

Published on Al-Islam.org (https://www.al-islam.org)

<u>Home</u> > <u>Mizan al-Hikmah (Scale of Wisdom)</u> > <u>Faith</u> > The Merit of One Who Believes in the Prophet without Having Seen Him

# **Faith**

الإيمان Faith

#### **Faith**

الإيمانُ وَالإسلامُ

# Faith (Iman) and Islam

1– Imam al-Baqir (a.s.) said, 'Faith is to attest and to act, whereas Islam is to attest without action.'[Tuhaf al-'Uqul, no. 297]

2– Imam al-Sadiq (a.s.) said, 'Verily faith is that which is embedded in the hearts, whereas Islam is the means by which marriages, inheritances and safeguarding blood take place.'[al-Kafi, v. 2, p. 26, no. 3]

## The Reality of Faith

حقيقةُ الإيمان

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ليسَ الْإيمانُ بالتَّحَلِّي ولا بالتَّمَنِّي ، ولكنَّ الْإيمانَ ما خَلَصَ في القلبِ وصَدَّقَهُ3 الأعمالُ.

3– The Prophet (S) said, 'Faith is not [acquired] through embellishment or wishing. Rather faith is that which is pure in the heart and is certified by actions.' [Bihar al–Anwar, v. 69, p. 72, no. 26]

4– The Prophet (S) said, 'Faith is inner knowledge by means of the heart, attestation with the tongue and action with the limbs.' [Kanz al-'Ummal, no. 2]

5- The Prophet (S) said, 'Faith is patience and liberality.' [Ibid. no. 57]

6- The Prophet (S) said, 'Every thing has a reality, and a servant will never reach the reality of faith until he acknowledges that whatever afflicts him would never have missed him and whatever has missed him would never have afflicted him.' [Ibid. no. 12]

7- The Prophet (S) said, 'A servant will never attain the reality of faith until he is angered only for the sake of Allah and is pleased only for Allah. When he does that, he truly becomes deserving of the reality of faith.'[Ibid. no. 99]

8— The Prophet (S) said, 'A servant will not have faith until he loves for others the good that he loves for himself.' [Ibid. no. 95]

9- Imam Ali (a.s.) said, 'Faith is sincerity of action.' [Ghurar al-Hikam, no. 873]

10- The Prophet (S) said, 'Faith is patience during calamity, and thanksgiving during ease.' [Ibid. no. 1350]

11- The Prophet (S) said, 'The fountainhead of faith is honesty.' [Ibid. no. 5222]

12– The Prophet (S) said, 'A servant's faith is not true until his confidence in that which rests in Allah's Hand is more than that which rests in his own hands.' [Bihar al-Anwar, v. 103, p. 37, no. 79]

13– Imam al–Sadiq (a.s.) said, 'Verily the reality of faith is for you to prefer right, even if it is to your detriment, over wrong, even if it is to your benefit.'[Ibid. v. 70, p. 106, no. 2]

## **Faith and Action**

14— The Prophet (S) said, 'Faith and action are two brothers, bound together with a single rope. Allah will not accept either one without the other.' [Kanz al-'Ummal, no. 59]

15- The Prophet (S) said, 'The murji'a have been cursed by seventy prophets. They are those who say

that faith is attestation without action.' [Ibid. no. 637]

16– Imam Ali (a.s.) said, 'If faith was a mere statement, then fasting, prayers, the lawful and the unlawful things would not have been prescribed for it.'[Bihar al–Anwar, v. 69, p. 19, no. 2]

17– One of the infallibles (a.s.) said, 'Faith is all action, and the statement is but part of the action that Allah has made mandatory, which He has explained in His Book.'[al-Kafi, v. 2, p. 38, no. 7]

#### **Faith and Sins**

18— The Prophet (S) said, 'A sin cannot expel the faithful person from his faith, just as an act of goodness cannot expel an infidel from his faithlessness.' [Kanz al-'Ummal, no. 1333]

19— The Prophet (S) said, 'Whoever sincerely says: 'There is no god but Allah' (La ilaha illallah) will enter Paradise.' He was asked, 'And where does the sincerity of it [i.e. the statement] lie?' He said, 'In guarding it from what Allah has prohibited.'[Ibid. no. 205]

20- The Prophet (S) said, '[The statement] 'There is no god but Allah' will benefit whoever recites it until he depreciates it. And depreciating its right is when sins are openly committed, and they neither prohibit them, nor do they change them.'[Ibid. no. 223]

ـ الإمامُ الكاظمُ (عَلَيهِ السَلامُ) ـ وقد سُئلَ عنِ الكبائرِ : هلْ تُخرِجُ مِن الإيمانِ ؟ ـ : نَعَم ، وما دُونَ الكبائرِ ، قالَ21 ـ الإمامُ الكاظمُ (عَلَيهِ السَّالِقُ وهُو مؤمنٌ ولا يَسْرِقُ السَّارِقُ وهُو مؤمنٌ . «لا يَزْني الزَّاني وهُو مؤمنٌ ولا يَسْرِقُ السَّارِقُ وهُو مؤمنٌ .

21– Imam al–Kazim (a.s.), when asked about the grave sins and whether they expel one from faith?', replied, 'Yes.' [And when asked about other than grave sins], said, 'The Prophet (S) said, 'An adulterer would never commit adultery whilst still a believer and a thief would never steal whilst still a believer.' [Bihar al–Anwar, v. 69, p. 63, no. 7]

# **That Which Completes Faith**

ما يَكمُلُ بهِ الإيمانُ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ثلاثةٌ مَن كُنَّ فيهِ يَسْتَكمِلُ إيمانُهُ : رجُلٌ لا يَخافُ في اللهِ لَوْمةَ لائمٍ ، ولا يُراثي22 . بشَيءٍ مِن عَمَلِهِ ، وإذا عَرَضَ علَيهِ أَمْرانِ أحدُهُما للدُّنيا والآخَرُ للآخِرَةِ ، اخْتارَ أمرَ الآخِرَةِ علَى الدُّنيا

22– The Prophet (S) said, 'Three qualities, when present in an individual, will complete his faith: a man who does not fear the reproach of an admonisher for the sake of Allah, who never shows off in any of his actions, and who when faced with two matters, one for this world and the other for the Hereafter, he chooses the matter of the Hereafter over the world.' [Kanz al-'Ummal, no. 43247]

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا يَسْتَكمِلُ عبدٌ الإيمانَ حتّى يُحِبَّ لأخيهِ ما يُحِبُّ لِنَفْسِهِ ، وحتّى يَخافَ اللهَ 23هـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا يَسْتَكمِلُ عبدٌ الإيمانَ حتّى يُحِبُّ لأخيهِ ما يُحِبُّ لِنَفْسِهِ ، وحتّى يَخافَ اللهَ 23هـ وجدّهِ

23- The Prophet (S) said, 'A servant's faith is incomplete until he loves for his brother what he loves for himself, and until he fears Allah both in times of jesting as well as seriousness.'[Ibid. no. 106]

- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا يُكْمِلُ عبدٌ الإيمانَ باللهِ حتَّى يكونَ فيه خَمْسُ خِصالٍ : التَّوكَّلُ علَى اللهِ ،24 والتَّفْويضُ إلَى اللهِ ، والتَّسْليمُ لأمرِ اللهِ ، والرِّضا بِقَضاءِ اللهِ ، والصّبرُ على بَلاءِ اللهِ . إنّه مَن أَحَبَّ في اللهِ ، والتَّفْويضُ إلَى اللهِ ، وأَبْغَضَ في الله ، وأعطى لله ، ومَنعَ لله ، فقد اسْتَكْمَلَ الإيمانَ

24– The Prophet (S) said, 'A servant's faith in Allah is not complete until he has five attributes in him: complete reliance upon Allah, entrusting [his affairs] to Allah, submission to Allah's will, contentment with Allah's decree, and patience in Allah's tribulations. Certainly one who loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah, and withholds for the sake of Allah has in fact completed faith. [Bihar al-Anwar, v. 10, p. 177, no. 77]

25- Imam Ali (a.s.) said, 'The most perfect in faith from among you is the one with the best character.' [Ibid. v. 71, p. 387, no. 34]

26- Imam Ali (a.s.) said, 'Three attributes, when present in an individual, complete his faith: intellect, clemency and knowledge.' [Ghurar al-Hikam, no. 4658]

27- Imam Ali (a.s.) said, 'A servant's faith is not complete until he loves one whom Allah, the Glorious, loves and hates one whom Allah, the Glorious, hates.'[Ibid. no. 10849]

28– Imam al-Sadiq (a.s.) said, 'A servant cannot attain the reality of faith until there exist in him three attributes: learning the religion, good [i.e. economical] assessment of his living expenses, and patience in sufferings.'[Bihar al-Anwar, v. 78, p. 239, no. 78]

## **Increase of Faith**

29- Imam Ali (a.s.) said, 'Faith appears as a white spot in the heart. So whenever faith increases in magnitude, the whiteness increases. When faith is completed, the entire heart becomes white.' [Kanz al-'Ummal, no. 1734]

#### The Levels of Faith

30- The Prophet (S) said, 'The best of faith is to know that Allah is with you wherever you are.' [Kanz al-'Ummal, no. 66]

31- The Prophet (S) said, 'The best of faith is patience and liberality.' [Ibid. no. 74]

32– The Prophet (S) said, 'Faith has about seventy branches, the best of them is the statement: "There is no god but Allah", and the lowest of them is to remove obstacles from the path. And chastity is a branch of faith.'[Ibid. no. 52]

33- Imam Ali (a.s.) said, 'The best of faith is excellent conviction.' [Ghurar al-Hikam, no. 2992]

- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : إنّ الْإيمانَ عَشْرُ دَرَجاتِ بِمَنزِلَةِ السُلَّمِ، يُصنْعُدُ مِنهُ مِرْقاةً بَعَدَ مِرْقاةٍ، فلا يَقُولَنَّ34 صاحبُ الاثنينِ لِصاحِبِ الواحدِ : لَستَ على شَيءٍ ، حتّى يَنْتهيَ إلَى العاشِرِ . فلا تُسْقِطْ مَن هُو دُونَكَ فيُسْقِطُكَ مَن مُو فَوقَكَ ، وإذا رأيتَ مَن هُو أُسْفَلُ مِنكَ بدرجةٍ فارْفَعْهُ إليكَ برِفْقٍ ، ولا تَحْمِلَنَّ عليهِ ما لا يُطيقُ فَتَكْسِرَهُ ، فإنّ مَن هُو أَسْفَلُ مِنكَ بدرجةٍ فارْفَعْهُ إليكَ برِفْقٍ ، ولا تَحْمِلَنَّ عليهِ ما لا يُطيقُ فَتَكْسِرَهُ ، فإنّ مَن هُو فَعَليهِ جَبْرُهُ

34– Imam al–Sadiq (a.s.) said, 'Certainly faith is ten levels, like the rungs of a ladder, where each rung is climbed one after the other. The one on the second rung cannot say to the one on the first: 'You are nothing' until he completes the ten. Therefore do not knock the one below you down, lest the one above you knocks you down. And when you see one below you in rank, lift him up to your level with gentleness. And do not burden him with that which he cannot bear lest you break him, for verily one who breaks a believer must put him back together again.'[al–Kafi, v. 2, p. 45, no. 2]

- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ اللّهَ عزّ وجلّ وَضعَ الْإيمانَ على سَبْعةِ أَسْهُمٍ: على البِرّ والصِّدقِ واليقينِ35 والحِلم والحِلم والحِلم والحِلم والحِلم.

35– Imam al-Sadiq (a.s.) said, 'Certainly Allah has divided faith into seven parts: goodness, honesty, conviction, contentedness, loyalty, knowledge and clemency.'[Ibid. p. 42, no. 1]

#### The Pillars of Faith

36– The Prophet (S) said, 'Faith is in ten things: inner knowledge, obedience, knowledge, action, piety, striving, patience, conviction, contentedness and submission. And if the individual lacks any one of them, it nullifies the whole structure of his faith.' [Bihar al–Anwar, v. 69, p. 175, no. 28]

37– Imam Ali (a.s.) said, 'Faith rests on four pillars: reliance upon Allah, entrusting one's affairs to Allah, submission to the will of Allah, and contentment with Allah's decree.'[Ibid. v. 78, p. 63, no. 154]

38– Imam Ali (a.s.) said, 'Excellent chastity, and satisfaction with the bare necessities are among the pillars of faith.' [Ghurar al-Hikam, no. 4838]

# The Strongest Bonds of Faith

39– The Prophet (S) said, 'The strongest bonds of faith are: accepting Allah's guardianship, to love for the sake of Allah and to hate for the sake of Allah.' [Kanz al-'Ummal, no. 43525]

40- The Prophet (S) said, 'The strongest of bonds is the stance of Godwariness'.[Tanbih al-Khawatir, v. 2, p. 33]

# **Steadfast and Temporary Faith**

41– Imam Ali (a.s.) said, 'A part of faith is that which is firm and steadfast in the hearts, and another part is that which remains temporarily in the hearts and the breasts up until a certain time.'[Nahjul Balaghah, Sermon 189]

# **That Which Consolidates Faith**

42- Imam al-Sadiq (a.s.), when asked what consolidates a servant's faith, replied, 'The thing that consolidates it in him is piety, and that which takes him out of it [i.e. faith] is greed.'[al-Khisal, p. 9, no. 29]

43- Imam al-Sadiq (a.s.) said, 'Faith is only consolidated in him through action, and action is a part of it.'[al-Kafi, v. 2, p. 38, no. 6]

#### The Taste of Faith

44– The Prophet (S) said, 'Three qualities which, when present in a person, enable him to savour the taste of faith: that nothing is more beloved to him than Allah and His Messenger, that to be burned in the Fire is more beloved to him than to denounce his religion, and that he loves for the sake of Allah and hates for the sake of Allah.' [Kanz al-'Ummal, no. 72]

45- Imam Ali (a.s.) said, 'A servant will never savour the taste of faith until he abandons lying, both in jest and earnestness.'[Bihar al-Anwar, v. 72, p. 249, no. 14]

46- Imam Ali (a.s.) said, 'A servant will never savour the taste of faith until he knows that that which afflicts him would never have missed him, and that that which has missed him would never have touched him, and that the only One to induce harm and benefit is Allah, Mighty and Exalted.'[al-Kafi, v. 2, p. 58, no. 7]

47- Imam Ali (a.s.) said, 'Man will never taste the reality of faith until he possesses three qualities: understanding of religion, perseverance in calamities, and a good assessment of his income.' [Bihar al-Anwar, v. 71, p. 85, no. 29]

## **Inability to Taste the Sweetness of Faith**

48– The Prophet (S) said, 'He whose greatest concern is fulfilling his own desires has the sweetness of faith wrested from his heart.' [Tanbih al-Khawatir, v. 6, p. 116]

49- Imam al-Sadiq (a.s.) said, 'It is prohibited for your hearts to experience the sweetness of faith until they abstain from this world [i.e. its pleasures].'[al-Kafi, v. 2, p. 128, no. 2]

#### That Which Removes One from Faith

50– The Prophet (S) said, 'The most basic level of infidelity is for a man to hear a fellow brother say something and memorize it for future use against him in order to shame him with it. Those are worthless people indeed.'[Bihar al–Anwar, v. 77, p. 193, no. 11]

51- Imam al-Sadiq (a.s.) said, 'The servant can come out of faith through five means, all resembling each other: infidelity, polytheism [i.e. associating anything with Allah], straying from the truth, immorality, and embarking on committing grave sins.'[Tuhaf al-'Uqul, no. 330]

# That Which Repels Faith

52– The Prophet (S) said, 'Two traits can never be found at the same time in a believer: miserliness and pessimism about one's sustenance.' [Bihar al-Anwar, v. 77, p. 172, no. 8]

53– The Prophet (S) said, 'Two traits can never be found at the same time in a believer: avarice and ill-naturedness.'[Ibid. p. 173, no. 8]

54– The Prophet (S) said, 'The believer can be predisposed to any trait, but he cannot be predisposed to lying or treachery.'[Tuhaf al-'Uqul, no. 55]

55– Imam al-Sadiq (a.s.) said, 'Six things cannot be found in a believer: [a feeling of] hardship, anxiety, jealousy, disputatiousness, dishonesty, and aggression.'[Ibid. p. 377]

#### The Great Status of the Believer

56– The Prophet (S) said, 'Verily Allah, exalted be His praise, says: 'By My Might and Exaltedness, I have not created any creature more beloved to Me than My believing servant.' [Bihar al–Anwar, v. 71, p. 158, no. 75]

57- The Prophet (S) said, 'The believer is dearer to Allah than His closest angels.' [Kanz al-'Ummal, no. 821]

58- Imam al-Sadiq (a.s.) said, 'The believer is more sanctified than the Ka'ba.'[al-Khisal, p. 27, no. 90]

## The Believers Are As One Body

59– The Prophet (S) said, 'The similitude of the believers in their mutual love, affection and compassion for one another is as one body – if a single limb ails then the rest of the body suffers in insomnia and fever.' [Musnad Ibn Hanbal, v. 6, p. 379, no. 18408]

60– The Prophet (S) said, 'The believers' blood is coequal, and they are one hand against others, the most inferior among them is empowered by their protection [of him].'[Kanz al-'Ummal, no. 402]

# Who is the Believer?

61- The Prophet (S) said, 'The believer is nice and simple, such that he could be mistaken to be stupid because of his simplicity.' [Kanz al-'Ummal, no. 690]

62- The Prophet (S) said, 'The believer is he whom people trust with their blood and their property.' [Ibid. no. 739]

63— The Prophet (S) said, 'The believer is he whose soul is inconvenienced because of him so people can be at ease.' [Ibid. no. 752]

64- The Prophet (S) said, 'The believer initiates the greeting of peace (sal?m) whereas the hypocrite says, 'Not until it is said to me first!'[Ibid. no. 778]

65— The Prophet (S) said, 'The believer likes others and is well-liked by them, and there is no good to be found in one who does not get along with others and whom people do not get along with. The best of people is the most useful from among them.'[Ibid. no. 679]

66– The Prophet (S) said, 'He whose good deed pleases him and whose sin upsets him is indeed a believer.'[Ibid. no. 700]

- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) - يَصِفُ المؤمنَ - : لطيفُ الحَركاتِ ، حُلُوُ المُشاهَدةِ ... يَطلُبُ مِن الأمورِ67 أعلاها ، ومِن الأخلاقِ أَسْناها ... لا يَحيفُ على مَن يُبغِضُ ، ولا يأثَمُ فيمَن يُحِبُّ ... قليلُ المؤونةِ ، كثير المَعونةِ ... لا يُحسِنُ في عملِهِ كأنّهُ ناظرٌ إلَيهِ ، غَضُّ الطَّرْفِ ، سَخِيُّ الكَفِّ ، لا يَرُدُّ سائلاً ... يَزِنُ كلامَهُ ، ويُخْرِسُ لسانَهُ ... لا يَقبَلُ الباطلَ مِن صديقِهِ ، ولا يَرُدُّ الحقَّ على عدوِّهِ ، ولا يَتعلّمُ إلّا لِيَعْلَمَ ، ولا يَعلمُ إلّا لِيَعْملَ ... إن سلكَ مَع أهلِ الدُّنيا . كانَ أكيسَهُم ، وإنْ سَلكَ مَع أهل الآخرةِ كانَ أورَعَهُم

67– The Prophet (S) said, describing the believer, '[He is] subtle in his movements, sweet to look at... he seeks out the loftiest of matters, and has the most outstanding moral ethics... he is not prejudiced against he whom he does not like, nor biased in favour of one he loves... he is hardly a burden, and instead is very helpful... he perfects his actions as if he is being watched, lowers his gaze, is liberal in his giving, and never turns away a beggar... he considers his words carefully and guards his tongue... he neither accepts falsehood from a friend, nor rejects the truth from an enemy... he only learns in order that he might know, and he only seeks to know in order that he may act... When he travels with worldly people, he is the smartest of them, and when he travels with the people of the Hereafter, he is the most

pious from among them. '[Bihar al-Anwar, v. 67, p. 310, no. 45]

68– Imam Ali (a.s.) said, 'The believer is such that his joy is evident on his face whereas his sorrow is in his heart. His breast is at its widest [i.e. biggest heart] but his ego is at its lowest. He despises high rank and shuns reputation. His grief is long-lasting and his ambition is lofty. His silence is much and his time occupied. He is grateful, extremely patient, and immersed in deep thought. He is thrifty with his needs. He is good-natured and mild-tempered. His soul is firmer than steel whilst he [i.e. his ego] remains lower than a slave.'[Ibid. v. 69, p. 410, no. 127]

69- Imam Ali (a.s.) said, 'The believer is grateful in times of prosperity, patient during tribulation, and fearful in times of ease.' [Ghurar al-Hikam, no. 1743]

70- Imam Ali (a.s.) said, 'The believer is gullible and kind, secure from his own lower self, yet wary and distressed [on account of it].'[Ibid. no. 1901]

71- Imam Ali (a.s.) said, 'The believer is he who has purified his heart of all that is base.' [Ibid. no. 1956]

72- Imam Ali (a.s.) said, 'The believer is he who protects his religion by putting his world at stake, whereas the impudent one is he who protects his worldly affairs by putting his religion at stake.'[Ibid. no. 2160]

73- Imam Zayn al-Abidin (a.s.) said, 'The believer is silent in order that he remains safe, and speaks [only] in order to benefit.'[al-Kafi, v. 2, p. 231, no. 3]

74– Imam al-Sadiq (a.s.) said, 'The believer is a great helper, and a very light burden. He is good at economising for his livelihood, and is never stung twice [i.e. never makes the same mistake again].'[Ibid. p. 241, no. 38]

75– Imam al–Sadiq (a.s.) said, 'The believer possesses strength in his religion, prudence in his leniency, faith in conviction, an avid desire for religious understanding, activity in [matters pertaining to] guidance... and prayer during times of preoccupation.'[lbid. p. 231, no. 4]

76- Imam al-Sadiq (a.s.) said, 'The believer is he whose earnings are pure, whose character is beautiful, whose conscience is clean, who gives away whatever is surplus from his wealth, and guards whatever is surplus from his speech.'[Ibid. p. 235, no. 18]

77- Imam al-Ridha (a.s.) said, 'The believer is not a believer until he possesses three qualities: a practice [characteristic] of his Lord, a practice of his Prophet (S), and a practice of his guardian (a.s.). As for the practice of his Lord, it is to conceal secrets; the practice of his Prophet (S) is amicableness towards people; and the practice of his guardian (a.s.) is patience in both times of ease and difficulty.'[Tuhaf al-'Uqul, no. 442]

#### The Firmness of the Believer

78– Imam al-Baqir (a.s.) said, 'The believer is harder than a mountain, for the mountain is dispensable whereas nothing can separate the believer from his religion.'[al-Kafi, v. 2, p. 241, no. 37]

79– Imam al–Sadiq (a.s.) said, 'Verily the believer is stronger than pieces of iron, for when a piece of iron enters the fire it changes, whereas the believer, were he to be killed then resurrected and then killed again, his heart would never change.'[Bihar al–Anwar, v. 67, p. 303, no. 34]

## **Everything is in Awe of the Believer**

80- Imam al-Sadiq (a.s.) said, 'The believer is he whom all things fear, and that is because he is empowered by the religion of Allah, and does not fear anything. This is the sign of every believer.'[Ibid. p. 305, no. 36]

81– Imam al–Sadiq (a.s.) said, 'Everything is in awe of the believer including the reptiles and predators of the earth and the birds in the sky.'[Ibid. p. 71, no. 33]

# The Scarcity of the [True] Believer

- الإمامُ عليُّ (عَلَيهِ السَلامُ) : ولَم يُخْلِ أَرضَهُ مِن عالمٍ بما يَحتاجُ إليه الخَليقةُ، ومُتَعلِّمٍ على سبيلِ النَّجاةٍ ، أُولئكَ 28 هُمُ الأَقلُونَ عَدَدا ، وقد بَيِّنَ اللَّهُ ذلكَ في أُمَمِ الأنبياءِ ، وجَعلَهُم مثَلاً لِمَن تأخّرَ ، مثلُ قولهِ في قومِ نوحٍ : «ومَا آمَنَ مَعَهُ هُمُ الأَقلُونَ عَدَدا ، وقد بَيِّنَ اللَّهُ ذلكَ في أُمَمِ الأنبياءِ ، وجَعلَهُم مثَلاً لِمَن تأخّرَ ، مثلُ قولهِ في قومِ نوحٍ : «ومَا آمَنَ مَعهُ لللَّهُ اللَّهُ ذلكَ في أُمَمِ الأنبياءِ ، وجَعلَهُم مثلاً لِمَن تأخّر ، مثلُ قولهِ في قومِ نوحٍ : «ومَا آمَنَ مَعهُ اللَّهُ لللَّهُ اللَّهُ ذلكَ في أُمَمِ الأنبياءِ ، وجَعلَهُم مثلاً لِمَن تأخّر ، مثلُ قولهِ في قومِ نوحٍ : «ومَا آمَنَ مَعهُ المُناسِلِ النَّالِ المُعلَّمُ مثلاً للمُناسِلِ النَّالُهُ اللهِ المُناسِلِ النَّعلِيلِ النَّالَةُ لللَّهُ اللهِ المُناسِلِ النَّعلِيلُ اللهِ المُناسِلِ النَّالِيلِيلِ النَّعلِيلِ النَّالِيلِيلِ النَّالِ اللهِ المُناسِلِ النَّالِيلُ اللهُ اللهُ اللهِ المُناسِلِ النَّالِيلِ اللهِ المُناسِلِ النَّالِيلُ اللهُ اللهِ المُناسِلِ النَّالُةُ لللهُ الللهُ اللهُ اللهِ اللهُ اللّهُ الللهُ اللهُ اللّهُ اللهُ اللهُ

82– Imam Ali (a.s.) said, 'He has not kept His earth free of a knowledgeable man whom all of creation need, who is well-versed with the means of salvation. Such [people] are very few in number, and Allah has expounded this among the communities of the prophets, and made them the example for those to come after them, when He said concerning the people of Noah: "And none believed with him except a few" [Nur al-Thaqalayn, v. 2, p. 358, no. 90]

83– Imam al-Sadiq (a.s.) said, 'The believing woman is scarcer than the believing man, and the believing man is scarcer than red sulphur, and who from among you has ever seen red sulphur?!'[al-Kafi, v. 2, p. 242, no. 1]

## The Signs of the Believer

عَلاماتُ المُؤمِن

84– Imam Zayn al-Abidin (a.s.) said, 'The signs of a believer are five: piety [even] when in seclusion, giving charity in spite of lack, patience in the face of calamity, clemency when angered, and truthfulness in spite of fear.'[Bihar al-Anwar, v. 67, p. 293, no. 15]

85– Imam al–Sadiq (a.s.), when he was asked, 'How does a believer know that he is indeed a believer?', replied, 'Through submission to Allah and satisfaction with whatever joy or [source of] annoyance comes his way.'[Ibid. v. 72, p. 336, no. 24]

#### The Best of Believers

86– Imam Ali (a.s.) said, 'The best of believers is the one who is best at dedicating himself, his family and his wealth [for Allah].'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 18, p. 41]

87- Imam Ali (a.s.) said, 'The best of believers in terms of faith is he whose giving and withholding, and whose displeasure and pleasure are solely for Allah.' [Ghurar al-Hikam, no. 3278]

# The Merit of One Who Believes in the Prophet without Having Seen Him

88– The Prophet (S) said, 'The faith of one who has seen me is no great wonder, but what is truly amazing is for the people who have only seen pages with black [ink] on it [i.e. the Qur'an] and have believed in it from beginning to end.'[Kanz al-'Ummal, no. 34582]

89– The Prophet (S) said, exclaiming, 'When will I see my brothers?!' to which they replied, 'Are we not your brothers?' He said, 'No, you are my companions. My brothers are those who believe in me without having seen me, and I am filled with longing for them.'[Ibid. no. 34583]

**Source URL**: https://www.al-islam.org/mizan-al-hikmah-scale-wisdom/faith#comment-0