لم يخرج منها، ولو أنّ غُرابا طار مِن أصلها ما بلغ أعلاها حتّى صار هرما، ألا ففي هذا فارغبوا، إنّ المؤمن مِن نفسه في شغلٍ والناس منه في راحةٍ، إذا جنّ عليه الليل فرش وجهه وسجد لله تعالى ذكره بمكارم بدنه، ويناجي الّذي خلقه في فكاك رقبته، ألا فهكذا كونوا.

410. قال رسول الله 0: أعبدُ الناس مَن يُقيم الفرائض، وأزهدُ الناس مَن اجتنب الحرام، وأتقىَ الناس مَن قال الحقّ فيما له وعليه، وأورعُ الناس مَن ترك المِراء وإنْ كان مُحقّاً، وأشدّ الناس اجتهاداً مَن ترك الذنوب، وأكرمُ الناس أتقاهم، وأعظم الناس قَدراً مَن ترك ما لا يُعنيه، وأسعدُ الناس من خالط كِرام الناس.

411- God's Prophet (S) told (his grandson Imam) Hassan, the son of Ali (a.s): "Perform what is divinely obligatory so that you may be one of the most God-fearing persons. Be content with God's pre-determined destiny so that you may be one of the needless people. Stay away from the divinely forbidden acts so that you may be one of the most pious persons. Treat your neighbors kindly so that you may be one of the believers, and be kind with your companions so that you may be one of the Muslims."

412– God's Prophet (S) said: “Improving the life of the world of this nation depends on abstinence and divine certitude. Destroying the Hereafter of this nation is dependent upon jealousy and desires.”

413– God's Prophet (S) said: “I am mostly worried about my nation following their selfish desires and having extensive desires. Selfish desires will hinder them from following what is right, and having extensive desires will make them forget the Hereafter.”

414– God's Prophet (S) said: “Whenever you see a man who is abstinent, try to approach him since he has attained wisdom.”

415– It has been narrated that Osamat ibn Zayd bought a maid12 for one hundred Dinars to be paid off in one month. When the Prophet of God (S) heard this, he was amazed and said: “Are you not surprised that Osamat has made a one month deal? He has high aspirations. I swear by the One who possesses control over my life that I never open my eyes without thinking that I will die before I can close them again.

I never look up without thinking that I will die before I can lower my eyes to look down. Whenever I pick up a bite to eat, I never think that I can manage to eat it since I might die.” He then added: “O' Children of Adam! Prepare yourselves for death if you are wise. I swear by the Lord who possesses the control over my life: “All that hath been promised unto you will come to pass: Nor can ye frustrate it (in the least bit).” [The Holy Quran: An'am 6:134]

411. وقال 0: للحسن بن عليّ : اعمل بفرائض الله تكن مِن أتقَى الناس، وارض بما قسّم الله تكن أغنىَ الناس، وكُفّ عن محارم الله تكن أورع الناس، وأحسن مُجاورة مَن جاوركَ تكُن مؤمنا، وأحسن مصاحبةَ مَن صاحبكَ تكن مُسلماً.

412. وقال 0: إنّ إصلاح أوّل هذه الأُمّة بالزهد واليقين، وهلاك آخرتها بالشُحّ والأمل.

413. وقال 0: إنّ أخوف ما أخاف على أُمّتي الهوى وطول الأمل، فأمّا الهوى فيصدّ عن الحقّ، وأمّا طول الأمل فيُنسي الآخرة.

414. وقال 0: إذا رأيتُم الرجل قد أُعطي الزهد في الدنيا فاقتربوا منه فإنّه يُلقي الحِكْمة.

415. ورُوي أنّ أُسامة بن زيد اشترى وَليدةً بمائة دينارٍ إلى شهرٍ، فسمع رسول الله 0 فقال: ألا تَعجبون مِن أُسامة المشتري إلى شهرٍ! إنّ أُسامة لطويل الأمل، والّذي نفسي بيده ما طرفت عيناي إلا ظننت أنّ شفري لا يلتقيان حتّى يقبض الله روحي، ولا رفعت طرفي وظننتُ أنّي خافضه حتّى أُقبَض، ولا لقمتُ لقمةً إلا ظننتُ أنّي لا أُسيغها

لحصرتها مِن الموت.

ثمّ قال: يا بَني آدم، إنْ كنتم تعقلون فعدّوا أنفسكم مِن الموتى، والّذي نفسي بيده إنَّ ما تُوعَدُونَ لَآتٍ وَما أَنْتُمْ بِمُعْجِزِينَ.

416- Imam Ridha' (a.s) said: "Whoever sees a poor person and greets him in a manner different from when he greets a rich man will visit God on the Resurrection Day while God is angry with him."

417- It has been narrated that a man went to see God's Prophet (S) and said: "O' Prophet of God! I swear by God that I like you for God's sake." The Prophet (S) told him: "If you really like me, get ready to put on the garment of poverty, since poverty will approach those who truly love me faster than a flood approaches its destination."

418- God's Prophet (S) said: "Always consider the situation of the people who are in an inferior position than you are, not those who are in a better position than you are. This way you will be more grateful for what God has given to you."

419- God's Prophet (S) said: "God will keep whomever he loves hungry in this world." He was asked: "O' Prophet of God! Will God keep him hungry?" He replied: "Yes. He will not be able to get anything to eat even though there is an abundance of food and food is cheap."

420- God's Prophet (S) said: "Do not let your hearts die by eating and drinking too much, since the hearts are similar to farms that will get ruined from too much water."

421- God's Prophet (S) said: "True faith is bare. Its dress is shame, its ornament is keeping one's promise, its manliness is doing good deeds, and its pillar is piety. Everything has a foundation. The foundation of Islam is the love for us- members of the Holy Household."

422- God's Prophet (S) was asked if a believer might become afraid. He said yes. He was asked if a believer might become jealous. He said yes. But when he was asked if a believer might become a liar he said no.

423- God's Prophet (S) said: "Promise me to do the following six things, then I will promise you that you will go to Heaven. Do not lie when you quote something. Do not ever break your promise. Return what you are entrusted with. Do not look at what is forbidden to see. Guard your honor. Do not bother the people physically or verbally."

416. قال الرضا : مَن لقي فقيراً فسلّم خلاف سلامه علىَ الغنيّ لقي الله يوم القيامة وهو عليه غضبان.

417. وقيل: جاء رجلٌ إلى رسول الله 0 فقال: يا رسول الله، إنّي والله لأُحبّك في الله، فقال النبيّ 0: فإنْ كنتَ تحبّني فأعِدَّ للفقر جَلباباً، فإنّ الفقر أسرع إلى مَن يُحبّني من السيل إلى منتهاه.

418. وقال 0: أُنظروا إلى مَن أسفل منكم، ولا تنظروا إلى مَن فوقكم، فإنّه أجدر أنْ لا تردّوا نعمة الله.

419. وقال 0: إذا أحبّ الله عبداً في دار الدنيا يُجيعه، قالوا: يا رسول الله وكيف يُجيعه؟ قال: في موضع الطعام الرخيص والخير الكثير، وليّ الله لا يجد طعاماً يملأ به بطنه.

420. وقال 0: لا تُميتوا القلوب بكثرة الطعام والشراب، فإنّ القلوب تموت كالزروع إذا كثر عليه الماء.

421. وقال 0: الإيمان عُريانٌ ولباسه الحياء، وزينته الوفاء، ومروءته العمل الصالح، وعماده الورع، ولكلّ شيءٍ أساسٌ وأساس الإسلام حبّنا أهل البيت.

422. سُئل رسول الله 0: يكون المؤمن جَباناً؟ قال: نعم، قيل: ويكون بخيلاً؟ قال: نعم، قيل: ويكون كذّاباً؟ قال: لا.

423. وقال 0: تقبّلوا إليَّ ستّ خصالٍ أتقبّل لكم الجنّة: إذا حدّثتم فلا تكذبوا، وإذا وعدتم فلا تخلفوا، وإذا ائتمنتم فلا تخونوا، وغضّوا أبصاركم، واحفظوا فروجكم، وكفّوا أيديكم وألسنتكم.

424- Imam Sadiq (a.s) said: “Please be our ornaments, and not the source of shame for us. Talk properly with the people. Do not let your tongue slip, and do not boast or swear.”

425- God's Prophet (S) said: “Whenever you gossip behind a believer's back and accuse him of what is not true about him, the sincerity between you and him will be lost, and one who gossips will dwell in the Fire (of Hell) forever. What a terrible punishment!”

426- Ameer al-Momineen (a.s) said: “One who thinks that he is legitimately born, but eats the people's flesh through gossiping is a liar.”

427- Ameer al-Momineen (a.s) said: “Avoid gossiping since it is meat for the stew for the dogs of the Fire (of Hell).”

428- Ameer al-Momineen (a.s) said: “Gossiping is exposing the fault of your believing brother which God has hidden. Accusing is associating a false thing with him.”

429- God's Prophet (S) said: “There shall be some ignorant folks, and corrupt readers (of the Quran) at

the end of time."

430- God's Prophet (S) said: "My nation may experience serious trouble if they practice fifteen things." He was asked: "O' Prophet of God! What are these?" He said: "when the following happens: The nation's capital is controlled by a few special people; People do not honor what they are entrusted with; They consider the payment of the alms tax as a form of loss; Men obey their wives, and disobey their mothers; People are kind with their friends, but they hurt their fathers; People drink wine or alcoholic beverages; People wear silk clothes; People play musical instruments and hire singers; People respect each other due to fear; The worst people in the society run the affairs of the people; People damn those who lived before them; The mosques get filled with loud (forbidden) sounds. In this situation you can expect red winds, disruption of the earth, and drastic change in the people.

431- Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): "Whoever possesses at least one or all of the following

424. وقال الصادق : كونوا لنا زَيناً ولا تكونوا علينا شيناً، قولوا للناس حُسناً، واحفظوا ألسنتكم، وكُفّوها عن الفضول وقُبح القول.

425. وقال رسول الله 0: مَن اغتاب مؤمناً بما ليس فيه انقطعت العصمة بينهما، وكان المغتاب في النار خالداً فيها وبئس المصير.

426. وقال أمير المؤمنين : كَذِب مَن زعم أنّه وُلِدَ مِن حلالٍ وهو يأكل لحوم الناس بالغيبة.

427. وقال : اجتنب الغيبة فإنّها إدام كلاب النار.

428. وقال الصادق : مِن الغيبة أن تقول في أخيك ما ستره الله عليه، ومِن البُهتان أنْ تقول في أخيك ما ليس فيه.

429. قال رسول الله 0: يكون في آخر الزمان عبّادٌ جهّالٌ، وقرّاءٌ فسقة.

430. وقال 0: إذا عملت أُمّتي خمس عشرة خصلةً حلّ بهم البلاء، قيل: وما هي يا رسول الله؟ قال: اتّخذوا الفيء دولاً، والأمانة مغنماً، والزكاة مغرماً، وأطاع الرجل زوجته، وعقّ أُمّه، وبرّ صديقه وجفا أباه، وشرب الخمر، ولبس الحرير والديباج، واتّخذوا المعازف والقيان، وأكرم الرجل مخافة شرّه، وكان زعيم القوم أرذلهم، ولعن آخر هذه الأُمّة أوّلها، وارتفعت الأصوات في المساجد، فليتوقّعوا خلالا ثلاثا: ريحاً حمراء، وخسفاً، ومسخاً.

431. عن الصـادق قـال: قـال النبيّ 0: ثلاث خصـــــالٍ مَن كُنّ فيه أو واحدةٌ

traits shall be protected by the shade of God's Throne on the day in which there is no other shade but His: He treats others as he expects to be treated. He does not do anything unless he evaluates himself whether this will please God or raise His anger.

He does not blame his Muslim brother for what he has not corrected in himself. Whoever tries to improve himself will never have a chance to seek out the flaws of other people, because once he improves himself and corrects one flaw, he will discover another one in himself."

432- God's Prophet (S) said: "When you go to bed at night evaluate what you have earned during the day and what you have eaten. Remember that you will die and you will be resurrected."

433- Imam Sadiq (a.s) said: "Ali's followers are slender and their lips are extremely dry due to being thirsty. The people consider them to be abstinent."

434- Imam Sadiq (a.s) said: "Do not consider the people's praying and fasting since they are accustomed to doing these, and will get worried if they quit. But consider if they are honest in their speech and trustworthy."

435- In Al-Ikhlas it is narrated that Abi Ja'far ibn Babuye quoted on the authority of Am'mar ibn al-Ahvas that Imam Sadiq (a.s) was asked: "There are people among us who believe in the caliphate of Ameer al-Momineen (a.s), and consider him to be superior to all people, but do not believe in your nobility as we do. Should we be friends with them?" Imam Sadiq (a.s) replied: "Yes, absolutely. Is it not true that God has things that the Prophet of God does not have? Is it not true that the Prophet of God has things that that we do not have?

Is it not true that we have things that you do not have? Is it not true that you have things that others do not have? God the Almighty has partitioned Islam into seven parts, and has distributed these among the people. These are perseverance, honesty, certitude, contentment, loyalty, knowledge and patience. Whoever possesses all seven has perfect faith and is strong. He gave some people just one, some just two, some just three, some just four, some just five, some just six, and some all seven of these. Therefore you should not expect one who has only been given one part

منهنّ كان في ظِلّ عرش الله يومَ لا ظِلّ إلا ظِلّه: رجلٌ أعطىَ الناس مِن نفسه ما هو سائلهم لها، ورَجُلٌ لم يقدّم رجلاً ولم يؤخّر أُخرى حتّى يعلم أنّ ذلك لله فيه رضا أو سخطٌ، ورجلٌ لم يَعِب أخاه المسلم بعَيبٍ حتّى ينفي ذلك العيب عن نفسه فإنّه لا ينفي منها عيباً إلا بدا له عيبٌ، وكفى بالمرء شُغلاً بنفسه عن الناس.

432. عنه 0 قال: إذا آويتَ إلى فراشك فانظر ما سلكتَ في بطنك وما كسبتَ في يومك، واذكر أنّك ميّتٌ وأنّ لك معاداً.

433. ومن كتابٍ: عن أبي عبد الله قال: إنّ شيعة عليٍّ خمص البطون، ذبل الشفاه، يُعرفون بالرهبانيّة.

434. وقال في كلامٍ له: لا تنظروا إلى كثرة صلاتهم وصيامهم فإنّما هو شيءٌ إعتادوه، فإن تركوه استوحشوا، ولكن أُنظروا إلى صدق الحديث وأداء الأمانة.

435. ومن كتاب الخلاص: عن أبي جعفر بن بابويه عن عمّار بن الأحوص قال: قلتُ لأبي عبد الله : إنّ عندنا أقواما يقولون بأمير المؤمنين ويفضّلونه على الناس كلّهم، [و] ليس يصفون ما نَصفُ مِن فضلكم نتولّاهم؟ فقال لي: نعم في الجملة، أليس عند الله ما لم يكن عند رسول الله، وعند رسول الله ما ليس عندنا، وعندنا ما ليس عندكم، وعندكم ما ليس عند غيركم؟ إنّ الله تبارك وتعالى وضع الإسلام على سبعة أسهمٍ: على الصبر، والصدق، واليقين، والرضا، والوفاء، والعلم، والحلم، ثمّ قسّم ذلك بين الناس، فمَن جعل فيه هذه السبعة الأسهم فهو كامل الإيمان محتمل، وقسّم لبعض الناس سهما ولبعضٍ السهمين ولبعضٍ الثلاثة الأسهُم ولبعضٍ الأربعة الأسهُم ولبعضٍ الخمسة الأسهُم ولبعضٍ الستّة الأسهُم ولبعضٍ السبعة الأسُهم، فلا تحمّـلوا على صاحب السهم

of the faith to be responsible for two parts. You cannot burden one who has been granted only two parts of the faith with what you would ask from those who have three parts of faith. And so on. If you expect too much of them, they will be over-burdened and might turn away from religion. Instead you should be patient and treat them with kindness, and make things easy for them. Now I will cite an example for you. There was a Muslim man with an infidel neighbor who was his friend.

The man wished to help his friend become a Muslim. He kept trying to show him how nice Islam was, and insisted on his becoming a Muslim. Finally he managed, and the man accepted Islam. The next morning the man went his neighbor's house, and asked him to accompany him to the morning congregation prayer. They went there and when the prayer ended he told the new Muslim man to sit down and recite the Quran until sunrise. They stayed there, and continued until sunrise. Then he told him it was nice to fast that day and study the Quran until noon. He agreed.

After the noon and afternoon prayers, he suggested to the new Muslim man to stay there until dawn, do their prayers in the mosque and then go home at night. He agreed. They did their night prayer, got up and went home. The next morning the man went to his neighbor's house again and asked him to go to the mosque. The man said: “Leave me alone. This religion is too difficult. I cannot stand it.” Therefore you should learn and not pressure the people. Do you know that the rule of the Ummayad clan was based upon force, the sword and oppression? But we rule the people's hearts with patience, kindness, concealing of faith, good association, piety, and struggling. Try to attract the people to your religion.”

السهمين ولا على صاحب السهمين ثلاثة أسهُمٍ ولا على صاحب الثلاثة أربعة أسهُمٍ ولا على صاحب الأربعة خمسة أسهُمٍ ولا على صاحب الخمسة ستّة أسهُمٍ ولا على صاحب الستّة سبعة أسهُمٍ فتثقّلوهم وتنفّروهم، ولكن ترفّقوا بهم وسهّلوا لهم المدخل، وسأضرب لك مثلا يعتبر به: [إنّه كان] رجلٌ مسلمٌ وكان له جارٍ كافرٌ وكان الكافر يرفق

بالمؤمن، فأحبّ المؤمن للكافر الإسلام ولم يزل يزيّن الإسلام ويحبّبه إلىَ الكافر حتّى أسلم، فغدا عليه المؤمن فاستخرجه مِن منزله فذهب به إلىَ المسجد ليصلّي معه الفجر في جماعةٍ، فلمّا صلّى قال له: لو قعدنا نذكر الله حتّى تطلع الشمس فقعد معه، فقال له: لو تعلّمتَ القرآن إلى أنْ تزول الشمس وصُمتَ اليوم كان أفضل، فقعد معه وصام حتّى صلّى معه الظهر والعصر؛ فقال: لو صبرتَ حتّى تصلّي المغرب والعشاء الآخرة كان أفضل، فقعد معه حتّى صلّى معه المغرب والعشاء الآخرة، ثمّ نهضا وقد بلغ مجهوده وحمل عليه ما لا يطيق، فلمّا كان مِن الغد غدا عليه وهو يريد به ما صنع بالأمس، فدقّ عليه بابه ثمّ قال له: أُخرج حتّى نذهب إلىَ المسجد، فأجابه أنْ انصرف عنّي فإنّ هذا دينٌ شديدٌ لا أُطيقه. فلا تحرّفوا بهم، أما علمتَ أنّ إمارة بني أُميّة كانت بالسيف والعسف والجور، وأنّ إمارتنا بالرفق والتأليف والوقار والتقيّة وحُسن الخلطة والورع والإجتهاد، فرغّبوا الناس في دينكم وفيما أنتم فيه.

Chapter 5: On the Status of Shiites

436- Salih ibn Maysam narrated that Umm Salmat narrated that God's Prophet (S) said: "Ali's Shiites[13] are prosperous."

437- Huzayl al-Saberi narrated that Imam Baqir (a.s) quoted on the authority of Imam Ali (a.s) that once God's Prophet (S) hugged him and said: "O' brother! Have you heard God's statement:

"Those who have faith and do righteous deeds, they are the best of creatures." [The Holy Quran: Baiyina 98:7]

This verse refers to you and your followers. You shall approach me with shining faces, and everyone knows you. Your enemies will come to me with ugly-looking faces." The Prophet repeated these words three times.

438- Ins ibn Malik said: "God's Prophet (S) was reciting the verse:

"Those who believe, and whose hearts find satisfaction in the remembrance of God; for without doubt in the remembrance of God do hearts find satisfaction." [The Holy Quran: Ra'd 13:28]

Then the Prophet (S) turned towards him and said: "O' son of Umm Salim! Whom do you think this verse has been revealed about?" "It is about us and our followers." Then Ins asked the Prophet: "Is not anyone who claims to follow Islam one of your followers?" The Prophet replied: "Yes. But their animosity towards the members of my Household will cause them to get farther and farther away from Islam, and get closer to the Jews and the Christians."

الفصل الخامس

في ذكر ما جاء في فضائل شيعة عليّ

436. عن صالح بن ميثم قال: سمعتُ أُمّ سلمة ـ رحمة الله عليها ـ تقول: سمعتُ رسول الله 0 يقول: شيعة عليٍّ هم الفائزون.

437. عن هُذيل السابري قال: قال أبو جعفر : قال عليّ : أسنَدَني رسول الله 0 إلى صَدره ثمّ قال: يا أخي، سمعتَ قول الله: إنَّ الَّذينَ آمَنُوْا وَعَمِلُوا الصَّالِحاتِ أُوْلئِكَ هُمْ خَيْرُ الْبَريَّةِ هُم أنتَ وشيعتُك، تقدمون عليَّ غُرّاً مَحَجَّلين ويقدم عدوّكم سوداً مُقمَحين ـ قالها ثلاث مرّاتٍ.

438. عن أنس بن مالك قال: قال رسول الله 0 وتلا هذه الآية: وَالَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ الله ألا بِذِكْرِ الله تَطْمَئِنُّ الْقُلُوبُ ثمّ التفتَ إليه فقال يا بن أُمّ سليم، ترى فيمَن أُنزلت هذه الآية؟ فينا وفي شيعتنا، قلتُ: ومَن يدّعي الإسلام ليس مِن شيعتكم؟ قال: نعم، تُباعدهم مِن الإسلام عداوتهم لأهل بيتي وتُقرّبهم مِن اليهوديّة والنصرانيّة.

439– Abi al–Samet al–Khulany narrated that Imam Baqir (a.s) said: “O' Abi Samet! Know that God has created our followers from a limited amount of earth, and none will be added to nor subtracted from our number until the Resurrection Day. If anyone of our Shiites goes to one of the places of worship anywhere in the world and walks there or prays there, that place of worship will be more superior to others. That place of worship will claim that one of the followers of the Holy Household of Muhammad has visited it.”

440– Sodir al–Seyr narrated that Imam Sadiq (a.s) said: “All our followers will be in Heaven, whether they are good or bad. Their ranks shall be determined according to their deeds after they get there.”

441– Ja'far ibn Rabie ibn Madrak narrated that Imam Sadiq (a.s) said: “Whenever one of our followers goes out and returns home, his record of deeds will be filled with positive marks for all the insults he has heard, even if he does not do any good deeds when he is out of the house.”

442– Zayd ibn Argham narrated that Imam Sajjad (a.s) said: “No one is one of our true followers unless he is either a sincere lover of truth or a martyr.” Zayd asked him: “How is this possible when they die in their beds.” Imam Sajjad (a.s) replied:

“Have you not read God's book: “And those who believe in God and His apostles they are the sincere (lovers of truth), and the Witnesses (who testify), in the eyes of their Lord.” [The Holy Quran: Hadid 57:19]

Then Zayd said: “You are right. May I be your devoted servant! I have not seen this verse.” Then Imam Sajjad (a.s) continued: “My father Hussein (a.s) said: “If martyrdom was limited to just getting killed by a sword, God would not have used the phrase “the witnesses (who testify).”

443– Abdulah ibn San'an narrated that Imam Sadiq (a.s) said: “When God wanted to reveal the following verses of the Quran, they stayed in the heavens and said: “O' God! Do you want to send us to those

who are in error and sin?" God then willed them to descend and said: "I swear by My Honor and Majesty that whoever of the followers of the members of the Household of Muhammad recites these

439. عن أبي الصامت الخولاني قال: قال أبو جعفر : يا أبا الصامت، إنّ الله خَلق شيعتنا مِن طينةٍ مخزونةٍ لا يزيد فيهم واحدٌ ولا ينقص منهم واحدٌ إلى يوم القيامة، وإنّ الرجل مِن شيعتنا ليمرّ بالبقعة مِن بقاع الأرض فيصلّي عليها أو يمشي عليها فتفتخر تلك البُقعة على البِقاع الّتي حولها، فتقول: مرَّ عليّ رجلٌ مِن شيعة آل محمّد.

440. وعن سُدير الصيرفي قال: سمعتُ أبا عبد الله يقول: شيعتنا كلّهم في الجنّة محُسنهم ومُسيئهم، وهم يتفاضلون فيها بعد ذلك بالأعمال.

441. عن جعفر بن الربيع بن مدرك قال: قال أبو عبد الله : إنّ الرجل منكم لَيخرج مِن منزله وما أحدث خيرا فيرجع وقد مُلئت صحيفته حسناتٍ ممّا شُتم.

442. عن زيد بن أرقم قال: قال الحسين بن عليّ : ما مِن شيعتنا إلا صدّيقٌ شهيدٌ، قلتُ: أنّى يكون كذلك وهم يموتون على فُرُشِهِم؟ فقال: أما تتلون كتاب الله: والَّذِينَ آمَنُوا بِالله وَرُسُلِهِ أُوْلئِكَ هُمُ الْصِدِّيقُونَ وَالَّشُهَداءُ عِنْدَ رَبِّهِمْ قلتُ: صدقتَ جعلتُ فداك كأنّي لم أرَ هذه الآية مِن كتاب الله، ثمّ قال الحسين لو لم تكن الشهادة إلا لِمَن قُتل بالسيف لمَا قال الله الشهداء.

443. عن عبد الله بن سنان قال: سمعتُ أبا عبد الله يقول: لمّا أراد الله أنْ ينّزل هذه الآيات تعلّقن بالعرش وقلن: يا رب تنزلنا على أهل الخطايا والذنوب، فأوحىَ الله إليهنّ أنْ أنزلن، فوعزّتي وجلالي لا يتلوكنّ أحدٌ مِن شيعة آل محمّد

verses after each prayer, I shall certainly make him reside in Heaven with all the things there. I will kindly look upon him seventy times each day, and at each look I will fulfill seventy of his needs, the smallest of them being the forgiveness of his sins. The verses are:

"And verily, it is in the Mother of the Book, in our Presence, high (***in dignity***)***, full of wisdom."*** [The Holy Quran: Zukhruf 43:4]

"God! There is no god but He, the Living, the Self-subsisting, the Eternal. No slumber can seize Him, nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (***appeareth to His creatures as***) ***before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme*** (***in glory***) [The Holy Quran: Baqara 2:255]

"There is no god but He: that is the witness of God, his angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise." [The Holy Quran: Al-i-Imran 3:18]

"Say: "O' God! Lord of Power (and Rule), Thou givest Power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honor whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all Good. Verily, over all things thou hast power." [The Holy Quran: Al-i-Imran 3:26]

444- Ali ibn Hamran narrated on the authority of his father that Imam Sadiq (a.s) said: "One day I left the house with my father, and saw some of our companions who were between the grave and the pulpit. My father approached them and said: "I swear by God that I like your smell and your breath. Please assist us with your piety and hard work. Beware that no one can attain our friendship except through piety and hard work.

Whenever you decide to follow someone you must act like him. You are God's followers; you are God's soldiers. You are God's helpers. You are the first and the last forerunners. In this world you are the first forerunners to attain our friendship, and in the Hereafter you are forerunners towards Heaven. We guarantee you Heaven

دبر كلّ صلاةٍ إلا أسكنته حظيرة القدس على ما كان فيه، ونظرتُ إليه بعين المكنونة في كلّ يومٍ سبعين نظرةً، أقضي له مع ما كلّ نظرةٍ سبعين حاجةً أدناها المغفرة، والآيات هي: أمّ الكتاب، وآية الكرسيّ، وشَهِدَ الله أنْ لا إلهَ إلا هو، وقُلِ اللهمَّ مالِكَ المُلك.

444. عن عليّ بن حَمران عن أبيه عن أبي عبد الله قال: خرجتُ أنا وأبي ذاتَ يومٍ، فإذا هو بأُناسٍ من أصحابنا بين القبر والمنبر، فدنا منهم وسلّم عليهم، ثمّ قال: والله إنّي لأُحبّ ريحكم وأرواحكم فأعينونا على ذلك بورعٍ واجتهادٍ، واعلموا أنّ ولايتنا لا تنال إلا بالورع والاجتهاد، إذا ائتمّ أحدكم بعبدٍ فليعمل بعمله، أنتم شيعة الله، وأنتم شرطة الله، وأنتم أنصار الله، وأنتم السابقون الأوّلون والسابقون الآخرون، السابقون في الدنيا إلى ولايتنا والسابقون

through the guarantees of God and God's Prophet (S). You are the pure ones. Your women are pure. Any believing woman is one of the Houris of Heaven, and any believing man is honest in his speech."

445- Imam Ali (a.s) told Ghanbar: "O' Ghanbar! Give glad tidings, and ask others to give glad tidings that by God the Prophet of God (S) died while he was angry at all the nation except for the Shiites. Beware that everything has a handle, and the Shiites are the handle to religion. Everything has one honor, and the honor of religion is the Shiites.

For everything there is a master, and the master of all gatherings is Shiite gatherings. For everything there is a pleasure, and the pleasure of the world is the living of Shiites in this world. I swear by God that

if you did not exist, the future generations could not gain full benefit from divine blessings, and could not benefit from the Hereafter. Whoever opposes us shall be subjected to the following verse even if he prays a lot and does a lot of good deeds:

"Some faces, that Day, will be humiliated, laboring (hard), weary, the while they enter the Blazing Fire." [The Holy Quran: Gashiya 88:2-4]

Whenever one of your opponents prays for you it will be answered. Whenever you ask God for something, God will give you one hundred times what you asked for. Whenever you pray for something, God will respond one-hundred fold. Whenever you do a good deed, God will give you a many-fold reward, so much that you can never count it.

If any of you does something bad, the Prophet Muhammad will defend you against its evil results. I swear by God that those of you who fast will be taking a stroll in the Gardens of Heaven, and the angels will pray for your prosperity until you break your fast. Those of you who have already gone on pilgrimage, and go again are God's especial servants.

You are all special invitees of God, and those who are His friends. You shall have no fear or grief. You will all reside in Heaven. Therefore try to compete with each other to attain a higher rank in Heaven. I swear by God that besides us no one is as close to God's Throne as our followers are on the Resurrection Day. This is in fact the good way God deals with them."

في الآخرة إلى الجنّة، قد ضمنّا لكم الجنّة بضمان الله وضمان رسول الله 0 أنتم الطيّبون ونساؤكم الطيّبات، كلّ مؤمنةٍ حَوراءٌ وكلّ مؤمنٍ صدّيقٌ.

445. قال عليّ ـ رضوان الله عليه ـ لقنبر: يا قنبر، أبشر وبشّر واستبشر، فوالله لقد ماتَ رسول الله 0 وهو ساخطٌ على جميع الأُمّة إلا الشيعة، إنّ لكلّ شيءٍ عروة وعروة الدين الشيعة، وإنّ لكلّ شيءٍ شرفاً وشرف الدين الشيعة، وإنّ لكلّ شيءٍ سيّدا وسيّد المجالس مجالس الشيعة، وإنّ لكلّ شيءٍ شهوةً وشهوة الدنيا سكنى الشيعة فيها، فوالله لو لا ما في الأرض منكم ما استكمل أهل خلافكم الطيّبات ما لهم [في الدنيا]، وما لهم في الآخرة مِن نصيب كلّ ناصبٍ، وإنْ تعبّد واجتهد منسوبٌ إلى هذه الآية: وُجُوهٌ يَوْمَئِذٍ خاشِعَةٌ * عامِلَةٌ ناصِبَةٌ * تَصْلَى نارا حامِيَةً . ومَن سأل منكم مسألةً فله مائةٌ، ومَن دعا منكم دعوةً فله مائةٌ، ومَن عمل منكم حسنةً فلا تحصى تضاعيفها، ومَن أساء منكم سيّئةً فمحمّدٌ حجيجه على تبعتها. والله إنّ صائمكم لَيرتع في رياض الجنّة تدعو له الملائكة بالفوز حتّى يفطر، وإنّ حجّاجكم وعمّاركم خاصّة الله، وإنّكم جميعاً لأهل دعوة الله وأهل ولايته، لا خوفٌ عليكم ولا حزنٌ، كلّكم في الجنّة فتنافسوا في فضائل الدرجات، والله ما أحدٌ أقرب مِن عرش الله بعدنا يومَ القيامة مِن شيعتنا، ما أحسن صنع الله إليهم.

446- Imam Ali (a.s) said: "On the Resurrection Day our followers will leave their graves with shining faces, with their eyes shining (as a sign of feeling secure) and filled with the light of faith. They will be granted security from what other people are afraid of. The other people will be sad, but they will not be

sad. I swear by God that whenever one of you stand up to perform your prayers a group of angels surround you, greet you and pray for you until you finish your prayer, but you cannot feel their presence.

Beware that everything has an essence. The essence of mankind is Muhammad (a.s), and the Holy Household and the Shiites. Blessed are our followers who are so close to God's Throne. How well will God deal with them on the Resurrection Day! I swear by God that if they had not gotten haughty, the angels would have faced them and sent blessings for them."

447- The uncle of Hashim's son narrated that Imam Sadiq (a.s) said: "God, the angels and the spirits of all the Prophets ask for the forgiveness of the Shiites, and send them blessings until the Resurrection Day." He added: "You are in the service of God, and are struggling to do what God likes you to do."

448- Imam Sadiq (a.s) said: "God the Almighty will not hold any of the Shiites accountable for any sins except major ones. I hope God does not see any of you commit a major sin."

449- Imam Sadiq (a.s) said: "I swear by God that no one but you obeyed God's Prophet of God, and no one but you had enough faith in God. You are dear to Islam. All that is good is due to you. Whoever from among you is patient when he faces trouble will be given the reward of one thousand martyrs.

I hope you do not slip when being tested. I heard my father say: "Our Shiites are free of sin. God sends you greetings, and you are successful due to divine purity. You are the ones who invite the people to obey God. There shall be no reckoning for you, and there shall be no fear or grief for you. You are residents of Heaven, and Heaven belongs to you. Since God is pleased with you, you are pleased with divine destiny. You are the best of the people. Then be patient even if you see things that you dislike. Wait until God's command is issued, and you will find what He has

446. وقال ـ رضوان الله عليه ـ يخرج أهل ولايتنا يوم القيامة مُشرقةً وجُوهُهم قريرةً أعينهم، وقد أُعطوا الأمان ممّا يخاف الناس ولا يخافون ويحزن الناس ولا يحزنون، والله ما يشعر أحدٌ منكم يقوم إلىَ الصلاة إلا وقد اكتنفته الملائكة، يصلّون عليه ويدعون له حتّى يفرغ مِن صلاته، ألا وإنّ لكلّ شيءٍ جوهرا وأنّ جوهر بني آدم محمّد 0 ونحن وشيعتنا يا حبّذا شيعتنا ما أقربهم مِن عرش الله وأحسن صنع الله إليهم يومَ القيامة، والله لو لا زَهْوهم لعَظم ذلك لَسلّمتْ عليهم الملائكة قبلاً!

447. عن خال ولد هاشم قال: سمعتُ أبا عبد الله يقول: إنّ الله وملائكته وأرواح النبيّين يستغفرون للشيعة ويصلّون عليهم إلى يوم القيامة، قال: وأنتم في عبادة الله واجتهاد يحبّ الله لكم.

448. قال : لا يؤاخذ الله الشيعة بذنبٍ دون الكبيرة وإنّي لأرجو أنْ لا يلقى الله أحدٌ منكم بكبيرةٍ.

449. وقال : والله ما أطاع رسولَ الله 0 غيرُكم ولا نسب الله إلىَ الإيمان أحداً غيرُكم، أنتم أعزّة الإسلام، الخيرُ لكم

كلّه، ما منكم عبدٌ ابتلاه ببليّةٍ فصَبَرَ إلا كُتب له أجر ألف شيهدٍ، وإنّي لأرجو أن لا تفتنوا عند البليّة، فإنّي سمعتُ أبي يقول: شيعتنا المعصومون، أنتم أهل تحيّة الله بسلامٍ، وأنتم أهل توفيق الله بعصمته، وأهل دعوة الله إلى طاعته، لا حساب عليكم ولا خوف ولا حُزن، أنتم أهل الجنّة والجنّة لكم، أنتم أهل الرضا عن الله برضائه عنكم، أنتم خير البريّة فـــــاصبروا، وإنْ رأيتم ما تكرهون حتّى يأتي الله بأمره فترون

promised you. You believe in the divine Unseen. Your world is Heaven for you and your decisions are a good guard for you. You are created for Heaven, and your path is directed to Heaven. Every day and night you are the master of all creatures. God has granted you a pure life, and you will continue being pure when you die. You will speak according to divine light, while others will talk according to Satan's dictation.

Whoever is opposed to you is one of the especial companions of Satan. Your belief in God is so strong that Satan cannot influence you. God has granted you His best traits, and knew this before He created Adam. Your opponents will be more deserving to go into the Fire in the Hereafter. Know that you possess four eyes: two on your face, and two in your heart. Also beware that other people are this way. But God has closed their eyes, and has opened yours."

450- Jabir ibn Yazeed said that he asked Imam Sadiq (a.s): "Has God given the people assurance of certain forgiveness?" Imam Sadiq (a.s) replied: "No, except for our followers whom God will forgive."

451- Muhammad ibn Marvan said that he asked Imam Sadiq (a.s) about God's statement:

"Are those equal, those who know and those who do not know?" It is those who are endued with understanding that receive admonition!" [The Holy Quran: Zumar 39:9]

Imam Sadiq (a.s) replied: "We are the ones who know, and our enemies are the ones who do not know, and our Shiites14 are those who are endued with understanding."

452- Abdullah ibn Soleyman narrated that after Imam Baqir (a.s) recited the following verse: ***"Now hath come unto you an Apostle from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful."***
[The Holy Quran: Tauba 9:128], he said: "This means that whatever bothers you is hard for us to stand, and we are eager to see you in comfort. He is ardently anxious over your comfort, and is kind and merciful to the Believers, that is our Shiites."

تصديق ما كنتم توعدون، أنتم أهل غيب الله، دنياكم لكم جَنّةٌ وموقفكم لكم جنّةٌ، للجنّة خُلقتم وإلىَ الجنّة تصيرون، في ليلكم ونهاركم سادة المخلوقين، إنّ الله أحياكم حياةً طيبةً، وأنتم واصلٌ طيبها بطيب الموت، ألسنتكم تنطق بنور الله وألسنة مَن سواكم تنطق بنفث الشيطان، وكلّ مَن خالفكم خاصّة إبليس، ما عند الله شيءٌ أشدّ على إبليس منكم، إنّ الله خصّكم بتفضيله لعلم الله فيكم قبل أنْ يخلق آدم، وإذا حُشر الناس فالنار أولى بهم، ألا إنّكم أصحاب الأعين الأربعة، عيني الوجه وعيني القلب، ألا والخلق كذلك إلا أنّ الله جلّ ثناؤه أعمى أبصارهم وفتح أبصاركم.

450. عن جابر بن يزيد قال: سألت أبا جعفر هل للناس علىَ الله عدّةٌ تتنجّز بالمغفرة لهم؟ قال: لا إلا شيعتنا، فإنّه مغفورٌ لهم.

451. عن محمّد بن مَروان قال: سألتُ أبا عبد الله عن قول الله : هلْ يَسْتَوي الَّذينَ يَعْلَمُونَ وَالَّذينَ لاَ يَعْلَمُونَ إِنّما يَتَذَكَّرُ أُولو الْأَلْبابِ قال: نحنُ الَّذين نَعلم، وعدوّنا الَّذي لا يعلم، وشيعتنا أُولوا الألباب.

452. عن عبد الله بن سليمان قال: قال أبو جعفر وتلا هذه الآية: لَقَدْ جاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ ما عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنينَ رَؤُوفٌ رَحِيمٌ قال: عزيزٌ علينا ما عَنتنا، حريصٌ عليكمٌ قال: حريصٌ علينا، بالمؤمنين رَؤُوفٌ رحيمٌ قال: شيعتنا.

453- Sowayr narrated that Imam Sajjad (a.s) asked Sowayr if he read the Quran. He replied positively. Imam Sajjad (a.s) asked him to recite the chapter Qasas. He started reciting:

“In the Name of God, Most Gracious, Most Merciful: Ta, Sin, Mim. These are Verses of the Book that makes (things) clear. We rehearse to thee some of the story of Moses and Pharaoh in Truth, for people who believe. Truly Pharaoh elated himself in the land and broke up its people into sections, depressing a small group among them: their sons he slew, but he kept alive their females, for he was indeed a maker of mischief. And We wished to be gracious to those who were being depressed in the land, to make them leaders (in faith) and make them heirs. [The Holy Quran: Qasas 28:1-5]

At this point Imam Sajjad (a.s) asked him to stop, and said: “I swear by God who has established Muhammad to admonish the people and to give them glad tidings that the good people among us are members of the Holy Household and their Shiites are similar to Moses and his followers. And our enemies and their followers are similar to Pharaoh and his followers.”

454- Abi Khalid al-Qam'mat narrated that Imam Sadiq (a.s) said: “God created us from the noblest matter and created the hearts of our followers from the same, and created their bodies from something that is of a slightly lower rank. Thus their hearts were attracted and inclined to us. God created our enemies from the smoke of Hell, and created their followers from the same, and then their hearts were attracted and inclined to our enemies.”

455- Mansoor ibn Amr ibn Haemgh al-Khazaee narrated that when Ibn Muljam -may God damn him- attacked Ameer al-Momineen (a.s) using a sword, he became unconscious. After he regained consciousness he said: “Blessed they will be and blessed are you, but they will be more blessed than you are.” Mansoor asked Imam Ali (a.s): “O' Commander of the Faithful! Yes, you are right.

They are blessed because they see you, and we are blessed because we obey you and fought along with you. Who are the people who are more blessed than we are?” Then Imam Ali (a.s) said: “They are my Shiites who will come later. They will have power over what you lack power over, and they will be

able to bear what you cannot bear."

453. عن ثوير قال: قال لي عليّ بن الحسين : تقرأ القرآن؟ قلتُ: نعم، قال: اقرأ "طسم" سورةُ موسى وفرعون، قال فقرأتُ: بِسْمِ الله الرَّحْمنِ الرَحيمِ طسم * تِلْكَ آياتُ الْكِتابِ الْمُبينِ * نتْلُو عَلَيْكَ مِنْ نَبأِ مُوسى وَفِرعَوْنَ حتّى إذا بلغتُ وَنُريدُ أَنْ نَمُنَّ عَلَى الَّذينَ أستُضْعِفُوا في الْأَرْضِ وَنَجْعَلُهُمْ أَئِمّةً وَنَجْعَلَهُمُ الْوارِثينَ فقال: مكانك حسبك، والَّذي بعث محمّداً بالحقّ بشيراً ونذيراً إنّ الأبرار منّا أهل البيت وشيعتهم بمنزلة موسى وشيعته، وإنّ عدوّنا وشيعتهم بمنزلة فرعون وأشياعه.

454. عن أبي خالد القمّاط عن أبي عبد الله قال: إنّ الله خلقنا مِن أعلى عليّين، وخَلق قلوب شيعتنا مِن حيث خلقنا، وخَلق أبدانهم مِن دون ذلك، فمِن ثمّ صارت قلوبهم تَحِنُّ إلينا، وأنّ الله خَلق عدوّنا مِن يَحموم وخَلق قلوب شيعتهم مِن حيث خلقهم، فمِن ثَمَّ صارت قلوبهم تَحِنُّ إليهم.

455. عن منصور بن عمرو بن الحمق الخزاعي قال: أُغمي على أمير المؤمنين حين ضربه ابن ملجم ـ لعنه الله ـ فأفاق وهو يقول: طوبى لهم وطوبى لكم وطوباهم أفضل مِن طوباكم، قال: قلتُ: صدقتَ يا أمير المؤمنين، طوباهم برؤيتك وطوبانا بالجهاد معك وطوبانا بطاعتك، ومَن هؤلاء الَّذين طوباهم أفضل مِن طوبانا؟ قال : أُولئك شيعتي الَّذين يأتون مِن بعدكم، يُطيقون مالا تُطيقون ويحملون ما لا تحملون.

456- 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 of God! 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 from him- entrusts his property with me, I shall return it to him."

457- Jabir narrated that Imam Baqir (a.s) quoted on the authority of God's Prophet (S): "Seventy thousand of my nation shall enter Heaven without any reckoning." Ali (a.s) asked: "O' Prophet of God! Who are they?" The Prophet (S) said: "They are your followers and you are their Imam."

458- Imam Sadiq (a.s) quoted on the authority of his grandfather: "God has turned over the control of all affairs of the believers to themselves, except for humility. Have you not heard God the Almighty say:

"But honor belongs to God and his Apostle, and to the believers." [The Holy Quran: Munafiqun 63:8]

Therefore believers are honorable, and not humiliated."

459- Zayd al-Shuh'ham narrated that Imam Sadiq (a.s) said: "A believer will even remember a sin committed forty or so years ago, and ask God for forgiveness. God will forgive him."

460- Abi al-Hassan al-Ahmasy narrated that Imam Sadiq (a.s) quoted upon the authority of his grandfather who quoted God's Prophet (S): "God the Almighty shall send various calamities for His believing servants in the same manner that the members of a family invite their father to eat." He added: " God the Almighty has said: I swear by My Majesty, Honor, Grandeur and Position that I will take away from My believing servant whatever would cause him to forget Me so that I can hear him call Me and pray. But I will fulfill the needs of an infidel so that I never hear him call Me, since I am angry with him."

456. عن عبد الله بن سنان قال: دخلتُ على أبي عبد الله وقد صلّىَ العصر وهو جالسٌ مستقبلَ القبلة في المسجد، فقلتُ: يا بن رسول الله، إنّ بعض السلاطين يأمننا علىَ الأموال، يستودعناها وليس يدفع إليكم خُمسكم، أفنؤدّيها إليهم؟ فقال: وربّ هذه القبلة ـ ثلاث مرّات ـ لو أنّ ابن ملجم قاتل أبي ـ فإنّي أطلبه يتستّر لأنّه قتل أبي- ائتمنني على أمانة لأدّيتها إليه.

457. عن جابر عن أبي جعفر قال: قال رسول الله 0: يدخل الجنّة مِن أُمّتي سبعون ألفا بغير حسابٍ، فقال عليّ ـ رضوان الله عليه ـ مَن هُم يا رسول الله؟ قال: هُم شيعتك وأنت إمامهم.

458. عن أبي عبد الله عن آبائه: قال: إنّ الله فوّض إلىَ المؤمن الأُمور كلّها ولم يفوّض إليه أنْ يكون ذليلا، أما تسمع إلىَ الله جلّ ثناؤه وهو يقول: وَلله الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنينَ المؤمنُ يكون عزيزاً لا ذليلاً. ثمّ قال: إنّ المؤمن أعزّ مِن الجبل، والجبل يستقلّ منه بالمعاول والمؤمن لا يستقلّ من دينه بشيءٍ.

459. عن زيد الشحّام عن أبي عبد الله قال: إنّ العبد المؤمن لَيذكر الذنب الَّذي قد عمله منذ أربعين سَنَةٍ أقلّ أو أكثر، فما يذكره إلا لِتذكيره فيستغفر الله منه فيُغفر له.

460. عن أبي الحسن الأحمسي عن أبي عبد الله عن آبائه: قالوا: قال رسول الله 0: إنّ الله تبارك وتعالى لَيتعاهد عبده المؤمن بأنواع البلاء كما يتعاهد أهل البيت سيّدهم بطرف الطعام، قال: يقول الله : وعزّتي وجلالي وعظمتي وبهائي إنّي لأُحمي وليّ أنْ أُعطيه في دار الدنيا شيئاً يشغله عن ذكري حتّى يدعوني فأسمع دعاه وصوته، وإنّي لأُعطي الكافر أُمنيته حتّى لا يدعوني فأسمع صوته بغضا منّي له.

461- Abi al-Jarud narrated that Imam Baqir (a.s) quoted on the authority of his grandfather who quoted God's Prophet (S): "Whenever one of my believing servants approaches a sin and commits it, he will become poor. If this trouble is a sufficient penalty for his sin, it is fine. Otherwise he will get ill. If this is not a sufficient penalty for his sin, he will be troubled by the fear from the ruler who calls him in.

If this is not a sufficient penalty either, then he will face hard treatment at the time of death, so that when he comes to meet his Lord there is nothing left to question him about, and God will issue the order for him to enter Heaven. However, when the unbelievers or the hypocrites die, they will be dealt with easily,

so that no reward for any of their deeds is left to claim when they meet their Lord. Then God will issue the order to take them into the Fire (of Hell).”

462- Imam Sadiq (a.s) quoted upon the authority of God's Prophet (S): “There are several pulpits covered with light on the right side of the Throne on which men with shining faces sit who are neither martyrs nor Prophets.” Ummar ibn Khattab asked the Prophet (S) who they were. The Prophet (S) replied: “They are people who helped each other for God's sake. They treated each other as they treat their brothers, and helped one another for God's sake. They loved each other for God's sake.” At this point Ali ibn Abi Talib (a.s) entered and the Prophet pointed to Ali and continued: “They are his followers.”

463- Abi Hamze al-Somali narrated that Imam Sajjad (a.s) said: “When all the people are resurrected on Judgment Day, a general call will be made for those who loved each other for God's sake. A group of people will stand up, and they will be instructed to go to Heaven without any reckoning. The angels will face them and ask where they are going. They will respond that they are going to Heaven without any reckoning.

The angels will ask them to what group of people they belong to. They will say that they are the people who loved each other for God's sake. The angels will ask them what they did. They will say that they were friends with each other for God's sake and they were enemies of others for God's sake. The angels will say: “What a good reward for your deeds.”

461. عن أبي الجارود عن أبي جعفر عن آبائه: قالوا: قال رسول الله 0: إنّ المؤمن إذا قارف الذنوب وابتلى بها ابتليَ بالفقر، فإنْ كان في ذلك كفّارةٌ لذنوبه وإلا ابتليَ بالمرض، فإنْ كان في ذلك كفّارةٌ لذنوبه وإلا ابتليَ بالخوف مِن السلطان يطلبه، فإنْ كان في ذلك كفّارةٌ لذنوبه وإلا ضيّق عليه عند خروج نفسه، حتّى يلقاه وما له مِن ذنبٍ يدّعيه عليه فيأمر به إلىَ الجنّة، وإنّ الكافر والمنافق لَيهوّن عليهما خروج أنفسهما حتّى يلقيان الله حين يلقيانه، وما لهما عنده مِن حسنةٍ يدّعيانها عليه فيأمر بهما إلىَ النار.

462. عن أبي عبد الله قال: قال رسول الله 0: إنّ في يمين العرش مَنابر مِن نورٍ عليها رجالٌ وجوههم مِن نورٍ، ليسوا بأنبياء ولا شهداء، قال: فقال له عمر بن الخطّاب: فمَن هؤلاء يا رسول الله؟ قال: هُم الَّذين تواصوا في الله وتواخوا في الله وتواصلوا في الله وتحابّوا في الله، فدخل عليّ بن أبي طالب فقال: هُم شيعة هذا ـ وأشار إلى علي .

463. عن أبي حمزة الثمالي عن عليّ بن الحسين ـ رضوان الله عليهما ـ قال: إذا جمع الله الأوّلين والآخرين نادى منادٍ بحيث يسمع الناس، فيقول: أين المتحابّون في الله؟ قال: فيقوم عُنقٌ مِن الناس فيُقال لهم: اذهبوا إلىَ الجنّة بغير حسابٍ، قال: فتستقبلهم الملائكة فيقولون: إلى أين؟ فيقولون: إلىَ الجنّة بغير حسابٍ، فيقولون: أيّ حزبٍ أنتم مِن الناس؟ فيقولون: نحن المتحابّون في الله، قال: فيقولون: فأيّ شيءٍ كانت أعمالكم؟ قالوا: كنّا نُحبّ في الله ونُبغض في الله، قال: فيقولون: فنعِمَ أجرُ العاملين.

Chapter 6: On the Nobility of Believers Near God

464- Meysar narrated that Imam Sadiq (a.s) said: “On the Resurrection Day, a man who is going towards the Fire will see one of your believers and tell you that he has helped you in the world and ask you to help him. Then the believer will ask the angels to let him go, and God will order the angels to let that man enter Heaven.”

465- Muhammad ibn Hamran narrated that Imam Sadiq (a.s) said: “On the Resurrection Day, one who does not have any record of good deeds will be asked to look back and think if he has done any good deeds in his lifetime. He would then say that he had not done any good deeds, but once provided some water for the ablution of a believer who wanted to pray and asked him for water to perform his ablution. Then the believer will be asked about his claim and he will testify that the man's claim is right. God the Almighty will then say: “I forgive you. Let My servant enter My Heaven.”

466- Al-Mufaz'il narrated that Imam Sadiq (a.s) said: “On the Resurrection Day believers will be asked to watch the people, and find out whoever has somehow helped them by feeding them, or giving them something to drink, etc. They will then be allowed to take the hands of all the people who somehow helped them and take them all to Heaven. Then on the way to Heaven the angels will ask them where they are going. God the Almighty will then say: “Grant my servants permission to pass.” And they will do so. This is the reason a believer is called “Mumin” which in Arabic means “One who grants immunity” near God and God will accept it.”

الفصل السادس

في كرامة المؤمن على الله

464. عن ميسر عن أبي عبد الله قال: إنّ المؤمن منكم يومَ القيامة ليمرّ به الرجل وقد أُمر به إلىَ النار، فيقول: يا فلان أغثني، فإنّي كنتُ أصنع إليك المعروف في دار الدنيا، فيقول للملك: خَلِّ سبيله، فيأمر الله به الملك فيخلّي سبيله.

465. عن محمّد بن حمران عن أبي عبد الله قال: يُؤتى بعبدٍ يومَ القيامة ليست له حسنةٌ، فيُقال له: أُذكر وتذكّر هل لك حسنةٌ؟ فيقول: مالي حسنةٌ غير أنّ فلانا عبدك المؤمن مرّ بي فسألني ماءً ليتوضّأ به فيصلّي فأعطيتُه، فيدعى بذلك العبد المؤمن، فيقول: نعم يا ربّ، فيقول الربّ جلّ ثناؤه: قد غفرتُ لك، أدخِلوا عبدي جنّتي.

466. عن المفضّل عن أبي عبد الله قال: يقال للمؤمن يومَ القيامة: تصفّح وجوه الناس، فمَن كان سقاك شربةً أو أطعمك أكلةً أو فعل بك كذا وكذا فخذ بيده فأدخله الجنّة، قال: فإنّه لَيمرّ على الصراط ومعه بَشَرٌ كثيرٌ، فتقول

الملائكة: إلى أين يا وليّ الله؟ إلى أين يا عبد الله؟ فيقول الله جلّ ثناؤه: أجيزوا لعبدي، فأجازوه، وإنّما سُمّي المؤمن مؤمناً لأنّه يؤمنُ على الله فيجيز أمانه.

467- Jabir ibn Yazeed al-Juafa narrated that Imam Baqir (a.s) said: "On the Resurrection Day God will leave believers to be free to do whatever they like". Jabir asked him where this is written in God's Book. He said:

"There will be for them therein all that they wish, and more besides in Our Presence." [The Holy Quran: Qaf 50:35]

Then he said: "O' Jabir! Do not seek help from our enemies. Do not ask them for any water or food since they will reside in Hell forever. If they see a believer pass by they will claim that they did something for him. Then the believer will be ashamed, and save them from the Fire. This is why a believer is called "Mumin" which in Arabic means "One who grants immunity." Once a believer grants someone immunity, God will honor it."

468- Muhammad ibn Muslim narrated that Imam Baqir (a.s) said: "On the Resurrection Day God will have the poor people called to Him. A lot of people will stand up. God will tell them that they were not poor to be humiliated, rather they were poor for this Day. He will ask them to look for anyone who helped them just for God's sake and take them to Heaven with themselves."

469- Imam Sadiq (a.s) said: "A believer is the master of his family, and a witness to their acts."

470- Abi Basir narrated that Imam Sadiq (a.s) said that God's Prophet (S) said: "Swearing at a believer is a form of disobeying God. Fighting with a believer is a form of infidelity. Gossiping behind a believer's back is similar to eating his flesh and is forbidden. His wealth and his life are both respectable."

467. عن جابر بن يزيد الجعُفي قال: قال لي أبو جعفر : إنّ المؤمن لَيفوّض الله إليه يومَ القيامة فيصنع ما شاء، قلتُ: حدّثني في كتاب الله أين قال؟ قال: قوله لَهُمْ ما يشاءون فِيْهَا وَلَدَيْنا مَزِيْدٌ فمشيئة الله مفوّضةٌ إليه والمزيد مِن الله ما لا يُحصى. ثمّ قال: يا جابر، ولا تستعن بعدوٍّ لنا في حاجةٍ ولا تستطعمه ولا تسأله شربةً، أما أنّه لَيخلّد في النار فيمرّ به المؤمن فيقول: يا مؤمن، ألستُ فعلتُ بك كذا وكذا، فيستحي منه فيستنقذوه مِن النار، وإنّما سُمّيَ المؤمن مؤمناً لأنّه يؤمنُ علىَ الله فيجيز الله أمانه.

468. عن محمّد بن مسلم عن أبي جعفر قال: إذا كان يومَ القيامة أمر الله منادياً يُنادي بين يَدَيه: أينَ الفقُراء؟ فيقوم عنقٌ مِن الناس كثيرٌ، فيقول: عبادي، فيقولون: لبّيك يا ربّنا، فيقول: إنّي لم أُفقركم لهوانٍ بكم عليَّ، ولكن إنّما أفقرتكم لمثل هذا اليوم، تصفّحوا وجوه الناس فمَن صنع إليكم معروفاً لم يصنعه إلا فيَّ فكافئوه عنّي بالجنّة.

469. عن أبي عبد الله قال: المؤمنُ زعيم أهل بيته، شاهدٌ عليهم ولايتهم.

470. عن أبي بصير عن أبي جعفر قال: قال رسول الله 0: سِبابُ المؤمن فُسوقٌ، وقِتاله كُفرٌ، وأكل لَحمه معصيةُ الله، وحُرمة ماله كحُرمة دَمِه.

Chapter 7: On the Mutual Rights of Believers

471- Ali ibn Abi Hamze narrated that God's Prophet (S) said: "The people will be resurrected thirstier, hungrier and more naked than when they lived. God will give those who have given any clothing to believers heavenly robes, and will feed those who have fed any believers with heavenly blessings, and will give anyone who has given believers anything to drink heavenly drinks."

472- Hanan ibn Sodir quoted on the authority of his father that Imam Baqir (a.s) asked Hanan ibn Sodir whether he frees a slave each month. He replied no. He asked him if he frees a slave each year. He replied no. Then he praised God and asked him if he has ever taken any of his religious brothers home and fed them. He said that by God the reward of this deed is greater than freeing one slave from the descendants of Isma'il."

473- Abi al-Miqdam narrated that Imam Baqir (a.s) told Abi al-Miqdam: "The worth of feeding one of my followers is more than feeding a horizon-full of people." Abi al-Miqdam asked: "How many people is that?" He replied: "One hundred thousand."

474- Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): "Whoever gives a scary look to a believers will receive a scary look from God on the Resurrection Day when there is no shade but God's."

الفصل السابع

في ذكر ما يجب مِن حقّ المؤمن على المؤمن

471. عن عليّ بن أبي حمزة عن أبيه عن عليّ بن الحسين عن أبيه عن جدّه عن رسول الله 0 قال: يُحشر الناس يومَ القيامة أعرى ما كانوا وأجوع ما كانوا وأعطش ما كانوا، فمَن كان كسا مؤمنا ثوبا في دارِ الدنيا كساه الله مِن حُلل الجنّة، ومَن كان أطعم مؤمنا في دارِ الدنيا أطعمه الله مِن ثمار الجنّة، ومَن كان سَقى مؤمنا في دار الدنيا شربةً مِن ظمأٍ سقاه الله مِن الرحيق المختوم.

472. عن حنّان بن سُدير عن أبيه عن أبي جعفر قال: يا سُدير، تعتق كلَّ يومٍ نَسَمةً؟ قلتُ: لا، قال: فكلّ شهرٍ؟ قلتُ لا، فقال: كلّ سنةٍ؟ قلتُ: لا، فقال: سبحان الله! أما تأخذ بيد أخيك في الله فتدخله بيتك فتطعمه شبعةً، فهو والله لذلك أفضل مِن عتق رقبةٍ مِن وُلد إسماعيل.

473. عن أبي المِقدام عن أبي جعفر قال: يا أبا المقدام، لأن أُطعِمُ رجلاً مِن شيعتي شبعةً أحبّ إليَّ مِن أنْ أُطعم أُفقاً مِن الناس، قال: قلتُ: كم الأُفق؟ قال: مائة ألف.

474. عن أبي عبد الله قال: قال رسول الله 0: مَن نظر إلى مؤمنٍ نظرةً ليخيفه بها أخافه الله يومَ لا ظِّل إلا ظِلّه.

475– Imam Sadiq (a.s) said: “Whoever visits an ill Muslim will be submerged in a sea of divine Mercy, and whoever sits with that ill man will be accompanied by seventy thousand angels on his way back home. They will all say: “You have been purified and Heaven will be enjoyable for you.”

476– Safvan al–Jam'mal narrated that Imam Sadiq (a.s) said: “If a believer is asked by another believer to help fulfill one of his vital needs, and he refuses to do so although he is able to directly or indirectly fulfill his needs, he will be resurrected with his hands tied to his neck and has to wait until God finishes the reckoning of all His creatures accounts.”

477– Abdulmalik al–Nofly said that he went to see Imam Sadiq (a.s). Imam Sadiq (a.s) said: “Deliver my greetings to my friends and assure them that I guarantee Heaven for all of them except for the following people: 1– alcoholics, 2–gamblers, 3– people who reject the believers, 4– people who are haughty with believers, 5– people who block the believers’ needs, 6– people who do not help fulfill the needs of a believer who asks them for help, 7– people who do not marry off their daughter to a believer who comes to propose to marry her.

Then Abdulmalik said: “I swear by God that I have helped any of the true friends of the Holy Household who has come to me for help.” Imam Sadiq (a.s) said: “Yes, I knew you are telling the truth. You are an honest man and God has tested your heart for your faith and submission.”

478– Imam Sadiq (a.s) said: “Whoever accepts the friendship of the Holy Household and then by assisting one of our enemies pleases him has become distant from us and will be punished in the Fire by God.”

479– One of the companions of Imam Sadiq (a.s) asked him if they should pray for their brothers who work for the government. The Imam (a.s) asked him if there is any use in what they do for him. When he replied in the negative Imam Sadiq (a.s) said: “I disavow myself of them, and so does God.”

480– Ali ibn Zayd narrated that Imam Sadiq (a.s) said: “The penalty for working for a king is helping fulfill the needs of your religious brothers.”

475. وقال أيضا : مَن عاد مريضاً مِن المسلمين خاض في رمال الرحمة، ومَن جلس إليه غمرته الرحمة، فإذا بلغ إلى منزله شيّعه سبعون ألف ملكٍ حتّى يدخل إلى منزله؛ كلّهم يقولون: ألا طِبتَ وطابت لك الجنّة.

476. عن صفوان الجمّال قال: قال أبو عبد الله : مَن سأله أخوه المؤمن حاجةً مِن ضرّه فمنعه مِن سعةٍ وهو يقدر عليها ـ من عنده أو مِن عند غيره ـ حشرَهُ الله يومَ القيامة مقرونةً يده إلى عُنقه حتّى يفرغُ الله مِن حساب الخَلْق.

477. عن عبد الملك النوفلي قال: دخلتُ على أبي عبد الله قال: أبلغ مواليّ عنّي السلام وأخبرهم إنّي أضمن لهم الجنّة ما خلا سبعاً: مُدمن خمرٍ أو ميسرٍ، أو رادٌّ على مؤمنٍ، أو مستكبرٌ على مؤمنٍ، أو منع مؤمنا مِن حاجةٍ، أو مَن أتاه مؤمنٌ في حاجةٍ فلم يقضها له، أومَن خطب إليه مؤمنٌ فلم يزوّجه، قال: قلتُ: لا والله لا يرد عليَّ أحدٌ ممّن وحّد الله بكماله كائنا مَن كان فأُخلّي بينه وبين مالي، فقال: صدقتَ، إنّك صدّيقٌ قد امتحن الله قلبك للتسليم والإيمان.

478. عن أبي عبد الله : قال: أيمّا رجلٍ اتّخذ ولايتنا أهل البيت ثمّ أدخل على ناصبي سُروراً واصطنع إليه معروفاً فهو منّا بريءٌ، وكان ثوابه علىَ الله النار.

479. عن بعض أصحابنا قال: قلتُ لأبي عبد الله : إخواننا يتولّون عمل السلطان، أفندعو لهم؟ فقال أبو عبد الله : هل ينفعونكم؟ قلتُ: لا، فقال: ابرأ منهم بَرىءَ الله منهم.

480. عن عليّ بن زيد عن أبي الحسن صاحب العسكر قال: كفّارة عمل السلطان قضاء حوائج الإخوان.

481- Mufaz'zal ibn Umar narrated that Imam Sadiq (a.s) said: “I made the one-fifth levy incumbent upon you, now I replace it with treating your brothers with kindness.”

482- Ahmad ibn Ja'far al-Dehghan narrated that someone told Imam Hassan al-Askari (a.s): “How come Abu Delph owns four thousand and one villages?” Imam Hassan al-Askari (a.s) replied: “He invited a believer to his house one night, and when he wanted to leave, he gave him a bag of dates containing four thousand and one dates to take with him. That is why God rewarded him with the ownership of one village for each date.”

483- Al-Fazl ibn San'an narrated that Imam Sadiq (a.s) asked Issac: “Have you ever invited your religious brothers to your house to eat and drink and stay overnight?” He said yes. Then Imam Sadiq (a.s) added: “Know that once they leave, they will cause an increase in your blessings.” Issac said: “How come? How can my blessings be increased if they come to my house, eat food and rest, and leave my house?” The Imam (a.s) said: “Yes. It is true, but they eat their own share of daily bread, but take out the sins of you and your family members with themselves when they leave.”

484- Abi Ubaydeh al-Haz'zae narrated that Imam Baqir (a.s) said: “A believer should advise his believing brothers.”

485- Ibrahim ibn Uthman narrated that Imam Sadiq (a.s) said: “Any believer who does not make an effort to help fulfill his religious brother's needs and does not advise him has committed treason against God and His Prophet.”

486- Yunus ibn Zeyban narrated that Imam Sadiq (a.s) said: “Stay as far away as you can from any man who does not guard his prayers and does not help or sympathize with his religious brothers since these acts are prescribed by God.”

487- Imam Sadiq (a.s) said: “Cover up any acts of stinginess you observe from any of your religious brothers.”

488- Abi Hamza al-Somali narrated that Imam Baqir (a.s) said: “If a believer expresses his hatred of any other religious brother, they are no longer friends. Whenever he tells his brother he is his enemy, one of them has become an infidel, since God will not accept the blaming of a believer as a

481. عن مُفضّل بن عمر قال: قال أبو عبد الله : قد كنتُ فرضتُ عليكم الخُمس في أموالكم فقد جعلتُ مكانه بِرّ إخوانكم.

482. عن أحمد بن جعفر الدهقان قال: قال رجلٌ لأبي الحسن العسكري: كيف أبو دلف له أربعة آلاف قريةٍ وقريةٍ؟ فقال له: إنّه ضاف به مؤمنٌ ليلةً فزوّده جلّة مِن تمرٍ كان فيها أربعة آلاف تمرةٍ وتمرةٍ، فأعطاه الله بكلّ تمرةٍ قريةً.

483. عن الفضل بن سنان قال: قال أبو عبد الله لإسحاق: تُدخِل إخوانك إلى منزلك فيأكلون طعامك ويشربون شرابك ويطئون فراشك؟ قال نعم، قال أما إنّهم ما يخرجون مِن بيتك إلا ولهم الفضل عليك، قال إسحاق: يا سيّدي يدخلون بيتي ويأكلون طعامي ويفترشون فرشي ويخرجون مِن منزلي ولهم الفضل عليَّ؟ قال: نعم، إنّهم يأكلون أرزاقهم ويخرجون بذنوبك وذنوب عيالك.

484. عن أبي عُبيدة الحذّاء عن أبي جعفر قال: قال: يحقّ على المؤمن للمؤمن النصيحة.

485. عن إبراهيم بن عُثمان عن أبي عبد الله قال: قال: مَن مشى مع أخيه المؤمن في حاجةٍ فلم يناصحه فقد خان الله ورسوله.

486. عن يونس بن ظبيان قال: قال أبو عبد الله : خصلتان إذا لم تكونا في الرجل فأعزب ثمّ أعزب منه: المحافظة علىَ الصلوات، والمواساة لإخوانه فريضةً مِن الله.

487. عنه قال: إذا رأيتَ مِن أخيك شُحّاً فاستُر عليه.

488. عن أبي حمزة الثمالي عن أبي جعفر قال: إذا قال المؤمن لأخيه "أُفٍّ" خرج مِن ولايته، وإذا قال: "أنتَ عدوّي" فقد كفر أحدهما، لأنّه لا يقبل الله مِن أحدٍ عملاً في تثريبٍ على مؤمنٍ نصيحةً، ولا يقبل مِن مؤمنٍ عملاً وهو

good deed. He does not accept any of the deed of a believer if he is suspicious of another believer. If the curtain of the Unseen is lifted and the people can see what ties the believers have to God, they will all be humble to believers. What the believers want them to do becomes easy, and they can easily obey the believers."

489- Abi Khadijeh narrated that Imam Sadiq (a.s) said: "God has placed a veil between any two Muslims. Whenever one insults the other, God will tear this curtain. Whenever one expresses his hatred of the other, he will become an infidel- that is the one with the worst tone."

490- Muhammad ibn Soleiman narrated that Ishaq ibn Am'mar said that when he got rich he hired someone to stand in front of his house and push away the poor Shiites who came to his door. When he went to Mecca to see Imam Sadiq (a.s) and greeted the Imam (a.s). The Imam (a.s) looked upset, turned his face away and greeted back.

Then he expressed his sincerity and asked the Imam (a.s) for the reason for the change in his behavior. The Imam (a.s) asked him the reason for the change in the way he treated the believers. He said: "I swear by God that I know that they are religious, but I was afraid that I would become famous (if I treated the Shiites kindly.)"

Then Imam Sadiq (a.s) said: "O' Ishaq! Do you know that whenever two believers meet each other and shake hands, God will send down one hundred blessings for them. Ninety-nine blessings are for the one who likes the other one more. And whenever they hug each other, God's Mercy will encompass them both."

491- Ishaq ibn Am'mar told Imam Sadiq (a.s): "I am a famous man, and our companions come to see me often. Should I prevent them from doing so?" Imam Sadiq (a.s) replied: "No Ishaq. Do not withdraw your friendship, since you cannot do so." Ishaq said that he tried to persuade the Imam (a.s) to let him not associate with them anymore, but the Imam (a.s) did not grant him the permission to do so."

492- Umar ibn Yazeed narrated that Imam Sadiq (a.s) said: "There is a means of comfort for everything. The birds get their rest from being with other birds. Likewise believers rest when they associate with other believers."

يُضمر في قلبه على مؤمنٍ سوءاً، ولو كُشف الغِطاء عن الناس فنظروا إلى ما وصل ما بين الله وبين المؤمن خضعت للمؤمنين رقابهم وتسهّلت لهم أُمورهم ولانت لهم طاعتهم.

489. عن أبي خديجة عن أبي عبد الله قال: ما مِن عبدَين مسلِمَين إلا وبينهما حجابٌ مِن الله، فإنْ قال أحدهما هجراً في صاحبه هتك الله ذلك السّر، فإنْ برئ أحدهما مِن صاحبه كفر أحدهما – يعني أشدّهما قولاً.

490. عن محمّد بن سليمان عن إسحاق بن عمّار قال: لمّا كثر مالي أجلستُ على بابي بوّابا يردّ عنّى فقراء الشيعة، فخرجتُ إلى مكّة في تلك السنة فدخلتُ على أبي عبد الله فسلّمتُ عليه، فردّ عليَّ بوجهٍ قاطبٍ مُزورّا، فقلتُ له: جعلتُ فداك ما الَّذي غيرّ لي حالي عندك؟ قال: الَّذي غيّرك للمؤمنين، قلتُ: جعلتُ فداك والله إنّي لأعلم أنّهم على دين الله ولكنّي خشيتُ الشهرة على نفسي، قال: يا إسحاق، أما علمتَ أنّ المؤمنَين إذا التقيا فتصافحا أنزل الله بينهما مائة رحمةٍ، تسع وتسعون منها لأشدّهما حبّا لصاحبه، فإذا اعتنقا غمرتهما الرحمة.

491. عن إسحاق بن عمّار قال: قلتُ لأبي عبد الله : إنّي رجلٌ مشهورٌ وإنّ أُناساً مِن أصحابنا يأتوني ويغشوني وقد اشتهرت بهم، أفأمنعهم أنْ يأتوني وأخاف؟ فقال: يا إسحاق، لا تمنعهم خُلّطتك فإنّ ذلك لن يسعك، فجهدتُ به أنْ يجعل لي رخصةً في خُلّطتهم فأبى عليَّ.

492. عن عُمر بن يزيد قال: سمعتُ أبا عبد الله : يقول: لكلّ شيءٍ شيءٌ يستريح إليه، وإنّ المؤمن يستريح إلى أخيه كما يستريح الطير إلى شكله.

493– Himad ibn Uthman narrated that once when he was with Imam Sadiq (a.s) one of their companions entered, and Imam Sadiq (a.s) asked him: “Why has so and so complained to me about you?” He replied: “He is complaining because I have asked him to pay back what is mine.” Imam Sadiq (a.s) said: “Did you not think that he might get upset if you do so. Have you not read God's words in:

“Those who join together those things which God hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning.” [The Holy Quran: Ra'd 13:21]

“Do they fear that God may oppress them? No. They fear that they may be asked to account for their deeds. (Regarding the words in this verse, Imam Sadiq (a.s) commented:) God called it a terrible reckoning, therefore it is bad to reckon with your (believing) brother.”

494– Abi Basir narrated that Imam Sadiq (a.s) said: “Do not be deceitful with people, since you will lose all your friends. “

495– Seyf ibn Umayreh narrated that Imam Sadiq (a.s) said: “A believer will never deceive his fellow believing brothers, nor oppress them, be treacherous with them, humiliate, gossip about, or grumble at his believing brothers. He will never say his believing brother is lying. Should he ever grumble, their friendship will be ruined. Should he accuse him in any way he will lose his faith in just the same manner that salt gets dissolved in water. The reward of fully feeding two believers is more than freeing a slave for God's sake.”

496- Ibrahim al-Somali narrated that Imam Sadiq (a.s) said: “God will humiliate you in this world and the Hereafter if you humiliate one of your believing brothers while you are able to help them. The reward of helping a believing brother is more than that for one month of fasting and spiritual retreat in the Ka’aba -House of God in Mecca-.”

497- Imam Sadiq (a.s) said: “A believer will never get full while his (believing) brother is hungry, or drink enough when his (believing) brother is thirsty, or wear good clothes when his (believing) brother is naked. How great are the rights of Muslims over each other!”

493. عن حمّاد بن عُثمان قال: كنتُ عند أبي عبد الله : إذ دخل عليه رجلٌ مِن أصحابنا، فقال له أبو عبد الله : يشكوك فلانٌ، قال: يشكوني إنّي استقضيتُ حقّي منه! فقال أبو عبد الله : كأنّك إذا استقضيتَ حقّك لم تسئ؟ أرأيتَ ما ذكر في القرآن: يَخافُونَ سُوءَ الْحِسابِ أخافوا أنْ يجور الله عليهم؟ لا والله ما خافوا ذلك إنّما خافوا الاستقضاء، فسمّاه الله سوء الحساب، نعم مَن استقضى مِن أخيه فقد أساء.

494. عن أبي بصير عن أبي عبد الله قال: لا تغشش الناس فتبقى بغير صديقٍ.

495. عن سيف بن عُميرة عن أبي عبد الله قال: المؤمن لا يغشّ المؤمن ولا يظلمهُ ولا يخونهُ ولا يخذلهُ ولا يكذبهُ ولا يغتابهُ ولا يقولُ لهُ "أُفٍّ" فإنّه إذا قال له "أُفٍّ" لم تكن بينهما ولايةٌ، فإذا اتّهمه إنماث الإيمان في قلبه كما ينماث المِلح في الماء، ومَن أطعم مؤمنَين أشبعهما كان أفضل مِن رقبةٍ.

496. عن إبراهيم الثمالي عن أبي عبد الله قال: ما مِن مؤمنٍ يخذل أخاهُ وهو يَقدر على نُصرته إلا خذله الله في الدنيا والآخرة، وإنْ نصره كان أفضل مِن صيام شهرٍ واعتكافه في المسجد الحرام.

497. وقال : المؤمنُ لا يشبع ويجوع أخوه، ولا يروى ويظمأ أخوه، ولا يكسا ويعرى أخوه، ما أعظم حقّ المسلم على المسلم.

498- Imam Sadiq (a.s) said: “Love for your Muslim brother the same things that you love for yourself. Dislike for him what you dislike for yourself. Ask him for help whenever you need any help, and help him whenever he asks you for help. Do not hesitate to do anything that you can do for him. Also he should not hesitate to help you whenever he can. Be his supporter since he is your supporter.

Guard his belongings when he goes away, and go to visit him when he returns. Then respect and honor him since you belong to each other. Thank God if he receives something that is good, and help him if he gets into trouble. If someone insults his believing brother, their spiritual friendship will end, and your faith will disappear just as salt dissolves in water and disappears.”

499- Zurareh narrated that Imam Baqir (a.s) said: “The closest thing to becoming an infidel is to remember your believing brother's faults with the intention of blaming him in the future.”

500- Abi Basir narrated that Imam Sadiq (a.s) said: “There is a veil between any two believing brothers. God will remove this veil whenever one insults the other. The one who insults the other will lose his faith just as salt dissolves in water.”

501- Al-Fazl ibn San'an narrated that Imam Sadiq (a.s) said: “Whenever you feel suspicious about your believing brother know that one of you has done something bad.”

502- Huziqat ibn Mansoor narrated that Imam Sadiq (a.s) said: “Do not do something for your believing brother that harms you more than it helps him.” Ibn San'an said: “This means that if, for example, someone has a great debt and you have a little bit of property, do not try to use your property to pay back his debt. This will end up in you losing your property and will also still leave him in debt.”

503- Kolayb ibn Moavieh narrated that Imam Sadiq (a.s) said: “Since a believer is dignified in his religion, it is not appropriate for him to associate with someone of a higher rank out of fear.”

498. وقال : أحبَّ للمسلم ما تُحِبّ لنفسك وأكره له ما تكرهه لنفسك، وإذا احتجت فسله، وإذا سألك فأعطه، ولا تملّه خيراً ولا يملّه لك، وكن له ظهيرا فإنّه لك ظهيرٌ، وإذا غاب فاحفظه في غيبته، وإذا شهد فزُره، وأكرمه وأجلّه فإنّه منك وأنت منه، وإنْ أصابه خيرٌ فاحمد الله، وإنْ ابتُلي فاعضده وتمحّل له وأعنه، وإذا قال الرجل لأخيه "أُفٍّ" فقد انقطع ما بينهما مِن الولاية، فإن أهنتَه انماث الإيمان في قلبك كما ينماث الملح في الماء.

499. عن زُرارة عن أبي جعفر قال: إنّ أقرب ما يكون العبد مِن الكفر أنْ يؤاخي الرجل على الدين فيحفظ عليه عَثَراته ويُحصي عليه زلّاته ليعنفه يوماً ما.

500. عن أبي بصير عن أبي عبد الله قال: ما مِن مؤمنَين إلا وبينهما حجابٌ مِن الله، فإذا قال له هجراً هتك الله ذلك الحجاب، فإنْ قال لست لي بوليّ فقد كفر أحدهما، فإنْ اتّهمه انماث الإيمان في قلبه كما ينماث الملح في الماء.

501. عن الفضل بن سنان عن أبي عبد الله قال: أُنظر قلبك فإنْ أنكر صاحبك فإنّ أحدكما قد أحدث شيئاً.

502. عن حُذيفة بن منصور عن أبي عبد الله قال: لا تدخل لأخيك في أمرٍ مضرّته عليك أعظم مِن منفعته له.

قال ابن سنان: يعني أنّ الرجل يكون عليه دينٌ كثير ولك مالٌ قليلٌ فتؤدّي عنه فيذهب مالُك ولا تكون قضيت دينه.

503. عن كليب بن معاوية عن أبي عبد الله قال: لا ينبغي للمؤمن أنْ يستوحش إلى أخيه المؤمن فمن دونه، فإنّ المؤمن عزيزٌ في دينه.

504– Khalid ibn Najeeh narrated that Imam Sadiq (a.s) said: “Do not forgo modesty between you and your brethren, since your manhood depends on it.”

505– Al–Hassan ibn Abdullah narrated that Imam Kazim (a.s) said: “Do no violate the rights of your believing brothers by using the existing trust between you, since then he is no longer your believing brother. Let not there come a time when he is more eager to quit being your friend than you wish to be his friend.”

506– Hureez narrated that Imam Sadiq (a.s) said: “Do not make life hard for yourselves. Inform your religious brothers whenever you run into difficulties in life.”

507– Abi Amarat ibn al–Tay'yar narrated that Imam Sadiq (a.s) said: “God does not need to ask anyone for a loan, and whatever rights He has belong to his friends. God has established some of the believers as the means for others to make progress. God has fulfilled His promise and has increased the blessings of those who are grateful.”

508– Muhammad ibn Zeyad al–Sajjad narrated that Imam Sadiq (a.s) asked him whom he knew in Kufa. He replied: “Bashir al–Nabal and Shajrah.” The Imam (a.s) asked him how they treat other Muslims and continued: “The best Muslim is one who helps other Muslims and causes them to benefit.” He then asked him how much money he had. Muhammad showed the money and said: “Two hundred Durhams.” Then Imam Sadiq (a.s) added three Durhams and two Dinars to that money.

509– Imam Sadiq (a.s) said: “Whenever three believers get together, it is not appropriate for any two of them to whisper into each other’s ears since this will annoy the third person.”

510– God's Prophet (S) said: “Everything related to a believer is respectable including his dignity, his wealth and his life.”

511– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “Every believer is like a mirror for his believing brother which helps eliminate his troubles.”

504. عن خالد بن نجيح عن أبي عبد الله قال: لا تذهب الحشمة فيما بينك وبين أخيك، فإنّ ذهاب الحشمة ذهاب الحياء، وبقاء الحشمة بقاء المروءة.

505. عن الحسن بن عبد الله عن العبد الصالح [الكاظم] قال: لا تضيّع حقّ أخيك اتّكالاً على ما بينك وبينه، فإنّه ليس بأخٍ مَن ضيّعت حقّه، ولا يكوننّ أخوك أقوى على قطيعتك منك على صِلته.

506. عن حُريز عن أبي عبد الله قال: إذا ضاق أحدكم فليُعْلم أخاه ولا يعين على نفسه.

507. عن أبي عمارة بن الطّيار قال: سمعتُ أبا عبد الله يقول: إنّ الله لم يسأل الناس ما في أيديهم قرضاً مِن حاجة منه إلى ذلك، وما كان له حقّ فإنّما هو لِوليّه، وإنّما جعل المؤمنين بعضهم لبعضٍ سُلّماً ومُرتفعاً ودرجةً، فإنّ الله وفى لِمَن وفى له زايداً لِمَن شكر.

508. عن محمّد بن زياد السجّاد قال: قال لي أبو عبد الله : مَن تعرف مِن أهل الكوفة؟ قُلت: بشير النبّال وشجرة، فقال: كيف صنعهما إلىَ المؤمن؟ فإنّ خير المسلمين مَن أعانهم ونفع، ثمّ قال: أيّ شيءٍ معك مِن النفقة؟ قلتُ: مائتا درهمٍ، فقال: أرنيها، فأريتُه فزادنيها ثلاثين درهماً ودينارين.

509. عن أبي عبد الله قال: إذا كان القوم ثلاثةً مِن المؤمنين فلا يتناجا منهم اثنان دون صاحبهما، فإنّ ذلك ممّا يحزنه ويؤذيه.

510. قال رسول الله 0: المؤمنُ حرامٌ كلّه عرضه وماله ودمه.

511. عن أبي عبد الله قال: قال رسول الله 0: المؤمنُ مِرآةُ أخيه يُميط عنه الأذى.

Chapter 8: On Not Bothering Believers or Seeking Out their Flaws

512– Imam Sadiq (a.s) said: “On Resurrection Day, people who opposed the believers will be called on the carpet. A group of people whose faces lack flesh shall stand up. Then they will be introduced as those who bothered the believers, held grudges against them, expressed animosity towards them, or blamed them for their religiousness. Then it will be ordered that they be taken to Hell.”

513– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “Do not seek the flaws of the believers, since then God will seek out your flaws, and cause you public disgrace even if you are at home.”

514– Imam Sadiq (a.s) said: “On the Resurrection Day God will cover up the flaws of anyone who covers up the flaws of his believing brothers.”

515– Imam Sadiq (a.s) said: “Whoever blames a believer for committing a sin will not die until he commits that same sin.”

516- God's Prophet (S) said that God the Almighty said: “Woe to anyone who insults My friends, since this is like fighting with Me. Does anyone think that one who fights Me can overcome Me or defeat Me? In fact I am the One who takes revenge for My friends.”

الفصل الثامن

في أذى المؤمن وتتبّع عثراته

512. عن أبي عبد الله قال: إذا كان يومَ القيامة نادى منادٍ: أين الصدود لأوليائي؟ فيقوم قومٌ ليس على وجوههم لحمٌ، فيقول: هؤلاء الّذين آذوا المؤمنين ونصبوا لهم وعادوهم وعنفوهم في دينهم، ثمّ يُؤمَر بهم إلى جهنّم.

513. عن أبي عبد الله قال: قال رسول الله 0: لا تطلبوا عَثَرات المؤمنين، فإنّ مَن تتبّع عَثَرات أخيه تتبّع الله عَثرته، ومَن تتبّع الله عَثرته فضحه ولو في جوفِ بيته.

514. قال أبو عبد الله : مَن ستر على أخيه المؤمن عورةً ستر الله عورته يومَ القيامة.

515. وقال: مَن عيّر مؤمنا بذنبٍ لم يَمُتْ حتّى يركبه.

516. قال رسول الله 0: قال الله تبارك وتعالى: ويلٌ لِمَن أهان وليّاً، مَن أهان وليّاً فقد حاربني، ويظنّ مَن حاربني أنْ يسبقني أو يعجزني، وأنا الثائر لأوليائي في الدنيا والآخرة.

Chapter 9: On Religiousness

517- In Al-Mahasin- that is “Al-Tabsera”- it is narrated that Imam Ali (a.s) said: “God's Prophet (S) sent me to Yemen and told me: “O' Ali! Do not fight with anyone, and invite the people to God. If only one man is guided by God by the means of either you or me, it is better than whatever the sun has risen on or set on.”

518- Imam Sadiq (a.s) said: “It might be the case that you say something by which God establishes belief in someone else's heart, and forgives you both.”

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

“Then God saved him from (every) ill that they plotted (against him), but the brunt of the Penalty

encompassed on all sides the people of Pharaoh."
[The Holy Quran: Mu-min 40:45]

"They captured and killed the believer from amongst the people of Pharaoh, but God saved him from sedition in his religion."

520- Imam Baqir (a.s) said: "Wealth is only one of the many ornaments in life. But physical and religious (spiritual) health are better than wealth."

521- Imam Sadiq (a.s) said: "I was told that a rabbi said that woolen clothes are similar to the clothes of those who have experienced a calamity. What calamities are worse than religious calamities!"

الفصل التاسع

في الدين

517. مِن كتاب المحاسن ـ وهو كتاب التبصرة ـ عن عليّ قال: بعثني رسول الله 0 إلىَ اليمن، فقال: يا علي، لا تقاتل أحداً حتّى تدعوه إلىَ الله، لأن يهدي الله على يدَيك رَجُلاً خيرٌ ممّا طلعت عليه الشمس أو غربت.

518. عن أبي عبد الله قال: إنّ العبد لَيتكلّم بالكلمة فيكتب الله بها إيماناً في قلب آخر فيُغفر لهم جميعاً.

519. عنه قال: في قول الله تبارك وتعالى: فَوَقاهُ الله سيئات ما مَكَرُوا قال: أما لقد بسطوا عليه وقتلوه، ولكن أتدرون ما وقاه؟ وقاه أنْ يفتنوه في دينه.

520. عن أبي جعفر قال: سلامةُ الدين وصحّة البدن خيرٌ مِن المال، والمالُ زينةٌ مِن زينة الدنيا حسنة.

521. عن أبي عبد الله ذُكِرَ له قول راهب أنّه قال: في لباس الشعر هو أشبه بلباس أهل المصيبة، فقال: وأيّ مصيبةٍ أعظم مِن مصائب الدين.

522- Umar ibn Mufaz'zal narrated that Imam Sadiq (a.s) asked him: "Will you be away from your family for a long time?" Umar said: "Yes." The Imam (a.s) asked: "Where will you go?" Umar replied: "I will go to Ahwaz and Fars." The Imam (a.s) asked: "Why are you going there?" Umar replied: "I will go there for trade to earn my daily bread."

The Imam (a.s) said: “Then whenever you cannot obtain what you are after from the material things in this world, remember the One who made our religion specifically for you, and did not grant it to others. Then it is best for you to calm yourself and not worry about what you did not obtain.”

523- Imam Ali (a.s) said: “Three things make a Muslim perfect: religious insight, ability to earn a living and patience during times of hardship.”

524- Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “Associating with religious people is the source of dignity in this life and the Hereafter.”

525- Imam Ali (a.s) said: “The best of you are those whom when seen remind the people of God.”

526- Imam Sadiq (a.s) said: “Satan has been assigned to steal the traditions by making you forget them. That is why he is called “The Robber of Traditions”. Whenever you want to narrate a tradition and feel that you have forgotten it, just call God the Almighty, send blessings on the Prophet (S) and damn the robber of traditions. God willing you will remember it. But if you still cannot remember the tradition, your remembrance of God and sending blessings on the Prophet (S) will be accepted instead.”

522. عن عُمر بن مفضّل قال: قال لي أبو عبد الله : تطيل الغيبة عن أهلك؟ قلتُ: نعم، قال: أين؟ قلتُ: الأهواز وفارس، قال: فيمَ؟ قلتُ: في طلب الدنيا والتجارة والرزق، قال: فانظر إذا طلبتَ منها شيئاً فنروي عنك، فاذكر الّذي اختصّك به مِن دينه ومَن به عليك ممّا صرفه عن غيرك، فإنّ ذلك أحرى أنْ تسخو نفسك ممّا فاتك مِن الدنيا.

523. عن عليّ قال: ثلاثٌ بهنّ يكمل المسلم: التفقّه في الدين، والتقدير في المعيشة، والصبر على النوائب.

524. عن الصادق قال: قال رسول الله 0: مجالسةُ أهل الدين شرفُ الدنيا والآخرة.

525. عن عليّ قال: خيارُكم الّذين إذا نُظِرَ إليهم ذُكِرَ الله بهم.

526. عن أبي عبد الله قال: إنّ الشيطان وُكّل باختلاس الحديث فينسيه مِن أعوانه، يقال له: خلّاس، فإذا أراد أحدكم أنْ يحدّث بالحديث فنسيه فليدع الله تبارك وتعالى وليصلّ علىَ النبيّ 0 وليلعن الخلّاس، فإنّه سيأتيه الحديث إنْ شاء الله، وإنْ لم يذكره كان ذِكُر الله تبارك وتعالى والصلاة علىَ النبيّ 0 عوضاً مِن الحديث.

1. Translators’ note: Be moderate and do not go to any extremes.

2. Translators’ note: The Imam (a.s) admonishes the people not to be fooled in thinking that by just loving the Household of the Prophet (and not obeying God) one can be saved. Also they should not accuse the Household of the Prophet of having authority over God.

3. Translators’ note: i.e. he is silent.

4. Translators' note: The Imam (a.s) is referring to the divine knowledge handed down to the Shiites.
5. Since their faith is so strong
6. Translators' note: From here the Imam (a.s) is referring to the other Muslims, mainly the Sunnis, since the Shiites were in the minority.
7. Translators' note: Please see the footnote to Tradition no. 291.
8. Translators' note: ...for the trip to the Hereafter
9. Translators' note: i.e. the Praised One
10. Translators' note: For a better understanding of "blessed be" please see tradition No. 409 and the description of the Arabic word "Tooba".
11. Translators' note: In the Arabic text of this verse, the word "Tooba" is used which is translated to mean "blessedness" here.
12. Translators' note: slave
13. followers
14. follower

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