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Section 9: On Some Advice

1906- Ameer al-Momineen (a.s) said: "The strength of the body is from eating food, and the strength of the spirit is from feeding food."

1907- Ameer al-Momineen (a.s) said: "Whoever gains victory by committing sins has not really been victorious. One who wins by doing evil deeds is indeed a loser."

1908- Imam Sadiq (a.s) said: "Consider whoever is known by all as being accused, since he does not belong to your nation."

1909- Imam Sadiq (a.s) said: "Whenever you see someone who has forgotten his own sins and is seeking the sins of other people, know that he is mischievous."

1910- Imam Sadiq (a.s) narrated that God revealed to one of His Prophets: "Do not wear the clothes of My enemies. Do not eat the food of My enemies. Do not act as My enemies do since then you will also be My enemy just like them."

1911- Imam Sadiq (a.s) narrated that the Prophet Joseph (a.s) saw a man. The man told him: "I swear by God that I like you." Joseph (a.s) said: "I have experienced whatever I should when I was down in the well. My father loved me, and I suffered what I should have suffered from my brothers' side. The wife of the Aziz of Egypt expressed her love to me and I experienced what I should. Now I want no one but God to love me."

1912- Imam Sadiq (a.s) said: "We have high ranks, and our followers have high ranks too. They are better than us since they are killed in our way, but we are not killed in their way."

الباب التاسع

في ذكر المواعظ

1906. قال أمير المؤمنين : قوتُ الأجساد الطعام، وقوتُ الأرواح الإطعام.

1907. وقال : ما ظَفَرَ مَن ظَفَرَ بالإثم، والغالِب بالشَرّ مَغلوبٌ.

1908. قال الصادق : مَن اجتمعت عليه كلمةٌ بِحُسن الثَناء فاتّهِموه فإنّه ليس مِنكم.

1909. وعنه قال: إذا رَأيتُم العبدَ مُعتقِداً لِذنوب الناس ناسياً لِذُنوبه فاعلموا أنّه قد مُكرَ به.

1910. عنه قال: أوحىَ الله تعالى إلى نَبيٍّ مِن أنبيائه: قُلْ للمؤمنين لا تَلبسوا لباس أعدائي، ولا تطعموا طَعام أعدائي، ولا تَسلُكوا مَسالك أعدائي فتكونوا أعدائي كما هُم أعدائي.

1911. عنه قال: لقي يوسف رَجُلا، فقال الرَجُل: والله إنيّ لأُحِبُّك، فقال له يوسف: في الحُبّ لَقيتُ ما لَقيتُ! أحَبَّني أبي فَلقيتُ مِن إخوتي ما لَقيتُ، وأحَبَّتْني امرأةُ العَزيز فلَقيتُ ما لَقيتُ، فلَستُ أُريد أن يُحبّني إلاّ رَبّي تبارك وتعالى.

1912. عنه قال: نحنُ عَلويّون وشيعتنا عَلويّون وهُم خيرٌ مِنّا لأنّهُم يقتلون فينا ولا نقتل فيهم.

1913– A ninety–four year old man called Unwan Basari said that he had known Malik ibn Anees for two years when Imam Sadiq (a.s) entered Medina. He said he went to visit Imam Sadiq (a.s) and was interested in learning what he learned from Malik directly from the Imam (a.s). One day Imam Sadiq (a.s) told him: “I am under surveillance by the government, and have various prayers to do during the day and the night. Do not interrupt me while I am saying my prayers, and continue going to see Malik and ask him your questions as you did before.”

He became sad hearing this and said to himself that if he was good the Imam (a.s) would not have turned him down and would not have told him to go to Malik to ask his questions. Then he entered the Prophet's mosque again and greeted Imam Sadiq (a.s) and entered the shrine after passing by the tomb of the Prophet (S). He said two units of prayer and said: “O' God! Please make (Imam) Ja'far's heart inclined towards me, and help me benefit from his knowledge to be guided to the Straight Path.”

Then he left there and went home. Since he was sad, and his heart was filled with the love for the Imam (a.s), he no longer went to see Malik. He stayed home and did not leave the house except when absolutely necessary. He finally got really bored, put on his shoes and cloak and went to the house of Imam Sadiq (a.s) after the afternoon prayer. When he arrived, he asked for permission to enter. Imam Sadiq (a.s)'s servant came to the door and asked him what he wanted. He said that he wanted to see the Imam (a.s).

The servant told him to wait until after the Imam (a.s) had finished saying his prayer. Then after a while he was allowed to enter the house. He entered and said greetings. The Imam (a.s) greeted back and said: “Sit down. May God bless you. What is your surname?” He said: “Abu Abdullah.” Imam Sadiq (a.s) said: “May God extend your family and enable you to succeed in doing what pleases God.”
Then Abu Abdullah thought to himself that even gaining the benefit of this prayer by the Imam (a.s) through this visit was a great benefit for him. Imam Sadiq (a.s) waited for a while and then raised his head and said: “O' Abu Abdullah! What do you want?” He said: “I asked God to make your heart inclined towards me so that I could benefit from your knowledge. I expect God to grant me whatever I ask Him for.”

عن عنوان البصري ـ وكان شيخاً كبيراً قد أتى عليه أربع وتسعون سَنة ـ قال: كنتُ أختلف إلى مالك بن .1913
أنس سِنين، فلمّا حَضَر جعفر الصادق المدينة اختلفتُ إليه وأحببتُ أن آخذُ عنه كما أخذتُ مِن مالك، فقال لي
يوماً: إنّي رَجُلٌ مَطلوبٌ ومع ذلك لي أورادٌ في كلّ ساعةٍ مِن آناء الليل والنهار فلا تَشغلني عن وِردي فخُذْ عن مالك
واختلف إليه كما كنتَ تَختلف إليه، فاغتممتُ مِن ذلك وخرجتُ مِن عنده، وقلتُ في نفسي: لو تَفرّس فيَّ خيراً لما
زَجَرَني عن الاختلاف إليه والأخذ عنه، فدخلتُ مسجد الرسول 0 وسلّمتُ عليه، ثمّ رجعتُ مِن القبر إلى الروضة
وصلّيت فيها ركعتين، وقلتُ: أسألُك يا الله يا الله أن تَعطف عليَّ قلبَ جعفر، وترزقني مِن علمه ما أهتدي به إلى
صِراطك المُستقيم. ورجعتُ إلى داري مُغتمّاً حَزيناً ولم أختلف إلى مالك بن أنس لما أُشرب قلبي مِن حُبّ جعفر،
فما خرجتُ مِن داري إلاّ إلىَ الصلاة المكتوبة حتّى عيلَ صَبري، فلمّا ضاق صَدري تنعّلتُ وتردّيتُ وقصدتُ
جَعفراً ـ وكان بَعَد ما صلّيتُ العصر ـ فلمّا حضرتُ بابَ داره استأذنتُ عليه، فخرج خادِمٌ له فقال: ما حاجتُك؟
فقلت: السلامُ علىَ الشَريف، فقال: هو قائمٌ في مُصلاّهُ، فجَلستُ بِحِذاء بابِهِ، فما لبثتُ إلاّ يسيراً؛ إذ خرج خادمٌ له
قال: ادخُل على بركة الله، فدخلتُ وسلّمتُ عليه، فردَّ عليَّ السلام وقال: اجلِس غَفَر الله لك، فجلستُ فأطرق مَليّاً
ثمّ رفع رأسه وقال: أبو مَن؟ قلت: أبو عبد الله، قال: ثبّت الله كنيتك ووفّقك لِمَرضاته، قلتُ في نفسي: لو لم يكن لي
مِن زيارته والتسليم عليه غيرَ هذا الدُعاء لَكان كثيراً. ثمّ أطرق مَليّاً ثمّ رفع رأسه فقال: يا أبا عبد الله، ما حاجتُك؟
قلتُ: سألتُ الله أن يَعطف قلبك عليّ ويرزقَني مِن عِلمك، وأرجُو أنّ الله تعالى أجابني في الشَريف ما سألتُه.

Imam Sadiq (a.s) said: “O' Abu Abdullah! Knowledge does not depend on learning. It is a light which God shines in the heart of whomever God the Almighty wants to guide. If you want knowledge, first create real servitude in yourself. Then acquire knowledge to practice, and ask God for understanding so that God makes you understand.” He asked Imam Sadiq (a.s): “What constitutes true servitude?”
Imam Sadiq (a.s) said: “Three things constitute true servitude. First you should not consider what God has granted you to be in your own possession, since servants are not owners and they consider all property to belong to God and spend it in whatever way God orders. Second a servant should spend all his time doing what God has ordered and forbidding what He has forbidden.
Therefore once a servant considers what God has bestowed on him not to be his own property, he can make donations easily; and when he leaves the management of all his affairs to the Real Manager, then withstanding the hardships of this world will be easier for him. Also when a servant accepts to do what God has decreed, and forbids what God has forbidden, then he will never quarrel with the people or be haughty.

Whenever God grants these three characteristics to a servant, then he will look down upon this world, Satan and the people, and will not try to collect wealth in order to keep up with the Joneses. He will not demand honor and status from the people. He will not waste his time. This is the first rank of the God-fearing ones, as the Almighty God said:

"That Home of the Hereafter we shall give to those who intend not high-handedness or mischief on earth, and the End is (best) for the righteous."

[The Holy Quran: Qasas 28:83]

He asked the Imam (a.s): "Please give me some advice." Imam Sadiq (a.s) said: "I will advise you on nine issues. These are meant for those who are trotting on God's path. I ask God to help you act upon them. Three of them are about abstinence, the next three are about patience, and the last three are about knowledge. Remember them and do not take them lightly." He got ready to hear them.

Imam Sadiq (a.s) said: "Regarding the self, first do not eat what you do not like since that will cause you to become stupid. Second do not eat unless you are hungry, and only eat what is legitimate. Start eating in the Name of God, and remember that God's Prophet (S) said: "A man never fills any dish worse than he fills his own stomach."

فقال: يا أبا عبد الله، ليس العلم بالتَعلُّم إنّما هو نورٌ يَقعُ في قلب مَن يُريدُ الله تبارك وتعالى أن يَهديه، فإن أردتَ العِلم فاطلب أوّلاً مِن نفسك حقيقةَ العبوديّة، واطلب العلم باستعماله واستفهم الله يفهّمك. قلت: يا شريف، فقال: قُل يا أبا عبد الله، قلتُ: يا أبا عبد الله، ما حقيقةُ العُبوديّة؟ قال: ثلاثةُ أشياء: أن لا يَرىَ العَبد لِنفسه فيما خَوَّله الله إليه مُلكاً لأنّ العبيد لا يكون لهم مُلْكٌ، يَرون المال مال الله يَضعونَهُ حيثُ أمرهم الله تعالى به، ولا يُدبّرُ العبد لِنَفسه تدبيراً، وجُملة اشتغاله فيما أمره الله تعالى به ونَهاهُ عنه، فإذا لم يَرَ العبد لِنفسه فيما خَوَّلهُ الله تعالى مُلكاً هان عليه الإنفاق فيما أمره الله تعالى أن يُنفق فيه، وإذا فَوَّض العبد تدبير نفسه على مُدبّره هان عليه مَصائب الدنيا، وإذا اشتغل العبد بما أمره الله تعالى ونهاه لا يَتفرّغ منها إلى المِراء والمباهاة مع الناس، فإذا أكرم الله العبد بهذه الثلاث هان عليه الدنيا وإبليس والخلق، ولا يَطلب الدنيا تَكاثُراً وتَفاخُراً، ولا يَطلب عند الناس عِزّاً وعُلوّاً، ولا يَدَعُ أيّامَه باطلاً، فهذا أوّل دَرجة المتّقين، قال الله تعالى: تِلْكَ الدَّارُ الآخِرَةُ نَجْعَلُها لِلَّذينَ لا يُريدُونَ عُلُوّاً في الأرْضِ وَلا فَساداً وَالْعاقِبَةُ لِلْمُتَّقِينَ. قلتُ: يا أبا عبد الله أوصني، فقال: أُوصيك بتسعة أشياء؛ فإنّها وَصيّتي لِمُريدي الطريق إلىَ الله واللهَ أسأل أن يُوفّقك لاستعماله: ثلاثةٌ منها في رياضة النفس، وثلاثةٌ منها في الحلم، وثلاثةٌ منها في العلم فاحفَظْها وإيّاك والتَهاون بها، قال عنوان: ففرّغتُ قلبي له. فقال: أمّا اللواتي في الرياضة: فإيّاك أن تأكل ما لا تَشتهيه فإنّه يورثُ الحماقة والبله، ولا تأكل إلاّ عند الجوع وإذا أكلتَ فَكُل حَلالاً وسَمِّ الله، واذكُر حديثَ الرسول 0: "ما مَلأ آدميّ وِعاءً شرّاً مِن بَطنه.

So if you have to eat, allow one-third of your stomach's space for food, another one-third for water, and the last one-third for air." The three issues regarding patience are: If someone tells you that if you say anything, you will be answered back ten-fold, tell him that you will not say anything even if he says ten things to you. Second if someone swears at you just say that you will ask God to forgive you if he is telling the truth, and you will ask God to forgive him if he is telling a lie. Third if someone threatens you, advise him and pray for him. And now hear the last three issues regarding knowledge.

First ask those who possess knowledge about what you do not know. Never ask them any questions in

order to test them or blame them. Avoid acting according to your own viewpoints. Be cautious when doing things that you think require caution. Do not issue religious decrees as quickly as you escape from a lion. Do not let others use your neck as a bridge to climb over you." Then Imam Sadiq (a.s) asked him to leave, and not disturb him since he was busy doing his prayers and he did not want to waste time.

1914- God's Prophet (S) said that God the Almighty said: "I have a great problem with man. I created him, but he worships others. I give him his daily bread, but he thanks others. I cut off his daily bread, but he complains to others about it."

1915- God's Prophet (S) said that God the Almighty revealed the following to Moses (a.s): "I have made five things dependent upon five other things, but people seek them in other things. Then when will they find them? I have established honor in My obedience, but people seek it in the houses of the kings. Then when will they find it? I have established knowledge in being hungry, but they seek it on a full stomach. Then when will they find it? I have established self-sufficiency in contentment, but they seek it in collecting wealth. Then when will they find it? I have established comfort in the Hereafter, but they seek it in this world. Then when will they find it? I have established My pleasure in their opposing their own selfish desires, but they seek it in following their own selfish desires. Then when will they find it?"

فإن كان لا بدّ فثلثٌ لِطعامه وثلثٌ لِشرابه وثلثٌ لِنفسه." أمّا اللواتي في الحِلم: فمَن قال لك: إن قلتَ واحدةً سمعتَ عشراً، فَقُلْ: إن قلتُ عشراً لم تسمع واحدةً، ومَن شَتَمك فَقُل: إن كنت صادقاً فيما تقول فالله أسأل أن يَغفرها لي، وإن كنت كاذباً فيما تقول فالله أسأل أن يغفرها لك، ومن وَعدك بالجفاء فعِدْهُ بالنصيحة والدعاء. وأمّا اللواتي في العلم: فاسأل العلماء ما جهلتَ، وإيّاك أن تَسألهم تَعنُّتاً وتَجربةً، وإيّاك أن تعمل برأيك شيئاً، وخُذْ بالاحتياط في جميع ما تَجد إليه سَبيلاً، واهْرب مِن الفُتيا هَرَبَك مِن الأسد، ولا تَجعل رَقبتَك للناس جسراً، قُمْ عنّي يا أبا عبد الله فقد نصحتُ لك، ولا تُفسد عليَّ وردي فإنّي امرؤٌ ضَنينٌ بنفسي، والسلام.

1914. قال رسول الله 0: قال تعالى: أنا مع الإنسان في نبأ عَظيمٍ أخلُقُه ويَعبد غيري، وأُعطيه ويَحمَدُ غيري، وأمنعه ويَشكو غيري.

1915. وأيضاً قال 0: أوحىَ الله تعالى إلى موسى : إنّي وضعتُ خمسة أشياء في خمسة أشياءٍ والناس يَطلبون في خمسةٍ أُخرى، فمتى يَجدون؟ وإنّي وضعتُ عِزَّ عبادي في طاعتي فَهُم يَطلبون مِن باب السُلطان، فمتى يَجِدون؟ وإنّي وضعتُ العلم والحكمة في الجوع وهُم يطلبون في الشبع، فمتى يَجِدون؟ وإنّي وضعتُ الغِنى في القناعة وهُم يَطلبون في المال، فمتى يَجِدون؟ وإنّي وضعتُ الراحةَ في الآخرة وهُم يَطلبون في الدنيا، فمتى يجدون؟ وإنّي وضعتُ رضايَ في مُخالفة هَواهُم وهُم يَطلبون في موافقة هَواهُم، فمتى يَجِدون؟

1916- Muhammad ibn Abi Omeer quoted on the authority of Imam Kazim (a.s): "God will only make the infidels, the unbelievers, the misguided people, and the atheists reside in Hell forever. And any believer who avoids committing a major sin will be questioned by God regarding his minor sins. God the Almighty

said:

"If ye (but) eschew the most heinous of the things which ye are forbidden to do, We shall expel out of you all evil in you, and admit you to a Gate of great honor."

[The Holy Quran: Nisaa 4:31]

Then they asked him: "Who then does intercession apply to?" Imam Kazim (a.s) said: "My father quoted on the authority of his grandfather who had quoted on the authority of Imam Ali (a.s): "I heard God's Prophet (S) say: "My intercession applies to those of my people who have committed major sins, but good people do not need any intercession." Muhammad ibn Abi Ommer asked Imam Kazim (a.s): "O' Grandson of the Prophet! How does intercession apply to those who have committed major sins even though the Almighty God said:

"And they offer no intercession except for those who are acceptable and they stand in awe and reverence of His (glory)."

[The Holy Quran: Anbiyaa 21:28] and whoever commits a major sin is not acceptable?" Imam Kazim (a.s) said: "O' Abu Ahmad! Any believer who commits a sin will become sorry, and God's Prophet (S) said being sorry itself is a form of repentance. He also said: "Whoever is pleased with his good deeds and is unhappy with his bad deeds is a believer. Whoever is not sorry about his sins is not a believer. There will be no intercession for him since he is an oppressor. God the Almighty said:

"No intimate friend nor intercessor will the wrong-doers have, who could be listened to."

[The Holy Quran: Mu-min 40:18]

Then he asked: "O' grandson of the Prophet! How can someone who does not repent for committing a sin be not considered a believer?" Imam Kazim (a.s) said: "O' Abu Ahmad! There is no one that knows if he commits a major crime he will be punished, and does not feel sorry when he commits it. Once he feels sorry, this is considered to be repentance, and thus he deserves intercession.

But if he does not become sorry, he is considered to be one who insists on committing sins. Such a person will never be forgiven since as a result of the sins that he has committed, he is no longer a believer. If he believed in the punishment he would have repented.

1916. عن محمّد بن أبي عُمير قال: سمعتُ موسى بن جعفر يقول: لا يُخلِّد الله في النار إلاّ أهلَ الكُفر والجُحود وأهل الضلال والشِرك، ومَن اجتنب الكبائر من المؤمنين لم يُسأل عن الصغائر، قال الله تبارك وتعالى: إنْ تَجْتَنِبُوا كَبائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّآتِكُمْ وَنُدْخِلْكُمْ مُدْخَلاً كَرِيماً. قال: قلتُ: يا بن رسول الله، فالشَفاعةُ لِمَن تَجِبُ مِن المُذنبين؟ قال: حدّثني أبي عن آبائه عن عليّ: قال: سمعتُ رسول الله 0 يقول: "إنّما شَفاعتي لأهل الكبائر مِن أمّتي، فأمّا المُحسنون منهم فما عليهم مِن سبيلٍ." قال ابن أبي عُمير: فقلتُ له: يا بن رسول الله، فكيفَ تكونُ الشَفاعة لأهل الكبائر والله تعالى ذكره يقول: وَلا يَشْفَعُونَ إلاَّ لِمَنِ ارْتَضَى ومَن ارتكب الكبائر لا يكون مُرتَضى، فقال: يا أبا أحمد، ما مِن مؤمنٍ يَرتكب ذَنباً إلاّ ساءَه ذلك ونَدِم عليه، وقد قال النبيّ 0: كَفى بالنَدَم توبةً. وقال 0: مَن سَرَّتْه حَسَنَتُه وساءَتْه سَيِّئَتُه فهو مؤمنٌ، فمَن لم يَندَم على ذنبٍ يَرتكبه فليس بمؤمنٍ ولم تَجِب له الشَفاعة وكان ظالماً، والله تعالى ذِكره يقول: ما لِلْظَّالِمِينَ مِنْ حَمِيمٍ وَلا شَفِيعٍ يُطاعُ فقلتُ له: يا بن رسول الله، كيفَ لا يكون مؤمناً مَن لا يَندم على ذنبٍ يَرتكِبُه؟ فقال: يا أبا أحمد، ما مِن أحدٍ يَرتكب كبيرةً مِن المَعاصي وهو يَعلم أنّه سَيُعاقَب عليها إلاّ

نَدِم على ما ارتكب، ومتى نَدِم كان تائباً مُستحقّاً للشَفاعة، ومَتى لم يَندَم عليها كان مُصِرّاً والمُصرُّ لا يُغفَر له لأنّه غيرُ مؤمنٍ بعُقوبة ما ارتكبَ، ولو كان مؤمناً بالعُقوبة لَنَدِمَ.

God's Prophet (S) said: “Major sins are eliminated by repentance, and minor sins turn into major sins by insisting on committing sins.” God the Almighty said:
“And they offer no intercession except for those who are acceptable.”
[The Holy Quran: Anbyaa 21:28]

They will not intercede on behalf of those whose religion is not accepted by God. Religion consists of confessing to recompense for good and bad deeds. Whoever has a religion that is accepted by God will be sorry for committing sins since he is aware of the punishment in the Hereafter.”

وقد قال النبي 0: لا كبيرةَ مع الاستغفار ولا صغيرة مع الإصرار، وأمّا قول الله تعالى: وَلا يَشْفَعُونَ إلاّ لِمَنِ ارْتَضَى فإنّهم لا يَشفعون إلاّ لِمَن ارتضى الله دينه، والدينُ الإقرار بالجَزاء علىَ الحَسَنات والسَيِّئآت، فمَن ارْتضى الله دينه نَدِم على ما ارتكبه مِن الذُنوب لِمَعرفته بعاقبته في القيامة.

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