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Section 5: On Noble Characteristics

Chapter 1: On Being Good-Tempered

1293- In Al-Mahasin it is narrated that Imam Sadiq (a.s) Said: “God the Almighty chose Islam as your religion. Therefore help Him well with generosity and good temper.”

1294- Imam Sadiq (a.s) quoted on the authority of Imam Sajjad (a.s): “One can recognize the perfection of a Muslim's religion by his not talking in vain, not quarrelling, being patient and being good-tempered.”

1295- Imam Sadiq (a.s) Sadiq: “Being good-tempered is a part of religion.”

1296- Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “God chose the religion of Islam for you. Therefore treat it with generosity and good temper since no friendship with religion is better than generosity and being good-tempered.”

1297- Imam Sadiq (a.s) Said: “There is nothing better than being good-tempered.”

الباب الخامس

في مكارم الأخلاق ونظائرها

الفصل الأول

في حُسن الخُلق

1293. من كتاب المحاسن: عن أبي عبد الله قال: ألا إنّ الله ارتضى لَكُم الإسلام ديناً، فأحسنوا صُحبته بالسخاء وحُسن الخُلق.

1294. عنه قال: كان عليّ بن الحسين يقول: إنّ المعرفة بكمال دين المسلم؛ تركه الكلام في ما لا يُعنيه، وقلّة مِرائه، وصبره، وحُسن خُلقه.

1295. عنه قال: إنّ حُسنَ الخُلق مِن الدين.

1296. عنه قال: قال رسول الله 0: إنّ الله اختار الإسلام ديناً، فأحسنوا صُحبته بالسَخاء وحُسن الخُلق، فإنّه لا يَصلح إلاّ بهما.

1297. عن أبي عبد الله قال: لا حَسَبَ كَحُسن الخُلق.

1298- Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “Piety and having a good temper are the two most important factors in taking my nation to Heaven.”

1299- Imam Sadiq (a.s) quoted on the authority of the Prophet (S): “Good temper will melt your sins just as the sun melts frozen goods. Bad temper will spoil your deeds just as vinegar spoils honey.”

1300- Imam Sadiq (a.s) Sadiq: “Being good-tempered will increase your share of daily bread.”

1301- Imam Kazim (a.s) quoted on the authority of God's Prophet (S): “God who created some men with a healthy body and a good temper will be ashamed of letting them burn in the fire of Hell.”

1302- Imam Sadiq (a.s) said: “They brought seven captives to God's Prophet (S). He ordered Imam Ali (a.s) to chop their heads off. Immediately Gabriel descended and said: “O' Muhammad! Chop off the heads of six of them, but leave this one alive.” He asked: “O' Gabriel! What makes him superior to the others?”

Gabriel said: “He is good-tempered, is generous and is generous with food.” The Prophet (S) said: “O' Gabriel! Is this your own opinion or did my Lord say this?” Gabriel said: “No. It is your Lord's words which He ordered me to say.”

1303- Imam Sadiq (a.s) told Bahr the water carrier: “O' Bahr! Being good-tempered eases the affairs. Do you want me to tell you a story that all people of Medina know?” He said: “Yes.” Imam Sadiq (a.s) said: “One day when the Prophet of God (S) was sitting in the mosque, one of the servants of one of the Ansar –helpers- stood next to him and grabbed his robe. The Prophet (S) stood up as a sign of respect

but did not say anything. She did not say anything either.

This was repeated three times, until the third time she took a string off his robe and returned. The people stopped her and objected to her behavior asking her what she wanted. She said she had been sent to take a string off the Prophet's robe as a blessing in order to cure a patient in their house, but she could not pick it because she got ashamed when the Prophet stood up. She did not want to ask him to do it either, but finally the fourth time around she picked the string."

1298. عن أبي عبد الله قال: قال رسول الله 0: أكثرُ ما تَلجُ به أُمّتي الجنّة تَقوى الله وحُسن الخُلق.

1299. عن أبي عبد الله عن النبيّ 0 قال: قال: إنّ الخُلق الحَسَن يُذيب الذُنوب كما تُذيب الشمس الجَمَد، وإنَّ الخُلق السيئ لَيُفسِدُ العمل كما يُفسدُ الخلّ العَسَل.

1300. عنه قال: حُسنُ الخُلق يَزيد في الرِزق.

1301. عن أبي الحسن قال: قال رسول الله 0: ما حَسّن الله خَلق عبدٍ وخُلقه إلاّ استحيى أن يُطعم النار مِن لحمه.

1302. عن أبي عبد الله قال: أُتي رسول الله 0 بسبعةٍ مِن الأُسارى، فقال: يا عليّ، قُم فاضرب أعناق هؤلاء، قال: فَهَبط جبرئيل ـ صلوات الله عليه ـ كطرف العين، فقال: يا محمّد، اضرب أعناق هؤلاء الستّة ولا تضرب عُنُق هذا، قال: قلتُ: يا جبرئيل، ما بالُ هذا مِن بينهم؟ فقال: لأنّه كان حَسَن الخُلق، سَخيّاً على الطعام، سمح الكفّ، قال: قلتُ يا جبرئيل عَنك أو عن ربّي؟ قال: لا؛ بل عن ربّك، أمرني بذلك.

1303. عن بحر السقّا قال: قال أبو عبد الله : يا بحر حُسن الخُلق يُسرٌ، ثمّ قال: ألا أُخبرك بحديث ما هو في يد أحدٍ من أهل المدينة؟ قلتُ: بلى، قال: بينا رسول الله 0 ذاتَ يومٍ جالَسَ في المسجد إذ جاءت جاريةٌ لِبعض الأنصار وهو قائمٌ فأخذت بطرف ثوبه، فقام لها النبيّ فلم تَقُل شيئاً ولم يَقُل لها [النبيّ 0] شيئاً حتّى فعلتْ ذلك ثلاث مرّاتٍ، فقام النبيّ 0 في الرابعة وهي خلفه فأخذت هدبةً مِن ثوبه، ثمّ رجعت، فقال الناس: فعل الله بك وفعل حبست رسول الله 0 ثلاث مرّاتٍ، لا تقولين له شيئاً ولا هو يقول لك شيئاً، ما كانت حاجتكِ إليه؟ قالت: إنّ لنا مريضاً فأرسلني أهلي لآخذ هدبةً مِن ثوبه يَشتفي بها، فلمّا أردتُ أخذها رَآني، فقام فاستحييتُ أن آخذها وهو يَراني، وأكره أن استأمره في أخذها حتّى أخذتُها.

1304– God's Prophet (S) said: "O' children of Abdul Mutalib! You cannot attract the people to you using your wealth, therefore use warm welcome and a good temper to attract them."

1305– Imam Baqir (a.s) quoted on the authority of God's Prophet (S): "A man's manliness depends on

his temper."

1306- Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): "A man's prosperity depends on his being good-tempered."

1307- In Rauzat al-Vaezeen it is narrated that the Prophet of God (S) said: "Being good-tempered is half of the religion."

1308- Ameer al-Momineen (a.s) said: "Being good-tempered is the best form of goodness."

1309- Umm Salameh asked God's Prophet (S): "What happens when a woman who has had two husbands enters Heaven. Which of her husbands does she belong to?" The Prophet (S) said: "O' Umm Salameh! She will choose the one who had a good-temper and was better for his family. Being good-tempered is superior to all of the good deeds of this world and the Hereafter."

1310- Ameer al-Momineen (a.s) said: "A warm welcome brings love, and patience helps bury the faults. Getting along helps cover up the faults. Nothing but being good-tempered helps the people to get closer to each other."

1311- God's Prophet (S) said: "On Judgment Day, nothing holds more weight than being good-tempered."

1312- God's Prophet (S) said: "I advise you to be good-tempered, since those who are good-tempered will surely enter Heaven. Avoid being bad-tempered since whoever is bad-tempered is sure to go to Hell." The Prophet (S) always prayed: "O' God! Please make my temper good as you made my creation good."

1313- In Sifat ul-Shi'ia it is narrated that Imam Sadiq (a.s) told Zayd al-Shaham: "O' Zayd! Please be patient with your enemies. You cannot do anything better than to obey God in response to his disobedience of God regarding you. God

1304. وقال 0: يا بَني عبد المطّلب إنّكم لن تَسَعُوا الناس بأموالكم فألقوهم بِطلاقة الوَجه وحُسن البِشر.

1305. عن الباقر قال: قال رسول الله 0 مُروءة الرجل خُلُقه.

1306. عن أبي عبد الله قال: مِن سَعادة الرجُل حُسن الخُلق.

1307. من كتاب روضة الواعظين: قال النبيّ 0: حُسنُ الخُلق نصِف الدين.

1308. وقال أمير المؤمنين : إنّ أحسنَ الحُسْن الخُلق الحَسن.

1309. قالت أُمّ سَلَمة لرسول الله 0: بأبي أنتَ وأُمّي، المرأة يكون لها زوجان فيموتان فيَدخلان الجنّة لأيّهما تكون؟ قال: يا أُمّ سَلَمة، تَخيّر أحسنَهما خُلقاً وخيرهما لأهله، يا أُمّ سَلَمة، إنّ حُسنَ الخُلق ذهب بخير الدنيا والآخرة.

1310. عن أمير المؤمنين قال: البَشاشةُ حَبالةُ المَوَدّة، والاحتمال قَبرُ العُيوب، والمُسالمة خَبءُ العُيوب، ولا قُربى كحُسن الخُلق.

1311. قال رسول الله: 0 ما شيءٌ أثقل في الميزان مِن حُسن الخُلق.

1312. وقال 0: عليكُم بحُسن الخُلق، فإنّ حُسنَ الخُلق في الجنّة لا مَحالة، وإيّاكم وسُوء الخُلق فإنّ سُوء الخُلق في النار لا محالة، وكان يقول: اللّهمّ أحسنتَ خَلقي فأحسِن خُلقي.

1313. مِن كتاب صفات الشيعة عن زيد الشحّام عن أبي عبد الله قال: اصبر يا زيد على أعدائك، فإنّك لن تكافئ مَن عصى الله فيك بأكثر مِن أن تُطيع

will keep the believing servants whom He loves away from what he does not like, in the same manner that you push aside a strange camel which is not yours but has mixed in with your camels. O' Zayd! God chose Islam, and chose it so you help Islam with your generosity and good-temper."

1314- In Rauzat al-Vaezeen it is narrated that God's Prophet (S) said: "The best of the believers are the ones with the best temper."

1315- Imam Sadiq (a.s) said: "A bad-tempered person tortures himself."

1316- Imam Sadiq (a.s) said: "Nothing is dearer to God than respecting the rights of a believer."

1317- In Al-Zuhd al-Nabi it is narrated that God's Prophet (S) was asked: "What is the best thing that is given to a man?" He said: "Good temper."

1318- Imam Sadiq (a.s) said: "A man went to see the Prophet and asked whose faith is more complete." The Prophet (S) said: "The one with the best temper." The man went in front of the Prophet and went behind him and repeated his question. The Prophet (S) said: "The answer is the same."

1319- Imam Baqir (a.s) quoted on the authority of God's Prophet (S): "If friendliness was a creature that could be seen, God would not have created any better creature than that, and if non-compliance was a

creature that could be seen, God would not have created any uglier creatures than that. A servant can attain the position of one who fasts and stays up at night to worship through being good-tempered."

الله فيه، إنّ الله يَذود عبده المؤمن عمّا يكره كما يَذود أحدُكم الجَمَل الغريب الّذي ليس له عن إبله، يا زيد إنّ الله اصطفى الإسلام واختاره، فأحسِنوا صُحبتَه بالسَخاء وحُسن الخُلق.

1314. من كتاب الروضة أيضا: قال رسول الله 0: أفضلُ الناس إيماناً أحسَنُهم خُلقاً.

1315. وقال الصادق : مَن أساء خُلقه عَذّبَ نَفسَه.

1316. عن الصادق : ما عند الله شيءٌ أفضل مِن أداء حقّ المؤمن.

1317. من كتاب زهد النبيّ 0: سُئل رسولُ الله 0 ما أفضل ما أُعطي الإنسان؟ فقال: حُسن الخُلق.

1318. عن أبي عبد الله قال: جاء رَجلٌ إلىَ النبيّ 0 فقال: يا رسول الله أيُّ الناس أكمل إيماناً؟ قال: أحسَنُهم خُلقاً، ثمّ جاءه مِن بين يَدَيه، ثمّ جاءه مِن خَلفه فقال: قد قلتُ لك.

1319. عن أبي جعفر قال: قال رسول الله 0: لو كان الرِفق خَلقاً يُرى ما خَلق الله شيئاً أحسن منه، ولو كان الخَرق خَلقاً يُرى ما كان ممّا خَلق شيءٌ أقبح منه، وإلى الله لِيبلغ العبد بحُسن الخُلق درجة الصائم القائم.

Chapter 2: On Humbleness

1320- In Al-Mahasin it is narrated that Imam Baqir (a.s) said: "They brought the keys to the treasures on the Earth for the Prophet of God (S) three times without any reduction of his rank in Heaven by God. He chose humbleness to his Lord."

1321- God's Prophet (S) said: "There are three things by which God will only increase our good things: by humbleness He will increase our position; by humiliating ourselves He gives us honor; and by chastity He gives us wealth."

1322- Imam Sadiq (a.s) quoted on the authority of his noble grandfather (a.s): "Being content to sit in a lower position in a meeting, greeting whomever you see, not quarrelling even if you are right and disliking to be praised for piety are all signs of humbleness."

1323- Ali ibn Sweed Madani asked Imam Kazim (a.s) about humbleness. He asked what deeds would constitute humbleness. Imam Kazim (a.s) said: “There are various degrees of humbleness. Some of them include to know yourself and peacefully accept your own position; to treat others as you like them to treat you; to be kind to others when others are not kind to you; to restrain your anger; and to forgive the people. God loves those who do good deeds.”

الفصل الثاني

في التواضع

1320. من كتاب المحاسن: عن أبي جعفر قال: لَقَد أُتي رسول الله 0 بمفاتيح خَزائن الأرض ثلاثَ مرّاتٍ مِن غير أن يَنقصه الله عمّا أعدّ له يَومَ القيامة شيئاً فاختار التَواضُع لِربّه.

1321. قال رسول الله 0: ثلاثةٌ لا يَزيدُ الله بهنَّ إلا خيراً: التَواضُعُ لا يَزيدُ الله به إلا ارتفاعاً، وذلّ النفس لا يزيدُ الله به إلا عِزّاً، والتعفّفُ لا يَزيدُ الله به إلا غِنىً.

1322. عن أبي عبد الله عن آبائه قال: إنّ مِن التَواضُع أن تَرضى بالمجلس دونَ المجلس، وأن تُسلّم على مَن تَلقى، وأن تترك المِراء وإن كنتَ مُحِقّاً، ولا تُحبّ أن تُحمَد على التَقوى.

1323. عن أبي الحسن موسى سأله عليّ بن سُويد المَدني عن التَواضُع الّذي إذا فَعَلَه العبد كان مُتواضِعاً، فقال: التَواضُع دَرَجاتٍ: منها أن يَعرف المرء قَدْرَ نَفسِه فَيَنزلها مَنزلتها بِقلبٍ سليمٍ، ولا يُحبّ أن يأتي إلى أحدٍ إلا مثل ما يأتوا إليه وإن كان سَيّئةً درأها بالحَسَنة ويكون كاظِمُ الغَيْظِ عافِيا عَنِ الْنّاس والله يُحِبُّ الْمحْسِنِينَ.

1324- Imam Sadiq (a.s) narrated that when Ja'far ibn Abi Talib returned from Ethiopia he asked the Prophet of God (S): “Will you let me tell you something?” God's Prophet (S) said: “Yes.” He said: “One day I went to see Naejashi. He was not wearing his official attire on that day, but I greeted him just as I would a ruler and said “O' king! Why is it that you are not seen in your official attire?”

He said: “I have read in the Bible that whoever receives a divine blessing should thank God, and that nothing is better than humbleness as a form of being grateful to God. Since I heard that Muhammad (a.s) was victorious over the polytheists in Badr, I like to show my being grateful to God in this manner.”

1325- Imam Baqir (a.s) narrated that once an angel riding al-Boraq[1] and wearing a silk dress descended down to Earth for the first time and told the Prophet (S): “God the Almighty has given you the

choice between being a servant and a Prophet, or a king and a Prophet, or humble." The Prophet noticed that Gabriel was pointing to being humble. He said: "I choose being a humble Prophet." The angel said: "Your rank near God will not be lowered as a result of this choice." Imam Baqir (a.s) said: "This angel carried the keys to the treasures on Earth."

1326- Imam Sadiq (a.s) said: "Whenever Imam Sajjad (a.s) walked he would never put his right foot ahead of his left one (implying that he was very humble). One day he was passing by a few people who had leprosy and were eating food. He greeted them, and they invited him to eat with them.

He accepted their invitation and said: "God does not like haughty people." He went to them, and since he was fasting he said: "I am fasting, but come to my house tomorrow." They went to his house the next day, and ate and the Imam (a.s) gave them some gifts." Some traditions state that the Imam (a.s) dined with them.

1324. عن أبي عبد الله قال: لمّا قَدم جَعفر [بن أبي طالب] مِن أرض الحَبَشةِ قال: يا رسول الله ألا أُحدّثك؟ قال رسول الله 0: بلى، قال: دخلتُ يوماً على النَجاشي وهو في غير مَجلس الملك وغير رياشه وزيّه، قال: فحييّتُه بتَحيّةِ الملك، وقلتُ له: يا أيّها الملك، ما لي أراك في غير مَجلس الملك وغير رياشه وزيّه؟ فقال: إنّا نَجدُ في الإنجيل مَن أنعم الله عليه بنعمةٍ فليشكر الله، ونَجِد في الإنجيل أنّه ليس شيءٌ مِن الشُكر لله يَعدل التَواضُع له، وأنّه ورد عليّ في ليلَتي هذه أنّ محمّداً 0 ظَفَر بمُشركي أهل بَدر، فأحببتُ أن أشكر الله بما ترى.

1325. عن أبي جعفر قال: أتى رسول الله 0 مَلَك ـ ليس له بالأرض عهدٌ ـ علىَ البُراق ومعه قطيفةٌ مِن استَبرقٍ، فقال: إنّ الله جلّ وعزّ يُخيّرك بين أن يَجعلك عَبداً رسولاً، أو مَلكاً رَسولاً [متواضعاً]، قال: فنظر إلى جبرئيل فأومَأ إليه بيده أن يَتواضَع، فقال: عَبداً رَسولاً [متواضعاً]، فقال الرسول: مع أنّه لا يَنقصك ممّا عند ربّك شيئاً، قال: ومعه مفاتيح خزائن الأرض.

1326. عن أبي عبد الله قال: كان عليّ بن الحسين إذا مَشى لا يَسبق يمينه شماله، فقال: ولَقَد مرّ علىَ المجُذومين يأكلون فسَلَّم عليهم فدعوه إلى طعامهم فمضى، ثمّ قال: إنّ الله لا يُحبّ المتكبّرين، وكان صائماً، فرجع إليهم فقال: إنّي صائمٌ، ثمّ قال: ائتوني في المنزل، فأتوه فأطعمهم وأعطاهم. —وزاد فيه ابن أبي عُمير عنه: أنّه تغدّى معهم.

1327- Imam Sadiq (a.s) said: "Luqman told his son: "O' my son! Be humble to God to be the wisest person. Indeed wise people are captives of God."

1328- Imam Sadiq (a.s) said: "There is no honor except for those who humiliate themselves for God, and there is no high rank except for those who are humble to God."

1329- Imam Sadiq (a.s) said: "Whoever loves us and is not illegitimately born is a pure servant of God."

1330- In Rauzat al-Vaezeen it is narrated that Imam Sadiq (a.s) said: "Three things are the principles of

infidelity: greed, haughtiness and jealousy."

1331- Imam Baqir (a.s) said: "Three things are back-breaking: overestimating one's deeds, forgetting one's sins and only considering one's own viewpoints."

1332- God's Prophet (S) said: "Kings are the most cruel people. The most disgustful people are the people who are haughty, and the lowest people are those who insult other people."

1333- Hassan ibn al-Jaham asked Imam Ridha' (a.s): "What is the ultimate limit of humbleness?" He said: "It is to want for others what you want for yourself." He said: "May I be your devoted servant! I want to know how I seem to you." He said: "Look and see how I seem to you."

1334- The Prophet of God (S) said: "God the Almighty revealed to David:" O' David! The closest people to Me in the Hereafter are those who are humble. The most distant people to Me in the Hereafter are those who are haughty."

1335- Ameer al-Momineen (a.s) said: "Nothing is better than being humble. No loneliness is more horrifying than being conceited. I am amazed at the haughty people. Earlier they were just a sperm, and soon in the future they will be a corpse."

1336- The Prophet (S) said: "Whoever is the least haughty or proud will not enter Heaven."

1337- Imam Sadiq (a.s) said: "Imam Sajjad (a.s) walked as if there was a bird on his head. He never put his right leg ahead of his left one (this means that he was very humble)."

1327. عن أبي عبد الله قال: قال لُقمان لابنه: يا بُنيّ؛ تَواضَعْ للحقّ تكن أعقلَ الناس، فإنّ الكَيِّس لدى الحقّ أسير.

1328. عنه قال: لا عِزّ إلا لِمنَ تَذَلَّل له، ولا رفعةَ إلا لِمَن تَواضَعَ له.

1329. عنه قال: مَن كان يُحبّنا وهو في موضعٍ لا يُشينه فهو مِن خالص الله يَومَ القيامة، قلتُ: ما موضعٌ لا يُشينه؟ قال: لم يجعله ولد زنا.

1330. ومن روضة الواعظين: قال الصادق : ثلاثةٌ أُصول الكفر: الحِرصُ، والاستكبارُ، والحَسَدُ.

1331. قال الباقر : ثلاثٌ قاصماتُ الظَهر: رَجلٌ استكثر عمله، ونَسيَ ذُنوبَه، وأعجَبَ بِرَأيه.

1332. قال رسول الله 0: أشقى الناس الملوك، وأمْقَتُ الناس المُتكبّر، وأذلُّ الناس من أهان الناس.

1333. سأل الحسن بن الجهم الرضا فقال: ما حَدُّ التَواضُع؟ قال: أن تُعطي الناس مِن نَفسك ما تُحبّ أن يُعطوك مثله، قال: قلتُ جُعلتُ فداك، أشتهي أن أعلم كيفَ أنا عندك؟ قال: أُنظر كيف أنا عندك.

1334. قال النبيّ 0: أوحى الله تعالى إلى داود: يا داود، إنّ أقرب الناس مِنّي يَومَ القيامة المُتواضِعُون، وكذلك أبعد الناس مِنّي يَومَ القيامة المُتكبّرون.

1335. قال أمير المؤمنين : لا حَسَبَ كالتَواضُع، ولا وَحدَةَ أوحش مِن العُجب، وعَجَباً للمُتكبّر الّذي كان بالأمس نُطفةً ويكون غَداً جيفةً.

1336. وقال النبيّ 0: لا يَدخل الجنّة مَن كان في قَلبه مِثقال حبّةٍ مِن خَردلٍ مِن كِبرٍ.

1337. عن أبي عبد الله قال: كان عليّ بن الحسين يَمشي مِشيةً كأنّ على رأسه الطير لا يَسبق يمينه شماله.

1338– Imam Sadiq (a.s) said: “On the Resurrection Day, haughty people will be placed under the people's feet as tiny objects until God gets done with reckoning.”

1339– Imam Sadiq (a.s) said: “God the Almighty revealed to David. Why are you so quiet?” David said: “Your awe has silenced me.” God asked: “Why are you so slim?” He said: “Your love made me slim.” God the Almighty said: “Why are you so poor?” He said: “Standing up for your right has made me poor.”

God the Almighty said: “O' David! Why have you humiliated yourself?” He said: “Your indescribable Majesty and Grandeur has humiliated me.” God the Almighty said: “O' David! Now I give you the glad tidings that you will receive what you love the Day you meet Me. Associate with the people according to their own ways, but be separate from them in your religious issues. You will attain whatever you want from Me on the Resurrection Day.”

1340– Imam Sadiq (a.s) said: “There are two guardian angels in the heavens for anyone. They will raise whoever is humble to God, and humiliate whoever is haughty.”

1341– Imam Sadiq (a.s) said: “Haughtiness is God's especial garment. Whoever fights with God over it will be thrown into the Fire face down.”

1342– Imam Sadiq (a.s) said: “Whoever is the least haughty will not enter Heaven.”

1343- Imam Sadiq (a.s) said: “God the Almighty revealed to Moses: “O' Moses, the son of Imran! Do you know why I chose you from among my servants to send revelations to and to talk to?” Moses said: “O' Lord! I do not know.” God the Almighty said: “O' Moses! I looked upon my servants, and found no one humbler than you to Me. That is why I appointed you to reveal to and talk to.” Imam Sadiq (a.s) added: “Moses never got up from praying before rubbing his right and left cheeks to the ground.”

1344- In Al-Seyed Nasih al-Din it is narrated that God's Prophet (S) said: “There is always a guardian angel accompanying everyone. If you are humble to God the angel will raise your rank, and if you are haughty it will humiliate you.”

1345- God's Prophet (S) said: “Whoever carries his own things is indeed avoiding haughtiness.”

1338. عنه قال: إنّ المُتكبّرين يُجعَلون في صُوَر الذَر؛ فيَطأهم الناس حتّى يَفرغ الله مِن الحساب.

1339. ومن كتابٍ: قال أبو عبد الله : أوحى الله إلى داود: ما لي أراك ساكتا؟ قال: خَشيَتُكَ أَسْكَتَتْني، قال: يا داود، ما لي أراك نصباً؟ قال: حُبُّك نَصبَني، قال: يا داود، ما لي أراك فَقيراً؟ قال: القيام بحقّك أفقرني، قال: يا داود، ما لي أراك متذّلِلاً؟ قال: عِظَمُ جَلالِكَ الّذي لا يُوصَف ذّللني. قال: يا داود، أبشِر بالفضل مِنّي فيما تُحبّ يَومَ تَلقاني، خالِط الناس بأخلاقهم وزائلهُم بدينك تَنَل مِنّي ما تُريد يَومَ القيامة.

1340. قال أبو عبد الله : إنّ في السماء مَلَكَين مُوكّلين بالعِباد، فمَن تَواضَع لله رَفعاه، ومَن تَكبّر وَضَعاه.

1341. وقال : الكِبرُ رِداء الله، فمَن نازَعَ الله رِداءه كَبَّه الله على وَجهه في النار.

1342. وقال : لا يَدخل الجنّة مَن كان في قَلبِه مِثقال حبّةٍ مِن كِبر.

1343. وقال : أوحىَ الله تبارك وتعالى إلى موسى: يا موسى بن عمران، هل تَدري لِمَ خَصَصتُك بِوحيي وكلامي مِن بين خَلقي؟ قال: لا أعلمه يا ربّ، قال: يا موسى، إنّي اطّلعتُ إلى خَلقي اطّلاعةً لم أرَ في خَلقي أشدّ تَواضُعاً منك لي؛ فمِن ثَمَّ خَصَصتُك بِوحيي وكلامي، قال: فكان موسى إذا صَلّى لمَ يَنفتل حتّى يَضَع خَدّه الأيمن بالأرض وخَدّه الأيسر بالأرض.

1344. من كتاب السيّد الإمام ناصح الدين أبي البركات قال: قال رسول الله 0: لَيس مِن عبدٍ إلا ومَلكٌ آخذٌ بِحِكمة رأسه، إن هو تَواضَع لله رَفَعه الله، وإن هو تَكَبّر وَضَعه الله.

1345. وقال 0: مَن حَمل بضاعته فقد بَرىء مِن الكِبر.

Chapter 3: On Forgiving

1346- In Al-Mahasin it is narrated that Imam Sadiq (a.s) said: “The following are among the noblest characteristics of this world and the Hereafter: forgiving one who oppresses you, establishing ties with one who cuts off relations with you, and being patient with one who mistreats you of ignorance.”

1347- Imam Baqir (a.s) said: “There are three acts with which a Muslim attains honor: forgiving the oppressor, giving to the deprived, and establishing ties with the one who has cut off relations with him.”

1348- Imam Sadiq (a.s) quoted on the authority of the Prophet of God (S): “Forgive since it will cause you to attain honor. Forgive each other so that God honors you.”

1349- Imam Baqir (a.s) said: “Getting sorry that you forgave is better and easier than getting sorry that you punished.”

1350- Imam Baqir (a.s) narrated that a Jewish woman brought a piece of poisoned lamb for God's Prophet (S) to eat. The Prophet asked her why she had done that. She said she thought it would not harm him if he was really a Prophet, and it would kill him and thus free the people if he was a king. Then God's Prophet (S) forgave her.

1351- Imam Ridha’ (a.s) narrated that the Prophet of God (S) asked a man who had bewitched him the reason for his action. The man said: “I knew that it would not affect you if you were a Prophet.” Then God's Prophet (S) forgave him.”

الفصل الثالث

في العفو

1346. من كتاب المحاسن: عن أبي عبد الله قال: ثلاثةٌ مِن مَكارم الدُنيا والآخرة: أن تعفو عمّن ظَلَمَك، وتَصِل مَن قَطَعَك، وتحلم إذا جَهِل عليك.

1347. عن الباقر قال: ثلاثةٌ لا يزيدُ الله بهنّ المرء المسلم إلا عزّاً: الصَفح عمّن ظَلَمه، وإعطاء مَن حَرَمه، وصِلَةُ مَن قَطَعه.

1348. عن أبي عبد الله قال: قال رسول الله 0: عليكُم بالعفو، فإنّ العَفو لا يزيدُ العبدَ إلا عزّاً، فتَعافوا يَعزّكم الله.

1349. عن الباقر قال: النَدامةُ على العَفو أفضلُ وأيسر مِن النَدامة على العُقوبة.

1350. عنه قال: إنّ رسول الله 0 أُتي باليهوديّة الّتي سَمَّت الشاة للنبيّ 0 فقال لها: ما حَملكِ على ما صنعت؟ فقالت: قلتُ: إن كان نبيّاً لم يَضرّه وإن كان مَلكاً أرحت الناس منه، قال: فَعَفا رسول الله 0 عنها.

1351. عن الرضا قال: قال رسول الله 0 لليهودي الّذي سحره: ما حملك على ما صنعت؟ قال: علمت أنّه لا يضرّك وأنت نبيٌّ، قال: فعفا عنه رسول الله 0.

1352– One of the companions of Imam Ridha' (a.s) narrated that once when one of the servants of Imam Ridha' (a.s) escaped to Egypt, one of the people of Medina who was in Egypt recognized him and arrested him. He brought him back to Medina. They got to the house of Imam Ridha' (a.s) at night.

Then the Imam (a.s) went to see him. When the servant moved to greet the Imam (a.s), Imam Ridha' (a.s) heard the sound of the chains with which he was placed under arrest. The Imam asked him who he was. The man from Medina said that he was the servant who had escaped. The Imam told the servant: "Go, you are free."

1353– Imam Sajjad (a.s) said: "If someone swears at you on your right side, and then goes to your left side and apologizes, accept his apology."

1354– Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): "Accept apologies, whether or not they are right. I will not intercede on behalf of anyone who does not accept an apology."

1355– God's Prophet (S) said: "If one of your Muslim brothers apologizes and you do not accept his apology, God will establish you a companion who will harm you."

1352. عن بعض أصحاب الرضا قال: أبِقَ غُلامٌ لأبي الحسن إلى مصرٍ فأصابه إنسانٌ مِن أهل المدينة؛ فقَيَّده وخَرَج به فَدَخل المدينة ليلاً، فأتى به منزل أبي الحسن فخَرجَ إليه أبو الحسن فقام إليه الغُلام يُسلّم عليه فسَمِع حركةَ القيد، فقال مَن هذا؟ قال: غلامُك فلانٌ وجدتُه، فقال: للغلام: اذهب فأنتَ حُرٌّ.

1353. عن عليّ بن الحسين قال: إن شَتَمكَ رَجلٌ عن يمينك ثمّ تحوّل إلى يسارك فاعَتذَر إليك فاقبل منه.

1354. عن أبي عبد الله قال: قال رسول الله 0: اقبَلوا العُذرَ مِن كلّ مُتَنَصّلٍ محقّاً كان أو مُبطلاً، ومَن لم يَقْبَل

العُذر مِنه فلا نالتْه شَفاعتي.

1355. وقال 0: مَن اعتذر إلى أخيه المُسلم فلم يَقبل منه جَعَل الله عليه أضرّ صاحب مكسٍ.

Chapter 4: On Generosity and Stinginess

1356- In Al-Mahasin it is narrated that Imam Baqir (a.s) said: “One is more generous with what is in the hands of others than with what is in his own hands.”

1357- Imam Baqir (a.s) quoted on the authority of God's Prophet (S): “Heaven is the residence of generous people.”

1358- Imam Sadiq (a.s) said: “A generous person is one who spends his wealth in the way of God.”

1359- Imam Sadiq (a.s) said: “Generosity is abstaining from what is forbidden, and being pleased with spending what you legitimately earn in God's way.”

1360- Imam Sadiq (a.s) said: “Any believer who is generous and good-tempered is always protected and guided by God until he enters Heaven.”

1361- Imam Baqir (a.s) said: “A sinful but generous young man is dearer to God than a worshipping but stingy old man.”

1362- Imam Sadiq (a.s) was questioned about the limits of generosity. He said: “It is to allocate the portion of your wealth that God has prescribed for spending in His way.”

1363- Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “Generosity is a tree rooted in Heaven with its branches hanging over the Earth. Whoever grabs one of those branches will climb up it to Heaven.”

الفصل الرابع

في السخاوة والبُخل

1356. من كتاب المحاسن: عن الباقر : سَخاء المَرء عمّا في أيدي الناس أكثر مِن سَخاء النفس والبذل.

1357. عنه قال: قال رسول الله 0: الجنّة دار الأسخياء.

1358. قال الصادق : السَخيّ الكَريمُ الّذي يُنفق مالَه في حقٍّ.

1359. وقال أيضاً: السَخاء أن تَسخو نفس العبد عن الحرام أن تطلبه، فإذا ظَفَر بالحلال طابت نفسُه أن يُنفقه في طاعة الله.

1360. عن أبي عبد الله قال: ما مِن عبدٍ حَسُن خُلقه وبَسَط يده إلا كان في ضِمان الله لا محَالَة وممّن يَهديه حتّى يدخله الجنّة.

1361. عن أبي جعفر قال: شابٌّ مُقارفٌ للذُنوب سَخيٌّ أحبّ إلى الله مِن شيخٍ عابدٍ بخيلٍ.

1362. سُئل أبو عبد الله عن حَدّ السَخاء، فقال: تُخرج مِن مالك الحقّ الّذي أوجَبَه الله عليك فتَضعه في موضعه.

1363. عنه قال: قال رسول الله 0: السَخاء شَجرةٌ في الجنّة أغصانُها مُتدلّياتٌ في الأرض، فمَن أخذَ بغُصنٍ من أغصانها قاده ذلك الغُصن إلى الجنّة.

1364– Imam Sadiq (a.s) said: “Abraham (a.s) was the father of all hosts. Whenever he did not have any guests, he would leave the house, close the door, and take his keys and go to look for some guests. One night when he returned home, he saw a man or someone similar to a man in his house. He asked “O' servant of God! With whose permission did you enter this house?” He said: “With the permission of the owner of the house.” And he repeated it three times. Abraham (a.s) realized what had happened and praised the Lord.

The guest said: “Your Lord has sent me to one of His servants whom He has chosen as His friend.” Abraham said: “Please introduce me to that friend (of God), so I get to know him before I die.” The man said: “You are that friend.” Abraham asked: “Why?” He said: “Since you never asked anyone for anything, and never turned down anyone who asked you for something.”

1365– Imam Kazim (a.s) said: “How bad it is for someone to be asked for something and he says no.”

1366– Someone asked Imam Musa ibn Ja'far (a.s) during his circumambulation of the Kaaba: “Let me know who is generous?” The Imam (a.s) said: “There are two implications for what you ask. If you mean to ask about the creatures, generous ones are those who pay what God has prescribed. But if you mean to ask about the Creator, He is always generous, whether or not He gives. Since if He gives you something, He has given you what does not belong to you, and if He does not give you anything, He has not given to you what does not belong to you.”

1367- Imam Ridha' (a.s) said: "Generous people eat other people's food so that others eat their food, but stingy people do not eat other people's food so that others do not eat their food."

1368- Imam Sadiq (a.s) said: "A stingy person is one who is even stingy about greeting."

1369- Imam Ali (a.s) asked his son Imam Hassan (a.s): "O' my son! What is generosity?" He said: "It is giving freely during affluence and destitution."

1370- In Rauzat al-Vaezeen it is narrated that the Prophet (S) said: "Two characteristics are not proper for a Muslim: stinginess and being bad-tempered."

1371- God's Prophet (S) said: "Both stinginess and faith can never be present in the heart of a (true) servant."

1364. عن أبي عبد الله قال: إنّ إبراهيم ـ صلوات الله عليه ـ كان أبا أضيافٍ، وكان إذا لم يكونوا عنده خَرَج يَطلبُهم وأغلق بابه وأخذ المفاتيح يَطلب الأضياف، وإنّه رَجَع إلى داره، فإذا هو بِرَجُلٍ أو شِبه الرَجُل في الدار، فقال: يا عبد الله، بإذن مَن دخلتَ هذه الدار؟ قال: دخلتُها بإذن رَبّها ـ يردّد ذلك ثلاث مرّاتٍ ـ قال: فعرف إبراهيم ـ صلوات الله عليه ـ فَحَمِد ربّه، ثمّ قال: أرسلني ربّك إلى عبدٍ من عَبيده اتّخذه خَليلاً، قال: فأعلمني مَن هو أخدمه حتّى أموت؟ قال: فإنّك هو، قال: ولِمَ ذلك؟ قال: لأنّك لم تَسأل أحداً شيئاً قطّ ولا تُسأل قطُّ شيئاً فقلتَ: لا.

1365. عن الكاظم قال: ما أقبح بالرجل أن يُسأل الشيءُ فيقول: لا.

1366. سأل رجلٌ أبا الحسن وهو في الطواف، فقال: أخبرني عن الجواد؟ فقال: إنّ في كلامك وَجهين، فإن كنتَ تسأل عن المخَلوقين فإنّ الجواد يُؤدّي ما افترض الله عليه، وإن كنتَ تَسأل عن الخالق فهُو الجَواد إن أعطى، وهو الجَواد إن منع، لأنّه إن أعطاك أعطاك ما ليس لك وإن مَنَعك مَنَعك ما ليس لك.

1367. عن الرضا قال: السَخيُّ يأكلُ طعام الناس لِيأكلوا مِن طعامه، والبَخيلُ لا يأكل طعام الناس لِكَيلا يأكلوا مِن طعامه.

1368. عن أبي عبد الله قال: البَخيلُ مَن بَخِلَ بالسلام.

1369. عن عليّ قال لابنه الحسن في بعض ما سَأله عنه: يا بُنيّ ما السَماحة؟ قال: البذل في اليُسر والعُسر.

1370. ومن كتاب روضة الواعظين: قال النبيّ 0: لا يَنبغي خِصلتان في مُسلمٍ: البُخل، وسُوء الخُلق.

1371. وقال 0: لا يَجتمع الشُّحّ والإيمان في قلب عبدٍ أبداً.

1372- Imam Sadiq (a.s) was asked what the most suitable characteristics of a man are. He said: “Dignity without being awesome, generosity without demanding something in return, and attending to affairs other than worldly affairs.”

1373- God's Prophet (S) said: “The gates of Heaven are open to the poor, and Mercy will descend upon the merciful, and God is pleased with the generous people.”

1374- God's Prophet (S) said: “The most generous people are those who pay their alms tax. The most outstanding people are those who do not consider this world to be important. Stingy people have the least comfort. The stingiest people are those who are stingy about what God has prescribed.”

1375- Imam Sadiq (a.s) said: “I am amazed at the one who is stingy both when the world is running in his favor and when it is not. Charity will not affect the world running in your favor and neither will stinginess help when the world is not running in your favor.”

1376- Imam Sadiq (a.s) said: “God the Almighty approved of Islam as your religion, so combine it with generosity and being good-tempered.”

1377- Ameer al-Momineen (a.s) said: “Stinginess is the cause of destitution, and cowardliness is the cause of deficiency. Be generous, but do not be a spendthrift. Give in charity in a reasonable amount, but do not be too stingy. Do not be shy to give a little amount of charity, since by depriving the poor from even a little amount will even end up in less for them. I am amazed at stingy people who rush into poverty from which they have escaped, and love self-sufficiency while they are seeking it, and live like the poor in this world while they are just as accountable as the rich in the Hereafter. Stinginess is the combination of all wickedness, and is what draws man to all that is evil.”

1378- It has been narrated that Ameer al-Momineen (a.s) brought two captives to God's Prophet (S). He ordered both their heads to be chopped off. They chopped off the head of one of them, but when they wanted to chop off the head of the other one, Gabriel descended and said: “O' Muhammad!

1372. قيل لأبي عبد الله : أيُّ الخِصال بالمرء أجمل؟ قال: وقارٌ بلا مَهابةٍ، وسماحةٌ بلا طلب مُكافأةٍ، وتَشاغُلٌ بغير مَتاعٍ في الدُنيا.

1373. قال النبيّ 0: أبوابُ الجنّة مُفتَّحةٌ علىَ الفُقراء، والرَحمةُ نازلةٌ علىَ الرُحماء، والله راضٍ عن الأسخياء.

1374. قال رسول الله 0: أسخىَ الناس مَن أدّى زَكاةَ ماله، وأعظمُ الناس في الدنيا خَطراً مَن لم يَجعل للدنيا عنده خَطراً، وأقلُّ الناس راحةً البَخيل، وأبخلُ الناس مَن بَخِل بما افترض الله عليه.

1375. وقال الصادق : عَجبتُ لِمنَ يَبخَل بالدُنيا وهي مُقبِلةٌ عليه، أو يَبخل بها وهي مُدبرةٌ عنه، فلا الإنفاق مع الإقبال يَضرّه، ولا الإمساك مع الإدبار يَنفعه.

1376. وقال أيضاً: إنّ الله تعالى رَضي لَكُم الإسلام دينا، فأحسِنوا صُحبتَه بالسَخاء وحُسن الخُلق.

1377. قال أمير المؤمنين : البُخلُ عارٌ والجُبن مَنقَصةٌ، كُن سَمحاً ولا تكُن مُبذِّراً، وكُن مُقدراً ولا تكُن مُفتراً، ولا تَستحي مِن إعطاء القليل، فإنّ الحرمان أقلُّ منه، عجبتُ للبَخيل يَستعجل الفقر الّذي هَربَ منه ويَفوته الغِنى الّذي إيّاه طلب، يَعيش في الدنيا عيشَ الفُقراء ويُحاسَب في الآخرة حِسابَ الأغنياء، البُخل جامعٌ لِمَساوىء العُيوب؛ وهو زِمامٌ يُقادُ به إلى كُلّ سُوءٍ.

1378. رُوي أنّ أمير المؤمنين أتى رسول الله 0 بأسيرين، فأمر النبيّ بِضَرب عُنقهما، فضَرَب عُنُقَ واحدٍ منهما ثمّ قَصَد الآخر، فنَزَل جبرئيل فقال: يا محمّد،

Your Lord sends greetings and says: “Do not kill this one since he is generous and good-tempered with his people.” The Jewish captive whose head was about to be chopped off said: “Is this the Messenger from your Lord who is informing you?” The Prophet (S) said: “Yes.” He said: “I swear by God that I have never taken anyone else's money even as much as one Durham. I have never turned away from participating in a war. I witness that there is no god but your God, and you are Muhammad, His Prophet.” God's Prophet (S) said: “This is one of the persons drawn to Heaven by his generosity and good temper.”

1379- God's Prophet (S) said: “A generous person is close to God, Heaven and the people, and is far away from the Fire (of Hell). A stingy person is far away from God, Heaven and the people, and is close to the Fire (of Hell).”

1380- Imam Sajjad (a.s) said: “The generous people are the masters of the people in this world, and the pious people are the masters of the people in the Hereafter.”

1381- God's Prophet (S) said: “O' Ali! Be generous since God loves any generous person. If anyone comes to you who needs something, fulfill his needs. If he is not worthy of you, you be worthy of him.”

1382- In Uyun Akhbar al-Ridha’ it is narrated that Imam Ridha’ (a.s) wrote to Imam Jawad (a.s): “O' Abi Ja'far! I have heard that when you mount your horse and want to go out, the servants take you out of the small door so that no one can benefit from you. I want you to use only the large door, and carry bags of coins so that you can give some to anyone who asks you for anything.

If any of your relatives asks you for help, give them no less than fifty Dinars. You can decide for yourself if you want to give more. If any of your aunt's daughters ask you for help, give them no less than twenty-

five Dinars. You can decide for yourself if you want to give more. I want you to be raised in rank by God. Give in charity and do not fear getting poor."

إنّ ربّك يَقرؤك السلام ويَقول: لا تَقتُله فإنّه حَسَنُ الخُلق سَخيٌّ في قومه، فقال اليَهودي تحتَ السيف: هذا رَسولُ ربّك يُخبرك؟ فقال: نَعَم، قال: والله ما ملكتُ درهما مع أخٍ لي قَطُّ، ولا قَطبتُ وجهي في الحرَب، وأنا أشهدُ أن لا إلهَ إلا الله وأنّك مُحمّدٌ رَسولُ الله، فقال رسول الله 0: هذا مِمّن جرّه حُسنُ خُلقه وسَخاؤُه إلى جَنّات النعيم.

1379. قال رسول الله 0: السَخيّ قَريبٌ مِن الله، قريبٌ مِن الجنّة، قَريبٌ مِن الناس، بعيدٌ مِن النار، والبَخيلُ بَعيدٌ مِن الله، بَعيدٌ مِن الجنّة، بَعيدٌ مِن الناس، قَريبٌ مِن النار.

1380. قال عليّ بن الحسين : سادةُ الناس في الدنيا الأسخياء، وسادةُ الناس في الآخرة الأتقياء.

1381. قال رسول الله 0: يا عليّ كُن سَخيّاً فإنّ الله يُحبّ كلُّ سَخيّ، وإن أتاك امرؤ في حاجةٍ فاقضِها له، فإن لم يكن له أهلاً فأنتَ له أهلٌ.

1382. من كتاب عيون الأخبار: كَتبَ الرضا إلى أبي جَعفر: يا أبا جَعفر، بَلَغني أن الموَالي إذا رَكبتَ أخرجُوك مِن الباب الصَغير، وإنّما ذلك مِن البُخل بهم لِئلّا يَنال مِنك أحدٌ خيرا، فأسألُك بحقّي عليك لا يَكُن مَدخلُك ومَخرجُك إلا مِن الباب الكَبير، وإذا ركبتَ فليَكُن معك ذهبٌ وفِضّةٌ، ثمّ لا يسألك أحدٌ إلا أعطيته، ومَن سألك مِن عمُومتك أن تَبرّه فلا تُعطه أقلّ من خمسين ديناراً، والكثير إليك، ومَن سألك من عَمّاتك فلا تُعطيهنّ أقلّ مِن خمسة وعشرين ديناراً، والكثير إليك، إنّي إنّما أُريد أن يَرفعك الله فأنفِق ولا تَخشَ مِن ذي العَرش إقتاراً.

Chapter 5: On Shame

1383- In Al-Mahasin it is narrated that God's Prophet (S) said: "There are two forms of shame: the shame of the intellect which is knowledge, and the shame of foolishness which is ignorance."

1384- Either Imam Baqir (a.s) or Imam Sadiq (a.s) said: "Shame and faith are wound together. If one goes, so does the other."

1385- Imam Sadiq (a.s) said: "Shame is due to faith, and faith is in Heaven. Hypocrisy is from oppression, and oppression is in the Fire."

1386- Salman- may God have Mercy upon him- said: "Whenever God wants to ruin someone He will take away his shyness, and then he will always be fearful and awesome. If so, he will lose trustworthiness, and will then be damned by Satan. At this time we damn him, too."

1387- God's Prophet (S) said: “You can gossip about one who puts decency aside.”

1388- Imam Baqir (a.s) told Masir ibn Abdul Aziz: “O' Masir! Whenever you want to ask someone for something, do not do it at night. Ask for it in the daytime since then there is shame shown on the face.”

1389- Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “May God bless a servant who is shy before his Lord. Real shyness is covering up the head, watching out what you eat, remembering the grave and affliction and remembering that there is a return to the Hereafter for us.”

الفصل الخامس

في الحياء وما يشبهه

1383. من كتاب المحاسن: قال رسول الله 0: الحياءُ حَياءان: حياءُ عقلٍ، وحَياءُ حُمقٍ، فحَياء العَقل هو العِلم، وحَياءُ الحُمق هو الجَهل.

1384. عن الباقر أو الصادق قال: الحَياءُ والإيمانُ مَقرونان في قَرنٍ، فإذا ذَهَب أحدهما تَبعه صاحبه.

1385. عن أبي عبد الله قال: الحَياءُ مِن الإيمان والإيمانُ في الجنّة، والرياءُ مِن الجَفاء والجفَاء في النار.

1386. عن سلمان ـ رحمة الله عليه ـ قال: إنّ الله إذا أراد هَلاك عبدٍ نَزَع منه الحَياء، فإذا نَزَع منه الحَياء لم تَلقه إلا خائفاً مخوفاً، فإذا كان خائفاً مخوفاً نُزعَت منه الأَمانة، فإذا نُزِعَت منه الأمانة لم تَلقَه إلا شيطاناً مَلعوناً، فلعنّاه.

1387. قال رسول الله 0: مَن ألقى جِلبابَ الحياء فلا غيبةَ له.

1388. قال أبو جعفر لميسر بن عبد العزيز: يا ميسر، إذا طلبتَ حاجةً فلا تَطلبها بالليل واطلبها بالنهار، فإنّ الحَياء في الوَجه.

1389. عن الصادق قال: قال رسول الله 0: رَحِم الله عَبداً استحيى مِن رَبّه، حقُّ الحياء حِفظ الرأس وما حوى، والبَطن وما وَعى، وذِكر القَبر والبلى، وذكر أنّ له في الآخرة مُعاداً.

1390- In Rauzat al-Vaezeen it is narrated that God's Prophet (S) said: “Be ashamed of God as He

deserves to be ashamed of." They asked him what to do. He said: "If you are so, you cannot go to sleep without seeing death facing you. You should watch for your head and whatever is in it. You should watch for your stomach and what you pour in it. You should remember the grave and the affliction. Whoever wants the life of the Hereafter should abandon the adornments of the life of this world."

1391- God's Prophet (S) said: "Faith is (like) a naked body. Its clothing is shyness. Its adornments are fulfilling one's promises. Its manliness is doing good deeds. Its pillar is piety. Everything has a foundation. The foundation of Islam is love for our family, the members of the Holy Household."

1392- Imam Sadiq (a.s) said: "There is no hope for whoever lacks the following characteristics: fearing God in private, repenting and not doing bad things when you get old, and being ashamed of doing evil deeds."

1393- God's Prophet (S) said: "Whatever is combined with shyness is adorned by it. And whatever is combined with obscenity is disgraced by it."

1394- God's Prophet (S) said: "There is morality in every religion and the morality of Islam is shyness."

1395- God's Prophet (S) said: "Shyness is due to faith."

1396- God's Prophet (S) said: "Shortage of shyness is due to infidelity."

1397- God's Prophet (S) was asked for advice. He said: "Be shy before God as you are shy before the good men in your tribe."

1398- Imam Sadiq (a.s) said: "There are ten parts in shame. Nine parts are in women, and one in men. A girl will lose one part of her shame when she starts to have her periods, and loses another part when she gets married. She loses another part when she sleeps with her husband, and loses another part when she delivers a child. She will be left with five parts. If she loses her chastity, she will lose all her shame, and if she remains chaste, she will maintain all the remaining five parts."

1390. من كتاب روضة الواعظين: قال رسول الله 0: استحيوا مِن الله حقَّ الحيَاء، قالوا: وما نَفعل يا رسول الله؟ قال: إن كُنتم فاعِلين فلا يَبيتنّ أحدكم إلاّ وأجله بين عينيه، وليَحفظ الرأس وما حوى، والبطن وما وعى، وليَذكر القَبر والبلى، ومَن أراد الآخرة فليترك زينةَ الحياة الدُنيا.

1391. قال رسول الله 0: الإيمان عُريانٌ ولِباسُه الحَياء، وزينتُه الوَفاء، ومُروءتُه العَمل الصالح، وعِمادهُ الوَرَع، ولكلّ شيءٍ أساسٌ وأساسُ الإسلام حُبّنا أهل البيت.

1392. وقال الصادق : ثلاثٌ مَن لم تكُن فيه فلا يُرجى خيره أبداً: مَن لم يَخشَ الله في الغيب، ولم يَرعَو عند الشيب، ولم يَستحيي مِن العيب.

1393. قال رسول الله 0: ما كان الحَياء في شيءٍ قطُّ إلاّ زانَه، ولا كان الفُحش في شيءٍ قطُّ إلاّ شانه.

1394. وقال 0: إنّ لكلّ دينٍ خُلقاً وخُلق الإسلام الحَياء.

1395. وقال 0: الحَياءُ مِن الإيمان.

1396. وقال 0: قِلّةُ الحَياء الكفر.

1397. وقيل له 0: أوصني، قال: استحي من الله كما تَستحي مِن الرَجل الصالح مِن قومك.

1398. قال الصادق : الحَياءُ عشرة أجزاءٍ؛ تسعةٌ في النساء وواحدٌ في الرِجال، فإذا حاضتْ الجارية ذَهبَ جزءٌ مِن حيائها، وإذا تزوّجتْ ذَهَبَ جزءٌ، وإذا افترعتْ ذَهَبَ جزءٌ، وإذا ولدتْ ذَهَبَ جزءٌ، وبَقيَ لها خَمسةُ أجزاء، فإن فَجَرتْ ذَهَبَ حياؤها كلّه، وإن عفّتْ بَقيَ لها خَمسةُ أجزاء.

1399- Imam Kazim (a.s) said: “Only one of the wise sayings of the Prophets has remained, that is “Do whatever you like when you do not have any shame.” And this is about the Ummayad clan.”

1400- Abi Saeed al-Khedri said: “The Prophet of God (S) had more shame than a virgin girl has.”

1401- The Prophet (S) said: “One of the things that people have learned from the early Prophets' words is that you can do anything you wish if you have no shame.” Abu al-Tay'yeb said: “This does not mean that you are free to do whatever you wish. But it is a threat and implies that you should be pious. Do whatever you want to do, but you will soon be punished in the Hereafter.”

1402- Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): “Whoever believes in God and the Hereafter should fulfill his promise.”

1403- Muhammad ibn Hakim narrated that Imam Kazim (a.s) said: “If a group of people enter a town and ask the people if they can stay there and the people turn them down, but they think the residents agreed with their stay and they stay there, they are secure.”

1404- Imam Hussein (a.s) was asked about the meaning of the Arabic word “Najdeh”. He replied: “It means attempting to do great things, and persevering in the face of difficulties and defending your believing brothers.”

1405- They asked Ameer al-Momineen (a.s) about daring. He said: “It is fighting with people of the

same age."

1399. قال أبو الحسن الأوّل : ما بَقي مِن أمثال الأنبياء: إلاّ كلمةٌ؛ إذا لم تستحِ فاعْمَل ما شِئتَ، وقال: أما إنّها في بَني أُميّة.

1400. عن أبي سَعيد الخِدريّ قال: كان رسول الله 0 أحيا مِن الكاعِب العَذراء.

1401. عن النبيّ 0 أنّه قال: إنّ ممّا أدرك الناس مِن كلام النُبوّة الأُولى إذا لم تستحِ فاصنع ما شِئتَ. قال أبو الطيّب: هذا مِن قول النبيّ 0 ليس علىَ الإباحة فإنّما مَعناه التَهديد والوَعيد، أي: اصنَعْ ما شئتَ فَسَوفَ تُجازى عليه.

1402. عن أبي عبد الله قال: قال رسول الله 0: مَن كان يُؤمنُ بالله واليوم الآخِرِ فَلْيَفِ بما وَعَد.

1403. عن محمّد بن حَكيم عن أبي الحسن قال: لو أنّ قوماً حَضروا مدينةً فسألوهم النزول عليهم، فقالوا: لا، فظَنّوا أنّهم قالوا: نَعَم، فنزلوا عليهم كانوا آمنين.

1404. سُئل الحسين بن عليّ عن النجدة، فقال: الإقدام علىَ الكَريهة، والصبر عند النائبة، والذَبّ عن الإخوان.

1405. سُئل أمير المؤمنين عن الجُرأة، فقال: مُواقعة الأقران.

Chapter 6: On Zeal

1406- In Al-Mahasin it is narrated that Ameer al-Momineen (a.s) said: "God the Almighty considers any man who does not defend against those who attack his house to be His enemy."

1407- Imam Sadiq (a.s) said: "God the Almighty is Zealous, and loves the zealous. It is for this zeal that He has forbidden all public or private obscene deeds."

1408- Imam Sadiq (a.s) said: "Abraham was zealous. He would lock the door and take the key whenever he left the house."

1409- Imam Sadiq (a.s) quoted on the authority of God's Prophet (S): "Saed is zealous, and I am even more zealous than him. May God chop off the nose of the believers and Muslims who are not zealous."

1410- Imam Sadiq (a.s) said: “The heart of any man who is not zealous is turned upside down.”

1411- Imam Sadiq (a.s) quoted on the authority of Ameer al-Momineen (a.s): “God is indeed zealous about believing men and women. Believers should also be zealous, since the heart of anyone who is not zealous is upside down.”

1412- Imam Baqir (a.s) said: “Islamic zeal will not be destroyed except through infidelity after faith, fornication after chastity, killing someone who is forbidden to kill, or not defending your privacy. God's Prophet (S) said: “You can kill whoever sneaks into your house at night, and blind whoever peeks into your house from the top of the wall.” He added: “The Prophet is zealous.”

الفصل السادس

في الغيرة

1406. مِن كتاب المحاسن: عن أمير المؤمنين قال: إنّ الله تبارك وتعالى لَيمقُت الرَجل؛ يُدخَل عليه في بيته فلا يُقاتل.

1407. عن أبي عبد الله قال: إنّ الله تبارك وتعالى غَيورٌ يُحبّ كلَّ غَيورٍ، ولِغيرته حَرّمَ الفَواحِش ما ظَهَر منها وما بَطَن.

1408. عنه قال: كان إبراهيم غَيوراً، وإذا خَرجَ مِن منزله أغلق بابه وأخذ مَفاتيحه.

1409. عنه قال: قال رسول الله 0: إنّ سعداً غَيوراً وأنا أغير منه، وجَدَعَ الله أنفَ مَن لا يغار مِن المؤمنين ومِن المسلمين.

1410. عنه قال: إذا لم يغر الرجل فهو مَنكوسُ القَلب.

1411. عنه قال: قال أمير المؤمنين : إنّ الله يَغار للمؤمنين والمؤمنات فليَغِر المؤمن، إنّه مَن لا يغار فإنّه مَنكوسُ القَلب.

1412. عن الباقر قال: لا تُقتَل الغِيرة بالإسلام إلاّ بكفرٍ بَعد إيمانٍ، أو زِنا بَعدَ إحصانٍ، أو قتل النفس الحرام، أو مِن

ذَبِّ رَجُلٍ عن حَريمه، فإنّ رسول الله 0 قال: مَن دخل دارَ قومٍ ليلاً فقتلوه فدَمُه هَدَر، أو اطّلع ففقئوا عينه. قال كان النبيّ يَغار.

1413- Ishaq ibn Am'mar asked Imam Kazim (a.s): "What should a man do who has wives, a maid or maids in the house when he leaves the house?" The Imam (a.s) replied: "He should be zealous and lock the doors and be strict with them. The Prophet of God (S) said: "Abraham (a.s) was zealous, and I am even more zealous than him. May God chop off the nose of any believer who is not zealous."

1414- Imam Sadiq (a.s) said: "There is no blood money required for blinding or injuring anyone who takes a furtive look into a house at women."

1415- Abi Maryam al-Ansari quoted on the authority of Imam Baqir (a.s) on the authority of God's Prophet (S): "There is no blood money required for blinding or injuring someone who takes a furtive look."

1416- Imam Baqir (a.s) said: "God's Prophet (S) was sitting in his house with his cane leaning on the wall. He noticed someone looking at him. He said: "O' you the one who is looking at me! If you stay where you are I will come and take out your eyes using this cane." They asked Imam Baqir (a.s): "How did the Prophet realize that someone was looking at him while he was sitting down?" Imam Baqir (a.s) said: "From the gaps inside the wall woven from palm."

1417- Imam Sadiq (a.s) quoted on the authority of his noble grandfather (a.s) that Imam Ali (a.s) said: "O' people of Iraq! I have heard that your women run into men in the streets. Are you not ashamed?"

1418- In another tradition we read: "Ameer al-Momineen (a.s) said: "Are you not ashamed? Where is your zeal? Your women leave the house and run into strangers?"

1419- Ameer al-Momineen (a.s) said: "There is no zeal in what is legitimate." The Prophet of God told Imam Ali and Fatima on the night of their wedding: "Do not force me to come back to you2."

1413. عن إسحاق بن عمّار قال: قلتُ لأبي الحسن الأوّل : للرجل تكون الجاريةُ أو الجَواري أو المرأة، قال: يَقفل عليهنّ الأبواب ويُشدّد عليهنّ غيرةً منه، قال: قال رسول الله 0: كان إبراهيم ـ صلوات الله عليه ـ غَيوراً وأنا أغير منه، وجَدَع الله أنفَ مَن لا يَغار مِن المؤمنين.

1414. عن أبي عبد الله قال: أيُّما رَجلٍ اطّلع في دار قومٍ لِيَنظر إلى عوراتِهِم فَرَموه ففقئوا عينه أو جَرحُوه فلا دِيةَ له.

1415. عن أبي مَريم الأنصاري عن الباقر قال: قال رسول الله 0: مَن نَظر فَفُقِئَت عينه فلا دِيةَ له.

1416. وقال : بَينما رسول الله 0 جالسٌ وبيده مِشقَصٌ فإذا نظر إليه، فقال يا صاحب العين، أما إنّك إن ثَبتَّ لي حتّى أقوم إليك لأفقأن عينك بِمِشقَصي هذا، قال: قلتُ لأبي جعفر : مِن أينَ يُنظر إلىَ النبيّ وهو جالسٌ؟ فقال: يا أبا مريم مِن خِلل الجَريد.

1417. عن أبي عبد الله عن آبائه: قال: قال علي ـ صلوات الله عليه ـ : يا أهل العِراق، نُبئّتُ أنّ نساءكم يُدافعن الرجال في الطريق، أما تستحيون.

1418. وفي حديثٍ آخَر: إنّ أمير المؤمنين قال: أما تستحيون ولا تغارون! نساؤكم يَخرُجن إلىَ الأسواق يُزاحِمن العلوج.

1419. عنه : لا غِيْرَة في الحلال بعد قول رسول الله 0: لا تُحدِثا شيئاً حتّى أرجع إليكما.

1420– Hamzeh ibn Umran narrated that he used to take his slave maids into a house and go and lock them in whenever he entered Medina and go and do his business. He once described this to Imam Sadiq. The Imam (a.s) said: “Are you zealous of what you have not seen? Beware that if they oppress you regarding themselves it is better than you oppressing them.”

1421– Imam Baqir (a.s) said: “They brought several captives to the Prophet (S). He ordered all but one off them to be killed. That captive asked: 'O' Prophet of God! Why did you free me from among us?” The Prophet (S) said: “Gabriel informed me that God said that you have five characteristics which God and His Prophet love: serious zeal about your family, generosity, being good–tempered, honesty, and bravery.” When the man heard this he accepted Islam and became a good Muslim. He accompanied the Prophet in a holy war, really fought hard and was martyred.

1420. عن حمزة بن عمران قال: قدمتُ المدينة بجوارٍ لي وكنتُ أدخلهنّ البيت وأغلق عليهنّ الباب إذا خرجتُ في حوائجي، فدخلتُ على أبي عبد الله فأخبرتُه الخبر، فقال: ويُغار الرجل على ما لا يرى! أما إنّهنّ إن يظلمنك في أنفسهنّ خيرٌ لك مِن أن تظلمهنّ.

1421. قال أبو جعفر : أُتي النبيّ 0 بأُسارى فأمر بقَتلهم، وخلّى رجلاً مِن بينهم، فقال الرجل: يا نَبيّ الله، كيف أطلقتَ عنّي مِن بينهم؟ فقال: أخبَرَني جبرئيل عن الله جلّ جلاله إنّ فيك خَمسَ خصالٍ يُحبّها الله ورسوله: الغيرةُ الشديدة على حَرَمِك، والسخاء، وحُسن الخُلق، وصدق اللسان، والشجاعة، فلمّا سَمعها الرَجُل أسلم وأحسَنَ إسلامه، وقاتَلَ مع رسول الله قِتالاً شديداً حتّى استشهد.

Chapter 7: On Noble Characteristics

1422- In Al-Mahasin it is narrated that Imam Baqir (a.s) quoted on the authority of God's Prophet (S): "Do you want me to tell you whose characteristics are closer to mine?" They said: "O' Prophet of God! Yes please." He said: "The ones who are good-tempered; most patient; kindest to relatives regarding what is right; restrain their anger; most forgiving; and most fair at times of pleasure and anger."

1423- Imam Sadiq (a.s) said: "We love those of our followers who are intelligent, understanding, persevering, knowledgeable, patient, kind, persevering and loyal. God the Almighty has granted the noblest human characteristics to the Prophets. Whoever possesses those characteristics should be grateful to God. Whoever does not possess them should cry and ask God to grant him these characteristics." He was asked: "What are these characteristics?" He said: "Piety, contentment, perseverance, gratitude, patience, shame, generosity, bravery, zeal, goodness, honesty and trustworthiness."

1424- Imam Sadiq (a.s) said: "God the Almighty has granted the noblest characteristics to the Prophets. Whoever possesses these characteristics should realize that God has wished him well, and whoever does not possess these characteristics should pray to God and ask Him to be granted these characteristics. These characteristics are certitude, contentment, perseverance, gratitude, patience, being good-tempered, generosity, zeal, brevity, manliness, goodness and trustworthiness."

الفصل السابع

في مكارم الأخلاق

1422. من كتاب المحاسن: عن أبي جعفر قال: قال رسول الله 0: ألا أُخبركُم بأشبهكُم بي خلقاً؟ قالوا: بلى يا رسول الله، قال: أحسنكُم خُلقاً، وأعظمكُم حِلماً، وأبرّكُم بِقرابته، وأشدّكُم بِحُبّنا ولإخوانه في دينه، وأصبركُم عن الحقّ، وأكظمكُم للغيظ، وأحسنكُم عفواً، وأشدّكُم من نفسه إنصافاً في الغَضَب والرضا.

1423. عن أبي عبد الله قال: إنّا لنُحبُّ مِن شيعتنا مَن كان عاقلاً فَهِماً فَقيهاً حَليماً مُدارياً صَبوراً وَفيّاً، إنّ الله عز وجل خَصّ الأنبياء بمكارم الأخلاق فمَن كانت فيه فليحمد الله على ذلك، ومَن لم تكن فيه فليَتَضَرّع إلىَ الله جلّ وعزّ وليَسأله إيّاها، قال: قلتُ: جُعلتُ فداك، وما هنّ؟ قال: هُنّ الورع والقناعة والصبر والشكر والحِلم والحَياء والسَخاء والشَجاعة والغيرة والبِرّ وصدق الحديث وأداء الأمانة.

1424. وعنه أيضاً قال: إنّ الله تبارك وتعالى خَصّ الأنبياء ـ صلوات الله عليهم ـ بمكارم الأخلاق، فمَن كانت فيه فليَعلم أنّه مِن خيرٍ أراده الله به، ومَن لم تكن فيه فليَتضرّع إلىَ الله وليَسأله إيّاها، ثمّ عدّها وقال: اليقين والقَناعة

والصبر والشكر والحِلم وحُسن الخُلق والسَخاء والغِيْرة والشجاعة والمُروءة والبِرّ وأداء الأمانة.

1425- Imam Sadiq (a.s) said: “There are ten characteristics which are the noblest. Try to attain them. They may be in a servant, and not in his master. They may be in a father but not in his son.” They asked him what these characteristics were. He said: “Real courage honesty in speech, trustworthiness, maintaining the relations of kin, hospitality, feeding the needy, compensating for other people's kindness, respecting the rights of neighbors, respecting the rights of friends, and above all having shame.”

1426- Imam Sadiq (a.s) said: “God the Almighty has partitioned Islam into seven parts. These are goodness, honesty, certitude, contentment (with divine destiny), loyalty, knowledge and patience. Then he has distributed these among the people. 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.” Then he added: “Therefore you should not expect one who has only been given one or two parts of the faith to be responsible for more, since he cannot bear more, and so on.”

1427- Imam Sadiq (a.s) said: “Whoever possesses the following four characteristics has perfected his Islam even if he lived in sin all his life: honesty, trustworthiness, shame, and good-temper.”

1428- (Zararah narrated that) Imam Baqir (a.s) quoted on the authority of God's Prophet (S): “The noblest of you during the era of Ignorance are the noblest ones in the era of Islam.” Then Imam Baqir said: “This means that the people who were good-tempered, most generous, best with their neighbors and did not hurt others in the era of Ignorance were the closest to the people. Islam did not add anything but honor to them.”

1429- Muhammad ibn Ajlan narrated that once when he was with Imam Sadiq (a.s) a man came in and greeted them. Imam Sadiq (a.s) asked him: “How are the believing brothers with whom you were?” He admired them. Imam Sadiq (a.s) asked: “How much do the rich attend to the poor?” He said: “Little.” Imam Sadiq (a.s) asked: “How often do the rich visit the poor?” He said: “Not often.” The Imam (a.s) asked: “How much do the rich help the poor?” He said: “You are talking about such behavior that is rare among us.” Then Imam Sadiq (a.s) said: “How do you then consider yourselves to be our followers?”

1425. وعنه قال: إنّ المكارم عشرٌ، فإن استطعتَ أن تكون فيك فلتَكُن، فإنّها قد تكون في العبد ولا تكون في سَيّده، وتكون في الرجل ولا تكون في ولده، قيل: وما هنّ؟ قال: صِدق البأس، وصِدق اللسان، وأداء الأمانة وصِلة الرَحِم، وقُرى الضيف، وإطعام السائل، والمُكافأة عن الصنائع، والتذمّم للجارّ، والتذمّم للصاحب، ورأسهنّ الحياء.

1426. عنه قال: إنّ الله تبارك وتعالى وَضع الإسلام على سبعة أسهمٍ: علىَ البِرّ، والصِدق، واليقين، والرضا، والوَفاء، والعلم، والحِلم، ثمّ قَسّم ذلك بين الناس، فمَن جعل فيه هذه السَبعة الأسهم فهو كامل الإيمان محتملٌ، وقَسّم لِبعض الناس السهم الواحد ولِبعضٍ السَهمَين ولبعضٍ الثلاثة الأسهم، حتّى انتهى إلى سبعةٍ. ثمّ قال: فلا تحملوا على

صاحب السهم سَهمَين ولا على صاحب السَهمين ثلاثة أسهمٍ فَتَبْهَظُوهم، ثمّ قال: كذلك حتّى انتهى إلى سبعةٍ.

1427. وعنه قال: أربعٌ مَن كُنّ فيه كمُل إسلامه وإن كان ما بين قَرنه إلى قَدَمه ذُنوبٌ لم ينتقصه ذلك: الصدق، وأداء الأمانة، والحياء، وحُسن الخُلق.

1428. عن زرارة] عن أبي جعفر قال: قال رسول الله 0: أكرمكُم في الجاهليّة أكرمكُم في الإسلام، ثمّ قال أبو جعفر] : إنّما يعني مَن كان في الجاهليّة أحسنُهم خُلقاً، وأسخاهُم كَفّاً، وأحسنُهم جواراً، وأكفّهُم أذىً، وأقربُهم من الناس، فلن يَزيده الإسلام إلاّ عزّاً.

1429. عن محمّد بن عجلان قال: كنتُ عند أبي عبد الله فدخل رجلٌ فَسلّمَ فسَأله كيف من خلفتَ مِن إخوانك؟ قال: فأحسن الثناء وزكّى وأطرى، فقال: كيف عيادةُ أغنيائهم لِفُقرائهم؟ قال: قليلةٌ، [قال: وكيف مشاهدة أغنيائهم لفقرائهم؟ قال: قليلةٌ] قال: فكيف مُواصَلةُ أغنيائهم لِفُقرائهم في ذاتِ أيديهم؟ فقال: إنّك لَتذكر أخلاقاً قَلَّما هي فيمَن عندنا، قال: كيف يَزعم هؤلاء إنّهم لَنا شيعةٌ؟

1430- Imam Hassan (a.s) narrated parts of a sermon of Ameer al-Momineen (a.s): “O' people! Do you want me to describe to you the characteristics of one of my believing brothers who I always considered to be nobler than others. What made him seem the noblest in my eyes is that the world seemed to be very small in his eyes. His stomach did not rule him. He did not try to attain what he did not possess. He was not controlled by lust, therefore he was not feeble-minded. He was free from the rule of ignorance, therefore he never asked any untrustworthy person for anything.

He never had a very good appetite. He was not boring. He was content. He was silent most of his life. He never quarrelled with others when they talked. He never took part in any fights. He did not present any reasons unless the judge was present. He was not inattentive to his religious brothers. He did not consider himself to be superior to his believing brothers. He was slim. He considered himself to be weak. He was like a formidable lion when he fought. He never blamed anyone for what they could apologize for, and let them apologize. He did what he said, and did not talk about things he did not do.

Whenever he faced a dilemma, he would oppose the option that was closer to his selfish desires. He never expressed his problems for people who could not supposedly help resolve them. He never consulted with anyone who did not wish him well. He never got depressed, or discontent. He did not complain. He did not ask for much. He did not take revenge. He was not unaware of the enemies' plots. Now try to attain these noble characteristics. Even if you cannot attain all of them, attaining some is better than lacking them all. There is no power except in, or by means of God.”

1431- Either Imam Baqir (a.s) or Imam Sadiq (a.s) said: “One of the adornments of Islam is good behavior with the people. So please have good behavior since it will make you look good to the people.

When they see you speak fair they cannot oppose what you say. Verily God the Almighty has rightly said:

"And thou (standest) on an exalted standard of character."

[The Holy Quran: Qalam 68:4]

Such behavior is in your own hands."

1430. من كلام أمير المؤمنين عليّ خطب به الحسن بن عليّ فقال: أيّها الناس، إنّما أُخبركم عن أخٍ لي كان مِن أعظمِ الناس في عيني، وكان رأسُ ما عظم به في عيني صَغُرَ الدُنيا في عينه، كان خارجاً من سلطان بَطنه؛ فلا يَشتهي ما لا يَجِدُ ولا يَكثُر إذا وَجَدَ، كان خارجاً من سلطان فَرجه؛ فلا يَستخفَّ له عقله ولا رَأيه، كان خارجاً من سلطان الجَهالة؛ فلا يَمدُّ يَدَه إلاّ على ثِقةٍ لِمَنفعته، كان لا يَتشهّى ولا يَتسخّط ولا يَتبرّم، كان أكثر دَهره صَمّاتاً. فإذا قال القائلون كان لا يدخل في مِراءٍ ولا يُشارك في دعوى ولا يُدلي بحُجّةٍ حتّى يَرى قاضياً، كان لا يَغفُل عن إخوانه ولا يَخُصّ نفسه بشيءٍ دونَهم، كان ضَعيفاً مُستضعَفاً؛ فإذا جاء الجدّ كان ليثاً عادياً، كان لا يَلومُ أحداً فيما يَقعُ العُذر في مِثله حتّى يَرى اعتذاراً، كان يفعل ما يقول ولا يقول ما لا يفعل، كان إذا يَبدو أمران لا يَدري أيّهما أفضل نَظر إلى أقربهما إلىَ الهَوى فخَالَفه، كان لا يَشكو وَجَعاً إلاّ عند مَن يَرجو عنده البُرء، ولا يَستَشير إلاّ مَن يَرجو عنده النَصيحة، كان لا يَتَبرّم ولا يَتَسخّط ولا يَتَشكّى ولا يَتشهّى ولا يَنتقم ولا يَغفُل عن العَدوّ، فعليكم بِمِثل هذه الأخلاق الكريمة إن أطقتُموها، وإن لم تُطيقوها كلّها فأخذُ القليل خيرٌ مِن ترك الكثير، ولا حَوْلَ وَلا قُوَّةَ إلا بالله.

1431. عن الباقر أو الصادق قال: إنّ ممّا يُزيّن الإسلام الأخلاق الحَسَنة فيما بينَ الناس، فتواظبوا على مَحاسن الأخلاق وحُسن الهدى والسَمت، فإنّ ذلك ممّا يُزينّكم عند الناس إذا نَظروا إلى مَحاسن ما تَنطقون به وألقوكم على ما يَستطيعون بِنَقضكُم فيه، وقد قال الله لمحمّدٍ 0: إنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ وهو الخُلق الّذي في أيديكم.

1432- In Al-Mahasin it is narrated that Muhammad ibn Khalid al-Barqi narrated on the authority of the Prophet (S) that Gabriel descended to the Prophet of God (S) and said he had come to award him a gift which had never been granted to anyone else before. God's Prophet (S) said: "What is it?" He said: "Perseverance." The Prophet (S) asked: "What is better than perseverance." He said: "Contentment." The Prophet (S) asked: "What is better than contentment?" He said: "Sincerity." The Prophet (S) asked: "What is better than sincerity." He said: "Abstinence." The Prophet (S) asked: "What is better than abstinence?" He said: "Certitude."

The Prophet (S) asked: "What is better than certitude." He said: "O' Prophet of God! The way to get to all of the above is reliance on God." The Prophet (S) asked: "O' Gabriel! What does reliance on God mean?" Gabriel said: "It means that you know creatures can neither harm nor benefit you, and get to used to having any hopes in the people. When you are this way, you will only rely on God, and will only have hopes in or fear from God. You will never expect anything from anyone but God. This is the meaning of reliance on God." The Prophet (S) said: "O' Gabriel! What does perseverance mean?" He said: "Being patient during times of hardship as you are during times of self-sufficiency.

Being patient during times of calamities as you are during times of health, and not complaining to God

when calamities descend down upon you. The Prophet (S) asked: “What does contentment mean?” He said: “A content person does not get angry with his master whether or not he gets access to worldly goods, and is not pleased with his own minimal efforts.” The Prophet (S) asked: “O' Gabriel! What does abstinence mean?” He said: “Abstinence means: “Liking what your Creator likes, and hating what your Creator hates; staying away from the legitimate things in this world, and totally forgetting about what is forbidden.

This is because there is a reckoning for what is made legitimate, and there is punishment for what is forbidden. Abstinence means being kind to all Muslims just as you are with yourself. Abstinence means not overeating just as you stay away from a stinking corpse. Abstinence means staying away from the adornments of this world just as you stay away from an all-encompassing fire. Abstinence means not having high hopes just as if you are about to die.”

محاسن الأخلاق: عن محمّد بن خالد البَرقي في حديثٍ مَرفوعٍ إلىَ النبيّ 0: جاء جبرئيل إلىَ النبيّ 0: فقال: .1432
يا رسول الله، إنّ الله أرسَلني إليك بِهَديّةٍ لَم يُعطها أحداً قَبلك، قال رسول الله 0: فقلتُ: وما هي؟ قال: الصَبر وأحسن منه، قلتُ: وما هو؟ قال: القَناعة وأحسن منها، قلتُ: وما هو؟ قال: الرِضا وأحسن منه، قلتُ: وما هو؟ قال: الزُهد وأحسن منه، قلتُ: وما هو؟ قال: الإخلاص وأحسن منه، قلتُ: وما هو؟ قال: اليَقين وأحسن منه، قلتُ: وما هو؟ قال: يا رسول الله، إنّ مدرجة ذلك كلّه التَوكّلُ علىَ الله. قلتُ: يا جبرئيل، وما تفسير التَوكل علىَ الله؟ فقال: العِلم بأنّ المخلوق لا يَضرُّ ولا يَنفع ولا يُعطي ولا يمنع، واستعمال اليأس من الخَلق، فإذا كان العبد كذلك لم يعمل لأحدٍ سِوىَ الله، ولَم يَرج ولم يَخَف سِوى الله، ولم يَطَمَع في أحدٍ سوىَ الله، فهذا هو التَوكُّل. قال: قلتُ: يا جبرئيل، ما تفسير الصَبر؟ قال: يَصبر علىَ الضَرّاء كما يَصبر علىَ السَرّاء، وفي الفاقة كما يَصبر في الغِنى، وفي البَلاء كما يَصبر في العافية، ولا يَشكو خالِقَه عند المَخلوق بما يُصيبه مِن البَلاء. قلتُ: فما تفسيرُ القَناعة؟ قال: يَقنَعُ بما يُصيب مِن الدُنيا، يَقنَعُ بالقليل ويَشكُر الكثير. قلتُ: فما تفسير الرضا؟ قال: الراضي لا يَسخُط على سَيّده أصاب مِن الدُنيا أو لم يُصب، ولا يَرضى مِن نفسه باليَسير من العَمَل. قلتُ: يا جبرئيل، ما تفسير الزُهد؟ فقال: الزاهد يُحبّ مَن يُحبّ خالقه ويُبغض مَن يُبغض خالقه، ويَتَحرّجُ مِن حَلال الدنيا ولا يَلتفت إلى حزامها، فإنّ جلالها حسابٌ وحزامها عقابٌ، ويَرحم جَميعَ المُسلمين كما يَرحم نفسه، ويَتَحرَّج مِن كَثرة الأكل كما يَتَحَرَّج مِن الميتة التي اشتدّ نَتنُها، ويَتَحرّجُ مِن حُطام الدُنيا وزينتها كما يجتنب النار أن يَغشاها، وأن يَقصُر أمله وكأنّ بين عينيه أجَلُه.

The Prophet (S) asked: “O' Gabriel! What does sincerity mean?” He said: “One who is sincere will not ask for anything from the people and he struggles to obtain it himself, and is content with it once he obtains it. He will give what is left over with him in charity for the sake of God, since whoever does not ask any creatures for anything has indeed confessed his servitude to God. God will be pleased with whoever is pleased with what he obtains. Whoever gives charity for God's pleasure has indeed reached the level of trust in his Lord.”

The Prophet (S) asked: “O' Gabriel! What does certitude mean?” He said: “Whoever has attained certitude performs his deeds for the sake of God just as if he sees God. Even though he cannot see God he knows that God witnesses whatever he does. He is certain that he will suffer as much sorrow and experience as much happiness as he is destined to. He is certain that he will not obtain what is not

destined for him. These are all branches of reliance on God, and the steps to abstinence."

1433- Imam Sadiq (a.s) said: "The most beneficial thing for man is to realize his faults before others do. The hardest thing to do is to cover up poverty. The best level of self-sufficiency is wishing well for someone who refuses it, and living next door to a greedy person. The best form of comfort is not placing any hopes in people."

1434- Imam Sadiq (a.s) said: "Do not be sad or upset. Control yourself regarding those of your opponents who are more powerful than you are. Since confessing that they are superior to you will cause you not to oppose them. Whoever does not accept that there are others who are superior to him is selfish." Imam Sadiq (a.s) told a man: "Strengthen your religion as the people of this world strengthen their worldly life.

This world is a witness through which we can recognize the depth of the Hereafter. Always recognize the Hereafter through the blessings of this world, and try to learn a lesson from them." Imam Sadiq (a.s) told another man: "There is no honor for anyone except those who humiliate themselves before God. There is no elevation of rank for anyone except for those who are humble to God."

قلتُ: يا جبرئيل، فما تفسير الإخلاص؟ قال: الُمخلص الّذي لا يَسأل الناس شيئاً حتّى يَجد وإذا وَجدَ رَضيَ، وإذا بَقيَ عنده شيءٌ أعطاه في الله، فإنّ مَن لم يَسأل المخلوق فقد أقرَّ لله بالعُبوديّة، وإذا وَجد فَرضيَ فهوَ عن الله راضٍ والله تبارك وتعالى عنه راضٍ، وإذا أعطى لله فهو في حَدّ الثِقة بِربّه. قلتُ: فما تفسير اليَقين؟ قال: المُوقِنُ يَعمل لله كأنّه يَراه وإن لم يكن يَرىَ الله فالله يراه، وأن يعلم يَقيناً أنّ ما أصابه لم يكن لِيُخطئه وما أخطأه لم يكن لِيُصيبه، وهذا كلّه أغصانُ التَوكُّل ومدرجة الزُهد.

1433. عن أبي عبد الله قال: أنفعُ الأشياء لِلمَرء سبقه الناس إلى عيبِ نفسه، وأشدُّ شيءٍ مؤنة إخفاءُ الفاقة، وأقلُّ الأشياء غِناءً النصيحة لِمَن لا يَقبلها ومُجاورةُ الحَريص، وأروحُ الرَوح اليأس عن الناس.

1434. وقال : لا تَكُن ضَجراً ولا غَلقاً، وذَلّل نفسك باحتمال مَن خالفك ممّن هو فَوقك وممّن له الفَضل عليك، فإنّما أقررتَ له بفَضله لِئلاّ تُخالفه، ومَن لا يَعرف لأحدٍ الفضل فهو المُعجِب بِرَأيه. وقال لرجلٍ: أُحكم دينَك كما أحكم أهل الدُنيا أمرَ دُنياهُم، فإنّما جُعلت الدُنيا شاهداً تعرف بها ما غاب عنها مِن الآخرة، فاعرف الآخرة بها ولا تَنظر إلىَ الدُنيا إلاّ با[لا]عتبار. وقال لرجلٍ: اعلم أنّه لا عِزَّ إلاّ لِمَن تَذَلّل له، ولا رفعةَ إلاّ لِمَن تَواضعَ له.

1435- In Rauzat al-Vaezeen it is narrated that God's Prophet (S) said: "The best worshipper of God is the one who performs the obligatory acts. The most abstinent person is the one who abstains from the forbidden acts. The most God-fearing person is the one who tells the truth whether it be beneficial or harmful to him.

The most pious person is the one who avoids quarrelling even if he is right. The strongest person is the

one who abandons sins. The noblest person is the most God-fearing one. The most honorable person is the one who does not talk in vain. The most prosperous person is the one who associates with the noble ones."

1436- Imam Sajjad (a.s) quoted on the authority of God's Prophet (S): "I have been appointed to spread the best and the noblest characteristics."

1437- God's Prophet (S) said: "Completing good deeds is better than starting them."

1435. من كتاب روضة الواعظين: قال رسول الله 0: أعبدُ الناس مَن أقام الفرائض، وأزهدُ الناس مَن اجتنب الحَرام، وأتقىَ الناس مَن قال الحَقّ فيما لهُ وعَليه، وأورعُ الناس مَن ترك المِراء وإن كان مُحِقّاً، وأشدُّ الناس اجتهاداً مَن ترك الذُنوب، وأكرُم الناس أتقاهُم، وأعظمُ الناس قَدراً مَن ترك ما لا يُعنيه، وأسعدُ الناس مَن خالطَ الكِرام مِن غيره.

1436. عن زين العابدين قال: قال رسول الله 0: بُعِثتُ بمكارِمِ الأخلاق ومَحاسنها.

1437. وقال: استتمام المَعروف أفضل مِن ابتدائه.

1. Translators' note: Al-Boraq refers to the creature which carried the Prophet of God (S) from the al-Haram Mosque in Mecca to al-Aqsa Mosque in Jursalim. But the Arabic word "Alboraq" comes from the word "Barq" which means light. We also know that the angels are created from light and therefore this might imply that the ascension was a transportation based on the speed of light, as we see in the modern theory of relativity by Albert Einstein.
2. Translators' note: The Prophet (S) meant that they should consummate their marriage.

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