

VOLUME 4

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A Compendium of Shi'a Hadith
[Mizan al-Hikmah]
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The Scale of Wisdom

A Compendium of Shi'a *Hadith*

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التفكر - 324

324. THINKING

الحثُّ عَلَى التَّفَكُّرِ - 1499

1499. ENCOURAGING THINKING

(كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ).¹

*"Thus does Allah clarify His signs for you so that you may reflect."*²

(أنظر) البقرة : 266 ، 269 وآل عمران : 13 ، 137 ، 191 والأنعام : 11 ،
36 ، 50 ، 152 والأعراف : 3 ، 176 ، 185 ، 201 ويونس : 24 ، 73 ،
101 ويوسف : 109 ، 111 ، والرعد : 3 والحجر : 75 والنحل : 11 ، 36 ،
والمؤمنون : 85 والفرقان : 50 ، 73 والنمل : 62 ، 69 والعنكبوت : 20 ، 24 ،
35 ، 43 والروم : 8 ، 9 ، 21 والمؤمن : 13 ، 58 ، 82 والجمانية : 3 - 5 ، 13 و
مُجَّد : 10 والقمر : 4 ، 15 والحشر : 2 والحاقة : 11 والمزمل : 19 و الإنسان : 29.

(See also: Qur'an 2:266, 2:269, 3:13, 3:137, 3:191, 6:11, 6:36, 6:50, 6:152, 7:3, 7:176, 7:185, 7:201, 10:24, 10:73, 10:101, 12:109, 12:111, 13:3, 15:75, 16:11, 16:36, 23:85, 25: 50, 25:73, 27:62, 27:69, 29:20, 29:24, 29:35, 29:43, 30:8, 30:9, 30:21, 40:13, 40:58, 40:82, 45:3-5, 45:13, 47:10, 54:4, 54:15, 59:2, 69:11, 73:19, 76:29)

5111. الإمام عليّ عليه السلام : التَّفَكُّرُ يَدْعُو إِلَى الْبِرِّ وَالْعَمَلِ بِهِ .³

5111. Imam Ali (AS) said, 'Thinking instigates goodness and action upon it.'⁴

5112. الإمام عليّ عليه السلام : مَنْ تَفَكَّرَ أَبْصَرَ .⁵

5112. Imam Ali (AS) said, 'He who thinks perceives.'⁶

5113. الإمام عليّ عليه السلام : مَنْ أَكْثَرَ الْفِكْرَ فِيمَا تَعَلَّمَ أَتَقَنَّ عِلْمَهُ ، وَفِيهِمْ مَا لَمْ

يَكُنْ يَفْهَمُ .⁷

5113. Imam Ali (AS) said, 'Whoever increases his thinking in whatever he learns, his knowledge will become proficient, and he will come to understand whatever he did not understand before.'⁸

5114. الإمام عليّ عليه السلام : لَا عِلْمَ كَالْتَّفَكُّرِ .⁹

5114. Imam Ali (AS) said, 'There is no knowledge like thinking.'¹⁰

5115. الإمام عليّ عليه السلام : الْفِكْرُ مِرْآةٌ صَافِيَةٌ .¹¹

5115. Imam Ali (AS) said, 'Thinking is a transparent mirror.'¹²

5116. الإمام الحسن عليه السلام : التَّفَكُّرُ حَيَاةٌ قَلْبِ الْبَصِيرِ .¹³

5116. Imam Hasan (AS) said, 'Thinking is the life of the heart of the cognizant.'¹⁴

5117. الإمام الحسن عليه السلام : أوصيكم بتقوى الله وإدامة التفكير ؛ فإنَّ التفكير

أبو كلِّ خيرٍ وأُمَّهُ .¹⁵

5117. Imam Hasan (AS) said, 'I advise you with Godwariness and continuous thinking, for thinking is the father and mother of all good.'¹⁶

5118. الإمام الصادق عليه السلام: الفكرة مرآة الحسنات وكفارة السيئات .¹⁷

5118. Imam al-Sadiq (AS) said, 'A thought is the mirror of merits and the penance for vices.'¹⁸

Notes

1. البقرة : 219 .
2. Quran 2: 219
3. الكافي : 2 / 55 / 5 .
4. al-Kafi, v. 2, p. 55, no. 5
5. نهج البلاغة : الكتاب 31 .
6. Nahj al-Balagha, Letter 31
7. غرر الحكم : 8917 .
8. Ghurar al-Hikam, no. 8917
9. نهج البلاغة : الحكمة 113 .
10. Nahj al-Balagha, Saying 113
11. نهج البلاغة : الحكمة 5 .
12. Ibid. Saying 5
13. بحار الأنوار : 11 / 115 / 78 .
14. Bihar al-Anwar, v. 78, p. 115, no. 11
15. 52 / 1 : تنبيه الخواطر .
16. Tanbih al-Khawahir, v. 1, p. 52
17. بحار الأنوار : 20 / 326 / 71 .
18. Bihar al-Anwar, v. 71, p. 327, no. 22

لا عِبَادَةَ كَالْتَّفَكُّرِ - 1500

1500. THERE IS NO WORSHIP LIKE THINKING

5119. أُمُّ أَبِي ذَرٍّ - وقد سُئِلَتْ عن عِبَادَةِ أَبِي ذَرٍّ - : كَانَ مَحَارَهُ أَجْمَعَ يَتَفَكَّرُ فِي

نَاجِيَةٍ عن النَّاسِ .¹

5119. The mother of Abu Dharr when asked about the worship of Abu Dharr, said, 'He spent his whole day thinking in a place far away from people.'²

5120. الإمامُ الصَّادِقُ عليه السلام : أَفْضَلُ العِبَادَةِ إِدْمَانُ التَّفَكُّرِ فِي اللَّهِ وَفِي قُدْرَتِهِ .³

5120. Imam al-Sadiq (AS) said, 'The best of worship is perpetually thinking about Allah and His power.'⁴

5121. الإمامُ الصَّادِقُ عليه السلام : تَفَكُّرُ سَاعَةٍ خَيْرٌ مِنْ عِبَادَةِ سَنَةٍ (إِنَّمَا يَتَذَكَّرُ أَوْلُوا

الْأَلْبَابِ) .⁵

5121. Imam al-Sadiq (AS) said, 'Thinking for an hour is better than worshipping for a year, for *“Only those who possess intellect take admonition.”*⁶⁷

(أنظر) العبادَة : باب 1215 ، 1217.

(See also: WORSHIP: section 1215, 1217)

Notes

1. تنبيه الخواطر : 1 / 250 .
2. Tanbih al-Khawatir, v. 1, p. 250
3. الكافي : 2 / 55 / 3 .
4. al-Kafi, v. 2, p. 55, no. 3
5. بحار الأنوار : 71 / 327 / 22 .
6. Quran 399:
7. Bihar al-Anwar, v. 71, p. 327, no. 22

مايُصَفِّي الفِكرَ - 1501

1501. THAT WHICH PURIFIES THOUGHT

5122. الإمام عليّ عليه السلام: مَنْ قَلَّ أَكَلُهُ صَفَا فِكْرُهُ.¹

5122. Imam Ali (AS) said, 'Whoever eats less, their thought will be more purified.'²

5123. الإمام عليّ عليه السلام: كَيْفَ تَصْفُو فِكْرَهُ مَنْ يَسْتَدِيمُ الشَّبَعِ؟!³

5123. Imam Ali (AS) said, 'How can one's thought be purified if they are constantly full.'⁴

Notes

1. غرر الحكم : 8462 .
2. Ghurar al-Hikam, no. 8462
3. غرر الحكم : 6975 .
4. Ibid. no. 6975

التَّفَكُّرُ الْمَنْهِيُّ عَنْهُ - 1502

1502. PROHIBITED THINKING

5124. الإمام عليّ عليه السلام : الفِكْرُ فِي غَيْرِ الْحِكْمَةِ هَوَسٌ.¹

5124. Imam Ali (AS) said, 'Thinking outside [the bounds] of wisdom is fantasy.'²

5125. الإمام عليّ عليه السلام : مَنْ كَثُرَ فِكْرُهُ فِي الْمَعَاصِي دَعَتْهُ إِلَيْهَا.³

5125. Imam Ali (AS) said, 'Whoever thinks much about sins, will be prompted to commit them.'⁴

5126. الإمام عليّ عليه السلام : مَنْ تَفَكَّرَ فِي ذَاتِ اللَّهِ أَلْحَدَ.⁵

5126. Imam Ali (AS) said, 'He who contemplates in the essence of Allah becomes a disbeliever.'⁶

(أنظر) المعرفة (2) : باب 1254.

(See also: **INNER KNOWLEDGE OF ALLAH: section 1254**)

Notes

1. غرر الحكم : 1278 .

2. Ibid. no. 1278

3. غرر الحكم : 8561 .

4. Ibid. no. 8561

5. غرر الحكم : ح 8487 ، عيون الحكم والمواعظ : ص 449 ح 7976 .

6. Ibid. no. 8487

القبر - 325

325. THE GRAVE

القبرُ أَوَّلُ مَنَازِلِ الآخِرَةِ - 1503

1503. THE GRAVE THE FIRST STAGE OF THE HEREAFTER

5127. رسولُ اللهِ صلى اللهُ عليه وآله : إِنَّ القَبْرَ أَوَّلُ مَنَازِلِ الآخِرَةِ ، فَإِنْ نَجَا مِنْهُ فَمَا

بَعْدَهُ أَيْسَرُ مِنْهُ ، وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ لَيْسَ أَقْلَ مِنْهُ .¹

5127. The Prophet (SAWA) said, 'The grave is the first station of the Hereafter. If one is saved from it, whatever comes after it is easier. And if he is not saved from it, whatever comes after it is no less difficult than it.'²

5128. رسولُ اللهِ صلى اللهُ عليه وآله - لَمَّا مَرَّ بِقَبْرِ دُفِنَ فِيهِ بِالْأَمْسِ إِنْسَانٌ وَأَهْلُهُ

يَبْكُونَ - : لَرَكْعَتَانِ حَفِيفَتَانِ مِمَّا تَحْتَقِرُونَ أَحَبُّ إِلَى صَاحِبِ هَذَا القَبْرِ مِنْ دُنْيَاكُمْ كُلِّهَا .³

5128. The Prophet (SAWA), when he passed by a grave wherein someone had been buried the day before, and the person's family was crying over the grave, said, 'Two simple units of prayer that you deem insignificant are dearer to the person in this grave than the whole of your world.'⁴

5129. رسولُ اللهِ صلى اللهُ عليه وآله : أَوَّلُ عَدَلِ الآخِرَةِ القُبُورُ ، لَا يُعْرَفُ شَرِيفٌ مِنْ

وَضِيْعٍ .⁵

5129. The Prophet (SAWA) said, 'The first [experience of the] justice of the Hereafter is the grave, it does not differentiate between the base-born and the noble.'⁶

5130. رسولُ اللهِ صلى اللهُ عليه وآله : مَا رَأَيْتُ مَنَظَرًا إِلَّا والقَبْرُ أَفْطَحَ مِنْهُ .⁷

5130. The Prophet (SAWA) said, 'I have never seen a scene more horrid than the grave.'⁸

5131. الإمامُ عليٌّ عليه السلام : جَاوِرِ القُبُورِ تَعْتَبِرُ .⁹

5131. Imam Ali (AS) said, 'Live near the graves and you will take a lesson.'¹⁰

5132. الإمامُ الصَّادِقُ عليه السلام : إِنَّ للقَبْرِ كَلَامًا فِي كُلِّ يَوْمٍ ، يَقُولُ : أَنَا بَيْتُ

العُرْبَةِ ، أَنَا بَيْتُ الوَحْشَةِ ، أَنَا بَيْتُ الدُّودِ ، أَنَا القَبْرُ ، أَنَا رَوْضَةٌ مِنْ رِيَاضِ الجَنَّةِ أَوْ حُفْرَةٌ مِنْ

حُفْرِ النَّارِ .¹¹

5132. Imam al-Sadiq (AS) said, 'The grave speaks every day. It says: I am the house of loneliness, I am the house of gloom, I am the house of worms, I am the grave, I am a garden of the gardens of Heaven, or a hole from among the holes of Hell.'¹²

5133. الإمام الكاظم عليه السلام - عند قبر - : إنّ شيئاً هذا آخِرُهُ لِحَقِيقِ أَنْ يُرْهَدَ فِي أَوَّلِهِ ، وَإِنَّ شَيْئاً هَذَا أَوَّلُهُ لِحَقِيقِ أَنْ يُخَافَ آخِرُهُ .¹³

5133. Imam al-Kazim (AS) said at a graveside, 'Verily the thing [i.e. life] whose end is this [grave] deserves to be spent in asceticism, and verily the thing [i.e. the Hereafter] which begins with this [grave] deserves to be feared.'¹⁴

Notes

1. بحار الأنوار : 6 / 242 / 64 .
2. Bihar al-Anwar, v. 6, p. 242, no. 64
3. تنبيه الخواطر : 2 / 225 .
4. Tanbih al-Khawatir, v. 2, p. 225
5. الجعفریات : 205 .
6. al-Jafariyyat, p. 205
7. تنبيه الخواطر : 1 / 284 .
8. Tanbih al-Khawatir, v. 1, p. 284
9. غرر الحكم : 4800 .
10. Ghurar al-Hikam, no. 4800
11. الكافي : 3 / 242 / 2 .
12. al-Kafi, v. 3, p. 242, no. 2
13. معاني الأخبار : 1 / 343 .
14. Maani al-Akhbar, p. 343, no. 1

سؤال القبر - 1504

1504. QUESTIONING IN THE GRAVE

5134. رسول الله صلى الله عليه وآله - في قوله تعالى : (يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ

الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ)¹ - : في القبر إذا سُئِلَ الموتي .²

5134. The Prophet (SAWA), with regards to Allah's verse in the Qur'an: "Allah fortifies those who have faith with an immutable word in the life of this world and in the Hereafter"³, said, 'In the grave when the dead are interrogated'.⁴

5135. الإمام الصادق عليه السلام : يُسأل الميت في قبره عن خمس : عن صلاته ، وزكاته ، وحجّه ، وصيامه ، وولايته إيانا أهل البيت ، فتقول الولاية من جانب القبر للأربع : ما دخل فيك من نقص فعلي تمامه .⁵

5135. Imam al-Sadiq (AS) said, 'A dead person will be questioned about five things: his prayer, his alms-tax (zakat), his obligatory pilgrimage (hajj), his fasting, and his acceptance of our divine guardianship (wilaya), the ahl al-bayt. Our guardianship will address the other four from inside the grave, 'Any deficiency that is in you, I will fill.'⁶

5136. الإمام الصادق عليه السلام : لا يُسأل في القبر إلا من محض الإيمان محضاً ، أو محض الكفر محضاً .⁷

5136. Imam al-Sadiq (AS) said, 'A person will not be questioned in their grave unless they have total pureness of faith or total disbelief.'⁸

Notes

1. إبراهيم : 27 .

2. بحار الأنوار : 6 / 228 / 29 .

3. Quran 1427:

4. Bihar al-Anwar, v. 6, p. 228, no. 29

5. الكافي : 3 / 241 / 15 .

6. al-Kafi, v. 3, p. 241, no. 15

7. الكافي : 3 / 236 / 4 .

8. Ibid. v. 3, p. 236, no. 4

عَذَابُ الْقَبْرِ - 1505

1505. PUNISHMENT IN THE GRAVE

5137. الإمام عليّ عليه السلام : يا عِبَادَ اللَّهِ ، ما بعدَ الموتِ لِمَن لم يُعْفَرَ لَهُ أَشَدُّ مِنْ الموتِ ؛ القَبْرِ ، فاحذَرُوا ضَيْقَهُ وَضَنْكَهُ وَظَلَمَتَهُ وَعُرْبَتَهُ ... وَإِنَّ المَعِيشَةَ الصَّنَكَ الَّتِي حَذَّرَ اللهُ مِنْهَا عَذْوَهُ عَذَابُ القَبْرِ .¹

5137. Imam Ali (AS) said, 'O servants of Allah! That which comes after death for those who have not been forgiven is worse than death itself and it is the grave. So, be warned of its tightness, its hardship, its darkness and its loneliness And the hard life that Allah has warned His enemies about is the punishment of the grave.'²

5138. الإمام عليّ عليه السلام : فَإِنَّكُمْ لو قد عَايَيْتُمْ ما قد عَايَنَ مَنْ ماتَ مِنْكُمْ لَجَزَعْتُمْ وَوَهَلْتُمْ وَسَمِعْتُمْ وَأَطَعْتُمْ ، وَلَكِنْ مَحْجُوبٌ عَنْكُمْ ما قد عَايَنُوا ، وَقَرِيبٌ ما يُطْرَحُ الحِجَابُ³ !⁴

5138. Imam Ali (AS) said, 'If you were to see what the dead from among you have seen, you would become grieved, and you would be frightened, and you would listen and obey. However, what they have seen is veiled from you, and the veil will soon be lifted!'⁵

5139. الإمام الباقر عليه السلام : مَنْ أتمَّ رُكُوعَهُ لم تَدْخُلْهُ وَحِشَةٌ في قَبْرِهِ .⁶

5139. Imam al-Baqir (AS) said, 'Whoever's bowings in his prayer [ruku] are perfect will not experience fright in their grave.'⁷

Notes

1. الأماي للطوسي : 28 / 31 .
2. Amali al-Tusi, p. 28, no. 31
3. نهج البلاغة : الخطبة 20 .
4. قال ابن أبي الحديد : وهذا الكلام يدلُّ على صحَّة القول بعذاب القبر ، وأصحابنا كلُّهم يذهبون إليه وإن . (شَنَّعَ عَلَيْهِمُ أَعْدَاؤُهُمُ مِنَ الأَشْعَرِيَّةِ وَغَيْرِهِمْ بِمُحَدِّثِهِ . (شرح نهج البلاغة : 1 / 298
5. Nahj al-Balagha, Sermon 20
6. ثواب الأعمال : 55 / 1 .
7. Thawab al-Amal, p. 55 no. 1

القتل - 326

326. KILLING

حُرْمَةُ قَتْلِ النَّفْسِ - 1506

1506. THE PROHIBITION OF KILLING A SOUL [I.E. A HUMAN BEING]

(مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بَعِيرٍ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا) ¹.

“That is why We decreed for the children of Israel that whoever kills a soul, without [its being guilty of] manslaughter or corruption on the earth, is as though he had killed all mankind, and whoever saves a life is as though he has saved all mankind.” ²

(أنظر) النساء : 29 ، 92 ، 93 والمائدة : 28 والأنعام : 140 ، 151 والكهف : 74 والفرقان : 68 والتكوير : 9.

(See also: Qur'an 4:29, 4:92, 4:93, 5:28, 6:140, 6:151, 18:74, 25:68, 81:9)

5140. رسول الله صلى الله عليه وآله : أَعْتَى النَّاسِ مَنْ قَتَلَ غَيْرَ قَاتِلِهِ ، أَوْ ضَرَبَ غَيْرَ ضَارِبِهِ. ³

5140. The Prophet (SAWA) said, 'The most aggressive of people is he who kills someone other than his killer, or strikes someone other than one who struck him.' ⁴

5141. رسول الله صلى الله عليه وآله : أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ. ⁵

5141. The Prophet (SAWA) said, 'The first thing that will be judged between people on the Day of Resurrection is the blood shed [between them].' ⁶

5142. رسول الله صلى الله عليه وآله : لَزَوَالِ الدُّنْيَا جَمِيعًا أَهْوَنُ عَلَى اللَّهِ مِنْ دَمٍ سُفِكَ بِغَيْرِ حَقٍّ. ⁷

5142. The Prophet (SAWA) said, 'The eradication of the whole world is more insignificant for Allah than the blood that has been shed without right.' ⁸

5143. الإمام الرضا عليه السلام : حَرَّمَ اللَّهُ قَتْلَ النَّفْسِ لِعَلَّةِ فَسَادِ الْخَلْقِ فِي تَحْلِيلِهِ لَوْ أَحَلَّ ، وَفَنَائِهِمْ وَفَسَادِ التَّدْبِيرِ. ⁹

5143. Imam al-Rida (AS) said, 'Allah forbade the killing of human beings for the reason that creation would be corrupted were it to be

permissible, and due to their annihilation and the chaos [that would ensue].'

10

Notes

1. المائة : 32 .
2. Quran 532:
3. الأماي للصدوق : 41 / 73 .
4. Amali al-Saduq, p. 28, no. 4
5. كنز العمال : 39887 .
6. Kanz al-Ummal, no. 39887
7. الترغيب والترهيب : 6 / 293 / 3 .
8. al-Tarhib wa al-Tarhib, v. 3, p. 293, no. 6
9. كتاب من لا يحضره الفقيه : 4934 / 565 / 3 .
10. al-Faqih, v. 3, p. 565, no. 4934

قَتْلُ الْمُؤْمِنِ - 1507

1507. KILLING OF A BELIEVER

(وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَعَظِيبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا

عَظِيمًا).¹

“Should anyone kill a believer intentionally, his requital shall be hell, to remain in it [forever]; Allah shall be wrathful at him and curse him and he shall prepare for him a great punishment”²

5144. رسولُ الله صلى الله عليه وآله : يا أيُّها الناسُ ، أيقْتَلُ قَتِيلًا وأنا بَيْنَ أَظْهُرِكُمْ لا

يُعَلِّمُ مَنْ قَتَلَهُ؟! لو أنَّ أهلَ السماءِ والأرضِ اجْتَمَعُوا على قَتْلِ رَجُلٍ مُسْلِمٍ لَعَذَّبَهُمُ اللهُ بلا

عَدَدٍ ولا حِسَابٍ.³

5144. The Prophet (SAWA) said, 'O people! Will a person be killed whilst I am among you, and it is not known whom the killer is?! If all the people of the heavens and the earth were to get together and kill a Muslim [believer], Allah would punish them all without account and judgment.'⁴

5145. رسولُ الله صلى الله عليه وآله : مَنْ أَعَانَ على قَتْلِ مُؤْمِنٍ بِشَطْرِ كَلِمَةٍ لَقِيَ اللهُ

يَوْمَ الْقِيَامَةِ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ : آيِسٌ مِنْ رَحْمَةِ اللهِ.⁵

5145. The Prophet (SAWA) said, 'Whoever helps in the killing of a believer even with a part of a word, he will meet Allah on the Day of Judgment with the following words written between his eyes: 'Doomed from the mercy of Allah.'⁶

5146. الإمامُ الباقر عليه السلام : مَنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا أثبتت اللهُ تعالى عليه جميع

الدُّنُوبِ ، وبرئى المقتول منها ، وذلك قولُ اللهِ تعالى : (أريدُ أن تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ

أَصْحَابِ النَّارِ)⁷ .⁸

5146. Imam al-Baqir (AS) said, 'Whoever intentionally kills a believer, Allah will affirm for him all the sins, and will acquit sins from the one he has killed. This is according to Allah's verse in the Qur'an: *“I desire that you earn [the burden of] my sin and your sin, to become one of the inmates of the Fire.”* 910

5147. الإمامُ الصادق عليه السلام - لما سُئِلَ : المؤمنُ يَقْتُلُ المؤمنَ مُتَعَمِّدًا هل لَهُ تَوْبَةٌ

؟ - : إن كانَ قَتَلَهُ لإيمانيه فلا تَوْبَةَ لَهُ ، وإن كانَ قَتَلَهُ لِعَضَبٍ أو لِسَبَبٍ شيءٍ من أمرِ الدنيا

فإنَّ تَوْبَتَهُ أن يُقَادَ مِنْهُ.¹¹

5147. Imam al-Sadiq (AS) was once asked, 'A believer intentionally kills a believer, does he have the right to repent?' The Imam replied, 'If his killing him was due to his belief, then he does not have the right to repentance. But if he killed him due to anger or any other worldly reason, then his repentance is that he be killed for it.'¹²

Notes

1. النساء : 93 .
2. Quran 493:
3. كنز العمال : 39952 .
4. Kanz al-Ummal, no. 39952
5. كنز العمال : 39895، وراجع وسائل الشيعة : 8 / 615 باب 163 .
6. Ibid. no. 39895
7. المائة : 29 .
8. ثواب الأعمال : 328 / 9 .
9. Quran 529:
10. Thawab al-A'mal, p. 328, no. 9
11. الكافي : 7 / 276 / 2 ، راجع وسائل الشيعة : 19 / 19 باب 9 .
12. al-Kafi, v. 7, p. 276, no. 2

تَحْرِيمُ قَتْلِ الْإِنْسَانِ نَفْسَهُ - 1508

1508. THE PROHIBITION OF SUICIDE

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا) ¹

“O you who have faith! Do not eat up your wealth among yourselves unrightfully, but it should be trade by mutual consent. And do not kill yourselves. Indeed Allah is most merciful to you.” ²

5148. الإمام الباقر عليه السلام : إنَّ المؤمنَ يُبْتَلَى بِكُلِّ بَلِيَّةٍ وَيَمُوتُ بِكُلِّ مِيتَةٍ إِلَّا أَنَّهُ

لا يَقْتُلُ نَفْسَهُ ³.

5148. Imam al-Baqir (AS) said, 'A believer may be afflicted with all kinds of misfortunes, and may die in all sorts of ways, but he must not kill himself.' ⁴

5149. الإمام الصادق عليه السلام : مَنْ قَتَلَ نَفْسَهُ مُتَعَدِّدًا فَهُوَ فِي نَارِ جَهَنَّمَ خَالِدًا

فِيهَا ⁵.

5149. Imam al-Sadiq (AS) said, 'Whoever intentionally kills himself will dwell in the Hellfire forever.' ⁶

Notes

1. النساء : 29 .

2. Quran 429:

3. الكافي : 3 / 112 / 8 .

4. al-Kafi, v. 3, p. 112, no. 8

5. كتاب من لا يحضره الفقيه : 4 / 95 / 5163 .

6. al-Faqih, v. 4, p. 95, no. 5163

القرآن - 327

327. THE Quran

عَلَيْكُمْ بِالْقُرْآنِ - 1509

1509. ADHERE TO THE QUR'AN

(وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ).¹

“Certainly We have given you [the surah of] the seven oft-repeated verses and the great Quran.”²

(وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ).³

“Certainly We have made the Quran simple for the sake of admonishment. So is there anyone who will be admonished?”⁴

5150. رسول الله صلى الله عليه وآله : إذا التبست الأمور عليكم كقطع الليل المظلم فعليكم بالقرآن ؛ فإنه شافعٌ مُشَفِّعٌ ، وما جلُّ مُصدِّقٌ ، ومن جعله أمامه قاده إلى الجنة ، ومن جعله خلفه قاده إلى النار .⁵

5150. The Prophet (SAWA) said, 'When matters become obscure for you like the darkness of the night, then turn to the Quran, for it is the mediating intercessor and the trustworthy deviser. Whoever puts it in front of them, it will lead them to Heaven, and whoever puts it behind them, it will drag them to Hell'.⁶

5151. رسول الله صلى الله عليه وآله - لَمَّا قِيلَ لَهُ : أَمْتُكَ سَتُفْتَنُ ، فَسُئِلَ : مَا الْمَخْرُجُ مِنْ ذَلِكَ ؟ - : كِتَابُ اللَّهِ الْعَزِيزِ ، الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ، تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ، مَنْ ابْتَغَى الْعِلْمَ فِي غَيْرِهِ أَضَلَّهُ اللَّهُ .⁷

5151. The Prophet (SAWA), when it was said to him that his community will be tested, they asked how they may be delivered from it, to which he replied, 'The noble Book of Allah that cannot be overcome with falsehood, neither from in front nor from behind. It is descended from the all-Wise, the Praised One. Allah will lead astray whoever seeks knowledge in other than it.'⁸

5152. رسول الله صلى الله عليه وآله : عَلَيْكُمْ بِالْقُرْآنِ ، فَاتَّخِذُوهُ إِمَامًا وَقَائِدًا .⁹

5152. The Prophet (SAWA) said, 'You must adhere to the Quran, so take it as an Imam and a leader.'¹⁰

5153. رسول الله صلى الله عليه وآله : فَضْلُ الْقُرْآنِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ .¹¹

5153. The Prophet (SAWA) said, 'The superiority of the Quran over any other speech is as the superiority of Allah over His creation.'¹²

5154. رسول الله صلى الله عليه وآله : الْقُرْآنُ غِنَى ، لَا غِنَى دُونَهُ ، وَلَا فَقْرَ بَعْدَهُ .¹³

5154. 5163. The Prophet (SAWA) said, 'The Quran is rich, and there is no richness without it, and no poverty after it.'¹⁴

5155. رسول الله صلى الله عليه وآله : مَنْ أُعْطِيَ الْقُرْآنَ فَظَنَّ أَنَّ أَحَدًا أُعْطِيَ أَكْثَرَ مِمَّا أُعْطِيَ فَقَدْ عَظَّمَ صَغِيرًا وَصَغَّرَ كَبِيرًا .¹⁵

5155. The Prophet (SAWA) said, 'Whoever is given the Quran, and then doubts that someone has been given something more than him, this person has aggrandized something little and belittled something great.'¹⁶

5156. رسول الله صلى الله عليه وآله : مَنْ أَرَادَ عِلْمَ الْأَوَّلِينَ وَالْآخِرِينَ فَلْيَتَوَرَّ الْقُرْآنَ¹⁷

،¹⁸

5156. The Prophet (SAWA) said, 'Whoever wants the knowledge of the first and the last should explore the Quran.' 1920

5157. الإمام عليّ عليه السلام : فَتَجَلَّى لَهُمْ سُبْحَانَهُ فِي كِتَابِهِ مِنْ غَيْرِ أَنْ يَكُونُوا رَأَوْهُ بِمَا أَرَاهُمْ مِنْ قُدْرَتِهِ .²¹

5157. Imam Ali (AS) said, 'He, most High, has manifested Himself for them in His Book, without them seeing Him, by showing them His power.'²²

5158. الإمام عليّ عليه السلام : اللَّهُ اللَّهُ فِي الْقُرْآنِ ، لَا يَسْبِقُكُمْ بِالْعَمَلِ بِهِ غَيْرُكُمْ .²³

5158. Imam Ali (AS) said, 'Allah Allah [i.e. I advise you] with the Quran, nobody other than you should be quicker in acting according to it.'²⁴

5159. الإمام عليّ عليه السلام : تَعَلَّمُوا كِتَابَ اللَّهِ تَبَارَكَ وَتَعَالَى ؛ فَإِنَّهُ أَحْسَنُ الْحَدِيثِ وَأَبْلَغُ الْمَوْعِظَةِ ، وَتَفَقَّهُوا فِيهِ فَإِنَّهُ زَيْعُ الْقُلُوبِ ، وَاسْتَشْفُوا بِنُورِهِ فَإِنَّهُ شِفَاءٌ لِمَا فِي الصُّدُورِ ، وَأَحْسِنُوا تِلَاوَتَهُ فَإِنَّهُ أَحْسَنُ الْقَصَصِ .²⁵

5159. Imam Ali (AS) said, 'Learn the Book of Allah Almighty; for it is the best of speech and the most eloquent exhortation. Get educated through it, for it is the spring of the hearts. Get cured by its light, for it is the cure for everything in the heart. Excel in its recitation for it is the best of stories.'²⁶

5160. الإمام عليّ عليه السلام : إِنَّ فِيهِ شِفَاءً مِنْ أَكْبَرِ الدَّاءِ ، وَهُوَ الْكُفْرُ وَالتَّفَاقُ ، وَالْغَيِّ وَالضَّلَالُ .²⁷

5160. Imam Ali (AS) said, 'In it there is the cure for the greatest sickness, which is disbelief, hypocrisy, error, and going astray.'²⁸

5161. الإمام زين العابدين عليه السلام : لَوْ مَاتَ مَنْ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ لَمَا اسْتَوْحَشْتُ بَعْدَ أَنْ يَكُونَ الْقُرْآنُ مَعِي .²⁹

5161. Imam Zayn al-Abidin (AS) said, 'If everyone from the east to the west was to die, I would not feel lonely if I had the Quran with me.'³⁰

Notes

1. الحجج : 87 .

2. Quran 1587:
3. القمر : 17 .
4. Quran 5417:
5. 4027 : كَنز العَمَـال .
6. Kanz al-Ummal, no. 4027
7. تفسير العيَاشيِّ : 1 / 6 / 11 ، أنظر تمام الحديث .
8. Tafsir al-Ayyashi, v. 1, p. 6, no. 11
9. 4029 : كَنز العَمَـال .
10. Kanz al-Ummal, no. 4029
11. 18 / 19 / 92 : بحار الأنوار .
12. Bihar al-Anwar, v. 92, p. 19, no. 18
13. 18 / 19 / 92 : بحار الأنوار .
14. Ibid. v. 92, p. 19, no. 18
15. 279 : معاني الأخبار .
16. Maani al-Akhbar, p. 279
17. 229 / 1 : (النهاية : 1 / 229) . (فليَتَوَّعَر القرآن : أي لينتقِر عنه ويفكّر في معانيه وتفسيره وقراءته .)
18. 2454 : كَنز العَمَـال .
19. Meaning that they should contemplate in its meaning and interpret its exegesis.
(See: al-Nihaya, v. 1, p. 229)
20. Kanz al-Ummal, no. 2454
21. 147 : نَهج البلاغة : الخطبة .
22. Nahj al-Balagha, Sermon 147
23. 47 : نَهج البلاغة : الكتاب .
24. Ibid. Letter 4
25. 150 : تحف العقول .
26. Tuhaf al-Uqul, 150
27. 176 : نَهج البلاغة : الخطبة .
28. Ibid. Sermon 176
29. الكافي : 2 / 602 / 13 .
30. al-Kafi, v. 2, p. 602, no. 13

الْقُرْآنُ فِي كُلِّ زَمَانٍ جَدِيدٌ - 1510

1510. THE QUR'AN IS NEW IN EVERY ERA

5162. الإمام عليّ عليه السلام : لا تُخْلِفُهُ كَثْرَةُ الرَّدِّ وَوُلُوحُ السَّمْعِ .¹

5162. Imam Ali (AS) said, 'The frequency of its recitation and its falling on ears does not render it old.'²

5163. الإمام الصادق عليه السلام - لما سُئِلَ : ما بَألُ الْقُرْآنِ لا يَزِدَادُ عَلَيَّ النَّشْرِ وَالدَّرْسِ إِلَّا عَضَاظَةً؟ - : لَأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يَجْعَلْهُ لِيَزْمَانٍ دُونَ زَمَانٍ ، وَلا لِنَاسٍ دُونَ

نَاسٍ ، فَهُوَ فِي كُلِّ زَمَانٍ جَدِيدٌ ، وَعِنْدَ كُلِّ قَوْمٍ غَضٌّ إِلَى يَوْمِ الْقِيَامَةِ .³

5163. Imam al-Sadiq (AS), when asked, 'Why is it that the Quran only increases in freshness the more it is promulgated and taught?' He replied, 'Because Allah, Blessed and most High, did not make the Quran for a certain time and not another, or for certain people and not others. It is new in every time and fresh for all people until the Day of Judgment.'⁴

Notes

1. نهج البلاغة : الخطبة 156 .

2. Nahj al-Balagha, Sermon 156

3. بحار الأنوار : 92 / 15 / 8 . وعن يعقوب بن السكيت النحوي قال : سألت أبا الحسن الثالث عليه .

السلام ما بال القرآن - وذكر نحوه - بحار الأنوار : 92 / 15 / 9 .

4. Bihar al-Anwar, v. 92, p. 15, no. 8

تَعَلُّمُ الْقُرْآنِ وَتَعْلِيمُهُ - 1511

1511. LEARNING AND TEACHING THE QUR'AN

5164. رسول الله صلى الله عليه وآله: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.¹

5164. The Prophet (SAWA) said, 'The best of you are those who learn the Quran, and teach it.'²

5165. رسول الله صلى الله عليه وآله: عَلَيْكُمْ بِتَعَلُّمِ الْقُرْآنِ وَكَثْرَةِ تِلَاوَتِهِ.³

5165. The Prophet (SAWA) said, 'You must learn the Quran, and recite it a lot.'⁴

5166. رسول الله صلى الله عليه وآله: مَنْ عَلَّمَ رَجُلًا الْقُرْآنَ فَهُوَ مَوْلَاهُ، لَا يَخْذُلُهُ وَلَا

يَسْتَأْثِرُ عَلَيْهِ.⁵

5166. The Prophet (SAWA) said, 'Whoever teaches a person the Quran, he becomes his master. He should not disappoint him or favor anything over him.'⁶

5167. الإمام عليّ عليه السلام: حَقُّ الْوَالِدِ عَلَى الْوَالِدِ أَنْ يُحَسِّنَ اسْمَهُ، وَيُحَسِّنَ أَدَبَهُ

، وَيُعَلِّمَهُ الْقُرْآنَ.⁷

5167. Imam Ali (AS) said, 'The right of a child incumbent upon his father is that he should give him a good name, good manners, and teach him the Quran.'⁸

5168. الإمام الصادق عليه السلام: يَنْبَغِي لِلْمُؤْمِنِ أَنْ لَا يَمُوتَ حَتَّى يَتَعَلَّمَ الْقُرْآنَ،

أَوْ يَكُونَ فِي تَعْلِيمِهِ.⁹

5168. Imam al-Sadiq (AS) said, 'The believer should be such that he does not die without learning the Quran, or without being engaged in learning it.'¹⁰

Notes

1. بحار الأنوار : 2 / 186 / 92 .

2. Ibid. v. 92, p. 186, no. 2

3. كنز العمال : 2368 .

4. Kanz al-Ummal, no. 2368

5. 2382 : كنز العمال .

6. Ibid. no. 2382

7. نهج البلاغة : الحكمة 399 .

8. Nahj al-Balagha, Saying 399

9. الدعوات : 600 / 220 .

10. al-Daawat, p. 220, no. 600

حِفْظُ الْقُرْآنِ وَ أَدَبُ حَافِظِهِ - 1512

1512. MEMORIZING THE QUR'AN AND THE ETIQUETTES OF THOSE WHO MEMORISE IT

5169. رسولُ اللهِ صلى اللهُ عليه وآله : مَنْ أَعْطَاهُ اللهُ حِفْظَ كِتَابِهِ فَظَنَّ أَنَّ أَحَدًا

أَعْطَى أَفْضَلَ بِمَا أَعْطِيَ فَقَدْ غَمَطَ أَفْضَلَ التَّعَمَّةِ .¹

5169. The Prophet (SAWA) said, 'Whoever has been endowed by Allah the memorization of His Book, and doubts that someone has been given something better than what he has, has despised the greatest bounty.'²

5170. رسولُ اللهِ صلى اللهُ عليه وآله : إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ

كَالْبَيْتِ الْحَرَبِ .³

5170. The Prophet (SAWA) said, 'Someone who has none of the Quran in their self is like a wrecked house.'⁴

5171. رسولُ اللهِ صلى اللهُ عليه وآله : بِئْسَمَا لِأَحَدِكُمْ أَنْ يَقُولَ نَسِيتُ آيَةً كَيْتَ

وَكَيْتَ ، بَلْ هُوَ نُسِيٌّ . اسْتَذَكِرُوا الْقُرْآنَ ، فَوَالَّذِي نَفْسِي بِيَدِهِ هُوَ أَشَدُّ تَقْصِيًّا مِنْ صُدُورِ

الرِّجَالِ مِنَ النَّعَمِ مِنْ عُقْلِهَا .⁵

5171. The Prophet (SAWA) said, 'How wretched is the one who says that he has forgotten such and such verse - rather it is that he has been forgotten. Remember the Quran, for by He who owns my soul, it is stronger at detaching itself from the hearts of men than the detachment of an animal from its shackle.'⁶

5172. رسولُ اللهِ صلى اللهُ عليه وآله : حَمَلَةُ الْقُرْآنِ هُمْ الْمَحْفُوفُونَ بِرَحْمَةِ اللهِ ،

الْمَلْبُوسُونَ بِنُورِ اللهِ عَزَّوَجَلَّ .⁷

5172. The Prophet (SAWA) said, 'The bearers of the Quran [i.e. those who memorize it] are surrounded by the mercy of Allah and are dressed with the light of Allah.'⁸

5173. رسولُ اللهِ صلى اللهُ عليه وآله : أَشْرَافُ أُمَّتِي حَمَلَةُ الْقُرْآنِ وَأَصْحَابُ اللَّيْلِ .⁹

5173. The Prophet (SAWA) said, 'The noblemen of my community are the bearers of the Quran [i.e. those who memorize it] and the people of night vigil.'¹⁰

5174. رسولُ اللهِ صلى اللهُ عليه وآله : إِنَّ أَحَقَّ النَّاسِ بِالتَّحَشُّعِ فِي السِّرِّ وَالْعَلَانِيَةِ

لِحَامِلِ الْقُرْآنِ ، وَإِنَّ أَحَقَّ النَّاسِ فِي السِّرِّ وَالْعَلَانِيَةِ بِالصَّلَاةِ وَالصَّوْمِ لِحَامِلِ الْقُرْآنِ .¹¹

5174. The Prophet (SAWA) said, 'The worthiest of people in their humbleness, both secretly and openly, are the bearers of the Quran, and the worthiest of people in terms of their prayers and fasting, both secretly and openly, are the bearers of the Quran.'¹²

5175. رسولُ اللهِ صلى اللهُ عليه وآله : لا يَنْبَغِي لِصَاحِبِ الْقُرْآنِ أَنْ يَجِدَّ مَعَ مَنْ حَدَّثَ ، وَلَا يَجْهَلَ مَعَ مَنْ يَجْهَلُ وَفِي جَوْفِهِ كَلَامُ اللَّهِ .¹³

5175. The Prophet (SAWA) said, 'The owner of the Quran [i.e. he who has memorized it] should not be harsh towards those who are harsh with him, nor behave ignorantly like those who are ignorant, while he has the words of Allah inside him.'¹⁴

5176. الإمامُ الصَّادِقُ عليه السلام : الحَافِظُ لِلْقُرْآنِ الْعَامِلُ بِهِ مَعَ السَّفَرَةِ الْكِرَامِ الْبِرَّةِ .¹⁵

5176. Imam al-Sadiq (AS) said, 'The memorizer of the Quran who acts according to it will be with the envoys, noble and pious.'¹⁶

5177. الإمامُ الصَّادِقُ عليه السلام : مَنْ نَسِيَ سُورَةً مِنَ الْقُرْآنِ مُثَلَّتْ لَهُ فِي صُورَةٍ حَسَنَةٍ وَدَرَجَةٍ رَفِيعَةٍ ، فَإِذَا رَأَاهَا قَالَ : مَنْ أَنْتِ ؟ مَا أَحْسَنْتِ ! لَيْتَ لِي ! فَتَقُولُ : أَمَا تَعْرِفُنِي ؟ أَنَا سُورَةٌ كَذَا وَكَذَا ، لَوْ لَمْ تَنْسِنِي لَرَفَعْتُكَ إِلَى هَذَا الْمَكَانِ .¹⁷

5177. Imam al-Sadiq (AS) said, 'Whoever forgets a chapter (surah) from the Quran, it will exemplify to him as a form of a reward and a high station. When he sees it, he will ask, 'Who are you? How great you are! If only you were mine!' and it will say to him, 'Don't you know me? I am chapter so and so, and if you did not forget me I would have elevated you to this place.'¹⁸

Notes

1. كنز العمال : 2317 .
2. Kanz al-Ummal, no. 2317
3. 2478 : كنز العمال .
4. Ibid. no. 2478
5. 2849 : كنز العمال .
6. Ibid. no. 2850
7. 202 / 115 : جامع الأخبار .
8. Jami al-Akhbar, p. 115 no. 202
9. 21 / 7 : الخصال .
10. al-Khisal, p. 7, no. 21
11. الكافي : 2 / 604 / 5 .
12. al-Kafi, v. 2, p. 604, no. 5
13. 2347 : كنز العمال .
14. Kanz al-Ummal, no. 2347
15. الكافي : 2 / 603 / 2 .
16. al-Kafi, v. 2, p. 603, no. 2
17. 1 / 283 : ثواب الأعمال .
18. Thawab al-Amal, p. 283, no. 1

الحثُّ على تلاوة القرآن - 1513

1513. URGING THE RECITATION OF THE QUR'AN

(إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً

لَنْ تَبُورَ) ¹.

“Indeed those who recite the Book of Allah and maintain the prayer, and spend out of what We have provided them, secretly and openly, expect a commerce that will never go bankrupt.” ²

5178. رسول الله صلى الله عليه وآله : إذا أحبب أحدكم أن يحدث ربّه فليقرأ القرآن

³.

5178. The Prophet (SAWA) said, 'When one of you would like to converse with his Lord, he should read the Quran.' ⁴

5179. رسول الله صلى الله عليه وآله : يقال لصاحب القرآن : اقرأ وارق ورتل كما

كنت تُرتل في دار الدنيا ، فإن منزلتك عند آخر آية كنت تقرؤها ⁵.

5179. The Prophet (SAWA) said, 'It will be said to the reciter of the Quran, 'Read and rise in rank, and recite as you recited in the world, for your station is as per the last verse that you recited.' ⁶

5180. رسول الله صلى الله عليه وآله : إنّ هذه القلوب تصدأ كما يصدأ الحديد .

قيل : يا رسول الله ، فما جلاؤها ؟ قال : تلاوة القرآن ⁷.

5180. The Prophet (SAWA) said, 'These hearts rust the way metal rusts.' He was asked, 'O Messenger of Allah, and what can clean them?' He replied, 'The recitation of the Quran.' ⁸

5181. رسول الله صلى الله عليه وآله : عليك بقراءة القرآن ؛ فإن قراءته كفارة

للذنوب ، وستر في النار ، وأمان من العذاب ⁹.

5181. The Prophet (SAWA) said, 'You must read the Quran, for verily reading it is a penance for the sins, protection from the Fire, and a safeguard from punishment.' ¹⁰

5182. رسول الله صلى الله عليه وآله : يا بُنيّ ، لا تغفل عن قراءة القرآن ؛ فإن القرآن

يُحيي القلب ، وينهي عن الفحشاء والمنكر والبغى ¹¹.

5182. The Prophet (SAWA) said, 'O son, do not neglect reading the Quran, for verily the Quran revives the heart, and prevents the committing of the erroneous, wrong and corrupt.' ¹²

Notes

1. فاطر : 29 .

2. Quran 3529:

3. كنز العمال : 2257 .

4. Kanz al-Ummal, no. 2257
5. 2330 : كنز العمال .
6. Ibid. no. 2330
7. 2441 : كنز العمال .
8. Ibid. no. 2441
9. 18 / 17 / 92 : بحار الأنوار .
10. Bihar al-Anwar, v. 92, p. 17, no. 18
11. 4032 : كنز العمال .
12. Kanz al-Ummal, no. 4032

قِرَاءَةُ الْقُرْآنِ بِالصَّوْتِ الْحَسَنِ - 1514

1514. RECITING THE QUR'AN WITH A GOOD VOICE

5183. رسولُ اللهِ صلى اللهُ عليه وآله : لِكُلِّ شَيْءٍ حِلْيَةٌ وَحِلْيَةُ الْقُرْآنِ الصَّوْتُ الْحَسَنُ

1.

5183. The Prophet (SAWA) said, 'For everything there is an ornament, and the ornament of the Quran is a nice voice.'²

5184. رسولُ اللهِ صلى اللهُ عليه وآله : زَيَّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ.

5184. The Prophet (SAWA) said, 'Decorate the Quran with your voices.'⁴

5185. رسولُ اللهِ صلى اللهُ عليه وآله - لما سُئِلَ عن أحسنِ الناسِ صوتاً بالقرآنِ - :

مَنْ إِذَا سَمِعْتَ قِرَاءَتَهُ رَأَيْتَ أَنَّهُ يَخْشَى اللَّهَ.

5185. The Prophet (SAWA), when he was asked about the person with the best voice at reciting the Quran, he said, 'He who when you hear his recitation you can see that he fears Allah.'⁶

5186. رسولُ اللهِ صلى اللهُ عليه وآله : اقْرَؤُوا الْقُرْآنَ بِالْحُزْنِ ؛ فَإِنَّهُ نَزَلَ بِالْحُزْنِ.

5186. The Prophet (SAWA) said, 'Read the Quran sorrowfully, for verily it came down sorrowfully.'⁸

Notes

1. كنز العمال : 2768 .
2. Ibid. no. 2768
3. بحار الأنوار : 92 / 190 / 2 .
4. Bihar al-Anwar, v. 92, p. 190, no. 2
5. 10 / 195 / 92 : بحار الأنوار .
6. Ibid. v. 92, p. 195, no. 10
7. 2777 : كنز العمال .
8. Kanz al-Ummal, no. 2777

حَقُّ التَّلَاوَةِ - 1515

1515. THE REALITY OF RECITATION

5187. الإمام الصادق عليه السلام - في قوله تعالى : (الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ) - : يُرْتَلُونَ آيَاتِهِ ، وَيَتَفَهَّمُونَ مَعَانِيَهُ ، وَيَعْمَلُونَ بِأَحْكَامِهِ ، وَيَرْجُونَ وَعْدَهُ ، وَيَخْشَوْنَ عَذَابَهُ ، وَيَتَمَتَّلُونَ قِصَصَهُ ، وَيَعْتَبِرُونَ أَمْثَالَهُ ، وَيَأْتُونَ أَوْامِرَهُ ، وَيَجْتَنِبُونَ نَوَاهِيَهُ . ما هُوَ وَاللَّهِ بِحَفِظِ آيَاتِهِ وَسَرِدِ حُرُوفِهِ ، وَتِلَاوَةِ سُورِهِ وَدَرَسِ أَعْشَارِهِ وَأَحْمَاسِهِ ، حَفِظُوا حُرُوفَهُ وَأَضَاعُوا حُدُودَهُ ، وَإِنَّمَا هُوَ تَدْبِيرُ آيَاتِهِ ، يَقُولُ اللَّهُ تَعَالَى : (كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ)^{1.2}

5187. Imam al-Sadiq, with respect to Allah's verse in the Qur'an: **“Those to whom We have given the Book follow it as it ought to be followed.”**³ said, "They recite its verses and understand its meanings and act according to its laws. They hope for its reward, fear its punishment, take examples from its stories, take lesson from its parables, perform its orders, stay away from what it has prohibited. By Allah, it is not just memorizing its verses, citing its words, reciting its chapters, and learning its parts. They have memorized its words and lost its limits. That which is important is contemplating into its verses, Allah Almighty says: **“[It is] a blessed Book that We have sent down to you, so that they may contemplate its signs.”**⁴⁵

Notes

1. ص : 29 .
2. تنبيه الخواطر : 2 / 236 .
3. Quran 2121:
4. Quran 3829:
5. Tanbih al-Khawatir, v. 2, p. 236

آدابُ القِرَاءَةِ - 1516

1516. ETIQUETTE OF RECITATION

1 : تَنْظِيفُ الفَمِّ - 1

1. Cleaning of the mouth

5188. رسولُ الله صلى الله عليه وآله : نَظَّفُوا طَرِيقَ القُرْآنِ ، قِيلَ : يا رسولَ الله ، وما

طَرِيقُ القُرْآنِ ؟ قَالَ : أفْوَاهِكُمْ ، قِيلَ : بماذا ؟ قَالَ : بالسِّوَاكِ .¹

5188. The Prophet (SAWA) said, 'Clean the path of the Quran.' He was asked, 'O Messenger of Allah, and what is the path of the Quran?' He replied, 'Your mouths.' They asked, 'How [should we clean them]?' He said, '[By brushing them] With a tooth cleanser (siwak).'

2 : الاستِعاذَةُ - 2

2. Seeking refuge

(فَإِذَا قَرَأْتَ القُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) .³

*“When you recite the Quran seek the protection of Allah against the outcast Satan.”*⁴

5189. الإمامُ الصَّادِقُ عليه السلام - لما سُئِلَ عنِ التَّعَوُّذِ عِنْدَ افْتِتَاحِ كُلِّ سُورَةٍ - :

نَعَمْ ، فَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ، وَذَكَرَ أَنَّ الرَّجِيمَ أَحْبَبْتُ الشَّيَاطِينَ .⁵

5189. Imam al-Sadiq (AS), when he was asked about seeking refuge at the beginning of every chapter, said, 'Yes, seek refuge in Allah from the outcast Satan. And he mentioned that the outcast (al-rajim) is the most wicked of Satans.'⁶

3 : التَّرْتِيلُ - 3

3. Recitation

(وَرَتِّلِ القُرْآنَ تَرْتِيلًا) .⁷

*“recite the Quran in a measured tone.”*⁸

5190. رسولُ الله صلى الله عليه وآله - فِي قَوْلِهِ تَعَالَى : (وَرَتِّلِ القُرْآنَ تَرْتِيلًا) - : بَيِّنُهُ

تَبَيَانًا ، وَلَا تَنْشُرُهُ نَشْرَ البَقْلِ ، وَلَا تَهْدُهُ هَدَى الشَّعْرِ ، قِفُوا عِنْدَ عَجَائِبِهِ ، حَرِّكُوا بِهِ القُلُوبَ ، وَلَا يَكُنْ هَمُّ أَحَدِكُمْ آخِرَ السُّورَةِ .⁹

5190. The Prophet (SAWA), with regard to Allah's verse in the Qur'an: *“and recite the Quran in a measured tone”* said, 'Recite it clearly, do not disperse it prosaically, nor rave it like raving poetry. Stop where it mentions wonders, and move the hearts with it, and do not let your only concern be [to finish] the end of the chapter.'¹⁰

4 : التَّدْبِيرُ - 4

4. Contemplation

(كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ).¹¹

*"[It is] a blessed Book that We have sent down to you, so that they may contemplate its signs, and that those who possess intellect may take admonishment."*¹²

5191. الإمام عليّ عليه السلام : ألا لا خيرَ في قراءةٍ ليسَ فيها تدبُّرٌ ، ألا لا خيرَ في

عبادةٍ ليسَ فيها تفقُّهُ.¹³

5191. Imam Ali (AS) said, 'Verily, there is no good in recitation that does not have contemplation in it. Verily, there is no good in worship that does not have understanding.'¹⁴

5192. الإمام الصادقُ عليه السلام - لما سُئِلَ عن قراءة القرآن في ليلةٍ - : لا يُعجِبُنِي

أن تقرأهُ في أقلَّ من شهرٍ.¹⁵

5192. Imam al-Sadiq (AS), when asked about completing the Quran in one night, said, 'I do not like it for you to complete it all in less than a month.'¹⁶

5. الخشوع - 5

5. Humbleness

(أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا

الكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ).¹⁷

*"Is it not time yet for those who have faith that their hearts should be humbled for Allah's remembrance and to the truth which has come down [to them], and to be not like those who were given the Book before? Time took its toll on them and so their hearts were hardened, and many of them are transgressors"*¹⁸

5193. رسولُ اللهِ صلى اللهُ عليه وآله - لما سُئِلَ عن أحسنِ الناسِ صوتاً بالقرآنِ - :

من إذا سمعتَ قراءتَهُ رأيتَ أنه يخشى اللهُ.¹⁹

5193. The Prophet (SAWA), when asked about the people who recite the best, replied, 'When you hear their recitation, you see that they fear Allah.'²⁰

5194. عيون أخبار الرضا عن رجاء بن أبي الضحاك - في ذكر سيرة الإمام الرضا

عليه السلام وقد صحبه إلى خراسان - : يُكثِرُ بالليلِ في فراشه من تلاوة القرآن ، فإذا مرَّ

بآيةٍ فيها ذكرُ جَنَّةٍ أو نارٍ بكى وسألَ اللهُ الجنةَ وتعوَّدَ به من النارِ.²¹

5194. Uyun Akhbar al-Rida (AS), Imam al-Rida (AS) constantly recited the Quran in his bed at night during the path to Khurasan. When he would read a verse that mentioned Heaven or Hell, he would cry and ask Allah for Heaven or seek refuge from Hell.'²²

Notes

1. بحار الأنوار : 11 / 213 / 92 .
2. Bihar al-Anwar, v. 92, p. 213, no. 11
3. النحل : 98 .
4. Quran 1698:
5. تفسير العياشي : 68 / 270 / 2 .
6. Tafsir al-Ayyashi, v. 2, p. 270, no. 68
7. المزمّل : 4 .
8. Quran 734:
9. النوادر للراوندي : 247 / 164 .
10. Nawadir al-Rawandi, p. 30
11. ص : 29 .
12. Quran 3829:
13. بحار الأنوار : 4 / 211 / 92 .
14. Bihar al-Anwar, v. 92, p. 211, no. 4
15. الكافي : 1 / 617 / 2 .
16. al-Kafi, v. 2, p. 617, no. 1
17. الحديد : 16 .
18. Quran 5716:
19. بحار الأنوار : 10 / 195 / 92 .
20. Bihar al-Anwar, v. 92, p. 195, p. 10
21. عيون أخبار الرضا : 5 / 182 / 2 .
22. Uyun Akhbar al-Rida (AS), v. 2, p. 182, no. 2

مَنْ يَلْعَنُهُ الْقُرْآنُ - 1517

1517. THOSE WHOM THE QUR'AN CURSES

5195. رسول الله صلى الله عليه وآله : رُبَّ تَالٍ الْقُرْآنِ وَالْقُرْآنُ يَلْعَنُهُ ¹.

5195. The Prophet (SAWA) said, 'Many a reciter of the Quran is cursed by the Quran itself.' ²

5196. رسول الله صلى الله عليه وآله : أَنْتَ تَقْرَأُ الْقُرْآنَ مَا نَحَاكَ ، فَإِذَا لَمْ يَنْهَكَ

فَلَسْتَ تَقْرؤه ³.

5196. The Prophet (SAWA) said, 'You read the Quran and it prevents you [from sins]. And if it does not prevent you, then you are not reading it [correctly].' ⁴

5197. رسول الله صلى الله عليه وآله : إِنَّ فِي جَهَنَّمَ رَحَاءً مِنْ حَدِيدٍ تُطْحَنُ بِهَا رُؤُوسُ

الْقُرَاءِ ، وَالْعُلَمَاءِ الْمَجْرَمِينَ ⁵.

5197. The Prophet (SAWA) said, 'In Hell there is a metal millstone that grinds the heads of criminal reciters and scholars'. ⁶

Notes

1. بحار الأنوار : 19 / 184 / 92 .

2. Bihar al-Anwar, v. 92, p. 184, p. 19

3. شرح نهج البلاغة : 23 / 10 .

4. Sharh Nahj al-Balagha li Ibn Abi al-Hadid, v. 10 p. 23

5. جامع الأخبار : 254 / 130 .

6. Jami al-Akhbar, p. 130, no. 254

استِماعُ القرآنِ - 1518

1518. LISTENING TO THE QUR'AN

(وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ) .¹

*“When the Quran is recited, listen to it and be silent, maybe you will receive [Allah's] mercy.”*²

5198. رسولُ اللهِ صلى اللهُ عليه وآله : ألا من اشتاقَ إلى اللهِ فَلَيْسَتْ مَعَهُ كَلَامُ اللهِ .³

5198. The Prophet (SAWA) said, 'Verily, whoever yearns for Allah should listen to the words of Allah.'⁴

5199. رسولُ اللهِ صلى اللهُ عليه وآله : مَنْ اسْتَمَعَ إِلَى آيَةٍ مِنْ كِتَابِ اللهِ كُتِبَتْ لَهُ

حَسَنَةٌ مُضَاعَفَةٌ ، وَمَنْ تَلَا آيَةً مِنْ كِتَابِ اللهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ .⁵

5199. The Prophet (SAWA) said, 'Whoever listens to a verse from the Book of Allah, a multiplied reward will be written for him, and whoever recites a verse from the Book of Allah, they will have a light on the Day of Resurrection .'⁶

5200. الإمامُ الصَّادِقُ عليه السلام - لما سألَهُ زُرَّارَةُ عن وُجوبِ الإِنصَاتِ وَالاسْتِماعِ

عَلَى مَنْ يَسْمَعُ الْقُرْآنَ - : نَعَمْ ، إِذَا قُرِئَ الْقُرْآنُ عِنْدَكَ فَقَدْ وَجِبَ عَلَيْكَ الاسْتِماعُ
وَالإِنصَاتُ .⁷

5200. Imam al-Sadiq (AS), when Zurara asked him whether paying attention and listening was obligatory upon one who hears the Quran being recited, replied, 'Yes, if the Quran is recited in your presence, it is obligatory for you to listen and pay attention.'⁸

Notes

1. الأعراف : 204 .

2. Quran 7204:

3. كنز العمال : 2472 .

4. Kanz al-Ummal, no. 2472

5. كنز العمال : 2316 .

6. Ibid. no. 2316

7. بحار الأنوار : 92 / 222 / 7 .

8. Bihar al-Anwar, v. 92, p. 222, no. 7

التَّحذِيرُ مِنَ التَّفْسِيرِ بِالرَّأْيِ - 1519

1519. CAUTION AGAINST PERSONAL INTERPRETATION

5201. رسولُ الله صلى الله عليه وآله : قَالَ اللهُ جَلَّ جَلَالُهُ : مَا آمَنَ بِي مَنْ فَسَّرَ بِرَأْيِهِ

كَلَامِي ¹.

5201. The Prophet (SAWA) said, 'Allah the Exalted has said, 'Those who interpret My words with their own opinion do not believe in Me.'²

5202. رسولُ الله صلى الله عليه وآله : أَكْثَرُ مَا أَخَافُ عَلَى أُمَّتِي مِنْ بَعْدِي رَجُلٌ

يَتَأَوَّلُ الْقُرْآنَ يَضَعُهُ عَلَى غَيْرِ مَوَاضِعِهِ ³.

5202. The Prophet (SAWA) said, 'The worst thing I fear for my community after me is for someone to interpret the Quran wrongfully.'⁴

5203. الإمامُ الصَّادِقُ عليه السلام : مَنْ فَسَّرَ الْقُرْآنَ بِرَأْيِهِ فَأَصَابَ لَمْ يُؤْجَرْ ، وَإِنْ

أَخْطَأَ كَانَ إِثْمُهُ عَلَيْهِ ⁵.

5203. Imam al-Sadiq (AS) said, 'Whoever interprets the Quran with his own opinion and is correct, will not be rewarded, and if he is wrong, he will bear the burden of a sin.'⁶

Notes

1. بحار الأنوار : 1 / 107 / 92 .

2. Ibid. v. 92, p. 107, no. 1

3. منية المرید : 369 .

4. Munyat al- Murid, p. 369

5. بحار الأنوار : 11 / 110 / 92 .

6. Bihar al-Anwar, v. 92, p. 110, no. 11

المُقَرَّبُونَ - 328

328. THOSE BROUGHT NEAR TO ALLAH

غَايَةُ التَّقَرُّبِ - 1520

1520. THE ULTIMATE GOAL OF PROXIMITY TO ALLAH

1. (وَالسَّابِقُونَ السَّابِقُونَ * أُولَئِكَ الْمُقَرَّبُونَ)

*“And the Foremost Ones are the foremost ones: they are the ones brought near [to Allah].”*²

3. (فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ * فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةٌ نَعِيمٌ)

*“Then if he be of those brought near, then ease, abundance, and a garden of bliss.”*⁴

5. (عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ)

*“A spring where those brought near [to Allah] drink.”*⁶

5204. رسول الله صلى الله عليه وآله : قَالَ اللهُ عَزَّ وَجَلَّ ... : مَا تَقَرَّبَ إِلَيَّ عَبْدٌ

بشئٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ ، وَإِنَّهُ لَيَتَقَرَّبُ إِلَيَّ بِالنَّافِلَةِ حَتَّى أَحِبُّهُ ، فَإِذَا أَحْبَبْتُهُ كُنْتُ

5204. The Prophet (SAWA) said, 'Allah, Mighty and Exalted, has said, 'My servant can never come close to Me with something more beloved to Me than that which I have made obligatory for him, and he can come close to Me with supererogatory prayers such that I love him. And when I love him, I will become his hearing that he hears with, his sight that he sees with, his tongue that he speaks with, his hand that he strikes with. When he prays to Me, I will answer, and when he asks Me, I will give him.'⁷

5205. الإمام علي عليه السلام : مَنْ صَبَرَ عَلَى اللهِ وَصَلَّ إِلَيْهِ .⁸

5205. Imam Ali (AS) said, 'Whoever has patience for the sake of Allah will reach Him.'⁹

5206. الإمام علي عليه السلام - فِي الْمَنَاجَاةِ الشَّعْبَانِيَّةِ - : إلهي هَبْ لِي كَمَالَ

الانْقِطَاعِ إِلَيْكَ ، وَأَنْزِرْ أَبْصَارَ قُلُوبِنَا بَضِيَاءَ نَظَرِهَا إِلَيْكَ ، حَتَّى تَحْرِقَ أَبْصَارَ الْقُلُوبِ حُجُبَ

النور ، فَتَصِلَ إِلَى مَعْدِنِ الْعَظَمَةِ .¹⁰

5206. Imam Ali (AS) said in his supplication of Shaban, 'O Allah, grant me the perfection of devotion to You, and illuminate the sight of our hearts with the radiance of looking at You until the sight of our hearts pierces through the veils of light, reaching the source of Exaltedness.'¹¹

5207. الإمام العسكري عليه السلام : إِنَّ الْوُصُولَ إِلَى اللهِ عَزَّ وَجَلَّ سَفَرٌ لَا يُدْرِكُ إِلَّا

بِامْتِطَاءِ اللَّيْلِ .¹²

5207. Imam al-'Askari (AS) said, 'Reaching Allah, Mighty and Exalted, is a journey that cannot be accomplished without mounting the night [i.e. night vigil].'¹³

Notes

1. الواقعة : 10 و 11 .
2. Quran 2710,11:
3. الواقعة : 88 و 89 .
4. Quran 2788,89:
5. المطففين : 28 .
6. Quran 83: 28
7. al-Kafi, v. 2, p. 352, no. 7
8. الدعوات : 39 / 292 .
9. al-Daawat, p. 292, no. 39
10. الإقبال : 3 / 299 .
11. Iqbal al-Amal, v. 3, p. 299
12. بحار الأنوار : 4 / 380 / 78 .
13. Bihar al-Anwar, v. 78, p. 380, no. 4

أَقْرَبُ الْخَلْقِ إِلَى اللَّهِ - 1521

1521. THE NEAREST PEOPLE TO ALLAH

5208. الإمام الصادق عليه السلام : فيما أوحى الله عزَّوجلَّ إلى داود عليه السلام :

يا داودُ ، كما أنَّ أقرَبَ الناسِ مِنَ اللَّهِ الْمُتَوَاضِعُونَ كَذَلِكَ أبعَدُ الناسِ مِنَ اللَّهِ الْمُتَكَبِّرُونَ .¹

5208. Imam al-Sadiq (AS) narrated, 'Within what Allah revealed unto David (AS): 'O David, just as the closest people to Allah are the humble ones, so the farthest away from Allah are the proud ones.'²

5209. الإمام زين العابدين عليه السلام : إنَّ أقرَبَكُمْ مِنَ اللَّهِ أوسعَكُمْ حُلُقًا .³

5209. Imam Zayn al-Abidin (AS) said, 'The closest of you to Allah are those who are the most magnanimous of character.'⁴

5210. الإمام الصادق عليه السلام : ثلاثة هُم أقرَبُ الْخَلْقِ إِلَى اللَّهِ يَوْمَ الْقِيَامَةِ حَتَّى

يَفْرُغَ (النَّاسُ) مِنَ الْحِسَابِ : رَجُلٌ لَمْ تَدْعُهُ قُدْرَتُهُ فِي حَالِ غَضَبِهِ إِلَى أَنْ يَحِيفَ عَلَى مَنْ تَحْتَ يَدَيْهِ ، وَرَجُلٌ مَشَى بَيْنَ اثْنَيْنِ فَلَمْ يَمْلُ مَعَ أَحَدِهِمَا عَلَى الْآخَرِ بِشَعِيرَةٍ ، وَرَجُلٌ قَالَ الْحَقَّ فِيمَا لَهٗ وَعَلَيْهِ .⁵

5210. Imam al-Sadiq (AS) said, 'There are three kinds of people who will be the closest to Allah on the Day of Resurrection, until all are judged. They are: a person whose power when he is angered does not allow him to wrong those he has power over; a person who walks between two people and is not biased to either one of them, not even by the width of a small hair; and the person who speaks the truth, whether it be for or against him.'⁶

Notes

1. الكافي : 2 / 123 / 11 .
2. al-Kafi, v. 2, p. 123, no. 11
3. الكافي : 8 / 69 / 24 .
4. Ibid. v. 8, p. 69, no. 23
5. الخصال : 81 / 5 .
6. al-Khisal, p. 81, no. 5

ما يُتَقَرَّبُ بِهِ إِلَى اللَّهِ - 1522

1522. WHAT BRINGS ONE NEAR TO ALLAH

5211. الإمام الباقر عليه السلام : كَانَ فِيما نَاجَى بِهِ اللَّهُ موسى عليه السلام على الطُّورِ أن : يا موسى ، أبلغُ قَوْمَكَ أَنَّهُ ما يَتَقَرَّبُ إِلَيَّ الْمُتَقَرِّبُونَ بِمِثْلِ البُكَاءِ مِنْ خَشْيَتِي ، وما تَعَبَّدَ لي الْمُتَعَبِّدُونَ بِمِثْلِ الوَرَعِ مِنْ مَحارِمِي ، ولا تَزَيَّنَ لي الْمُتَزَيِّنُونَ بِمِثْلِ الرُّهْدِ في الدنِيا عَمَّا بِهِمُ الغنى عَنهُ.

فقال موسى عليه السلام : يا أَكْرَمَ الأَكْرَمِينَ ، فماذا أَتَبَتُهُمُ على ذلك ؟ فقال : يا موسى ، أَمَّا الْمُتَقَرِّبُونَ إِلَيَّ بالبُكَاءِ مِنْ خَشْيَتِي فَهُمُ في الرِّفِيقِ الأَعلى لا يَشْرِكُهُمُ فيهِ أَحَدٌ.¹

5211. Imam al-Baqir (AS) said, 'One of the things that Allah confided to Moses (AS) on the mountain is: 'O Moses, inform your people that those who are close to Me can only come nearer to Me by crying to Me out of awe of Me, and the best worship performed by My worshippers is restraint against committing what I have forbidden. Those who adorn themselves for Me have no better adornment than abstinence from worldly affairs in that which they can manage without.' Moses (AS) asked, 'O most Generous of the generous, so what establishes them upon it?' He said, 'O Moses, as for those who come near to Me with crying from My awe, they are in the loftiest level which they will share with no one.'²

5212. رسول الله صلى الله عليه وآله : يا علي ، إذا تَقَرَّبَ العِبَادُ إلى خالِقِهِمُ بالبِرِّ فَتَقَرَّبَ إِلَيْهِ بالعقلِ تَسْبِيقُهُمُ.³

5212. The Prophet (SAWA) said, 'O Ali, if worshippers come close to their Creator through righteous deeds, then you should come close to Him with your intellect and you will beat them.'⁴

5213. الإمام علي عليه السلام : تَقَرَّبُ العَبْدُ إلى اللَّهِ سبحانه بإخلاصٍ نِيَّتِهِ.⁵

5213. Imam Ali (AS) said, 'The servant can come near to Allah, glory be to Him, by making his intentions sincere.'⁶

5214. الإمام علي عليه السلام : عَلَيْكُمْ بِصِدْقِ الإِخْلاصِ وَحُسْنِ اليَقِينِ ، فَإِنَّهُما أَفْضَلُ عِبادَةِ المُتَقَرِّبِينَ.⁷

5214. Imam Ali (AS) said, 'Observe true sincerity and excellent certainty, for they are both the best form of worship [carried out] by those brought near [to Allah].'⁸

Notes

1. ثواب الأعمال : 1 / 205 .
2. Thawab al-Amal, p. 205, no. 1
3. مشكاة الأنوار : 1476 / 439 .
4. Mishkat al-Anwar, p. 251

5. غرر الحكم : 4477 .
6. Ghurar al-Hikam, no. 4477
7. غرر الحكم : 6159 .
8. Ibid. no. 6159

القَرْض - 329

329. THE LOAN

فَضْلُ الْقَرْضِ - 1523

1523. THE VIRTUE OF GIVING LOAN

(مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ).¹

“Who is it that will lend Allah a good loan, that He may multiply it for him and [that] there may be a noble reward for him.”²

5215. رسول الله صلى الله عليه وآله : مَنْ أَقْرَضَ مَلْهُوفًا فَأَحْسَنَ طَلِبَتَهُ اسْتَأْنَفَ

الْعَمَلِ وَأَعْطَاهُ اللَّهُ بِكُلِّ دِرْهَمٍ أَلْفَ قِنْطَارٍ مِنَ الْجَنَّةِ.³

5215. The Prophet (SAWA) said, 'Whoever readily lends [money] to a troubled person and is kind in the request after doing so, Allah will give him for every dirham one thousand kantars⁴ in Heaven.'⁵

5216. رسول الله صلى الله عليه وآله : مَنْ أَقْرَضَ مُؤْمِنًا قَرْضًا يَنْتَظِرُ بِهِ مَيْسُورَهُ كَانَ

مَأْلُهُ فِي زَكَاةٍ ، وَكَانَ هُوَ فِي صَلَاةٍ مِنَ الْمَلَائِكَةِ حَتَّى يُؤَدِّيَهُ إِلَيْهِ.⁶

5216. The Prophet (SAWA) said, 'Whoever gives a loan to a believer and waits until he is able, his money will be regarded as alms-tax, and the angels will pray for him until his loan is returned.'⁷

5217. رسول الله صلى الله عليه وآله : مَنْ أَرَادَ أَنْ تُسْتَجَابَ دَعْوَتُهُ وَأَنْ تُكْشَفَ

كُرْبَتُهُ فَلْيُقْرِضْ عَنِ مُعْسِرٍ.⁸

5217. The Prophet (SAWA) said, 'Whoever wants his prayers to be answered and his grief to be dispelled should relieve a person in difficulty.'⁹

5218. رسول الله صلى الله عليه وآله : مَنْ أَحْتَاجَ إِلَيْهِ أَخُوهُ الْمُسْلِمُ فِي قَرْضٍ وَهُوَ يَقْدِرُ

عَلَيْهِ فَلَمْ يَفْعَلْ حَرَّمَ اللَّهُ عَلَيْهِ رِيحَ الْجَنَّةِ.¹⁰

5218. The Prophet (SAWA) said, 'If one's Muslim brother needs a loan from him and he is able to lend him but does not do so, Allah will prohibit for this person the smell of Heaven.'¹¹

5219. الإمام عليُّ عليه السلام : مَنْ تَوَكَّلَ عَلَيْهِ كِفَاؤُهُ ، وَمَنْ سَأَلَهُ أَعْطَاهُ ، وَمَنْ

أَقْرَضَهُ قَضَاهُ ، وَمَنْ شَكَرَهُ جَزَاهُ.¹²

5219. Imam Ali (AS) said, 'He who relies on Him will be sufficed, whoever asks Him will be given, whoever lends for Him, He will repay him, and whoever thanks Him will be rewarded.'¹³

5220. الإمام عليُّ عليه السلام - فِي وَصِيَّتِهِ لِابْنِهِ الْحَسَنِ عَلَيْهِمَا السَّلَامُ - : وَإِذَا

وَجَدْتَ مِنْ أَهْلِ الْفَاقَةِ مَنْ يَحْمِلُ لَكَ زَادَكَ إِلَى يَوْمِ الْقِيَامَةِ فَيُؤَافِيكَ بِهِ غَدًا حَيْثُ نَحْتَاغُ إِلَيْهِ

فَاغْتَنِمُهُ وَحَمَلُهُ إِيَّاهُ ، وَأَكْثِرْ مِنْ تَرْوِيدِهِ وَأَنْتَ قَادِرٌ عَلَيْهِ فَلَعَلَّكَ تَطْلُبُهُ فَلَا تَجِدُهُ ، وَاعْتَنِمَ مَنْ اسْتَقْرَضَكَ فِي حَالِ غِنَاكَ ، لِيَجْعَلَ قَضَاءَهُ لَكَ فِي يَوْمِ عُسْرَتِكَ .¹⁴

5220. Imam Ali (AS), in his will to his son Hasan (AS) said, 'And if you find a needy person who is deprived who can carry your provision for you until the Day of Judgment and who will pay you back tomorrow when you need it, then seize the opportunity and let him hold this provision for you. Increase in giving provisions to the poor if you are able to, for you might look for them and not find them. Seize the opportunity to lend someone when you yourself are free from need so that he may repay you in your time of difficulty.'¹⁵

5221. الإمام الصادق عليه السلام : على باب الجنة مكتوب : القرض بثمانية عشر ، والصدقة بعشرة ، وذلك أن القرض لا يكون إلا في يد المحتاج ، والصدقة ربما وقعت في يد غير محتاج .¹⁶

5221. Imam al-Sadiq (AS) said, 'It is written on the door of Heaven: [The reward for] A loan is multiplied by eighteen, and a donation is by ten, and this is because the loan is not given to anyone other than the hand of a needy person, whereas the donation may fall into the hands of someone not needy.'¹⁷

5222. الإمام الصادق عليه السلام : لأن أقرض قرضاً أحب إليّ من أن أصل بمثله .¹⁸

5222. Imam al-Sadiq (AS) said, 'For me to give a loan is far beloved to me than acquiring that same amount.'¹⁹

Notes

1. الحديد : 11 .
2. Quran 5711:
3. ثواب الأعمال : 1 / 341 .
4. Kantar (qintar): a substantial weight of gold varying between 45 and 245 kilos (ed.)
5. Thawab al-A'mal, p. 341, no. 1
6. ثواب الأعمال : 1 / 166 .
7. Ibid. p. 167, no. 4
8. كنز العمال : 15398 .
9. Kanz al-Ummal, no. 15398
10. الأمالي للصدوق : 707 / 516 .
11. Amali al-Saduq, p. 350, no. 1
12. نهج البلاغة : الخطبة 90 .
13. Nahj al-Balagha, Sermon 90
14. نهج البلاغة : الكتاب 31 .
15. Ibid. Letter 31
16. بحار الأنوار : 2 / 138 / 103 .
17. Bihar al-Anwar, v. 103, p. 138, no. 2
18. ثواب الأعمال : 4 / 167 .

19. Thawab al-Amal, p. 167, no. 4

الحثُّ على إنظار المُعسر - 1524

1524. ENJOINMENT TO GIVE RESPITE TO ONE WHO IS UNABLE TO PAY

(وإن كان ذو عسرة فنظرة إلى ميسرة وأن تصدقوا خير لكم إن كنتم تعلمون) ¹.

“And if [the debtor] is in straits, let there be a respite until the time of ease; and if you remit [the debt] as charity, it will be better for you should you know.” ²

5223. رسولُ اللهِ صلى الله عليه وآله : مَنْ أَنْظَرَ مُعْسِراً أَظَلَّهُ اللهُ بِظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا

ظِلُّهُ ³.

5223. The Prophet (SAWA) said, 'Whoever gives respite to a straitened person, Allah will shade him with His Shade on the Day when no shade will avail other than His Shade.' ⁴

5224. رسولُ اللهِ صلى الله عليه وآله : اتَّقُوا دَعْوَةَ الْمُعْسِرِ ⁵.

5224. The Prophet (SAWA) said, 'Fear the imprecations of a person in difficulty.' ⁶

5225. رسولُ اللهِ صلى الله عليه وآله : كما لا يحلُّ لِعَرِيمِكَ أَنْ يَمْطُلَكَ وَهُوَ مُوسِرٌ ،

فكذلك لا يحلُّ لك أن تُعسِرَهُ إذا عَلِمْتَ أَنَّهُ مُعْسِرٌ ⁷.

5225. The Prophet (SAWA) said, 'Just as it is not permitted for the one indebted to you to delay repaying you when he is well-off, so it is also not permitted for you to put him in difficulty [by demanding repayment] when you know that he is straitened.' ⁸

(أنظر) الدين : باب 751.

(See also: THE DEBT: section 751)

Notes

1. البقرة : 280 .
2. Quran 2: 280
3. الكافي : 1 / 9 / 8 .
4. al-Kafi, v. 8, p. 9, no. 1
5. 15424 : كنز العمال .
6. Kanz al-Ummal, no. 15424
7. ثواب الأعمال : 5 / 167 .
8. Thawab al-Amal, p. 167, no. 5

الإقتصاد - 330

330. ECONOMY

الحثُّ على الإقتصادِ في المعيشة - 1525

1525. ENCOURAGING AN ECONOMICAL LIVELIHOOD

5226. رسول الله صلى الله عليه وآله : الإقتصادُ في النَّفَقَةِ نِصْفُ المَعِيشَةِ .¹

5226. The Prophet (SAWA) said, 'Economising in one's expenditure is half of livelihood.'²

5227. رسول الله صلى الله عليه وآله : ما مِنْ نَفَقَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ نَفَقَةٍ قَصِدِ .³

5227. The Prophet (SAWA) said, 'There is no spending more loved by Allah than spending with careful deliberation.'⁴

5228. رسول الله صلى الله عليه وآله : الإقتصادُ وحُسْنُ السَّمْتِ والهدْيُ الصالحِ جزءٌ

مِنْ بَضْعٍ وَعِشْرِينَ جُزْءاً مِنَ النُّبُوَّةِ .⁵

5228. The Prophet (SAWA) said, 'Economising, maintaining silence and righteous guidance are one part of the twenty-five parts of prophethood.'⁶

5229. الإمامُ عليٌّ عليه السلام : مَنْ تَحَرَّى القَصْدَ حَفَّتْ عَلَيْهِ المَوْنُ .⁷

5229. Imam Ali (AS) said, 'Whoever adopts moderation his expenditure will decrease.'⁸

5230. الإمامُ عليٌّ عليه السلام : مَنْ صَحِبَ الإقتصادَ دامتْ صُحْبَةُ الغِنَى لَهُ ، وَجَبَرَ

الإقتصادُ فَفَرَهُ وَحَلَلَهُ .⁹

5230. Imam Ali (AS) said, 'Whoever adopts moderation needlessness will continuously accompany him and moderation will make up for his poverty and shortages'¹⁰

5231. الإمامُ عليٌّ عليه السلام : مَنْ اقْتَصَدَ فِي الغِنَى وَالْفَقْرَ فَقَدْ اسْتَعَدَّ لِنَوَائِبِ الدَّهْرِ

.¹¹

5231. Imam Ali (AS) said, He who adopts moderation in richness and poverty has prepared himself against the adversities of the world.'¹²

5232. الإمامُ عليٌّ عليه السلام - فِي وصِيَّتِهِ لابنِهِ الحسنِ عليه السلامِ عِنْدَ وفاتِهِ - :

اقْتَصِدْ يا بُيَّيَّ فِي مَعِيشَتِكَ .¹³

5232. Imam Ali (AS) said, in his will to his son Imam Hasan 'O son, adopt moderation in your livelihood.'¹⁴

5233. الإمامُ عليٌّ عليه السلام : المَوْمِنُ سِيرَتُهُ القَصْدُ ، وَسُنَّتُهُ الرُّشْدُ .¹⁵

5233. Imam Ali (AS) said, 'The characteristic of a believer is moderation and his way of life is development.'¹⁶

Notes

1. 5434 : كنز العَمَّال .
2. Kanz al-Ummal, no. 5434
3. 17 / 269 / 76 : بحار الأنوار .
4. Bihar al-Anwar, v. 78, p. 10, no. 67
5. 167 / 1 : تنبيه الخواطر .
6. Tanbih al-Khawatir, v. 1, p. 167
7. 15 / 342 / 71 : بحار الأنوار .
8. Bihar al-Anwar, v. 71, p. 342, no. 15
9. 9165 : غرر الحكم .
10. Ghurar al-Hikam, no. 9165
11. 9048 : غرر الحكم .
12. Ibid 9048
13. 8 / 8 : الأمل للطوسي .
14. Amali al-Tusi, p. 8, no. 8
15. 1501 : غرر الحكم .
16. Ghurar al-Hikam, no. 1501

دُورُ الاِقْتِصَادِ فِي الْغِنَى - 1526

1526. THE ROLE OF ECONOMISING IN ONE'S NEEDLESSNESS

5234. رسولُ اللهِ صلى اللهُ عليه وآله : مَنْ اقْتَصَدَ أَغْنَاهُ اللهُ.¹

5234. The Prophet (SAWA) said, 'Whoever economizes, Allah will enrich them.'²

5235. الإمامُ عليُّ عليه السلام : الاِقْتِصَادُ بُلْعَةٌ.³

5235. Imam Ali (AS) said, 'Economising is subsistence.'⁴

5236. الإمامُ عليُّ عليه السلام : الاِقْتِصَادُ يُنْمِي الْقَلِيلَ ، الإِسْرَافُ يُفْنِي الْجَزِيلَ.⁵

5236. Imam Ali (AS) said, 'Economising increases the little, and wasting destroys the abundant.'⁶

5237. الإمامُ الصَّادِقُ عليه السلام : ضَمِنْتُ لِمَنْ اقْتَصَدَ أَنْ لَا يَفْتَقِرَ.⁷

5237. Imam al-Sadiq (AS) said, I guarantee that he who adopts moderation would not become poor'⁸

Notes

1. تنبيه الخواطر : 1 / 167 .
2. Tanbih al-Khawatir, v. 1, p. 167
3. بحار الأنوار : 78 / 10 / 67 .
4. Bihar al-Anwar, v. 78, p. 10, no. 67
5. غرر الحكم : 334 ، 335 .
6. Ghurar al-Hikam, no. 334, 335
7. كتاب من لا يحضره الفقيه : 2 / 64 / 1721 .
8. al-Faqih, v. 2, p. 64, no. 1721

القصاص - 331

331. RETRIBUTION (qisas)

تَشْرِيعُ الْقِصَاصِ وَاهْمِيَّتُهُ - 1527

1527. LEGISLATION OF RETRIBUTION AND ITS IMPORTANCE

(وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ).²

“There is life for you in retribution, O you who possess intellects! Maybe you will be Godwary.”³

(الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا

اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ).⁴

“A sacred month for a sacred month, and all sanctities require retribution. So should anyone aggress against you, assail him in the manner he assailed you, and be wary of Allah, and know that Allah is with the Godwary.”⁵

(وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ

وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ).⁶

“And in it We prescribed for them: a life for a life, an eye for an eye, a nose foe a nose, and an ear for an ear, a tooth for a tooth, and retaliation for wounds. Yet whoever remits out of charity, that shall be an atonement for him. Those who do not judge by who Allah has sent down it is they who are the wrongdoers.”⁷

5238. رسول الله صلى الله عليه وآله : يا أيها الناس ، إنما أنا بشرٌ مثلكم ، ولعله أن

يكونَ قد قَرَّبَ مِنِّي خُفُوفٌ مِن بَيْنِ أَظْهُرِكُمْ ، فَمَنْ كُنْتُ أَصَبْتُ مِنْ عَرَضِهِ أَوْ مِنْ شَعْرِهِ أَوْ

مِنْ بَشْرِهِ أَوْ مِنْ مَالِهِ شَيْئاً ، هَذَا عَرَضُ مُحَمَّدٍ وَشَعْرُهُ وَبَشْرُهُ وَمَالُهُ فَلْيَقْتَصِرْ ! وَلَا يَقُولَنَّ

أَحَدٌ مِنْكُمْ : إِنِّي أَخْخَافُ مِنْ مُحَمَّدٍ الْعِدَاوَةَ وَالشَّحْنَاءَ ، أَلَا وَإِنَّهُمَا لَيْسَتَا مِنْ طَبِيعَتِي وَلَيْسَتَا

مِنْ خُلُقِي .⁸

5238. The Prophet (SAWA) said, 'O people, verily I am a human being like you, and it might be that my departure from among you is close, so whoever I have afflicted whether it be in their honour, one strand of their hair, their skin, their money, here is the honour, hair, skin, and money of Muhammad, so they should stand up and take their reprisals! And none of you should say: I fear the enmity and grudge of Muhammad. Verily, these two are not of my nature and not of my morals.'⁹

5239. رسولُ اللهِ صلى اللهُ عليه وآله : أَيُّهَا النَّاسُ ، أَحْيُوا الْقِصَاصَ وَأَحْيُوا الْحَقَّ وَلَا تَفَرَّقُوا ، وَأَسْلِمُوا وَسَلِّمُوا تَسَلَّمُوا .¹⁰

5239. The Prophet (SAWA) said, 'O people, revive retribution and revive the truth, and do not disperse. Be Muslims and submit and you will be saved.'¹¹

5240. الإمامُ عليُّ عليه السلام : فَرَضَ اللهُ الْإِيمَانَ تَطْهِيراً مِنَ الشِّرْكِ ... وَالْقِصَاصَ حَقّاً لِلدِّمَاءِ .¹²

5240. Imam Ali (AS) said, 'Allah ordained faith to be purification from polytheism...and retribution to act as prevention of bloodshed.'¹³

5241. الإمامُ زينُ العابدينَ عليه السلام - في قوله تعالى : (وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ) - : لَأَنَّ مَنْ هَمَّ بِالْقَتْلِ فَعَرَفَ أَنَّهُ يُقْتَصُّ مِنْهُ فَكَفَّ لِذَلِكَ عَنِ الْقَتْلِ كَانَ حَيَاةً لِلَّذِي (كَانَ) هَمَّ بِقَتْلِهِ ، وَحَيَاةً لِهَذَا الْجَانِي الَّذِي أَرَادَ أَنْ يَقْتُلَ ، وَحَيَاةً لِعَیْرِهِمَا مِنَ النَّاسِ إِذَا عَلِمُوا أَنَّ الْقِصَاصَ وَاجِبٌ لَا يَجْرُؤُونَ عَلَى الْقَتْلِ مَخَافَةَ الْقِصَاصِ .¹⁴

5241. Imam Zayn al-Abidin (AS), with regard to Allah's verse in the Qur'an: "*There is life for you in retribution*" said, 'Because whoever intends to kill and knows that he will be punished as a result, and refrains from doing so, there will be [a new] life for the person who he intended to kill, for the criminal who wanted to kill, and life for people other than these two who know that retribution is obligatory and they do not dare kill for fear of retribution.'¹⁵

Notes

1. Qisas: retribution - legal punishment done or given to somebody as a retaliation or requital for a crime he/she has committed, as prescribed by Islamic Law (ed.)
2. البقرة : 179 .
3. Quran 2179:
4. البقرة : 194 .
5. Quran 2194:
6. المائة : 45 .
7. Quran 545:
8. كنز العمال : 39831 .
9. Kanz al-Ummal, no. 39831
10. الأمالي للمفيد : ص 53 ح 15 .
11. Al-Amali, al-Mufid, p. 53, no. 15
12. نصح البلاغة : الحكمة 252 .
13. Nahj al-Balagha, Saying 252
14. التفسير المنسوب إلى الإمام العسكري عليه السلام : 354 / 595 .
15. Tafsir al-Imam Hasan al-Askari (AS), p. 595 no. 354

العَفْوُ عَنِ الْقِصَاصِ - 1528

1528. FORGIVING THE RETRIBUTION

5242. رسولُ الله صلى الله عليه وآله : مَنْ عَفَا عَنْ دَمٍ لَمْ يَكُنْ لَهُ ثَوَابٌ إِلَّا الْجَنَّةُ.¹

5242. The Prophet (SAWA) said, 'Whoever forgives blood money, their reward will be nothing short of Heaven.'²

5243. رسولُ الله صلى الله عليه وآله : مَا مِنْ رَجُلٍ مُسْلِمٍ يُصَابُ بِشَيْءٍ فِي جَسَدِهِ

فَيَتَصَدَّقُ بِهِ إِلَّا رَفَعَهُ اللَّهُ بِهِ دَرَجَةً وَحَطَّ عَنْهُ بِهِ خَطِيئَةً.³

5243. The Prophet (SAWA) said, 'Any person who is afflicted on their body in any way, and they remit this out of charity, Allah will elevate their level and demote their mistakes.'⁴

5244. الإمامُ الصادقُ عليه السلام - لما سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّوَجَلَّ : (فَمَنْ تَصَدَّقَ بِهِ

فَهُوَ كَفَّارَةٌ لَهُ) - : يُكْفَرُ عَنْهُ مِنْ ذُنُوبِهِ بِقَدْرِ مَا عَفَا.⁵

5244. Imam al-Sadiq (AS), when asked about Allah's verse: “*Yet whoever remits out of charity, that shall be an atonement for him*”, said, 'His sins will be pardoned according to how much he forgave.'⁶

(أنظر) عنوان 284 «العفو» .

(See also: PARDON 284)

Notes

1. كنز العمال : 39854 .
2. Kanz al-Ummal, no. 39854
3. كنز العمال : 39850 .
4. Ibid. no. 39850
5. الكافي : 1 / 358 / 7 .
6. al-Kafi, v. 7, p. 358, no. 1

القضاء والقدر - 332

332. DECREE AND DESTINY

القضاء والقدر - 1529

1529. DECREE AND DESTINY

(قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْتَتَوَكَّلِ الْمُؤْمِنُونَ) ¹.

“Say, ‘Nothing will befall us except what Allah has ordained for us. He is our master, and in Allah let all the faithful put their trust.’”²

(وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا) ³.

“But in order that Allah may carry through a matter that was bound to be fulfilled.”⁴

(إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ) ⁵.

“Indeed We have created everything in a measure.”⁶

5245. رسول الله صلى الله عليه وآله : وكلُّ شيءٍ بقدرٍ حتى العجز والكيس ⁷.

5245. The Prophet (SAWA) said, 'And everything has its decreed measure, even weakness and cleverness.'⁸

5246. رسول الله صلى الله عليه وآله : لو دعا لك إسرافيلُ وجبريلُ وميكائيلُ وحملهُ

العرشِ وأنا فيهم ما تزوجت إلا المرأة التي كتبت لك ⁹.

5246. The Prophet (SAWA) said, 'Even if the angels Israfil, Gabriel, Mika'il, the bearers of the Throne, and I among them were to pray for you, you would not marry other than the woman that was written for you.'¹⁰

5247. الإمام عليّ عليه السلام - في تَحْمِيدِ اللَّهِ سُبْحَانَهُ - : أَحْمَدُهُ إِلَى نَفْسِهِ كَمَا

اسْتَحَمَدَ إِلَى خَلْقِهِ ، وَجَعَلَ لِكُلِّ شَيْءٍ قَدْرًا ، وَلِكُلِّ قَدْرٍ أَجَلًا ، وَلِكُلِّ أَجَلٍ كِتَابًا ¹¹.

5247. Imam Ali (AS), in praising Allah, glory be to Him, said, 'I praise Him for Himself as He has requested praise from His creation, and He made a decreed measure for everything, and for every decree a due date, and for every date a record.'¹²

5248. الإمام عليّ عليه السلام : الْقَدَرُ سِرٌّ مِنْ سِرِّ اللَّهِ ، وَسِرٌّ مِنْ سِتْرِ اللَّهِ وَحِرْزٌ مِنْ

حِرْزِ اللَّهِ مَرْفُوعٌ فِي حِجَابِ اللَّهِ ، مَطْوِيُّ عَنْ خَلْقِ اللَّهِ ¹³.

5248. Imam Ali (AS) said, 'Destiny is one of the secrets of Allah, one of the veils of Allah, one of the amulets of Allah. It is upheld in the veil of Allah and concealed from Allah's creation.'¹⁴

5249. الإمام عليّ عليه السلام - وقد سأله رجلٌ عن القدر - : بَحْرٌ عَمِيقٌ فَلَا تَلِجُهُ

. قَالَ : يَا أَمِيرَ الْمُؤْمِنِينَ ، أَخْبَرْنَا عَنِ الْقَدْرِ . قَالَ : سِرٌّ اللَّهُ فَلَا تَتَكَلَّفُهُ . قَالَ : يَا أَمِيرَ

الْمُؤْمِنِينَ ، أَخْبَرْنَا عَنِ الْقَدْرِ . قَالَ : أَمَا إِذْ أُبَيَّتْ فَإِنَّهُ أَمْرٌ بَيْنَ أَمْرَيْنِ لَا جَبْرَ وَلَا تَفْوِضَ ¹⁵.

5249. Imam Ali (AS), when asked by a man about destiny said, '[It is] a deep sea, so do not delve into it. The man asked, 'O Commander of the Faithful, inform us about destiny.' The Imam said, 'It is the secret of Allah, so do not trouble yourself with it.' The man then asked [again], 'O Commander of the Faithful, inform us about destiny.' The Imam said, 'Seeing as you are refusing [and insisting], it is a matter between two extremes - neither predestination nor absolute free will.'¹⁶

.5250. الإمام علي عليه السلام : يَغْلِبُ الْمَقْدَارُ عَلَى التَّقْدِيرِ ، حَتَّى تَكُونَ الْآفَةُ فِي

التَّدْبِيرِ .¹⁷

5250. Imam Ali (AS) said, 'Destiny holds sway over [our] calculations until calamity ruins our calculations.'¹⁸

.5251. الإمام علي عليه السلام : تَذِلُّ الْأُمُورُ لِلْمَقَادِيرِ حَتَّى يَكُونَ الْحَتْفُ فِي التَّدْبِيرِ

¹⁹ .

5251. Imam Ali (AS) said, 'All things surrender to destiny so much so that [sometimes our] calculations will be ruined.'²⁰

.5252. الإمام الصادق عليه السلام : إِنَّ الْقَضَاءَ وَالْقَدَرَ خَلَقَانِ مِنْ خَلْقِ اللَّهِ ، وَاللَّهُ

يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ .²¹

5252. Imam al-Sadiq (AS) said, 'Decree and destiny are two creations from among the creations of Allah, and Allah increases in His creation how He wills.'²²

.5253. الإمام الصادق عليه السلام : إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَجَمَعَ اللَّهُ الْخَلَائِقَ سَأَلَهُمْ عَمَّا

عَهَدَ إِلَيْهِمْ وَلَمْ يَسْأَلَهُمْ عَمَّا قَضَى عَلَيْهِمْ .²³

5253. Imam al-Sadiq (AS) said, 'When the Day of Resurrection comes and Allah will gather all His creation, He will ask what He entrusted with them, and will not ask about what He destined for them.'²⁴

.5254. الإمام الصادق عليه السلام : إِنَّ اللَّهَ إِذَا أَرَادَ شَيْئاً قَدَّرَهُ ، فَإِذَا قَدَّرَهُ قَضَاهُ ،

فَإِذَا قَضَاهُ أَمْضَاهُ .²⁵

5254. Imam al-Sadiq (AS) said, 'When Allah wants something, He decrees it, and when He decrees it He issues His command, and when He issues His command He executes it.'²⁶

.5255. الإمام الهادي عليه السلام : الْمَقَادِيرُ تُرِيكَ مَا لَمْ يَخْطُرْ بِإِلَاكَ .²⁷

5255. Imam al-Hadi (AS) said, 'Predeterminations show you what would have never crossed your mind.'²⁸

Notes

1. التوبة : 51 .

2. Quran 951:

3. الأنفال : 42 .

4. Quran 842:
5. القمر : 49 .
6. Quran 5549:
7. 499 : كَنز العَمَـال .
8. Kanz al-Ummal, no. 499
9. 501 : كَنز العَمَـال .
10. Ibid. no. 501
11. 183 : نَحج البلاغة : الخطبة 183 .
12. Nahj al-Balagha, Sermon 183
13. 32 / 383 : التوحيد .
14. al-Tawhid, p. 383 no. 32
15. 1567 : كَنز العَمَـال .
16. Kanz al-Ummal, no. 1567
17. 459 : نَحج البلاغة : الحكمة 459 .
18. Nahj al-Balagha, Saying 459
19. 16 : نَحج البلاغة : الحكمة 16 .
20. Ibid. Saying 16
21. 1 / 364 : التوحيد .
22. al-Tawhid, p. 364, no. 1
23. 33 : الدرة الباهرة : 33 .
24. al-Durra al-Bahira, p. 33
25. 64 / 121 / 5 : بحار الأنوار .
26. Bihar al-Anwar, v. 5, p. 121, no. 64
27. 311 : أعلام الدين : 311 .
28. Alam al-Din, p. 311

كِتَابَةُ الْقَضَاءِ وَالْقَدْرِ عَلَى الْإِنْسَانِ فِي الرَّحِمِ - 1530

1530. THE WRITING OF DECREE AND DESTINY FOR PEOPLE IN THE WOMB

5256. الإمام الباقر عليه السلام - فِي خِلْقَةِ الْإِنْسَانِ فِي الرَّحِمِ - : إِذَا كَمُلَ أَرْبَعَةُ أَشْهُرٍ بَعَثَ اللَّهُ مَلَكَيْنِ خَلَاقِيْنِ، . . . فَيَقُولَانِ : يَا رَبِّ ، شَقِيْبًا أَوْ سَعِيْدًا ؟ فَيُؤَمَّرَانِ ، فَيَقُولَانِ : يَا رَبِّ ، مَا أَجَلُهُ وَمَا رِزْقُهُ وَكُلُّ شَيْءٍ مِنْ حَالِهِ - وَعَدَدَ مِنْ ذَلِكَ أَشْيَاءَ - ؟ وَيَكْتُبَانِ الْمِيثَاقَ بَيْنَ عَيْنَيْهِ .¹

5256. Imam al-Baqir (AS), with regards to the creation of the human in the womb said, 'When four months are completed, Allah sends two creative angels...., and they ask, 'O Lord, shall it be wretched or prosperous?' Again, they are commanded, and they then ask, 'O Lord, what is its due date of death, its sustenance, and all other matters relating to its state - [and he listed some of them]-?' And they then go about writing a covenant between his eyes.'²

5257. الإمام الباقر عليه السلام - أَيْضًا - : ثُمَّ يُوحِي اللَّهُ إِلَى الْمَلَكَيْنِ : اُكْتُبَا عَلَيْهِ قَضَائِي وَقَدْرِي وَنَافِذَ أَمْرِي وَاشْتَرِطَا لِي الْبَدَاءَ فِيمَا تَكْتُبَانِ.³

5257. Imam al-Baqir (AS), said, 'And then Allah will reveal unto the two angels, 'Write for him My decree and destiny, and the execution of My command, and reserve My condition of changing [of a divine ruling] (bida') among what you write.'⁴

Notes

1. الكافي : 3 / 13 / 6 .
2. al-Kafi, v. 6, p. 13, no. 3
3. الكافي : 4 / 14 / 6 .
4. Ibid. v. 6, p. 14, no. 4

ما قَضَاهُ اللَّهُ لِلْمُؤْمِنِ فَهُوَ خَيْرٌ - 1531

1531. WHATEVER ALLAH DECREES FOR A BELIEVER IS GOOD

5258. رسول الله صلى الله عليه وآله : في كلِّ قضاءِ الله عزَّوجلَّ خَيْرَةٌ (خَيْرٌ) للمؤمن

¹.

5258. The Prophet (AS) said, 'In every decree of Allah's, Mighty and Exalted, there is good for the believer.'²

5259. الإمام الصادق عليه السلام : عَجِبْتُ للمرءِ المسلمِ لا يَقْضِي اللهُ عزَّوجلَّ لَهُ قَضَاءً إِلَّا كَانَ خَيْراً لَهُ ، وإن قُرِضَ بالمقاريضِ كَانَ خَيْراً لَهُ ، وإن مَلَكَ مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا كَانَ خَيْراً لَهُ .³

5259. Imam al-Sadiq (AS) said, 'How wonderful for a Muslim that Allah does not ordain a fate for him unless it is good for him, even if he was to be cut with scissors it would be for his benefit, and even if he was to own the east side of the world and the west, it would be for his good.'⁴

5260. الإمام الصادق عليه السلام : ما قَضَى اللهُ لمؤمنٍ قَضَاءً فَرَضِي بِهِ إِلَّا جَعَلَ اللهُ

لَهُ الخَيْرَةَ فيما يَقْضِي.⁵

5260. Imam al-Sadiq (AS) said, 'Any fate that Allah decrees for a believer which he is pleased with, Allah will place good in what He decreed.'⁶

(أنظر) البلاء : باب 272.

(See also: THE ORDEAL, section 272)

Notes

1. عيون أخبار الرضا : 1 / 141 / 42 .

2. Uyun Akhbar al-Rida (AS), v. 1, p. 141, no. 42

3. الكافي : 2 / 62 / 8 .

4. al-Kafi, v. 2, p. 62, no. 8

5. التمهيد : 59 / 123 .

6. al-Tamhis, p. 59, no. 123

مَنْ لَمْ يَرْضَ بِالْقَضَاءِ - 1532

1532. ONE WHO IS NOT CONTENT WITH THE DECREE

5261. رسولُ اللهِ صلى اللهُ عليه وآله : قال اللهُ جلَّ جلالُهُ : مَنْ لَمْ يَرْضَ بِقَضَائِي وَلَمْ

يُؤْمِنُ بِقَدْرِي فَلْيَلْتِمِسْ إلهًا غَيْرِي !¹

5261. The Prophet (SAWA) said, 'Allah Almighty says, 'Whoever is not pleased with My decree and does not believe in My destiny should beseech another god.'²

5262. الإمامُ عليُّ عليه السلام: أشدُّ الناسِ عَذَاباً يَوْمَ الْقِيَامَةِ الْمَتَسَخِّطُ لِقَضَاءِ اللَّهِ.³

5262. Imam Ali (AS) said, 'The people with the worst punishment on the Day of Judgment will be those who resented the decree of Allah.'⁴

5263. الإمامُ عليُّ عليه السلام : مَنْ أَصْبَحَ عَلَى الدُّنْيَا حَزِينًا فَقَدْ أَصْبَحَ لِقَضَاءِ اللَّهِ

سَاخِطًا.⁵

5263. Imam Ali (AS) said, 'Whoever wakes up upset with the world has woken up resentful of the decree of Allah.'⁶

5264. الإمامُ العسكريُّ عليه السلام : إِذَا كَانَ الْمُقْضَى كَاتِبًا فَالضَّرَاعَةُ لِمَاذَا ؟!⁷

5264. Imam al-Askari (AS) said, 'Since decrees are concealed, wherefore the need for begging?!'⁸

(أنظر) الرضا (1) : باب 832.

(See also: SATISFACTION WITH ALLAH'S DIVINE DECREE: section 832)

Notes

1. عيون أخبار الرضا : 1 / 141 / 42 .
2. 'Uyun Akhbar al-Rida (AS), v. 1, p. 141, no. 42
3. غرر الحكم : 3225 .
4. Ghurar al-Hikam, no. 3225
5. نصح البلاغة : الحكمة 228 .
6. Nahj al-Balagha, Saying 228
7. نزهة الناظر : 147 / 21 .
8. Nuzhat al-Na'ir, p. 147, no. 21

ما هو مِنَ الْقَدْرِ - 1533

1533. WHAT IS PART OF FATE

5265. رسولُ الله صلى الله عليه وآله : الدَّوَاءُ مِنَ الْقَدْرِ ، وَهُوَ يَنْفَعُ مَنْ يَشَاءُ بِمَا شَاءَ

1.

5265. The Prophet (SAWA) said, 'The remedy is a part of fate, and He helps whom He wills and however He wills.'²

5266. رسولُ الله صلى الله عليه وآله - لَمَّا سُئِلَ : أَرَأَيْتَ دَوَاءً نَتَدَاوَى بِهِ ، وَرُقِيَّ

نَسْتَرْفِي بِهَا ، وَأَشْيَاءَ تَفْعَلُهَا ، هَلْ تَرُدُّ مِنَ قَدْرِ اللَّهِ ؟ - : بل هي من قدر الله .³

5266. The Prophet (SAWA), when asked, 'Have you seen medicine that we can cure ourselves with, amulets we can protect ourselves with, and things we can do to repel the destiny of Allah?' He replied, 'They are all part of the destiny of Allah.'⁴

5267. الإمامُ عليُّ عليه السلام - عندَ انصرافِهِ مِنْ صِفِّينَ فِي جَوَابِ شَيْخٍ سَأَلَهُ عَنِ

مَسِيرِهِمْ إِلَى الشَّامِ : أَبْقِضَاءٍ وَقَدَرٍ ؟ - : وَالَّذِي خَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ ، مَا قَطَعْنَا وَاذِيًّا وَلَا عَلَوْنَا ثَلَعَةً إِلَّا بِقِضَاءٍ وَقَدَرٍ ... لَعَلَّكَ ظَنَنْتَهُ قِضَاءً لِأَزْمًا وَقَدَرًا حَاتِمًا ، لَوْ كَانَ ذَلِكَ لَسَقَطَ الْوَعْدُ وَالْوَعِيدُ وَبَطَلَ الثَّوَابُ وَالْعِقَابُ ، وَلَا أَتَتْ لِأَيِّمَةٍ مِنَ اللَّهِ لِْمُذْنِبِ وَلَا مَحْمَدَةٌ مِنَ اللَّهِ لِمُحْسِنٍ ، وَلَا كَانَ الْمُحْسِنُ أَوْلَى بِثَوَابِ الْإِحْسَانِ مِنَ الْمُذْنِبِ ، ذَلِكَ مَقَالُ أَحْزَابِ عِبَادَةِ الْأَوْتَانِ ... وَجُوسِهَا ، وَلَكِنَّ اللَّهَ أَمَرَ بِالْخَيْرِ تَخْيِيرًا وَنَهَى عَنِ الشَّرِّ تَحْذِيرًا ، وَلَمْ يُعْصَ مَغْلُوبًا وَلَمْ يُطَعْ مُكْرَهًا ، وَلَا يُمَلِّكَ تَفْوِيضًا .⁵

5267. Imam Ali (AS), returning from the Battle of Siffin, in answer to an old man who asked him about their journey to Syria: 'Is this fate or destiny?' said, 'By He who created the seed and made the human being, we have not gone through a valley or ascended a mountain without it being our fate and destiny.... You might think this to be imperative fate and inevitable destiny. If this were so then promise of reward (wad) and threat of penalty (waid), would cease to apply, and reward and punishment would become null. Allah would not blame the sinners, nor would He praise the good-doers. The benevolent would not be more worthy of reward for good deeds than the sinner, which is the belief of the idol worshippers.... and the Magians. However, Allah has commanded good by choice and forbidden evil by warning, and He is not disobeyed helplessly, nor obeyed forcefully or freely, and nor does He give man absolute control.'⁶

5268. ابنُ ثُبَّانَةَ : إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَدَلَ مِنْ عِنْدِ حَائِطٍ مَائِلٍ إِلَى حَائِطٍ

آخَرَ ، فَقِيلَ لَهُ : يَا أَمِيرَ الْمُؤْمِنِينَ ، تَفَرُّ مِنْ قِضَاءِ اللَّهِ ؟ ! قَالَ : أَفَرُّ مِنْ قِضَاءِ اللَّهِ إِلَى قَدْرِ

اللَّهِ عَزَّوَجَلَّ .⁷

5268. Ibn Nubata narrated, 'The Commander of the Faithful (AS) swerved away from a leaning wall away to another wall, so he was asked, 'O Commander of the Faithful, are you fleeing from the decree of Allah?' He said, 'I flee from the decree of Allah to the destiny of Allah, Mighty and Exalted.'⁸

Notes

1. كنز العمال : 28082 .
2. Kanz al-Ummal, no. 28082
3. كنز العمال : 633 .
4. Ibid. no. 633
5. 1560 : كنز العمال .
6. Ibid. no. 1560
7. بحار الأنوار : 3 / 2 / 41 .
8. Bihar al-Anwar, v. 41, p. 2, no. 3

القضاء - 333

333. JUDGMENT (in a Court of Justice)

أهمية موقع القضاء - 1534

1534. THE IMPORTANCE OF THE STATUS OF JUDGMENT

(يا داؤدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ

عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ).¹

*“O David! Indeed We have made you a vicegerent on the earth. So judge between people with justice, and do not follow desire, or it will lead you astray from the way of Allah. Indeed those who stray from the way of Allah there is a severe punishment for them because of their forgetting the Day of Reckoning.”*²

5269. الإمام علي عليه السلام - لِشُرَيْحٍ - : يا شُرَيْحُ ، قد جَلَسْتَ مَجْلِسًا لَا يَجْلِسُهُ

إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ أَوْ شَقِيٌّ.³

5269. Imam Ali (AS) said to Shurayh, 'O Shurayh, you are sitting on a seat that only the likes of prophets, successors of prophets or wretched people sit on.'⁴

5270. الإمام علي عليه السلام - مِنْ كِتَابِ كَتَبَهُ لِلْأَشْتَرِ لَمَّا وُلِّاهُ عَلَى مِصْرَ - : ثُمَّ

اخْتَرِ لِلْحُكْمِ بَيْنَ النَّاسِ أَفْضَلَ رَعِيَّتِكَ فِي نَفْسِكَ ، مَن لَّا تَضِيقُ بِهِ الْأُمُورُ ، وَلَا تُمَحِّكُهُ الْحُصُومُ ، وَلَا يَتِمَادِي فِي الرِّلَّةِ ، وَلَا يَحْصِرُ مِنَ الْقِيءِ إِلَى الْحَقِّ إِذَا عَرَفَهُ ، وَلَا تُشْرِفُ نَفْسُهُ عَلَى طَمَعٍ ، وَلَا يَكْتَفِي بِأَدْنَى فِهِمْ دُونَ أَقْصَاهُ ، وَأَوْقَفُهُمْ فِي الشُّبُهَاتِ ، وَأَخَذَهُمْ بِالْحُجَجِ وَأَقْلَهُمْ تَبَرُّمًا بِمَرَاجِعَةِ الْحُصْمِ ، وَأَصْبَرَهُمْ عَلَى تَكْشُفِ الْأُمُورِ ، وَأَصْرَمَهُمْ عِنْدَ اتِّضَاحِ الْحُكْمِ ، مَن لَّا يَزِدُّهُمُ إِطْرَاءً ، وَلَا يَسْتَمِيلُهُ إِغْرَاءً ، وَأَوْلَعَكَ قَلِيلًا ، ثُمَّ أَكْثَرَ تَعَاهَدًا (تَعَاهَدًا) قَضَائِهِ.⁵

5270. Imam Ali (AS), in a letter he wrote to al-Ashtar when he made him governor of Egypt, said, '...Then choose for judgment between people the best of your subjects, who are of excellent character and high caliber and for whom no issue or case is hard. They must not lose their temper, disputes should not let him fall astray they should not exceed in their mistakes, and when the truth is made clear to them they should not hesitate to accept it [change their verdict]. They should not lean towards greed. They should not satisfy themselves with the lowest of understanding over the highest, they must be more precautionary than anyone else in doubtful and ambiguous matters. They must attach the greatest importance to reasoning, arguments and proofs. They must exhibit the least annoyance at seeing the opponent, be the most patient in scanning details, and most serious in the issuing of a verdict when the matter is clear. The praisings of people should not deceive them. They should not be misled by flattery, but unfortunately such people

are few. After you have selected such men to act as your judges, make it a point to go through some of their judgments and to check their proceedings.'

5271. الإمام الصادق عليه السلام : اتَّقُوا الحُكُومَةَ ؛ فَإِنَّ الحُكُومَةَ إِنَّمَا هِيَ لِلإِمَامِ

العالم بالقضاء ، العادل في المسلمين ، لِنَبِيِّ أو وَصِيِّ نَبِيِّ .⁷

5271. Imam al-Sadiq (AS) said, 'Beware of governance, for verily governance is for the leader who is knowledgeable about judgment, just among the Muslims, and for a prophet or the successor of a prophet.'⁸

Notes

1. ص : 26 .
2. Quran 3826:
3. الكافي : 2 / 406 / 7 .
4. al-Kafi, v. 7, p. 406, no. 2
5. نهج البلاغة : الكتاب 53 .
6. Nahj al-Balagha, Letter 52
7. الكافي : 1 / 406 / 7 .
8. al-Kafi, v. 7, p. 406, no. 1

التَّحَاكُمُ إِلَى الطَّاغُوتِ - 1535

1535. BRINGING A CASE FOR JUDGMENT BEFORE A TYRANT

(أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ).¹

“Have you not regarded those who claim that they believe in what has been sent down to you, and what was sent down before you? They desire to seek the judgment of the Rebel, though they were commanded to defy it.”²

5272. الإمام الصادق عليه السلام - في تحاكم رجلين من أصحابه إلى الطاغوت وبينهما منازعة في دين أو ميراث - : من تحاكم إلى الطاغوت فحكم له فيما يأخذ سحتاً وإن كان حقه ثابتاً له ، لأنّه أخذ بحكم الطاغوت ، وقد أمر الله أن يكفر به .³

5272. Imam al-Sadiq (AS), with regard to two of his companions who went to be judged before a tyrant in a dispute they had about a loan or inheritance, said, 'Whoever goes to be judged before a tyrant and he judges in favour of one of them, whatever he is compensated is unlawful, even if it was rightfully his, because he took it by judgment of a tyrant when Allah has ordered him to reject the tyrant.'⁴

5273. الإمام الصادق عليه السلام : إياكم أن يحاكم بعضكم بعضاً إلى أهل الجور ، ولكن انظروا إلى رجل منكم يعلم شيئاً من قضايانا فاجعلوه بينكم ، فإنّي قد جعلته قاضياً فتحاكموا إليه .⁵

5273. Imam al-Sadiq (AS) said, 'Beware of seeking judgment amongst yourselves from oppressors. Rather, try to find a person among you who has some knowledge about our legal edicts and make him judge between you, for I have made such a person [with these qualifications] a judge, so seek judgment from him.'⁶

Notes

1. النساء : 60 .
2. Quran 460:
3. الكافي : 5 / 412 / 7 .
4. al-Kafi, v. 7, p. 412, no. 5
5. كتاب من لا يحضره الفقيه : 3 / 2 / 3216 .
6. al-Faqih, v. 3, p. 2, no. 3216

خُطُورَةُ عَمَلِ الْقَضَاءِ - 1536

1536. THE DANGER IN THE OCCUPATION OF A JUDGE

5274. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : مَنْ جُعِلَ قَاضِيًا فَقَدْ دُبِحَ بِغَيْرِ سِكِّينٍ . فَقِيلَ

: يَا رَسُولَ اللَّهِ ، وَمَا الدَّبْحُ ؟ قَالَ : نَارُ جَهَنَّمَ .¹

5274. The Prophet (SAWA) said, 'Whoever has been [wrongfully] appointed judge has been slaughtered without a knife.' He was asked, 'O Messenger of Allah, and what is meant by slaughtering?' He said, 'The Fire of Hell.'²

5275. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : إِنَّ الْقَاضِيَّ الْعَدْلَ لَيُجَاءُ بِهِ يَوْمَ الْقِيَامَةِ فَيَلْقَى

مِنْ شِدَّةِ الْحِسَابِ مَا يَتَمَتَّى أَنْ لَا يَكُونَ قَضَى بَيْنَ اثْنَيْنِ فِي تَمْرَةٍ قَطُّ .³

5275. The Prophet (SAWA) said, 'The just judge will be brought forward on the Day of Judgment and will be judged so severely that he will wish that he never judged between two people for so much as a date.'⁴

5276. الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ : إِنَّ النَّوَّاسِيَّ⁵ شَكَتْ إِلَى اللَّهِ عَزَّوَجَلَّ شِدَّةَ حَرِّهَا

، فَقَالَ لَهَا عَزَّوَجَلَّ : اسْكُتِي ؛ فَإِنَّ مَوَاضِعَ الْقُضَاةِ أَشَدُّ حَرًّا مِنْكَ !⁶

5276. Imam al-Sadiq (AS) said, 'The Nawawis [a place in Hell] complained to Allah about the severity of the heat within them, so He said to them, 'Quiet! For the resting place of the judges is more severe in heat than yours!'⁷

Notes

1. مستدرک الوسائل : 17 / 243 / 21233 .
2. Mustadrak al-Wasa'il, v. 17, p. 243, no. 21233
3. كنز العمال : 14988 .
4. Kanz al-Ummal, no. 14988
5. موضع في جهنم .
6. كتاب من لا يحضره الفقيه : 3 / 6 / 3226 .
7. al-Faqih, v. 3, p. 6, no. 3226

طَلَبُ الْقَضَاءِ - 1537

1537. SEEKING JUDGMENT

5277. رسولُ اللهِ صلى اللهُ عليه وآله : مَنْ ابْتَغَى الْقَضَاءَ وَسَأَلَ فِيهِ الشُّفْعَاءَ وَكَلَّ إِلَى

نَفْسِهِ ، وَمَنْ أُكْرِهَ عَلَيْهِ أَنْزَلَ اللهُ عَلَيْهِ مَلَكًا يُسَدِّدُهُ .¹

5277. The Prophet (SAWA) said, 'Whoever seeks to be a judge and asks the mediators will be left to himself, and whoever is forced in doing so, Allah will bring down to him an angel to protect him.'²

5278. الإمامُ الصادقُ عليه السلام : لا يَطْمَعَنَّ قَلِيلُ الْفِقْهِ فِي الْقَضَاءِ .³

5278. Imam al-Sadiq (AS) said, 'A person of little legal knowledge should not desire to be a judge.'⁴

Notes

1. كنز العمال: 14994 .
2. Kanz al-Ummal, no. 14994
3. بحار الأنوار : 5 / 264 / 104 .
4. Bihar al-Anwar, v. 104, p. 264, no. 5

آدابُ القضاةِ - 1538

1538. THE ETIQUETTE OF JUDGING

أ - المُواساةُ بَيْنَ الحُصومِ

a. Equity Between Opposing Plaintiffs

5279. رسولُ اللهِ صلى الله عليه وآله : مَنْ ابْتُلِيَ بالقضاءِ بَيْنَ المسلمِينَ فَلْيَعْدِلْ بَيْنَهُمْ

فِي لِحْظِهِ وإِشارَتِهِ ومَقْعَدِهِ ومَجْلِسِهِ .¹

5279. The Prophet (SAWA) said, 'Whoever is stricken with having to judge between Muslims must do so with fairness, in his glance, his indications, his sitting, and his gatherings.'²

5280. الإمامُ عليٌّ عليه السلام - لِشُرَيْحٍ - : ثُمَّ واسِ بَيْنَ المسلمِينَ بوجْهِكَ ومَنْطِقِكَ

ومَجْلِسِكَ ، حتَّى لا يَطْمَعَ قَرِينُكَ فِي حَيْفِكَ ، ولا يَيْأَسَ عَدُوُّكَ مِنْ عَدْلِكَ .³

5280. Imam Ali (AS), speaking to Shurayh said, '...And act with equity between the Muslims with your face, speech, and sitting, in order that those who are close to you will not hope for bias from you, nor will your enemies despair of your justice.'⁴

ب - أن لا يعلو كلامه كلام الخصم

b. The Judge Should Not Raise His Voice over the Plaintiff's

5281. الإمامُ عليٌّ عليه السلام - لأبي الأسود الدؤلي لما سأله عن علة عزله عن

القضاءِ وهو لم يخن ولم يحن - : إِنِّي رأيتُ كلامَكَ يعلو على كلامِ الخصمِ .⁵

5281. Imam Ali, speaking to Abu al-Aswad al-Du?ali when he asked the Imam about the reason why he was discharged from being a judge, when he had neither been treacherous nor committed a crime, replied, 'I saw that your voice was raised above the voice of your plaintiff's.'⁶

ج - أن لا يتضجر في مجلس القضاء

c. Not Becoming Irritated

5282. الإمامُ عليٌّ عليه السلام - لِشُرَيْحٍ - : إِيَّاكَ والتَّضَجُّرُ والتَّأْدِي فِي مَجْلِسِ

القضاءِ ، الذي أوجب الله فيه الأجر ، ويُجسُّ فيه الذُّخْرُ لِمَنْ قَضَى بالحقِّ .⁷

5282. Imam Ali (AS) said to Shurayh, 'Beware of becoming bored and irritated in the court of justice, wherein Allah has prescribed a reward and for which there will be good provision for he who judges honestly.'⁸

د - أن لا يقضي قبل سماع كلام الخصمين معاً

d. Not Passing Judgment before Listening to Both Sides

5283. رسولُ الله صلى الله عليه وآله - لِعَلِّيَّ عَلَيْهِ السَّلَامُ - : إِذَا تَقَاضَى إِلَيْكَ رَجُلَانِ فَلَا تَقْضِ لِلأَوَّلِ حَتَّى تَسْمَعَ مِنَ الأَخْرِ ؛ فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ تَبَيَّرَ لَكَ القَضَاءُ. قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ : فَمَا زِلْتُ بَعْدَهَا قَاضِيًا ، وَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ : اللَّهُمَّ فَهِّمُهُ القَضَاءَ .⁹

5283. The Prophet (SAWA) said to Imam Ali (AS), 'When two people bring a case against each other before you to be judged, do not judge the first before you hear out the second. If you adhere to this, judging will become clear for you.' Imam Ali (AS) said, 'And after that I continued to be a judge.' The Prophet (SAWA) said [supplicating for him], 'O Allah, make him understand judgment.'¹⁰

ه - عَدَمُ القَضَاءِ فِي العَضَبِ :

e. Not Passing Judgment While Angry

5284. الإمامُ عَلِيٌّ عَلَيْهِ السَّلَامُ - لِشُرَيْحٍ - : لَا تُسَازِرْ أَحَدًا فِي مَجْلِسِكَ ، وَإِنْ عَضِبْتَ فَعُفْمٌ ، فَلَا تَقْضِيَنَّ فَأَنْتَ عَضِبَانٌ .¹¹

5284. Imam Ali (AS), said to Shurayh, 'Do not whisper to anyone in your court, and if you get angry leave, and do not judge whilst you are angry.'¹²

و - أَنْ لَا يَقْضِيَ وَهُوَ مُنْقَلَبٌ بِالنَّوْمِ :

f. Not Passing Judgment Whilst Being Overcome by Sleep

5285. دعائمُ الإسلامِ : نَهَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنْ يَقْضِيَ القَاضِي وَهُوَ عَضِبَانٌ أَوْ جَائِعٌ أَوْ نَاعِسٌ .¹³

5285. Daa'im al-Islam: 'The Prophet (SAWA) forbade for a judge to pass judgment whilst being angry, hungry or tired.'¹⁴

ز - أَنْ لَا يَقْضِيَ وَهُوَ جُوعَانٌ أَوْ عَطْشَانٌ :

g. Not Passing Judgment While Hungry or Thirsty

5286. رسولُ الله صلى الله عليه وآله : لَا يَقْضِي القَاضِي بَيْنَ اثْنَيْنِ إِلَّا وَهُوَ شَبَعَانٌ رَيَّانٌ .¹⁵

5286. The Prophet (SAWA) said, 'The judge should not pass judgment between two people unless he is satiated with food and water.'¹⁶

5287. الإمامُ عَلِيٌّ عَلَيْهِ السَّلَامُ - لِشُرَيْحٍ - : وَلَا تَقْعُدَنَّ فِي مَجْلِسِ القَضَاءِ حَتَّى تَطْعَمَ .¹⁷

5287. Imam Ali (AS), said to Shurayh, 'Do not sit in a session of justice until you have eaten.'¹⁸

ح - أَنْ لَا يُضَيِّفَ أَحَدَ الحَصَمَيْنِ :

h. Not Hosting Any of the Plaintiffs as a Guest

5288. الإمام الصادق عليه السلام : إِنَّ رَجُلًا نَزَلَ بِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَمَكَثَ عِنْدَهُ أَيَّامًا ، ثُمَّ تَقَدَّمَ إِلَيْهِ فِي خُصُومَةٍ لَمْ يَذْكُرْهَا لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ ، فَقَالَ لَهُ : أَحْصِمْ أَنْتَ ؟ قَالَ : نَعَمْ ، قَالَ : تَحْوَلْ عَنَّا ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَهَى أَنْ يُضَافَ الْحَصْمُ إِلَّا وَمَعَهُ حَصْمُهُ .¹⁹

5288. Imam al-Sadiq (AS) narrated, 'A person was a guest of the Commander of the Faithful (AS) and stayed with him for some days. He then presented him with a prior dispute that he had not mentioned to him (AS). The Imam said to him, 'Are you making a formal complaint?' He said, 'Yes.' The Imam said, 'Transfer from us [from our house], for the Messenger of Allah (SAWA) forbade the hosting of a plaintiff [for whom one is judge] unless the rival plaintiff is also with him.'²⁰

ط - أن لا يُلقن الشهود

i. Not Suborning the Witnesses

5289. مستدرک الوسائل : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَهَى أَنْ يُجَابِي الْقَاضِي أَحَدَ الْحَصْمَيْنِ بِكَثْرَةِ النَّظَرِ وَخُضُورِ الدِّهْنِ ، وَنَهَى عَنِ تَلْقِينِ الشُّهُودِ .²¹

5289. It is narrated in Mustadrak al-Wasa'il: The Prophet (SAWA) forbade the judge to favour one of the plaintiffs [over the other] by looking at him too much or paying more attention to him, and he also forbade suborning witnesses.'²²

Notes

1. كنز العمال : 15032 .
2. Kanz al-Ummal, no. 15032
3. وسائل الشيعة : 1 / 155 / 18 .
4. Wasa'il al-Shia, v. 18, p. 155, no. 1
5. عوالي اللآلي : 5 / 343 / 2 .
6. Awali al-La'ali, v. 2, p. 343, no. 5
7. الكافي : 1 / 413 / 7 .
8. al-Kafi, v. 7, p. 413, no. 1
9. كتاب من لا يحضره الفقيه : 3 / 13 / 3238 .
10. al-Faqih, v. 3, p. 13, no. 3238
11. الكافي : 5 / 413 / 7 .
12. al-Kafi, v. 7, p. 413, no. 5
13. دعائم الإسلام : 2 / 537 / 1907 .
14. Daa'im al-Islam, v. 2 p. 537, no. 1907
15. 15040 : كنز العمال .
16. Kanz al-Ummal, no. 15040
17. الكافي : 1 / 413 / 7 .

18. al-Kafi, v. 7, p. 413, no. 1
19. الكافي : 4 / 413 / 7
20. Ibid. v. 7, p. 413, no. 4
21. مستدرک الوسائل : 21549 / 350 / 17
22. Mustadrak al-Wasa'il, v. 17, p. 350, no. 21549

مَنْ يُسَدِّدُهُ اللَّهُ مِنَ الْقُضَاةِ - 1539

**1539. THE JUDGES WHOSE MISTAKES ALLAH
REMEDIES**

5290. رسولُ اللهِ صلى اللهُ عليه وآله : ما مِنْ قاضٍ مِنْ قُضَاةِ الْمُسْلِمِينَ إِلَّا وَمَعَهُ مَلَكَانِ يُسَدِّدَانِهِ إِلَى الْحَقِّ مَا لَمْ يُرِدْ غَيْرَهُ ، فَإِذَا أَرَادَ غَيْرَهُ وَجَارَ مُتَعَمِّدًا تَبَرَّأَ مِنْهُ الْمَلَكَانِ وَوَكَّلَاهُ إِلَى نَفْسِهِ .¹

5290. The Prophet (SAWA) said, 'There is no Muslim judge who does not have two angels guiding him to the truth as long as he does not seek other than this [i.e. the truth]. If he does want other than the truth and intentionally gives wrong edicts, the two angels disown him and entrust him to his own [base] self.'²

5291. الإمامُ عليٌّ عليه السلام : يَدُ اللَّهِ فَوْقَ رَأْسِ الْحَاكِمِ تُرْفَرِفُ بِالرَّحْمَةِ ، فَإِذَا حَافَ وَكَلَّهُ اللَّهُ إِلَى نَفْسِهِ .³

5291. Imam Ali (AS) said, 'The Hand of Allah hovers above the head of the judge with mercy. If he gives unjust rulings, Allah entrusts him to his own self.'⁴

Notes

1. كنز العمال : 14993 .
2. Kanz al-Ummal, no. 14993
3. الكافي : 1 / 410 / 7 .
4. al-Kafi, v. 7, p. 410, no. 1

أصنافُ القُضاةِ - 1540

1540. TYPES OF JUDGES

5292. الإمامُ الصَّادِقُ عليه السلام : القُضاةُ أربعةٌ : ثلاثةٌ في النارِ وواحدٌ في الجنَّةِ :
رجُلٌ قَضَى بَجَورٍ وَهُوَ يَعْلَمُ فَهُوَ فِي النَّارِ ، وَرَجُلٌ قَضَى بِجَورٍ وَهُوَ لَا يَعْلَمُ فَهُوَ فِي النَّارِ ،
وَرَجُلٌ قَضَى بِالْحَقِّ وَهُوَ لَا يَعْلَمُ فَهُوَ فِي النَّارِ ، وَرَجُلٌ قَضَى بِالْحَقِّ وَهُوَ يَعْلَمُ فَهُوَ فِي الْجَنَّةِ .¹

5292. Imam al-Sadiq (AS) said, 'Judges are of four types, three of them are in the Hellfire, and one in Heaven: a person who knowingly judges wrongfully is in the Hellfire; a person who unknowingly judges wrongfully is in the Hellfire; a person who unknowingly judges with truth is in the Hellfire; and a person who knowingly judges with truth is in Heaven.'²

Notes

1. الكافي : 7 / 407 / 1 .

2. Ibid. v. 7, p. 407, no. 1

قُضَاةُ الْحَقِّ - 1541

1541. JUST JUDGES

5293. الإمام عليّ عليه السلام : أَعْدَلُ الْخَلْقِ أَقْضَاهُمْ بِالْحَقِّ.¹

5293. Imam Ali (AS) said, 'The most just of creation is he who is the most best in judging according to the truth.'²

5294. الإمام عليّ عليه السلام : حَيْرُ النَّاسِ قُضَاةُ الْحَقِّ.³

5294. Imam Ali (AS) said, 'The best of people are the judges of truth.'⁴

Notes

1. غرر الحكم : 3014 .

2. Ghurar al-Hikam, no. 3014

3. بحار الأنوار : 20 / 266 / 104 .

4. Bihar al-Anwar, v. 104, p. 266, no. 20

القضاء بالبيّنة - 1542

1542. JUDGING WITH CLEAR EVIDENCE

5295. رسول الله صلى الله عليه وآله - لما اختصم إليه رجلان في مواريت وأشباه قد دَرَسَتْ - : لعلَّ بعضكم أن يكونَ الحنَّ بحجَّتِهِ مِن بَعْضٍ ، فَمَنْ قَضَيْتُ لَهُ بِشْيءٍ مِن حَقِّي أَخِيهِ فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ ، فَقَالَ لَهُ كُلُّ وَاحِدٍ مِنَ الرَّجُلَيْنِ : يَا رَسُولَ اللَّهِ ، حَقِّي هَذَا لِصَاحِبِي ؟ فَقَالَ : وَلَكِنْ اذْهَبَا فَتَوَخَّيَا ثُمَّ اسْتَهِمَا ثُمَّ لِيُحْلِلْ كُلُّ وَاحِدٍ مِنْكُمَا صَاحِبَهُ .¹

5295. The Prophet (SAWA) said to two men when they came to him with a dispute about the inheritance and things that had become effaced, 'One of you might be more agile in his evidence than the other. So if I was to judge something in his favour that was [actually] from the right of his brother, then I am giving him a part of Hell.' Each of the two men asked him, 'O Messenger of Allah, does this right of mine belong to my companion?' He replied, '[No], But go and become brothers and have compassion, and each of you should forgive the other.'²

5296. رسول الله صلى الله عليه وآله - لامرء القيس وقد اختصم هو ورجل في أرض - : أَلَاكَ بَيِّنَةٌ ؟ قَالَ : لَا ، قَالَ : فَيَمِّنُهُ ، قَالَ : إِذَنْ وَاللَّهِ يَذْهَبُ بِأَرْضِي ! قَالَ : إِنْ ذَهَبَ بِأَرْضِكَ بِيَمِينِهِ كَانَ مِمَّنْ لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِ وَلَهُ عَذَابٌ أَلِيمٌ . قَالَ : فَفَزِعَ الرَّجُلُ وَرَدَّهَا إِلَيْهِ .³

5296. The Prophet (SAWA), speaking to Imri? al-Qays who was in a dispute with another person about a piece of land, said, 'Do you have evidence?' He said, 'No'. The Prophet said, 'Then make him swear [by Allah].' He said, 'In that case, by Allah he will take my land!' The Prophet said, 'If by falsely swearing this person takes the land, he will be among those whom Allah will not look at on the Day of Judgment and He will not purify him, and he will be severely punished.' He said, 'The person became frightened as a result and returned the land to him.'⁴

5297. الإمام علي عليه السلام : حَمْسَةُ أَشْيَاءَ يَجِبُ عَلَى الْقَاضِي الْأَخْذُ فِيهَا بِظَاهِرِ الْحُكْمِ : الْوَلَايَةُ وَالْمَنَاحِكُ وَالْمَوَارِيثُ وَالذَّبَايِخُ وَالشَّهَادَاتُ ، إِذَا كَانَ ظَاهِرُ الشُّهُودِ مَأْمُونًا جَازَتْ شَهَادَتُهُمْ وَلَا يَسْأَلُ عَنْ بَاطِنِهِمْ .⁵

5297. Imam Ali (AS) said, 'There are five things a judge must accept at face value: guardianship, marriage, inheritance, slaughtering, and witnessings. If the witness appears trustworthy, their testimony is permitted, and they should not be asked about their inner aspects.'⁶

5298. الإمام الصادق عليه السلام : إِذَا قَامَ قَائِمُ آلِ مُحَمَّدٍ - عَلَيْهِ وَعَلَيْهِمُ السَّلَامُ - حَكَمَ بَيْنَ النَّاسِ بِحُكْمِ دَاوُدَ ، لَا يَحْتَاجُ إِلَى بَيِّنَةٍ ، يُلْهِمُهُ اللَّهُ تَعَالَى فَيَحْكُمُ بَعْلِمِهِ .⁷

5298. Imam al-Sadiq (AS) said, 'When al-Qaim [the one who will rise] from the household of Muhammad [i.e. the Mahdi] reappears - peace be

upon him and them - he will judge among people as the the judging of Prophet David (AS). He will not need evidence as Allah, most High, will inspire into him and he will judge with his knowledge.'⁸

Notes

1. معاني الأخبار : 279 .
2. Maani al-Akhbar, p. 279
3. تنبيه الخواطر : 171 / 2 .
4. Tanbih al-Khawatir, v. 2, p. 171
5. الخصال : 88 / 311 .
6. al-Khisal, p. 311, no. 88
7. بحار الأنوار : 23 / 14 / 14 .
8. Bihar al-Anwar, v. 14, p. 14, no. 23

! قَوْلُ الإِمَامِ : أَمَّا إِنَّهَا حُكُومَةٌ - 1543

1543. THE SAYING OF Imam Ali: 'THIS IS INDEED LIKE A COURT OF JUSTICE'

5299. الإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَلْقَى صَبِيانَ الكُتَابِ أَلِوَاحَهُمْ بَيْنَ يَدَيْهِ لِيُخَيَّرَ بَيْنَهُمْ ، فَقَالَ : أَمَّا إِنَّهَا حُكُومَةٌ ! وَالْجَوْرُ فِيهَا كَالْجَوْرِ فِي الحُكْمِ ! أبلِغُوا مُعَلِّمَكُمُ إِن ضَرَبَكُم فَوْقَ ثَلَاثِ ضَرَبَاتٍ فِي الأَدَبِ افْتُصَّ مِنْهُ .¹

5299. Imam al-Sadiq (AS) narrated, 'Verily, the Commander of the Faithful (AS) made the school children put their writing tablets in front of him so as to choose from them, so he exclaimed, 'This is indeed like a court of justice, and injustice here is like injustice in a verdict! Inform your teacher that if he was to hit you more than three hits for discipline, he will be penalized.'²

Notes

1. وسائل الشيعة : 18 / 582 / 2 .
2. Wasa'il al-Shia, v. 18, p. 582, no. 2

القلب - 334

334. THE HEART

الْقَلْبُ - 1544

1544. THE HEART

5300. رسول الله صلى الله عليه وآله : إِنَّ لِلَّهِ تَعَالَى فِي الْأَرْضِ أَوَائِي ، أَلَا وَهِيَ الْقُلُوبُ ، فَأَحَبُّهَا إِلَى اللَّهِ ، أَرْقُهَا وَأَصْفَاهَا وَأَصْلَبُهَا ؛ أَرْقُهَا لِلْإِخْوَانِ ، وَأَصْفَاهَا مِنَ الذُّنُوبِ ، وَأَصْلَبُهَا فِي ذَاتِ اللَّهِ .¹

5300. The Prophet (SAWA) said, 'Allah, most High, has receptacles on the earth, and verily they are the hearts. The most beloved of hearts to Allah are the softest ones, the purest ones, and the firmest ones: those that are the softest to their brothers, those that are the most pure from sins, and those that are the firmest in the path of Allah.'²

5301. رسول الله صلى الله عليه وآله : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا إِلَى أَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ .³

5301. The Prophet (SAWA) said, 'Allah Almighty does not look at your appearances, nor at your possessions, rather he looks at your hearts and actions.'⁴

5302. الإمام عليّ عليه السلام : الْقَلْبُ مُصْحَفُ الْبَصَرِ .⁵

5302. Imam Ali (AS) said, 'The heart is the book of the sight.'⁶

5303. الإمام عليّ عليه السلام : إِنَّ هَذِهِ الْقُلُوبَ أَوْعِيَّةٌ ، فَخَيْرُهَا أَوْعَاهَا .⁷

5303. Imam Ali (AS) said, 'Verily these hearts are receptacles, and the best of them are the most receptive.'⁸

5304. الإمام الصادق عليه السلام : مَوْضِعُ الْعَقْلِ الدِّمَاغُ ، وَالْقَسْوَةُ الرَّيْقَةُ فِي الْقَلْبِ .⁹

5304. Imam al-Sadiq (AS) said, 'The place of the intellect is the brain, and the place of cruelty and softness is in the heart.'¹⁰

5305. الإمام الصادق عليه السلام : إِنَّ مَنَزِلَةَ الْقَلْبِ مِنَ الْجَسَدِ بِمَنَزِلَةِ الْإِمَامِ مِنَ النَّاسِ .¹¹

5305. Imam al-Sadiq (AS) said, 'The status of the heart to the body is the same as that of a leader among people.'¹²

5306. الإمام الجواد عليه السلام : الْقَصْدُ إِلَى اللَّهِ تَعَالَى بِالْقُلُوبِ أْبْلَغُ مِنْ إِتْعَابِ الْجَوَارِحِ بِالْأَعْمَالِ .¹³

5306. Imam al-Jawad (AS) said, 'Seeking Allah with the hearts is more effective than tiring the limbs with actions.'¹⁴

Notes

1. كنز العمّال : 1225 .
2. Kanz al-Ummal, no. 1225
3. الأماي للطوسي : 1162 / 536 .
4. Amali al-Tusi, p. 536, no. 1162
5. نصح البلاغة : الحكمة 409 .
6. Nahj al-Balagha, Saying 409
7. نصح البلاغة : الحكمة 147 .
8. Ibid. Saying 147
9. تحف العقول : 371 .
10. Tuhaf al-Uqul, p. 371
11. علل الشرائع : 8 / 109 .
12. Ilal al-Sharai, p. 109, no. 8
13. الدرة الباهرة : 39 .
14. al-Durra al-Bahira, p. 39

سَلَامَةُ الْقَلْبِ - 1545

1545. SOUNDNESS OF THE HEART

(وَلَا تُخْزِي يَوْمَ يُبْعَثُونَ * يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ * إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ).¹

“Do not disgrace me on the day that they will be resurrected, the day when neither wealth nor children will avail, except him who comes to Allah with a sound heart.”²

5307. الإمام الصادق عليه السلام - في قوله تعالى : (إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ)

- : الْقَلْبُ السَّلِيمُ الَّذِي يَلْقَى رَبَّهُ ، وَلَيْسَ فِيهِ أَحَدٌ سِوَاهُ ، وَكُلُّ قَلْبٍ فِيهِ شِرْكٌ أَوْ شَكٌّ فَهُوَ سَاقِطٌ.³

5307. Imam al-Sadiq (AS), with respect to Allah's verse in the Qur'an: *“except him who comes to Allah with a sound heart”* said, 'A sound heart that meets its Lord having nothing other than Him in it. Every heart that has polytheism or doubt is a failed heart.'⁴

5308. الإمام الصادق عليه السلام - أيضاً - : هُوَ الْقَلْبُ الَّذِي سَلِمَ مِنْ حُبِّ الدُّنْيَا

⁵.

5308. Imam al-Sadiq (AS), also said, 'It is a heart that is safe from the love of this world.'⁶

5309. عيسى عليه السلام : الْقُلُوبُ مَا لَمْ تَخْرِقْهَا الشَّهَوَاتُ وَوَدَّيَسَهَا الطَّمَعُ وَتُقَسِّمَهَا

النَّعِيمِ فَسَوْفَ تَكُونُ أَوْعِيَةً لِلْحِكْمَةِ.⁷

5309. Prophet Jesus (AS) said, 'As long as the hearts are not punctured with desires and polluted with greed and hardened by bounties, they will be vessels of wisdom.'⁸

5310. الإمام علي عليه السلام : لَا يَسْلَمُ لَكَ قَلْبُكَ حَتَّى تُحِبَّ لِلْمُؤْمِنِينَ مَا تُحِبُّ

لِنَفْسِكَ.⁹

5310. Imam Ali (AS) said, 'Your heart will not be sound unless you love for the believers what you love for yourself.'¹⁰

5311. الإمام الحسن عليه السلام : أَسْلَمَ الْقُلُوبِ مَا طَهَّرَ مِنَ الشُّبُهَاتِ.¹¹

5311. Imam Hasan (AS) said, 'The soundest of hearts is the heart that is pure of obscure matters.'¹²

5312. الإمام الباقر عليه السلام : لَا عِلْمَ كَطَلْبِ السَّلَامَةِ ، وَلَا سَلَامَةَ كَسَلَامَةِ

الْقَلْبِ.¹³

5312. Imam al-Baqir (AS) said, 'There is no knowledge like the acquirement of wellbeing [for oneself], and there is no wellbeing like the soundness of the heart.'¹⁴

Notes

1. الشعراء : 87 - 89 .
2. Quran 2689-87:
3. الكافي : 2 / 16 / 5 .
4. al-Kafi, v. 2, p. 16, no. 5
5. مجمع البيان : 7 / 305 .
6. Majma al-Bayan v7 p 305
7. تحف العقول : 504 .
8. Tuhaf al-Uqul, p. 504
9. بحار الأنوار : 78 / 8 / 64 .
10. Bihar al-Anwar, v. 78, p. 8, no. 64
11. تحف العقول : 235 .
12. Tuhaf al-Uqul, p. 235
13. بحار الأنوار : 78 / 164 / 1 .
14. Bihar al-Anwar, v. 78, p. 164, no. 1

عَيْنُ الْقَلْبِ - 1546

1546. THE EYE OF THE HEART

5313. رسولُ الله صلى الله عليه وآله : لولا أنَّ الشَّيَاطِينَ يَحُومُونَ عَلَى قُلُوبِ بَنِي آدَمَ

لَنظَرُوا إِلَى الْمَلَكُوتِ .¹

5313. The Prophet (SAWA) said, 'If it was not for the devils hovering around the hearts of human beings, they would be able to see the Divine Kingdom (malakut).'²

5314. الإمامُ عليٌّ عليه السلام - في المناجاة - : إلهي هَبْ لِي كَمَالَ الْإِنْقِطَاعِ إِلَيْكَ

، وَأَنْزِرْ أَبْصَارَ قُلُوبِنَا بِضِيَاءِ نَظَرِهَا إِلَيْكَ ، حَتَّى تَخْرُقَ أَبْصَارُ الْقُلُوبِ حُجُبَ النُّورِ ، فَتَصِلَ إِلَى مَعْدِنِ الْعَظَمَةِ ، وَتَصِيرَ أَرْوَاحُنَا مُعَلِّقَةً بِعِزِّ قُدْسِكَ .³

5314. Imam Ali (AS), in his intimate supplication said, 'O Allah, grant me the perfection of devotion to You, and illuminate the sight of our hearts with the radiance of being able to behold You until the sight of our hearts pierces through the veils of light, reaching the source of Exaltedness, and our souls become attached to the glory of Your Sacredness.'⁴

5315. الإمامُ الصَّادِقُ عليه السلام : إِنَّمَا شَبِعْتُنَا أَصْحَابُ الْأَرْبَعَةِ الْأَعْيُنِ : عَيْنَانِ فِي

الرَّأْسِ ، وَعَيْنَانِ فِي الْقَلْبِ ، أَلَا وَالْخَلَائِقُ كُلُّهُمْ كَذَلِكَ ، أَلَا إِنَّ اللَّهَ عَزَّوَجَلَّ فَتَحَ أَبْصَارَكُمْ وَأَعْمَى أَبْصَارَهُمْ .⁵

5315. Imam al-Sadiq (AS) said, 'Our followers [Shia] are people who have four eyes: two eyes in the head and two eyes in the heart. Verily, all creation have so, but Allah Almighty has opened your sight and blinded their sight.'⁶

Notes

1. بحار الأنوار : 39 / 59 / 70 .

2. Ibid. v. 70, p. 59, no. 39

3. الإقبال : 299 / 3 .

4. Iqbal al-Amal, v. 3, p. 299

5. الكافي : 260 / 215 / 8 .

6. al-Kafi, v. 8, p. 215, no. 260

أُذُنُ الْقَلْبِ - 1547

1547. THE EAR OF THE HEART

5316. رسولُ اللهِ صلى اللهُ عليه وآله : لولا تَمَرُّغُ قلوبِكُمْ وتَزَيُّدُكُمْ في الحديثِ لَسَمِعْتُمْ

ما أَسْمَعُ.¹

5316. The Prophet (SAWA) said, 'If it were not for the dispersion of your hearts and your excess in speaking, you would hear what I hear.'²

5317. الإمامُ الصَّادِقُ عليه السلام: إِنَّ لَكَ قَلْباً وَمَسَامِعَ ، وَإِنَّ اللهَ إِذَا أَرَادَ أَنْ يَهْدِيَ

عَبْداً فَتَحَ مَسَامِعَ قَلْبِهِ ، وَإِذَا أَرَادَ بِهِ غَيْرَ ذَلِكَ حَتَّمَ مَسَامِعَ قَلْبِهِ فَلَا يَصْلُحُ أَبَداً ، وَهُوَ قَوْلُ

اللهِ تعالى (أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا)^{3,4}.

5317. Imam al-Sadiq (AS) said, 'You have a heart and ears to hear, and verily if Allah wants to guide a servant, He will open the ears of his hearts, and if He wills the opposite, He will seal the ears of his heart so it will never again be sound. This is the purport of Allah's verse: "*or are there locks on the hearts?*"⁵⁶

Notes

1. الترغيب والترهيب : 3 / 497 / 3 .

2. al-Tarhib wa al-Tarhib, v. 3, p. 497, no. 3

3. محمّد : 24 .

4. المحاسن : 1 / 318 / 633 .

5. Quran 4724:

6. al-Mahasin, v. 1, p. 318, no. 633

إقبال القلب وإدبارُهُ - 1548

1548. THE DRAWING NEAR AND THE TURNING AWAY OF THE HEART

5318. الإمام الرضا عليه السلام : إِنَّ لِلْقُلُوبِ إِقْبَالًَ وَإِدْبَارًا ، وَنَشَاطًا وَفُتُورًا ، فَإِذَا أَقْبَلَتْ بَصُرَتْ وَفَهِمَّتْ ، وَإِذَا أَدْبَرَتْ كَلَّتْ وَمَلَّتْ ، فَخُذُوهَا عِنْدَ إِقْبَالِهَا وَنَشَاطِهَا ، وَاتْرُكُوهَا عِنْدَ إِدْبَارِهَا وَفُتُورِهَا .¹

5318. Imam al-Rida (AS) said, 'Hearts draw near and turn away, and become active and frigid. When they draw forward they see and understand, and when they fall back they become dim and weary. Therefore, make use of them when they draw near and are active, and leave them when they are feeble and weary.'²

5319. الإمام العسكري عليه السلام : إِذَا نَشِطَتِ الْقُلُوبُ فَأُودِعْهَا (فَأُودِعْوهَا) ، وَإِذَا نَفَرَتْ فَوَدِّعْهَا .³

5319. Imam al-Askari (AS) said, 'When the hearts are active commit them [to use], and when they are averse, leave them.'⁴

Notes

1. بحار الأنوار : 9 / 353 / 78 .
2. Bihar al-Anwar, v. 78, p. 353, no. 9
3. الدرّة الباهرة : 43 .
4. al-Durra al-Bahira, p. 43

طَهَارَةُ الْقَلْبِ - 1549

1549. PURITY OF THE HEART

5320. موسى عليه السلام : يا رَبِّ ، مَنْ أَهْلَكَ الَّذِينَ تُظِلُّهُمْ فِي ظِلِّ عَرْشِكَ يَوْمَ لَا

ظِلٌّ إِلَّا ظِلُّكَ ؟ قَالَ : فَأَوْحَى اللَّهُ إِلَيْهِ : الطَّاهِرَةُ قُلُوبُهُمْ .¹

5320. Prophet Moses (AS) said, 'O Lord, who are those whom You will shade under the Shade of Your Throne on the Day when no shade will avail other than Yourr Shade?' He said, 'Allah Almighty revealed, 'Those with pure hearts.'²

5321. الإمامُ عليٌّ عليه السلام : طَهَّرُوا أَنْفُسَكُمْ مِنْ دَنَسِ الشَّهَوَاتِ تُدْرِكُوا رَفِيعَ

الدَّرَجَاتِ .³

5321. Imam Ali (AS) said, 'Purify yourselves from the impurity of carnal desires and you will perceive elevated stations.'⁴

5322. الإمامُ عليٌّ عليه السلام : قُلُوبُ الْعِبَادِ الطَّاهِرَةِ مَوَاضِعُ نَظَرِ اللَّهِ سُبْحَانَهُ ، فَمَنْ

طَهَّرَ قَلْبَهُ نَظَرَ إِلَيْهِ .⁵

5322. Imam Ali (AS) said, 'The hearts of servants that are pure are places that Allah looks at [with mercy]. So whoever purifies his heart, Allah will look at it.'⁶

Notes

1. المحاسن : 1 / 457 / 1058 .
2. al-Mahasin, v. 1, p. 457, no. 1058
3. غرر الحكم : 6020 .
4. Ghurar al-Hikam, no. 6020
5. غرر الحكم : 6777 .
6. Ibid. no. 6777

انشرح القلب - 1550

1550. EXPANDING OF THE HEART

(فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَقُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ).¹

“Whomever Allah desires to guide, He opens his breast to Islam, and whomever He desires to lead astray, He makes his breast narrow and straitened as if he were climbing to a height. Thus does Allah lay [spiritual] defilement on those who do not have faith.”²

(أَمْ نَشْرَحُ لَكَ صَدْرَكَ).³

“Did We not open your breast for you?”⁴

5323. مجمع البيان : وَرَدَّتِ الرَّوَايَةُ الصَّحِيحَةُ أَنَّهُ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ : - (فَمَنْ يُرِدِ

اللَّهُ أَنْ يَهْدِيَهُ) - سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَنْ شَرْحِ الصَّدْرِ مَا هُوَ ؟ فَقَالَ: نُورٌ يَقْدِفُهُ اللَّهُ فِي قَلْبِ الْمُؤْمِنِ فَيَنْشَرِحُ لَهُ صَدْرُهُ وَيَنْفَسِحُ.

قالوا: فَهَلْ لَذَلِكَ مِنْ أَمَارَةٍ يُعْرَفُ بِهَا ؟ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: نَعَمْ ، الْإِنَابَةُ إِلَى دَارِ

الْخُلُودِ ، وَالتَّجَاوِي عَنِ دَارِ الْعُرُورِ ، وَالِاسْتِعْدَادُ لِلْمَوْتِ قَبْلَ نُزُولِ الْمَوْتِ .⁵

5323. Majma al-Bayan, It is narrated in a authenticated tradition: When this verse was revealed: *“Whomever Allah desires to guide...”*, the Prophet (SAWA) was asked about the expanding of the breast and what it was. He said, 'It is a light that Allah casts into the heart of a believer and it expands the heart and broadens it.' They asked, 'Is there a sign by which this may be known?' He (SAWA) said, 'Yes, to return to the eternal realm, to shun away from the realm of delusion, and to prepare for death before it comes.'⁶

Notes

1. الأنعام : 125 .

2. Quran 61:25:

3. الشرح : 1 .

4. Quran 94:1:

5. مجمع البيان : 4 / 561 .

6. Majma al-Bayan, v. 4, p. 561

حِجَابُ الْقَلْبِ - 1551

1551. THE VEIL OF THE HEART

5324. رسولُ الله صلى الله عليه وآله : إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ كَانَتْ نُكْتَةً سَوْدَاءَ فِي قَلْبِهِ ، فَإِنْ تَابَ وَتَزَعَّ وَاسْتَعْفَرَ صُقِلَ قَلْبُهُ، فَإِنْ زَادَ زَادَتْ ، فَذَلِكَ الرَّأُّ الَّذِي ذَكَرَهُ اللَّهُ فِي كِتَابِهِ (كَأَلَّا بَلَ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ)¹،².

5324. The Prophet (SAWA) said, 'When a believer sins a black dot appears on his heart. If he repents, pulls back and seeks forgiveness his heart is cleansed from the black dot, but if he increases his sins the dot grows larger, and this is the rust that Allah has mentioned in His Book: *“No indeed! Rather their hearts have been sullied by what they have been earning.”*³⁴

5325. الإمامُ الكاظمُ عليه السلام : أَوْحَى اللَّهُ تَعَالَى إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ : يَا دَاوُدُ ، حَدِّزْ وَأَنْذِرْ (وَنَذِرْ) أَصْحَابَكَ عَنْ حُبِّ الشَّهَوَاتِ ، فَإِنَّ الْمَعْلَقَةَ قُلُوبُهُمْ بِشَهَوَاتِ الدُّنْيَا قُلُوبُهُمْ مَحْجُوبَةٌ عَنِّي.⁵

5325. Imam al-Kazim (AS) said, 'Allah Almighty revealed unto David (AS), 'O David, warn and caution your companions against the love of desires, for those whose hearts are attached to worldly desires, their hearts are veiled from Me.'⁶

Notes

1. المطففين : 14 .
2. سنن ابن ماجة : 2 / 1418 / 4244 .
3. Quran 8314:
4. Sunan Ibn Maja, v. 2, p. 1418, no. 4244
5. تحف العقول : 397 .
6. Tuhaf al-Uqul, p. 397

فَسْوَةُ الْقَلْبِ - 1552

1552. HARD-HEARTEDNESS

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ¹.

“Then your hearts hardened after that; so they are like stones, or even harder. For indeed there are some stones from which streams gush forth, and indeed there are some of them that split, and water issues from them, and indeed there are some of them that fall for the fear of Allah. And Allah is not oblivious of what you do.”²

5326. الكافي: فيما ناجى الله عز وجل به موسى عليه السلام: يا موسى، لا تطول

في الدنيا أملك فيقسو قلبك، والقاسي القلب مبي بعيد³.

5326. It is narrated in al-Kafi that, In one of Allah's intimate conversations with Prophet Moses (AS), He said, 'O Moses, do not prolong your hope in this world for your heart will turn hard, and hard hearts are far away from Me.'⁴

5327. عيسى عليه السلام: إن الدابة إذا لم ترتكب ولم تمتهن وتستعمل لتصعب ويتعير خلقها، وكذلك القلوب إذا لم ترقق بذكر الموت ويتبعها ذؤوب العبادة تقسو وتغلظ⁵.

5327. Prophet Jesus (AS) said, 'When an animal is not mounted, trained or used it will become hard to use and its character will change. The same goes for the hearts - if they are not made soft with the remembrance of death, followed by diligent worship, they will harden and become harsh.'⁶

5328. رسول الله صلى الله عليه وآله: لا تكثروا الكلام بغير ذكر الله؛ فإن كثرة

الكلام بغير ذكر الله فسوة القلب، إن أبعد الناس من الله القلب القاسي⁷.

5328. The Prophet (SAWA) said, 'Do not speak excessively without the remembrance of Allah, for excessive speech devoid of the remembrance of Allah hardens the heart. The farthest of people from Allah are the hard-hearted.'⁸

5329. رسول الله صلى الله عليه وآله: ثلاثة يقسين القلب: استماع اللهو، وطلب

الصيد، وإتيان باب السلطان⁹.

5329. The Prophet (SAWA) said, 'Three things harden the heart: listening to distracting words of amusement (lahw), hunting, and associating with rulers.'¹⁰

5330. الإمام علي عليه السلام: ماجت الدموغ إلا لقسوة القلوب، وما قست

القلوب إلا لكثرة الذنوب¹¹.

5330. Imam Ali (AS) said, 'Tears only dry up [i.e. fail to flow] as a result of hardness of the heart, and the hearts only harden as a result of frequent sinning.'¹²

5331. الإمام علي عليه السلام : إِنَّ كَثْرَةَ الْمَالِ مَفْسَدَةٌ لِلدِّينِ، مَقْسَاةٌ لِلْقُلُوبِ .¹³

5331. Imam Ali (AS) said, ' Verily too much money corrupts religion and hardens the heart.'¹⁴

5332. الإمام علي عليه السلام: النَّظَرُ إِلَى الْبَخِيلِ يُقْسِي الْقَلْبَ .¹⁵

5332. Imam Ali (AS) said, 'Looking at a miserly person hardens the heart.'¹⁶

5333. الإمام الباقر عليه السلام: إِنَّ لِلَّهِ عُقُوبَاتٍ فِي الْقُلُوبِ وَالْأَبْدَانِ : ضَنْكٌ فِي

المعيشة ووهنٌ في العبادة، وما ضربَ عبدٌ بعقوبةٍ أعظمَ من قسوةِ القلبِ .¹⁷

5333. Imam al-Baqir (AS) said, 'Allah has punishments of the hearts and of the bodies: a difficult livelihood, weakness in worship, and the harshest punishment a servant is stricken with is hardness of the heart.'¹⁸

Notes

1. البقرة : 74 .
2. Quran 274:
3. الكافي : 2 / 329 / 1 .
4. al-Kafi, v. 2, p. 329, no. 1
5. بحار الأنوار : 14 / 309 / 17 .
6. Bihar al-Anwar, v. 14, p. 309, no. 17
7. الأمالي للطوسي : 3 / 1 .
8. Amali al-Tusi, v. 3, p. 1
9. الخصال : 126 / 122 .
10. al-Khisal, p. 126, no. 122
11. علل الشرائع : 81 / 1 .
12. Ilal al-Sharai, p. 81, no. 1
13. تحف العقول : 199 .
14. Tuhaf al-Uqul, no. 199
15. تحف العقول : 214 .
16. Ibid. no. 214
17. تحف العقول : 296 .
18. Ibid. p. 296

مَرَضُ الْقَلْبِ - 1553

1553. SICKNESS OF THE HEART

(فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَهُمْ عَدَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ) ¹.

“There is sickness in their hearts; then Allah increased their sickness, and there is a painful punishment for them because of the lies they used to tell” ²

5334. الإمام عليّ عليه السلام: إِيَّاكُمْ والمرءاء والحُصومَة؛ فَإِنَّهُمَا يُمْرِضَانِ الْقُلُوبَ عَلَى

الإِخْوَانِ وَيَنْبُتُ عَلَيْهِمَا التَّفَاقُ ³.

5334. Imam Ali (AS) said, 'Beware of disputing and quarrelling, for they sicken the heart against one's brethren and give rise to hypocrisy against them.' ⁴

5335. الإمام عليّ عليه السلام: لَا وَجَعَ أَوْجَعُ لِلْقُلُوبِ مِنَ الذُّنُوبِ ⁵.

5335. Imam Ali (AS) said, 'Nothing hurts the heart more than sins.' ⁶

Notes

1. البقرة : 10 .

2. Quran 210:

3. الكافي : 2 / 300 / 1 .

4. al-Kafi, v. 2, p. 300, no. 1

5. الكافي : 2 / 275 / 28 .

6. Ibid. v. 2, p. 257, no. 28

ما يَشْفِي الْقَلْبَ - 1554

1554. WHAT CURES THE HEART

(يا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ).¹

*“O mankind! There has certainly come to you an advice from your Lord, and a cure for what is in the breasts, and a guidance and mercy for the faithful.”*²

5336. الإمام عليّ عليه السلام : إِنَّ تَقْوَى اللَّهِ دَوَاءٌ دَاءِ قُلُوبِكُمْ ، وَبَصَرُ عَمَى أَفْعَدَتِكُمْ ، وَشِفَاءٌ مَرَضِ أَجْسَادِكُمْ (أَجْسَامِكُمْ) ، وَصَلَاحُ فَسَادِ صُدُورِكُمْ ، وَطَهُورُ دَنَسِ أَنْفُسِكُمْ ، وَجَلَاءُ عَشَا (عِشَاءٍ) أَبْصَارِكُمْ.³

5336. Imam Ali (AS) said, 'Verily Godwariness is the remedy for the sickness of your hearts, and the sight for the blindness of your hearts, and the cure for the sickness of your bodies, and the correction of the corruption of your chests, and the purification for the pollution of your selves, and the unveiling of the blurriness of your eyes.'⁴

Notes

1. يونس : 57 .
2. Quran 10 57
3. نهج البلاغة : الخطبة 198 .
4. Nahj al-Balagha, Sermon 198

ما يُمَيِّتُ الْقَلْبَ - 1555

1555. WHAT KILLS THE HEART

5337. رسولُ اللهِ صلى اللهُ عليه وآله - في مَوَاعِظِهِ لِأبي ذَرٍّ - : إِيَّاكَ وَكَثْرَةَ الضَّحِكِ

؛ فَإِنَّهُ يُمَيِّتُ الْقَلْبَ .¹

5337. The Prophet (SAWA), in his advice to Abu Dharr said, 'Beware of laughing a lot, for it kills the heart.'²

5338. الإمامُ عليٌّ عليه السلام : مَنْ عَشِيقَ شَيْئاً أَعَشَى (أَعْمَى) بَصَرَهُ ، وَأَمْرَضَ قَلْبَهُ

، فَهُوَ يَنْظُرُ بَعَيْنٍ غَيْرِ صَحِيحَةٍ ، وَيَسْمَعُ بِأُذُنٍ غَيْرِ سَمِيعَةٍ ، قَدْ خَرَقَتِ الشَّهَوَاتُ عَقْلَهُ ،

وَأَمَاتَتِ الدُّنْيَا قَلْبَهُ .³

5338. Imam Ali (AS) said, 'He who loves something that makes his eyes blind and his heart sick is looking with false eyes and hearing with impaired hearing. Lusts have pierced his intellect and the world has killed his heart.'⁴

5339. الإمامُ عليٌّ عليه السلام : مَنْ قَلَّ وَرَعُهُ مَاتَ قَلْبُهُ ، وَمَنْ مَاتَ قَلْبُهُ دَخَلَ النَّارَ

.⁵

5339. Imam Ali (AS) said, 'One whose piety decreases, his heart dies, and whoever's heart dies will enter the Fire.'⁶

Notes

1. معاني الأخبار : 1 / 335 .

2. Maani al-Akhbar, p. 335, no. 1

3. نصح البلاغة : الخطبة 109 .

4. Nahj al-Balagha, Sermon. 109

5. نصح البلاغة : الحكمة 349 .

6. Ibid. Saying 349

ما يُحيي القلب - 1556

1556. WHAT REVIVES THE HEART

5340. لقمانُ عليه السلام - لابنِهِ وَهُوَ يَعِظُهُ - : يا بُنَيَّ ، جالسِ العُلَماءِ ، وزاحمِهِم

بِرُكْبَتَيْكَ ؛ فَإِنَّ اللَّهَ عَزَّوَجَلَّ يُحْيِي القُلُوبَ بِنُورِ الحِكْمَةِ كما يُحْيِي الأَرْضَ بِوَابِلِ السَّمَاءِ .¹

5340. Luqman (AS), giving advice to his son, said, 'O my son, sit in the company of scholars so much that your knees touch theirs, for Allah Almighty revives the hearts with the light of wisdom like the earth is revived with rain from the sky.'²

5341. رسولُ اللَّهِ صلى الله عليه وآله : إِنَّ اللَّهَ عَزَّوَجَلَّ يَقُولُ : تَذَكَّرُ العِلْمَ بَيْنَ عِبَادِي

بِمَا نَحْيَا عَلَيْهِ القُلُوبَ المَيِّتَةَ إِذَا هُمْ انْتَهَوْا فِيهِ إِلَى أَمْرِي .³

5341. The Prophet (SAWA) said, 'Allah Almighty says, 'The discussion of knowledge among My servants revives the dead hearts if by it they seek to fulfil My command.'⁴

5342. الإمامُ عليُّ عليه السلام - مِنْ وصِيَّتِهِ لابنِهِ الحَسَنِ عليه السلام - : أَحْيِ

قَلْبَكَ بالموعِظَةِ ، وأُمَّتُهُ بِالرَّهَادَةِ .⁵

5342. Imam Ali (AS), in his will to his son Imam Hasan (AS) said, 'Revive your heart with exhortations, and kill it will asceticism.'⁶

5343. الإمامُ عليُّ عليه السلام : لِقَاءُ أَهْلِ الحَيْرِ عِمَارَةُ القَلْبِ .⁷

5343. Imam Ali (AS) said, 'Meeting righteous people improves the heart.'⁸

5344. الإمامُ عليُّ عليه السلام - مِنْ وصِيَّتِهِ لابنِهِ الحَسَنِ عليه السلام - : أَوْصِيكَ

بِتَقْوَى اللَّهِ - أَيُّ بُنَيَّ - وَلزُومِ أَمْرِهِ ، وَعِمَارَةِ قَلْبِكَ بِذِكْرِهِ .⁹

5344. Imam Ali (AS), in his will to his son Imam al-Hasan (AS) said, 'I advise you to be Godwary, O my son, and to abide by His orders, and to keep your heart alive with His remembrance.'¹⁰

Notes

1. بحار الأنوار : 1 / 204 / 22 .

2. Bihar al-Anwar, v. 1, p. 204, no. 22

3. الكافي : 1 / 41 / 6 .

4. al-Kafi, v. 1, p. 41, no. 6

5. نهج البلاغة : الكتاب 31 .

6. Nahj al-Balagha, Letter 31

7. بحار الأنوار : 77 / 208 / 1 .

8. Bihar al-Anwar, v. 1, p. 41, no. 6

9. نهج البلاغة : الكتاب 31 .

10. Nahj al-Balagha, Letter 31

1557 - ما يُلينُ القلبَ - 1557

1557. WHAT SOFTENS THE HEART

5345. رسولُ الله صلى الله عليه وآله - لما شكَا إليه رجلٌ قساوةَ قلبه - : إذا أردتَ

أن يلينَ قلبك فأطعم المسكينَ وامسح رأسَ اليتيم ¹.

5345. The Prophet (SAWA), when a person complained to him about the hardness of his heart, said, 'If you want your heart to soften, feed the needy and stroke the head of orphans.'²

5346. رسولُ الله صلى الله عليه وآله : عَوِّدُوا قُلُوبَكُمْ الرِّقَّةَ ، وَأَكْثِرُوا مِنَ التَّفَكُّرِ

والبكاءِ مِنْ خَشْيَةِ اللَّهِ ³.

5346. The Prophet (SAWA) said, 'Accustom your hearts to being soft, and increase your contemplation and cry much due to fear of Allah.'⁴

5347. الإمامُ عليٌّ عليه السلام - وقد رُئي عليه إزارٌ حَلَقٌ مَرْقُوعٌ فَقِيلَ لَهُ فِي ذَلِكَ -

: يَخْشَعُ لَهُ الْقَلْبُ ، وَتَذِلُّ بِهِ النَّفْسُ ، وَيَقْتَدِي بِهِ الْمُؤْمِنُونَ ⁵.

5347. Imam Ali (AS), being seen wearing a wraparound cloth that was worn-out and patched, was asked about it, to which he replied, 'With it the heart becomes humble, the self is humiliated, and the believers follow its example.'⁶

5348. الإمامُ الباقرُ عليه السلام : تَعَرَّضْ لِرِقَّةِ الْقَلْبِ بِكَثْرَةِ الذِّكْرِ فِي الْحَلَوَاتِ ⁷.

5348. Imam al-Baqir (AS) said, 'Embark upon softening the heart through constant remembrance [of Allah] in places of seclusion.'⁸

(أنظر) عنوان 47 «البكاء» .

(See also: **WEeping 47**)

Notes

1. مشكاة الأنوار : 885 / 292 .

2. Mishkat al-Anwar, p. 167

3. أعلام الدين : 33 / 365 .

4. Alam al-Din, p. 365, no. 33

5. نهج البلاغة: الحكمة 103 .

6. Nahj al-Balagha, Saying 103

7. تحف العقول : 285 .

8. Tuhaf al-Uqul, p. 285

ما يَجْلِي القَلْب - 1558

1558. WHAT POLISHES THE HEART

5349. رسولُ الله صلى الله عليه وآله : إنَّ هذه القُلُوبَ تَصَدُّ كما يَصَدُّ الحَديدُ إذا

أصابَهُ الماءُ . قيلَ : وما جلاؤها ؟ قالَ : كَثْرَةُ ذِكْرِ المَوْتِ ، وتِلاوَةُ القُرآنِ .¹

5349. The Prophet (SAWA) said, 'Verily these hearts rust like metal rusts when exposed to water.' He was asked, 'And what can polish them?' He said, 'Remembering death much, and reciting the Quran.'²

5350. رسولُ الله صلى الله عليه وآله : جِلاءُ هذه القُلُوبِ ذِكْرُ الله وتِلاوَةُ القُرآنِ .³

5350. The Prophet (SAWA) said, 'The polish of these hearts is the remembrance of Allah and the recitation of the Quran.'⁴

5351. الإمامُ عليُّ عليه السلام : أَحْيِ قَلْبَكَ بالموعِظَةِ ... ونَوِّرَهُ بالحِكمَةِ .⁵

5351. Imam Ali (AS) said, 'Revive your heart with exhortations...and enlighten it with wisdom.'⁶

5352. الإمامُ الصّادقُ عليه السلام : إنَّ للقُلُوبِ صَداءً كَصَداءِ النُّحاسِ ، فاجلُوها

بالاستِغفارِ .⁷

5352. Imam al-Sadiq (AS) said, 'Hearts have rust like the rust of copper so polish them with seeking forgiveness.'⁸

Notes

1. كنز العمال : 42130 .
2. Kanz al-Ummal, no. 42130
3. تنبيه الخواطر : 2 / 122 .
4. Tanbih al-Khawatir, v. 2, p. 122
5. نهج البلاغة : الكتاب 31 .
6. Nahj al-Balagha, Letter 31
7. عدّة الداعي : 249 .
8. 'Uddat al-Dai, p. 249

التقليد - 335

335. EMULATION (taqlid)

التقليد المذموم - 1559

1559. DISPARAGED EMULATION

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أُولَٰئِكَ كَانُوا آبَاءَهُمْ لَا يَعْلَمُونَ شَيْئاً وَلَا يَهْتَدُونَ¹.

“And when they are told, “Come to what Allah has sent down and [come] to the Apostle”, they say, “Sufficient for us is what we have found our fathers following.” What, even if their fathers did not know anything and were not guided?”²

5353. الإمام الصادق عليه السلام - في قوله تعالى : (اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَاباً مِنْ دُونِ اللَّهِ) - : والله ما صلَّوا لهم ولا صاموا ، ولكنَّهم أحلُّوا لهم حراماً ، وحَرَّموا عليهم حلالاً فاتَّبَعُوهم³.

5353. Imam al-Sadiq (AS), with regard to Allah's verse in the Qur'an: *“They have taken their scribes and their monks as lords besides Allah”*⁴, said, 'By Allah, they did not pray to them nor did they fast for them, rather they permitted for them the prohibited and prohibited the permitted and people followed them.'⁵

5354. الإمام الصادق عليه السلام - لِرَجُلٍ مِنْ أَصْحَابِهِ - : لا تَكُونَنَّ إِمْعَةً ، تقول : أنا مع الناسِ وأنا كواحدٍ مِنَ الناسِ!⁶

5354. Imam al-Sadiq (AS), speaking to one of his companions said, 'Do not be toady, saying, 'I am with the people and I am one of the people!'⁷

(أنظر) الناس : باب 1775.

(See also: PEOPLE: section 1775)

Notes

1. المائة : 104 .
2. Quran 5104:
3. المحاسن : 1 / 383 / 847 .
4. Quran 931:
5. al-Mahasin, v. 1, p. 383, no. 847
6. معاني الأخبار : 1 / 266 .
7. Maani al-Akhbar, p. 266, no. 1

مَنْ يَجُوزُ تَقْلِيدُهُ - 1560

1560. THOSE WHO ARE PERMITTED TO BE EMULATED

5355. الإمام العسكري عليه السلام : فَأَمَّا مَنْ كَانَ مِنَ الْفُقَهَاءِ صَائِنًا لِنَفْسِهِ حَافِظًا لِدِينِهِ مُخَالَفًا عَلَى هَوَاهُ مُطِيعًا لِأَمْرِ مَوْلَاهُ فَلِلْعَوَامِّ أَنْ يُقَلِّدُوهُ ، وَذَلِكَ لَا يَكُونُ إِلَّا بَعْضَ فُقَهَاءِ الشِّيْعَةِ لَا جَمِيعَهُمْ ¹.

5355. Imam Hasan al-Askari (AS), 'Whoever from among the jurists safeguards himself, is protective of his religion, opposes his temptations, is obedient to his Master's commands, then the common people must emulate him, and this is only [applicable to] some of the Shia jurists, not all of them.' ²

Notes

1. الاحتجاج : 337 / 510 / 2 .

2. al-Ihtijaj, v. 2, p. 510, no. 337

القمار - 336

336. GAMBLING

النَّهْيُ عَنِ الْقِمَارِ - 1561

1561. FORBIDING THE GAMBLING

(يا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْحَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ * إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْحَمْرِ وَالْمَيْسِرِ وَيُصِدِّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ).¹

*“O you who have faith! Indeed wine, gambling, idols and the divining arrows are abominations of Satan's doing, so avoid them, so that you may be felicitous. Indeed Satan seeks to cast enmity and hatred among you through wine and gambling, and to hinder you from the remembrance of Allah and from prayer. Will you, then, relinquish?”*²

5356. رسول الله صلى الله عليه وآله - في الجواب عن الميسر لما نزل (إنما الحمر والميسر) - : كُلُّ مَا تُفُومِرَ بِهِ حَتَّى الْكِعَابُ وَالْجُوزُ.

قيل: فما الأنصاب؟ قال: ما دَبَّحُوهُ لِأَهْلِيهِمْ. قيل: فما الأزلام؟ قال: قِدَاخُهُمُ الَّتِي

يَسْتَقْسِمُونَ بِهَا.³

5356. The Prophet (SAWA), in answer to a question about games of chance when the verse: *“indeed wine, gambling...”* was revealed, said, 'It is anything that can be gambled with, even dice or walnuts.' He was asked, 'So what is the dedication to idols (ansab)?' He said, 'What they sacrificed for their gods.' He was then asked, 'And what is divining with arrows?' He said, 'Their arrow shafts that they swear by.'⁴⁵

5357. الإمام علي عليه السلام: كُلُّ مَا أَهَى عَنِ ذِكْرِ اللَّهِ فَهُوَ مِنَ الْمَيْسِرِ.⁶

5357. Imam Ali (AS) said, 'Anything that distracts one from the remembrance of Allah is gambling.'⁷

5358. الإمام الباقر عليه السلام - لما سُئِلَ عَنِ اللَّعِبِ بِالشَّطْرَنْجِ - : إِنَّ الْمُؤْمِنَ

لَمَشْغُولٌ عَنِ اللَّعِبِ.⁸

5358. Imam al-Baqir (AS), when asked about playing chess said, 'A believer is too busy to play.'⁹

5359. الإمام الصادق عليه السلام - فِي قَوْلِهِ تَعَالَى : (وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ)¹⁰ - : كَانَتْ قُرَيْشٌ تُقَامِرُ الرَّجُلَ بِأَهْلِهِ وَمَالِهِ، فَنَهَاهُمْ اللَّهُ عَزَّوَجَلَّ عَنِ ذَلِكَ.¹¹

5359. Imam al-Sadiq (AS), with regard to Allah's verse in the Qur'an: *“Do not eat up your wealth among yourselves wrongfully”* said, 'The people of Quraysh would gamble their families and their money away, and Allah Almighty prohibited them from doing so.'¹²

5360. السكوني : كَانَ يَنْهَى [الإمام الصادق عليه السلام] عَنِ الْجُوزِ الَّذِي يَجِيءُ بِهِ الصَّبِيَّانُ مِنَ الْقِمَارِ أَنْ يُؤْكَلَ ، وَقَالَ : هُوَ السُّحْتُ .¹³

5360. Al-Sakuni narrated, 'He [Imam al-Sadiq (AS)] would condemn the eating of walnuts that children had won from gambling, saying, 'It is illegally earned [and forbidden] (suht).'¹⁴

Notes

1. المائة : 90 و 91 .
2. Quran 590,91:
3. الكافي : 2 / 123 / 5 .
4. These were all pagan pre-Islamic practices of gambling and games of chance (ed.)
5. al-Kafi, v. 5, p. 123, no. 2
6. الأمالي للطوسي : 681 / 336 .
7. Amali al-Tusi, p. 336, no. 681
8. الخصال : 92 / 26 .
9. al-Khisal, p. 26, no. 92
10. البقرة : 188 .
11. الكافي : 1 / 122 / 5 .
12. al-Kafi, v. 5, p. 122, no. 1
13. تفسير العياشي : 116 / 322 / 1 .
14. Tafsir al-Ayyashi, v. 1, p. 322, no. 0116

الْقَنَاعَةُ - 337

337. CONTENTMENT

فَضْلُ الْقَنَاعَةِ - 1562

1562. THE VIRTUE OF CONTENTMENT

5361. عِدَّةُ الدَّاعِي : أَوْحَى اللَّهُ تَعَالَى إِلَى دَاوُودَ عَلَيْهِ السَّلَامُ: وَضَعْتُ الْغِنَى فِي الْقَنَاعَةِ

وَهُمْ يَطْلُبُونَهُ فِي كَثْرَةِ الْمَالِ فَلَا يَجِدُونَهُ.¹

5361. 'Uddat al-Dai: 'Allah Almighty revealed unto Prophet David (AS) saying, 'I put richness in contentment, whilst they seek it [richness] in abundance of wealth but do not find it.'²

5362. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : الْقَنَاعَةُ مَالٌ لَا يَنْقُذُ.³

5362. The Prophet (SAWA) said, 'Contentment is wealth that does not deplete.'⁴

5363. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ - لَمَّا سُئِلَ عَنْ قَوْلِهِ تَعَالَى : (فَلَنُحْيِيَنَّاهُ حَيَاةً طَيِّبَةً) -

: هِيَ الْقَنَاعَةُ.⁵

5363. Imam Ali (AS), when asked about Allah's verse in the Qur'an: "We shall revive him with a good life"⁶ said, 'It is contentment.'⁷

5364. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ : أَشْكُرُ النَّاسَ أَفْتَعُهُمْ ، وَأَكْفَرُهُمْ لِلنِّعَمِ أَجَشُّهُمْ .⁸

5364. Imam Ali (AS) said, 'The most thankful of people are the most content, and the most ungrateful for blessings are the greediest.'⁹

5365. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ : طَلَبْتُ الْغِنَى فَمَا وَجَدْتُ إِلَّا بِالْقَنَاعَةِ ، عَلَيْكُمْ

بِالْقَنَاعَةِ تَسْتَعْنُوا.¹⁰

5365. Imam Ali (AS) said, 'I searched for wealth and I did not find it other than through contentment. Adhere to contentment and you will become rich.'¹¹

5366. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ : لَا كَنْزَ أَغْنَى مِنَ الْقَنَاعَةِ.¹²

5366. Imam Ali (AS) said, 'There is no treasure richer than contentment.'¹³

5367. الْإِمَامُ الْحَسَنُ عَلَيْهِ السَّلَامُ : اعْلَمْ أَنَّ مُرُورَةَ الْقَنَاعَةِ وَالرِّضَا أَكْثَرُ مِنْ مُرُورَةِ

الْإِعْطَاءِ.¹⁴

5367. Imam Hasan (AS) said, 'Know that the valour in contentment and satisfaction is greater than the valour in giving.'¹⁵

Notes

1. 166 : عِدَّةُ الدَّاعِي .

2.'Uddat al-Dai, p. 166, and Bihar al-Anwar, v. 78, p. 453, no. 21

3. كنز العمال : 7080 .
4. Kanz al-Ummal, no. 7080
5. نهج البلاغة : الحكمة 229 .
6. Quran 1697:
7. Nahj al-Balagha, Saying 229
8. بحار الأنوار : 40 / 422 / 77 .
9. Bihar al-Anwar, v. 77, p. 422, no. 40
10. بحار الأنوار : 91 / 399 / 69 .
11. Ibid. v. 69, p. 399, no. 91
- 12.. نهج البلاغة : الحكمة 371 .
13. Nahj al-Balagha, Saying 371
14. بحار الأنوار : 6 / 111 / 78 .
15. Bihar al-Anwar, v. 78, p. 111, no. 6

ما يورثُ الفَنَاءَةَ - 1563

1563. WHAT BRINGS ABOUT CONTENTMENT

5368. الإمام عليّ عليه السلام : على قدرِ العِفَّةِ تكونُ الفَنَاءَةُ .¹

5368. Imam Ali (AS) said, 'Contentment is proportionate to the degree of self-restraint.'²

5369. الإمام عليّ عليه السلام : مَنْ عَقَلَ قَبَعَ .³

5369. Imam Ali (AS) said, 'He who uses his intellect is content.'⁴

5370. الإمام الصادقُ عليه السلام : أَنْظِرْ إِلَى مَنْ هُوَ دُونَكَ فِي الْمَقْدَرَةِ وَلَا تَنْظُرْ إِلَى

مَنْ هُوَ فَوْقَكَ فِي الْمَقْدَرَةِ ، فَإِنَّ ذَلِكَ أَفْنَعُ لَكَ بِمَا قُسِمَ لَكَ .⁵

5370. Imam al-Sadiq (AS) said, 'Look at those who are less capable than you, and do not look at those who are more capable than you, as it makes you more content in what has been allotted for you.'⁶

Notes

1.. غرر الحكم : 6179 .

2. Ghurar al-Hikam, no. 6179

3.. غرر الحكم : 7724 .

4. Ibid. no. 7724

5. الكافي : 8 / 244 / 338 .

6. al-Kafi, v. 8 p. 244 no. 338

ثَمَرَةُ الْقَنَاعَةِ - 1564

1564. THE FRUIT OF CONTENTMENT

5371. رسولُ الله صلى الله عليه وآله : إقْنَعْ بما أُوتِيْتَهُ يَخْفَ عَلَيْكَ الحِسَابُ .¹

5371. The Prophet (SAWA) said, 'Be content with what has been given to you, and the Account [on the Day of Resurrection] will be made easy for you.'²

5372. الإمامُ عليٌّ عليه السلام : أَعُوْذُ شَيْءٍ عَلَى صَلَاحِ النَّفْسِ الْقَنَاعَةُ .³

5372. Imam Ali (AS) said, 'The most helpful thing in reforming the self is contentment.'⁴

5373. الإمامُ عليٌّ عليه السلام : مَنْ قَنِعَ لم يَغْتَمَّ .⁵

5373. Imam Ali (AS) said, 'Whoever is content will not be depressed.'⁶

5374. الإمامُ عليٌّ عليه السلام : بِالْقَنَاعَةِ يَكُونُ العِزُّ .⁷

5374. Imam Ali (AS) said, 'Through contentment comes dignity.'⁸

5375. الإمامُ عليٌّ عليه السلام : أَنْعَمَ النَّاسُ عَيْشًا مَنْ مَنَحَهُ اللهُ سُبْحَانَهُ الْقَنَاعَةَ

وَأَصْلَحَ لَهُ زَوْجُهُ .⁹

5375. Imam Ali (AS) said, 'The most blessed of people in his livelihood is he who Allah Almighty has granted contentment to, and has given a righteous spouse.'¹⁰

5376. الإمامُ الحسينُ عليه السلام : القُنُوغُ رَاحَةُ الأَبْدَانِ .¹¹

5376. Imam Husayn (AS) said, 'Contentment is comfort of the body.'¹²

5377. الإمامُ الصَّادِقُ عليه السلام : مَنْ رَضِيَ مِنَ اللهِ بِالْيَسِيرِ مِنَ المَعَاشِ رَضِيَ اللهُ

مِنْهُ بِالْيَسِيرِ مِنَ العَمَلِ .¹³

5377. Imam al-Sadiq (AS) said, 'Whoever accepts from Allah the little livelihood, Allah will accept from him the little in actions [worships].'¹⁴

Notes

1. بحار الأنوار : 37 / 187 / 77 .

2. Bihar al-Anwar, v. 77, p. 187, no. 37

3. غرر الحكم : 3191 .

4. Ghurar al-Hikam, no. 3191

5. غرر الحكم : 7771 .

6. Ibid. no. 7771

7. غرر الحكم : 4244 .

8. Ibid. no. 4244

9. غرر الحكم : 3295 .

10. Ibid. no. 3290

11. بحار الأنوار : 11 / 128 / 78 .

12. Bihar al-Anwar, v. 78, p. 128, no. 11

13. الكافي : 3 / 138 / 2 .

14. al-Kafi, v. 2, p. 138, no. 3

مَنْ لَمْ يُقْنِعْهُ الْيَسِيرُ - 1565

1565. THOSE WHO ARE NOT CONTENT WITH THE LITTLE

5378. الإمام علي عليه السلام : مَنْ لَمْ يُقْنِعْهُ الْيَسِيرُ لَمْ يَنْفَعَهُ الْكَثِيرُ .¹

5378. Imam Ali (AS) said, 'Those who are not content with a little will not be content with a lot.'²

5379. الإمام الصادق عليه السلام : اقْنَعْ بِمَا قَسَمَ اللَّهُ لَكَ وَلَا تَنْظُرْ إِلَى مَا عِنْدَ غَيْرِكَ وَلَا تَتَمَنَّ مَا لَسْتَ نَائِلُهُ ؛ فَإِنَّهُ مَنْ قَنِعَ شَيْعَ وَمَنْ لَمْ يَقْنَعْ لَمْ يَشْبَعْ ، وَحُذِّ حَظُّكَ مِنْ آخِرَتِكَ .³

5379. Imam al-Sadiq (AS) said, 'Be content with what Allah has allotted for you, do not look at what others have, and do not wish for what you cannot acquire, for whoever is content will be full and whoever is not content will never be full, and take your portion of your hereafter.'⁴

Notes

1. بحار الأنوار : 33 / 71 / 78 .

2. Bihar al-Anwar, v. 78, p. 71, no. 33

3. الكافي : 337 / 243 / 8 .

4. al-Kafi, v. 8, p. 243, no. 337

الكبر - 338

338. ARROGANCE

التَّحذِيرُ مِنَ الْكِبْرِ - 1566

1566. WARNING AGAINST ARROGANCE

(فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ * إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ) ¹.

“Thereat the angels prostrated all of them together, except Iblis; he acted arrogantly and he was one of the faithless.” ²

(قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَّكِبَ فِيهَا فَاتَّخِذْ مِنْهَا مَخْرَجًا وَإِنَّكَ مِنَ الصَّاغِرِينَ) ³.

“Get down from it” He said. *“It is not for you to be arrogant therein. Be gone! You are indeed among the degraded ones.”* ⁴

5380. الإمام عليّ عليه السلام: فاعتبروا بما كان من فعل الله بإبليس، إذ أحبط عمله

الطويل وجهده الجهد... عن كبر ساعة واحدة! فمن ذا بعد إبليس يسلم على الله بمثل معصيته؟! ⁵

5380. Imam Ali (AS) said, 'Take lesson from what Allah did to Satan. He foiled his many deeds and his hardworking efforts.... for being arrogant for an instant! So, after Satan who will be saved from Allah's wrath with something like his sin?!' ⁶

5381. الإمام الباقر عليه السلام: ما دخل قلب امرئ شيء من الكبر إلا نقص من

عقله مثل ما دخله من ذلك، قل ذلك أو كثر. ⁷

5381. Imam al-Baqir (AS) said, 'If any amount of arrogance enters the heart of a person, it will only bring deficiency to the intellect with the same amount of what entered it, whether it be a little or a lot.' ⁸

5382. الإمام الصادق عليه السلام: من برئ من الكبر نال الكرامة. ⁹

5382. Imam al-Sadiq (AS) said, 'Whoever is free from arrogance will obtain dignity.' ¹⁰

5383. الإمام الصادق عليه السلام: الكبر رداء الله، فمن نازع الله شيئاً من ذلك

أكبه الله في النار. ¹¹

5383. Imam al-Sadiq (AS) said, 'Grandeur is the robe of Allah, and whoever wants to wrest with Allah in any of it, Allah will throw him onto his face into the Hellfire.' ¹²

Notes

1. ص: 73 ، 74 .

2. Quran 3873,74:

3. الأعراف: 13 .

4. Quran 713:
5. نصح البلاغة : الخطبة 192 .
6. Nahj al-Balagha, Saying 192
7. بحار الأنوار : 16 / 186 / 78 .
8. Bihar al-Anwar, v. 78, p. 186, no. 16
9. بحار الأنوار : 5 / 229 / 78 .
10. Ibid. v. 78, p. 229, no. 5
11. بحار الأنوار : 5 / 215 / 73 .
12. Ibid. v. 73, p. 215, no. 5

تفسير الكبر - 1567

1567. THE EXPLANATION OF ARROGANCE

5384. رسول الله صلى الله عليه وآله : يا أبا ذرٍّ ، مَنْ ماتَ وفي قلبه مثقالُ ذرَّةٍ من كِبَرٍ لم يَجِدْ رائحةَ الجنَّةِ إلَّا أن يتوبَ قبلَ ذلكَ ، فقالَ : يا رسولَ اللهِ ، إني لَيُعْجِبُنِي الجمالُ حتَّى وِدِدْتُ أنَّ عِلاقَةَ سَوطي وقِبالَ نَعلي حَسَنٌ ، فَهَلْ يُرْهَبُ على ذلكَ ؟ قالَ : كيفَ يَجِدُ قَلْبَكَ ؟ قالَ : أَجِدُهُ عارِفاً للحَقِّ مُطمئنِّناً إِلَيْهِ ، قالَ : ليسَ ذلكَ بالكِبَرِ ، ولكنَّ الكِبَرَ أن تَبْرُكَ الحَقَّ وتَتجاوَزُهُ إلى غيرِهِ ، وتَنْظُرُ إلى النَّاسِ ولا تَرى أن أحداً عَرَضُهُ كَعَرَضِكَ ولا دَمُهُ كَدَمِكَ .¹

5384. The Prophet (AS) said, 'O Abu Dharr, whoever dies having an atom's weight of arrogance in his heart will never smell the scent of Heaven unless he repents beforehand.' Abu Dharr asked, 'O Messenger of Allah, I am fond of beauty so much so that I wished that the handle of my cane and the lace of my sandal be beautiful. So, should I be afraid of this?' He said, 'How do you see your heart?' Abu Dharr said, 'I see it knowing the truth, and certain of it.' He (SAWA) said, 'That is not arrogance. Rather, arrogance is that you leave the truth and exceed beyond it. You look at people and you do not see their honour as being like your honour or their blood like yours.'²

5385. الإمام عليّ عليه السلام : طَلَبْتُ الخُضوعَ فما وَجَدْتُ إلَّا بقبولِ الحَقِّ ، اقبَلُوا الحَقَّ ، فإنَّ قبولَ الحَقِّ يُبَعِّدُ مِنَ الكِبَرِ .³

5385. Imam Ali (AS) said, 'I sought after humility and did not find it other than through accepting the truth. Accept the truth, for accepting the truth distances one from arrogance.'⁴

5386. الكافي عن عبد الأعلى بن أعين : قال أبو عبدالله : قالَ رسولُ اللهِ صلى اللهُ عليه وآله : إنَّ أعظَمَ الكِبَرِ عَمَصُ الخَلْقِ وَسَفَهُ الحَقِّ ، قلتُ : وما عَمَصُ الخَلْقِ وَسَفَهُ الحَقِّ ؟ قالَ : يَجْهَلُ الحَقَّ وَيَطْعَنُ على أهْلِهِ ، فَمَنْ فَعَلَ ذلكَ فقد نازَعَ اللهُ عَزَّوَجَلَّ رِداءَهُ .⁵

5386. al-Kafi: 'Imam al-Sadiq (AS) narrated, 'The Prophet (SAWA) said, 'The worst of arrogance is degrading people and depreciating the truth.' At this, Abd al-Ala Ibn Ayun asked, 'And what is despising people and depreciating the truth?' He said, 'It is when one is ignorant of the truth and slanders its people, and whoever does this has wrested Allah of His robe.'⁶

5387. الكافي عن حفص بن غياث عن الإمام الصادق عليه السلام : مَنْ ذَهَبَ يَرى أنَّهُ لَهُ على الآخرِ فَضلاً فهو مِنَ المُستَكْبِرِينَ ، فقلتُ لَهُ : إنَّما يَرى أنَّهُ لَهُ عليه فَضلاً بالعافية إذا رآه مُرتكباً للمعاصي ؟ فقالَ : هيهاتَ هيهاتَ ! فَلَعَلَّهُ أن يكونَ قد عُفِرَ لَهُ ما أتى وأنتَ موقوفٌ مُحاسَبٌ ، أما تَلَوْتَ قِصَّةَ سَحْرَةَ موسى عليه السلام .⁷

5387. al-Kafi: 'Imam al-Sadiq (AS) said, 'Whoever thinks that he is superior to someone else is himself of the arrogant.' Abu Hafs Ibn Ghiyath

said, 'I asked him: [What if] one sees that they are superior in their being good when they see others committing sins?' The Imam said, 'Far from it, far from it! For maybe he has been forgiven for what he has done and whilst you will be stopped and held accountable. Have you not read the story of the magicians of [the time of] Moses (AS) in the Qur'an?'⁸

Notes

1. بحار الأنوار : 74 / 77 ، 3 / 90 .
2. Ibid. v. 77, p. 90, no. 3
3. بحار الأنوار : 91 / 399 / 69 .
4. Ibid. v. 69, p. 399, no. 91
5. الكافي : 9 / 310 / 2 .
6. al-Kafi, v. 2, p. 310, no. 9
7. الكافي : 98 / 128 / 8 .
8. Ibid. v. 8, p. 128, no. 98

ذَمُّ الْمُتَكَبِّرِ - 1568

1568. REPREHENSIBILITY OF AN ARROGANT PERSON

5388. رسول الله صلى الله عليه وآله : أمقت الناس المتكبر¹.

5388. The Prophet (SAWA) said, 'The most hateful of people are the arrogant.'²

5389. رسول الله صلى الله عليه وآله : إنَّ أبعدكم يوم القيامة مِنِّي التَّراثُرونَ ، وهُمُ

المستكبرون³.

5389. The Prophet (SAWA) said, 'The most distanced of you from me on the Day of Judgment will be the braggers, who are the arrogant.'⁴

5390. الإمام عليّ عليه السلام : عَجِبْتُ لابنِ آدمَ ؛ أوَّلُهُ نُطْفَةٌ وآخِرُهُ جِيفَةٌ ، وهو

قائمٌ بينهما وعاءٌ للغائطِ، ثُمَّ يَتَكَبَّرُ!⁵

5390. Imam Ali (AS) said, 'How man surprises me! His origin is a sperm and his end is a carcass, and between these two he is a vessel for excrement, and he is still arrogant!'⁶

5391. الإمام عليّ عليه السلام : ما تَكَبَّرَ إِلَّا وَضِيعٌ.⁷

5391. Imam Ali (AS) said, 'Only he who is vile is arrogant.'⁸

5392. الإمام الصادق عليه السلام : ما مِن رَجُلٍ تَكَبَّرَ أو تَجَبَّرَ إِلَّا لِذِلَّةٍ وَجَدَهَا فِي

نفسِهِ.⁹

5392. Imam al-Sadiq (AS) said, 'A person is arrogant or tyrannical only as a result of a [source of] disgrace he has in himself.'¹⁰

Notes

1. بحار الأنوار : 23 / 231 / 73 .

2. Bihar al-Anwar, v. 73, p. 331, no. 23

3. بحار الأنوار : 25 / 232 / 73 .

4. Ibid. v. 73, p. 232, no. 25

5. بحار الأنوار : 33 / 234 / 73 .

6. Ibid. v. 73, p. 234, no. 33

7. غرر الحكم : 9467 .

8. Ghurar al-Hikam, no. 9467

9. الكافي : 17 / 312 / 2 .

10. al-Kafi, v. 2, p. 312, no. 17

علاج الكبر - 1569

1569. CURING ARROGANCE

5393. رسول الله صلى الله عليه وآله : إِنَّهُ لَيُعْجِبُنِي أَنْ يَحْمِلَ الرَّجُلُ الشَّيْءَ فِي يَدِهِ

يَكُونُ مُهِنْتاً¹ لِأَهْلِهِ يَدْفَعُ بِهِ الْكِبَرَ عَنِ نَفْسِهِ².

5393. The Prophet (SAWA) said, 'I admire a man who brings something with his hands to please his family, with which repels arrogance from himself.'³

5394. رسول الله صلى الله عليه وآله : مَنْ حَلَبَ شَاتَهُ وَرَفَعَ قَمِيصَهُ وَخَصَفَ نَعْلَهُ

وَوَاكَلَ خَادِمَهُ وَحَمَلَ مِنْ سُوْقِهِ ، فَقَدْ بَرَى مِنَ الْكِبْرِ⁴.

5394. The Prophet (SAWA) said, 'Whoever milks his sheep, patches his own clothes, mends his own sandals, trusts his servants, and carries his own goods from the market is free from arrogance.'⁵

5395. أبو إمامة : إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ خَرَجَ إِلَى الْبَقِيعِ فَتَبِعَهُ أَصْحَابُهُ فَوَقَفَ

وَأَمْرَهُمْ أَنْ يَتَقَدَّمُوا ، ثُمَّ مَشَى خَلْفَهُمْ ، فَسُئِلَ عَنْ ذَلِكَ فَقَالَ : إِنِّي سَمِعْتُ خَفَقَ نِعَالِكُمْ ،

فَأَشْفَقْتُ أَنْ يَقَعَ فِي نَفْسِي شَيْءٌ مِنَ الْكِبْرِ⁶.

5395. Abu Umama said, 'The Prophet (SAWA) went to al-Baqi and some of his companions followed him. He stopped and ordered them to proceed and he then walked behind them. He was asked about this, and he said, 'I heard the beat of your sandals [behind me] and feared that some arrogance would fall into my self.'⁸⁹

5396. الإمام علي عليه السلام : لَكِنَّ اللَّهَ يَحْتَبِرُ عِبَادَهُ بِأَنْوَاعِ الشَّدَائِدِ ، وَيَتَعَبَّدُهُمْ

بِأَنْوَاعِ الْمَجَاهِدِ ، وَيَتَلِيهِمْ بِضُرُوبِ الْمَكَارِهِ ، إِخْرَاجاً لِلتَّكْبُرِ مِنْ قُلُوبِهِمْ ، وَإِسْكَاناً لِلتَّدَلُّلِ فِي

نَفْسِهِمْ ، وَلِيَجْعَلَ ذَلِكَ أَبْوَاباً فَتْحاً إِلَى فَضْلِهِ¹⁰.

5396. Imam Ali (AS) said, '...But Allah tests His worshippers with many different hardships, He makes them engage in different struggles, and He makes them undergo different kinds of misfortunes. All this in order to extract arrogance from their hearts, to establish humbleness in their selves, and to make them open the doors to His Grace.'¹¹

5397. الإمام علي عليه السلام : فَرَضَ اللَّهُ الْإِيمَانَ تَطْهِيراً مِنَ الشِّرْكِ ، وَالصَّلَاةَ تَنْزِيهاً

عَنِ الْكِبْرِ¹².

5397. Imam Ali (AS) said, 'Allah obligated faith as purification from polytheism, and prayer as a deterrent from arrogance.'¹³

5398. الإمام الحسن عليه السلام : لَا يَنْبَغِي لِمَنْ عَرَفَ عَظَمَةَ اللَّهِ أَنْ يَتَعَاطَمَ ، فَإِنَّ

رِفْعَةَ الَّذِينَ يَعْلَمُونَ عَظَمَةَ اللَّهِ أَنْ يَتَوَاضَعُوا ، وَ (عَرَّ) الَّذِينَ يَعْرِفُونَ مَا جَلَالَ اللَّهُ أَنْ يَتَدَلَّلُوا

(لَهُ)¹⁴.

5398. Imam Hasan (AS) said, 'It is not appropriate for he who knows the magnitude of Allah to be haughty, for the glory of those who know the magnitude of Allah is that they become humble, and the honour of those who know the Majesty of Allah is that they humiliate themselves to Him.'¹⁵

Notes

1. (في بعض النسخ : مهنة (كما في هامش المصدر .
2. تنبيه الخواطر : 1 / 201 .
3. Tanbih al-Khawatir, v. 1, p. 201
4. كنز العمال : 7793 .
5. Kanz al-Ummal, no. 7793
6. 8878 : كنز العمال .
7. الأمور المذكورة في الأحاديث ليست قانوناً كلياً تكشف عن عدم وجود الكبر ، بل تختلف باختلاف الأشخاص والأعصار والموارد، فقد قيل : «إنّ من الناس ناساً يلبسون الصوف إرادة التواضع وقلوبهم مملوءة عُجباً وكبراً» فليتنامل .
8. Ibid. no. 8878
9. The issue mentioned in these traditions is not a general law indicating lack of arrogance .In fact it differs because of differences that people may have or time and circumstances .Some may dress rough woolen cloth to pretend humbleness while their hearts are full of arrogance
10. 192 : نهج البلاغة : الخطبة .
11. Nahj al-Balagha, Sermon 192
12. 252 : نهج البلاغة : الحكمة .
13. Ibid. Saying 252
14. بحار الأنوار : 3 / 104 / 78 .
15. Bihar al-Anwar, v. 78, p. 104, no. 3

ثَمْرَةُ الْكِبْرِ - 1570

1570. THE OUTCOME OF ARROGANCE

5399. رسولُ الله صلى الله عليه وآله : مَنْ يَسْتَكْبِرُ يَضَعُهُ اللهُ .¹

5399. The Prophet (SAWA) said, 'Whoever is arrogant, Allah degrades him.'²

5400. الإمامُ عليٌّ عليه السلام : الحِرْصُ وَالْكَبْرُ وَالْحَسَدُ دَوَاعٍ إِلَى التَّفَحُّمِ فِي الذُّنُوبِ

³.

5400. Imam Ali (AS) said, 'Greed, arrogance, and jealousy are all motives for falling into sins.'⁴

5401. الإمامُ عليٌّ عليه السلام : لَيْسَ لِمُتَكَبِّرٍ صَدِيقٌ .⁵

5401. Imam Ali (AS) said, 'An arrogant person has no friend.'⁶

5402. الإمامُ عليٌّ عليه السلام : لَا يَتَعَلَّمُ مَنْ يَتَكَبَّرُ .⁷

5402. Imam Ali (AS) said, 'He who behaves arrogantly will never learn.'⁸

5403. الإمامُ عليٌّ عليه السلام : مَنْ تَكَبَّرَ عَلَى النَّاسِ ذَلَّ .⁹

5403. Imam Ali (AS) said, 'He who behaves arrogantly with people will be degraded.'¹⁰

5404. الإمامُ الصادقُ عليه السلام : لَا يَطْمَعَنَّ ذُو الْكِبْرِ فِي النَّبَاءِ الْحَسَنِ .¹¹

5404. Imam al-Sadiq (AS) said, 'An arrogant person should not avidly expect good praises.'¹²

5405. الإمامُ الكاظمُ عليه السلام : إِنَّ الزَّرْعَ يَنْبُثُ فِي السَّهْلِ وَلَا يَنْبُثُ فِي الصَّفَا ،

فكَذَلِكَ الْحِكْمَةُ تَعْمُرُ فِي قَلْبِ الْمَتَوَاضِعِ وَلَا تَعْمُرُ فِي قَلْبِ الْمُتَكَبِّرِ الْجَبَّارِ ؛ لِأَنَّ اللَّهَ جَعَلَ التَّوَاضِعَ آلَةَ الْعَقْلِ ، وَجَعَلَ التَّكَبُّرَ مِنْ آلَةِ الْجَهْلِ ، أَلَمْ تَعْلَمْ أَنَّ مَنْ سَمَّحَ إِلَى السَّقْفِ بِرَأْسِهِ شَجَّهُ ، وَمَنْ حَفَّضَ رَأْسَهُ اسْتَظَلَّ تَحْتَهُ وَأَكْنَهُ؟! وَكَذَلِكَ مَنْ لَمْ يَتَوَاضِعْ لِلَّهِ حَفَّضَهُ اللَّهُ ، وَمَنْ

تَوَاضَعَ لِلَّهِ رَفَعَهُ .¹³

5405. Imam al-Kazim (AS) said, 'A plant grows in a plain-levelled land and does not grow in a hard rocky place. The same goes for wisdom, as it grows in the humble heart and does not grow in the arrogant haughty heart; for Allah has made humbleness the tool for the intellect, and made arrogance the tool for ignorance. Do you not know that he who turns his head up towards the ceiling will break it, and he who lowers his head will be shaded and sheltered underneath it?! Thus, Allah will abase one who is not humble before Him, and Allah will elevate whoever is humble for Him.'¹⁴

Notes

1. الأماي للصدوق : 788 / 577 .

2. Amali al-Saduq, p. 395, no. 1

3. نصح البلاغة : الحكمة 371 .
4. Nahj al-Balagha, Saying 371
5. غرر الحكم : 7464 .
6. Ghurar al-Hikam, no. 7464
7. 10586 : غرر الحكم .
8. Ibid. no. 10586
9. بحار الأنوار : 3 / 235 / 77 .
10. Bihar al-Anwar, v. 77, p. 235, no. 3
11. الخصال : 20 / 434 .
12. al-Khisal, p. 434, no. 20
13. تحف العقول : 396 .
14. Tuhaf al-Uqul, p. 396

مَثْوَى الْمُتَكَبِّرِينَ - 1571

1571. THE ABODE OF THE ARROGANT

(فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ) ¹.

“Enter the gates of hell to remain in it [forever]. Evil is the [final] abode of the arrogant.” ²

5406. الإمام الصادق عليه السلام : إنّ في جهنّم لَوادياً لِلْمُتَكَبِّرِينَ يُقَالُ لَهُ سَقَرٌ ،

شَكَا إِلَى اللَّهِ عَزَّوَجَلَّ شِدَّةَ حَرِّهِ وَسَأَلَهُ أَنْ يُأَدِّنَ لَهُ أَنْ يَتَنَفَّسَ ، فَتَنَفَّسَ فَأَحْرَقَ جَهَنَّمَ . ³

5406. Imam al-Sadiq (AS) said, 'In Hell there is a valley by the name of Saqar reserved for the arrogant, and it complained to Allah about the extremity of its heat and asked Him to be permitted to breathe. So it breathed and ignited Hell.' ⁴

Notes

1. النحل : 29 .

2. Quran 1629:

3. الكافي : 2 / 310 / 10 .

4. al-Kafi, v. 2, p. 310, no. 10

الكتاب - 339

339. WRITING

الكتاب - 1572

1572. Writing

(ن وَالْقَلَمِ وَمَا يَسْطُرُونَ) .¹

“By the Pen and what they write.”²

5407. الإمام عليّ عليه السلام : الكُتُبُ بَسَاتِينُ الْعُلَمَاءِ .³

5407. Imam Ali (AS) said, 'Books are the gardens of scholars.'⁴

5408. الإمام عليّ عليه السلام : نِعَمَ الْمِجْدِثُ الْكِتَابُ .⁵

5408. Imam Ali (AS) said, 'A book is the best of conversers.'⁶

5409. الإمام عليّ عليه السلام : مَنْ تَسَلَّى بِالْكِتَابِ لَمْ تَفْتَهُ سَلْوَةٌ .⁷

5409. Imam Ali (AS) said, 'Whoever seeks harmony with books will not miss any tranquillity.'⁸

Notes

1. القلم : 1 .

2. Quran 681:

3. غرر الحكم : 991 .

4. Ghurar al-Hikam, no 991

5. غرر الحكم : 9948 .

6. Ibid. no. 9948

7. غرر الحكم : 8126 .

8. Ibid. no 8126

الكتابةُ وشخصيةُ الكاتب - 1573

1573. Writing and the Personality OF THE WRITER

5410. الإمام عليّ عليه السلام : رَسولُكَ تَرجمانُ عَقَلِكَ ، وكتابُكَ أبلُغُ ما يَنطِقُ عَنكَ

¹.

5410. Imam Ali (AS) said, 'Your messenger is the interpreter of your intellect, and your letter is their most eloquent at expressing your true self.'²

5411. الإمام عليّ عليه السلام : كِتابُ الرَّجُلِ عُنوانُ عَقَلِهِ وِبُرْهانُ فَضْلِهِ .³

5411. Imam Ali (AS) said, 'A man's book is the title of his intellect and the proof of his virtue.'⁴

5412. الإمام عليّ عليه السلام : عُقولُ الفُضلاءِ في أطرافِ أقلامِها .⁵

5412. Imam Ali (AS) said, 'The intellects of the meritorious are around their pens.'⁶

Notes

1. نهج البلاغة : الحكمة 301 .
2. Nahj al-Balagha, Saying 301
3. غرر الحكم : 7260 .
4. Ghurar al-Hikam, no. 7260
5. غرر الحكم : 6339 .
6. Ibid. no. 6339

الحثُّ عَلَى كِتَابَةِ الْعِلْمِ - 1574

1574. ENJOINMENT OF WRITING KNOWLEDGE

5413. رسولُ الله صلى الله عليه وآله : قَتِدُوا الْعِلْمَ بِالْكِتَابِ .¹

5413. The Prophet (SAWA) said, 'Capture knowledge through writing.'²

5414. رسولُ الله صلى الله عليه وآله : اَكْتُبُوا الْعِلْمَ قَبْلَ ذَهَابِ الْعُلَمَاءِ، وَإِنَّمَا ذَهَابُ

الْعِلْمِ بِمَوْتِ الْعُلَمَاءِ .³

5414. The Prophet (SAWA) said, 'Write down knowledge before the departure of the scholars, for the departure of knowledge ensues from the death of scholars.'⁴

5415. الإمامُ الصَّادِقُ عليه السلام : اَكْتُبُوا ؛ فَإِنَّكُمْ لَا تَحْفَظُونَ حَتَّى تَكْتُبُوا .⁵

5415. Imam al-Sadiq (AS) said, 'Write, for you will not memorize until you write.'⁶

5416. الإمامُ الصَّادِقُ عليه السلام : الْقَلْبُ يَتَّكِلُ عَلَى الْكِتَابَةِ .⁷

5416. Imam al-Sadiq (AS) said, 'The heart relies on writing.'⁸

Notes

1. كنز العمال : 29332 .
2. Kanz al-Ummal, no. 29332
3. 28733 : كنز العمال .
4. Ibid. no. 28733
5. الكافي : 9 / 52 / 1 .
6. al-Kafi, v. 1, p. 52, no. 9
7. الكافي : 8 / 52 / 1 .
8. Ibid. v. 1, p. 52, no. 8

ثَوَابُ التَّأْلِيفِ وَالْكِتَابَةِ - 1575

1575. THE REWARD OF AUTHORSHIP AND WRITING

5417. رسولُ الله صلى الله عليه وآله : المؤمنُ إذا ماتَ وتَرَكَ وَرَقَةً وَاحِدَةً عَلَيْهَا عِلْمٌ تَكُونُ تِلْكَ الْوَرَقَةُ يَوْمَ الْقِيَامَةِ سِتْرًا فِيمَا بَيْنَهُ وَبَيْنَ النَّارِ ، وَأَعْطَاهُ اللَّهُ تَبَارَكَ وَتَعَالَى بِكُلِّ حَرْفٍ مَكْتُوبٍ عَلَيْهَا مَدِينَةً أَوْسَعَ مِنَ الدُّنْيَا سَبْعَ مَرَّاتٍ ¹.

5417. The Prophet (SAWA) said, 'If a believer dies and leaves behind one piece of paper that has knowledge on it, that paper will be a guard for him on the Day of Judgment between him and the Hellfire, and Allah Almighty will give him for every word written on that paper a city seven times larger than the world.' ²

5418. رسولُ الله صلى الله عليه وآله : مَنْ كَتَبَ عَنِّي عِلْمًا أَوْ حَدِيثًا لَمْ يَزَلْ يُكْتَبُ لَهُ الْأَجْرُ مَا بَقِيَ ذَلِكَ الْعِلْمُ وَالْحَدِيثُ ³.

5418. The Prophet (SAWA) said, 'Whoever writes knowledge or a narration on my authority, a reward will continuously be written for him as long as that knowledge and narration exists.' ⁴

Notes

1. الأمالي للصدوق : 64 / 91 .
2. Amali al-Saduq, p. 40, no. 3
3. كنز العمال : 28951 .
4. Kanz al-Ummal, no. 28951

أَدَبُ الْكِتَابَةِ - 1576

1576. THE ETIQUETTE OF WRITING

5419. رسولُ الله صلى الله عليه وآله : بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مفتاحُ كلِّ كتابٍ .¹

5419. The Prophet (SAWA) said, '[The phrase] In the name of Allah, the Compassionate, the Merciful is the key [opening] for every book.'²

5420. الإمامُ الصادقُ عليه السلام : لا تَدَعُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وإن كانَ بعدهُ

شِعْرٌ .³

5420. Imam al-Sadiq (AS) said, 'Do not leave out 'In the name of Allah, the Compassionate, the Merciful' even if what follows is poetry.'⁴

Notes

1. الدّر المنثور : 1 / 27 .

2. al-Durr al-Manthur, v. 1, p. 27

3. الكافي : 2 / 672 / 1 .

4. al-Kafi, v. 2, p. 672, no. 1

المكاتبَةُ - 1577

1577. CORRESPONDENCE

5421. رسولُ الله صلى الله عليه وآله: رَدُّ جَوَابِ الْكِتَابِ حَقٌّ كَرَدِّ السَّلَامِ.¹

5421. The Prophet (SAWA) said, 'The reply to a letter is a right [incumbent upon one] just like the reply to a greeting (salam).'²

5422. الإمامُ الصَّادِقُ عليه السلام: التَّوَاصُلُ بَيْنَ الْإِخْوَانِ فِي الْحَضَرِ التَّرَاوُزُ ، وَالتَّوَاصُلُ

فِي السَّفَرِ الْمِكَاتِبَةُ.³

5422. Imam al-Sadiq (AS) said, 'The contact between brothers is maintained by visiting each other when present, and the contact during travel is maintained through correspondence.'⁴

5423. الإمامُ الصَّادِقُ عليه السلام: رَدُّ جَوَابِ الْكِتَابِ وَاجِبٌ كَوُجُوبِ رَدِّ السَّلَامِ.⁵

5423. Imam al-Sadiq (AS) said, 'The reply to a letter is obligatory just like the obligation of replying the greeting (salam).'⁶

Notes

1. كنز العمال : 29294 .

2. Kanz al-Ummal, no. 29294

3. تحف العقول : 358 .

4. Tuhaf al-Uqul, p. 358

5. الكافي : 2 / 670 / 2 .

6. al-Kafi, v. 2, p. 670, no. 2

الكتمان - 340

340. CONCEALMENT

التأكيد على كتمان الأسرار - 1578

1578. EMPHASISING THE CONCEALING OF SECRETS

5424. الإمام علي عليه السلام: الصمت حُكْمٌ، والسكوت سلامةٌ، والكتمان طرفٌ

من السعادة¹.

5424. Imam Ali (AS) said, 'To keep silent is wisdom, quietness is safety, and concealing [secrets] is a part of prosperity.'²

5425. الإمام زين العابدين عليه السلام: وددتُ والله أني افتديتُ خصلتين في الشيعة

لنا ببعض لحم ساعدي: النزق³ وقلة الكتمان⁴.

5425. Imam Zayn al-Abidin (AS) said, 'By Allah I would love to sacrifice the meat of my forearm for two vices of our followers: heedlessness and little concealment [of secrets].'⁵

5426. الإمام الباقر عليه السلام: والله، إن أحب أصحابي إلي أوعظهم وأفقههم

وأكتمهم لحديثنا⁶.

5426. Imam al-Baqir (AS) said, 'By Allah, the most beloved of my companions to me are those who are the most pious, the most knowledgeable, and the most discrete with our speech.'⁷

5427. الإمام الصادق عليه السلام: إن أمرنا مستورٌ مُقَنَّعٌ بالميثاقِ، فمن هتك علينا

أذلة الله⁸.

5427. Imam al-Sadiq (AS) said, 'Our affairs are hidden and veiled with a covenant, so Allah will humiliate whoever discloses us.'⁹

5428. الإمام الصادق عليه السلام: كتمان سِرِّنا جهادٌ في سبيل الله¹⁰.

5428. Imam al-Sadiq (AS) said, 'Concealing our secrets is struggling on the path of Allah.'¹¹

5429. الإمام الصادق عليه السلام: من أذاع علينا حديثنا فهو بمنزلة من جحدنا

حقنا¹².

5429. Imam al-Sadiq (AS) said, 'Whoever announces our [private] speech is like one who denies us our rights.'¹³

5430. الإمام الصادق عليه السلام: ما قتلنا من أذاع حديثنا قتل خطأً ولكن قتلنا

قتل عمد¹⁴.

5430. Imam al-Sadiq (AS) said, 'He who announces our [private] speech does not kill us accidentally, rather, he kills us intentionally.'¹⁵

5431. الإمام الصادق عليه السلام: مُذيع السِّرِّ شاكٌّ، وقائله عند غير أهله كافر¹⁶.

5431. Imam al-Sadiq (AS) said, 'The announcer of a secret is a doubter, and he who speaks about it to those who are unworthy of it is a disbeliever.'¹⁷

5432. الإمام الصادق عليه السلام - في قوله تعالى : (ذَلِكَ بَأْتُهُمْ كَانُوا يَكْفُرُونَ بآياتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ) - : وَاللَّهِ مَا قَتَلُوهُمْ بِأَيْدِيهِمْ وَلَا ضَرَبُوهُمْ بِأَسْيَافِهِمْ ، وَلَكِنَّهُمْ سَمِعُوا أَحَادِيثَهُمْ فَأَذَاعُوهَا ، فَأَخَذُوا عَلَيْهَا فَقُتِلُوا .¹⁸

5432. Imam al-Sadiq (AS), with respect to Allah's verse in the Qur'an: *"That, because they would defy the signs of Allah and kill the prophets unjustly"*¹⁹ said, 'By Allah, they did not kill them with their hands, nor did they strike them with their swords, but they listened to their [private] speeches and publicized them, so they were punished because of it and killed.'²⁰

5433. أبو بصيرٍ : سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ حَدِيثٍ كَثِيرٍ ، فَقَالَ : هَلْ كَتَمْتَ عَلَيَّ شَيْئًا قَطُّ ؟ فَبَقِيْتُ أَتَدَكَّرُ ، فَلَمَّا رَأَى مَا بِي قَالَ : أَمَا مَا حَدَّثْتَ بِهِ أَصْحَابَكَ فَلَا بَأْسَ ، إِنَّمَا الْإِذَاعَةُ أَنْ تُحَدِّثَ بِهِ غَيْرَ أَصْحَابِكَ .²¹

5433. Abu Basir narrated, 'I asked Abu Abdillah [Imam al-Sadiq] (AS) about numerous narrations and he asked, 'Have you concealed anything about me?' So, I was trying to remember if I had, and when he saw how I was, he said, 'Anything you speak to your companions is fine, but publicizing it is when you say it to those other than your companions.'²²

(أنظر) عنوان 412 «التقية» .

(See also: DISSIMULATION 412)

Notes

1. تحف العقول : 223 .
2. Tuhaf al-Uqul, p. 223
3. 352 / 10 : (لسان العرب) . (التَّرَقُّقُ : الحِفْظَةُ وَ الطَّيِّشُ .
4. الكافي : 2 / 221 / 1 .
5. al-Kafi, v. 2, p. 221, no. 1
6. الكافي : 2 / 223 / 7 .
7. Ibid. v. 2, p. 223, no. 7
8. الكافي : 2 / 226 / 15 .
9. Ibid. v. 2, p. 226, no. 15
10. بحار الأنوار : 75 / 70 / 7 .
11. Bihar al-Anwar, v. 75, p. 70, no. 7
12. الكافي : 2 / 370 / 2 .
13. al-Kafi, v. 2, p. 370, no. 2
14. الكافي : 2 / 370 / 4 .
15. Ibid. v. 2, p. 370, no. 4

16. الكافي : 10 / 371 / 2 .
17. Ibid. v. 2, p. 371, no. 1
18. الكافي : 6 / 371 / 2 .
19. Quran 261:
20. al-Kafi, v. 2, p. 371, no. 6
21. المحاسن : 910 / 403 / 1 .
22. al-Mahasin, v. 1, p. 403, no. 910

مَدْحُ الْعَبْدِ الْكَتُومِ - 1579

1579. PRAISE OF THE DISCREET WORSHIPPER

5434. الإمام عليّ عليه السلام : طوبى لِكُلِّ عَبْدٍ نُومَةٍ ، عَرَفَ النَّاسَ وَلَمْ يَعْرِفْهُ النَّاسُ ، عَرَفَهُ اللَّهُ بِرِضْوَانٍ ، أَوْلَتْكَ مَصَابِيحُ الْهُدَى ، يَكْشِفُ اللَّهُ عَنْهُمْ كُلَّ فِتْنَةٍ مُظْلِمَةٍ ، سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَةٍ مِنْهُ ، لَيْسَ أَوْلَتْكَ بِالْمَذَابِيحِ الْبُدْرِ وَلَا الْجَفَاةِ الْمَرَائِيْنَ .¹

5434. Imam Ali (AS) said, 'Blessed be every unknown worshipper that no one cares for. He knows people but people do not know him. Allah knows him with satisfaction; they are the lanterns of guidance.'²

5435. الإمام عليّ عليه السلام : إِنَّ بَعْدِي فِتْنَةٌ مُظْلِمَةٌ عَمِيَاءٌ مُشَكِّكَةٌ ، لَا يَبْقَى فِيهَا إِلَّا النُّومَةُ . قِيلَ : وَمَا النُّومَةُ يَا أَمِيرَ الْمُؤْمِنِينَ ؟ قَالَ : الَّذِي لَا يَدْرِي النَّاسُ مَا فِي نَفْسِهِ .³

5435. Imam Ali (AS) said, 'After me there will be dark, blind, obscure afflictions. No one will be saved from them other than a person who is not cared about.' He was asked: 'And who is one who is not cared about, O Commander of the Faithful?' He replied, 'He who people do not know what is inside his self.'⁴

Notes

1. حلية الأولياء : 1 / 76 ، وأنظر الكافي : 2 / 225 / 12 .
2. al-Kafi, v. 2, p. 225, no. 12
3. معاني الأخبار : 1 / 166 .
4. Maani al-Akhbar, p. 166, no. 1

الكذب - 341

341. LYING

ذمُّ الكَذِبِ - 1580

1580. THE REPREHENSION OF LYING

5436. رسول الله صلى الله عليه وآله : أَرَبَى الرِّبَا الكَذِبُ .¹

5436. The Prophet (SAWA) said, 'The worst form of usury is lying.'²

5437. رسول الله صلى الله عليه وآله : إِذَا كَذَبَ العَبْدُ كَذِبَةً تَبَاعَدَ المَلِكُ مِنْهُ مَسِيرَةً

مِيلٍ مِنْ نَتْنٍ مَا جَاءَ بِهِ .³

5437. The Prophet (SAWA) said, 'When a servant tells one lie, the angels distance themselves a mile away from him because of his foul smell.'⁴

5438. رسول الله صلى الله عليه وآله : إِنَّ الكَذِبَ بَابٌ مِنْ أَبْوَابِ التَّفَاقُحِ .⁵

5438. The Prophet (SAWA) said, 'Lying is one door of the doors of hypocrisy.'⁶

5439. رسول الله صلى الله عليه وآله : لَا يَكْذِبُ الكَاذِبُ إِلَّا مِنْ مَهَانَةٍ نَفْسِهِ، وَأَصْلُ

السُّخْرِيَّةِ الطُّمَأْنِينَةُ إِلَى أَهْلِ الكَذِبِ .⁷

5439. The Prophet (SAWA) said, 'A liar only lies because of his disgraceful self, and the origin of mockery is sympathising with people who lie.'⁸

5440. الإمام عليّ عليه السلام : الكَذِبُ خِيَانَةٌ .⁹

5440. Imam Ali (AS) said, 'Lying is treachery.'¹⁰

5441. الإمام عليّ عليه السلام : شَرُّ القَوْلِ الكَذِبُ .¹¹

5441. Imam Ali (AS) said, 'The most evil of speech is lying.'¹²

5442. الإمام عليّ عليه السلام : (عَلَامَةٌ) الإِيمَانِ أَنْ تُؤْتِرَ الصِّدْقَ حَيْثُ يَضُرُّكَ عَلَى

الكَذِبِ حَيْثُ يَنْفَعُكَ .¹³

5442. Imam Ali (AS) said, 'The sign of faith is that you prefer truthfulness where it is to your own detriment over lying where it is to your benefit.'¹⁴

5443. الإمام عليّ عليه السلام : الكَاذِبُ مُهَانٌ ذَلِيلٌ .¹⁵

5443. Imam Ali (AS) said, 'A liar is degraded and humiliated.'¹⁶

5444. الإمام عليّ عليه السلام : لَا سُوءَ أَسْوَأُ مِنَ الكَذِبِ .¹⁷

5444. Imam Ali (AS) said, 'There is no bad thing worse than lying.'¹⁸

5445. الإمام الكاظم عليه السلام - هَشَامٌ وَهُوَ يَعِظُهُ - : إِنَّ العَاقِلَ لَا يَكْذِبُ وَإِنْ

كَانَ فِيهِ هَوَاهُ .¹⁹

5445. Imam al-Kazim (AS), advising Hisham, said, 'An intelligent person does not lie even if his interests are involved.'²⁰

Notes

1. بحار الأنوار : 47 / 263 / 72 .
2. Bihar al-Anwar, v. 72, p. 263, no. 47
3. شرح نهج البلاغة : 6 / 357 .
4. Sharh Nahj al-Balagha li ibn Abi al-Hadid, v. 6 p. 357
5. كنز العمال : 8212 .
6. Kanz al-Ummal, no. 8212
7. بحار الأنوار : 45 / 262 / 72 .
8. Bihar al-Anwar, v. 72, p. 262, no. 45
9. بحار الأنوار : 37 / 261 / 72 .
10. Ibid. v. 72, p. 261, no. 37
11. نهج البلاغة : الخطبة : 84 .
12. Nahj al-Balagha, Sermon 84
13. نهج البلاغة : الحكمة : 458 .
14. Ibid. Saying 458
15. غرر الحكم : 339 .
16. Ghurar al-Hikam, no. 339
17. بحار الأنوار : 23 / 259 / 72 .
18. Bihar al-Anwar, v. 72, p. 259, no. 23
19. بحار الأنوار : 1 / 305 / 78 .
20. Ibid. v. 78, p. 305, no. 1

الكذب والإيمان - 1581

1581. LYING AND FAITH

(إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ).¹

“Only those fabricate lies who do not believe in the signs of Allah, and it is they who are the liars.”²

5446. الإمام عليّ عليه السلام : جازبوا الكذب ؛ فإنه مُجَانِبٌ للإيمان ، الصادقُ على

شفا منجاةٍ وكرامةٍ ، والكاذبُ على شرفٍ مهواةٍ ومهانةٍ.³

5446. Imam Ali (AS) said, 'Cast aside lying, for it opposes faith. A truthful person is on the verge of salvation and dignity, whereas a liar is on the point of falling down and humiliation.'⁴

5447. الإمام الباقر عليه السلام : إنَّ الكذبَ هُوَ حَرَابُ الإيمانِ.⁵

5447. Imam al-Baqir (AS) said, 'Lying is the wrecker of faith.'⁶

5448. الإمام الصادق عليه السلام - و قد سأله الحسن بن محبوب - : يكونُ المؤمنُ

بخيلاً؟ قال : نعم ، قلتُ : فيكونُ جباناً؟ قال : نعم ، قلتُ : فيكونُ كذاباً؟ قال : لا ،

ولا خائناً ، ثمَّ قالَ : يُجِبُّ المؤمنُ على كُلِّ طَبِيعَةٍ إِلَّا الخِيَانَةَ والكذبَ.⁷

5448. Imam al-Sadiq (AS), when asked by Hasan b. Mahbub, 'Can a believer be miserly?', replied, 'Yes.' [He said] I asked, 'And can he be cowardly?' The Imam replied, 'Yes.' I asked, 'Can he be a liar?' The Imam said, 'No, and nor can he be a traitor.' He then said, 'A believer can be predisposed by nature for everything except treachery and lying.'⁸

(أنظر) الإيمان.

(See also: FAITH: section 186)

Notes

1. النحل : 105 .

2. Quran 16:105:

3. نهج البلاغة : الخطبة 86 .

4. Nahj al-Balagha, Sermon 86

5. بحار الأنوار : 8 / 247 / 72 .

6. Bihar al-Anwar, v. 72, p. 259, no. 23

7. بحار الأنوار : 11 / 172 / 75 .

8. Ibid. v. 75, p. 305, no. 1

الكذب مفتاح كل شر - 1582

1582. LYING IS THE KEY TO ALL EVIL

5449. رسول الله صلى الله عليه وآله : إن الكذب يهدي إلى الفجور ، وإن الفجور

يهدى إلى النار.¹

5449. The Prophet (SAWA) said, 'Lying leads to immorality, and immorality leads to the Hellfire.'²

5450. الإمام الباقر عليه السلام : إن الله عز وجل جعل للشرب أفعالاً ، وجعل مفاتيح

تلك الأفعال الشراب، والكذب شر من الشراب.³

5450. Imam al-Baqir (AS) said, 'Allah, Mighty and Exalted, made locks for evil, and made the keys to those locks drinking [alcohol], and lying is even worse than drinking.'⁴

5451. الإمام العسكري عليه السلام : جعلت الحباث في بيت وجعل مفتاحه

الكذب.⁵

5451. Imam al-'Askari (AS) said, 'The malicious sins have all been put in one house, and the key for it is lying.'⁶

Notes

1. كنز العمال : 8217 .
2. Kanz al-Ummal, no. 8217
3. بحار الأنوار : 3 / 236 / 72 .
4. Bihar al-Anwar, v. 72, p. 236, no. 3
5. الدرّة الباهرة : 43 .
6. al-Durra al-Bahira, p. 43

الأمرُ بِتَرْكِ جِدِّ الكَذِبِ وَهَزْلِهِ - 1583

**1583. THE COMMAND TO REFRAIN FROM LYING,
BOTH SERIOUSLY AND JESTINGLY**

5452. رسولُ الله صلى الله عليه وآله : إنَّ الكَذِبَ لا يَصْلُحُ مِنْهُ جِدٌّ ولا هَزْلٌ ، ولا أن يَعدَّ الرَّجُلُ ابنَهُ ثُمَّ لا يُنجِزَ لَهُ ، إنَّ الصِّدْقَ يَهْدِي إلى البِرِّ ، وإنَّ البِرَّ يَهْدِي إلى الجَنَّةِ ، وإنَّ الكَذِبَ يَهْدِي إلى الفُجورِ ، وإنَّ الفُجورَ يَهْدِي إلى النَّارِ .¹

5452. The Prophet (SAWA) said, 'Lying is not right, whether it be serious or in jest, nor is it right for a man to make a promise to his child and not fulfil it. Truthfulness leads to righteousness, and righteousness leads to Heaven.'²

5453. رسولُ الله صلى الله عليه وآله : وَيْلٌ للذي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ القَوْمُ ! وَيْلٌ لَهُ ، وَيْلٌ لَهُ !³

5453. The Prophet (SAWA) said, 'Woe unto him who speaks and lies in order to get people to laugh. Woe to him! Woe to him!'⁴

5454. الإمامُ عليٌّ عليه السلام : لا يَجِدُ عَبْدٌ طَعَمَ الإِيمَانِ حَتَّى يَتَرَكَ الكَذِبَ هَزْلَهُ وَجِدَّهُ .⁵

5454. Imam Ali (AS) said, 'A servant will not experience the taste of faith until he leaves lying, both seriously and in jest.'⁶

5455. الإمامُ زينُ العابدينَ عليه السلام - كَانَ يَقُولُ لُوْلِدِهِ - : اتَّقُوا الكَذِبَ الصَّغِيرَ مِنْهُ وَالكَبِيرَ ، فِي كُلِّ جِدِّ وَهَزْلٍ ، فَإِنَّ الرَّجُلَ إِذَا كَذَبَ فِي الصَّغِيرِ اجْتَرَأَ عَلَى الكَبِيرِ .⁷

5455. Imam Zayn al-Abidin (AS) would say to his children, 'Be cautious of lies, both big and small, both seriously and in jest, for if a man tells a white lie, he will have the audacity to tell a big lie.'⁸

Notes

1. كنز العمال : 8217 .
2. Kanz al-Ummal, no. 8217
3. كنز العمال : 8215 .
4. Ibid. no. 8215
5. بحار الأنوار : 14 / 249 / 72 .
6. Bihar al-Anwar, v. 72, p. 249, no. 14
7. بحار الأنوار : 2 / 235 / 72 .
8. Ibid. v. 72, p. 235, no. 2

الكُذِبَةُ - 1584

1584. WHITE LIES

5456. رسولُ الله صلى الله عليه وآله : حَسْبُكَ مِنَ الكَذِبِ أَنْ تُحَدِّثَ بِكُلِّ مَا سَمِعْتَ

1.

5456. The Prophet (SAWA) said, 'It suffices as lying for you to repeat everything that you hear.'²

5457. رسولُ الله صلى الله عليه وآله - لما سألتَهُ أسماءُ بنتُ يزيدَ - : إن قالتِ

إحدانا لشيءٍ تَشْتَهيه : لا أَشْتَهيه ، يُعَدُّ ذلكَ كِذْباً ؟ قال : إنَّ الكِذْبَ يُكْتَبُ كِذْباً حتَّى يُكْتَبَ الكُذِبَةُ كُذِبَةً .³

5457. The Prophet (SAWA), when Asma' bint Yazid asked him, 'If one of us were to say about something we desired: 'I do not desire it', would this be considered lying?' He replied, 'A lie is written as a lie, and a white lie is written as a white lie.'⁴

5458. عبدُ الله بن عامرٍ : دَعَتْنِي أُمِّي يَوْمًا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَاعَدُّ فِي

بَيْتِنَا ، فقالت : ها تَعَالَ أُعْطِكَ ، فقالَ لها رسولُ الله صلى الله عليه وآله : ما أَرَدْتَ أَنْ تُعْطِيَهُ ؟ قالت : أَرَدْتُ أَنْ أُعْطِيَهُ تَمْرًا ، فقالَ لها رسولُ الله صلى الله عليه وآله : أما إنَّكَ لو لم تُعْطِهِ شيئاً كُتِبَتْ عَلَيْكَ كِذْبَةٌ .⁵

5458. Abdullah b. 'Amir narrated, 'My mother called me one day when the Prophet (SAWA) was sitting in our house, and she said, 'Come here so I can give you something.' The Prophet (SAWA) asked her, 'What did you want to give him?' She said, 'I wanted to give him a date.' So the Prophet (SAWA) said to her, 'If you were not to have given him anything, it would have been written against you as a lie.'⁶

Notes

1. تنبيه الخواطر : 2 / 122 .
2. Tanbih al-Khawatir, v. 2, p. 122
3. الترغيب والترهيب : 3 / 597 / 32 .
4. al-Tarhib wa al-Tarhib, v. 3, p. 597, no. 32
5. الترغيب والترهيب : 3 / 598 / 34 .
6. Ibid. v. 3, p. 598, no. 34

ثَمْرَةُ الْكِذْبِ - 1585

1585. THE CONSEQUENCE OF LYING

(إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ).¹

*"Indeed Allah does not guide someone who is a profligate, a liar."*²

(فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ).³

*"He caused hypocrisy to ensue in their hearts until the day they will encounter Him, because of their going back on what they had promised Allah and because of the lies they used to tell."*⁴

5459. رسول الله صلى الله عليه وآله: إِنَّ الْكِذْبَ يُسْوَدُّ الْوَجْهَ.⁵

5459. The Prophet (SAWA) said, 'Lying blackens the face.'⁶

5460. رسول الله صلى الله عليه وآله: الْكِذْبُ يَنْقُصُ الرِّزْقَ.⁷

5460. The Prophet (SAWA) said, 'Lying decreases sustenance.'⁸

5461. الإمام عليّ عليه السلام: ثَمْرَةُ الْكِذْبِ الْمِهَانَةُ فِي الدُّنْيَا وَالْعَذَابُ فِي الْآخِرَةِ.⁹

5461. Imam Ali (AS) said, 'The consequence of lying is humiliation in this world and punishment in the Hereafter.'¹⁰

5462. الإمام عليّ عليه السلام: كَثْرَةُ الْكِذْبِ تُفْسِدُ الدِّينَ وَتُعْظِمُ الْوِزْرَ.¹¹

5462. Imam Ali (AS) said, 'Excessive lying corrupts one's religion and increases one's burden [of sins].'¹²

5463. الإمام عليّ عليه السلام: الْكِذْبُ يُؤَدِّي إِلَى التَّفَاقُرِ.¹³

5463. Imam Ali (AS) said, 'Lying leads to hypocrisy.'¹⁴

5464. الإمام عليّ عليه السلام: مَنْ كَذَّبَ أَفْسَدَ مُرُوءَتَهُ.¹⁵

5464. Imam Ali (AS) said, 'Whoever lies corrupts his valour.'¹⁶

5465. الإمام عليّ عليه السلام: مَنْ عُرِفَ بِالْكَذْبِ قَلَّتِ التَّقَةُ بِهِ ، مَنْ تَجَنَّبَ

الْكَذْبَ صُدِّقَتْ أَقْوَالُهُ.¹⁷

5465. Imam Ali (AS) said, 'Whoever is known to lie will be less trusted, and whoever refrains from lying will be trusted in what he says.'¹⁸

5466. الإمام عليّ عليه السلام: يَكْتَسِبُ الْكَاذِبُ بِكَذِبِهِ ثَلَاثًا: سَخَطَ اللَّهِ عَلَيْهِ ،

وَاسْتِهَانَةَ النَّاسِ بِهِ ، وَمَقْتَ الْمَلَائِكَةِ لَهُ.¹⁹

5466. Imam Ali (AS) said, 'A liar acquires three things with his lies: Allah's discontentment with him, the people's despising him, and the angels' hatred towards him.'²⁰

5467. الإمام عليّ عليه السلام: اعْتِيَادُ الْكِذْبِ يُورِثُ الْفَقْرَ.²¹

5467. Imam Ali (AS) said, 'Habitually lying brings about poverty.'²²

5468. الإمام الصادق عليه السلام: لَا تَكْذِبْ فَيَذْهَبَ بِهَاوَاكَ.²³

5468. Imam al-Sadiq (AS) said, 'Do not lie, lest your splendour fade away.'²⁴

5469. الإمام الصادق عليه السلام : إِنَّ الرَّجُلَ لَيَكْذِبُ الْكِذْبَةَ فَيُحْرَمُ بِهَا صَلَاةَ اللَّيْلِ

25 .

5469. Imam al-Sadiq (AS) said, 'When a man lies, he is deprived of the Night Prayer as a result.'²⁶

5470. الإمام الصادق عليه السلام : إِنَّ مِمَّا أَعَانَ اللَّهُ (بِهِ) عَلَى الْكُذَّابِينَ

النِّسْيَانَ²⁸. 27.

5470. Imam al-Sadiq (AS) said, 'That which Allah helps [to expose] the liars with is forgetfulness.' 2930

Notes

1. غافر : 28 .
2. Quran 4028:
3. التوبة : 77 .
4. Quran 977:
5. الترغيب والترهيب : 3 / 596 / 28 .
6. al-Tarhib wa al-Tarhib, v. 3, p. 596, no. 28
7. الترغيب والترهيب : 3 / 596 / 29 .
8. Ibid. v. 3, p. 596, no. 29
9. غرر الحكم : 4640 .
10. Ghurar al-Hikam, no. 4640
11. غرر الحكم : 7123 .
12. Ibid. no. 7123
13. غرر الحكم : 1181 .
14. Ibid. no. 1181
15. غرر الحكم : 7794 .
16. Ibid. no. 7794
17. غرر الحكم : 8888 و 9181 .
18. Ibid. no. 8888, 9181
19. غرر الحكم : 11039 .
20. Ibid. no. 11039
21. بحار الأنوار : 72 / 261 / 36 .
22. Bihar al-Anwar, v. 72, p. 261, no. 36
23. بحار الأنوار : 72 / 192 / 8 .
24. Ibid. v. 72, p. 192, no. 8
25. بحار الأنوار : 72 / 260 / 29 .
26. Ibid. v. 72, p. 260, no. 29
27. يعني أنّ النسيان يصير سبباً لفضيحتهم ، وذلك لأنهم ربّما قالوا شيئاً فنسوا أنهم قالوه فيقولون خلاف ما . (قالوه أولاً فيفتضحون) كما في هامش المصدر
28. الكافي : 2 / 341 / 15 .

29. Meaning that forgetfulness becomes a way of exposing them, as they may lie about something and forget what it is they had said, and then say something contrary to what they had first said (as is quoted from the footnote of the source reference)

30. al-Kafi, v. 2, p. 341, no. 15

أَقْبَحُ الْكَذِبِ - 1586

1586. THE WORST OF LIES

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ. ¹

“So who is a greater wrongdoer than him who fabricates a lie against Allah to mislead the people without any knowledge.” ²

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى

لِلْمُتَكَبِّرِينَ. ³

“On the Day of Resurrection you will see those who attributed lies to Allah with their faces blackened. Is not the [final] abode of the arrogant in hell?” ⁴

5471. الإمام عليّ عليه السلام : إِنَّهُ سَيَأْتِي عَلَيْكُمْ مِنْ بَعْدِي زَمَانٌ لَيْسَ فِيهِ شَيْءٌ

أَخْفَى مِنَ الْحَقِّ وَلَا أَظْهَرَ مِنَ الْبَاطِلِ ، وَلَا أَكْثَرَ مِنَ الْكَذِبِ عَلَى اللَّهِ وَرَسُولِهِ. ⁵

5471. Imam Ali (AS) said, 'There will come a time after me when there will be nothing more hidden than the truth and nothing more manifest than falsehood, and nothing worse than lying about Allah and His Messenger.' ⁶

5472. الإمام عليّ عليه السلام : فَوَاللَّهِ لَأَنْ أُجْرَّ مِنَ السَّمَاءِ أَوْ تَخَطَّفَنِي الطَّيْرُ أَحَبُّ

إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. ⁷

5472. Imam Ali (AS) said, 'By Allah, falling from the sky or being snatched by a bird would be more beloved to me than to lie about the Messenger of Allah (SAWA).' ⁸

5473. الإمام الصادق عليه السلام : إِنَّ الْكِذْبَةَ لَتُفْطِرُ الصَّائِمَ ، فَلْتَ : وَأَيْنَا لَا يَكُونُ

ذَلِكَ مِنْهُ ؟ ! قَالَ : لَيْسَ حَيْثُ ذَهَبَتْ ، إِنَّمَا ذَلِكَ الْكَذِبُ عَلَى اللَّهِ وَعَلَى رَسُولِهِ وَعَلَى

الْأُتَمَّةِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَعَلَيْهِمْ. ⁹

5473. Imam al-Sadiq (AS) said, 'A lie breaks the fast of a fasting person.' [Abu Basir said] I asked, 'But who from among us does not lie?!' The Imam replied, 'It is not as you are thinking, rather it is lying about Allah, His Messenger, and the Imams, praises of Allah be upon him and them.' ¹⁰

5474. الإمام الصادق عليه السلام : الْكَذِبُ عَلَى اللَّهِ وَعَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

مِنْ الْكِبَائِرِ. ¹¹

5474. Imam al-Sadiq (AS) said, 'Lying about Allah and His Messenger (SAWA) is a major sin.' ¹²

Notes

1. الأنعام : 144 .

2. Quran 6144:

3. الزمر : 60 .

4. Quran 3960:
5. نصح البلاغة : الخطبة 147 .
6. Nahj al-Balagha, Sermon 147
7. قرب الإسناد : 466 / 133 .
8. Qurb al-Isnad, p. 133, no. 466
9. الكافي : 9 / 340 / 2 .
10. al-Kafi, v. 2, p. 340, no. 9
11. الكافي : 5 / 339 / 2 .
12. Ibid. v. 2, p. 339, no. 5

مَوَارِدُ جَوَازِ الْكِذْبِ - 1587

1587. INSTANCES WHERE LYING IS PERMITTED

5475. الإمام الصادق عليه السلام: الكذب مذمومٌ إلا في أمرين: دفع شرِّ الظلمة،

وإصلاح ذاتِ البين.¹

5475. Imam al-Sadiq (AS) said, 'Lying is disparaged except in two situations: to repel the evilness of oppressors and to reconcile between people.'²

5476. الإمام الصادق عليه السلام: الكلام ثلاثة: صدق، وكذب، وإصلاح بين

الناس.³

5476. Imam al-Sadiq (AS) said, 'Speech is of three kinds: the truth, the lie and the [means of] reconciling between people.'⁴

5477. الإمام الصادق عليه السلام: المصلح ليس بكاذب.⁵

5477. Imam al-Sadiq (AS) said, 'A reconciler is not a liar.'⁶

Notes

1. بحار الأنوار: 48 / 263 / 72 .

2. Bihar al-Anwar, v. 72, p. 263, no. 48

3. الكافي: 16 / 341 / 2 .

4. al-Kafi, v. 2, p. 341, no. 16

5. الكافي: 5 / 210 / 2 .

6. Ibid. v. 2, p. 210, no. 5

التَّوْرِيَةُ - 1588

1588. DISSEMBLANCE (TAWRIYA)

1

2. (قَالَ بَنُ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ).

“He said, 'Rather it was this biggest of them who did it! Ask them, if they can speak.’”³

5478. رسولُ اللهِ صلى اللهُ عليه وآله : إِنَّ فِي الْمَعَارِضِ مَا يُغْنِي الرَّجُلَ الْعَاقِلَ عَنِ

الكذبِ .⁴

5478. The Prophet (SAWA) said, 'The intelligent man can free himself from lying by using vague speech.'⁵

5479. الإمامُ الصَّادِقُ عليه السلام - لما سَأَلَهُ عَبْدُاللهِ بنُ بكيرٍ عَنِ الرَّجُلِ يُسْتَأَدُّ

عَلَيْهِ فيقولُ لِجَارِيَتِهِ قُولِي : ليسَ هُوَ هَاهُنَا ؟ - : لا بَأْسَ ، ليسَ بِكذبٍ .⁶

5479. Imam al-Sadiq (AS), when Abdullah b. Bukayr asked him about a person who wants to visit him and he tells his servant to say: 'He is not here in this very place' [and whether that is permissible], replied, 'There is no problem, it is not lying.'⁸

Notes

1. Meaning someone saying something in such a way that makes it possible for the listener to understand something else.

2. الأنبياء : 63 .

3. Quran 2163:

4. كنز العمال : 8253 .

5. Kanz al-Ummal, no. 8253

6. مستطرفات السرائر : 1 / 137 .

7. قال الشيخ الأنصاري في «المكاسب» بعد ذكر الحديث : فإنَّ سلب الكذب مبني على أنّ المشار إليه

(بقوله «هاهنا» موضعُ خال من الدار ، إذ لا وجه له سوى ذلك . (المكاسب : 51

8. Mustatrafat al-Sara?ir, p. 137, no. 1

استِماعُ الكِذِبِ - 1589

1589. LISTENING TO A LIE

(وَمَنْ أَلْدَيْنَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ).¹

“And the Jews who eavesdrop with the aim of [telling] lies [against you].”²

5480. الإمام علي عليه السلام : لا تُمَكِّنِ العُوَاةَ مِنْ سَمْعِكَ .³

5480. Imam Ali (AS) said, 'Do not give your hearing [i.e. attention] to those who have gone astray.'⁴

5481. بحار الأنوار : سُئِلَ الصَّادِقُ عَلَيْهِ السَّلَامُ عَنِ الْفُصَّاصِ : أَيَجِلُّ الاسْتِماعُ هُمْ ؟

فَقَالَ : لا ، وَقَالَ عَلَيْهِ السَّلَامُ : مَنْ أَصغَى إِلَى ناطِقٍ فَقَدْ عَبَدَهُ ، فَإِنْ كَانَ النَّاطِقُ عَنِ اللَّهِ

فَقَدْ عَبَدَ اللَّهَ ، وَإِنْ كَانَ النَّاطِقُ عَنِ إبْلِيسَ فَقَدْ عَبَدَ إبْلِيسَ .⁵

5481. It is narrated in Bihar al-Anwar: Imam al-Sadiq (AS) was asked about storytellers and whether it is permitted to listen to them?' He said, 'No', and he (AS) said, 'Whoever listens to a speaker worships him. But if he speaks about Allah [and anything associated], then it is as if he is worshipping Allah, and if he speaks from or about Satan [and anything associated with him], then it is as if he is worshipping Satan.'⁶

Notes

1. المائة : 41 .

2. Quran 541:

3. نهج البلاغة : الكتاب 10 .

4. Nahj al-Balagha, Letter 1

5. بحار الأنوار: 1 / 264 / 72 .

6. Bihar al-Anwar, v. 72, p. 264, no. 1

الكَرَم - 342

342. NOBILITY

1

فَضْلُ الكَرَم - 1590

1590. THE VIRTUE OF NOBILITY

5482. رسولُ اللهِ صلى اللهُ عليه وآله : كَرَمُ الرَّجُلِ دِينُهُ.²

5482. The Prophet (SAWA) said, 'A man's nobility is his religion.'³

5483. رسولُ اللهِ صلى اللهُ عليه وآله : إِنَّ اللهَ تَعَالَى كَرِيمٌ يُحِبُّ الكَرَمَ.⁴

5483. The Prophet (SAWA) said, 'Allah, most High is Generous and He loves the generous.'⁵

5484. الإمامُ عليٌّ عليه السلام : نِعَمَ الخُلُقِ التَّكْوَنُ.⁶

5484. Imam Ali (AS) said, 'Graciousness is of great manners.'⁷

Notes

1. The word karam in Arabic has a very wide range of meanings, denoting nobility, high-mindedness, generosity, magnanimity, kindness, graciousness, and all other such qualities associated with someone of high birth or excellent lineage. It has been translated in this chapter with the English term best suited to the individual contexts of the traditions (ed.)

2. مسند ابن حنبل : 3 / 292 / 8782 .

3. Musnad Ibn Hanbal, v. 3, p. 292, no. 8782

4. كنز العمال : 15991 .

5. Kanz al-Ummal, no. 15991

6. بحار الأنوار : 77 / 211 / 1 .

7. Bihar al-Anwar, v. 77, p. 211, no. 1

أَخْلَاقُ الْكِرَامِ - 1591

1591. THE MORAL OF THE GENEROUS PEOPLE

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا¹.

“Those who do not give false testimony, and when they come upon vain talk, pass by nobly.”²

5485. الإمام عليّ عليه السلام : مَنْ كَرَمَتْ نَفْسُهُ صَعُرَتْ الدُّنْيَا فِي عَيْنِهِ³.

5485. Imam Ali (AS) said, 'He who is noble towards his own self, his desires become contemptible.'⁴

5486. الإمام عليّ عليه السلام : مِنَ الْكِرَامِ الْوَفَاءُ بِالذِّمَمِ⁵.

5486. Imam Ali (AS) said, 'Nobility is to fulfil obligations.'⁶

5487. الإمام عليّ عليه السلام : الْكَرِيمُ مَنْ أَكْرَمَ عَنِ ذُلِّ النَّارِ وَجْهَهُ⁷.

5487. Imam Ali (AS) said, 'A noble person is he who honours his face from the humiliation of the fire.'⁸

5488. الإمام عليّ عليه السلام : الْكَرِيمُ يَتَغَافَلُ وَيَتَخَدِّعُ⁹.

5488. Imam Ali (AS) said, 'A generous person becomes inattentive and is thus [seems to be] tricked.'¹⁰

5489. الإمام عليّ عليه السلام : الْكَرِيمُ إِذَا وَعَدَ وَفَى ، وَإِذَا تَوَعَّدَ عَفَا¹¹.

5489. Imam Ali (AS) said, 'When a noble person makes a promise he fulfils it, and when he threatens [to punish], he forgives [instead].'¹²

5490. الإمام عليّ عليه السلام : النَّصِيحَةُ مِنَ أَخْلَاقِ الْكِرَامِ ، الْغِيْشُ مِنَ أَخْلَاقِ

الْبِئْسَاءِ¹³.

5490. Imam Ali (AS) said, 'Giving advice is of the morals of the noble, whereas cheating is of the morals of the vile.'¹⁴

5491. الإمام عليّ عليه السلام : الْمِبَادَرَةُ إِلَى الْعَفْوِ مِنَ أَخْلَاقِ الْكِرَامِ ، الْمِبَادَرَةُ إِلَى

الْإِنْتِقَامِ مِنْ شَيْبِ الْمَلَأَمِ¹⁵.

5491. Imam Ali (AS) said, 'Rushing to forgive is of the morals of the generous, and rushing to take revenge is the habit of the vile.'¹⁶

5492. الإمام عليّ عليه السلام : لِلْكَرَامِ فَضِيلَةُ الْمِبَادَرَةِ إِلَى فِعْلِ الْمَعْرُوفِ وَإِسْدَاءِ

الصَّنَائِعِ¹⁷.

5492. Imam Ali (AS) said, 'Noble people possess the merit of initiating good deeds and performing generous acts.'¹⁸

5493. الإمام عليّ عليه السلام : سُنَّةُ الْكِرَامِ الْجُودُ¹⁹.

5493. Imam Ali (AS) said, 'The habitual practice of the generous is munificence.'²⁰

5494. الإمام الحسن عليه السلام : أما الكرمُ فالتبرُّعُ بالمعروفِ والإعطاءُ قبلَ السُّؤالِ

21 .

5494. Imam Hasan (AS) said, 'As for generosity, it entails undertaking acts of common courtesy and giving before being asked.'²²

5495. الإمام زين العابدين عليه السلام : إنَّ الكرمَ يَبْتَهِجُ بِفَضْلِهِ ، واللَّئيمَ يَفْتَخِرُ

بمُلْكِهِ .²³

5495. Imam Zayn al-Abidin (AS) said, 'A noble person is pleased on account of his generosity, whereas a vile person is proud of what he owns.'²⁴

5496. الإمام الصادق عليه السلام : ثلاثةٌ تُدُلُّ على كَرَمِ المرءِ : حُسْنُ الخُلُقِ ، وَكَظْمُ

العَيْظِ ، وَعَضُّ الطَّرْفِ .²⁵

5496. Imam al-Sadiq (AS) said, 'Three things show the nobility of a person: good manners, suppressing anger, and casting down one's gaze.'²⁶

Notes

1. الفرقان : 72 .
2. Quran 2572:
3. غرر الحكم : 9130 .
4. Ghurar al-Hikam, no. 9130
5. بحار الأنوار : 1 / 209 / 77 .
6. Bihar al-Anwar, v. 77, p. 209, no. 1
7. بحار الأنوار : 82 / 82 / 78 .
8. Ibid. v. 78, p. 82, no. 82
9. غرر الحكم : 446 .
10. Ghurar al-Hikam, no. 446
11. غرر الحكم : 1528 .
12. Ibid. no. 1528
13. غرر الحكم : 1298 و 1299 .
14. Ibid. nos. 1298-1299
15. غرر الحكم : 1566 و 1567 .
16. Ibid. nos. 1566-1567
17. غرر الحكم : 7353 .
18. Ibid. no. 7353
19. غرر الحكم : 5558 .
20. Ibid. no. 5558
21. بحار الأنوار : 2 / 89 / 44 .
22. Bihar al-Anwar, v. 44, p. 89, no. 2
23. الدرّة الباهرة : 27 .
24. al-Durra al-Bahira, p. 27

25. 319 : تحف العقول .

26. Tuhaf al-Uqul, p. 319

ما لَيْسَ مِنْ أَخْلَاقِ الْكِرَامِ - 1592

1592. WHAT IS NOT REGARDED AS THE VIRTUES

5497. الإمام عليّ عليه السلام : الكِذْبُ والخِيَانَةُ لَيْسَا مِنْ أَخْلَاقِ الْكِرَامِ.¹

5497. Imam Ali (AS) said, 'lying and betrayal are not among the characteristics of the generous people.'²

5498. الإمام عليّ عليه السلام : لَيْسَ مِنْ شِيَمِ الْكِرَامِ تَعْجِيلُ الْإِنْتِقَامِ.³

5498. Imam Ali (AS) said, 'It is not among the characteristics of generous people to hasten in taking revenge.'⁴

5499. الإمام عليّ عليه السلام : مَنْ لَمْ يُجَازِ الْإِسَاءَةَ بِالْإِحْسَانِ فَلَيْسَ مِنَ الْكِرَامِ.⁵

5499. Imam Ali (AS) said, 'He who does not repay bad with good is not of the noble.'⁶

5500. الإمام الحسن عليه السلام : مَنْ عَدَدَ نِعْمَهُ مَحَقَّ كَرَمَهُ.⁷

5500. Imam Hasan (AS) said, 'He who counts his favours [to others] destroys his own generosity.'⁸

Notes

1. غرر الحكم : 1507 .

2. Ghurar al-Hikam, no. 1507

3. غرر الحكم : 7490 .

4. Ibid. no. 7490

5. غرر الحكم : 8958 .

6. Ibid. no. 8958

7. بحار الأنوار : 7 / 113 / 78 .

8. Bihar al-Anwar, v. 78, p. 113, no. 7

الحثُّ على إكرام الكَرِيم - 1593

1593. ENCOURAGING KINDNESS TOWARDS

5501. رسولُ اللهِ صلى اللهُ عليه وآله : أكرِمُوا كَرِيمَ كُلِّ قَوْمٍ .¹

5501. The Prophet (SAWA) said, 'Honour the generous of every race of people.'²

Notes

1. بحار الأنوار : 33 / 15 / 46 .

2. Ibid. v. 46, p. 15, no. 33

فَضْلُ الْإِكْرَامِ - 1594

1594. THE VIRTUE OF TREATING

5502. رسولُ اللهِ صلى الله عليه وآله - لما دَخَلَ عَلَيْهِ سلمانُ وهو مُتَّكئٌ على وسادَةٍ فألقاها إِلَيْهِ - : يا سلمانُ ، ما مِنْ مُسْلِمٍ دَخَلَ على أَخِيهِ المُسْلِمِ فَيُلْقِي لَهُ الوِسَادَةَ إِكْرَاماً لَهُ إِلَّا غَفَرَ اللهُ لَهُ .¹

5502. The Prophet (SAWA), when Salman entered the room and he (SAWA) was leaning on a cushion, he gave it to Salman saying, 'O Salman, any Muslim who visits his Muslim brother, and the latter gives him a cushion [to sit on] in honour of him, Allah will forgive him.'²

5503. رسولُ اللهِ صلى الله عليه وآله : إِنَّ مِنْ عِظَمِ جَلالِ اللهِ تعالى إِكْرَامُ ثَلَاثَةٍ : ذِي الشَّيْبَةِ فِي الإِسْلامِ ، والإِمَامِ العادِلِ ، وحامِلِ القُرْآنِ غيرِ الغالي ولا الجاني عَنْهُ .³

5503. The Prophet (SAWA) said, 'Honouring three people is glorifying the Magnitude of Allah: a Muslim of old age, a just leader, and one who has memorised the Quran, who is neither an extremist with regard to it, nor has he shunned it [practicing it] aside.'⁴

5504. رسولُ اللهِ صلى الله عليه وآله: مَنْ أَكْرَمَ أَخاهُ فَإِنَّمَا يُكْرِمُ اللهُ .⁵

5504. The Prophet (SAWA) said, 'Whoever honours his brother honours Allah indeed.'⁶

5505. رسولُ اللهِ صلى الله عليه وآله: إِذا أَتاَناكُمْ الزَّائِرُ فَأَكْرِموهُ .⁷

5505. The Prophet (SAWA) said, 'When a visitor comes to you honour him.'⁸

5506. رسولُ اللهِ صلى الله عليه وآله: مَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيُكْرِمْ جَلِيسَهُ .⁹

5506. The Prophet (SAWA) said, 'Whoever believes in Allah and the Hereafter should honour the people he sits with.'¹⁰

5507. رسولُ اللهِ صلى الله عليه وآله: مَنْ أَحَدَ بِرِكابِ رَجُلٍ لا يَرْجُوهُ ولا يَخافُهُ غَفَرَ لَهُ .¹¹

5507. The Prophet (SAWA) said, 'Anyone who takes the stirrup of a person [in order to assist him], neither from hope of a reward from him thereof, nor from fear of him will be forgiven.'¹²

5508. رسولُ اللهِ صلى الله عليه وآله : بالداخِلِ دَهْشَةٌ فَتَلَقَّوهُ بِمَرْحَبٍ .¹³

5508. The Prophet (SAWA) said, 'When one enters a place he is taken aback, so receive him with a welcome.'¹⁴

5509. رسولُ اللهِ صلى الله عليه وآله: أَكْرِمِ اليَتِيمَ ، وأحْسِنِ إلى جارك .¹⁵

5509. The Prophet (SAWA) said, 'Be kind to orphans and be good to your neighbour.'¹⁶

5510. رسول الله صلى الله عليه وآله: أكرّموا أولادكم وأحسنوا أدبهم.¹⁷

5510. The Prophet (SAWA) said, 'Be kind to your children and teach them good manners.'¹⁸

Notes

1. بحار الأنوار : 35 / 235 / 16 .
2. Ibid. v. 16, p. 235, no. 35
3. بحار الأنوار : 21 / 184 / 92 .
4. Ibid. v. 92, p. 184, no. 21
5. كنز العمال : 25488 .
6. Kanz al-Ummal, no. 25488
7. 25485 : كنز العمال .
8. Ibid. no. 25485
9. 25490 : كنز العمال .
10. Ibid. no. 25490
11. 25501 : كنز العمال .
12. Ibid. no. 25501
13. 25499 : كنز العمال .
14. Ibid. no. 25499
15. 15500 / 281 / 5 : مسند ابن حنبل .
16. Musnad Ibn Hanbal, v. 5, p. 281, no. 15500
17. سنن ابن ماجه : 3671 / 1211 / 2 .
18. Sunan Ibn Maja, p. 3671

ذَمُّ رَدِّ الْكِرَامَةِ - 1595

1595. REPREHENSION OF REJECTING KINDNESS

5511. رسول الله صلى الله عليه وآله : إذا غُرِضَ على أَحَدِكُمْ الكِرَامَةُ فلا يَرُدُّهَا ؛

فإنَّما يَرُدُّ الكِرَامَةَ الحِمْأُ .¹

5511. The Prophet (SAWA) said, 'If one of you is treated kindly do not reject it. Indeed, it is the donkey that rejects kindness.'²

5512. رسول الله صلى الله عليه وآله : إقبَلُوا الكِرَامَةَ ، وأفضَلُ الكِرَامَةِ الطَّيِّبُ ،

أخفُّهُ حَمِلاً وأطيبُهُ رِيحاً .³

5512. The Prophet (SAWA) said, 'Accept generosity [in the form of a gift], and the best of generosity is perfume; it is light to carry and has a fragrant scent.'⁴

5513. رسول الله صلى الله عليه وآله : مِن تَكْرِمَةِ الرَّجُلِ لِأَخِيهِ الْمُسْلِمِ أن يَقْبَلَ تُحَفَّتَهُ

، أو يُنَحِّفَهُ بِمَا عِنْدَهُ ولا يَتَكَلَّفَ شَيْئاً .⁵

5513. The Prophet (SAWA) said, 'A man's honouring of his Muslim brother entails accepting his gift, or for him to give him something of what he owns without burden [troubling himself].'⁶

5514. الإمام الحسين عليه السلام : مَنْ قَبِلَ عَطَاءَكَ فقد أعانَكَ على الكَرَمِ .⁷

5514. Imam Husayn (AS) said, 'Whoever accepts what you give to them has aided you in your generosity.'⁸

Notes

1. قرب الاسناد : 307 / 92 .
2. Qurb al-Isnad, p. 92 no. 307
3. بحار الأنوار : 190 / 164 / 77 .
4. Bihar al-Anwar, v. 77 p. 164 no. 190
5. النوادر للراوندي : 87 / 107 .
6. Nawadir al-Rawandi, p. 11
7. الدرّة الباهرة : 24 .
8. al-Durra al-Bahira, p. 23

أَكْرَمُ النَّاسِ - 1596

1596. THE MOST HONOURABLE OF PEOPLE

5515. رسولُ الله صلى الله عليه وآله : أنا أكرمُ وُلْدِ آدَمَ على رَبِّي ، ولا فَخْرٌ .¹

5515. The Prophet (SAWA) said, 'I am the most honourable of the children of Adam to my Lord, without pride.'²

5516. رسولُ الله صلى الله عليه وآله - وقد سأله رجلٌ : أُحِبُّ أن أَكُونَ أكرمَ النَّاسِ

- : لا تَشْكُونَ اللهَ إلى الخَلْقِ تُكُنْ أكرمَ النَّاسِ .³

5516. The Prophet (SAWA), when a person asked him, 'I want to be the most honoured of people, replied, 'Do not complain about Allah to people and you will be the most honoured of people.'⁴

5517. الإمامُ عليٌّ عليه السلام : لا كَرَمَ كالتَّقوى .⁵

5517. Imam Ali (AS) said, 'There is no honour like Godwariness.'⁶

(أنظر) التقوى : باب 1866.

(See also: **GODWARINESS: section 1866**)

Notes

1. سنن الترمذي : 5 / 585 / 3610 .
2. Sunan al-Tirmidhi, p. 3610
3. كنز العمال : 44154 .
4. Kanz al-Ummal, no. 44154
5. نصح البلاغة : الحكمة 113 .
6. Nahj al-Balagha, Saying 113

إِكْرَامُ النَّاسِ إِكْرَامُ النَّفْسِ - 1597

1597. HONOURING PEOPLE IS HONOURING

5518. الإمامُ عليُّ عليه السلام : إِنَّ مَكْرَمَةً صَنَعْتَهَا إِلَى أَحَدٍ مِنَ النَّاسِ إِنَّمَا أَكْرَمْتَ

بِهَا نَفْسَكَ وَزَيَّنْتَ بِهَا عِرْضَكَ ، فَلَا تَطْلُبْ مِنْ غَيْرِكَ شُكْرَ مَا صَنَعْتَ إِلَى نَفْسِكَ ¹.

5518. Imam Ali (AS) said, 'A kind deed you do for a person is kindness done towards yourself, and with which you decorate your own honour. So, do not seek thanks from someone else for what you have done for yourself.'²

5519. الإمامُ عليُّ عليه السلام : عَوِّذْ نَفْسَكَ فِعْلَ الْمَكَارِمِ ، وَتَحْمُلْ أَعْيَاءَ الْمَغَارِمِ ،

تَشْرُفْ نَفْسُكَ ³.

5519. Imam Ali (AS) said, 'Habituate yourself to performing noble deeds and paying the debts of others, and your self will be noble.'⁴

(أَنْظِرْ) الْإِحْسَانَ : بَاب 539.

(See also: GOOD-DOING: section 539)

Notes

1. غرر الحكم : 3542 .
2. Ghurar al-Hikam, no. 3542
3. غرر الحكم : 6232 .
4. Ibid. no. 6232

الكسب - 343

343. EARNINGS

أطيب الكسب - 1598

1598. THE BEST OF EARNINGS

5520. رسول الله صلى الله عليه وآله : إِنَّ أَطْيَبَ الْكَسْبِ كَسْبُ التُّجَّارِ الَّذِينَ إِذَا حَدَّثُوا لَمْ يَكْذِبُوا ، وَإِذَا اتُّمِنُوا لَمْ يَخُونُوا ، وَإِذَا وَعَدُوا لَمْ يُخْلِفُوا ، وَإِذَا اشْتَرَوْا لَمْ يَذُمَّوا ، وَإِذَا بَاعُوا لَمْ يُطْرُوا ، وَإِذَا كَانَ عَلَيْهِمْ لَمْ يَمْطُلُوا ، وَإِذَا كَانَ لَهُمْ لَمْ يُعْسِرُوا .¹

5520. The Prophet (SAWA) said, 'The best of earnings is the earning of traders who when they speak they do not lie, when they are entrusted with something they do not betray, when they promise they do not breach, when they buy they do not defame [the goods], when they sell they do not praise [their own goods], when they are in debt they do not delay its repayment, and if they are owed [money] they do not force [their debtor].'²

5521. رسول الله صلى الله عليه وآله : أَطْيَبُ كَسْبِ الْمُسْلِمِ سَهْمُهُ فِي سَبِيلِ اللَّهِ .³

5521. The Prophet (SAWA) said, 'The best [legitimate] earning of a Muslim is through striving on the path of Allah.'⁴

Notes

1. كنز العمال : 9340 و 9341 .
2. Kanz al-Ummal, no. 9340-9341
3. كنز العمال : 10516 .
4. Ibid. no. 10516

الْحَثُّ عَلَى التَّكْسِبِ بِالْيَدِ - 1599

1599. ENCOURAGEMENT OF EARNING

5522. داوود عليه السلام - لَمَّا مَرَّ بِاسْكَافٍ - : يا هذا اِعْمَلْ وَكُلْ ، فَإِنَّ اللَّهَ يُحِبُّ

مَنْ يَعْمَلُ وَيَأْكُلُ ، وَلَا يُحِبُّ مَنْ يَأْكُلُ وَلَا يَعْمَلُ .¹

5522. Prophet David (AS), when he walked past a shoemaker said, 'O person, work and eat, for Allah loves the one who works and eats, and does not love those who eat and do not work.'²

5523. رسولُ الله صلى الله عليه وآله : ما أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ

عَمَلِ يَدِهِ ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ .³

5523. The Prophet (SAWA) said, 'There is absolutely no food better consumed than consuming from the earnings of one's own hand, and the prophet of Allah, David (AS) would eat from the labour of his hand.'⁴

5524. رسولُ الله صلى الله عليه وآله : خَيْرُ الْكَسْبِ كَسْبُ يَدِي الْعَامِلِ إِذَا نَصَحَ .⁵

5524. The Prophet (SAWA) said, 'The best earning is that of the hands of a worker if he is faithful [honest in his work].'⁶

5525. كتاب من لا يحضره الفقيه : كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَخْرُجُ فِي الْهَاجِرَةِ فِي

الْحَاجَةِ قَدْ كُفِيَهَا يُرِيدُ أَنْ يَرَاهُ اللَّهُ تَعَالَى يُتَعَبُ نَفْسَهُ فِي طَلَبِ الْحَلَالِ .⁷

5525. It is narrated in Man La Yahduru al-Faqih: 'The Commander of the Faithful (AS) would leave in the midday heat to work, wanting Allah, most High to see him tiring himself out in acquiring a lawful earning.'⁸

5526. الإمامُ الصَّادِقُ عَلَيْهِ السَّلَامُ : إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَعْتَقَ أَلْفَ مَمْلُوكٍ

مِنْ كَدِّ يَدِهِ .⁹

5526. Imam al-Sadiq (AS) said, 'The Commander of the Faithful (AS) freed one thousand slaves as a result of what he earned with his own hands' labour.'¹⁰

5527. كتاب من لا يحضره الفقيه عن الفضل بن أبي قُرَّة : دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ

السَّلَامُ وَهُوَ يَعْمَلُ فِي حَائِطٍ لَهُ ، فَقُلْنَا : جَعَلْنَا اللَّهُ فِدَاكَ ، دَعْنَا نَعْمَلَنَّ لَكَ أَوْ نَعْمَلَهُ الْغُلَامُ ، قَالَ : لَا ، دَعُونِي فَإِنِّي أَشْتَهِي أَنْ يَرَانِي اللَّهُ عَزَّوَجَلَّ أَعْمَلُ بِيَدِي وَأَطْلُبُ الْحَلَالَ فِي أَدَى

نَفْسِي .¹¹

5527. It is narrated in Man La Yahduru al-Faqih, from Al-Fadl b. Abi Qurra: 'We walked into the presence of Abu Abdillah [al-Sadiq] (AS) and he was working at fixing his wall, so we said, 'May Allah sacrifice us for you, let us work for you, or let the servants do it.' He said, 'No, let me be, for I desire for Allah to see me working with my hands and earning a lawful livelihood through tiring my own self.'¹²

Notes

1. تنبيه الخواطر : 1 / 42 .
2. Tanbih al-Khawatir, v. 1, p. 42
3. كنز العمال : 9223 .
4. Kanz al- 'Ummal, no. 9223
5. 76 : جامع الأحاديث للقمي .
6. Jami al-Ahadith, p. 76
7. 3596 / 163 / 3 : كتاب من لا يحضره الفقيه .
8. al-Faqih, v. 3, p. 163, no. 3596
9. 895 / 326 / 6 : تهذيب الأحكام .
10. al-Tahdhib, v. 6, p. 326, no. 3595
11. 3595 / 163 / 3 : كتاب من لا يحضره الفقيه .
12. al-Faqih, v. 3, p. 163 no. 3595

المكاسب المذمومة - 1600

1600. DISPARAGED EARNINGS

5528. رسول الله صلى الله عليه وآله - لما قال له رجل: قد علمتُ ابني هذا الكتاب ففني أي شيء أسلمته؟ فقال - : سلّمه لله أبوك ، ولا تُسَلِّمه في خمسٍ : لا تُسَلِّمه سيّئاً ، ولا صايغاً ، ولا قصاباً ، ولا حنّاطاً ، ولا نحّاساً.

فقال : يا رسول الله صلى الله عليه وآله ، وما السيّئ؟ قال : الذي يبيع الأكفان ويتمتّى موت أمتي ، وللمولود من أمتي أحبُّ إليّ ممّا طلعت عليه الشمس ، وأما الصائغ فإنه يُعالج عبن أمتي ، فأما القصاب فإنه يذبح حتى تذهب الرحمة من قلبه ، وأما الحنّاط فإنه يحتكر الطعام على أمتي ، ولأن يلقى الله العبد سارقاً أحبُّ إليّ من أن يلقاه قد احتكر طعاماً أربعين يوماً . وأما النّحاس فإنه أتاني جبرئيل عليه السلام فقال : يا محمد ، إن شرار أمتك الذين يبيعون الناس .¹

5528. The Prophet (SAWA), when a person asked him, 'I taught my son this book, so what shall I make him work as?' replied, 'May Allah forgive your father, hand him over to any occupation, but [whatever you do] do not hand him over to five people: Do not give him to a sayya?, nor a goldsmith, nor a butcher, nor a wheat-seller, and nor a slave trader.'

(أنظر) عنوان 55 «التجارة» ؛ عنوان 95 «الحرفة» .

(See also: TRADE; THE PROFESSION 95)

Notes

1. بحار الأنوار : 103 / 77 / 1 .

الكسل - 344

344. LAZINESS

الكسل - 1601

1601. Laziness

- 5529.** الإمام عليّ عليه السلام : آفة النُّجْح الكسلُ .¹
- 5529.** Imam Ali (AS) said, 'The bane of success is laziness.'²
- 5530.** الإمام عليّ عليه السلام : المؤمنُ يرغبُ فيما يبقى ، ويُرهبُ فيما يفنى ... بعيدُ كسلُهُ ، دائمٌ نشاطُهُ .³
- 5530.** Imam Ali (AS) said, 'A believer desires that which stays, and renounces that which perishes....his laziness is far from him and his energy is constant.'⁴
- 5531.** الإمام عليّ عليه السلام : الكسلُ يُفسدُ الآخرةَ .⁵
- 5531.** Imam Ali (AS) said, 'Laziness corrupts one's Hereafter.'⁶
- 5532.** الإمام عليّ عليه السلام : مَنْ أطاعَ التَّوَانِي ضَيَّعَ الحُقُوقَ .⁷
- 5532.** Imam Ali (AS) said, 'Whoever obeys slackness will lose rights.'⁸
- 5533.** الإمام عليّ عليه السلام : مِنَ التَّوَانِي يَتَوَلَّدُ الكَسَلُ .⁹
- 5533.** Imam Ali (AS) said, 'From slackness comes laziness.'¹⁰
- 5534.** الإمام عليّ عليه السلام : ضادُّوا التَّوَانِي بِالْعَزْمِ .¹¹
- 5534.** Imam Ali (AS) said, 'Combat slackness with firm will.'¹²
- 5535.** الإمام عليّ عليه السلام : تَأخِيرُ العَمَلِ عُنْوَانُ الكَسَلِ .¹³
- 5535.** Imam Ali (AS) said, 'Delaying work is the title for laziness.'¹⁴
- 5536.** الإمام الباقر عليه السلام : الكسلُ يضرُّ بالدِّينِ والدُّنيا .¹⁵
- 5536.** Imam al-Baqir (AS) said, 'Laziness harms both one's religion [i.e. the Hereafter] and this world.'¹⁶
- 5537.** الإمام الباقر عليه السلام : إِنِّي لأُبغِضُ الرَّجُلَ - أو أُبغِضُ للرَّجُلِ - أن يَكُونَ كَسَلانَ عن أمرِ دُنياهُ ، ومَنْ كَسِلَ عن أمرِ دُنياهُ فهو عن أمرِ آخِرتهِ أكسلُ .¹⁷
- 5537.** Imam al-Baqir (AS) said, 'I hate a man - or I hate for a man - to be lazy in his worldly affairs, and whoever is lazy in his worldly affairs will be lazier in his affairs of the Hereafter.'¹⁸
- 5538.** الإمام الصادق عليه السلام : عَدُوُّ العَمَلِ الكَسَلُ .¹⁹
- 5538.** Imam al-Sadiq (AS) said, 'The enemy of work is laziness.'²⁰
- 5539.** الإمام الصادق عليه السلام - ليعضُّ وُلديه - : إِيَّاكَ وَالكَسَلَ وَالضَّجَرَ ؛ فَإِنَّهُمَا يَمْنَعَانِكَ مِنَ حَظِّكَ مِنَ الدُّنْيَا وَالْآخِرَةِ .²¹

5539. Imam al-Sadiq (AS) said to some of his children, 'Beware of becoming lazy and bored, for they will both forbid you from your share in this world and the Hereafter.'²²

Notes

1. غرر الحكم : 3968 .
2. Ghurar al-Hikam, no. 3968
3. 92 / 26 / 78 : بحار الأنوار .
4. Bihar al-Anwar, v. 78, p. 26, no. 92
5. 14695 / 45 / 13 : مستدرک الوسائل .
6. Mustadrak al-Wasa'il, v. 13, p. 45, no. 14695
7. 239 : نهج البلاغة : الحكمة .
8. Nahj al-Balagha saying 239
9. 9284 : غرر الحكم .
10. Ghurar al-Hikam, no. 9284
11. 5927 : غرر الحكم .
12. Ibid. no. 5927
13. 4471 : غرر الحكم .
14. Ibid. no. 4471
15. 64 / 180 / 78 : بحار الأنوار .
16. Bihar al-Anwar, v. 78, p. 180, no. 64
17. 4 / 85 / 5 : الكافي .
18. al-Kafi, v. 5, p. 85, no. 4
19. 1 / 85 / 5 : الكافي .
20. Ibid. v. 5, p. 85, no. 1
21. 2 / 85 / 5 : الكافي .
22. Ibid. v. 5 p. 85, no. 2

الكُفر - 345

345. DISBELIEF

موجِبَاتُ الكُفر - 1602

1602. CAUSES OF DISBELIEF

5540. رسول الله صلى الله عليه وآله : أركانُ الكُفرِ أربعَةٌ : الرَغْبَةُ ، والرَّهْبَةُ ، والسَّخَطُ ، والغَضَبُ.¹

5540. The Prophet (SAWA) said, 'There are four pillars of disbelief: desire, fear, discontentment and anger.'²

5541. الإمامُ عليُّ عليه السلام : بُنيَ الكُفرُ على أربعِ دَعَائِمَ : الفِسْقُ ، والغُلُوُّ ، والشَّاكُّ ، والشُّبْهَةُ.³

5541. Imam Ali (AS) said, 'Disbelief was built on four pillars: corruption, extremism, doubt and suspicion.'⁴

5542. الإمامُ الباقرُ عليه السلام : كُلُّ شَيْءٍ يَجْرُهُ الإِقْرَارُ والتَّسْلِيمُ فَهُوَ الإِيمَانُ ، وَكُلُّ شَيْءٍ يَجْرُهُ الإِنْكَارُ والجُحُودُ فَهُوَ الكُفْرُ.⁵

5542. Imam al-Baqir (AS) said, 'Every act that is drawn by attestation and submission is faith, and anything that is drawn by refusal and denial is disbelief.'⁶

5543. الإمامُ الصَّادِقُ عليه السلام : مَنْ شَكَّ فِي اللَّهِ وَفِي رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَهُوَ كَافِرٌ.⁷

5543. Imam al-Sadiq (AS) said, 'He who doubts in Allah and His Messenger (SAWA) is a disbeliever.'⁸

(أنظر) الإيمان : باب 186 ، 187.

(See also: FAITH: section 186, 187)

Notes

1. الكافي : 2 / 289 / 2 .
2. Ibid. v. 2, p. 289, no. 2
3. الكافي : 2 / 391 / 1 .
4. Ibid. v. 2, p. 391, no. 1
5. الكافي : 2 / 387 / 15 .
6. Ibid. v. 2, p. 387, no. 15
7. الكافي : 2 / 386 / 10 .
8. Ibid. v. 2, p. 386, no. 10

أَدْنَى الْكُفْرِ - 1603

1603. THE LOWEST LEVEL OF DISBELIEF

5544. رسول الله صلى الله عليه وآله : أَدْنَى الْكُفْرِ أَنْ يَسْمَعَ الرَّجُلُ مِنْ أَخِيهِ الْكَلِمَةَ

فَيَحْفَظُهَا عَلَيْهِ يُرِيدُ أَنْ يَفْضَحَهُ بِهَا ، أَوْلَيْكَ لَا خَلَاقَ لَهُمْ .¹

5544. The Prophet (SAWA) said, 'The lowest level of disbelief is when a man hears something from his fellow brother, memorizing it and desiring to expose him by it. There is no share of blessings for these people.'²

5545. الإمام الصادق عليه السلام - لما سُئِلَ عَنْ أَدْنَى الْإِلْحَادِ - : الْكِبْرُ مِنْهُ .³

5545. Imam al-Sadiq (AS), when asked about the lowest level of atheism, said, 'Arrogance is part of it.'⁴

5546. الإمام الصادق عليه السلام - لما سُئِلَ عَنْ مَنْزِلَةِ رَجُلٍ إِنْ حَدَّثَ كَذَبًا ، وَإِنْ

وَعَدَّ أَخْلَفًا ، وَإِنْ ائْتَمَنَ خَانَ - : هِيَ أَدْنَى الْمَنَازِلِ مِنَ الْكُفْرِ وَلَيْسَ بِكَافِرٍ .⁵

5546. Imam al-Sadiq (AS), when asked about the status of a person who lies when he speaks, who breaks promises when he makes them, and who betrays trusts when entrusted with them, replied, 'These are the lowest of the states of disbelief, even though he may not be a disbeliever.'⁶

Notes

1. بحار الأنوار : 112 / 276 / 78 .

2. Bihar al-Anwar, v. 78, p. 276, no. 112

3. معاني الأخبار : 47 / 394 .

4. Maani al-Akhbar, p. 394, no. 37

5. الكافي : 5 / 290 / 2 .

6. al-Kafi, v. 2, p. 290, no. 5

المكافأة - 346

346. RECOMPENSE

الحثُّ على مُكافأة الإحسانِ بالإحسانِ - 1604

1604. ENCOURAGING THE REWARDING

(وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوها إِنَّ اللهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيباً).¹

“When you are greeted with a salute, greet with a better one than it, or return it; indeed Allah takes account of all things.”²

(هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ).³

“Is the requital of goodness anything but goodness?”⁴

5547. الإمامُ الكاظمُ عليه السلام - في قوله تعالى : (هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا

الإِحْسَانُ) - : جَزَتْ فِي الْمُؤْمِنِ وَالْكَافِرِ وَالْبَرِّ وَالْفَاجِرِ ، مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ فَعَلَيْهِ أَنْ يُكَافِيَ بِهِ ، وَلَيْسَتْ الْمِكْفَاةُ أَنْ تُصْنَعَ كَمَا صُنِعَ حَتَّى تَرَى فَضْلَكَ ، فَإِنْ صَنَعْتَ كَمَا صَنَعَ فَلَهُ الْفَضْلُ بِالْإِتْدَاءِ.⁵

5547. Imam al-Kazim (AS), with regards to Allah's verse: “*Is the requital of goodness anything but goodness?*” said, 'It means that among the believers, disbelievers, righteous and sinful, when good is done unto them they must recompense it. Recompense is not that you do what was done until you see you excel him, for if you repay it exactly as he did unto you, he has the merit in being the initiator.'⁶

5548. رسولُ الله صلى الله عليه وآله : مَنْ آتَاكُمْ مَعْرُوفًا فَكافئوه ، وَإِنْ لَمْ يَجِدُوا مَا

تُكَافِئُونَهُ فَادْعُوا اللهَ لَهُ حَتَّى تَنْظُنُوا أَنْتُمْ قَدْ كَافَيْتُمُوهُ.⁷

5548. The Prophet (SAWA) said, 'Whoever does a good turn to you, recompense it, and if you do not find something to recompense it with, then pray to Allah for him until you think you have compensated him.'⁸

5549. الإمامُ عليٌّ عليه السلام - فِي بَيَانِ الْحُقُوقِ - : ثُمَّ جَعَلَ سُبْحَانَهُ مِنْ حُقُوقِهِ

حُقُوقًا افْتَرَضَهَا لِبَعْضِ النَّاسِ عَلَى بَعْضٍ ، فَجَعَلَهَا تَتَكَافَأُ فِي وُجُوهِهَا . وَيُوجِبُ بَعْضُهَا بَعْضًا ، وَلَا يُسْتَوْجَبُ بَعْضُهَا إِلَّا بِبَعْضٍ.⁹

5549. Imam Ali (AS), in his exposition of rights, said, '...Then, from His right, He, glory be to Him, created certain rights for certain people over others. He made them so as to equate with one another. Some of these rights produce other rights, and some rights are such that they do not accrue except with others.'¹⁰

5550. الإمامُ عليٌّ عليه السلام: أَطَّلَ يَدَكَ فِي مُكْفَاةٍ مَنْ أَحْسَنَ إِلَيْكَ، فَإِنْ لَمْ تَقْدِرْ

فَلَا أَقَلَّ مِنْ أَنْ تَشْكُرَهُ.¹¹

5550. Imam Ali (AS) said, 'Extend your hand in recompense to one who has done good to you, and if you cannot do so, then at least thank him.'¹²

5551. الإمام علي عليه السلام : إذا حُيِّتَ بِتَحِيَّةٍ فَحَيِّ بِأَحْسَنَ مِنْهَا ، وإذا أُسْدِيَّتْ إِلَيْكَ يَدٌ فَكَافِئْهَا بِمَا يُرِي عَلَيْهَا ، وَالْفَضْلُ مَعَ ذَلِكَ لِلْبَادِي ¹³.

5551. Imam Ali (AS) said, 'If you are greeted with a salute then greet back with one better than it, and when a hand is extended towards you, return it with more than what it did; and the merit for this is with the initiator.' ¹⁴

5552. الإمام الكاظم عليه السلام : المعروفُ عُقْلٌ لا يُفَكُّهُ إِلَّا مُكَافَأَةٌ أَوْ شُكْرٌ ¹⁵.

5552. Imam al-Kazim (AS) said, 'The act of kindness is like shackles that cannot be unlocked except through recompense or thanks.' ¹⁶

(أنظر) الشكر : باب 1056.

(See also: THANKSGIVING: section 1056)

Notes

1. النساء : 86 .
2. Quran 486:
3. الرحمن : 60 .
4. Quran 5560:
5. بحار الأنوار : 1 / 311 / 78 .
6. Bihar al-Anwar, v. 78, p. 311, no. 1
7. بحار الأنوار : 8 / 43 / 75 .
8. Ibid. v. 75, p. 43, no. 8
9. نهج البلاغة : الخطبة 216 .
10. Nahj al-Balagha, Saying 216
11. غرر الحكم : 2383 .
12. Ghurar al-Hikam, no. 2383
13. نهج البلاغة : الحكمة 62 .
14. Nahj al-Balagha, Saying 62
15. الدرّة الباهرة : 34 .
16. al-Durra al-Bahira, p. 34

ما يَنْبَغِي فِي الْمَكَافَاةِ وَمَا لَا يَنْبَغِي - 1605

1605. THAT WHICH SHOULD BE DONE AND

5553. الإمام عليّ عليه السلام : أقبَحُ المكافاةِ المجازاةُ بالإساءة .¹

5553. Imam Ali (AS) said, 'The worst form of recompense is requital with bad.'²

5554. الإمام عليّ عليه السلام : مِنْ كَمَالِ الإِيمَانِ مُكَافَاةُ الْمَسِيءِ بِالْإِحْسَانِ .³

5554. Imam Ali (AS) said, 'From the perfection of faith is to recompense the bad doer with goodness.'⁴

5555. الإمام الصادق عليه السلام : مَنْ كَافَأَ السَّفِيهَ بِالسَّفِيهِ فَقَدْ رَضِيَ بِمَا أَتَى إِلَيْهِ

حَيْثُ احْتَذَى مِثَالَهُ .⁵

5555. Imam al-Sadiq (AS) said, 'Whoever recompenses a foolish person with foolishness has accepted what has come unto them, since they imitated that example.'⁶

5556. الإمام الصادق عليه السلام : مَنْ أَكْرَمَكَ فَأَكْرِمُهُ ، وَمَنْ اسْتَحَقَّكَ فَأَكْرِمْ

نَفْسَكَ عَنْهُ .⁷

5556. Imam al-Sadiq (AS) said, 'Whoever is kind to you, be kind to them, and whoever belittles you be kind to yourself [by ignoring him].'⁸

Notes

1. بحار الأنوار : 85 / 53 / 78 .

2. Bihar al-Anwar, v. 78, p. 53, no. 85

3. غرر الحكم : 9413 .

4. Ghurar al-Hikam, no. 9413

5. الكافي : 2 / 322 / 2 .

6. al-Kafi, v. 2, p. 322, no. 2

7. بحار الأنوار : 113 / 278 / 78 .

8. Bihar al-Anwar, v. 78, p. 278, no. 113

ذَمُّ الْإِنْتِقَامِ - 1606

1606. THE REPREHENSION OF REVENGE

5557. الإمام الصادق عليه السلام: إن في التوراة مكتوباً: يا ابن آدم... إذا ظلمت

بمظلمة فارض بانتصاري لك؛ فإن انتصاري لك خيرٌ من انتصارك لنفسك.¹

5557. Imam al-Sadiq (AS) said, 'It is written in the Torah: O son of Adam...If you are oppressed with injustice then be content with My help for you, for My help for you is better than your help for yourself.'²

5558. الإمام علي عليه السلام: لا سُودَدَ مَعَ انْتِقَامٍ.³

5558. Imam Ali (AS) said, 'There is no glory with revenge.'⁴

5559. الإمام علي عليه السلام: التَّسْرُعُ إِلَى الْإِنْتِقَامِ أَعْظَمُ الذُّنُوبِ.⁵

5559. Imam Ali (AS) said, 'Hastening to revenge is the greatest of sin.'⁶

5560. الإمام علي عليه السلام: أَقْبَحُ أَعْمَالِ الْمُقْتَدِرِ الْإِنْتِقَامُ.⁷

5560. Imam Ali (AS) said, 'The worst action of an empowered person is revenge.'⁸

Notes

1. الكافي: 2 / 304 / 10.

2. al-Kafi, v. 2, p. 304, no. 10.

3. غرر الحكم: 10518.

4. Ghurar al-Hikam, no. 10518.

5. غرر الحكم: 6766.

6. Ibid. no. 6766.

7. غرر الحكم: 3003.

8. Ibid. no. 3003.

كَمَا تَدِينُ تُدَانُ - 1607

1607. AS YOU GIVE SO SHALL YOU GET

5561. الإمام عليّ عليه السلام : كَمَا تَدِينُ تُدَانُ .¹

5561. Imam Ali (AS) said, 'As you give so shall you get.'²

5562. الإمام عليّ عليه السلام : مَنْ حَفَرَ بَيْراً لِأَخِيهِ وَقَعَ فِيهَا ، وَمَنْ هَتَكَ حِجَابَ

عَیْرِهِ انْكَشَفَتْ عَوْرَاتُ بَيْتِهِ .³

5562. Imam Ali (AS) said, 'He who digs a hole for his brother will fall in it himself, and he who exposes the veils of others, the shames of his own house will be exposed.'⁴

5563. الإمام عليّ عليه السلام : مَنْ عَابَ عَيْبَ ، وَمَنْ شَتَمَ أُحْيِبَ ، وَمَنْ غَرَسَ

أَشْجَارَ التَّقَى اجْتَنَى ثَمَارَ الْمَنَى .⁵

5563. Imam Ali (AS) said, 'He who mocks will be mocked, and whoever insults will be retorted to. He who sows trees of piety will reap fruits of goodness.'⁶

5564. الإمام الصادق عليه السلام : بُرُوا آبَاءَكُمْ يَبْرَثْكُمْ أَبْنَاؤُكُمْ ، وَعَقُوا عَن نِّسَاءِ

النَّاسِ تَعِفَّ نِسَاؤُكُمْ .⁷

5564. Imam al-Sadiq (AS) said, 'Be good to your fathers and your children will be good to you, and restrain yourselves from other people's women and your own women will be chaste.'⁸

Notes

1. غرر الحكم : 7208 .

2. Ibid. no. 7208

3. تحف العقول : 88 .

4. Tuhaf al-Uqul, p. 88

5. كشف العمة : 3 / 136 .

6. Kashf al-Ghummah, v. 3, p. 136

7. تحف العقول : 359 .

8. Tuhaf al-Uqul, p. 359

التكليف - 347

347. DUTY

صِفَةُ تَكْلِيفِ اللَّهِ - 1608

1608. DESCRIPTION OF DIVINE DUTY

5565. الإمام عليّ عليه السلام : إَعْلَمُوا أَنَّ مَا كُفِّفْتُمْ بِهِ يَسِيرٌ ، وَأَنَّ ثَوَابَهُ كَثِيرٌ ، وَلَوْ لَمْ يَكُنْ فِيهِمَا نَهْيُ اللَّهِ عَنْهُ مِنَ الْبَغْيِ وَالْعُدْوَانِ عِقَابٌ يُخَافُ لَكَانَ فِي ثَوَابِ اجْتِنَائِهِ مَا لَا عُدْرَ فِي تَرْكِ طَلْبِهِ .¹

5565. Imam Ali (AS) said, 'Know that what you have been commanded to do is little and its reward is great. Even if there had been no fear of punishment for revolt and disobedience, which Allah has prohibited, the reward in refraining from them would be enough [incentive] to abstain from pursuing them.'²

5566. الإمام عليّ عليه السلام : إِنَّ اللَّهَ سَبْحَانَهُ أَمَرَ عِبَادَهُ تَخْيِيراً ، وَنَهَاهُمْ تَحْذِيراً ، وَكَلَّفَ يَسِيراً ، وَلَمْ يُكَلِّفْ عَسِيراً ، وَأَعْطَى عَلَى الْقَلِيلِ كَثِيراً ، وَلَمْ يُعْصَ مَغْلُوباً ، وَلَمْ يُطْعَ مُكْرَهًا ، وَلَمْ يُرْسِلِ الْأَنْبِيَاءَ لَعِبًا ، وَلَمْ يُنْزِلِ الْكِتَابَ لِلْعِبَادِ عِبْتًا ، وَلَا خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا : (ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ)^{3,4}

5566. Imam Ali (AS) said, 'Allah, glory be to Him, ordered His servants by choice and forbade them by warning. He made duties easy and did not order hard duties. For a little He gives plenty, He is not defeatingly disobeyed nor is He obeyed by force. He did not send prophets playfully, nor did He reveal the Book to creation in amusement. He did not create the Heavens and the earth in vain: *“That is a conjecture of the faithless. So woe to the faithless for the Fire!”*⁵⁶

Notes

1. نهج البلاغة : الكتاب 51 .
2. Nahj al-Balagha, Letter 51
3. ص : 27 .
4. نهج البلاغة : الحكمة 78 .
5. Quran 38:27:
6. Nahj al-Balagha, Saying 78

لا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا - 1609

1609. ALLAH DOES NOT TASK ANY SOUL

(لا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ).¹

“Allah does not task any soul beyond its capacity.”²

5567. رسول الله صلى الله عليه وآله : وُضِعَ عن أُمَّتِي تِسْعَ خِصَالٍ : الخَطَأُ ، والنَّسيانُ ، وما لا يَعْلَمُونَ ، وما لا يُطِيقُونَ ، وما اضْطُرُّوا إِلَيْهِ ، وما اسْتَكْرَهُوا عَلَيْهِ ، والطَّيْرَةُ ، والْوَسْوَسَةُ فِي التَّفَكُّرِ فِي الخَلْقِ ، والحَسَدُ ما لم يَظْهَرَ بِلِسَانٍ أو يَدٍ .³

5567. The Prophet (SAWA) said, 'Nine things have been forgiven to my community: the mistake, forgetfulness, that which they do not know, that which they cannot bear, that which they are forced to do, that which they are compelled to do, the evil omen, [Satan's] insinuations in thinking about [the origin of] creation, and jealousy that is not manifest on the tongue or the hand.'⁴

5568. الإمام الصادق عليه السلام: ما أَمَرَ العِبَادُ إِلَّا بِدُونِ سَعَتِهِمْ ، فكلُّ شيءٍ أَمَرَ النَّاسُ بِأَخْذِهِ فَهُمْ مُتَّسِعُونَ لَهُ ، وما لا يَتَّسِعُونَ لَهُ فَهُوَ مَوْضُوعٌ عَنْهُمْ .⁵

5568. Imam al-Sadiq (AS) said, 'Creation was never ordered outside of their capability, for whatever people were ordered to do they are capable of doing, and whatever they are not capable of doing does not apply to them.'⁶

Notes

1. البقرة : 286 .
2. Quran 2286:
3. الكافي : 2 / 463 / 2 .
4. al-Kafi, v. 2, p. 463, no. 2
5. التوحيد : 6 / 347 .
6. al-Tawhid, p. 347, no. 6

الكلام - 348

348. SPEAKING

أهميَّة الكلام - 1610

1610. THE IMPORTANCE OF SPEAKING

5569. رسولُ الله صلى الله عليه وآله: إنَّ الرجلَ لَيَتَكَلَّمُ بالكَلِمَةِ مِن رِضْوَانِ اللَّهِ مَا كَانَ يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ يَكْتُبُ اللَّهُ تَعَالَى لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمِ يَلْقَاهُ ، وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِن سَخَطِ اللَّهِ مَا كَانَ يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ يَكْتُبُ اللَّهُ لَهُ بِهَا سَخَطَهُ إِلَى يَوْمِ يَلْقَاهُ ¹.

5569. The Prophet (SAWA) said, 'A person speaks something pleasing Allah, not thinking it will reach anywhere, and Allah writes for it His satisfaction until the day he meets Him, and a person speaks something that displeases Allah not thinking it will reach anywhere, and Allah writes for him His discontentment until the day he meets Him.' ²

5570. الإمام عليّ عليه السلام: رَبُّ قَوْلٍ أَنْفَعُ مِنْ صَوْلٍ ³.

5570. Imam Ali (AS) said, 'Many a word is more effective than an assault.' ⁴

5571. الإمام عليّ عليه السلام: صُورَةُ الْمَرْأَةِ فِي وَجْهِهَا ، وَصُورَةُ الرَّجُلِ فِي مَنْطِقِهِ ⁵.

5571. Imam Ali (AS) said, 'The attraction of a woman is in her face and the attraction of a man is in his speech.' ⁶

5572. الإمام عليّ عليه السلام: رَبُّ كَلَامٍ أَنْفَعُ مِنْ سِهَامٍ ⁷.

5572. Imam Ali (AS) said, 'Many a word is more effective than an arrow.' ⁸

5573. تحف العقول: سُئِلَ [عَلِيٌّ] عَلَيْهِ السَّلَامُ أَيُّ شَيْءٍ مِمَّا خَلَقَ اللَّهُ أَحْسَنُ؟

فَقَالَ عَلَيْهِ السَّلَامُ: الْكَلَامُ، فَقِيلَ: أَيُّ شَيْءٍ مِمَّا خَلَقَ اللَّهُ أَقْبَحُ؟ قَالَ: الْكَلَامُ، ثُمَّ قَالَ: بِالْكَلَامِ ابْيَضَّتْ الْوُجُوهُ، وَبِالْكَلَامِ اسْوَدَّتْ الْوُجُوهُ ⁹.

5573. Tuhaf al-'Uqul: He [Ali] (AS) was asked, 'What is the best thing that Allah has created?' He (AS) said, 'Speech.' He was then asked, 'What is the worst thing that Allah has created?' He said, 'Speech.' Then he said, 'With speech faces are whitened [illuminated] and with speech faces are blackened.' ¹⁰

(أنظر) عنوان 353 «اللسان» .

(See also: THE TONGUE 353)

Notes

1. الترغيب والترهيب : 45 / 537 / 3 .
2. al-Tarhib wa al-Tarhib, v. 3, p. 537, no. 45
3. نهج البلاغة : الحكمة 394 .
4. Nahj al-Balagha, Saying 394
5. بحار الأنوار : 63 / 293 / 71 .
6. Bihar al-Anwar, v. 71, p. 293, no. 63
7. غرر الحكم : 5322 .
8. Ghurar al-Hikam, no. 5322
9. تحف العقول : 216 .
10. Tuhaf al-Uqul, p. 216

التَّحذِيرُ مِنَ الْكَلَامِ الْمُسْتَهْجَنِ - 1611

1611. WARNING OF OFFENSIVE SPEECH

5574. الإمام عليّ عليه السلام : إِيَّاكَ وَمَا يُسْتَهْجَنُ مِنَ الْكَلَامِ ؛ فَإِنَّهُ يَجْبِسُ عَلَيْكَ

اللِّثَامَ وَيُنْفِرُ عَنْكَ الْكِرَامَ .¹

5574. Imam Ali (AS) said, 'Beware of using offensive speech, for it confines you to vile people and dispels honourable people from you.'²

5575. الإمام عليّ عليه السلام : إِيَّاكَ وَمُسْتَهْجَنَ الْكَلَامِ ؛ فَإِنَّهُ يُوعِزُّ الْقَلْبَ .³

5575. Imam Ali (AS) said, 'Beware of offensive speech, for it harbours hatred in the heart.'⁴

5576. الإمام عليّ عليه السلام : مَنْ سَاءَ كَلَامُهُ كَثُرَ مَلَامُهُ .⁵

5576. Imam Ali (AS) said, 'He whose speech is bad is blamed more.'⁶

5577. الإمام عليّ عليه السلام : سُنَّةُ اللَّثَامِ قُبْحُ الْكَلَامِ .⁷

5577. Imam Ali (AS) said, 'The habit of the vile is vulgar speech.'⁸

Notes

1. غرر الحكم : 2722 .
2. Ghurar al-Hikam, no. 2722
3. غرر الحكم : 2675 .
4. Ibid. no. 2675
5. غرر الحكم : 8496 .
6. Ibid. no. 8496
7. غرر الحكم : 5551 .
8. Ibid. no. 5551

الْحَثُّ عَلَى تَرْكِ مَا لَا يَعْنِي مِنَ الْكَلَامِ - 1612

1612. Encouragement of Refraining from

5578. رسول الله صلى الله عليه وآله : من فقه الرجل فقله كلامه فيما لا يعنيه .¹

5578. The Prophet (SAWA) said, 'An intelligent man lessens his speech in things that do not concern him.'²

5579. رسول الله صلى الله عليه وآله: أكثر الناس ذنباً أكثرهم كلاماً فيما لا يعنيه .³

5579. The Prophet (SAWA) said, 'The people with the most sins are those who speak the most about things that do not concern them.'⁴

5580. رسول الله صلى الله عليه وآله : إن الرجل ليدنو من الجنة حتى ما يكون بينه

وبينها إلا قيد رُمح ، فيتكلم بالكلمة فيتباعدها منها أبعد من صنعاء .⁵

5580. The Prophet (SAWA) said, 'A person comes so close to Heaven until there remains only a spear's throw between it and him, and then he says something, thereby distancing him farther away than Sinai.'⁶

5581. الإمام علي عليه السلام - لما مرَّ برجل يتكلم بفضول الكلام - : إنك ثملي

على حافظيك كتاباً إلى ربك ، فتكلم بما يعنك ودع ما لا يعنك .⁷

5581. Imam Ali (AS), walking past a person speaking meddlesomely, said, 'You dictate to your two angels the book inscribed for your Lord, so speak about issues that concern you and leave whatever does not concern you.'⁸

5582. الإمام علي عليه السلام : عجبُ لمن يتكلم بما لا ينفعه في دنياه ولا يكتب

له أجره في أخراه .⁹

5582. Imam Ali (AS) said, 'It surprises me that someone should speak about things that neither benefit him in this world, nor will any reward be written for him in the Hereafter.'¹⁰

5583. الإمام علي عليه السلام : إياك والهدر ؛ فمن كثر كلامه كثرت آثامه .¹¹

5583. Imam Ali (AS) said, 'Beware of prattle, for he who speaks a lot will have a lot of sins.'¹²

5584. الإمام الحسين عليه السلام - لابن عباس - : لا تتكلمن فيما لا يعنك فإني

أخاف عليك الوزر ، ولا تتكلمن فيما يعنك حتى ترى للكلام موضعاً .¹³

5584. Imam Husayn (AS) said to Ibn Abbas, 'Do not speak about things that do not concern you, for I fear for you the burden [of sin], and do not speak about things that concern you until you find speaking to be appropriate.'¹⁴

Notes

1. بحار الأنوار : 2 / 55 / 28 .

2. Bihar al-Anwar, v. 2, p. 55, no. 28

3. الترغيب والترهيب : 3 / 540 / 51 .
4. al-Tarhib wa al-Tarhib, v. 3, p. 540, no. 51
5. الترغيب والترهيب : 3 / 537 / 46 .
6. Ibid. v. 3, p. 537, no. 46
7. الأُمالي للصدوق : 85 / 53 .
8. Amali al-Saduq, p. 37, no. 4
9. غرر الحكم : 6283 .
10. Ghurar al-Hikam, no. 6283
11. غرر الحكم : 2637 .
12. Ibid. no. 2637
13. بحار الأنوار : 78 / 127 / 10 .
14. Bihar al-Anwar, v. 78, p. 127, no. 10

ذَمُّ فَضُولِ الْكَلَامِ - 1613

1613. THE CENSURE OF MEDDLESOME SPEECH

5585. الإمام عليّ عليه السلام : إِيَّاكَ وَفُضُولَ الْكَلَامِ ؛ فَإِنَّهُ يُظْهِرُ مِنْ غُيُوبِكَ مَا

بَطَّنَ ، وَيُجَرِّكُ عَلَيْكَ مِنْ أَعْدَائِكَ مَا سَكَنَ ¹.

5585. Imam Ali (AS) said, 'Beware of meddlesome speech, for it exposes your faults that were hidden and provokes your enemies who were silent.'²

5586. الإمام عليّ عليه السلام : طَوْبِي لِمَنْ ... أَنْفَقَ الْفَضْلَ مِنْ مَالِهِ ، وَأَمْسَكَ

الْفَضْلَ مِنْ لِسَانِهِ ³.

5586. Imam Ali (AS) said, 'Blessed be he who... donates the excess from his money, and retains the excess in his speech.'⁴

5587. الإمام الصادق عليه السلام : الْعَالِمُ لَا يَتَكَلَّمُ بِالْفُضُولِ ⁵.

5587. Imam al-Sadiq (AS) said, 'The knowledgeable one does not speak meddlesomely.'⁶

Notes

1. غرر الحكم : 2720 .
2. Ghurar al-Hikam, no. 2720
3. نهج البلاغة : الحكمة 123 .
4. Nahj al-Balagha, Saying 123
5. مشكاة الأنوار : 1850 / 551 .
6. Mishkat al-Anwar, p. 551, no. 1850

النَّهْيُ عَنِ كَثْرَةِ الْكَلَامِ - 1614

1614. THE PROHIBITION OF SPEAKING

5588. الحَضْرُ عَلَيْهِ السَّلَامُ - مِنْ وَصَايَاهُ لِمُوسَى عَلَيْهِ السَّلَامُ - : لَا تَكُونَنَّ مِكَتَارًا

بِالنُّطْقِ مَهْدَارًا ، فَإِنَّ كَثْرَةَ النُّطْقِ تَشِينُ الْعُلَمَاءَ ، وَتُبْذِي مَسَاوِي السُّخْفَاءِ .¹

5588. Prophet Khidr (AS), in his advice to Prophet Moses (AS) said, 'Do not be talkative and a prattler in speaking, for excessive speech disgraces the knowledgeable and shows up the faults of the foolish.'²

5589. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : لَا تُكثِرُوا الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ ؛ فَإِنَّ كَثْرَةَ

الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ قَسْوَةُ الْقَلْبِ ، إِنَّ أْبَعَدَ النَّاسِ مِنَ اللَّهِ الْقَلْبُ الْقَاسِي .³

5589. The Prophet (SAWA) said, 'Do not speak a lot without the remembrance of Allah, for excessive speech without the remembrance of Allah hardens the heart. The farthest of people away from Allah are the hard-hearted.'⁴

5590. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ : إِيَّاكَ وَكَثْرَةَ الْكَلَامِ ؛ فَإِنَّهُ يُكثِرُ الرَّكْلَ وَيُورِثُ الْمَلَلَ .⁵

5590. Imam Ali (AS) said, 'Beware of speaking too much, for it increases mistakes and engenders boredom.'⁶

5591. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ : إِذَا تَمَّ الْعَقْلُ نَقَصَ الْكَلَامُ .⁷

5591. Imam Ali (AS) said, 'When the intellect is perfected speaking decreases.'⁸

5592. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ : الْكَلَامُ فِي وَثَاقِكَ مَا لَمْ تَتَكَلَّمْ بِهِ ، فَإِذَا تَكَلَّمْتَ بِهِ

صِرْتَ فِي وَثَاقِهِ ، فَاحْزُنْ لِسَانَكَ كَمَا تُحْزِنُ ذَهَبَكَ وَوَرِقَكَ ، فَوَرَبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً وَجَلَبَتْ نِقْمَةً .⁹

5592. Imam Ali (AS) said, 'Your speech is in your shackle [power] as long as you do not speak, and when you speak you become shackled by it. So, guard your tongue like you guard your gold and silver, for many a word snatches away a blessing and brings down vengeance.'¹⁰

5593. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ : إِذَا تَكَلَّمْتَ بِالْكَلِمَةِ مَلَكَتَكَ ، وَإِذَا أَمْسَكَتَهَا

مَلَكَتَهَا .¹¹

5593. Imam Ali (AS) said, 'If you speak a word it possesses you and if you withhold it you possess it.'¹²

5594. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ : مَنْ عَلِمَ أَنَّ كَلَامَهُ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا فِيمَا يَعْنِيهِ

.¹³

5594. Imam Ali (AS) said, 'He who knows that his words form part of his actions, his words lessen except in that which concerns him.'¹⁴

5595. الإمام علي عليه السلام : لا تَقُلْ ما لا تَعْلَمُ ، بل لا تَقُلْ كُلَّ ما تَعْلَمُ ، فإنَّ

الله فَرَضَ على جَوارِحِكَ كُلِّها فَرائِضَ يَحْتَجُّ بِها عَلَيْكَ يَوْمَ القِيامَةِ .¹⁵

5595. Imam Ali (AS) said, 'Do not say what you do not know, or rather, do not say everything you know, for Allah prescribed obligations upon your body parts which He will use as proof against you on the Day of Resurrection .'¹⁶

5596. الإمام علي عليه السلام : الكلام كالدواء ؛ قليلاً ينفع ، وكثيره قاتل .¹⁷

5596. Imam Ali (AS) said, 'Speech is like medicine; a little bit of it benefits, and a lot of it kills.'¹⁸

5597. الإمام علي عليه السلام : الكلام بين خلتى سوء ، هما : الإكثار والإقلال ،

فالإكثار هدْرٌ ، والإقلال عيٌّ وحصرٌ .¹⁹

5597. Imam Ali (AS) said, '[Balanced] Speech is between two attributes of badness, which are: excessive and too little [speech]; too much is prattle and too little is stammering and hesitation.'²⁰

5598. الإمام الباقر عليه السلام : إني لأكره أن يكون مقدار لسان الرجل فاضلاً على

مقدار علمه ، كما أكره أن يكون مقدار علمه فاضلاً على مقدار عقله .²¹

5598. Imam al-Baqir (AS) said, 'I hate for the size of a person's tongue to exceed his knowledge, just as I hate the extent of a person's knowledge to exceed the extent of his intellect.'²²

5599. الإمام الهادي عليه السلام : الجاهل أسير لسانه .²³

5599. Imam al-Hadi (AS) said, 'The ignorant person is the prisoner of his own tongue.'²⁴

(أنظر) عنوان 241 «الصمت» .

(See also: SILENCE 241)

Notes

1. كنز العمال : 44176 .
2. Kanz al-Ummal, no. 44176
3. الأمالي للطوسي : 3 / 1 .
4. Amali al-Tusi, p. 3, no. 1
5. غرر الحكم : 2680 .
6. Ghurar al-Hikam, no. 2680
7. نصح البلاغة: الحكمة 71 .
8. Nahj al-Balagha, Saying 71
9. نصح البلاغة : الحكمة 381 .
10. Ibid. Saying 381
11. غرر الحكم : 4084 .
12. Ghurar al-Hikam, no. 4084

13. نصح البلاغة : الحكمة 349 .
14. Nahj al-Balagha, Saying 349
15. نصح البلاغة : الحكمة 382 .
16. Ibid. Saying 382
17. غرر الحكم: 2182 .
18. Ghurar al-Hikam, no. 2182
19. غرر الحكم: 1854 .
20. Ibid. no. 1854
21. شرح نصح البلاغة : 7 / 92 .
22. Sharh Nahj al-Balagha li Ibn Abi al-Hadid, v. 7, p. 92
23. الدرّة الباهرة : 41 .
24. al-Durra al-Bahira, p. 41

فَضْلُ الْكَلَامِ عَلَى السُّكُوتِ - 1615

1615. THE MERIT OF SPEAKING OVER SILENCE

5600. الإمام علي عليه السلام : القول بالحق خيرٌ من العي والصمت¹.

5600. Imam Ali (AS) said, Telling the truth is better than being incapable of speaking or being silent.²

5601. الإمام زين العابدين عليه السلام لما سُئِلَ عن الكلام والسُّكُوتِ أَيُّهُمَا أَفْضَلُ؟

فَقَالَ عَلَيْهِ السَّلَامُ : لِكُلِّ وَاحِدٍ مِنْهُمَا آفَاتٌ ، فَإِذَا سَلِمَا مِنَ الْآفَاتِ فَالْكَلامُ أَفْضَلُ مِنَ السُّكُوتِ.

قِيلَ : كَيْفَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ؟ قَالَ : لِأَنَّ اللَّهَ عَزَّوَجَلَّ مَا بَعَثَ الْأَنْبِيَاءَ وَالْأَوْصِيَاءَ بِالسُّكُوتِ ، إِنَّمَا بَعَثَهُمْ بِالْكَلامِ ، وَلَا اسْتُحِقَّتِ الْجَنَّةُ بِالسُّكُوتِ ، وَلَا اسْتُوجِبَتِ الْإِيَّةُ اللَّهُ بِالسُّكُوتِ ، وَلَا تُؤَقِّبَتِ النَّارُ بِالسُّكُوتِ ، إِنَّمَا ذَلِكَ كُلُّهُ بِالْكَلامِ.³

5601. Imam Zayn al-Abidin (AS), when asked about which of speaking or silence was better, said, 'For each of these two there are harms, and when they are both safe from harm, speaking is better than keeping quiet.' They asked him, 'How is this so, O son of the Prophet (SAWA)?' He said, 'Because Allah Almighty did not send prophets and successors to remain quiet, rather He sent them with speech, nor is Heaven earned by silence, nor is quietness obligated for the vicegerency of Allah, and nor is protection from Hell sought through silence. This is all possible through speech.'⁴

5602. الإمام الباقر عليه السلام - لِرَجُلٍ وَقَدْ كَلَّمَهُ بِكَلامٍ كَثِيرٍ - : أَيُّهَا الرَّجُلُ ،

تَحْتَقِرُ الْكَلامَ وَتَسْتَصْعِرُهُ؟ ! إِعْلَمْ أَنَّ اللَّهَ عَزَّوَجَلَّ لَمْ يَبْعَثْ رُسُلَهُ حَيْثُ بَعَثَهَا وَمَعَهَا ذَهَبٌ وَلَا فِضَّةٌ ، وَلَكِنْ بَعَثَهَا بِالْكَلامِ ، وَإِنَّمَا عَرَفَ اللَّهُ جَلَّوَعَزَّ نَفْسَهُ إِلَى خَلْقِهِ بِالْكَلامِ وَالذَّلَالَاتِ عَلَيْهِ وَالْأَعْلَامِ.⁵

5602. Imam al-Baqir (AS), addressing a man who talked too much, said: 'O man, you underestimate and belittle speech! Know that when Allah the Glorious and Exalted sent His prophets He did not send them with gold and silver but with speech. God, the Exalted, presented Himself to His creatures through speech, reasons and sings'.⁶

Notes

1. غرر الحكم : 1462 .
2. Ghurar al-Hikam, no. 1462
3. بحار الأنوار : 1 / 274 / 71 .
4. Bihar al-Anwar, v. 71, p. 274, no. 1
5. الكافي : 8 / 148 / 128 .
6. al-Kafi, v. 8, p. 148, no. 128

ما يفضل السُّكُوتُ عَلَى الكَلَامِ - 1616

1616. THE MERIT OF SILENCE OVER SPEAKING

5603. رسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ : السُّكُوتُ خَيْرٌ مِنْ إِمْلَاءِ الشَّرِّ ، وَإِمْلَاءِ الْخَيْرِ

خَيْرٌ مِنَ السُّكُوتِ .¹

5603. The Prophet (SAWA) said, 'Silence is better than dictating the vice (to the angels responsible for recording our deeds) and dictating good deeds is better than silence.'²

5604. الإمامُ عَلِيُّ عَلَيْهِ السَّلَامُ : صَمْتُ يُكْسِبُكَ الْوَقَارَ خَيْرٌ مِنْ كَلَامٍ يَكْسِبُكَ الْعَارَ

.³

5604. Imam Ali (AS) said, 'Silence that brings you dignity is better than speech which causes disdain.'⁴

5605. الإمامُ عَلِيُّ عَلَيْهِ السَّلَامُ : صَمْتُ يُعْقِبُكَ السَّلَامَةُ خَيْرٌ مِنْ نُطْقٍ يُعْقِبُكَ الْمَلَامَةُ

.⁵

5605. Imam Ali (AS) said, 'Silence that brings you good health is better than speech which causes you blame.'⁶

5606. الإمامُ عَلِيُّ عَلَيْهِ السَّلَامُ : صَمْتُ يَكْسِبُكَ الْكِرَامَةَ خَيْرٌ مِنْ قَوْلٍ يُكْسِبُكَ

النَّدَامَةَ .⁷

5606. Imam Ali (AS) said, 'Silence that puts the garment of dignity on you is better than words that brings you remorse.'⁸

5607. الإمامُ عَلِيُّ عَلَيْهِ السَّلَامُ : الْحَرَسُ خَيْرٌ مِنَ الْكَذِبِ .⁹

5607. Imam Ali (AS) said, 'Being dumb is better than telling lies.'¹⁰

5608. الإمامُ عَلِيُّ عَلَيْهِ السَّلَامُ : الْحَصْرُ خَيْرٌ مِنَ الْهَدْرِ .¹¹

5608. Imam Ali (AS) said, 'Inability to speak is better than talking nonsense.'¹²

Notes

1. بحار الأنوار : 64 / 294 / 71 .

2. Bihar al-Anwar, v. 71, p. 294, no. 64

3. غرر الحكم : 5867 .

4. Ghurar al-Hikam, no. 5867

5. غرر الحكم : 5865 .

6. Ibid. no. 5865

7. غرر الحكم : 5866 .

8. Ibid. no. 5866

9. غرر الحكم : 283 .

10. Ibid. no. 283

11. غرر الحكم : 1266 .

12. Ibid. no. 1266

أَحْسَنُ الْكَلَامِ - 1617

1617. THE BEST OF SPEECH

5609. رسولُ الله صلى الله عليه وآله: أَحْسَنُ الْكَلَامِ كَلَامُ اللَّهِ.¹

5609. The Prophet (SAWA) said, 'The best of speech is the speech of Allah.'²

5610. الإمامُ عليُّ عليه السلام: أَحْسَنُ الْكَلَامِ مَا لَا تَمْجُؤُهُ الْأَذَانُ وَلَا يُعِيبُ فَهْمُهُ

الْأَفْهَامُ.³

5610. Imam Ali (AS) said, 'The best of speech is that which is not thrown out by the ears, nor is its understanding tiring for people.'⁴

5611. الإمامُ عليُّ عليه السلام: أَحْسَنُ الْكَلَامِ مَا زَانَهُ حُسْنُ النَّظَامِ ، وَفَهِمَهُ الْخَاصُّ

وَالْعَامُّ.⁵

5611. Imam Ali (AS) said, 'The best of speech is that which is adorned by a good structure, and is understood by both the elite and the laymen.'⁶

5612. الإمامُ عليُّ عليه السلام: خَيْرُ الْكَلَامِ مَا لَا يُجْلُ وَلَا يَقِلُّ.⁷

5612. Imam Ali (AS) said, 'The best of speech is that which neither bores [due to its length] and nor is it too brief.'⁸

Notes

1. سنن النسائي : 3 / 58 .
2. Sunan al-Nasa'i, v. 3, p. 58
3. غرر الحكم : 3371 .
4. Ghurar al-Hikam, no. 3371
5. غرر الحكم : 3304 .
6. Ibid. no. 3304
7. غرر الحكم : 4969 .
8. Ibid. no. 4979

فَضْلُ طَيْبِ الْكَلَامِ - 1618

1618. THE MERIT OF KIND SPEECH

1. (وَقُولُوا لِلنَّاسِ حُسْنًا).

2. *“And speak kindly to people.”*

(وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ

عَدُوًّا مُبِينًا).

3. *“Tell My servants to speak in a manner which is the best. Indeed Satan incites ill feeling between them, and Satan is indeed man's manifest enemy.”*

4. **5613.** الإمام الباقر عليه السلام - في قول الله عزَّوجلَّ: (وَقُولُوا لِلنَّاسِ حُسْنًا) - :

قولوا للناس أحسن ما تُحبون أن يُقال فيكم.

5613. Imam al-Baqir (AS), with regard to Allah's verse: *“And speak kindly to people”* said, 'Say to people the best of what you like to be said to you.'

6. **5614.** رسولُ اللهِ صلى اللهُ عليه وآله - لما سألَهُ رجلٌ عن أفضلِ الأعمالِ - : إطعامُ

الطَّعامِ، وإطيابُ الكلامِ.

5614. The Prophet (SAWA), When a man asked him about the best of actions, said, 'The feeding of food and speaking well.'

7. **5615.** الإمامُ زينُ العابدينَ عليه السلام : القَوْلُ الحَسَنُ يُبْرِئُ المَالَ ، وَيُنْمِي الرِّزْقَ ،

وَيُنْسِي فِي الأَجَلِ ، وَيُجَبِّبُ إِلَى الأَهْلِ ، وَيُدْخِلُ الجَنَّةَ .

5615. Imam Zayn al-Abidin (AS) said, 'Beautiful speech makes wealth thrive, increases sustenance, delays death, brings love in the family, and makes one enter Heaven.'

8. **5616.** الإمامُ الصَّادِقُ عليه السلام : مَعَاشِرَ الشَّيْبَعَةِ ، كَوْنُوا لَنَا زِينًا وَلَا تَكُونُوا عَلَيْنَا

شَيْنًا ، قُولُوا لِلنَّاسِ حُسْنًا ، وَاحْفَظُوا ألسِنَتَكُمْ ، وَكُفُّوْهَا عَنِ الفُضُولِ وَقَبِيحِ القَوْلِ .

5616. Imam al-Sadiq (AS) said, 'O followers (Shia) of ours, be an adornment for us and do not be a disgrace to us. Speak well to people, protect your tongues, and prevent it from futile and vulgar speech.'

Notes

1. البقرة : 83 .

2. Quran 283:

3. الإسراء : 53 .

4. Quran 1753:

5. البقرة : 83 .

6. الكافي : 2 / 165 / 10 .

7. al-Kafi, v. 2, p. 165, no. 10
8. بحار الأنوار : 12 / 312 / 71
9. Bihar al-Anwar, v. 71, p. 312, no. 12
10. الأمل للصدوق : 1 / 49
11. Amali al-Saduq, p. 12, no. 1
12. الأمل للصدوق : 657 / 484
13. Ibid. p. 327, no. 17

الكمال - 349

349. PERFECTION

كمالُ الإنسان - 1619

1619. PERFECTION OF MAN

5617. الإمام عليّ عليه السلام : العاقلُ يَطْلُبُ الكَمالَ ، الجاهلُ يَطْلُبُ المالَ .¹

5617. Imam Ali (AS) said, 'The intelligent person seeks perfection and the ignorant person seeks possession.'²

5618. الإمام عليّ عليه السلام : من كمالِ الإنسانِ ووُفُورِ فَضْلِهِ استِشعارُهُ بنفسِهِ

التُّقْصانَ .³

5618. Imam Ali (AS) said, 'In the perfection of the human being, the existence of his merit lies in his own feeling of inadequacy.'⁴

5619. الإمام عليّ عليه السلام : الكمالُ في الدُّنيا مَفْقُودٌ .⁵

5619. Imam Ali (AS) said, 'Perfection in this world does not exist.'⁶

5620. الإمام عليّ عليه السلام : كمالُ الرّجلِ بِسِتِّ خِصالٍ : بِأصْغَرِيهِ ، وَأَكْبَرِيهِ ،

وهِئَتِيهِ ؛ فَأَمَّا أَصْغَرُهُ فقلْبُهُ وَلِسانُهُ ، إِنْ قاتَلَ قاتِلَ بَجنانٍ ، وَإِنْ تكلَّمَ تكلَّمَ بِلِسانٍ ، وَأَمَّا أَكْبَرُهُ فَعَقْلُهُ وَهَيْئَتُهُ ، وَأَمَّا هَيْئَتُهُ فَمالُهُ وَجَمالُهُ .⁷

5620. Imam Ali (AS) said, 'The perfection of a man lies in six features: in two of his smallest [features], in two of his largest [features], and in two of his apparent [features]. As for two of his smallest [features] - his heart and his tongue - when he fights he fights with his heart and when he speaks he speaks with his tongue. Two of his largest [features] are his intellect and his determination, and his two apparent [features] are his wealth and his beauty.'⁸

5621. الإمام عليّ عليه السلام : كمالُ الإنسانِ العَقْلُ .⁹

5621. Imam Ali (AS) said, 'The perfection of the human being is the intellect.'¹⁰

5622. الإمام عليّ عليه السلام : مِنْ كمالِ المرءِ تَرْكُهُ ما لا يَحْمِلُهُ بِهِ .¹¹

5622. Imam Ali (AS) said, 'of the perfection of a person is that he leaves what is not appropriate for him.'¹²

5623. الإمام عليّ عليه السلام : تَسْرِبِلِ الحِياةِ وَأَدْرِعِ الوَفاءِ واحْفَظِ الإِخاءَ ... يَكْمُلُن

لَكَ السَّناءُ .¹³

5623. Imam Ali (AS) said, 'Clothe yourself with shyness and armour yourself with loyalty; protect brotherhood...., and your eminence will be perfected.'¹⁴

5624. الإمام الباقر عليه السلام : الكمالُ كُلُّ الكمالِ التَّفَقُّهُ في الدِّينِ ، والصَّبْرُ على

النَّائِبَةِ ، وتَقْدِيرُ المَعِيشَةِ .¹⁵

5624. Imam al-Baqir (AS) said, 'Perfection, all of perfection is education in religion, patience over misfortunes, and apportioning one's livelihood.'¹⁶

5625. الإمام الصادق عليه السلام : ثلاثُ خِصالٍ مَنْ رُزِقَها كانَ كامِلاً : العَقْلُ ،

والجَمالُ ، والفَصاحَةُ .¹⁷

5625. Imam al-Sadiq (AS) said, 'There are three features that whoever is blessed with is perfect: intellect, beauty and eloquence.'¹⁸

Notes

1. غرر الحكم : 579 .
2. Ghurar al-Hikam, no. 579
3. 9442 : غرر الحكم .
4. Ibid. no. 9442
5. 331 : غرر الحكم .
6. Ibid. no. 331
7. معاني الأخبار : 1 / 150 .
8. Maani al-Akhbar, p. 150, no. 1
9. 7244 : غرر الحكم .
10. Ghurar al-Hikam, no. 7244
11. 292 : أعلام الدين .
12. Alam al-Din, p. 292
13. 4536 : غرر الحكم .
14. Ghurar al-Hikam, no. 4536
15. 3 / 172 / 78 : بحار الأنوار .
16. Bihar al-Anwar, v. 78, p. 172, no. 3
17. 320 : تحف العقول .
18. Tuhaf al-Uqul, p. 320

الكياسة - 350

350. SAGACITY

عَلَامَةُ الْكِيَاةِ - 1620

1620. THE SIGN OF SAGACITY

5626. رسول الله صلى الله عليه وآله : الكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ ،

وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ وَهَوَاهَا وَتَمَنَّى عَلَى اللَّهِ عَزَّوَجَلَّ الْأَمَانِيَّ .¹

5626. The Prophet (SAWA) said, 'The sagacious person is someone who subjugates himself and acts for that which comes after death.'²

5627. رسول الله صلى الله عليه وآله - لما سُئِلَ : مَنْ أَكْيَسُ الْمُؤْمِنِينَ - : أَكْثَرُهُمْ

ذِكْرًا لِلْمَوْتِ وَأَشَدُّهُمْ لَهُ اسْتِعْدَادًا .³

5627. The Prophet (SAWA), when asked, 'Who is the most sagacious of believers?' replied, 'Those who remember death the most, and are the most prepared for it.'⁴

5628. رسول الله صلى الله عليه وآله : أَكْيَسُ الْكَيْسِ التُّقَى ، وَأَحْمَقُ الْحَمَقِ الْفُجُورُ

5 .

5628. The Prophet (SAWA) said, 'The highest level of sagacity is piety and the lowest level of stupidity is immorality.'⁶

5629. رسول الله صلى الله عليه وآله : أَكْيَسُ الْكَيْسِيِّنَ مَنْ حَاسَبَ نَفْسَهُ وَعَمِلَ لِمَا

بَعْدَ الْمَوْتِ ، وَأَحْمَقُ الْحَمَقِيِّ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللَّهِ الْأَمَانِيَّ .⁷

5629. The Prophet (SAWA) said, 'The most sagacious of the sagacious is he who takes account of himself and works for the Hereafter, and the stupidest of the stupid is he who allows himself to follow his desires and entertains false expectations from Allah.'⁸

5630. الإمام عليّ عليه السلام : الكَيِّسُ مَنْ عَرَفَ نَفْسَهُ وَأَخْلَصَ أَعْمَالَهُ .⁹

5630. Imam Ali (AS) said, 'The sagacious one is he who knows himself and purifies his actions.'¹⁰

5631. الإمام عليّ عليه السلام : الكَيِّسُ مَنْ كَانَ يَوْمُهُ خَيْرًا مِنْ أَمْسِهِ ، وَعَقَلَ الدَّمَّ

عَنْ نَفْسِهِ .¹¹

5631. Imam Ali (AS) said, 'The sagacious one is he whose today is better than his yesterday, and locks away blame from himself.'¹²

5632. الإمام عليّ عليه السلام - لما سُئِلَ عَنْ أَكْيَسِ النَّاسِ - : مَنْ أَبْصَرَ رُشْدَهُ مِنْ

عَيْتِهِ فَمَالَ إِلَى رُشْدِهِ .¹³

5632. Imam Ali (AS), when asked about the most sagacious of people, said, '[It is] he who has insight into what is [conducive to] his growth from his erring, and inclines towards his growth.'¹⁴

5633. الإمام عليّ عليه السلام : أكيْسُكُمْ أَوْرَعُكُمْ¹⁵.

5633. Imam Ali (AS) said, 'The most sagacious from among you is the most pious of you.'¹⁶

Notes

1. مكارم الأخلاق : 2 / 368 / 2661 .
2. Makarim al-Akhlaq, v. 2, p. 368, no. 2661
3. الزهد للحسين بن سعيد : 78 / 211 .
4. al-Zuhd li al-Husayn b. Said, p. 78, no. 211
5. بحار الأنوار : 77 / 115 / 8 .
6. Bihar al-Anwar, v. 77, p. 115, no. 8
7. بحار الأنوار : 92 / 250 .
8. Ibid. p. 92, no. 250
9. غرر الحكم : 1139 .
10. Ghurar al-Hikam, no. 1139
11. غرر الحكم : 1797 .
12. Ibid. no. 1797
13. بحار الأنوار : 77 / 378 / 1 .
14. Bihar al-Anwar, v. 77, p. 378, no. 1
15. غرر الحكم : 2839 .
16. Ghurar al-Hikam, no. 2839

اللباس - 351

351. CLOTHING

اللبسة الممدوحة - 1621

1621. RECOMMENDED CLOTHES

5634. رسول الله صلى الله عليه وآله : أحسن ما زُرْتُم الله عزَّوجلَّ به في قبوركم

ومساجدكم البيضاء¹.

5634. The Prophet (SAWA) said, 'The best garment in which you will meet Allah the Exalted in your graves and in the mosque is white cloth.'²

5635. رسول الله صلى الله عليه وآله : لبسوا البياض ؛ فإنه أطيب وأطهر ، وكفنا فيه

موتاكم³.

5635. The Prophet (SAWA) said, 'Wear white, for it is nicer and purer, and shroud your dead with it.'⁴

5636. الإمام علي عليه السلام : لبسوا ثياب القطن ؛ فإنها لباس رسول الله صلى

الله عليه وآله ، وهو لباسنا⁵.

5636. Imam Ali (AS) said, 'Wear clothes of cotton, for it is the clothing of the Prophet (SAWA) and our clothing.'⁶

5637. الإمام الصادق عليه السلام : الكتان من لباس الأنبياء ، وهو ينبت اللحم⁷.

5637. Imam al-Sadiq (AS) said, 'Linen is of the clothes of the Prophets, and makes one's flesh grow.'⁸

(أنظر) الزينة : باب 899.

(See also: ADORNMENT: section 899)

Notes

1. الترغيب والترهيب : 3 / 88 / 3 .
2. al-Tarhib wa al-Tarhib, v. 3, p. 88, no. 3
3. الكافي : 6 / 445 / 2 .
4. al-Kafi, v. 6, p. 445, no. 2
5. الكافي : 6 / 446 / 4 .
6. Ibid. v. 6, p. 450, no. 2
7. الكافي : 6 / 449 / 1 .
8. Ibid. v. 6, p. 449, no. 1

الإقتِصَادُ فِي اللَّبَاسِ - 1622

1622. ECONOMIZING IN CLOTHES

5638. كنز العمال : نهي [النبي صلى الله عليه وآله] عن الشهرتين، دقة الثياب

وغلظها ، ولينها وحشونتها ، وطولها وقصرها ، ولكن سداً فيما بين ذلك واقتصاداً¹.

5638. Kanz al-Ummal: 'He [the Prophet (SAWA)] prohibited clothes that express notoriety (shuhra), both thin and thick, soft and rough, long and short. It should be something appropriate between these two and economical.'²

5639. الإمام علي عليه السلام - في صفة المتقين - : منطقتهم الصواب ، وملبسهم

الاقتصاد³.

5639. Imam Ali (AS) -describing the pious- said, 'Their speech is truthfulness and they dress economically.'⁴

5640. الإمام الصادق عليه السلام : المال ما لله يضعه عند الرجل ودائع ، وجوز

لهم أن يأكلوا قسداً ويلبسوا قسداً⁵.

5640. Imam al-Sadiq (AS) said, 'Wealth belongs to Allah, and He entrusts it to man as a deposit. He permitted them to eat economically and dress economically.'⁶

(أنظر) الشهرة : باب 1074.

(See also: FAME: section 1074)

Notes

1. كنز العمال : 41172 .
2. Kanz al-Ummal, no. 41172
3. نهج البلاغة : الخطبة 193 .
4. Nahj al-Balagha, Sermon 193
5. بحار الأنوار : 17 / 304 / 79 .
6. Bihar al-Anwar, v. 79, p. 304, no. 17

خَيْرُ لِبَاسٍ كُلِّ زَمَانٍ لِبَاسُ أَهْلِهِ - 1623

1623. THE BEST CLOTHING IN EVERY TIME

5641. حمّادُ بنِ عُثْمَانَ : كُنْتُ حَاضِرًا عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذْ قَالَ لَهُ رَجُلٌ: أَصْلَحَكَ اللَّهُ ، ذَكَرْتَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ كَانَ يَلْبَسُ الْحَثِيثَ ، يَلْبَسُ الْقَمِيصَ بِأَرْبَعَةِ دَرَاهِمٍ وَمَا أَشْبَهَ ذَلِكَ ، وَتَرَى عَلَيْكَ اللَّبَاسَ الْجَيِّدَ! قَالَ : فَقَالَ لَهُ : إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ كَانَ يَلْبَسُ ذَلِكَ فِي زَمَانٍ لَا يُنْكَرُ ، وَلَوْ لَبَسَ مِثْلَ ذَلِكَ الْيَوْمَ لَشَهَرَ بِهِ ، فَخَيْرُ لِبَاسٍ كُلِّ زَمَانٍ لِبَاسُ أَهْلِهِ ، غَيْرَ أَنَّ قَائِمَنَا إِذَا قَامَ لَبَسَ لِبَاسَ عَلِيٍّ عَلَيْهِ السَّلَامُ وَسَارَ بِسِيرَتِهِ.¹

5641. Hammad b. Uthman narrated, 'I was in the presence of Abu Abdillah [al-Sadiq] (AS), when a man said to him, 'May Allah make you well, you mentioned that Ali b. Abu Talib (AS) would wear rough clothes and would wear a shirt that was worth four dirhams, and things similar to that, but we see you are wearing good clothes!' [He said], 'The Imam replied to him, 'Ali b. Abu Talib (AS) wore that in a time in which it would not be disapproved, and if he would wear those clothes today he would be defamed for it. Therefore, the best clothing of every time is the clothing of the people [of that time]. However, when our al-Qa'im [the awaited saviour Imam al-Mahdi, may Allah hasten his appearance] reappears he will be wearing the clothes of Ali (AS) and will follow his way of life.'²

5642. سُفْيَانُ الثَّوْرِيُّ : قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : أَنْتَ تَرَوِي أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ كَانَ يَلْبَسُ الْحَثِيثَ ، وَأَنْتَ تَلْبَسُ الْقُوهِيَّ وَالْمُرَوِيَّ ! قَالَ : وَيْحَكَ ! إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ كَانَ فِي زَمَانٍ ضَيِّقٍ ، فَإِذَا اتَّسَعَ الزَّمَانُ فَأَبْرَأُ الزَّمَانَ أَوْلَى بِهِ.³

5642. Sufyan al-Thawri narrated, 'I asked Abu Abdillah [al-Sadiq] (AS), 'You narrate that Ali b. Abu Talib (AS) wore rough clothes whilst you wear soft and fine clothes!' He (AS) said, 'Woe unto you! Ali b. Abu Talib (AS) lived in a time of difficulty, so if it is a time of ampleness the righteous deserve it more.'⁴

5643. الْإِمَامُ الرِّضَا عَلَيْهِ السَّلَامُ : إِنَّ أَهْلَ الضَّعْفِ مِنَ مَوَالِيٍّ يُجِبُونَ أَنْ أَجْلِسَ عَلَيَّ اللَّبُودَ وَالْبَسَ الْحَثِيثَ ، وَلَيْسَ يَتَحَمَّلُ الزَّمَانُ ذَلِكَ.⁵

5643. Imam al-Rida (AS) said, 'The weak from among my followers want me to sit on wool and wear rough clothes, but this era cannot handle that.'⁶

5644. أَبُو عَبَّادٍ : كَانَ جُلُوسُ الرِّضَا عَلَيْهِ السَّلَامُ فِي الصَّيْفِ عَلَى حَصِيرٍ ، وَفِي الشِّتَاءِ عَلَى مِسْحٍ⁷ ، وَلَبَسَهُ الْعَلِيظُ مِنَ الثِّيَابِ ؛ حَتَّى إِذَا بَرَّرَ لِلنَّاسِ تَرْتِينَ لَهُمْ.⁸

5644. Abu 'Abbad narrated, 'al-Rida (AS) would sit on a straw mat in the summer, and on sackcloth in the winter. He wore rough, thick clothes, and when he appeared in front of people he would adorn himself for them.'⁹

Notes

1. الكافي : 6 / 444 / 15 .
2. al-Kafi, v. 6, p. 444, no. 15
3. مكارم الأخلاق : 1 / 218 / 642 .
4. Makarim al-Akhlaq, v. 1, p. 220, no. 648
5. مكارم الأخلاق : 1 / 220 / 648 .
6. Ibid. v. 1, p. 218, no. 642
7. (المسح : الكساء من الشعر لسان العرب : 2 / 596 .
8. عيون أخبار الرضا : 2 / 178 / 1 .
9. 'Uyun Akhbar al-Rida (AS), v. 2, p. 178, no. 1

العِمَامَةُ - 1624

1624. THE TURBAN

5645. رسولُ الله صلى الله عليه وآله : العِمَامَةُ تَبْجَانُ الْعَرَبِ .¹

5645. The Prophet (SAWA) said, 'Turbans are the crowns of the Arabs.'²

5646. رسولُ الله صلى الله عليه وآله : اِثْتَوِ الْمَسَاجِدَ حُسْرًا وَمُعَصَّبِينَ ، فَإِنَّ الْعِمَامَةَ

تَبْجَانُ الْمُسْلِمِينَ .³

5646. The Prophet (SAWA) said, 'Go to mosques without armour and with your heads covered, for the turbans are the crowns of the Muslims.'⁴

5647. جَابِرٌ : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ دَخَلَ عَامَ الْفَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ

سَوْدَاءُ .⁵

5647. Jabir narrated, 'The Messenger of Allah (SAWA) entered Makkah in the year of the Conquest wearing a black turban.'⁶

5648. الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ : عَمَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا عَلَيْهِ

السَّلَامُ بِيَدِهِ ، فَسَدَّهَا مِنْ بَيْنِ يَدَيْهِ وَقَصَّرَهَا مِنْ خَلْفِهِ قَدْرَ أَرْبَعِ أَصَابِعَ ، ثُمَّ قَالَ : أَدْبِرْ

فَأَدْبِرَ ، ثُمَّ قَالَ : أَقْبِلْ فَأَقْبَلَ ، ثُمَّ قَالَ : هَكَذَا تَبْجَانُ الْمَلَائِكَةِ .⁷

5648. Imam al-Sadiq (AS) said, 'The Messenger of Allah (SAWA) attired Ali (AS) with a turban with his own hands. The Prophet (SAWA) lowered the turban down from the front and shortened it from the back the breadth of four fingers, then he said, 'Turn around', and he did so, then he said, 'Turn to the front' so he did, then the Prophet (SAWA) said, 'This is how the crowns of the angels are.'⁸

Notes

1. الكافي : 6 / 461 / 5 ؛ كنز العمال : 41132 .

2. al-Kafi, v. 6, p. 461, no. 5

3. كنز العمال : 41143 .

4. Kanz al-Ummal, no. 41143

5. سنن أبي داود : 4 / 54 / 4076 .

6. Sunan Abi Dawud, no. 4076

7. الكافي : 6 / 461 / 4 .

8. al-Kafi, v. 6, p. 461, no. 4

الألبسة الممنوعة - 1625

1625. PROHIBITED CLOTHING

5649. رسول الله صلى الله عليه وآله : حُرِّمَ لِبَاسُ الْحَرِيرِ وَالذَّهَبِ عَلَى ذُكُورِ أُمَّتِي

وَأَجَلَ لِإِنَاتِهِمْ.¹

5649. The Prophet (SAWA) said, 'Clothings of silk and gold are forbidden for the males of my community and have been permitted for the females.'²

5650. رسول الله صلى الله عليه وآله : مَنْ لَبَسَ ثَوْباً يُبَاهِي بِهِ لِبْرَاهُ النَّاسِ لَمْ يَنْظُرِ اللَّهُ

إِلَيْهِ حَتَّى يَنْزِعَهُ.³

5650. The Prophet (SAWA) said, 'Whoever wears clothes to show off so other people will look at him, Allah will not look at him until he takes it off.'⁴

5651. الإمام الصادق عليه السلام : لَا يَلْبَسُ الرَّجُلُ الْحَرِيرَ وَالذَّبِيحَ إِلَّا فِي الْحَرْبِ.⁵

5651. Imam al-Sadiq (AS) said, 'A man must not wear silk and brocade except in war.'⁶

(أنظر) الشهرة : باب 1073.

(See also: FAME: section 1073)

Notes

1. كنز العمال : 41210 .
2. Kanz al-Ummal, no. 41210
3. كنز العمال : 41203 .
4. Ibid. no. 41203
5. الكافي : 6 / 453 / 1 .
6. al-Kafi, v. 6, p. 453, no. 1

اللِّجَاج - 352

352. STUBBORNESS

ذُمُّ اللَّجَاجَةِ - 1626

1626. REPROACHING STUBBORNESS

5652. رسول الله صلى الله عليه وآله : إِيَّاكَ وَاللَّجَاجَةَ ؛ فَإِنَّ أَوْلَهَا جَهْلًا وَآخِرَهَا نَدَامَةً

1.

5652. The Prophet (SAWA) said, 'Beware of obstinacy; it begins with ignorance and ends with regret.'²

5653. الإمام عليّ عليه السلام : اللَّجَاجَةُ تَسْلُ الرِّأْيَ .³

5653. Imam Ali (AS) said, 'Obstinacy unsheathes opinion.'⁴

5654. الإمام عليّ عليه السلام : اللَّجُوجُ لَا رَأْيَ لَهُ .⁵

5654. Imam Ali (AS) said, 'A stubborn person does not have a [valid] opinion.'⁶

5655. الإمام عليّ عليه السلام : لَيْسَ لِلجُوجِ تَدْبِيرٌ .⁷

5655. Imam Ali (AS) said, 'A stubborn person does not contemplate.'⁸

5656. الإمام عليّ عليه السلام : اللَّجَاجُ يُنْتِجُ الحُرُوبَ وَيُوغِرُ القُلُوبَ .⁹

5656. Imam Ali (AS) said, 'Stubbornness creates wars and brings hatred to the hearts.'¹⁰

5657. الإمام عليّ عليه السلام : إِيَّاكَ أَنْ تَطِيحَ بِكَ مَطِيئَةُ اللَّجَاجِ .¹¹

5657. Imam Ali (AS) said, 'Beware that you are not overcome by [the mount of] stubbornness.'¹²

5658. الإمام عليّ عليه السلام : إِيَّاكَ أَنْ يَحْمَحَ بِكَ مَطِيئَةُ اللَّجَاجِ .¹³

5658. Imam Ali (AS) said, 'Beware of being surmounted by stubbornness.'¹⁴

5659. الإمام عليّ عليه السلام : إِحْدَرِ اللَّجَاجَ تَنْجُ مِنْ كِبَوْتِهِ .¹⁵

5659. Imam Ali (AS) said, 'Be cautious of stubbornness and you will be safe from its mishaps.'¹⁶

5660. الإمام عليّ عليه السلام : الإفراطُ في الملامة يشبُّ نيرانَ اللِّجَاجِ .¹⁷

5660. Imam Ali (AS) said, 'Excessiveness in blaming [others] ignites the fires of stubbornness.'¹⁸

5661. الإمام عليّ عليه السلام : خَيْرُ الأخلاقِ أبعدُها عَنِ اللَّجَاجِ .¹⁹

5661. Imam Ali (AS) said, 'The best of morals are those that are the farthest away from stubbornness.'²⁰

5662. الإمام عليّ عليه السلام : مَنْ لَجَّ وَتَمَادَى فَهُوَ التَّرَاكِسُ الَّذِي رَانَ اللهُ عَلَى قَلْبِهِ

، وصارت دائرة السوء على رأسه .²¹

5662. Imam Ali (AS) said, 'He who is stubborn and persistent is the degenerate one whose heart Allah has prevailed over with rust, and the axis of evil hangs over his head.'²²

5663. الإمام علي عليه السلام : إِيَّاكَ وَالْعَجَلَةَ بِالْأُمُورِ قَبْلَ أَوَانِهَا ، أَوْ التَّسْقُطَ (التَّسَاقُطَ - التَّشْبُطَ) فِيهَا عِنْدَ إِمْكَانِهَا ، أَوْ اللَّجَاجَةَ فِيهَا إِذَا تَنَكَّرْتَ ، أَوْ الْوَهْنَ عِنْدَ إِذَا اسْتَوْضَحَّتْ ، فَضَعْ كُلَّ أَمْرٍ مَوْضِعَهُ .²³

5663. Imam Ali (AS) said, 'Beware of hastening matters before their time, or of breaking down when their time is right, or of stubbornness when they are estranged, or of weakness from them when they become clear. So, put every matter in its appropriate place.'²⁴

Notes

1. تحف العقول : 14 .
2. Tuhaf al-Uqul, p. 14
3. نصح البلاغة : الحكمة 179 .
4. Nahj al-Balagha, Saying 179
5. غرر الحكم : 887 .
6. Ghurar al-Hikam, no. 887
7. غرر الحكم : 7478 .
8. Ibid. no. 7478
9. غرر الحكم : 1718 .
10. Ibid. no. 1718
11. بحار الأنوار : 1 / 208 / 77 .
12. Bihar al-Anwar, v. 77, p. 208, no. 1
13. نصح البلاغة : الكتاب 31 .
14. Nahj al-Balagha, Letter 31
15. بحار الأنوار : 68 / 10 / 78 .
16. Bihar al-Anwar, v. 78, p. 10, no. 68
17. بحار الأنوار : 1 / 212 / 77 .
18. Ibid. v. 77, p. 212, no. 1
19. غرر الحكم : 4975 .
20. Ghurar al-Hikam, no. 4975
21. نصح البلاغة : الكتاب 58 .
22. Nahj al-Balagha, Letter 58
23. نصح البلاغة : الكتاب 53 .
24. Ibid. Letter 53

اللِّسَان - 353

353. THE TONGUE

قِيَمَةُ اللِّسَانِ - 1627

1627. THE VALUE OF THE TONGUE

- 5664.** رسول الله صلى الله عليه وآله : الجمال في اللسان .¹
5664. The Prophet (SAWA) said, 'Beauty is in the tongue.'²
- 5665.** رسول الله صلى الله عليه وآله : دَلَاقَةُ اللِّسَانِ رَأْسُ المَالِ .³
5665. The Prophet (SAWA) said, 'Eloquence of the tongue is a person's capital.'⁴
- 5666.** الإمام عليّ عليه السلام : اللِّسَانُ مِيزَانُ الإنسانِ .⁵
5666. Imam Ali (AS) said, 'The tongue is a human's scale.'⁶
- 5667.** الإمام عليّ عليه السلام : الإنسانُ لُبُّهُ لِسَانُهُ ، وَعَقْلُهُ دِينُهُ .⁷
5667. Imam Ali (AS) said, 'The core of a human is his tongue and his intellect is his religion.'⁸
- 5668.** الإمام عليّ عليه السلام : تَكَلَّمُوا تُعْرَفُوا ؛ فَإِنَّ المرءَ مَحْبُوءٌ تَحْتَ لِسَانِهِ .⁹
5668. Imam Ali (AS) said, 'Speak and you will be known, for a person is hidden under his tongue.'¹⁰
- 5669.** الإمام عليّ عليه السلام : لِسَانُكَ تَرْجُمَانُ عَقْلِكَ .¹¹
5669. Imam Ali (AS) said, 'Your tongue is the interpreter of your intellect.'¹²

(أنظر) الكلام : باب 1612.

(See also: SPEAKING: section 1612)

Notes

1. تحف العقول : 37 .
2. Tuhaf al-Uqul, no. 37
3. جامع الأخبار : 631 / 247 .
4. Jami al-Akhbar, p. 247, no. 631
5. غرر الحكم : 1282 .
6. Ghurar al-Hikam, no. 1282
7. بحار الأنوار : 119 / 56 / 78 .
8. Bihar al-Anwar, v. 78, p. 56, no. 119
9. نصح البلاغة : الحكمة 392 .
10. Nahj al-Balagha, Saying 392
11. بحار الأنوار : 2 / 231 / 77 .
12. Bihar al-Anwar, v. 77, p. 231, no. 2

سَلَامَةُ الْإِنْسَانِ فِي حِفْظِ اللِّسَانِ - 1628

1628. THE SAFETY OF A PERSON LIES

5670. رسولُ الله صلى الله عليه وآله : سَلَامَةُ الْإِنْسَانِ فِي حِفْظِ اللِّسَانِ .¹

5670. The Prophet (SAWA) said, 'The safety of a person lies in guarding his tongue.'²

5671. رسولُ الله صلى الله عليه وآله : إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكْفِّرُ

اللِّسَانَ ، فَتَقُولُ : اتَّقِ اللَّهَ فِينَا فَإِنَّمَا نَحْنُ بِكَ؛ فَإِنِ اسْتَقَمْتَ اسْتَقَمْنَا ، وَإِنِ اعْوَجَجْتَ اعْوَجَجْنَا .³

5671. The Prophet (SAWA) said, 'When a person wakes up in the morning his body parts will plead to the tongue, saying, 'Fear Allah for us, as we depend on you; if you are steadfast we are steadfast, and if you are crooked we are crooked.'⁴

5672. رسولُ الله صلى الله عليه وآله : لَا يَسْلَمُ أَحَدٌ مِنَ الذُّنُوبِ حَتَّى يَحْزَنَ لِسَانَهُ .⁵

5672. The Prophet (SAWA) said, 'No person will be safe from sins until he guards his tongue.'⁶

5673. رسولُ الله صلى الله عليه وآله : مَا عَمِلَ مَنْ لَمْ يَحْفَظْ لِسَانَهُ .⁷

5673. The Prophet (SAWA) said, 'He who does not guard his tongue has not performed any actions.'⁸

5674. رسولُ الله صلى الله عليه وآله : بَلَاءُ الْإِنْسَانِ مِنَ اللِّسَانِ .⁹

5674. The Prophet (SAWA) said, 'The calamity of a person is from his own tongue.'¹⁰

5675. رسولُ الله صلى الله عليه وآله : أَمْسِكْ لِسَانَكَ ؛ فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى

نَفْسِكَ .¹¹

5675. The Prophet (SAWA) said, 'Hold your tongue, for it is a charity that you donate to yourself.'¹²

5676. الإمامُ عليُّ عليه السلام : مَنْ حَفِظَ لِسَانَهُ سَتَرَ اللَّهُ عَوْرَتَهُ .¹³

5676. Imam Ali (AS) said, 'Allah will conceal the faults of he who guards his tongue.'¹⁴

5677. الإمامُ عليُّ عليه السلام : ضَرْبُ اللِّسَانِ أَشَدُّ مِنْ ضَرْبِ السِّبْطِ .¹⁵

5677. Imam Ali (AS) said, 'The strike of a tongue is harsher than the assault of an arrowhead.'¹⁶

5678. الإمامُ عليُّ عليه السلام : اللِّسَانُ سَبْعٌ ، إِنْ حُلِّيَ عَنْهُ عَقَرَ .¹⁷

5678. Imam Ali (AS) said, 'The tongue is a wild beast, if it is left alone it will slay.'¹⁸

5679. الإمامُ عليُّ عليه السلام : مَا مِنْ شَيْءٍ أَحَقَّ بِطُولِ السِّجْنِ مِنَ اللِّسَانِ .¹⁹

5679. Imam Ali (AS) said, 'There is nothing that deserves long imprisonment more than the tongue.'²⁰

5680. الإمام علي عليه السلام : لقد قال رسول الله صلى الله عليه وآله: «لا يَسْتَقِيمُ إيمانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ ، ولا يَسْتَقِيمُ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ» فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَلْقَى اللَّهَ تَعَالَى وَهُوَ نَقِيٌّ الرَّاحَةِ مِنْ دِمَاءِ الْمُسْلِمِينَ وَأَمْوَالِهِمْ ، سَلِيمٌ اللَّسَانِ مِنْ أَعْرَاضِهِمْ ، فَلْيَفْعَلْ .²¹

5680. Imam Ali (AS) said, 'The Prophet (SAWA) has said, 'The faith of a worshipper will not be upright until his heart is upright, and his heart will not be upright until his tongue is upright.' So, whoever from among you is able to meet his Lord being pure at ease from the blood and property of Muslims and their money, and his tongue free from their honour, then they should do so.'²²

5681. الإمام علي عليه السلام : لِسَانُ الْعَاقِلِ وَرَاءَ قَلْبِهِ ، وَقَلْبُ الْأَحْمَقِ وَرَاءَ لِسَانِهِ .²³

5681. Imam Ali (AS) said, 'The tongue of an intelligent man is behind his heart and the heart of a fool is behind his tongue.'²⁴

5682. الإمام الباقر عليه السلام : إِنَّ هَذَا اللَّسَانَ مِفْتَاحُ كُلِّ خَيْرٍ وَشَرٍّ ، فَيَنْبَغِي لِلْمُؤْمِنِ أَنْ يَخْتَمَ عَلَى لِسَانِهِ كَمَا يَخْتَمُ عَلَى ذَهَبِهِ وَفِضَّتِهِ .²⁵

5682. Imam al-Baqir (AS) said, 'This tongue is the key to all good and evil, so a believer must seal his tongue like he seals his gold and silver.'²⁶

Notes

1. بحار الأنوار : 42 / 286 / 71 .
2. Ibid. v. 71, p. 286, no. 42
3. سنن الترمذي : 2407 / 605 / 4 .
4. Sahih al-Tirmidhi, no. 2407
5. تحف العقول : 298 .
6. Tuhaf al-Uqul, p. 298
7. بحار الأنوار : 3 / 85 / 77 .
8. Bihar al-Anwar, v. 77, p. 85, no. 3
9. بحار الأنوار : 42 / 286 / 71 .
10. Ibid. v. 71, p. 286, no. 42
11. الكافي : 7 / 114 / 2 .
12. al-Kafi, v. 2, p. 114, no. 7
13. بحار الأنوار : 36 / 283 / 71 .
14. Bihar al-Anwar, v. 71, p. 283, no. 36
15. بحار الأنوار : 42 / 286 / 71 .
16. Ibid. v. 71, p. 286, no. 42
17. نصح البلاغة: الحكمة 60 .
18. Nahj al-Balagha, Saying 60
19. بحار الأنوار : 11 / 277 / 71 .

20. Bihar al-Anwar, v. 71, p. 277, no. 11
21. نصح البلاغة : الخطبة 176 .
22. Nahj al-Balagha, Sermon 176
23. نصح البلاغة : الحكمة 40 .
24. Ibid. Saying 40
25. تحف العقول : 298 .
26. Tuhaf al-Uqul, p. 298

اللغو - 354

354. VAIN TALK

اللغو - 1629

1629. Vain Talk

(وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ).¹

“Who avoid vain talk.”²

(وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا).³

“Those who do not give false testimony, and when they come upon vain talk, pass by nobly.”⁴

(أنظر) مريم : 62 والقصاص : 55 ولقمان : 6 والمدثر : 45 والنبأ : 35.

(See also: Qur'an 19:62, 28:55, 41:6, 74:45, 78:35)

5683. رسول الله صلى الله عليه وآله : أعظم الناس قدراً من ترك ما لا يعنيه.⁵

5683. The Prophet (SAWA) said, 'The worthiest person is he who leaves whatever does not concern him.'⁶

5684. الإمام علي عليه السلام : كلُّ قولٍ ليسَ اللهُ فيه ذِكْرٌ فلعو.⁷

5684. Imam Ali (AS) said, 'Any talk that does not have the remembrance of Allah therein is vain.'⁸

5685. الإمام علي عليه السلام : لا تعرّض لِمَا لا يعينك بِتَرْكِ مَا يعينك.⁹

5685. Imam Ali (AS) said, 'Do not interfere with things that do not concern you by abandoning things that do concern you.'¹⁰

5686. الإمام علي عليه السلام - من كتابٍ لهُ إلى عبدِالله بن العباس - : أمّا بعدُ،

فاطلب ما يعينك واترك ما لا يعينك ؛ فإن في ترك ما لا يعينك درك ما يعينك.¹¹

5686. Imam Ali (AS), in a letter he wrote to Abdullah b. Abbas, said, 'Seek what concerns you and leave whatever does not concern you, for in leaving that which does not concern you, you will perceive the things that do concern you.'¹²

5687. الإمام الصادق عليه السلام - في قوله تعالى : (وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ)

- : هُوَ أَنْ يَتَقَوْلَ الرَّجُلُ عَلَيْكَ بِالْبَاطِلِ ، أَوْ يَأْتِيكَ بِمَا لَيْسَ فَيْكَ ، فَتُعْرِضَ عَنْهُ لِلَّهِ.

وفي روايةٍ أخرى : إِنَّهُ الْغِنَاءُ وَالْمَلَاهِي.¹³

5687. Imam al-Sadiq (AS), with regard to Allah's verse in the Qur'an: “Who avoid vain talk”, said, 'It means that when someone fabricates falsities about you or says something about you that is not true and you turn away from it for the sake of Allah.'

Notes

1. المؤمنون : 3 .
2. Quran 233:
3. الفرقان : 72 .
4. Quran 2672:
5. الأماي للصدوق : 41 / 73 .
6. Amali al-Saduq, p. 28, no. 4
7. بحار الأنوار : 101 / 92 / 78 .
8. Bihar al-Anwar, v. 78, p. 92, no. 101
9. بحار الأنوار : 59 / 7 / 78 .
10. Ibid. v. 78, p. 7, no. 59
11. تحف العقول : 218 .
12. Tuhaf al-Uqul, p. 218
13. مجمع البيان : 157 / 7 .

لقاء الله - 355

355. MEETING ALLAH

شوق لقاء الله - 1630

1630. YEARNING TO MEET ALLAH

5688. المحجة البيضاء : في أخبار داوود عليه السلام أن الله عزوجل أوحى إليه : ...

يا داوود ، إني خلقت قلوب المشتاقين من رضواني ، ونعمتها بنور وجهي...
فقال داوود: يا رب ، يم نالوا منك هذا ؟ قال : بحسن الظن ، والكف عن الدنيا وأهلها ،
والخلوات بي ومناجاتهم لي ، وإن هذا منزل لا يناله إلا من رفض الدنيا وأهلها ، ولم يشتغل
بشيء من ذكرها ، وفرغ قلبه لي واختارني على جميع خلقي ، فعند ذلك أعطف عليه فأفرغ
نفسه له ، وأكشفت الحجاب فيما بيني وبينه ؛ حتى ينظر إليّ نظر الناظر بعينه إلى الشيء¹.

5688. It is narrated in al-Mahajjat al-Bayda?: Among the narrations about Prophet David (AS) that Allah revealed unto him, '...O David, I have created the hearts of those who long for Me from My Satisfaction and I have blessed them with the light of My Face...' So David said, 'O Lord, and how did they acquire this from You?!' He said, 'As a result of their good opinion, their refraining from the world and its followers, seclusion with Me and intimate conversation with Me, and this is a station that no one will achieve until they refuse the world and its people, do not occupy themselves with anything of its remembrance, devote their hearts to Me and chose Me over all My creation.'²

5689. المحجة البيضاء - في أخبار داوود عليه السلام أيضاً - : يا داوود ، لو يعلم

المديرون عني كيف انتظاري لهم ، ورفقي بهم ، وشوقي إلى ترك معاصيهم ، كماثوا شوقاً إليّ
وتقطعت أوصالهم من محبتي³.

5689. It is narrated in al-Mahajjat al-Bayda?: 'O David, if those who turn away from Me were to know the extent of My anticipation for them, My gentleness towards them and My yearning for them to leave their sins, they would die of yearning for Me and their body parts would be cut up because of My love.'⁴

5690. رسول الله صلى الله عليه وآله - في الدعاء - : أسألك الرضا بالقضاء ، وبرد

العيش بعد الموت ، ولذة النظر إلى وجهك ، وشوقاً إلى رؤيتك ولقائك⁵.

5690. The Prophet (SAWA) said in a supplication, 'I ask from You satisfaction with Your decree, a calm life after death, the delight of looking at Your Face, and yearning for seeing and meeting You.'⁶

5691. رسول الله صلى الله عليه وآله : من أحب لقاء الله أحب لقاءه ، ومن كره

لقاء الله كره لقاءه⁷.

5691. The Prophet (SAWA) said, 'Whoever would love to meet Allah, Allah [in turn] will love to meet him, and whoever would hate to meet Allah, He too will hate to meet them.'⁸

5692. الإمام عليّ عليه السلام - من كتابه إلى أهل مصر - : وإني إلى لقاء الله لمُشتاقٌ ، وحسن ثوابه لمُنتظرٌ راجٍ .⁹

5692. Imam Ali (AS), in a letter he wrote to the people of Egypt said, 'And indeed I yearn for meeting Allah, and I am waiting for His good rewards with hope.'¹⁰

5693. الإمام عليّ عليه السلام : من أحب لقاء الله سبحانه سلا عن الدنيا .¹¹

5693. Imam Ali (AS) said, 'He who wants to meet Allah Almighty must think no more of this world.'¹²

Notes

1. المحجة البيضاء : 8 / 59 و 61 .
2. al-Mahajjat al-Bayda?, v. 8, p. 59-61
3. المحجة البيضاء: 8 / 62 .
4. Ibid. v. 8, p. 62
5. مكارم الأخلاق : 2 / 31 / 2069 .
6. Makarim al-Akhlaq, v. 2, p. 31, no. 2069
7. كنز العمال : 42121 .
8. Kanz al-Ummal, no. 42121
9. نهج البلاغة: الكتاب 62 .
10. Nahj al-Balagha, Letter 62
11. غرر الحكم : 8425 .
12. Ghurar al-Hikam, no. 8425

اللَّهُو - 356

356. AMUSEMENT

اللَّهُؤ - 1631

1631. AMUSEMENT

(اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهَوٌّ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ) ¹.

“Know that the life of this world is just play and diversion, and glitter, and mutual vainglory among you.” ²

(وَإِذَا رَأَوْا تِجَارَةً أَوْ هَمَوَّا انْفِصُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِو وَمَنْ

التِّجَارَةَ وَاللَّهُ خَيْرٌ الرَّازِقِينَ) ³.

“When they sight a deal or a diversion, they scatter off towards it and leave you standing! Say, 'What is with Allah is better than diversion and dealing, and Allah is the best of providers.’” ⁴

5694. الإمام علي عليه السلام : أئبها الناس ، اتقوا الله ؛ فما خلق امرؤ عبثاً فيلهو ،

ولا ترك سدىً فيلغو! ⁵

5694. Imam Ali (AS) said, 'O people, revere Allah, for man was not created in vain that he may amuse himself, nor has he been abandoned to futility that he may be in vain!' ⁶

5695. الإمام علي عليه السلام : اللهُؤ قُوتُ الحِمَاقَةِ. ⁷

5695. Imam Ali (AS) said, 'Amusement is the provision of stupidity.' ⁸

5696. الإمام علي عليه السلام : شرُّ ما ضُيِّعَ فيه العُمُرُ اللَّعِبُ. ⁹

5696. Imam Ali (AS) said, 'The worst thing that life is wasted on is play.'

¹⁰

Notes

1. الحديد : 20 .

2. Quran 5720:

3. الجمعة : 11 .

4. Quran 6211:

5. نصح البلاغة : الحكمة 370 .

6. Nahj al-Balagha, Saying 370

7. غرر الحكم : 937 .

8. Ghurar al-Hikam, no. 937

9. غرر الحكم : 5729 .

10. Ibid. no. 5729

ثَمَرَاتُ اللَّهْوِ - 1632

1632. THE EFFECTS OF AMUSEMENT

5697. الإمام عليّ عليه السلام : اللَّهُ يُسَخِّطُ الرَّحْمَنَ ، وَيُرْضِي الشَّيْطَانَ ، وَيُنْسِي

الْقُرْآنَ .¹

5697. Imam Ali (AS) said, 'Amusement brings discontent to the Merciful, pleases Satan, and it makes one forget the Quran.'²

5698. الإمام عليّ عليه السلام : اللَّهُ يُفْسِدُ عَزَائِمَ الْجِدِّ .³

5698. Imam Ali (AS) said, 'Amusement corrupts the wills of determination.'⁴

5699. الإمام عليّ عليه السلام : أْبْعَدُ النَّاسِ مِنَ النَّجَاحِ الْمُسْتَهْتَرُ بِاللَّهْوِ وَالْمَزَاحِ .⁵

5699. Imam Ali (AS) said, 'The farthest of people from success is the one infatuated with amusement and jokes.'⁶

5700. الإمام عليّ عليه السلام : مَنْ كَثُرَ لَهُوُهُ قَلَّ عَقْلُهُ .⁷

5700. Imam Ali (AS) said, 'He whose amusement increases his intellect decreases.'⁸

(أنظر) الغناء : باب 1451.

(See also: MUSIC: section 1451)

Notes

1. بحار الأنوار: 66 / 9 / 78 .
2. Bihar al-Anwar, v. 78, p. 9, no. 66
3. غرر الحكم : 2165 .
4. Ghurar al-Hikam, no. 2165
5. غرر الحكم : 3333 .
6. Ibid. no. 3333
7. غرر الحكم : 8426 .
8. Ibid. no. 8426

الإيمانُ واللَّهُوُ - 1633

1633. FAITH AND AMUSEMENT

5701. الإمامُ عليٌّ عليه السلام - في صفةِ المؤمنِ - : مَشغولٌ وفتنةٌ.¹

5701. Imam Ali (AS), describing a believer, said, 'His time is always occupied.'²

5702. الإمامُ الحسنُ عليه السلام : المؤمنُ لا يلهو حتى يَغفُلَ ، فإذا تَفَكَّرَ حَزِنَ .³

5702. Imam Hasan (AS) said, 'A believer does not occupy himself with amusement lest he becomes negligent, and when he thinks he becomes sad.'⁴

5703. الإمامُ الصادقُ عليه السلام - فيمنَ طَلَبَ الصَّيْدَ لاهياً - : وإنَّ المؤمنَ لَفِي

شُغْلٍ عن ذلك ، شَعَلَهُ طَلَبُ الآخِرَةِ عَنِ المَلاهي . . . وإنَّ المؤمنَ عَن جَمِيعِ ذلكَ لَفِي شُغْلٍ ، ما لَهُ ولِلْمَلاهي؟! فَإِنَّ المَلاهي تُورِثُ فِساوَةَ القَلْبِ وتُورِثُ النِّفاقَ .⁵

5703. Imam al-Sadiq (AS), regarding someone who wanted to go hunting for amusement, said, 'A believer is too busy for that; acquiring the Hereafter preoccupies him away from amusements...' until he said, 'A believer is too busy for all this, and what does he have to do with amusement, for amusement engenders hard-heartedness and hypocrisy.'⁶

Notes

1. نهج البلاغة : الحكمة 333 .

2. Nahj al-Balagha, Saying 333

3. تنبيه الخواطر : 1 / 52 .

4. Tanbih al-Khawatir, v. 1, p. 52

5. الأصول الستة عشر: 51 .

6. al-Usul al-Sittah Ashr, p. 51, and Mustadrak al-Wasa'il, v. 13, p. 216, no. 15163

هُوَ الْمُؤْمِنِ - 1634

1634. AMUSEMENT OF BELIEVERS

5704. رسولُ اللهِ صلى اللهُ عليه وآله : أَحَبُّ اللّهُوِ إِلَى اللّهِ تَعَالَى إِجْرَاءُ الخَيْلِ وَ الرَّمْيِ

1.

5704. The Prophet (SAWA) said, 'The amusement most loved by Almighty Allah is competing with horses and archery.'²

5705. رسولُ اللهِ صلى اللهُ عليه وآله : خَيْرُ هُوِ الْمُؤْمِنِ السِّبَاخَةُ ، وَخَيْرُ هُوِ الْمَرْأَةِ الْمِغْرَلُ

3.

5705. The Prophet (SAWA) said, 'The best amusement for a believer is swimming and the best amusement for women is the spinning wheel.'⁴

Notes

1. 10812 : كنز العمال .
2. Kanz al-Ummal, no. 10812
3. 40611 : كنز العمال .
4. Ibid. no. 40611

مُجَالَسَةُ الْآلَاهِي - 1635

1635. ASSOCIATING WITH THE DEBAUCHED

5706. الإمام عليّ عليه السلام: مُجَالَسَةُ أَهْلِ اللَّهْوِ يُنْسِي الْقُرْآنَ وَيُحْضِرُ الشَّيْطَانَ.¹

5706. Imam Ali (AS) said, 'Frequenting with the debauched brings about the forgetting of the Quran and brings the presence of the devil.'²

5707. الإمام عليّ عليه السلام: مُجَالِسُ اللَّهْوِ تُفْسِدُ الْإِيمَانَ.³

5707. Imam Ali (AS) said, 'Gatherings of amusement corrupt the faith.'⁴

Notes

1. تحف العقول : 151 .

2. Tuhaf al-Uqul, no. 151

3. غرر الحكم : 9815 .

4. Ghurar al-Hikam. 9815

اللّٰوٰط - 357

357. SODOMY

التَّحذِيرُ عَنِ اللّٰوٰطِ - 1636

1636. CAUTION AGAINST SODOMY

(وَلَوْطاً إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ * إِن كُمْ لَتَأْتُونَ
الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّشْرِفُونَ) ¹.

“And Lot, when he said to his people, 'What! Do you commit an outrage none in the world ever committed before you?! Indeed you come to men with desire instead of women! Rather you are a profligate lot.” ²

(أنظر) الأنبياء : 74 والشعراء : 165 - 174 والنمل : 54 ، 55 والعنكبوت :
28 - 35.

(See also: Qur'an 21:74, 26:165-174, 27:54-55, 29:28-35)

5708. رسول الله صلى الله عليه وآله : إِنَّ أَخَوْفَ مَا أَخَافُ عَلَى أُمَّتِي مِنْ عَمَلِ قَوْمِ
لُوطٍ. ³

5708. The Prophet (SAWA) said, 'The most dreadful thing I fear for my community is the action of the people of Lot.' ⁴

5709. رسول الله صلى الله عليه وآله : مَنْ يَعْمَلْ مِنْ أُمَّتِي عَمَلَ قَوْمِ لُوطٍ ثُمَّ يَمُوتُ
عَلَى ذَلِكَ فَهُوَ مُؤَجَّلٌ إِلَى أَنْ يُوضَعَ فِي حَلْدِهِ ، فَإِذَا وُضِعَ فِيهِ لَمْ يَمُتْ أَكْثَرَ مِنْ ثَلَاثِ حَتَّى
تَقْدِفَهُ الْأَرْضُ إِلَى جُمَلَةِ قَوْمِ لُوطٍ الْمَهْلَكِينَ فَيُحْشَرُ مَعَهُمْ. ⁵

5709. The Prophet (SAWA) said, 'Whoever of my community performs the acts of the people of Lot and dies in that state, his punishment is delayed until he is put in his grave, and when he is put in it he does not stay more than three days therein until the earth casts him to the perished people of Lot with whom he will be resurrected!' ⁶

5710. الإمام علي عليه السلام : فَرَضَ اللَّهُ الْإِيمَانَ تَطْهِيراً مِنَ الشِّرْكِ ... وَتَرَكَ اللّٰوٰطِ
تَكْثِيراً لِلنَّسْلِ. ⁷

5710. Imam Ali (AS) said, 'Allah prescribed faith as purification from polytheism...and the abandonment of sodomy to multiply offspring.' ⁸

5711. الإمام الصادق عليه السلام : حَرَّمَ اللَّهُ عَلَى كُلِّ ذُبُرٍ مُسْتَنْكِحِ الْجُلُوسِ عَلَى
إِسْتَبْرَقِ الْجَنَّةِ. ⁹

5711. Imam al-Sadiq (AS) said, 'Allah has forbidden for every rear end that has been sexually penetrated to sit on the brocade of Heaven.' ¹⁰

5712. الإمام الرضا عليه السلام : عِلَّةُ تَحْرِيمِ الذُّكْرَانِ لِلذُّكْرَانِ وَالْإِنَاثِ لِلْإِنَاثِ ؛ لِمَا رَزَّبَ فِي الْإِنَاثِ وَمَا طُبِعَ عَلَيْهِ الذُّكْرَانُ ، وَلِمَا فِي إِتْيَانِ الذُّكْرَانِ وَالْإِنَاثِ الْإِنَاثَ مِنْ انْقِطَاعِ النَّسْلِ ، وَفَسَادِ التَّدْبِيرِ ، وَحَرَابِ الدُّنْيَا .¹¹

5712. Imam al-Rida (AS) said, 'The reason for the prohibition of males to males and of females to females is because of what females have been endowed with and the nature of males. Moreover, in males being with males and females being with females, lies the continuity of offspring will cease, corruption of [natural] order, and the destruction of the world.'¹²

Notes

1. الأعراف : 80 ، 81 .
2. Quran 780,81:
3. الترغيب والترهيب : 3 / 285 / 1 .
4. al-Tarhib wa al-Tarhib, v. 3, p. 258, no. 1
5. بحار الأنوار : 79 / 72 / 24 .
6. Bihar al-Anwar, v. 79, p. 72, no. 24
7. نصح البلاغة : الحكمة 252 .
8. Nahj al-Balagha, Saying 252
9. بحار الأنوار : 79 / 72 / 27 .
10. Bihar al-Anwar, v. 79, p. 72, no. 27
11. علل الشرائع : 547 / 1 .
12. Ilal al-Sharai, p. 547 no. 1

الامتحان - 358

358. TESTING

الامتحان - 1637

1637. Testing

5713. الإمام عليّ عليه السلام : إن أمرنا صعبٌ مُستصعبٌ ، لا يحمِلُهُ إلا عَبْدٌ مؤمنٌ

امتحنَ اللهَ قلبَهُ للإيمانِ .¹

5713. Imam Ali (AS) said, 'Our affair [ruling] is hard, considerably difficult; no one can bear it save the servant whose heart Allah has tested for faith.'²

5714. الإمام عليّ عليه السلام - في صفة الأنبياء عليهم السلام والأولياء - : قد

اختبرَهُمُ اللهُ بالمخمصَةِ ، وابتلاهُمُ بالمجهدَةِ ، وامتحنَهُمُ بالمخاوفِ .³

5714. Imam Ali (AS), in the description of prophets (AS) and saints, said, 'Allah has examined them with hunger, and has tried them with struggles, and has tested them with fears.'⁴

5715. الإمام عليّ عليه السلام : أخْبِرْ تَقْلِيهِ .^{5, 6}

5715. Imam Ali (AS) said, 'Try a man and you will [come to] hate him.'⁷

5716. الإمام عليّ عليه السلام : عِنْدَ الامْتِحَانِ يُكْرَمُ الرَّجُلُ أَوْ يُهَانُ .⁸

5716. Imam Ali (AS) said, 'During a test is a person elevated or humiliated.'⁹

5717. الإمام عليّ عليه السلام : يُمْتَحَنُ الرَّجُلُ بِفِعْلِهِ لا بِقَوْلِهِ .¹⁰

5717. Imam Ali (AS) said, 'A man is tested in his actions and not in his sayings.'¹¹

5718. الإمام عليّ عليه السلام : ثَلَاثٌ يُمْتَحَنُ بِهَا عُقُولُ الرَّجَالِ ، هُنَّ : الْمَالُ ،

وَالوَلَايَةُ ، وَالْمَصِيبَةُ .¹²

5718. Imam Ali (AS) said, 'Three things test men's intellects. They are: wealth, guardianship (wilaya) and calamity.'¹³

5719. الإمام الصادق عليه السلام : خَالِطِ النَّاسَ تَحْبِرُهُمْ ، وَمَتَى تَحْبِرُهُمْ تَقْلِيهِمْ .¹⁴

5719. Imam al-Sadiq (AS) said, 'Socialise with people and test them, and when you test them you will [come to] hate them.'¹⁵

5720. الإمام الصادق عليه السلام : امْتَحِنُوا شِيعَتَنَا عِنْدَ ثَلَاثٍ : عِنْدَ مَوَاقِيتِ الصَّلَاةِ

كَيْفَ مُحَافَظَتُهُمْ عَلَيْهَا ، وَعِنْدَ أَسْرَارِهِمْ كَيْفَ حِفْظُهُمْ لَهَا عِنْدَ عَدُوِّنَا ، وَإِلَى أَمْوَالِهِمْ كَيْفَ

مُؤَاسَاةَتُهُمْ لِإِخْوَانِهِمْ فِيهَا .¹⁶

5720. Imam al-Sadiq (AS) said, 'Test our followers [Shia] with three things: at times of prayer and how well they observe them, secrets and how

they guard them from our enemies, and their wealth and how they aid their brothers with it.'¹⁷

Notes

1. نهج البلاغة : الخطبة 189 .
2. Nahj al-Balagha, Sermon 189
3. نهج البلاغة : الخطبة 192 .
4. Ibid. Sermon 192
5. نهج البلاغة : الحكمة 434 .
6. قال الرضيّ : ومن الناس من يروي هذا للرسول صلى الله عليه وآله ، ومما يقوي أنه من كلام أمير المؤمنين . عليه السلام ما حكاه ثعلب عن ابن الأعرابي ، قال المأمون : لولا أنّ عليّاً قال : «أخبر نقله» لقلت : اقله تخبر .
7. Ibid. Saying 434
8. غرر الحكم : 6206 .
9. Ghurar al-Hikam, no. 6206
10. غرر الحكم : 11026 .
11. Ibid. no. 11026
12. غرر الحكم : 4664 .
13. Ibid. no. 4664
14. الكافي : 8 / 176 / 196 .
15. al-Kafi, v. 8, p. 176, no. 196
16. الخصال : 103 / 62 .
17. al-Khisal, p. 103, no. 62

المدح - 359

359. PRAISE

ذمُّ المَدْح - 1638

1638. THE CENSURE OF PRAISE

5721. رسول الله صلى الله عليه وآله : إيتاكم والمدح ؛ فإنه الذبح .¹

5721. The Prophet (SAWA) said, 'Beware of praise, for verily it is slaughter.'²

5722. رسول الله صلى الله عليه وآله : لو مشى رجلٌ إلى رجلٍ بسكينٍ مُرهفٍ كانَ

خيراً لهُ من أن يُثني عليه في وجهه .³

5722. The Prophet (SAWA) said, 'A man insulting another man with a sharp knife is better for him than if he was to praise him to his face.'⁴

5723. رسول الله صلى الله عليه وآله : حُبُّ الإطراءِ والتَّناءِ يُعمي ويُصمُّ عَنِ الدِّينِ ،

وَيَدَعُ الدِّيَارَ بِلَاقِعٍ .⁵

5723. The Prophet (SAWA) said, 'The love of commendation and praise blinds and deafens one from religion, and it makes houses desolate.'⁶

5724. المقداد بن عمرو : أمرنا رسول الله صلى الله عليه وآله أن نَحْثُوَ فِي وُجُوهِ

المَدَّاحِينَ التُّرَابَ .⁷

5724. Al-Miqdad b. Amr narrated, 'The Prophet (SAWA) ordered us to throw dust into the faces of the praisers.'⁸

5725. أبو موسى : إنَّ رجلاً مَدَحَ رجلاً عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ، فَقَالَ صَلَّى

الله عليه وآله : لَا تُسْمِعُهُ فَتُهْلِكُهُ ، لَوْ سَمِعَكَ لَمْ يُفْلِحْ .⁹

5725. Abu Musa narrated, 'A man was about to praise another man in front of the Prophet (SAWA), so he (SAWA) said, 'Do not let him listen for you will ruin him, and if he hears you he will not succeed.'¹⁰

5726. الإمامُ عليٌّ عليه السلام : أئِهَا النَّاسُ ، اعْلَمُوا أَنَّهُ لَيْسَ بِعَاقِلٍ مَنْ انزَعَجَ مِنْ

قَوْلِ الزُّورِ فِيهِ ، وَلَا بِحَكِيمٍ مَنْ رَضِيَ بِبِنَاءِ الْجَاهِلِ عَلَيْهِ .¹¹

5726. Imam Ali (AS) said, 'O people, know that one who is annoyed by a false accusation about him is not intelligent, and nor is one who accepts the praise of an ignorant person wise.'¹²

5727. الإمامُ عليٌّ عليه السلام : إِذَا مَدَحْتَ فَاخْتَصِرْ ، إِذَا ذَمَّمْتَ فَاقْتَصِرْ .¹³

5727. Imam Ali (AS) said, 'If you [must] praise then make it brief, and if you disparage make it short.'¹⁴

5728. الإمامُ عليٌّ عليه السلام : وَقَدْ كَرِهْتُ أَنْ يَكُونَ جَالَ فِي ظَنِّكُمْ أَيُّ أَحِبُّ

الإطراءِ واستِماعِ التَّناءِ ، وَلَسْتُ - بِحَمْدِ اللهِ - كَذَلِكَ . وَلَوْ كُنْتُ أَحِبُّ أَنْ يَقَالَ ذَلِكَ

لَتَرَكْتُهُ انْحِطَاطاً لِلَّهِ سُبْحَانَهُ عَنِ تَنَاوُلِ مَا هُوَ أَحَقُّ بِهِ مِنَ الْعِظَمَةِ وَالْكَبْرِيَاءِ ، وَرُبَّمَا اسْتَحْلَى النَّاسُ الثَّنَاءَ بَعْدَ الْبَلَاءِ ، فَلَا تُثْنُوا عَلَيَّ بِجَمِيلِ ثَنَاءٍ لِإِخْرَاجِي نَفْسِي إِلَى اللَّهِ سُبْحَانَهُ وَإِلَيْكُمْ مِنَ التَّقِيَّةِ (الْبَقِيَّةِ) فِي حُقُوقٍ لَمْ أَفْرُغْ مِنْ أَدَائِهَا وَفَرَائِضَ لَا بُدَّ مِنْ إِمضَائِهَا، فَلَا تُكَلِّمُونِي بِمَا تُكَلِّمُ بِهِ الْجَبَابِرَةَ ، وَلَا تَتَحَفَّظُوا مِنِّي بِمَا يُتَحَفَّظُ بِهِ عِنْدَ أَهْلِ الْبَادِرَةِ ، وَلَا تُخَالِطُونِي بِالْمِصَانَعَةِ

15.

5728. Imam Ali (AS) said, 'I hate it for you to think that I like commendation and listening to praises when, praise be to Allah, I am not so. If I did like for such things to be said, I would abandon it as degradation of myself before Allah Almighty in accepting something that He is more worthy of in Grandeur and Glory. People might be pleased with praises after hardships, but do not praise me good praises for what I have done for Allah Almighty, and for you in what is left of the rights I have not yet fulfilled, and obligations I must duly accomplish. So do not speak to me the way you speak to tyrants, and do not evade me as the people of passion are [to be] evaded, and do not meet me with flattery.'¹⁶

5729. الإمام علي عليه السلام - لَمَّا مَدَحَهُ قَوْمٌ فِي وَجْهِهِ - : اللَّهُمَّ إِنَّكَ أَعْلَمُ بِي مِنْ نَفْسِي ، وَأَنَا أَعْلَمُ بِنَفْسِي مِنْهُمْ . اللَّهُمَّ اجْعَلْنَا خَيْرًا مِمَّا يَظُنُّونَ ، وَاغْفِرْ لَنَا مَا لَا يَعْلَمُونَ

17.

5729. Imam Ali (AS), when a group of people praised him to his face, said, 'O Allah, You know more about me than I myself do, and I know more about myself than they do. O Allah, make us better than what they think and forgive us that which they do not know.'¹⁸

5730. الإمام زين العابدين عليه السلام : الْمُؤْمِنُ يَصْمُتُ لِيَسْلَمَ ، وَيَتَنَطَّقُ لِيَعْنَمَ... إِنْ زُكِّيَ خَافَ مِمَّا يَقُولُونَ ، وَيَسْتَغْفِرُ اللَّهَ لِمَا لَا يَعْلَمُونَ ، لَا يَغْرُهُ قَوْلُ مَنْ جَهِلَهُ ، وَيَخَافُ إِحْصَاءَ مَا عَمِلَهُ .

19.

5730. Imam Zayn al-Abidin (AS) said, 'A believer is silent in order to be safe, and speaks in order to benefit.... If he is praised he fears what they say and he seeks forgiveness from Allah for what they do not know. He is not deceived by the sayings of those who do not know him, and he fears being accountable for the things he has done.'²⁰

Notes

1. كنز العمال : 8331 .
2. Kanz al-Ummal, no. 8331
3. المحجة البيضاء : 284 / 5 .
4. al-Mahajjat al-Bayda?, v. 5, p. 284
5. تنبيه الخواطر : 122 / 2 .
6. Tanbih al-Khawatir, v. 2, p. 122

7. سنن ابن ماجة : 2 / 1232 / 3742 .
8. Sunan Ibn Maja, no. 3742
9. كنز العمال : 8339 .
10. Kanz al-Ummal, no. 8339
11. تحف العقول : 208 .
12. Tuhaf al-Uqul, p. 208
13. غرر الحكم : 3983 و 3984 .
14. Ghurar al-Hikam, no. 3983-3984
15. نهج البلاغة : الخطبة 216 .
16. Nahj al-Balagha, Sermon 216
17. نهج البلاغة : الحكمة 100 .
18. Ibid. Saying 100
19. الكافي : 2 / 231 / 3 .
20. al-Kafi, v. 2, p. 231, no. 3

مَدْحُ الرَّجُلِ بِمَا لَيْسَ فِيهِ - 1639

1639. PRAISING SOMEONE FOR QUALITIES

5731. رسولُ الله صلى الله عليه وآله : يابنَ مسعودٍ ، إذا مَدَحَكَ النَّاسُ فقالوا : إِنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ وَأَنْتَ عَلَى غَيْرِ ذَلِكَ فَلَا تَفْرَحْ بِذَلِكَ؛ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ : (لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَهُمْ عَذَابٌ أَلِيمٌ) ¹.

5731. The Prophet (SAWA) said, 'O Ibn Masud, if people praise you, saying, 'You fast the day and stay awake at night', and you do not actually do so then do not feel happy about it, for Allah Almighty says, *“Do not suppose those who exult in what they have done, and love to be praised for what they have not done, do not suppose them saved from punishment, and there is a painful punishment for them.”* ²³

5732. الإمامُ عليٌّ عليه السلام : مَنْ مَدَحَكَ بِمَا لَيْسَ فِيكَ فَهُوَ دَمٌّ لَكَ إِنْ عَقَلْتَ. ⁴

5732. Imam Ali (AS) said, 'Whoever praises you with something you do not have then it is a disparagement for you, if you are sane [know].' ⁵

5733. الإمامُ عليٌّ عليه السلام : إِحْدَرُ مَنْ يُطْرِيكَ بِمَا لَيْسَ فِيكَ فَيُوشِكُ أَنْ تَنْهَيْتَكَ

بِمَا لَيْسَ فِيكَ. ⁶

5733. Imam Ali (AS) said, 'Beware of he who praises you with what you do not have for you may be disgraced with qualities that are not in you.' ⁷

5734. الإمامُ عليٌّ عليه السلام - من كتابه للأشتر - : الصَّقُّ بِأَهْلِ الْوَرَعِ وَالصِّدْقِ ،

ثُمَّ رُضُّهُمْ عَلَى آلَا يُطْرُونَ ، وَلَا يُبْجَحُّوكَ بِبَاطِلٍ لَمْ تَفْعَلْهُ ؛ فَإِنَّ كَثْرَةَ الْإِطْرَاءِ تُحْدِثُ الرَّهْوَ ، وَتُذْنِبِي مِنَ الْعِزَّةِ (الْعِرَّة). ⁸

5734. Imam Ali (AS), in his letter to al-Ashtar, said, 'Stick to people of piety and truthfulness, then tell them not to praise you and not to slash you with a wrong that you have not done, for too much praise brings pride and decreases dignity.' ⁹

5735. الإمامُ الباقرُ عليه السلام لجابر بن يزيد الجعفي - : واعلمْ بأنَّكَ لَا تَكُونُ لَنَا

وَلِيًّا حَتَّى لَوْ اجْتَمَعَ عَلَيْكَ أَهْلُ مِصْرِكَ وَقَالُوا : إِنَّكَ رَجُلٌ سَوِيٌّ لَمْ يَحْزُنْكَ ذَلِكَ ، وَلَوْ قَالُوا :

إِنَّكَ رَجُلٌ صَالِحٌ لَمْ يَسُرَّكَ ذَلِكَ ، وَلَكِنْ اعْرِضْ نَفْسَكَ عَلَى كِتَابِ اللَّهِ ؛ فَإِنْ كُنْتَ سَالِكًا

سَبِيلَهُ ، زَاهِدًا فِي تَرْهِيْدِهِ ، رَاغِبًا فِي تَرْغِيْبِهِ ، خَائِفًا مِنْ تَخْوِيفِهِ ، فَاتَّبِعْ وَأَبْشِرْ ، فَإِنَّهُ لَا يَضُرُّكَ

مَا قِيلَ فِيكَ ، وَإِنْ كُنْتَ مُبَائِنًا لِلْقُرْآنِ فَمَاذَا الَّذِي يَعْزُكَ مِنْ نَفْسِكَ ؟ ¹⁰

5735. Imam al-Baqir (AS) said to Jabir b. Yazid al-Jufi, 'Know that you will not be a friend of ours unless if all of your countrymen were to gather and claim that you are a bad person, it would not worry you, and if they were all to say that you are a good person, it would not make you any happier. Expose yourself to the Book of Allah, and if you follow its path,

abstaining from that which it dictates to be abstained from, wanting what it wants, and fearing that which it frightens about, then be steadfast and rejoice, for what is said about you will not harm you. But if you are contrary to the Quran then what do you have to be proud about?' ¹¹

5736. الإمام العسكري عليه السلام : مَنْ مَدَحَ غَيْرَ الْمَسْتَحِقِّ فَقَدْ قَامَ مَقَامَ الْمُنْهَمِّ .¹²

5736. Imam al-'Askari (AS) said, 'He who praises one who is not worthy of it, stands to be suspected!' ¹³

Notes

1. مكارم الأخلاق : 2 / 353 / 2660 .
2. Quran 3188:
3. Makarim al-Akhlaq, v. 2, p. 353, no. 2660
4. غررالحكم : 9042 .
5. Ghurar al-Hikam, no. 9042
6. تنبيه الخواطر : 2 / 17 .
7. Tanbih al-Khawatir, v. 2, p. 17
8. نهج البلاغة : الكتاب : 53 .
9. Nahj al-Balagha, Letter 53
10. تحف العقول : 284 .
11. Tuhaf al-Uqul, p. 46
12. أعلام الدين : 313 .
13. Alam al-Din, p. 313

التَّحذِيرُ مِنْ مَدْحِ الْفَاجِرِ - 1640

1640. CAUTION AGAINST PRAISING AN

5737. رسولُ الله صلى الله عليه وآله : إذا مُدِحَ الفاجرُ اهتَرَ العرشُ وعَصِبَ الرَّبُّ.¹

5737. The Prophet (SAWA) said, 'When an immoral person is praised, the Throne trembles and the Lord is angered.'²

5738. رسولُ الله صلى الله عليه وآله: مَنْ مَدَحَ سُلْطَاناً جَائِراً وَتَخَفَّفَ وَتَضَعَّضَعَ لَهُ

طَمَعاً فِيهِ كَانَ قَرِينَهُ إِلَى النَّارِ.³

5738. The Prophet (SAWA) said, 'Whoever praises a tyrant ruler and is lenient and subservient to him, out of eagerness [for his reward], then he will be his consort in the Hellfire.'⁴

Notes

1. تحف العقول : 46 .
2. Tuhaf al-Uqul, p. 46
3. الأمالي للصدوق : 707 / 513 .
4. Amali al-Saduq, p. 347, no. 1

النَّهْيُ عَنِ تَرْكِيَةِ النَّفْسِ - 1641

1641. WARNING OF PRAISING ONESELF

(الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى)

1.

“Those who avoid major sins and indecencies, excepting [minor and occasional] lapses. Indeed your Lord is expansive in [His] forgiveness. He knows you best since [the time] He produced you from the earth, and since you were fetuses in the bellies of your mothers. So do not flaunt your piety: He knows best those who are Godwary.”²

5739. الإمام الصادق عليه السلام - لَمَّا سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّوَجَلَّ : (فَلَا تُزَكُّوا...)

- : قَوْلُ الْإِنْسَانِ : صَلَّيْتُ الْبَارِحَةَ وَصُمْتُ أَمْسٍ وَنَحْوَ هَذَا . إِنَّ قَوْمًا كَانُوا يُصْبِحُونَ فَيَقُولُونَ : صَلَّيْنَا الْبَارِحَةَ وَصُمْنَا أَمْسٍ ، فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ : لَكِنِّي أَنَا مِنَ اللَّيْلِ وَالنَّهَارِ ، وَلَوْ أَجِدُ بَيْنَهُمَا شَيْئًا لَنَمْتُهُ!³

5739. Imam al-Sadiq (AS), when asked about Allah's verse in the Qur'an: *“So do not flaunt your piety”* said, 'It refers to when someone says, 'I prayed yesterday and fasted yesterday', and its like. The Prophet (SAWA) then said, 'A group of people would wake up and say, 'We prayed and fasted yesterday', and Imam Ali (AS) said, 'But I sleep night and day and if I found any time between that I would sleep too [i.e. making light of his worship in front of people].'⁴

5740. رسول الله صلى الله عليه وآله : مَنْ قَالَ : إِنِّي خَيْرُ النَّاسِ فَهُوَ مِنْ شَرِّ النَّاسِ ،

وَمَنْ قَالَ : إِنِّي فِي الْجَنَّةِ فَهُوَ فِي النَّارِ .⁵

5740. The Prophet (SAWA) said, 'Whoever says: 'I am the best of people', then he is the worst of people, and whoever says: 'I am [deserving] of Heaven' is [deserving] of Hell.'⁶

Notes

1. النجم : 32 .
2. Quran 5332:
3. معاني الأخبار : 1 / 243 .
4. Maani al-Akhbar, p. 243, no. 1
5. النوادر للراوندي : 86 / 107 .
6. Nawadir al-Rawandi, p. 11

المرأة - 360

360. WOMAN

كَلَامُ وَاوَدَةَ النَّسَاءِ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - 1642

1642. THE WORDS OF THE REPRESENTATIVE

5741. مجمع البيان : لما رَجَعَت أسماء بنت عميسٍ من الحبشة مع زوجها جعفر بن

أبي طالبٍ عليه السلام دخلت على نساء رسول الله صلى الله عليه وآله فقالت : هل نزل فينا شيءٌ من القرآن ؟ قلن : لا ، فأنت رسول الله صلى الله عليه وآله فقالت : يارسول الله، إن النساء لفي خيبة وخسارٍ ! فقال صلى الله عليه وآله : ومم ذلك ؟ قالت : لأنهن لا يذكرن بخيرٍ كما يُذكر الرجال . فأنزل الله تعالى هذه الآية (إن المسلمين والمسلمات و المؤمنات و المؤمنات و القنات و الصدقات و الصابرات و الصابرات و الحشعات و الحشعات و المتصدقات و المتصدقات و الصائمات و الصائمات و الحافظات و الحافظات و الحافظات و الحافظات و الدكرت الله كثيرا و الدكرت الله عظيمًا) ¹ .²

5741. Majma al-Bayan, 'When Asma' bint 'Umayy returned from Ethiopia with her husband Ja'far b. Abu Talib, she visited the wives of the Prophet (SAWA) and asked them, 'Does the Quran say anything about us [women]?' They said, 'No.' So, she went to the Prophet (SAWA) and said, 'O Messenger of Allah, the women are indeed at a loss and failure!' He asked, 'Why is that?' She said, 'Because they are not mentioned with goodness like men are.' So Allah sent down this verse: **“Indeed for Muslim men and women, for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity, and for men and women who engage much in Allah's remembrance, for them has Allah prepared forgiveness and great reward”**

³⁴

5742. الدرّ المنثور : أخرج البيهقي عن أسماء بنت يزيد الأنصارية أنها أتت النبي صلى

الله عليه وآله وهو بين أصحابه ، فقالت : بأبي أنت وأمي ! إني وافدة النساء إليك ، واعلم - نفسي لك الفداء - أنه ما من امرأة كائنة في شرقٍ ولا غربٍ سمعت بمخرجي هذا إلا وهي على مثل رأيي ، إن الله بعثك بالحق إلى الرجال والنساء ، فآمنًا بك وبإهلك الذي أرسلك ، وإنا معشر النساء محصورات مقصورات ، قواعد بيوتكم ومقضى شهواتكم وحاملات أولادكم ، وإنكم معاشر الرجال فضلتم علينا بالجمعة والجماعات وعبادة المرضى وشهود الجنائز والحج بعد الحج ، وأفضل من ذلك الجهاد في سبيل الله ، وإن الرجل منكم إذا خرج

حاجباً أو مُعْتَمِراً أو مُرَابِطاً حَفِظْنَا لَكُمْ أَمْوَالَكُمْ ، وَعَزَلْنَا لَكُمْ أَنْوَابَكُمْ ، وَرَبَّيْنَا لَكُمْ أَمْوَالَكُمْ⁵
فَمَا تُشَارِكُكُمْ فِي الْأَجْرِ يَا رَسُولَ اللَّهِ ؟

فَالْتَفَتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى أَصْحَابِهِ بِوَجْهِهِ كُلِّهِ ، ثُمَّ قَالَ : هَلْ سَمِعْتُمْ مَقَالَةَ
امْرَأَةٍ قَطُّ أَحْسَنَ مِنْ مُسَاءَلَتِهَا فِي أَمْرِ دِينِهَا مِنْ هَذِهِ؟ فَقَالُوا : يَا رَسُولَ اللَّهِ، مَا ظَنَّنَا أَنَّ امْرَأَةً
تَهْتَدِي إِلَى مِثْلِ هَذَا!

فَالْتَفَتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَيْهَا، ثُمَّ قَالَ لَهَا : انصُرِي أَيْتُهَا الْمَرْأَةَ ، وَأَعْلِمِي مَنْ
خَلَقَكَ مِنَ النِّسَاءِ أَنَّ حُسْنَ تَبَعُلٍ إِحْدَاكُنَّ لِرُجُوعِهَا وَطَلَبِهَا مَرْضَاتَهُ وَاتِّبَاعِهَا مُوَافَقَتَهُ يَعْدِلُ
ذَلِكَ كُلُّهُ . فَأَدْبَرَتِ الْمَرْأَةُ وَهِيَ تُهَلِّلُ وَتُكَبِّرُ اسْتِيشَاراً⁶ .

5742. Al-Bayhaqi narrated from Asma' bint Yazid al-Ansari that she went to the Prophet (SAWA) whilst he was with his companions, and said, 'May my mother and father be ransomed for you! I come to you representing women, and know - may my soul be sacrificed for you - that there is no woman that exists in the east or the west who does not agree with me if she was to hear of my visit to you. Allah sent you with the truth to men and women, so we believed in you and in your God who sent you. We women are restricted and limited, confined to your [men's] houses, fulfillers of your desires, bearers of your children, and you men are superior to us because of the Friday and congregational prayers, visiting the sick, participating in burials, pilgrimage after pilgrimage, and better than all that, fighting (jihad) in the path of Allah. When a man from among you goes for the obligatory or voluntary pilgrimage, or is stationed away from home, we protect your property for you, sew your clothes, bring up your children, so what do we share with you in reward, O Messenger of Allah?'

5743. أبو سعيد الخدري : جاءت امرأة إلى رسول الله صلى الله عليه وآله فقالت :

يارسول الله، ذهب الرجال بخديتك ، فاجعل لنا من نفسك يوماً نأتلك فيه نُعَلِّمُنَا بِمَا عَلَّمَكَ
الله . قَالَ : اجتمعن يوم كذا وكذا في موضع كذا وكذا ، فاجتمعن ، فأتاهن النبي صلى الله
عليه وآله فعلمهن بما علمه الله .⁷

5743. Abu Said al-Khudri narrated, 'A woman came to the Prophet (SAWA) and said, 'O Messenger of Allah, men leave with your sayings, so allocate one day for us that we can have with you so you can teach us from what Allah has taught you.' So he said, 'Gather on such and such a day such and such a place.' So they gathered and the Prophet (SAWA) came to them and taught them what Allah had taught him.'⁸

Notes

1. الأحزاب : 35 .
2. مجمع البيان : 8 / 560 .
3. Quran 3335:

4. Majma al-Bayan v 8 p 560
5. «هكذا في المصدر ، والظاهر «ورينا لكم أولادكم» .
6. الدرّ المنثور : 518 / 2 .
7. الترغيب والترهيب : 6 / 76 / 3 .
8. al-Tarhib wa al-Tarhib, v. 3, p. 76, no. 6

خِيارُ خِصالِ النِّساءِ - 1643

1643. THE BEST CHARACTERISTICS OF WOMEN

5744. الإمام عليّ عليه السلام : خِيارُ خِصالِ النِّساءِ شرارُ خِصالِ الرِّجالِ : الزَّهْوُ ، والجُبْنُ ، والبُخلُ ؛ فإذا كانتِ المرأةُ مَزْهُوَّةً لَمْ تُمَكِّنْ مِنْ نَفْسِها ، وإذا كانتِ بِخَيْلَةٍ حَفِظَتِ مالَها ومالَ بَعْلِها ، وإذا كانتِ جَبانَةً فَرَقَّتْ مِنْ كُلِّ شَيْءٍ يَعْرضُ لها .¹

5744. Imam Ali (AS) said, 'The good characteristics of women are the bad characteristics of men: pride, cowardice and stinginess. If a woman has pride she will not allow herself to be taken advantage of; if she is stingy she will guard her wealth and her spouse's wealth; and if she is cowardly she will be cautious of everything that confronts her.'²

Notes

1. نهج البلاغة : الحكمة 234 .
2. Nahj al-Balagha, Saying 234

1644 - المرأة الصالحة - 1644

1644. RIGHTEOUSE WOMEN

5745. رسول الله صلى الله عليه وآله : المرأة الصالحة خيرٌ من ألف رجلٍ غير صالحٍ¹.

5745. The Prophet (SAWA) said, 'One righteous woman is better than one thousand unrighteous men.'²

5746. رسول الله صلى الله عليه وآله : الدنيا متاعٌ، وليس من متاع الدنيا شيءٌ أفضلُ

من المرأة الصالحة³.

5746. The Prophet (SAWA) said, 'The world is like a commodity, and there is nothing in this world better than a righteous woman.'⁴

5747. رسول الله صلى الله عليه وآله : برُّ المرأة المؤمنة كعملِ سبعين صديقاً، وفجورُ

المرأة المؤمنة كفجور ألف فاجرٍ⁵.

5747. The Prophet (SAWA) said, 'The righteousness of one believing woman is better than seventy virtuous (sidiq) men and the corruption of one woman is like the corruption of one thousand corrupt people.'⁶

Notes

1. إرشاد القلوب : 1 / 175 .
2. Irshad al-Qulub, v. 1, p. 175
3. فردوس : 2 / 230 / 3108 .
4. al-Firdaws, v. 2, p. 230, no. 3108
5. كنز العمال : 16 / 398 / 45090 .
6. Kanz al-Ummal, v. 16, p. 398, no. 45090

مَدْحُ حُبِّ النِّسَاءِ - 1645

1645. THE PRAISE OF LOVING WOMEN

5748. رسولُ الله صلى الله عليه وآله : كُلُّمَا ازدَادَ الْعَبْدُ إِيمَانًا ازدَادَ حُبًّا لِلنِّسَاءِ .¹

5748. The Prophet (SAWA) said, 'The more the faith of a servant increases the more his love for women increases.'²

5749. الإمامُ الصَّادِقُ عليه السلام : كُلُّ مَنْ اشْتَدَّ لَنَا حُبًّا اشْتَدَّ لِلنِّسَاءِ حُبًّا وَلِلْحُلُوءِ .³

5749. Imam al-Sadiq (AS) said, 'Whoever's love for us increases, their love for women and sweets will increase.'⁴

5750. الإمامُ الصَّادِقُ عليه السلام : مِنْ أَخْلَاقِ الْأَنْبِيَاءِ صَلَّى اللَّهُ عَلَيْهِمْ حُبُّ النِّسَاءِ .⁵

5750. Imam al-Sadiq (AS) said, 'One of the morals of the prophets, peace of Allah be upon them, is the love of women.'⁶

Notes

1. النوادر للراوندي : 109 / 114 .
2. al-Nawadir al-Rawandi, p. 12
3. مستطرفات السرائر : 8 / 143 .
4. Mustatrafat al-Sarair, p. 143, no. 8
5. الكافي : 1 / 320 / 5 .
6. al-Kafi, v. 5, p. 320, no. 1

ذَمُّ حُبِّ النِّسَاءِ - 1646

1

1646. The Censure of the Love OF WOMEN

2

5751. رسول الله صلى الله عليه وآله : ما لإبليس جُنْدٌ أعظمُ من النِّسَاءِ والعَضْبِ .³

5751. The Prophet (SAWA) said, 'Satan has no greater force than women and anger.'⁴

5752. الإمام عليّ عليه السلام: الفِتْنَةُ ثلاثٌ : حُبُّ النِّسَاءِ وهو سَيْفُ الشَّيْطَانِ...

فَمَنْ أَحَبَّ النِّسَاءَ لَمْ يَنْتَفِعْ بِعَيْشِهِ .⁵

5752. Imam Ali (AS) said, 'There are three temptations: the love of women, and it is the sword of Satan...So, whoever loves women they will not derive profit in their livelihood.'⁶

5753. الإمام عليّ عليه السلام: إِيَّاكَ وَكَثْرَةَ الْوَلَةِ بالنِّسَاءِ، وَالْإِعْرَاءِ بِلَدَّاتِ الدُّنْيَا ، فَإِنَّ

الْوَلَةَ بالنِّسَاءِ مُتَّحِنٌ، وَالْعَرِيَّ بِاللَّدَّاتِ مُتْمَهَنٌ .⁷

5753. Imam Ali (AS) said, 'Beware of too much passion for women and being seduced by the sweet temptations of this world, for passion for women is trying and being seduced by worldly temptations is humiliating.'⁸

Notes

1. أعطى الإسلام الأهمية البالغة للحياة العائلية ، واهتم اهتماماً كبيراً بحفظ حدودها واحترامها . ولذلك فقد قيّد كلّ اللذات والأفعال الجنسيّة بما يتناسب مع هذا الأمر الأساسي ؛ وذلك بهدف صرف الرجال عن الاهتمام بغير زوجاتهم ، وحثّهم على إعطاء الحظّ الوافر من الحبّ والشوق وإبراز العلاقة لهنّ ، وهذا هو الحبّ الممدوح والذي أكّد عليه الرسول الأكرم صلى الله عليه وآله . ومن جهة أخرى فالإسلام يريد من الرجال ألاّ يقعوا في فخّ الشيطان وحبائله وأنّ يقطعوا رغباتهم عن أن تنال غير زوجاتهم ؛ وإلاّ سيقعون كلّ يوم بحبّ امرأة ، وبما أنّهم لا يستطيعون نيل مرادهم فستكون حياتهم عرضةً للخيبة والضياع ، أو أنّهم يتورطون في الحرام ويكون مصيرهم المهلاك . والخسران .

2. Islam attaches importance to family life and respects its perimeters. Hence all sexual enjoyments are confined to its perimeters and asks men to pay attention only to their spouses and offer all their loves and affection to them. This is the affection praised and announced by the Holy Prophet. On the other hand Islam warns men not to fall into the trap of Satan and refrain from loving other women, otherwise everyday they will fall in love with a woman and when they could not win their beloved they would destroy their happiness or they will fall into unlawful activities.

3. الكافي : 5 / 515 / 5 .

4. Ibid. v. 5, p. 515, no. 5

5. الخصال : 91 / 113 .

6. al-Khisal, p. 113, no. 91

7. غرر الحكم : 2721 .

8. Ghurar al-Hikam, no. 2721

المروءة - 361

361. GALLANTRY

تفسيرُ المروءة - 1647

1647. INTERPRETATION OF GALLANTRY

5754. رسولُ الله صلى الله عليه وآله - لرجُلٍ من ثَقِيفٍ - : يا أخا ثَقِيفٍ ، ما

المروءةُ فيكم؟ قالَ : يارسولَ الله، الإنصافُ والإصلاحُ . قالَ : وكذلك هي فينا .¹

5754. The Prophet (SAWA) said to a man from Thaqif, 'O brother from Thaqif, what is gallantry in your opinion?' He said, 'O Messenger of Allah, it is fairness and peacemaking.' So he (SAWA) said, 'That is how it is in us.'²

5755. الإمامُ عليٌّ عليه السلام - لَمَّا سُئِلَ عَنِ المروءةِ - : لا تَفْعَلْ شَيْئاً فِي السِّرِّ

تَسْتَحْيِي مِنْهُ فِي العَلَانِيَةِ .³

5755. Imam Ali (AS), when asked about gallantry, said, '[It is to] Not do something secretly which you would be ashamed to do in public.'⁴

5756. الإمامُ عليٌّ عليه السلام : لا تَتِمُّ مَرُوءَةُ الرَّجُلِ حَتَّى يَتَّقَهُ (فِي دِينِهِ)، وَيَقْتَصِدَ

فِي مَعِيشَتِهِ، وَيَصْبِرَ عَلَى النَّابِئَةِ إِذَا نَزَلَتْ بِهِ، وَيَسْتَعِذِبَ مَرَارَةَ إِخْوَانِهِ .⁵

5756. Imam Ali (AS) said, 'The gallantry of a man will not be complete until he is educated [in religion], economizes in his living, is patient in tragedy when it befalls him, and finds the bitterness of his brethren sweet.'⁶

5757. الإمامُ عليٌّ عليه السلام : بِالرِّفْقِ تَتِمُّ المَرُوءَةُ .⁷

5757. Imam Ali (AS) said, 'With gentleness is gallantry completed.'⁸

5758. الإمامُ عليٌّ عليه السلام : بِالصِّدْقِ تَكْمُلُ المَرُوءَةُ .⁹

5758. Imam Ali (AS) said, 'With truthfulness is gallantry perfected.'¹⁰

5759. الإمامُ الحسنُ عليه السلام - لَمَّا سُئِلَ عَنِ المَرُوءَةِ - : حِفْظُ الدِّينِ ، وَإِعْزَازُ

النَّفْسِ ، وَلِينُ الكَنْفِ ، وَتَعَهُدُ الصَّنِيعَةِ ، وَأَدَاءُ الحَقُوقِ ، وَالتَّحَبُّبُ إِلَى النَّاسِ .¹¹

5759. Imam Hasan (AS), when asked about gallantry, said, '[It is] Protecting the religion, dignifying the self, lowering one's wing [in humility], dedication in one's actions, fulfilling rights, and showing love to people.'¹²

5760. الإمامُ الصادقُ عليه السلام - لَمَّا سُئِلَ عَنِ المَرُوءَةِ - : لا يَرَاكَ اللهُ حَيْثُ

هَآءَ ، وَلا يَفْقِدُكَ مِنْ حَيْثُ أَمَرَكَ .¹³

5760. Imam al-Sadiq (AS), when asked about gallantry said, 'That Allah should not see you where He has prohibited you, and that He does not miss you where He has ordered you.'¹⁴

Notes

1. كنز العَمّال : 8763 .
2. Kanz al-Ummal, no. 8764
3. تحف العقول : 223 .
4. Tuhaf al-Uqul, p. 223
5. تحف العقول : 223 .
6. Ibid. p. 223
7. غرر الحكم : 4201 .
8. Ghurar al-Hikam, no. 4201
9. 4224 : غرر الحكم .
10. Ibid. no. 4224
11. تحف العقول : 225 .
12. Tuhaf al-Uqul, p. 225
13. تحف العقول : 359 .
14. Ibid. p. 359

المرض - 362

362. SICKNESS

بَعْضُ حِكْمِ الْمَرَضِ - 1648

1648. SOME REASONS BEHIND SICKNESS

5761. رسول الله صلى الله عليه وآله: المريضُ نَحَاتُ حَطَايَاهُ كَمَا يَنْحَاثُ وَرَقُ الشَّجَرِ

1.

5761. The Prophet (SAWA) said, 'The wrongdoings of a sick person shed away from him like the shedding of leaves from a tree.'²

5762. رسول الله صلى الله عليه وآله: لا يَمْرُضُ مُؤْمِنٌ وَلَا مُؤْمِنَةٌ وَلَا مُسْلِمٌ وَلَا مُسْلِمَةٌ

إِلَّا حَطَّ اللَّهُ بِهِ حَطِيئَتَهُ.³

5762. The Prophet (SAWA) said, 'No believer and Muslim - man or woman - fall sick except that Allah will wipe out their sins.'⁴

5763. الإمام الباقر أو الإمام الصادق عليهما السلام: سَهْرٌ لَيْلَةٍ مِنْ مَرَضٍ أَوْ وَجَعٍ

أَفْضَلُ وَأَعْظَمُ أَجْرًا مِنْ عِبَادَةِ سَنَةٍ.⁵

5763. Imam al-Baqir or Imam al-Sadiq (AS) said, 'Staying awake from sickness or pain for one night carries a greater reward than the worship of one year.'⁶

5764. الإمام الكاظم عليه السلام: إِذَا مَرَضَ الْمُؤْمِنُ أَوْحَى اللَّهُ عَزَّوَجَلَّ إِلَى صَاحِبِ

الشِّمَالِ: لَا تَكْتُبْ عَلَى عَبْدِي مَا دَامَ فِي حَبْسِي وَوِثَاقِي ذَنْبًا. وَيُوحِي إِلَى صَاحِبِ الْيَمِينِ

أَنْ أَكْتُبَ لِعَبْدِي مَا كُنْتَ تَكْتُبُهُ فِي صِحَّتِهِ مِنَ الْحَسَنَاتِ.⁷

5764. Imam al-Kazim (AS) said, 'When a believer becomes sick, Allah reveals unto the angel on his left [shoulder], 'Do not write a sin for my servant as long as he is in My confinement and My grasp, and He reveals unto the angel on his right [shoulder], 'Write for My servant what you were writing for him in merits when he was healthy.'⁸

(أنظر) الذنب: باب 780.

(See also: SINNING: section 780)

Notes

1. الترغيب والترهيب: 4 / 292 / 56.
2. al-Tarhib wa al-Tarhib, v. 4, p. 293, no. 56
3. الترغيب والترهيب: 4 / 292 / 55.
4. Ibid. v. 4, p. 292, no. 55
5. الكافي: 3 / 114 / 6.
6. al-Kafi, v. 3, p. 114, no. 6

7.7 / 114 / 3 : الكافي .

8. Ibid. v. 3, p. 114, no. 7

كِتْمَانُ الْمَرَضِ - 1649

1649. CONCEALING ONE'S SICKNESS

5765. رسولُ الله صلى الله عليه وآله : قَالَ اللهُ عَزَّوَجَلَّ : مَنْ مَرَضَ ثَلَاثًا فَلَمْ يَشْكُ إِلَى أَحَدٍ مِنْ عَوَادِهِ أَبَدَلْتُهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ وَدَمًا خَيْرًا مِنْ دَمِهِ، فَإِنْ عَافَيْتُهُ عَافَيْتُهُ وَلَا ذَنْبَ لَهُ، وَإِنْ قَبَضْتُهُ قَبَضْتُهُ إِلَى رَحْمَتِي.¹

5765. The Prophet (SAWA) said, 'Allah Almighty has said, 'Whoever becomes sick three times and does not complain to any of his visitors, I change his flesh to flesh better than what he has and blood better than his blood. If I cure him, then I will cure him and he will have no sin, and if I take him [in death], I will take him to My Mercy.'²

5766. رسولُ الله صلى الله عليه وآله : مِنْ كُنُوزِ الْبِرِّ : كِتْمَانُ الْمَصَائِبِ ، وَالْأَمْرَاضِ ، وَالصَّدَقَةِ.³

5766. The Prophet (SAWA) said, 'From among the treasures of righteousness are: concealing one's tragedies, sicknesses and charity.'⁴

5767. الإمامُ عليُّ عليه السلام : مَنْ كَتَمَ وَجَعًا أَصَابَهُ ثَلَاثَةَ أَيَّامٍ مِنَ النَّاسِ وَشَكَا إِلَى اللهِ، كَانَ حَقًّا عَلَى اللهِ أَنْ يُعَافِيَهُ مِنْهُ.⁵

5767. Imam Ali (AS) said, 'Whoever suppresses pain that he has been inflicted with for three days from people and complains to Allah instead, Allah will rightfully cure him from it.'⁶

5768. الإمامُ عليُّ عليه السلام : مَنْ كَتَمَ الْأَطِبَاءَ مَرَضَهُ خَانَ بَدَنَهُ.⁷

5768. Imam Ali (AS) said, 'Whoever conceals his sickness from physicians has betrayed his body.'⁸

5769. الإمامُ عليُّ عليه السلام : مَنْ كَتَمَ مَكْنُونٍ دَائِهِ عَجَزَ طَبِيبُهُ عَنْ شِفَائِهِ.⁹

5769. Imam Ali (AS) said, 'Whoever conceals his hidden sickness, his physician will not be able to cure it.'¹⁰

Notes

1. الكافي : 3 / 115 / 1 .
2. Ibid. v. 3, p. 115, no. 1
3. الدعوات : 167 / 462 .
4. al-Daawat, p. 167, no. 462
5. الخصال : 630 / 10 .
6. al-Khisal, p. 630, no. 10
7. غرر الحكم : 8545 .
8. Ghurar al-Hikam, no. 8545
9. غرر الحكم : 8612 .
10. Ibid. no. 8612

دَمُّ مَنْ لَا يَمْرُضُ - 1650

1650. THE REPROACHING OF THOSE WHO DO NOT FALL SICK

5770. داوودُ عليه السلام - كَانَ يَقُولُ - : اللَّهُمَّ لَا مَرَضٌ يُضِنِّي ، وَلَا صِحَّةٌ

تُنْسِينِي ، وَلَكِنْ بَيْنَ ذَلِكَ .¹

5770. Prophet David (AS), would say, 'O Allah, [do not give me] sickness that weakens me nor health that makes me forget [You], rather a state in between them both.'²

5771. رسولُ الله صلى الله عليه وآله : كَفَى بِالسَّلَامَةِ دَاءً .³

5771. The Prophet (SAWA) said, 'Continuous health suffices as an ailment.'⁴

5772. رسولُ الله صلى الله عليه وآله : إِنَّ اللَّهَ يُبْغِضُ الْعِفْرِيَّةَ النَّفْرِيَّةَ الَّذِي لَمْ يُرْزَأْ فِي

جَسَمِهِ وَلَا مَالِهِ .⁵

5772. The Prophet (SAWA) said, 'Indeed Allah hates a wicked evil person who does not endure any harm in his body or his wealth.'⁶

5773. الإمامُ الباقرُ عليه السلام : الْجَسَدُ إِذَا لَمْ يَمْرُضْ أَشْرَ ، وَلَا خَيْرَ فِي جَسَدٍ يَأْشُرُ

.⁷

5773. Imam al-Baqir (AS) said, 'If a body does not become sick it continues to make merry, and there is no good in a body that [only] makes merry.'⁸

Notes

1. الدعوات : 134 / 334 .
2. al-Daawat, p. 134, no. 334
3. تنبيه الخواطر : 2 / 7 .
4. Tanbih al-Khawatir, v. 2, p. 7
5. الدعوات : 172 / 482 .
6. al-Daawat, p. 172, no. 482
7. مشكاة الأنوار : 487 / 1626 .
8. Mishkat al-Anwar, p. 280

عِيَادَةُ الْمَرِيضِ - 1651

1651. VISITING THE SICK

5774. رسولُ الله صلى الله عليه وآله : إِنَّ اللهَ عَزَّوَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ : يَا بَنَ آدَمَ، مَرَضْتُ فَلَمْ تَعُدْنِي ! قَالَ: يَا رَبِّ، كَيْفَ أَعُوذُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟! قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرَضَ فَلَمْ تَعُدَّهُ؟! أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟! ¹

5774. The Prophet (SAWA) said, 'Allah Almighty will say on the Day of Resurrection , 'O son of Adam, I became sick and you did not visit Me!' and he will ask, 'O Lord, how can I visit You when You are the Lord of the worlds?' He Almighty will say, 'Did you not know that My servant so and so became sick and you did not visit him?! Did you not know that if you had visited him you would have found Me there with him [visiting a sick person is as visiting Allah]?!' ²

5775. رسولُ الله صلى الله عليه وآله : عَائِدُ الْمَرِيضِ يَخْوِضُ فِي الرَّحْمَةِ. ³

5775. The Prophet (SAWA) said, 'The one who visits the sick dives into [divine] mercy.' ⁴

5776. رسولُ الله صلى الله عليه وآله : عُوِدُوا الْمَرِيضَ وَاتَّبِعُوا الْجَنَائِزَ يُذَكِّرُكُمْ الْآخِرَةَ. ⁵

5776. The Prophet (SAWA) said, 'Visit the sick and attend funerals, they will remind you of the Hereafter.' ⁶

5777. الإمامُ الصَّادِقُ عليه السلام : مَنْ عَادَ مَرِيضًا شِيعَةً سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ. ⁷

5777. Imam al-Sadiq (AS) said, 'Whoever visits a sick person, seventy thousand angels will escort him seeking forgiveness for him until he returns to his house.' ⁸

Notes

1. الترغيب والترهيب : 4 / 317 / 3 .
2. al-Tarhib wa al-Tarhib, v. 4, p. 317, no. 3
3. كنز العمال : 25141 .
4. Kanz al-Ummal, no. 25141
5. 25143 : كنز العمال .
6. Ibid. no. 25143
7. الكافي : 3 / 120 / 2 .
8. al-Kafi, v. 3, p. 120, no. 2

أَدَبُ الْعِيَادَةِ - 1652

1652. ETIQUETTES OF VISITING THE SICK

5778. رسولُ الله صلى الله عليه وآله : خَيْرُ الْعِيَادَةِ أَحْقَفُهَا ¹.

5778. The Prophet (SAWA) said, 'The best kind of visit [of the sick] is the briefest one.' ²

5779. الإمامُ عليٌّ عليه السلام : إِنَّ مِنْ أَعْظَمِ الْعَوَادِ أَجْرًا عِنْدَ اللَّهِ عَزَّوَجَلَّ لَمَنْ إِذَا

عَادَ أَخَاهُ خَفَّفَ الْجُلُوسَ، إِلَّا أَنْ يَكُونَ الْمَرِيضُ يُحِبُّ ذَلِكَ وَيُرِيدُهُ وَيَسْأَلُهُ ذَلِكَ ³.

5779. Imam Ali (AS) said, 'The visitor with the greatest reward with Allah is he who when he visits he sits briefly, unless the sick person likes the company and wants and asks [him to sit longer].' ⁴

5780. الإمامُ الصادقُ عليه السلام : الْعِيَادَةُ قَدْرُ فُوقِ نَاقَةٍ أَوْ حَلَبِ نَاقَةٍ ⁵.

5780. Imam al-Sadiq (AS) said, 'Visiting should be the length of time it takes to milk a camel.' ⁶

5781. الإمامُ الصادقُ عليه السلام : تَمَامُ الْعِيَادَةِ لِلْمَرِيضِ أَنْ تَضَعَ يَدَكَ عَلَى ذِرَاعِهِ

وَتَعْجَلَ الْقِيَامَ مِنْ عِنْدِهِ ؛ فَإِنَّ عِيَادَةَ التَّوَكِيِّ أَشَدَّ عَلَى الْمَرِيضِ مِنْ وَجَعِهِ ⁷.

5781. Imam al-Sadiq (AS) said, 'The complete visit of the sick should be just long enough for you to put your hand on his arm, and hasten to leave from him, for the visit of the foolish is harder for the sick person to bear than his pain.' ⁸

5782. الكافي عن مولى جعفر بن محمدٍ عليهما السلام : مَرَضَ بَعْضُ مَوَالِيهِ فَخَرَجْنَا

إِلَيْهِ نَعُودُهُ وَنَحْنُ عِدَّةٌ مِنْ مَوَالِي جَعْفَرٍ ، فَاسْتَقْبَلَنَا جَعْفَرٌ عَلَيْهِ السَّلَامُ فِي بَعْضِ الطَّرِيقِ ، فَقَالَ لَنَا : أَيْنَ تُرِيدُونَ ؟ فَقُلْنَا : تُرِيدُ فُلَانًا نَعُودُهُ ، فَقَالَ لَنَا : قِفُوا ، فَوَقَفْنَا ، فَقَالَ : مَعَ أَحَدِكُمْ تَفَاحَةٌ ، أَوْ سَفَرَجَلَةٌ ، أَوْ أُتْرُجَةٌ ، أَوْ لَعْمَةٌ مِنْ طِيبٍ ، أَوْ قِطْعَةٌ مِنْ عُودِ بَخُورٍ ؟ فَقُلْنَا : مَا مَعَنَا شَيْءٌ مِنْ هَذَا ، فَقَالَ : أَمَا تَعْلَمُونَ أَنَّ الْمَرِيضَ يَسْتَرِيحُ إِلَى كُلِّ مَا أُدْخِلَ بِهِ عَلَيْهِ ؟ ⁹

5782. al-Kafi: 'A servant of Imam al-Sadiq (AS) narrated, 'One of his servants became sick so we went to visit him as a group of the servants of Jafar. We met Jafar (AS) on the way, and he asked, 'Where are you going?' We replied, 'We are going to so and so to visit him.' He said, 'Stop.', so we stopped, and he asked, 'Does any of you have an apple or a quince, or a citron, or some perfume or a piece of sandalwood?!' We said, 'No, we do not have any of these?' He said, 'Do you not know that the sick man is comforted by anything that is brought for him.' ¹⁰

Notes

1. كنز العمال : 25139 .

2. Kanz al-Ummal, no. 25139

3. الكافي : 3 / 118 / 6 .

4. al-Kafi, v. 3, p. 118, no. 6

5. 2 / 118 / 3 : الكافي .
6. Ibid. v. 3, p. 118, no. 2
7. 4 / 118 / 3 : الكافي .
8. Ibid. v. 3, p. 118, no. 4
9. 3 / 118 / 3 : الكافي .
10. Ibid. v. 3, p. 118, no. 3

المراء - 363

363. DISPUTATION

ذَمُّ المراءِ وآثارُهُ - 1653

1653. THE CENSURE OF DISPUTATION AND ITS EFFECTS

5783. رسولُ اللهِ صلى الله عليه وآله : لايسْتَكْمِلُ عَبْدٌ حَقِيقَةَ الإِيمانِ حتَّى يَدَعَ المراءَ

وإن كانَ مُحِقًّا.¹

5783. The Prophet (SAWA) said, 'A servant will not perfect the reality of faith until he abandons disputation, even if he is right.'²

5784. رسولُ اللهِ صلى الله عليه وآله : أَوْرَعُ النَّاسِ مَنْ تَرَكَ المراءَ وإن كانَ مُحِقًّا.³

5784. The Prophet (SAWA) said, 'The most pious of people is he who abandons disputation, even if he is right.'⁴

5785. الإمامُ عليُّ عليه السلام: إِيَّاكُمْ والمراءَ والحُصومةَ؛ فَإِنَّهُمَا يُمرِضَانِ القلوبَ على

الإخوانِ ، وَيَبْنِي عَليهما التَّفاقُ.⁵

5785. Imam Ali (AS) said, 'Beware of disputation and argument, for they sicken the hearts against brothers, and hypocrisy grows from them.'⁶

5786. الإمامُ عليُّ عليه السلام : مَنْ ضَنَّ بِعَرَضِهِ فَلْيَدَعْ المراءَ.⁷

5786. Imam Ali (AS) said, 'Whoever wants to hold on to his reputation should abandon disputation.'⁸

5787. الإمامُ عليُّ عليه السلام : سِتَّةٌ لا يُمارَوْنَ : الفقيهُ ، والرئيسُ ، والدَّيُّ ، والبديُّ

، والمرأةُ ، والصَّبِيُّ.⁹

5787. Imam Ali (AS) said, 'One should not dispute with six types of people: the jurist, the leader, the low, the lewd, the woman, and the child.'¹⁰

5788. الإمامُ الصادقُ عليه السلام : إنَّ مِنَ التَّواضُعِ... أن يَتَرَكَ المراءَ وإن كانَ مُحِقًّا

¹¹.

5788. Imam al-Sadiq (AS) said, 'Humbleness is to...abandon disputation, even if one is right.'¹²

5789. الإمامُ الهاديُّ عليه السلام : المراءُ يُفْسِدُ الصَّداقَةَ القَدِيمَةَ ، وَيَجْلُلُ العُقَدَةَ الوَثيقَةَ

، وأقلُّ ما فيه أن تَكُونَ فيه المِغالِبَةُ ، والمِغالِبَةُ أَسُّ أسبابِ القَطيعَةِ.¹³

5789. Imam al-Hadi (AS) said, 'Disputation corrupts old friendships, undoes strong ties, and the least of it brings about aggression, and aggression is the basic cause of cutting off relations.'¹⁴

5790. الإمامُ العسكريُّ عليه السلام : لا تُمارِ فيذَهَبَ بِهاؤِكَ ، ولا تُمازِخَ فيُجترَأَ عَلَيكَ

¹⁵.

5790. Imam al-Askari (AS) said, 'Do not dispute lest your splendour fade, and do not joke lest people feel defiant towards you.'¹⁶

Notes

1. منية المرید : 171 .
2. Muniyat al-Murid, p. 171
3. الأمالي للصدوق : 41 / 73 .
4. Amali al-Saduq, p. 28, no. 4
5. الكافي : 1 / 300 / 2 .
6. al-Kafi, v. 2, p. 300, no. 1
7. نصح البلاغة : الحكمة 362 .
8. Nahj al-Balagha, Saying 362
9. غرر الحكم : 5634 .
10. Ghurar al-Hikam, no. 5634
11. معاني الأخبار : 9 / 381 .
12. Maani al-Akhbar, p. 381, no. 9
13. أعلام الدين : 311 .
14. Alam al-Din, p. 311
15. تحف العقول : 486 .
16. Tuhaf al-Uqul, p. 486

المزاح - 364

364. JOKING

المزاحُ المَحْمُودُ - 1654

1654. THE PRAISED JOKING

5791. رسول الله صلى الله عليه وآله : إِنِّي أَمْزُحُ وَلَا أَقُولُ إِلَّا حَقًّا.¹

5791. The Prophet (SAWA) said, 'I joke but I do not speak other than the truth.'²

5792. رسول الله صلى الله عليه وآله : الْمُؤْمِنُ دَعِبٌ لَعِبٌ ، وَالْمُنافِقُ قَطِبٌ غَضِبٌ.³

5792. The Prophet (SAWA) said, 'A believer is fun and playful, and a hypocrite is grim and angry.'⁴

5793. تنبيه الخواطر : أَتَتْ امْرَأَةً عَجُوزًا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ صَلَّى اللَّهُ

عَلَيْهِ وَآلِهِ : لَا تَدْخُلُ الْجَنَّةَ عَجُوزًا ؛ فَبَكَتْ ، فَقَالَ : إِنَّكَ لَسْتَ يَوْمئِذٍ بِعَجُوزٍ ، قَالَ اللَّهُ تَعَالَى : (إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً * فَجَعَلْنَاهُنَّ أَبْكَارًا)^{5,6}.

5793. Tanbih al-Khawatir: 'An old woman came to the Prophet (SAWA) and he said to her, 'Old people will not enter Heaven.' So she started to cry, and he then said, 'At that time you will not be old, Allah Almighty has said, *"We have created them with a special creation, and made them virgins."*'⁷⁸

5794. الإمام الباقر عليه السلام : إِنَّ اللَّهَ عَزَّوَجَلَّ يُحِبُّ الْمِدَاعِبَ فِي الْجَمَاعَةِ بَلَا رَفَثٍ

⁹.

5794. Imam al-Baqir (AS) said, 'Indeed Allah loves those who are playful among people without obscenity.'¹⁰

5795. الإمام الصادق عليه السلام : مَا مِنْ مُؤْمِنٍ إِلَّا وَفِيهِ دُعَابَةٌ ، قُلْتُ : وَمَا الدُّعَابَةُ؟

قَالَ : الْمَزَاحُ.¹¹

5795. Imam al-Sadiq (AS) said, 'Every single believer should have playfulness in him.' [The narrator said] I asked, 'What is playfulness?' He replied, 'Joking.'¹²

5796. الإمام الصادق عليه السلام - ليونس الشيباني - : كَيْفَ مُدَاعِبَةٌ بَعْضُكُمْ

بَعْضًا ؟ قُلْتُ : قَلِيلٌ ، قَالَ : فَلَا تَفْعَلُوا¹³ ، فَإِنَّ الْمِدَاعِبَةَ مِنْ حُسْنِ الْخُلُقِ ، وَإِنَّكَ لَتَدْخُلُ

بِهَا السُّرُورَ عَلَى أَخِيكَ ، وَلَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُدَاعِبُ الرَّجُلَ يُرِيدُ أَنْ

يَسُرَّهُ.¹⁴

5796. Imam al-Sadiq (AS) asked Yunus al-Shaybani, 'How much do you jest around with each other?' I said, 'Little.' He said, 'This is not how it should be, for playing is part of good character, and through that you bring happiness to your brother, and the Messenger of Allah (SAWA) would jest with people wanting to make them happy.'¹⁵

Notes

1. شرح نهج البلاغة : 6 / 330 .
2. Sharh Nahj al-Balagha li Ibn Abi al-Hadid, v. 6, p. 330
3. تحف العقول : 49 .
4. Tuhaf al-Uqul, p. 49
5. الواقعة : 35 و 36 .
6. تنبيه الخواطر : 1 / 112 .
7. Quran 5635,36:
8. Tanbih al-Khawatir, v. 1, p. 112
9. الكافي : 2 / 663 / 4 ، الرَّفُّثُ : الفحش من القول (مجمع البحرين : 2 / 716) ، وفي بعض النسخ .
«بِحَبِّ المداعبة» . (كما في هامشه
10. al-Kafi, v. 2, p. 663, no. 4
11. الكافي : 2 / 663 / 2 .
12. Ibid. v. 2, p. 664, no. 2
13. المداعبة : الممازحة (لسان العرب : 1 / 375) . أي فلا تفعلوا ما تفعلون من قلة المداعبة ، بل كونوا .
14. الكافي : 2 / 663 / 3 .
15. Ibid. v. 2, p. 663, no. 3

المُلْك - 365

365. SOVEREIGNTY

مَالِكُ الْمُلْكِ - 1656

1656. THE MASTER OF SOVEREIGNTY

(قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ).¹

“Say, “O Allah, Master of all sovereignty! You give sovereignty to whomever You wish, and strip of sovereignty whomever you wish; You make mighty whomever You wish, and you abase whomever You wish; all good is in Your hand. Indeed You have power over all things.”²

(وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ).³

“To Allah belongs the kingdom of the Heavens and the earth, and toward Allah is the destination.”⁴

5806. رسول الله صلى الله عليه وآله : اِشْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ زَعَمَ أَنَّهُ مَلِكُ

الْأَمَلَاكِ ، لَا مَلِكَ إِلَّا اللَّهُ.⁵

5806. The Prophet (SAWA) said, 'The anger of Allah intensifies towards he who claims that he is the king of the kings, as there is no king other than Allah.'⁶

5807. الإمام عليّ عليه السلام: كلُّ مَالِكٍ غَيْرُهُ مَمْلُوكٌ.⁷

5807. Imam Ali (AS) said, 'Every sovereign other than Him is himself owned.'⁸

Notes

1. آل عمران : 26 .

2. Quran 326:

3. النور : 42 .

4. Quran 2442:

5. 45244 : كنز العمال .

6. Kanz al-Ummal, no. 45244

7. نهج البلاغة : الخطبة 65 .

8. Nahj al-Balagha, Sermon 65

خُلَاطَةُ الْمُلُوكِ - 1657

1657. MIXING WITH KINGS

5808. الإمام عليّ عليه السلام : لا تُكثِرَنَّ الدُّخُولَ عَلَى الْمُلُوكِ؛ فَإِنَّهُمْ إِنْ صَحِبْتَهُمْ مَلُوكٌ ، وَإِنْ نَصَحْتَهُمْ عَشُّوكَ .¹

5808. Imam Ali (AS) said, 'Do not visit kings too much, for if you befriend them they will bore you, and if you advise them they will deceive you.'²

5809. الإمام عليّ عليه السلام : الْمِكَاثَةُ مِنَ الْمُلُوكِ مِفْتَاحُ الْمِحْنَةِ وَبَدْرُ الْفِتْنَةِ .³

5809. Imam Ali (AS) said, 'Status with kings is the key to misfortune and a seed for trial.'⁴

5810. الإمام الصادق عليه السلام : لَيْسَ لِلْبَحْرِ جَارٌ ، وَلَا لِلْمَلِكِ صَدِيقٌ ، وَلَا لِلْعَاقِبَةِ ثَمَرٌ .⁵

5810. Imam al-Sadiq (AS) said, 'There is no neighbour for the sea, no friend for a king, and no price for health.'⁶

(أنظر) السلطان : باب 964.

(See also: **THE RULER: section 964**)

Notes

1. غرر الحكم : 10321 .
2. Ghurar al-Hikam, no. 10321
3. غرر الحكم : 2184 .
4. Ibid. no. 2184
5. الخصال : 51 / 223 .
6. al-Khisal, p. 223, no. 51

خَيْرُ الْمُلُوكِ - 1658

1658. THE BEST OF KINGS

5811. الإمام عليّ عليه السلام : خَيْرُ الْمُلُوكِ مَنْ أَمَاتَ الْجَوْرَ وَأَحْيَا الْعَدْلَ .¹

5811. Imam Ali (AS) said, 'The greatest of kings is he who kills oppression and revives justice.'²

5812. الإمام عليّ عليه السلام : أَجَلُ الْمُلُوكِ مَنْ مَلَكَ نَفْسَهُ وَبَسَطَ الْعَدْلَ .³

5812. Imam Ali (AS) said, 'The noblest of kings is he who rules his own self and spreads justice.'⁴

5813. الإمام عليّ عليه السلام : أَعْقَلُ الْمُلُوكِ مَنْ سَاسَ نَفْسَهُ لِلرَّعِيَّةِ بِمَا يُسْقِطُ عَنْهُ

حُجَّتَهَا ، وَسَاسَ الرَّعِيَّةَ بِمَا تَثْبُتُ بِهِ حُجَّتُهُ عَلَيْهَا .⁵

5813. Imam Ali (AS) said, 'The wisest of kings is he who rules his own self in favour of his subjects to the extent that they would have no argument against him and rules on the people in a manner that his arguments are established for them.'⁶

5814. الإمام عليّ عليه السلام : أَحْسَنُ الْمُلُوكِ حَالاً مَنْ حَسَنَ عَيْشَ النَّاسِ فِي عَيْشِهِ

، وَعَمَّ رِعِيَّتَهُ بِعَدْلِهِ .⁷

5814. Imam Ali (AS) said, 'The king who has the best status is he who during his time people have a good life, and he encompasses his subjects with his justice.'⁸

5815. الإمام الصادق عليه السلام : أَفْضَلُ الْمُلُوكِ مَنْ أُعْطِيَ ثَلَاثَ خِصَالٍ : الرَّأْفَةَ ،

وَالجُودَ ، وَالْعَدْلَ .⁹

5815. Imam al-Sadiq (AS) said, 'The best of kings is he who has been given three features: affection, generosity, and justice.'¹⁰

Notes

1. غرر الحكم : 5005 .

2. Ghurar al-Hikam, no. 5005

3. غرر الحكم : 3206 ،

4. Ibid. no. 3206

5. غرر الحكم : 3350 .

6. Ibid. no. 3350.

7. غرر الحكم : 3261 .

8. Ibid. no. 3261

9. تحف العقول : 319 .

10. Tuhaf al-Uqul, p. 319

ما ينبغي للملوك - 1659

1659. WHAT IS APPROPRIATE FOR THE KINGS

5816. الإمام علي عليه السلام : حَقُّ عَلَى الْمَلِكِ أَنْ يَسُوسَ نَفْسَهُ قَبْلَ جُنْدِهِ .¹

5816. Imam Ali (AS) said, 'A king is worthier of having mastery over himself before [disciplining] his soldiers.'²

5817. الإمام علي عليه السلام : مَنْ جَعَلَ مَلِكُهُ خَادِمًا لِدِينِهِ انْقَادَ لَهُ كُلُّ سُلْطَانٍ ،

مَنْ جَعَلَ دِينَهُ خَادِمًا لِمَلِكِهِ طَمِعَ فِيهِ كُلُّ إِنْسَانٍ .³

5817. Imam Ali (AS) said, 'Whoever makes his sovereignty subservient to his religion, all rulers will submit to him. And whoever makes his religion subservient to his sovereignty then all people will become greedy for it [i.e. his sovereignty].'⁴

5818. الإمام علي عليه السلام : إِذَا بُنِيَ الْمَلِكُ عَلَى قَوَاعِدِ الْعَدْلِ وَدَعَمَ بِدَعَائِمِ الْعَقْلِ ،

نَصَرَ اللَّهُ مُوَالِيَهُ وَخَذَلَ مُعَادِيَهُ .⁵

5818. Imam Ali (AS) said, 'When a king builds on the foundations of justice and bases [his rule] on the pillars of reason, then Allah will make his followers victorious and will desert his enemies.'⁶

Notes

1. غرر الحكم : 4940 .
2. Ghurar al-Hikam, no. 4940
3. غرر الحكم : 9016 و 9017 .
4. Ibid. no. 9016-9017
5. غرر الحكم : 4118 .
6. Ibid. no. 4118

الملائكة - 366

366. ANGELS

خَلْقَةُ الْمَلَائِكَةِ - 1660

1660. THE CREATION OF ANGELS

(الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ يَرِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ).¹

*“All praise belongs to Allah , originator of the Heavens and the earth, maker of the angels [His] messengers, possessing wings, two, three or four [of them]. He adds to the creation whatever He wishes, Indeed Allah has power over all things.”*²

5819. رسول الله صلى الله عليه وآله : ما من شيء مما خلق الله أكثر من الملائكة.³

5819. The Prophet (SAWA) said, 'Nothing of what Allah created is more [numerous] than the angels'⁴

5820. الإمام علي عليه السلام : ثم خلق سبحانه لإسكان سماواته ، وعمارة الصفيح الأعلى من ملكوته ، خلقاً بديعاً من ملائكته ، وملاً بهم فروج فجاجها ، وحشا بهم فتوق أجوائها (أجوايها).⁵

5820. Imam Ali (AS) said, 'He, Glory be to Him, then created for the inhabiting of His skies and populating the higher strata of his realm a great creation from among His angels. With them He filled the openings of its cavities and populated with them the vastness of its circumference.'⁶

5821. الإمام الصادق عليه السلام : إن الله عز وجل خلق الملائكة من النور.⁷

5821. Imam al-Sadiq (AS) said, 'Allah Almighty created the angels from light.'⁸

5822. الإمام الصادق عليه السلام : والذي نفسي بيده ، لملائكة الله في السماوات أكثر من عدد التراب في الأرض ، وما في السماء موضع قدم إلا وفيها ملك يسبحه ويقده ، ولا في الأرض شجر ولا مدر إلا وفيها ملك موكل بها.⁹

5822. Imam al-Sadiq (AS) said, 'By He who owns my soul, the number of angels in the Heavens is more than the amount of sand on the earth, and there is not even the space of a footstep in Heaven that does not have an angel glorifying and sanctifying Him, nor is there a tree or a ground without having an angel responsible for it.'¹⁰

Notes

1. فاطر : 1 .

2. Quran 351:

3. تفسير القمّي : 2 / 206 .
4. Tafsir al-Qummi: v 2 p 206
5. نهج البلاغة : الخطبة 91 .
6. Nahj al-Balagha, Sermon 91
7. الاختصاص : 109 .
8. al-Ikhtisas, p. 109
9. بحار الأنوار: 59 / 176 / 7 .
10. Bihar al-Anwar, v. 59, p. 176, no. 7

صِفَةُ الْمَلَائِكَةِ - 1661

1661. THE DESCRIPTION OF THE ANGELS

5823. الإمام علي عليه السلام - في صفة الملائكة - : هُم أَعْلَمُ خَلْقِكَ بِكَ ، وَأَخَوْفُهُمْ لَكَ ، وَأَقْرَبُهُمْ مِنْكَ ، لَمْ يَسْكُنُوا الْأَصْلَابَ ، وَلَمْ يُضَمَّنُوا الْأَرْحَامَ ، وَلَمْ يُخْلَقُوا مِنْ مَاءٍ مَهِينٍ ، وَلَمْ يَتَشَعَّبْهُمْ رَبُّ الْمِنُونِ ، وَإِنَّهُمْ عَلَى مَكَانِهِمْ مِنْكَ ، وَمَنْزِلَتِهِمْ عِنْدَكَ ، وَاسْتِجْمَاعِ أَهْوَائِهِمْ فِيكَ ، وَكَثْرَةِ طَاعَتِهِمْ لَكَ ، وَقِلَّةِ غَفْلَتِهِمْ عَنْ أَمْرِكَ ، لَوْ عَايَنُوا كُنْهَ مَا خَفِيَ عَلَيْهِمْ مِنْكَ لَحَقُّوا أَعْمَاهُمْ .¹

5823. Imam Ali (AS), describing angels said, 'They are the most knowledgeable of Your creation about You, the most fearful of You and the closest to You. They did not come from loins nor did they enter wombs; they were not created from worthless liquid; they were not dispersed by vicissitudes of time. They are on their places [distinct] from You and in their positions near You. Their desires are concentrated in You. Their worship for You is very much. Their neglect from Your command is little. If they were to witness what remains hidden about You, they would belittle their actions.'²

5824. الإمام الصادق عليه السلام : إِنَّ الْمَلَائِكَةَ لَا يَأْكُلُونَ ، وَلَا يَشْرَبُونَ ، وَلَا يَنْكِحُونَ ، وَإِنَّمَا يَعِيشُونَ بِنَسِيمِ الْعَرْشِ.³

5824. Imam al-Sadiq (AS) said, 'Angels do not eat or drink or copulate, rather they subsist through the breeze of the Throne.'⁴

Notes

1. نهج البلاغة : الخطبة 109 .
2. Nahj al-Balagha, Sermon 109
3. تفسير القمي : 2 / 206 .
4. Tafsir al-Qummi, v. 2, p. 206

المَلَائِكَةُ الحَفَظَةُ - 1662

1662. THE GUARDIAN ANGELS

(وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ).¹

“He is the All-dominant over His servants, and He sends guards to [protect] you. When death approaches anyone of you, Our messengers take him away and they do not neglect [their duty].”²

5825. الإمام الباقر عليه السلام - في قوله تعالى : (لَهُ مَعْقِبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ)³ - : بأمر الله من أن يقع في ركبي ، أو يقع عليه حائط ، أو يُصيبه شيء؛ حتى إذا جاء القدر حلوا بينه وبينه يدفَعونه إلى المقادير ، وهما ملكان يحفظانه بالليل ، وملكان يحفظانه بالنهار يتعاقبان.⁴

5825. Imam al-Baqir (AS), with regard to Allah's verse in the Qur'an: *“He has guardian angels, to his front and his rear, who guard him by Allah's command”⁵*, said, 'By the command of Allah he is protected from falling into a well or from a wall falling onto him, or from being struck with something, until the decree of Allah comes. They [i.e. the angels] leave him alone it and pass him onto his decrees. They are two angels that protect him in the night, and two angels following them that protect him in the day.'⁶

5826. تفسير القمّي : (وإنّ عليكم لحافظين)⁷ قال : الملكان الموكلان بالإنسان، (كراماً كاتبين)⁸ يكتبون الحسنات والسّيئات.⁹

5826. Tafsir al-Qummi: *“Indeed, there are over you watchers.”¹⁰*, 'The two angels entrusted with man; noble writers.'¹¹, 'They write the good deeds and the bad.'¹²

Notes

1. الأنعام : 61 .
2. Quran 661:
3. الرعد : 11 .
4. بحار الأنوار : 16 / 179 / 59 .
5. Quran 1311:
6. Bihar al-Anwar, v. 59, p. 179, no. 16
7. انفطار : 10 .
8. انفطار : 11 .
9. تفسير القمّي : 2 / 409 .
10. Quran 8210:
11. Quran 8211:
12. Tafsir al-Qummi, v. 2, p. 409

البيوت التي لا تدخلها الملائكة - 1663

1663. HOUSES THAT ANGELS DO NOT ENTER

5827. رسول الله صلى الله عليه وآله : أتاني جبرئيل عليه السلام فقال: يا محمد ،

كيف نزل عليكم وأنتم لا تستاكون ولا تستنجون بالماء ولا تغسلون براجمكم¹ ؟!²

5827. The Prophet (SAWA) said, 'Gabriel (AS) came to me and said, 'O Muhammad, how can we [angels] descend to your [people's] houses whilst you do not brush your teeth, you do not purify yourselves with water after excretion, and you do not wash your knuckles [of the dirt on them].'³

5828. الإمام الباقر عليه السلام : قال جبرئيل عليه السلام : يا رسول الله ، إننا لا

ندخل بيتاً فيه صورة إنسان ، ولا بيتاً يُبال فيه ، ولا بيتاً فيه كلب⁴ .

5828. Imam al-Baqir (AS) said, 'Gabriel (AS) said, 'O Messenger of Allah, we do not enter a house that has in it a picture of a human, nor a place that one urinates in, nor a house that has a dog.'⁵

Notes

1. / 1 : النهاية (النهاية : 1 / 113).
2. النوادر للراوندي : 349 / 192 .
3. Nawadir al-Rawandi, p. 30
4. الكافي : 26 / 393 / 3 .
5. al-Kafi, v. 3, p. 393, no. 26

الموت - 367

367. DEATH

الموت - 1664

1664. Death

(الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ).¹

*“He, who created death and life that He may test you [to see] which of you is best in conduct. And He is the All-mighty, the All-forgiving.”*²

5829. رسول الله صلى الله عليه وآله : إذا مات أحدكم فقد قامت قيامته ، يرى ما له

من خيرٍ و شرٍ.³

5829. The Prophet (SAWA) said, 'When any of you dies, his Resurrection has started; and he sees what good and bad he has [accumulated].'⁴

5830. رسول الله صلى الله عليه وآله : من مات على شيء بعثه الله عليه.⁵

5830. The Prophet (SAWA) said, 'Whoever dies in a certain state, Allah will resurrect him as such.'⁶

5831. الإمام علي عليه السلام : بالموت تُختم الدنيا.⁷

5831. Imam Ali (AS) said, 'With death one's life ends.'⁸

5832. الإمام علي عليه السلام : الموت باب الآخرة.⁹

5832. Imam Ali (AS) said, 'Death is the door to the Hereafter.'¹⁰

5833. الإمام الصادق عليه السلام : إن قوماً أتوا نبياً فقالوا : أدع لنا ربك يرفع عنا

الموت ، فدعا لهم فرفع الله تبارك وتعالى عنهم الموت ، وكثروا حتى ضاقت بهم المنازل وكثرت

النسل ، وكان الرجل يُصبح فيحتاج أن يُطعم أباه وأمه وجدته وجد جده ويُرضيهم¹¹

ويتعاهدهم ، فشغلوا عن طلب المعاش ، فأتوه فقالوا : سل ربك أن يُردنا إلى آجالنا التي كنا

عليها ، فسأل ربه عز وجل فردهم إلى آجالهم.¹²

5833. Imam al-Sadiq (AS) said, 'A group of the people of the past said to their prophet, 'Pray to your Lord to take death away from us. He did so and Allah took death away from them. They became so many that their houses became crowded and their offspring became too many. A man had to feed his father, mother and grandfather, and his great grandfather, and they had to satisfy them and take care of them. They became too occupied to seek a livelihood, so they said, 'Ask your Lord to return us to our previous state. So, their Prophet asked his Lord and He returned them to their original state.'¹³

Notes

1. الملك : 2 .
2. Quran 672:
3. كنز العمال : 42123 .
4. Kanz al-Ummal, no. 42123
5. 42721 : كنز العمال .
6. Ibid. no. 42721
7. نصح البلاغة: الخطبة 156 .
8. Nahj al-Balagha, Sermon 156
9. 319 : غرر الحكم .
10. Ghurar al-Hikam, no. 319
11. (في نسخة «ويريهم» وفي نسخ أخرى «ويوضيهم» . (كما في هامش المصدر .
12. 4 / 401 : التوحيد .
13. al-Tawhid, p. 401, no. 4

اليقين بالموت - 1665

1665. HAVING CERTAINTY IN DEATH

(كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ الْجُورُكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ).¹

*“Every soul shall taste death, and you will indeed be paid your full rewards on the Day of Resurrection. Whoever is delivered from the Fire and admitted to paradise has certainly succeeded. The life of this world is nothing but the wares of delusion.”*²

5834. الإمام الصادق عليه السلام - في قوله تعالى: (قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ...) ³ - : تَعُدُّ السِّنِينَ ، ثُمَّ تَعُدُّ الشُّهُورَ ، ثُمَّ تَعُدُّ الْأَيَّامَ ، ثُمَّ تَعُدُّ السَّاعَاتِ ، ثُمَّ تَعُدُّ النَّفَسَ (فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ).^{4,5}

5834. Imam al-Sadiq (AS), with regard to Allah's verse in the Qur'an: *“Say, 'Indeed the death that you flee will indeed encounter you.’”*⁶ , said, 'Years are counted, then months, then days, then hours, then breaths *“When their time comes, they shall not defer it by a single hour nor shall they advance it.”*^{7,8}

5835. الإمام علي عليه السلام : ما رأيت إيماناً مع يقين أشبه منه بشكٍّ على هذا الإنسان ؛ إنه كَلَّ يَوْمٍ يُودَّعُ إِلَى الْقُبُورِ وَيُشَيَّعُ ، وَإِلَى غُرُورِ الدُّنْيَا يَرْجِعُ ، وَعَنِ الشَّهْوَةِ وَالذُّنُوبِ لَا يُفْلِعُ ، فَلَوْ لَمْ يَكُنْ لابنِ آدَمَ الْمُسْكِينِ ذَنْبٌ يَتَوَكَّفُهُ وَلَا حِسَابٌ يَقِفُ عَلَيْهِ إِلَّا مَوْتٌ يُبَدِّدُ شَمْلَهُ وَيُفَرِّقُ جَمْعَهُ وَيُوتِمُّ وُلْدَهُ ، لَكَانَ يَنْبَغِي لَهُ أَنْ يُحَازِرَ مَا هُوَ فِيهِ بِأَشَدِّ النَّصَبِ وَالتَّعَبِ .⁹

5835. Imam Ali (AS) said, 'I have never seen a kind faith that comes with certainty more resembling than the doubt of the human being. Every day he entrusts bodies to the graves and goes to funeral processions, but he returns to the delusion of the world, and he does not relinquish desires and sins. If the poor son of Adam did not have a single sin to deviate him and no reckoning to contemplate with than death that scatters his union, disunites his congregation, orphans his children then it would be a must for him to be cautious of what he is in with the greatest of exhaustion and hardship.'¹⁰

5836. الإمام علي عليه السلام - مِنْ وَصَايَاهُ لِابْنِهِ الْحَسَنِ عَلَيْهِ السَّلَامُ - : أَعْلَمُ يَا بُيَّيَّ أَنَّكَ إِنَّمَا خُلِقْتَ لِلْآخِرَةِ لَا لِلدُّنْيَا ، وَلِلْقَاءِ لَا لِلْبَقَاءِ ، وَلِلْمَوْتِ لَا لِلْحَيَاةِ ، وَأَنَّكَ فِي قُلْعَةٍ وَدَارٍ بُلْعَةٍ وَطَرِيقٍ إِلَى الْآخِرَةِ ، وَأَنَّكَ طَرِيدُ الْمَوْتِ الَّذِي لَا يَتَجَوَّ مِنْهُ هَارِئُهُ ، وَلَا يَفُوتُهُ طَالِبُهُ ، وَلَا بَدَّ أَنَّهُ مُدْرِكُهُ ، فَكُنْ مِنْهُ عَلَى حَذَرٍ أَنْ يُدْرِكَكَ وَأَنْتَ عَلَى حَالٍ سَيِّئَةٍ ، قَدْ كُنْتَ تُحَدِّثُ نَفْسَكَ مِنْهَا بِالتَّوْبَةِ فَيَحُولُ بَيْنَكَ وَبَيْنَ ذَلِكَ ، فَإِذَا أَنْتَ قَدْ أَهْلَكْتَ نَفْسَكَ .¹¹

5836. Imam Ali (AS), in his will to Imam al-Hasan (AS) said, 'My son, know that you have been created for the next world and not for this world,

and for annihilation and not to stay, for death and not for life; you are in a transient place, a place which is a path to the Hereafter. You are running away from death from which no one can run away from and which none of its seekers can miss. It has to be experienced so beware lest it catches up with you while you are in a bad state, while you were promising yourself to repent for the sin, but it did not allow you to repent and it made you perish.'

5837. الإمام علي عليه السلام : أنتم طُرداء الموت ، إن أقمتم له أخذكم ، وإن فررتم منه أدرككم ، وهو ألزم لكم من ظللكم ، الموت معقودٌ بنواصيكم .¹³

5837. Imam Ali (AS) said, 'You are running away from death. If you resist it, it will take you, and if you run from it, it will catch you. It is more stuck to you than your own shadow. Death is attached to your forelocks.'¹⁴

5838. الإمام الصادق عليه السلام : ما خلق الله عزوجل يقيناً لا شك فيه أشبهه بشك لا يقين فيه من الموت .¹⁵

5838. Imam al-Sadiq (AS) said, 'Allah has not created certainty devoid of doubt more similar to a doubt devoid of certainty like death.'¹⁶

Notes

1. آل عمران : 185 .
2. Quran 3185:
3. الجمعة : 8 .
4. الأعراف : 34 .
5. الكافي : 3 / 262 / 44 .
6. Quran 62"8
7. Quran 734:
8. al-Kafi, v. 3, p. 262, no. 44
9. بحار الأنوار : 6 / 137 / 40 .
10. Bihar al-Anwar, v. 6, p. 137, no. 30
11. نصح البلاغة : الكتاب 31 .
12. Nahj al-Balagha, Letter 31
13. نصح البلاغة: الكتاب 27 .
14. Ibid. Letter 37
15. كتاب من لا يحضره الفقيه : 1 / 194 / 596 .
16. al-Faqih, v. 1, p. 194, no. 596

اقْتِرَابُ الرَّحِيلِ - 1666

1666. COMING CLOSE TO DEPARTING

5839. الإمام عليّ عليه السلام : إذا كُنْتَ في إدبارٍ والموتُ في إقبالٍ ، فما أسرعَ

الملتقى!¹

5839. Imam Ali (AS) said, 'If you are leaving life behind you and death is drawing forwards, then how quickly will you run into each other.'²

5840. الإمام عليّ عليه السلام : الرَّحِيلُ وَشَيْبُكَ³.

5840. Imam Ali (AS) said, 'Departure is imminent.'⁴

5841. الإمام عليّ عليه السلام : لا غائبَ أقربُ مِنَ الموتِ⁵.

5841. Imam Ali (AS) said, 'There is no absent thing closer [to us] than death.'⁶

Notes

1. نهج البلاغة: الحكمة 29 .
2. Nahj al-Balagha, Saying 29
3. نهج البلاغة : الحكمة 187 .
4. Ibid. Saying 187
5. بحار الأنوار: 2 / 263 / 71 .
6. Bihar al-Anwar, v. 71, p. 263, no. 2

تفسير الموت - 1667

1667. INTERPRETATION OF DEATH

5842. الإمام زين العابدين عليه السلام - لما سُئِلَ عن الموت - : للمؤمن كَنَزِعَ ثِيَابٍ وَسَحَّةَ فَمِلَّةٍ ، وَفَكَتْ فُيُودٍ وَأَغْلَالَ ثَقِيلَةً ، وَالِاسْتِبْدَالَ بِأَفْحَرِ الثِّيَابِ وَأَطْيَبِهَا رَوَائِحَ ، وَأَوْطَأَ الْمَرَائِبِ ، وَأَتَسَّ الْمَنَازِلَ ؛ وَلِلْكَافِرِ كَخَلْعِ ثِيَابٍ فَاحِزَةٍ ، وَالتَّقْلِ عَنِ مَنَازِلِ أُنَيْسَةٍ ، وَالِاسْتِبْدَالَ بِأَوْسَخِ الثِّيَابِ وَأَوْحَشِ الْمَنَازِلِ، وَأَعْظَمَ الْعَذَابِ.¹

5842. Imam Zayn al-Abidin (AS), when asked about death said, 'For a believer, it is like taking off dirty clothes, undoing shackles and heavy chains, and changing into the finest and most scented of clothes. It is the smoothest of mountable animals and the most comforting of abodes. As for the infidel, it is like taking off fine clothes, transferring from comfortable abodes, and changing into the dirtiest and roughest of clothes, the most terrifying of stations and the greatest of punishments.'²

5843. الإمام الكاظم عليه السلام - لَمَّا دَخَلَ عَلَى رَجُلٍ قَدْ غَرِقَ فِي سَكَرَاتِ الْمَوْتِ - : الْمَوْتُ هُوَ الْمَصْفَاةُ يُصَفِّي الْمُؤْمِنِينَ مِنْ ذُنُوبِهِمْ فَيَكُونُ آخِرَ أَلْمِ يُصَيِّبُهُمْ كَفَّارَةً آخِرِ وَزِيرٍ بَقِيَ عَلَيْهِمْ ، وَيُصَفِّي الْكَافِرِينَ مِنْ حَسَنَاتِهِمْ فَيَكُونُ آخِرَ لَذَّةٍ أَوْ رَاحَةٍ تَلْحَقُهُمْ ، وَهُوَ آخِرُ ثَوَابٍ حَسَنَةٍ تَكُونُ لَهُمْ ...³

5843. Imam al-Kazim (AS), when he visited a person immersed in the pangs of death said, 'Death is the purifier which purifies the believers from their sins, so it is the last pain that they are struck with as atonement for the last wrongdoing left in them. For the infidels, death strips them of their good deeds, so it is the last pleasure or leisure they will ever experience, and it will be the last reward of a good deed for them ...'⁴

5844. الإمام الجواد عليه السلام - لما سُئِلَ عن الموت - : هُوَ النَّوْمُ الَّذِي يَأْتِيكُمْ كُلَّ لَيْلَةٍ إِلَّا أَنَّهُ طَوِيلٌ مُدَّتُهُ لَا يُنْتَبَهُ مِنْهُ إِلَّا يَوْمَ الْقِيَامَةِ ، فَمَنْ رَأَى فِي نَوْمِهِ مِنْ أَصْنَافِ الْفَرَحِ مَا لَا يُقَادِرُ قَدْرَهُ ، وَمِنْ أَصْنَافِ الْأَهْوَالِ مَا لَا يُقَادِرُ قَدْرَهُ ، فَكَيْفَ حَالُ فَرِحٍ فِي النَّوْمِ وَوَجَلٍ فِيهِ ؟ هَذَا هُوَ الْمَوْتُ ، فَاسْتَعِدُّوا لَهُ .⁵

5844. Imam al-Jawad (AS), when asked about death said, 'It is the sleep that comes to you every night, however its period is long and none will wake from it until the Day of Resurrection. So he who sees in his sleep different kinds of happy states whose extent he cannot fathom and different kinds of terrors he cannot fathom, then how does the happy and the dismayed feel in death? This is death so prepare for it.'⁶

Notes

1. معاني الأخبار : 4 / 289 .

2. Maani al-Akhbar, p. 289, no. 4

3. 6 / 289 : معاني الأخبار .
4. Ibid. p. 289, no. 6
5. 5 / 289 : معاني الأخبار .
6. Ibid. p. 289, no. 5

مَوْتُ الْمُؤْمِنِ - 1668

1668. THE DEATH OF A BELIEVER

(الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ).¹

*“Those whom the angels take away while they are pure. They say [to them], ‘Peace be to you! Enter paradise because of what you used to do.’”*²

5845. رسول الله صلى الله عليه وآله: الموت ریحانة المؤمن.³

5845. The Prophet (SAWA) said, 'Death is the basil of a believer.'⁴

5846. رسول الله صلى الله عليه وآله: تحفة المؤمن الموت.⁵

5846. The Prophet (SAWA) said, 'Death is a gift for the believer.'⁶

5847. الإمام الصادق عليه السلام - في قوله تعالى: (لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا)⁷

- : هُوَ أَنْ يُبَشِّرَاهُ بِالْجَنَّةِ عِنْدَ الْمَوْتِ ، يَعْنِي مُحَمَّدًا وَعَلِيًّا عَلَيْهِمَا السَّلَامُ .⁸

5847. Imam al-Sadiq (AS), with regard to Allah's verse in the Qur'an: *“For them is good news in the life of this world”*⁹, said, 'It is that these two give them glad tidings of Heaven during their death, meaning Muhammad and Ali (AS).'¹⁰

5848. الإمام الرضا عليه السلام - في عيادة رجلٍ من أصحابه - : كيف تجدك؟

قال: لقيت الموت بعدك! - يريد ما لقيته من شدة مرضه - فقال: كيف لقيته؟ فقال:

أليماً شديداً ، فقال: ما لقيته ، إنما لقيت ما يُنذركُ به ويُعرفكُ بعض حاله...¹¹

5848. Imam al-Rida (AS), when visiting one of his sick companions, asked, 'How are you?' He replied, 'I have met death after you!' referring to the pain he had endured from his intense sickness', so he said, 'How did you find it?' He said, 'Very painful.' He (AS) said, 'You have not met it, you have only met what is warning you of it and it is introducing you to some of its states...'¹²

Notes

1. النحل : 32 .

2. Quran 1632:

3. كنز العمال : 42136 .

4. Kanz al-Ummal, no. 42136

5. 42110 : كنز العمال .

6. Ibid. no. 42110

7. يونس : 64 .

8. بحار الأنوار : 6 / 191 / 36 .

9. Quran 1064:

10. Bihar al-Anwar, v. 6, p. 191, no. 36

11. معاني الأخبار : 7 / 289 .

12. Maani al-Akhbar, p. 289, no. 7

ذِكْرُ الْمَوْتِ - 1669

1669. REMEMBRANCE OF DEATH

5849. رسولُ الله صلى الله عليه وآله : أكثرُوا مِن ذِكْرِ هَادِمِ اللَّذَاتِ ، فِقِيلٌ : يَا رَسُولَ اللَّهِ، فَمَا هَادِمُ اللَّذَاتِ ؟ قَالَ : الْمَوْتُ ، فَإِنَّ أَكْبَسَ الْمُؤْمِنِينَ أَكْثَرُهُمْ ذِكْرًا لِلْمَوْتِ ، وَأَشَدُّهُمْ لَهُ اسْتِعْدَادًا .¹

5849. The Prophet (SAWA) said, 'Increase the remembrance of the demolisher of desires.' He was asked, 'O Messenger of Allah, what is the demolisher of desires?' He said, 'Death, for the most sagacious of believers are those who remember death the most and are the most prepared for it.'²

5850. رسولُ الله صلى الله عليه وآله: أكثرُوا ذِكْرَ الْمَوْتِ ، فَمَا مِنْ عَبْدٍ أَكْثَرَ ذِكْرَهُ إِلَّا أَحْيَا اللَّهُ قَلْبَهُ وَهَوَّنَ عَلَيْهِ الْمَوْتَ .³

5850. The Prophet (SAWA) said, 'Increase your remembrance of death, for any servant who increases its remembrance, Allah will revive his heart and ease death for him.'⁴

5851. الإمامُ عليٌّ عليه السلام - لابنِهِ الحَسَنِ عَلَيْهِ السَّلَام - : يَا بُنَيَّ ، أَكْثِرْ مِنْ ذِكْرِ الْمَوْتِ ، وَذِكْرٍ مَا تَهْجُمُ عَلَيْهِ وَتُفْضِي بَعْدَ الْمَوْتِ إِلَيْهِ ، حَتَّى يَأْتِيكَ⁵ وَقَدْ أَخَذَتْ مِنْهُ جَذْرَكَ وَشَدَدَتْ لَهُ أَرْزَكَ ، وَلَا يَأْتِيكَ بَعْتَةٌ فِيبَهْرَكَ .⁶

5851. Imam Ali (AS) said to his son al-Hasan (AS), 'O son, increase your remembrance of death, of that which overcomes it, and of that which you will return to after death such that when it comes to you, you will have taken heed of it and strengthened yourself for it, and you will not let it overcome you by surprise so that it overpowers you.'⁷

5852. الإمامُ الصادقُ عليه السلام : ذِكْرُ الْمَوْتِ يُمَيِّتُ الشَّهَوَاتِ فِي النَّفْسِ ، وَيَقْلَعُ مَنَابِتَ الْعَفْلَةِ ، وَيُقْوِي الْقَلْبَ بِمَوَاعِدِ اللَّهِ ، وَيُرِقُّ الطَّبَعِ ، وَيَكْسِرُ أَعْلَامَ الْهَوَى وَيُطْفِئُ نَارَ الْحَرِصِ ، وَيُجَمِّزُ الدُّنْيَا .⁸

5852. Imam al-Sadiq (AS) said, 'The remembrance of death kills the desires in the self and uproots the sources of inattentiveness. It strengthens the heart about Allah's promises, softens one's attitude, breaks the pillars of inclinations, extinguishes the fire of greed, and it degrades the world.'⁹

5853. الإمامُ الصادقُ عليه السلام : أَكْثَرُوا ذِكْرَ الْمَوْتِ ؛ فَإِنَّهُ مَا أَكْثَرَ ذِكْرَ الْمَوْتِ إِنْسَانٌ إِلَّا زَهَدَ فِي الدُّنْيَا .¹⁰

5853. Imam al-Sadiq (AS) said, 'Increase in the remembrance of death, for no sooner does a person increase his remembrance of death than he abstains from the world.'¹¹

5854. الإمامُ الهاديُّ عليه السلام : أذْكَرُ مَصْرَعَكَ بَيْنَ يَدَيْ أَهْلِكَ؛ وَلَا طَيِّبَ يَمْنَعُكَ، وَلَا حَبِيبَ يَنْفَعُكَ .¹²

5854. Imam al-Hadi (AS) said, 'Remember your death in front of your family; when there will be no doctor to prevent it from you and no beloved to help you.'¹³

Notes

1. بحار الأنوار: 82 / 167 / 3 .
2. Bihar al-Anwar, v. 82, p. 167, no. 3
3. كنز العمال : 42105 .
4. Kanz al- 'Ummal, no. 42105
5. «في بحار الأنوار : (77 / 205) «واجعله أمامك حيث (تراه حتى) يأتيك وقد أخذت منه حذرك .
6. نهج البلاغة : الكتاب 31 .
7. Nahj al-Balagha, Letter 31
8. بحار الأنوار : 6 / 133 / 32 .
9. Bihar al-Anwar, v. 6, p. 133, no. 32
10. بحار الأنوار : 82 / 168 / 3 .
11. Ibid. v. 82, p. 168, no. 3
12. بحار الأنوار: 78 / 370 / 4 .
13. Ibid. v. 78, p. 370, no. 4

الاستعدادُ لِلْمَوْتِ - 1670

1670. PREPARING FOR DEATH

5855. رسولُ الله صلى الله عليه وآله : مَنْ ارْتَقَبَ الْمَوْتَ سَارَعَ فِي الْحَيْرَاتِ .¹

5855. The Prophet (SAWA) said, 'Whoever anticipates death will hasten to do good deeds.'²

5856. الإمامُ عليٌّ عليه السلام : اسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أَظْلَكُكُمْ ، وَكُونُوا قَوْمًا صَبِيحًا بِهِمْ

فَانْتَبَهُوا ، وَعَلِمُوا أَنَّ الدُّنْيَا لَيْسَتْ لَهُمْ بَدَارٍ فَاسْتَبَدَلُوا ...³

5856. Imam Ali (AS) said, 'Prepare for death for it overshadows you, and be a group who when it screams at them they awaken, and know that the world is not their abode and therefore they have exchanged it [for the Hereafter]...'⁴

5857. الإمامُ عليٌّ عليه السلام : إِنَّ أَمْرًا لَا تَعْلَمُ مَتَى يَفْجَأُكَ يَنْبَغِي أَنْ تَسْتَعِدَّ لَهُ قَبْلَ

أَنْ يَغْشَاكَ .⁵

5857. Imam Ali (AS) said, 'When there is something that you do not know when it will take you by surprise, then you must prepare yourself for it before it covers you over.'⁶

5858. الإمامُ عليٌّ عليه السلام : عَجِبْتُ لِمَنْ يَرَى أَنَّهُ يُنْقَصُ كُلَّ يَوْمٍ فِي نَفْسِهِ وَعُمْرِهِ

وَهُوَ لَا يَتَأَهَّبُ لِلْمَوْتِ !⁷

5858. Imam Ali (AS) said, 'I am surprised at the one who sees that his lifespan and his breaths are decreasing every day but still does not prepare for death.'⁸

5859. الإمامُ عليٌّ عليه السلام : بَادِرُوا الْمَوْتَ وَعَمَّرَاتِهِ ، وَامْهَدُوا لَهُ قَبْلَ حُلُولِهِ ،

وَأَعِدُّوا لَهُ قَبْلَ نُزُولِهِ .⁹

5859. Imam Ali (AS) said, 'Get ready for death and its difficulties, plan for it before it comes, and prepare for it before it descends.'¹⁰

5860. الإمامُ عليٌّ عليه السلام : مَا أَنْزَلَ الْمَوْتَ حَقَّ مَنْزِلَتِهِ مَنْ عَدَّ عَدًّا مِنْ أَجَلِهِ .¹¹

5860. Imam Ali (AS) said, 'He who counts tomorrow as another of his days has not given death its true recognition.'¹²

5861. الإمامُ عليٌّ عليه السلام - لما سُئِلَ عَنِ الاسْتِعْدَادِ لِلْمَوْتِ - : أَدَاءُ الْقَرَائِضِ ،

وَاجْتِنَابُ الْمِحَارِمِ ، وَالِاسْتِمَالُ عَلَى الْمَكَارِمِ ، ثُمَّ لَا يُبَالِي أَوْقَعَ عَلَى الْمَوْتِ أَمْ وَقَعَ الْمَوْتُ عَلَيْهِ .

وَاللَّهُ ، مَا يُبَالِي ابْنُ أَبِي طَالِبٍ أَوْقَعَ عَلَى الْمَوْتِ أَمْ وَقَعَ الْمَوْتُ عَلَيْهِ .¹³

5861. Imam Ali (AS), when asked about preparing for death, said, '[It is to] Fulfil obligations, refrain from the forbidden and adopt good moral traits, and then to not care whether one should fall onto death or death should fall onto him. By Allah, the son of Abu Talib is not concerned whether he falls onto death or death falls onto him.'¹⁴

Notes

1. بحار الأنوار: 7 / 171 / 77 .
2. Ibid. v. 77, p. 171, no. 7
3. نصح البلاغة : الخطبة 64 .
4. Nahj al-Balagha, Sermon 64
5. 3468 : غرر الحكم .
6. Ghurar al-Hikam, no. 3468
7. 6253 : غرر الحكم .
8. Ibid. no. 6253
9. 190 : نصح البلاغة : الخطبة .
10. Nahj al-Balagha, Saying 190
11. الكافي : 30 / 259 / 3 .
12. al-Kafi, v. 3, p. 259, no. 30
13. الأمالي للصدوق : 173 / 172 .
14. Amali al-Saduq, p. 97, no. 8

تَمَيُّ الْمَوْتِ - 1671

1671. WISHING FOR DEATH

5862. رسول الله صلى الله عليه وآله: لا يَتَمَتَّى أَحَدُكُمْ الْمَوْتَ لِضُرِّ نَزَلَ بِهِ ، فَإِنْ كَانَ وَلَا بُدَّ فَاعِلًا فَلْيُقَلِّ : اللَّهُمَّ أَحْبِبْنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي ، وَتَوَقَّفْنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي .¹

5862. The Prophet (SAWA) said, 'None of you should pray for death if harm afflicts him, rather he should say, 'O Allah, keep me alive as long as life is good for me, and take me away when death is better for me.'²

5863. رسول الله صلى الله عليه وآله: لا يَتَمَتَّى أَحَدُكُمْ الْمَوْتَ إِلَّا أَنْ يَتَّقَى بِعَمَلِهِ .³

5863. Imam Ali (AS) said, 'None of you should wish for death unless they have trust in [the goodness of] their actions.'⁴

5864. الإمام علي عليه السلام - لِلْحَارِثِ الْهَمْدَانِيِّ - : وَأَكْثَرَ ذِكْرِ الْمَوْتِ وَمَا بَعْدَ

الْمَوْتِ ، وَلَا تَتَمَنَّ الْمَوْتَ إِلَّا بِشَرْطٍ وَثِيقٍ .⁵

5864. Imam Ali (AS) said to Harith al-Hamdani, 'Increase the remembrance of death and what comes after death, and do not wish for death without [having fulfilled] the strong condition.'⁶

5865. الإمام الكاظم عليه السلام - لِرَجُلٍ يَتَمَتَّى الْمَوْتَ - : هَلْ بَيْنَكَ وَبَيْنَ اللَّهِ قَرَابَةٌ

يُحَابِيكَ لَهَا ؟ قَالَ : لَا . قَالَ : فَهَلْ لَكَ حَسَنَاتٌ قَدَّمْتَهَا تَزِيدُ عَلَى سَيِّئَاتِكَ؟ قَالَ : لَا .
قَالَ : فَأَنْتَ إِذَا تَتَمَتَّى هَلَكَ الْأَبَدُ !⁷

5865. Imam al-Kazim (AS), said to a man who wished to die, 'Is there a kinship between you and Allah as a result of which He will be partial to you in it [i.e. death]?' He said, 'No.' The Imam then asked, 'So, do you have good deeds that you have done that exceed your bad deeds?' He said, 'No.' The Imam said, 'Therefore, you are wishing for the ultimate ruin!'⁸

Notes

1. الترغيب والترهيب : 4 / 257 / 54 .
2. al-Targhib wa al-Tarhib, v. 4, p. 257, no. 54
3. كنز العمال : 42153 .
4. Kanz al-Ummal, no. 42153
5. نهج البلاغة : الكتاب 69 .
6. Nahj al-Balagha, Letter 69
7. كشف الغمّة : 3 / 42 .
8. Kashf al-Ghamma, v. 3, p. 42

سَكْرَةُ الْمَوْتِ - 1672

1672. THE AGONY OF DEATH

(وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ)¹.

“Then the agony of death brings the truth: 'This is what you used to shun!’”²

(أنظر) النساء : 97 و محمد : 27 والواقعة : 83 - 94.

(See also: Qur'an 4:97, 47:27, 56:83-94)

5866. رسولُ اللهِ صلى اللهُ عليه وآله: احضروا موتاكم ولقنوهم «لا إله إلا الله» وبشروهم بالجنة ، فإنَّ الحليم من الرجال والنساء يتحيز عند ذلك المصرع ، وإنَّ الشيطانَ أقرب ما يكونُ من ابنِ آدمَ عند ذلك المصرع . والذي نفسي بيده ! لمعاينة ملك الموت أشدُّ من ألفِ ضربةٍ بالسيف . والذي نفسي بيده ! لا تخرجُ نفسُ عبدٍ من الدنيا حتى يتألم كلُّ عرقٍ منه على حياله³.

5866. The Prophet (SAWA) said, 'Attend to the people who are about to die and dictate to them [the phrase]: La ilaha illallah (There is no god but Allah), and give them glad tidings of Heaven, for even the most forbearant of men and women become perplexed at that instant, and Satan comes as close as he can get to the children of Adam in that state. By He who owns my soul! Seeing the angel of death is more severe than being hit one thousand times by a sword. By He who owns my soul! The soul of a servant will not exit from the world until every vein in him feels pain.'⁴

5867. رسولُ اللهِ صلى اللهُ عليه وآله: لو أنَّ البهائمَ يعلمنَّ من الموتِ ما تعلمونَّ أنتم ، ما أكلتم منها سمياً!⁵

5867. The Prophet (SAWA) said, 'If the animals knew about death what you know, you would never be able to eat the fat of them [due to their abstinence from the world].'⁶

5868. الإمامُ عليٌّ عليه السلام: إنَّ للموتِ لعمراتٍ هي أفطعُ من أن تُستعرقَ بصفةٍ ، أو تعتدلَ على عُقولِ أهلِ الدنيا.⁷

5868. Imam Ali (AS) said, 'Death has difficulties that are more terrible than can ever be described or be comprehended by the intellects of the people of the world.'⁸

Notes

1. ق : 19 .

2. Quran 50:19:

3. كنز العمال : 42158 .

4. Kanz al-Ummal, no. 42158

5. الأملالي للطوسي : 1011 / 453 .
6. Amali al-Saduq, p. 453, no. 1011
7. نهج البلاغة : الخطبة 221 .
8. Nahj al-Balagha, Saying 221

عِلَّةُ كَرَاهَةِ الْمَوْتِ - 1673

1673. THE REASON FOR [MAN'S] DESPISAL OF DEATH

5869. رسولُ الله صلى الله عليه وآله - لِرَجُلٍ سَأَلَهُ مِنْ عِلَّةِ كَرَاهَةِ الْمَوْتِ - : أَلَيْكَ

مَالٌ؟ قَالَ : نَعَمْ . قَالَ : فَقَدَمْتَهُ؟ قَالَ : لا، قَالَ : فَمِنْ تَمَّ لا تُحِبُّ الْمَوْتَ .¹

5869. The Prophet (SAWA) said to a person who asked him about the reason for [man's] despisal of death, 'Do you have wealth?' He said, 'Yes.' The Prophet said, 'And have you given it away [before death should overtake you]?' He said, 'No.' The Prophet said, 'This is why you do not like death.'²

5870. الإمامُ الحسنُ عليه السلام - أيضاً - : لِأَنَّكُمْ أَخْرَيْتُمْ آخِرَتَكُمْ ، وَعَمَّرْتُمْ

دُنْيَاكُمْ ، وَأَنْتُمْ تَكْرَهُونَ التُّقْلَةَ مِنَ الْعُمُرَانِ إِلَى الْحَرَابِ .³

5870. Imam al-Hasan (AS), in answer to a person about the reason for hating death, said, 'Because you have wrecked your Hereafter and built your world, and you hate to move from a constructed place to a demolished place.'⁴

Notes

1. الخصال : 47 / 13 .

2. al-Khisal, p. 13, no. 47

3. معاني الأخبار : 29 / 390 .

4. Maani al-Akhbar, p. 390, no. 29

تَمَثُّلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَالْأَئِمَّةِ عَلَيْهِمُ السَّلَامُ لِلْمُحْتَضِرِ - 1674

1674. THE APPEARANCE OF THE PROPHET AND THE Imams TO A DYING PERSON

5871. الإمام علي عليه السلام : مَنْ أَحَبَّنِي وَجَدَنِي عِنْدَ مَمَاتِهِ بِحَيْثُ يُحِبُّ ، وَمَنْ

أَبْغَضَنِي وَجَدَنِي عِنْدَ مَمَاتِهِ بِحَيْثُ يَكْرَهُ .¹

5871. Imam Ali (AS) said, 'Whoever loves me will find me when they die as they loved me, and whoever hates me will see me when they die as they hated me.'²

5872. الإمام الصادق عليه السلام - لما سُئِلَ : هل يُكْرَهُ المؤمنُ على قَبْضِ رُوحِهِ ؟

- : لا والله ، إِنَّهُ إِذَا أَتَاهُ مَلَكُ الْمَوْتِ لِقَبْضِ رُوحِهِ جَزَعٌ عِنْدَ ذَلِكَ ، فيَقُولُ لَهُ مَلَكُ الْمَوْتِ : يا وَلِيَّ اللَّهِ لا تَجْرَعْ ، فوالَّذي بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَأَنَا أَبْرُّ بِكَ وَأَشْفَقُ عَلَيْكَ مِنْ وَالِدٍ رَحِيمٍ لو حَضَرَكَ ، افْتَحْ عَيْنَكَ فَانظُرْ . قَالَ : وَمِثْلُ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَمِيرُ الْمُؤْمِنِينَ وَفَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ وَالْأَئِمَّةُ مِنْ ذُرِّيَّتِهِمْ عَلَيْهِمُ السَّلَامُ فيَقَالُ لَهُ : هذا رَسُولُ اللَّهِ و ... رُفَقَاؤُكَ ... فما شِئْ أَحَبَّ إِلَيْهِ مِنْ اسْتِلَالِ رُوحِهِ وَاللَّحوقِ بِالْمِنَادِي .³

5872. Imam al-Sadiq (AS), when asked, 'Does a believer hate it when his soul is being taken?', said, 'By Allah no, when the angel of death comes to him to take his soul he will be anguished and the angel of death will say, 'O friend of Allah, do not worry, because by He who sent Muhammad (SAWA) I am more compassionate and caring for you than a merciful father if he was to be with you. Open your eyes and see.' He said, 'And the Messenger of Allah, the Commander of the Faithful, Fatima, Hasan and Husayn and the Imams after him will all appear and it will be said to him, 'This is the Messenger of Allah and...your friends...and there will be nothing more beloved to this person than for his soul to leave and meet the caller.'⁴

5873. الإمام الصادق عليه السلام : ما يَمُوتُ مُوَالٍ لَنَا مُبْعَضٌ لِأَعْدائِنَا إِلَّا وَيَحْضُرُهُ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَمِيرُ الْمُؤْمِنِينَ وَالْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمُ السَّلَامُ فَيَسْرُوهُ وَيُبَشِّرُوهُ، وَإِنْ كَانَ غَيْرَ مُوَالٍ لَنَا يَرَاهُمْ بِحَيْثُ يَسُوهُ.

وَالدَّلِيلُ عَلَى ذَلِكَ قَوْلُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِحَارِثِ الهمداني:

يا حَارَ هَمْدَانَ مَنْ يَمُتْ بَيْرِنِي مِنْ مُؤْمِنٍ أَوْ مُنَافِقٍ قُبُلًا .⁵

Notes

1. صحيفة الإمام الرضا : 203 / 86 .

2. Sahifa al-Imam al-Rida (AS), p. 86, no. 203

3. الكافي : 2 / 127 / 3 .

4. al-Kafi, v. 3, p. 127, no. 2

5. 265 / 2 : تفسير القمّي .

مَوْتُ الْفُجَاءَةِ - 1675

1675. SUDDEN DEATH

5874. رسولُ اللهِ صلى اللهُ عليه وآله : إِنَّ مَوْتَ الْفُجَاءَةِ تَخْفِيفٌ عَنِ الْمُؤْمِنِ ، وَأَخْذَةٌ أَسْفٍ عَنِ الْكَافِرِ .¹

5874. The Prophet (SAWA) said, 'Sudden death is ease for the believer and a regretful overtaking for the disbeliever.'²

5875. رسولُ اللهِ صلى اللهُ عليه وآله : مَوْتُ الْفُجَاءَةِ تَخْفِيفٌ عَلَى الْمُؤْمِنِينَ ، وَمَسْحَطَةٌ عَلَى الْكَافِرِينَ .³

5875. The Prophet (SAWA) said, 'Sudden death is ease for the believers and a source of anger for the disbelievers.'⁴

5876. رسولُ اللهِ صلى اللهُ عليه وآله : مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَفْشَوْا الْفَالِجَ وَمَوْتُ الْفُجَاءَةِ .⁵

5876. The Prophet (SAWA) said, 'Among the portents of the Hour are the spread of semiparalysis and sudden death.'⁶

Notes

1. الكافي : 5 / 112 / 3 .
2. al-Kafi, v. 3, p. 112, no. 5
3. كنز العمال : 42775 .
4. Kanz al-Ummal, no. 42775
5. الكافي : 39 / 261 / 3 .
6. al-Kafi, v. 3, p. 261, no. 39

تَشْيِيعُ الْجَنَازَةِ - 1676

1676. ATTENDING FUNERAL PROCESSIONS

5877. رسولُ الله صلى الله عليه وآله : سِرَّ سَنَتَيْنِ بَرِّ وَالِدَيْكَ ، سِرَّ سَنَةً حِصَلَ رَحْمَتِكَ ،

سِرَّ مِيلاً عُدَّ مَرِيضاً ، سِرَّ مِيلَيْنِ شَيَّعَ جَنَازَةً.¹

5877. The Prophet (SAWA) said, 'Travel [i.e. walk] two years [in distance] to do good to your parents, travel one year to reconcile with your kin, travel a mile [in distance] to visit a sick person, and travel two miles [in distance] to attend a funeral procession.'²

5878. رسولُ الله صلى الله عليه وآله : عَلَيْكُمْ بِالسَّكِينَةِ ، عَلَيْكُمْ بِالْقَصْدِ فِي الْمَشِيِّ

بِجَنَائِزِكُمْ.³

5878. The Prophet (SAWA) said, 'You must walk quietly, and in deliberation when walking in your funeral processions.'⁴

5879. الدعوات : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا تَبَعَ جَنَازَةً غَلَبَتْهُ كَأَبَةٌ ،

وَأَكْثَرَ حَدِيثِ النَّفْسِ ، وَأَقَلَّ الْكَلَامِ.⁵

5879. It is narrated in al-Daawat: When the Prophet (SAWA) followed a funeral procession, grief would overcome him and he would increase in speaking to his own self, and lessen his talking.⁶

5880. الإمام الصادق عليه السلام : أَوَّلُ مَا يُنْحَفُ بِهِ الْمُؤْمِنُ يُعْفَرُ لِمَنْ تَبَعَ جَنَازَتَهُ.⁷

5880. Imam al-Sadiq (AS) said, 'The first gift that a believer is able to bestow [others after his death] is that those who follow his funeral procession are forgiven.'⁸

5881. الإمام الصادق عليه السلام : يَنْبَغِي لِأَوْلِيَاءِ الْمَيِّتِ أَنْ يُؤْذِنُوا إِخْوَانَ الْمَيِّتِ بِمَوْتِهِ

، فَيَشْهَدُونَ جَنَازَتَهُ وَيُصَلُّونَ عَلَيْهِ ، فَيُكْسِبُ لَهُمُ الْأَجْرَ وَيُكْسِبُ لِمَيِّتِهِ الْإِسْتِغْفَارَ.⁹

5881. Imam al-Sadiq (AS) said, 'It is a must for the guardians of the corpse to inform the brothers of the deceased person of his death so that they can attend his funeral and perform the prayers for him, so that they may be rewarded on account of him and the deceased person will be forgiven.'¹⁰

(أنظر) الزَّوْجِ ، بَابِ 887.

(See also: MARRIAGE: section 887)

Notes

1. النوادر للراوندي : 29 / 92 .

2. Nawadir al-Rawandi, p. 5

3. الأمالي للطوسي : 827 / 383 .

4. Amali al-Saduq, p. 383, no. 827

5. الدعوات : 736 / 259 .

6. al-Daawat, p. 259, no. 736

7. 3 / 173 / 3 : الكافي .
8. al-Kafi, v. 3, p. 173, no. 3
9. 1 / 301 : علل الشرائع .
10. Ilal al-Sharai, p. 301, no. 1

دَفْنُ الْمَيِّتِ - 1677

1677. BURYING THE DEAD

5882. رسولُ الله صلى الله عليه وآله : إذا مات الميِّتُ أوَّلَ النَّهَارِ فلا يَقْبَلُ إِلَّا فِي قَبْرِهِ

¹.

5882. The Prophet (SAWA) said, 'If a person dies at the beginning of the day then he should not spend that night anywhere other than in his grave.'²

5883. رسولُ الله صلى الله عليه وآله : لا تَدْفِنُوا مَوْتَاكُمْ بِاللَّيْلِ إِلَّا أَنْ تَضْطَرُّوا.³

5883. The Prophet (SAWA) said, 'Do not bury your dead in the night unless you are compelled to.'⁴

5884. رسولُ الله صلى الله عليه وآله : إِنَّ أَرْحَمَ مَا يَكُونُ اللهُ بِالْعَبْدِ إِذَا وُضِعَ فِي

⁵ حُفْرَتِهِ.

5884. The Prophet (SAWA) said, 'The most merciful Allah is towards His servant is when he is put in the hole of his grave.'⁶

5885. الإمامُ عليٌّ عليه السلام : أَمَرْنَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنْ نَدْفِنَ مَوْتَانَا

وَسَطَ قَوْمٍ صَالِحِينَ ؛ فَإِنَّ الْمَوْتَى يَتَأَذُونَ بِجَارِ السَّوِّءِ كَمَا يَتَأَذَى بِهِ الْأَحْيَاءُ .⁷

5885. Imam Ali (AS) said, 'The Messenger of Allah (SAWA) ordered us to bury our dead in the midst of righteous people, for the dead are hurt by evil neighbours in the same way that living people are.'⁸

Notes

1. الكافي : 3 / 138 / 2 .

2. al-Kafi, v. 3, p. 138, no. 2

3. كنز العمال : 42385 .

4. Kanz al-Ummal, no. 42385

5. كنز العمال : 42386 .

6. Ibid. no. 42386

7. كنز العمال : 42916 .

8. Ibid. no. 42916

ما يَتَّبَعُ الْإِنْسَانَ بَعْدَ الْمَوْتِ - 1678

1678. WHAT FOLLOWS A PERSON AFTER HIS DEATH

5886. رسولُ اللهِ صلى اللهُ عليه وآله : يَتَّبَعُ الْمَيِّتَ ثَلَاثَةٌ : أَهْلُهُ وَمَالُهُ وَعَمَلُهُ ، فَيَرْجِعُ

اثنانِ وَيَبْقَى وَاحِدٌ ؛ يَرْجِعُ أَهْلُهُ وَمَالُهُ ، وَيَبْقَى عَمَلُهُ .¹

5886. The Prophet (SAWA) said, 'Three things follow a dead person: his family, his wealth and his actions. Two go back and one stays: his family and wealth go back and his actions stay [with him].'²

5887. الإمامُ الصَّادِقُ عليه السلام : سِتَّةٌ يَلْحَقَنَّ الْمُؤْمِنَ بَعْدَ وَفَاتِهِ : وَلَدٌ يَسْتَغْفِرُ لَهُ ،

وَمَصْحَفٌ يُخَلِّفُهُ ، وَعَرَسٌ يَغْرِسُهُ ، وَصَدَقَةٌ مَاءٍ يُجْرِيهِ ، وَقَلِيبٌ يَحْفِرُهُ ، وَسُنَّةٌ يُؤَخِّدُ بِهَا مِنْ بَعْدِهِ .³

5887. Imam al-Sadiq (AS) said, 'Six things benefit a person after he passes away: a child who seeks forgiveness for him, a copy of the Qur'an which he leaves behind, a plant that he planted, water that he donated in charity, a well that he had dug, and a tradition that others take from him and [practise] after him.'⁴

(أنظر) العمل : باب 1383 ؛ السنة : باب 986 ؛ المعاد : باب 1394.

(See also: ACTION: section 1383; HABITUAL PRACTICE: section 986; RESURRECTION: section 1394)

Notes

1. كنز العمال : 42761 .
2. Ibid. no. 42761
3. كتاب من لا يحضره الفقيه : 1 / 185 / 555 .
4. al-Faqih, v. 1, p. 185, no. 555

المال - 368

368. WEALTH

المالُ مادَّةُ الشَّهَوَاتِ - 1679

1679. WEALTH IS THE SUBSTANCE OF DESIRES

(الْمَالُ وَالْبُنُونُ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا).¹

*"Wealth and children are an adornment of the life of this world, but lasting righteous deeds are better with your Lord in reward and better in hope."*²

5888. رسول الله صلى الله عليه وآله : إِنَّ الدِّينَارَ والدِّرْهَمَ أَهْلَكَا مَنْ كَانَ قَبْلَكُم ،

وَهُمَا مُهْلِكَاكُمْ.³

5888. The Prophet (SAWA) said, 'Dinars and dirhams ruined those before you and will ruin you too.'⁴

5889. رسول الله صلى الله عليه وآله : قَالَ الشَّيْطَانُ لَعْنَةُ اللَّهِ : كُن يَسْلَمَ مِنِّي صَاحِبُ

الْمَالِ مِنْ إِحْدَى ثَلَاثٍ أَغْدُو عَلَيْهِ بَهِينٌ وَأُرُوْحُ : أَخْذُهُ مِنْ غَيْرِ جِلَّةٍ ، وَإِنْفَاقُهُ فِي غَيْرِ حَقِّهِ ،

وَأَحْبَبُّهُ إِلَيْهِ فَيَمْنَعُهُ مِنْ حَقِّهِ.⁵

5889. The Prophet (SAWA) said, 'Satan, may Allah curse him, said, 'The owner of wealth will not be safe from me in three things that I will overcome him with and leave thereafter: his acquisition of it from unlawful places, his spending it in its unrightful place, and I will make him love it so much that he will deprive it to its rightful due.'⁶

5890. الإمام عليُّ عليه السلام : الْمَالُ مادَّةُ الشَّهَوَاتِ.⁷

5890. Imam Ali (AS) said, 'Wealth is the substance of desires.'⁸

5891. الإمام عليُّ عليه السلام : الْمَالُ يُقَوِّي الْأَمَالَ.⁹

5891. Imam Ali (AS) said, 'Money strengthens expectations.'¹⁰

Notes

1. الكهف : 46 .

2. Quran 1846:

3. الكافي : 2 / 316 / 6 .

4. al-Kafi, v. 2, p. 316, no. 6

5. الترغيب والترهيب : 4 / 182 / 68 .

6. al-Tarhib wa al-Tarhib, v. 4, p. 182, no. 68

7. نهج البلاغة: الحكمة 58 .

8. Nahj al-Balagha, Saying 58

9. غرر الحكم : 577 .

10. Ghurar al-Hikam, no. 577

آثارُ حُبِّ المالِ - 1680

1680. THE EFFECTS OF LOVING WEALTH

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا¹.

“And you love wealth with much fondness.”²

5892. عيسى عليه السلام : لا تَنْظُرُوا إِلَى أَمْوَالِ أَهْلِ الدُّنْيَا ؛ فَإِنَّ بَرِيقَ أَمْوَالِهِمْ يَذْهَبُ

بُنُورِ إِيْمَانِكُمْ³.

5892. Prophet Jesus (AS) said, 'Do not look at the wealth of the people of this world, for the glitter of their wealth will take away the light of your faith.'⁴

5893. الإمام عليّ عليه السلام : المَالُ يُفْسِدُ المَالَ ، وَيُؤَسِّغُ الأَمَالَ⁵.

5893. Imam Ali (AS) said, 'Wealth corrupts the ultimate goal and heightens one's expectations.'⁶

5894. الإمام عليّ عليه السلام : حُبُّ المَالِ يُوهِنُ الدِّينَ ، وَيُفْسِدُ اليَقِينَ⁷.

5894. Imam Ali (AS) said, 'The love of wealth weakens one's religion and corrupts one's conviction.'⁸

Notes

1. الفجر : 20 .
2. Quran 89:20:
3. الحجّة البيضاء : 7 / 328 .
4. al-Mahajjat al-Bayda?, v. 7, p. 328
5. غرر الحكم : 1427 .
6. Ghurar al-Hikam, no. 1427
7. غرر الحكم : 4876 .
8. Ibid. no. 4876

حُبُّ الْمَالِ مِنَ الْحَلَالِ - 1681

1681. LOVE FOR LAWFUL WEALTH

5895. رسولُ الله صلى الله عليه وآله : نِعَمَ الْمَالُ الصَّالِحُ لِلرَّجُلِ الصَّالِحِ .¹

5895. The Prophet (SAWA) said, 'Blessed is the righteous wealth for a righteous man.'²

5896. الإمامُ عليٌّ عليه السلام : الغنى في الغربة وطنٌ ، والفقر في الوطن غربة .³

5896. Imam Ali (AS) said, 'Richness in a foreign place is like one's homeland, and poverty in one's homeland is like being a foreigner in it...'⁴

5897. الإمامُ زينُ العابدينَ عليه السلام : استثمارُ المالِ تمامُ المروءة .⁵

5897. Imam Zayn al-Abidin (AS) said, 'Utilising wealth completes gallantry.'⁶

5898. الإمامُ الصادقُ عليه السلام : لا خيرَ فيمن لا يُحِبُّ جمعَ المالِ من حلالٍ ،

يَكْفُ بِهِ وَجْهَهُ وَيَقْضِي بِهِ دَيْنَهُ وَيَصِلُ بِهِ رَحْمَهُ .⁷

5898. Imam al-Sadiq (AS) said, 'There is no good in he who does not love to earn lawful wealth with which he can protect his honour, repay his debts and maintain relations with his kin.'⁸

Notes

1. تنبيه الخواطر : 1 / 158 .
2. Tanbih al-Khawatir, v. 1, p. 158
3. نهج البلاغة : الحكمة 56 .
4. Nahj al-Balagha, Saying 56
5. الكافي : 1 / 20 / 12 .
6. al-Kafi, v. 1, p. 20, no. 12
7. الكافي : 5 / 72 / 5 .
8. Ibid. v. 5, p. 72, no. 5

ذُمُّ كَثْرَةِ الْمَالِ - 1682

1682. REPROACHING OF EXCESSIVE WEALTH

وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ¹.

“Those who treasure up gold and silver, and do not spend it in the way of Alla, inform them of a painful punishment.”²

(أنظر) القصص : 76 ، 82 والمعارج : 18 والكهف : 34 والحديد : 20 والتوبة : 69 ويونس : 88 وسبأ : 35.

(See also: Qur'an 28:76, 28:82, 70:18, 18:34, 77:20, 9:69, 10:88, 34:35)

5899. الإمام الصادق عليه السلام : فيما ناجى الله عزَّوجلَّ به موسى عليه السلام :

... لا تَغِيظُ أَحَدًا بِكَثْرَةِ الْمَالِ ؛ فَإِنَّ مَعَ كَثْرَةِ الْمَالِ تَكْثُرُ الذُّنُوبُ لِوَاجِبِ الْحَقُوقِ³.

5899. Imam al-Sadiq (AS) narrated, 'In an intimate conversation that Allah had with Prophet Moses (AS), He said, 'Do not envy anyone for having excessive wealth, for with excessive wealth sins increase in [trespassing] obligatory rights.'⁴

5900. رسول الله صلى الله عليه وآله : ما أخشى عليكم الفقر ، ولكي أخشى

عليكم التكاثر⁵.

5900. The Prophet (SAWA) said, 'I do not fear poverty for you, but I fear you vying in your excessive wealth.'⁶

5901. الإمام علي عليه السلام : كثرة المال تُفسدُ القلوب وتُنشئُ الذنوب⁷.

5901. Imam Ali (AS) said, 'Too much wealth corrupts the hearts and produces sins.'⁸

5902. الإمام الحسين عليه السلام : مَالِكَ إِنْ لَمْ يَكُنْ لَكَ كُنْتَ لَهُ ، فَلَا تُبْقِ عَلَيْهِ

فِيئَتُهُ لَا يُبْقِي عَلَيْكَ ، وَكُلُّهُ قَبْلَ أَنْ يَأْكُلَكَ⁹ !¹⁰

5902. Imam Husayn (AS) said, 'Your wealth is such that if you do not control it, it will control you, so do not save any of it for it will not stay for you. Consume it before it consumes you.'¹¹

5903. الإمام الصادق عليه السلام : ما كثر مال رجل قط إلا عظمت الحجة لله

تعالى عليه ، فإن قدرتم أن تدفعوها عن أنفسكم فافعلوا ، فقيل : بماذا ؟ قال : بقضاء

حوائج إخوانكم من أموالكم¹².

5903. Imam al-Sadiq (AS) said, 'Whenever one's wealth increases, Allah's evidence against him increases. So, if you are able to push it away from yourselves then do so. He was asked, 'How?' He replied, 'By fulfilling the needs of your brothers from your wealth.'¹³

5904. الإمام الصادق عليه السلام : طلبت فراغ القلب فوجدته في قلة المال¹⁴.

5904. Imam al-Sadiq (AS) said, 'I sought after comfort of my heart and I found it in having little wealth.'¹⁵

5905. الإمام الرضا عليه السلام : لا يَجْتَمِعُ المَالُ إِلَّا بِحِصَالِ حَمْسٍ : بِبُخْلِ شَدِيدٍ ، وَأَمَلٍ طَوِيلٍ ، وَحِرْصٍ غَالِبٍ ، وَقَطِيعَةِ الرَّحِمِ ، وَإِثَارِ الدُّنْيَا عَلَى الآخِرَةِ .¹⁶

5905. Imam al-Rida (AS) said, 'Wealth can only be gathered through five means: through intense miserliness, high expectation, overcoming greed, cutting of kinship, and preferring this world over the Hereafter.'¹⁷

Notes

1. التوبة : 34 .
2. Quran 934:
3. الكافي : 2 / 135 / 21 .
4. al-Kafi, v. 2, p. 135, no. 21
5. كنز العمال : 6139 .
6. Kanz al-Ummal, no. 6139
7. غرر الحكم : 7109 .
8. Ghurar al-Hikam, no. 7109
9. الدرّة الباهرة : 24 .
10. «ولنعم ما قيل في تفسير الزهد أنّه «ليس الزهد أن لا تملك شيئاً ، بل الزهد أن لا يملكك شيء» .
11. al-Durra al-Bahira, p. 24
12. الأمالي للطوسي : 302 / 600 .
13. Amali al-Tusi, p. 302, no. 600
14. مستدرک الوسائل : 12 / 174 / 13810 .
15. Mustadrak al-Wasa'il, v. 12, p. 174, no. 13810
16. الحصال : 282 / 29 .
17. al-Khisal, p. 282, no. 29

مَنْ كَسَبَ مَالاً مِنْ غَيْرِ حِلِّهِ - 1683

1683. HE WHO ACQUIRES WEALTH FROM ILLEGITIMATE SOURCES

5906. رسول الله صلى الله عليه وآله : مَنْ كَسَبَ مَالاً مِنْ غَيْرِ حِلِّهِ أَفْقَرُهُ اللَّهُ .¹

5906. The Prophet (SAWA) said, 'Allah will impoverish whoever acquires wealth from an illegitimate source.'²

5907. رسول الله صلى الله عليه وآله : مَنْ لَمْ يُبَالِ مِنْ أَيْنَ اكْتَسَبَ الْمَالَ لَمْ يُبَالِ اللَّهُ

مِنْ أَيْنَ أَدْخَلَهُ النَّارَ .³

5907. The Prophet (SAWA) said, 'He who does not care whence he acquires wealth, Allah will not care whence He will make him enter Hell.'⁴

5908. الإمام علي عليه السلام : مَنْ يَكْسِبُ مَالاً مِنْ غَيْرِ حَقِّهِ يَصْرِفُهُ فِي غَيْرِ أَجْرِهِ

⁵.

5908. Imam Ali (AS) said, 'He who acquires wealth from an unlawful source will spend it in a place where he will have no recompense thereof.'⁶

5909. الإمام الصادق عليه السلام : مَنْ كَسَبَ مَالاً مِنْ غَيْرِ حِلِّهِ سُلِطَ عَلَيْهِ الْبِنَاءُ

وَالطِّينُ وَالْمَاءُ .⁷

5909. Imam al-Sadiq (AS) said, 'He who acquires wealth from illegitimate sources, the building, the soil and the water [of those places] will reign over him.'⁸⁹

5910. الإمام الصادق عليه السلام : مَنْ طَلَبَ الْمَالَ بَعِيرٍ حَقِّ حُرْمٍ بَقَاءَهُ لَهُ بِحَقِّ .¹⁰

5910. Imam al-Sadiq (AS) said, 'He who acquires wealth unrightfully will be rightfully prevented from keeping it.'¹¹

(أنظر) عنوان 113 «الحلال» .

(See also: THE LAWFUL 113)

Notes

1. الأماي للطوسي : 306 / 182 .

2. Amali al-Tusi, p. 182, no. 306

3. بحار الأنوار : 63 / 13 / 103 .

4. Bihar al-Anwar, v. 103, p. 13, no. 63

5. تحف العقول : 94 .

6. Tuhaf al-Uqul, p. 94

7. المحاسن : 2528 / 445 / 2 .

8. al-Mahasin, v. 2, p. 455, no. 2528

9. Meaning he will be caught up with useless and sometimes harmful construction and building.

10. تحف العقول : 321 .

11. Tuhaf al-Uqul, p. 321

المال ما أفاد الرجال - 1684

1684. WEALTH IS WHAT BENEFITS MEN

5911. رسول الله صلى الله عليه وآله : إِنَّ لَكَ فِي مَالِكَ ثَلَاثًا شُرَكَاءَ : أَنْتَ ، وَالتَّلَفُ ،

وَالوَارِثُ ، فَإِنْ اسْتَطَعْتَ أَنْ لَا تَكُونَ أَعْجَزَهُمْ فَافْعَلْ .¹

5911. The Prophet (SAWA) said, 'You are three partners in your wealth: you, your losses, and your heir, so if you can try not to be the weakest of them then do so.'²

5912. رسول الله صلى الله عليه وآله : يَقُولُ ابْنُ آدَمَ : مُلْكِي مُلْكِي ! وَمَالِي مَالِي !

يَامْسِكِيْنُ ! أَيْنَ كُنْتَ حَيْثُ كَانَ الْمَلِكُ وَلَمْ تَكُنْ ، وَهَلْ لَكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ ، أَوْ لَبَسْتَ فَأَبْلَيْتَ ، أَوْ تَصَدَّقْتَ فَأَبْقَيْتَ ؟! إِنَّمَا مَرَحُومٌ بِهِ وَإِنَّمَا مُعَاقَبٌ عَلَيْهِ ، فَاعْقِلْ أَنْ لَا يَكُونَ مَالٌ غَيْرِكَ أَحَبَّ إِلَيْكَ مِنْ مَالِكَ .³

5912. The Prophet (SAWA) said, 'The son of Adam says: 'My property, my property! My wealth, my wealth!' - O poor man! Where were you when there was property but not you, and do you possess anything other than what you eat and emit, or wear and wear out, or did you donate so it stayed?! Either you will be had mercy on as a result of it [i.e. your wealth] or punished on account of it. So, beware lest that wealth which is not yours be more beloved to you than your own wealth.'⁴

5913. الإمام عليّ عليه السلام : الْمَالُ مَا أَفَادَ الرَّجَالَ .⁵

5913. Imam Ali (AS) said, 'Wealth is what benefits men.'⁶

5914. الإمام عليّ عليه السلام : الْمَالُ يُكْرِمُ صَاحِبَهُ مَا بَدَّلَهُ ، وَيُهَيِّئُهُ مَا بَخَلَ بِهِ .⁷

5914. Imam Ali (AS) said, 'Wealth honours its owner as long as he spends it and it humiliates him where he is miserly with it.'⁸

5915. الإمام عليّ عليه السلام : أَمْسِكْ مِنَ الْمَالِ بِقَدْرِ ضَرُورَتِكَ ، وَقَدِّمِ الْفَضْلَ لِيَوْمِ

حَاجَتِكَ .⁹

5915. Imam Ali (AS) said, 'Hold onto wealth according to your need of it, and put the rest away for a day you will need it.'¹⁰

5916. الإمام عليّ عليه السلام : أَفْضَلُ الْمَالِ مَا وُقِيَ بِهِ الْعَرَضُ ، وَقُضِيَتْ بِهِ الْحَقُوقُ

.¹¹

5916. Imam Ali (AS) said, 'The best of wealth is that with which one's dignity is guarded and that through which one's rights are fulfilled.'¹²

5917. الإمام عليّ عليه السلام : خَيْرُ مَالِكَ مَا أَعَانَكَ عَلَى حَاجَتِكَ .¹³

5917. Imam Ali (AS) said, 'The best of your wealth is that which helps you with your needs.'¹⁴

5918. الإمام الصادق عليه السلام: إِنَّمَا أَعْطَاكُمْ اللَّهُ هَذِهِ الْفُضُولَ مِنَ الْأَمْوَالِ

لِتُوجَّهَ حَيْثُ وَجَّهَهَا اللَّهُ عَزَّوَجَلَّ ، وَلَمْ يُعْطِكُمْوهَا لِتَكْنِزُوهَا .¹⁵

5918. Imam al-Sadiq (AS) said, 'Allah gave you this excess in wealth in order that you may use it according to how Allah Almighty would like, and He did not give it to you in order for you to store it away.'¹⁶

5919. الإمام الرضا عليه السلام : خَيْرُ مَا لِي الْمَرْءُ دَخَائِرَ الصَّدَقَةِ .¹⁷

5919. Imam Ali al-Rida (AS) said, 'The best wealth of a person is what he reserves for charity.'¹⁸

Notes

1. كنز العمال : 16147 .
2. Kanz al-Ummal, no. 16147
3. بحار الأنوار : 17 / 356 / 71 .
4. Bihar al-Anwar, v. 71, p. 356, no. 17
5. غرر الحكم : 508 .
6. Ghurar al-Hikam, no. 508
7. غرر الحكم : 1838 .
8. Ibid. no. 1838
9. نصح البلاغة : الكتاب 21 .
10. Nahj al-Balagha, Letter 21
11. بحار الأنوار: 60 / 7 / 78 .
12. Bihar al-Anwar, v. 78, p. 7, no. 60
13. بحار الأنوار : 70 / 12 / 78 .
14. Ibid. v. 78, p. 12, no. 70
15. كتاب من لا يحضره الفقيه : 2 / 57 / 1693 .
16. al-Faqih, v. 2, p. 57, no. 1693
17. تنبيه الخواطر : 2 / 182 .
18. Tanbih al-Khawatir, v. 2, p. 182

«النُّبُوَّةُ» العامة - 369

369. PROPHETHOOD (1)

General Prophethood

فلسفة النُّبُوَّة - 1685

1685. THE PHILOSOPHY OF PROPHETHOOD

التَّكَامُلُ - 1

1. Perfection

5920. الإمام الصادق عليه السلام - للزَّنديق الذي سأله: من أين أثبتت الأنبياء؟ -
: إِنَّا لَمَّا أَثَبْنَا أَنَّ لَنَا خَالِقًا صَانِعًا مُتَعَالِيًا عَنَّا وَعَنْ جَمِيعِ مَا خَلَقَ ، وَكَانَ ذَلِكَ الصَّانِعِ
حَكِيمًا مُتَعَالِيًا لَمْ يَجْزُ أَنْ يُشَاهِدَهُ خَلْقُهُ ، وَلَا يُلَامِسُوهُ ، فَيُبَاشِرُهُمْ وَيُبَاشِرُوهُ ، وَيُحَاجُّهُمْ
وَيُحَاجُّوهُ ، ثَبَّتَ أَنَّ لَهُ سَفَرَاءَ فِي خَلْقِهِ يُعَبِّرُونَ عَنْهُ إِلَى خَلْقِهِ وَعِبَادِهِ ، وَيَدُلُّونَهُمْ عَلَى
مَصَالِحِهِمْ وَمَنَافِعِهِمْ ، وَمَا بِهِ بَقَاؤُهُمْ وَفِي تَرْكِهِ فَنَآؤُهُمْ .¹

5920. Imam al-Sadiq (AS) said to an atheist who asked him, 'Wherefore did you establish the [need for and existence of] prophets?' 'When we established that we have a Creator and Maker, supreme over us and over all that He created, and that this Maker is so Wise and Supreme that His creation cannot see Him or touch Him, like they can mutually see each other and contend with each other, it hence becomes established that He has ambassadors among His creation who speak on His behalf to His creation and servants. They guide creation to their advantages and benefits, and to that which will secure their survival and the abandonment of which will destroy them.'²

إِنْقَاذُ الْإِنْسَانِ مِنْ وِلَايَةِ الطَّوَاعِيَةِ - 2

2. Saving Mankind from the Rule of Tyrants

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ) .³

*“Certainly We raised an apostle in every nation [to preach:] 'Worship Allah, and keep away from the Rebel.' Then among them were some whom Allah guided, and among them were some who deserved to be in error. So travel over the land and then observe how was the fate of the deniers.”*⁴

5921. الإمام علي عليه السلام : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِالْحَقِّ لِيُخْرِجَ عِبَادَهُ مِنْ عِبَادَةِ عِبَادِهِ إِلَى عِبَادَتِهِ ، وَمِنْ عُهْدِهِ عِبَادِهِ إِلَى عُهْدِهِ ، وَمِنْ طَاعَةِ عِبَادِهِ إِلَى طَاعَتِهِ ، وَمِنْ وِلَايَةِ عِبَادِهِ إِلَى وِلَايَتِهِ .⁵

5921. Imam Ali (AS) said, 'Allah, Blessed and most High, sent Muhammad (SAWA) with the truth to bring out His servants from worshipping His creatures into worshipping Him, from the covenants made with His creatures to His covenants, from obedience to His creatures to obedience to Him, and from being under the rule of His creatures to His rule.'⁶

تركيبة الأخلاق - 3

3. Purifying Morals

(هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ) .⁷

*"It is He who sent to the unled [people] an apostle from among themselves, to recite to them His signs, to purify them, and to teach them the Book and wisdom, and earlier they had indeed been in manifest error."*⁸

5922. رسول الله صلى الله عليه وآله : بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ .⁹

5922. The Prophet (SAWA) said, 'I was sent to complete the noble morals virtues.'¹⁰

5923. رسول الله صلى الله عليه وآله : إِنَّمَا بُعِثْتُ لِأَتَمِّمَ حُسْنَ الْأَخْلَاقِ .¹¹

5923. The Prophet (SAWA) said, 'Verily I was sent to complete good morals.'¹²

5924. الإمام علي عليه السلام : فَبَعَثَ فِيهِمْ رَسُولَهُ وَوَاتَرَ إِلَيْهِمْ أَنْبِيَاءَهُ ؛ لَيْسَتْ أَدْوَاهُ مِيثَاقَ فِطْرَتِهِ ، وَتَذَكَّرُوهُمْ مَنْسِيَّ نِعْمَتِهِ ، وَيَحْتَجُّوا عَلَيْهِمُ بِالْبَلِيغِ ، وَيُثْبِرُوا لَهُمْ دَفَائِنَ الْعُقُولِ ، وَيُرُوهُمْ آيَاتِ الْمَقْدَرَةِ .¹³

5924. Imam Ali (AS) said, 'So He sent His messengers among them and He sent prophets one after another to help lead them to the covenant of their innate nature, and to remind them of His blessings that they have forgotten, to show them proofs through propagation, to extract for them the treasures of their intellects, and to show them the signs of His potential.'¹⁴

قيام الناس بالقسط - 4

4. Establishing Equity Among People

(لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيُقِومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ)

15

*“Certainly We sent Our apostle with manifest proofs, and We sent down with them the Book and the Balance, so that mankind may maintain justice; and We sent down iron in which there is great might and use for mankind, and so that Allah may know those who help Him and His apostle in [their] absence. Indeed Allah is all-strong, all mighty.”*¹⁶

رفع الاختلاف - 5 :

5. Lifting Differences

(كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغِيًّا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ).

17.

*“Mankind were a single community; then Allah sent the prophets as bearers of good news and as warners, and He sent down with them the Book with the truth, that it may judge between the people concerning that about which they differed, and none differed in it except those who had been given it, after the manifest proofs had come to them, out of envy among themselves. Then Allah guided those who had faith to the truth of what they differed in, by His will, and Allah guides whomever He wishes to a straight path.”*¹⁸

5925. الإمام علي عليه السلام : أنظروا إلى مواقع نعيم الله عليهم حين بعث إليهم رسولا فعمد بملته طاعتهم ، وجمع على دعوته ألفتهم : كيف نشرت النعمة عليهم جناح كرامتها ، وأسالت لهم جداول نعيمها ، والتقت الملة بهم في عوائد بركتها ، فأصبحوها في نعمتها غرقين!¹⁹

5925. Imam Ali (AS) said, 'Look at the various favours of Allah upon them, when He deputed towards them a prophet who got them to pledge their obedience to Him, and made them unite at his call. [Look] how [Allah's] bounty spread the wings of its favours over them and made flow for them streams of its blessing, and the whole community was covered in blissful prosperity. Consequently they were submerged under its bounty.'²⁰

إتمام الحجّة - 6

6. Completing the Proof [against them]

5926. رسولُ اللهِ صلى اللهُ عليه وآله : بَعَثَ إِلَيْهِمُ الرُّسُلَ لِتَكُونَ لَهُ الْحُجَّةُ الْبَالِغَةُ عَلَى خَلْقِهِ ، وَيَكُونَ رُسُلُهُ إِلَيْهِمْ شُهَدَاءَ عَلَيْهِمْ ، وَابْتَعَثَ فِيهِمُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ لِيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ ، وَيَحْيَى مَنْ حَيَّ عَن بَيِّنَةٍ ، وَلِيَعْقِلَ الْعِبَادُ عَن رَبِّهِمْ مَا جَهِلُوا ، فَيَعْرِفُوهُ بِرُبُوبِيَّتِهِ بَعْدَ مَا أَنْكَرُوا ، وَيُؤَخِّدُوهُ بِالْإِلَهِيَّةِ بَعْدَ مَا عَضَدُوا.²¹

5926. The Prophet (SAWA) said, 'He sent messengers to them so that He would have the ultimate proof against His creation, and His messengers to them are witnesses over them. He sent among them prophets who were bearers of glad tidings and warners that those who contradict His evidence will perish, and that those who were revived by His evidence will be revived. And that servants may comprehend about their Lord that which they did not know, and come to know Him through His Lordship after they had denied it, and that they may profess His divine unity through His Godliness after they had advocated [it] [ascribing a partner for Him].'²²

Notes

1. الكافي : 1 / 168 / 1 .
2. al-Kafi, v. 1, p. 168, no. 1
3. النحل : 36 .
4. Quran 16:36
5. الكافي : 8 / 386 / 586 .
6. al-Kafi, v. 3, p. 386, no. 586
7. الجمعة : 2 .
8. Quran 62:2
9. كنز العمال : 31969 .
10. Kanz al-Ummal, no. 31969
11. الطبقات الكبرى : 1 / 193 .
12. al-Tabaqat al-Kubra, v. p, p. 193
13. نصح البلاغة : الخطبة 1 .
14. Nahj al-Balagha, Sermon 1
15. الحديد : 25 .
16. Quran 58:25
17. البقرة : 213 .
18. Quran 2:213
19. نصح البلاغة : الخطبة 192 ، أنظر تمام الكلام .
20. Nahj al-Balagha, Sermon 192
21. التوحيد : 4 / 45 .
22. al-Tawhid, p. 45, no. 4

أصنافُ الأنبياءِ عليهم السلام - 1686

1686. CATEGORIES OF PROPHETS (AS)

(وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحِيًّا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ

مَا يَشَاءُ إِنَّهُ عَلِيمٌ حَكِيمٌ) ¹.

“It is not [possible] for any human that Allah should speak to him except through revelation or from behind a curtain, or send a messenger who reveals by His permission whatever He wishes. Indeed He is all-exalted, all-wise.” ²

5927. الإمام الصادق عليه السلام : الأنبياء والمرسلون على أربع طبقات : فتبيُّ مُنبأً

في نفسه لا يعدو غيرها . ونبي يرى في النوم ويسمع الصوت ولا يُعائنه في اليقظة ، ولم يُبعث إلى أحدٍ وعليه إمامٌ ، مثل ما كان إبراهيم على لوطٍ عليهما السلام . ونبي يرى في منامه ويسمع الصوت ويُعائِنُ الملكَ ، وقد أُرسِلَ إلى طائفةٍ قُلُوباً أو كُتُوباً ، كَيُونُسَ ، قال الله ليُونُسَ : (وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ) ³ - قال : يَزِيدُونَ : ثلاثين ألفاً - وعليه إمامٌ . والذي يرى في نومه ويسمع الصوت ويُعائِنُ في اليقظة وهو إمامٌ مثل أولي العزم . وقد كان إبراهيم عليه السلام نبياً وليس بإمامٍ حتى قال الله : (إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ...) ^{4,5}

5927. Imam al-Sadiq (AS) said, 'Prophets and Messengers are of four classes: a prophet who imparts the tidings to his own self and does not extend to anyone else; a prophet who sees [the Unseen] in his sleep and hears sounds but does not see anything when awake, and he is not sent to anyone and he has a leader [Imam] over him, like how Prophet Abraham (AS) was to Prophet Lot (AS); a prophet who sees in his dream, and he hears and sees the angel, and he is sent to a group, be they small or large, like Prophet Jonah ⁶ (AS). Allah said about Prophet Jonah (AS): *“We sent him to a [community of] hundred thousand or more,”* ⁷ [He continued], 'or more' by thirty thousand, and he has an Imam over him too; and a prophet who sees in his sleep, hears the voice, sees while awake, and he himself is an Imam [leader] like the arch-prophets, and Prophet Abraham (AS) was a prophet and not an Imam [leader] until Allah said, *“I am making you the Imam of mankind”* ⁸⁹

Notes

1. الشورى : 51 .

2. Quran 43:51:

3. الصافات : 147 .

4. البقرة : 124 .

5. الكافي : 1 / 174 / 1 .

6. Prophet Jonah (AS) is known as Yunus in the Arabic tradition (ed.)

7. Quran 37147:
8. Quran 2124:
9. al-Kafi, v. 1, p. 174, no. 1

عِدَّةُ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ - 1687

1687. THE NUMBER OF PROPHETS (AS)

5928. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - لَمَّا سَأَلَهُ أَبُو ذَرٍّ عَنْ عِدَّةِ الْأَنْبِيَاءِ - : مِائَةٌ أَلْفٍ وَأَرْبَعَةٌ وَعِشْرُونَ أَلْفَ نَبِيٍِّ . قُلْتُ : كَمِ الْمُرْسَلُونَ مِنْهُمْ ؟ قَالَ : ثَلَاثُمِائَةٌ وَثَلَاثَةٌ عَشَرَ جَمَاءَ غَفِيرَاءَ . قُلْتُ : مَنْ كَانَ أَوَّلَ الْأَنْبِيَاءِ ؟ قَالَ : آدَمُ .¹

5928. The Prophet (SAWA), when Abu Dharr asked about the number of prophets, said, 'One hundred and twenty four thousand prophets.' I asked, 'How many of them are Messengers?' The Prophet said, 'Three hundred and thirteen altogether.' I asked, 'Who was the first of prophets?' He said, 'Adam.'²

Notes

1. الخصال : 13 / 524 .
2. al-Khisal, p. 524, no. 13

أولو العزم من الأنبياء - 1688

1688. THE ARCH-PROPHETS (ULU AL-AZM)

(فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلَاغٌ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ).¹

“So be patient just as the resolute among the apostles were patient, and do not seek to hasten [the punishment] for them. The day when they see what they are promised, [it will be] as though they had remained only an hour of a day. This is a proclamation. So shall anyone be destroyed except the transgressing lot?”²

5929. الإمام زين العابدين عليه السلام - لبعض أصحابه - : مِنْهُمْ خَمْسَةٌ أُولُو الْعَزْمِ مِنَ الرُّسُلِ . قُلْنَا : مَنْ هُمْ ؟ قَالَ : نُوحٌ ، وَإِبْرَاهِيمُ ، وَمُوسَى ، وَعِيسَى ، وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِمْ ، قُلْنَا لَهُ : مَا مَعْنَى أُولُو الْعَزْمِ ؟ قَالَ : بُعِنُوا إِلَى شَرْقِ الْأَرْضِ وَعَرْبِهَا ، جِئَهَا وَإِنْسِهَا .³

5929. Imam Zayn al-Abidin (AS) said to some of his companions, 'From the Messengers there are five arch-prophets.' We asked, 'Who are they?' He said, 'Noah, Abraham, Moses, Jesus, and Muhammad, peace of Allah be upon them.' We asked, 'What does Ulu al-Azm mean?' He said, 'They were sent to the east of the earth and the west, to its Jinn and its humans.'⁴

5930. الإمام الصادق عليه السلام - لما سأله سماعة بن مهران عن قوله تعالى : (فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ) - : نُوحٌ ، وَإِبْرَاهِيمُ ؛ وَمُوسَى ، وَعِيسَى ، وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعَلَيْهِمْ . قُلْتُ : كَيْفَ صَارُوا أُولِي الْعَزْمِ ؟ قَالَ : لِأَنَّ نُوحًا بُعِثَ بِكِتَابٍ وَشَرِيعَةٍ ، وَكُلُّ مَنْ جَاءَ بَعْدَ نُوحٍ أَخَذَ بِكِتَابِ نُوحٍ وَشَرِيعَتِهِ وَمِنْهَا جِئَ ، حَتَّى جَاءَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ بِالصُّحُفِ وَبِعَزِيمَةِ تَرِكِ كِتَابِ نُوحٍ لَا تُكْفَرُ بِهِ ...⁵

5930. Imam al-Sadiq (AS), when Sumaa b. Mihran asked him about Allah's verse in the Qur'an: *“So be patient just as the resolute among the apostles were patient”*, said, 'Noah, Abraham, Moses, Jesus, and Muhammad, peace be upon him, his progeny and them.' [Sumaa said,] I asked, 'How did they become the arch-prophets?' He said, 'Because Noah was sent with a divine book and law (sharia), and all who came after him adopted Noah's book, law and teachings, until Abraham (AS) came with the Scriptures being commanded to leave Noah's book without disbelieving in it...'⁶

Notes

1. الأحقاف : 35 .
2. Quran 4735:
3. بحار الأنوار : 11 / 33 / 25 .

4. Bihar al-Anwar, v. 11, p. 33, no. 25
5. الكافي : 2 / 17 / 2 ، أنظر تمام الحديث .
6. al-Kafi, v. 2, p. 17, no. 2

خَصَائِصُ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ - 1689

1689. SPECIAL CHARACTERISTICS OF THE PROPHETS (AS)

5931. رسولُ اللهِ صلى اللهُ عليه وآله : إِنَّا مَعَاشِرَ الْأَنْبِيَاءِ أُمِرْنَا أَنْ نُكَلِّمَ النَّاسَ عَلَى

قَدْرِ عُقُولِهِمْ .¹

5931. The Prophet (SAWA) said, 'We the prophets have been commanded to speak to people according to the capacity of their intellects.'²

5932. رسولُ اللهِ صلى اللهُ عليه وآله : إِنَّا مَعَاشِرَ الْأَنْبِيَاءِ تَنَامُ عُيُونُنَا وَلَا تَنَامُ قُلُوبُنَا ،

وَنَرَى مِنْ خَلْفِنَا كَمَا نَرَى مِنْ بَيْنِ أَيْدِينَا .³

5932. The Prophet (SAWA) said, 'We the prophets are such that our eyes sleep but our hearts do not sleep, and we see behind us as we see in front of us.'⁴

5933. رسولُ اللهِ صلى اللهُ عليه وآله : مِنْ أَخْلَاقِ النَّبِيِّينَ وَالصِّدِّيقِينَ الْبَشَاشَةُ إِذَا

تَرَاءَوْا ، وَالْمِصَافِحَةُ إِذَا تَلَّاقَوْا .⁵

5933. The Prophet (SAWA) said, 'From the morals of the prophets and the righteous ones is smiling when they see people, and shaking hands when they meet each other.'⁶

5934. قَتَادَةَ : مَا بَعَثَ اللهُ نَبِيًّا قَطُّ إِلَّا بَعَثَهُ حَسَنَ الْوَجْهِ ، حَسَنَ الصَّوْتِ .⁷

5934. Qatada narrated, 'Allah has never sent a prophet without sending him with a handsome face and a pleasant voice.'⁸

5935. الإمامُ عليُّ عليه السلام - فِي صِفَةِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ - : كَانُوا قَوْمًا

مُسْتَضْعَفِينَ ، قَدِ اخْتَبَرَهُمُ اللهُ بِالْمِخْمَصَةِ ، وَابْتَلَاهُمُ بِالْمِجْهَدَةِ ، وَامْتَحَنَهُمُ بِالْمِخَاوِفِ ، وَتَحَضَّهَمُ بِالْمِكَارِهِ...

وَلَوْ أَرَادَ اللهُ سُبْحَانَهُ لِأَنْبِيَائِهِ حَيْثُ بَعَثَهُمْ أَنْ يَفْتَحَ لَهُمْ كُنُوزَ الدِّهْبَانِ ، وَمَعَادِنَ الْعِجْيَانِ ،

وَمَغَارِسَ الْجِنَانِ ... لَفَعَلَ ، وَلَوْ فَعَلَ لَسَقَطَ الْبَلَاءُ ، وَبَطَلَ الْجَزَاءُ...

وَلَكِنَّ اللهُ سُبْحَانَهُ جَعَلَ رُسُلَهُ أُولَى قُوَّةٍ فِي عَزَائِمِهِمْ ، وَضَعَفَةً فِيمَا تَرَى الْأَعْيُنُ مِنْ

حَالَتِهِمْ ، مَعَ قَنَاعَةٍ تَمَلُّ الْقُلُوبَ وَالْعُيُونَ غَنِيًّا ، وَخَصَاصَةٍ تَمَلُّ الْأَبْصَارَ وَالْأَسْمَاعَ أَدَى .⁹

5935. Imam Ali (AS), describing the prophets (AS), said, 'They were abased people, whom Allah had tried with hunger, afflicted with difficulty, tested with fear, and shaken with troubles. If Allah had wished to open for His prophets treasures of gold, mines of pure gold and grounds of gardens wherever He sent them... He would have done so, but if He did, tests would be invalid, and reward would be inapplicable. Rather, Allah the Glorified, made His prophets strong in their determination, and weak in their appearance as seen from the eyes, with contentment that fills the hearts and eyes with richness, and with poverty that pains the eyes and ears.'¹⁰

5936. الإمام الصادق عليه السلام : ما بعث الله نبياً قط حتى يسترعيه العنم ، يُعلّمه

بذلك رعيّة الناس .¹¹

5936. Imam al-Sadiq (AS) said, 'Allah never sent a prophet unless He had made him herd sheep [first], through which He taught him how to manage people.'¹²

5937. الإمام الكاظم عليه السلام : ما بعث الله عزّوجلّ نبياً ولا وصياً إلا سخيّاً .¹³

5937. Imam al-Kazim (AS) said, 'Allah, Almighty, did not send a prophet or a successor unless he was generous.'¹⁴

5938. الإمام الرضا عليه السلام : من أخلاق الأنبياء التّنظف .¹⁵

5938. Imam al-Rida (AS) said, 'Cleanliness is of the morals of the prophets.'¹⁶

5939. الإمام الرضا عليه السلام : الطيب من أخلاق الأنبياء .¹⁷

5939. Imam al-Rida (AS) said, 'Perfume is of the morals of the prophets.'¹⁸

(أنظر) البلاء : باب 263.

(See also: **THE ORDEAL: section 263**)

Notes

1. بحار الأنوار : 19 / 140 / 77 .
2. Bihar al-Anwar, v. 77, p. 140, no. 19
3. بحار الأنوار: 7 / 172 / 16 .
4. Ibid. v. 16, p. 172, no. 7
5. تنبيه الخواطر : 1 / 29 .
6. Tanbih al-Khawahir, v. 1, p. 29
7. الطبقات الكبرى: 1 / 376 .
8. al-Tabaqat al-Kubra, v. 1, p. 376
9. نهج البلاغة : الخطبة 192 .
10. Nahj al-Balagha, Sermon 192
11. علل الشرائع : 2 / 32 .
12. Ilal al-Shara'i, p. 32, no. 1
13. الكافي : 4 / 39 / 4 .
14. al-Kafi, v. 4, p. 39, no. 4
15. تحف العقول : 442 .
16. Tuhaf al-Uqul, p. 442
17. الكافي : 1 / 510 / 6 .
18. al-Kafi, v. 6, p. 510, no. 1

«النُّبُوَّةُ (2) «النُّبُوَّةُ الْخَاصَّةُ - 370

370. PROPHETHOOD (2)

Specific Prophethood

آدَمُ عَلَيْهِ السَّلَامُ - 1690

1690. Adam (AS)

(يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا).¹

“O mankind! Be wary of your Lord who created you from a single soul, and created its mate from it, and, from the two of them, scattered numerous men and women. Be wary of Allah, in whose Name you adjure one another, and the wombs. Indeed Allah is watchful over you.”²

5940. الإمام علي عليه السلام - في صِفَةِ خَلْقِ آدَمَ عَلَيْهِ السَّلَامُ - : ثُمَّ جَمَعَ سَبْحَانَهُ مِنْ حَزْنِ الْأَرْضِ وَسَهْلِيهَا ، وَعَدْبِهَا وَسَبْخِهَا ، ثُرْبَةً سَنَّاها (سَنَّاها) بِالْمَاءِ حَتَّى خَلَصَتْ ، وَلَاطَهَا بِالْبَلَّةِ حَتَّى لَزِبَتْ ، فَجَبَلَ مِنْهَا صُورَةً ذَاتِ أَعْضَاءٍ وَأَوْصُولٍ ، وَأَعْضَاءٍ وَأَوْصُولٍ ، أَجْمَدَهَا حَتَّى اسْتَمْسَكَتْ ، وَأَصْلَدَهَا حَتَّى صَلَصَلَتْ ، لَوْقَتٍ مَعْدُودٍ وَأَمَدٍ مَعْلُومٍ . ثُمَّ نَفَخَ فِيهَا مِنْ رُوحِهِ فَمَثَلَتْ (فَتَمَثَلَتْ) إِنْسَانًا ذَا أَذْهَانٍ يُجِيلُهَا وَفَكْرٍ يَتَصَرَّفُ بِهَا ... مَعْجُونًا بَطِينَةَ الْأَلْوَانِ الْمُخْتَلِفَةِ ، وَالْأَشْبَاهِ الْمُؤْتَلِفَةِ ، وَالْأَضْدَادِ الْمُتَعَادِيَةِ ، وَالْأَخْلَاطِ الْمُتَبَايِنَةِ ، مِنَ الْحَرِّ وَالْبَرْدِ ، وَالْبَلَّةِ وَالْجُمُودِ .³

5940. Imam Ali (AS), describing the creation of Adam, said, 'Allah collected the hard, soft, sweet and sour of the earth, [making it into] clay by dipping it into water until it became pure, and then kneaded it with moisture till it became gluey. From it He carved an image with curves, joints, limbs and parts. He solidified it until it dried up, for a fixed time and a known duration. Then, He blew into it out of His Spirit whereupon it took the pattern of a human being with a mind that governs him, intelligence which he makes use of.... a mixture of clay of different colours, cohesive materials, divergent contraries and differing properties like heat and cold, softness and hardness.'⁴

5941. الإمام علي عليه السلام : ... فَلَمَّا مَهَّدَ أَرْضَهُ ، وَأَنْفَذَ أَمْرَهُ ، اخْتَارَ آدَمَ عَلَيْهِ السَّلَامُ خَيْرَةً مِنْ خَلْقِهِ ، وَجَعَلَهُ أَوَّلَ جِبَلَّتِهِ .^{5,6}

5941. Imam Ali (AS) said, 'When He had prepared the earth and enforced His commands, He chose Adam (AS) as the best of His creation and made him the first of human creation.'⁷

5942. الإمام الصادق عليه السلام : إِنَّمَا سُمِّيَ آدَمُ آدَمَ لِأَنَّهُ خُلِقَ مِنْ أَدِيمِ الْأَرْضِ .⁸

5942. Imam al-Sadiq (AS) said, 'Adam was named Adam because he was created from the surface (adim) of the earth.'⁹

5943. أبو المقدم : سألت أبا جعفر عليه السلام: من أي شيء خلق الله حواء -

أي شيء يقول هذا الخلق؟

قلت : يقولون : إن الله خلقها من ضلعٍ من أضلاع آدم . فقال : كذبوا ، كان يُعجزه أن يخلقها من غير ضلعه؟! فقلت : جعلت فداك يا ابن رسول الله، من أي شيء خلقها؟ فقال : أحببني أبي عن آباءه : قال : قال رسول الله : إن الله تبارك وتعالى قبض قبضة من طين فخلطها بيمينه - وكلتا يديه يمين - فخلق منها آدم ، وفضلت فضلة من الطين فخلق منها حواء.¹⁰

5943. Abu al-Miqdam said, 'I asked Abu al-Jafar [Imam al-Baqir] (AS), 'What did Allah create Eve from?' He asked, 'What do people say about this?' I said, 'They say that Allah created her from one of the ribs of Adam.' He (AS) said, 'They lie, was He incapable of creating her from something other than his rib.' I said, 'May I be sacrificed for you, O son of the Prophet (SAWA), what did He create her from?' He (AS) said, 'My father told me, informing me from his fathers (AS) that the Prophet (SAWA) said, 'Allah, Blessed and most High, grabbed a handful of clay and mixed it with His right hand - and both His hands are right - and from it He created Adam, and with the rest of the clay He created Eve.'¹¹

5944. الإمام الرضا عليه السلام - وقد سأله البرزنجي عن كيفية تناسل الناس من آدم

- : حملت حواء هاويل وأختاً له في بطن ، ثم حملت في البطن الثاني قابيل وأختاً له في بطن ، فزوج هاويل التي مع قابيل ، وتزوج قابيل التي مع هاويل ، ثم حدث التحريم بعد ذلك.¹²

5944. Imam al-Rida (AS) said in reply to al-Bazanti who asked about the offspring of Adam, 'Eve conceived Habil and a sister in one womb, and then Qabil and a sister in another womb. Habil got married with the twin that was with Qabil, and Qabil got married to the one that was with Habil, then after this it became prohibited.'¹³

Notes

1. النساء : 1 .
2. Quran 4:1
3. نهج البلاغة : الخطبة 1 .
4. Nahj al-Balagha, Sermon 1
5. أي خلقته .
6. نهج البلاغة : الخطبة 91 .
7. Ibid. Sermon 91
8. علل الشرائع : 1 / 14 .
9. Ilal al-Shara'i, p. 13, no. 1
10. بحار الأنوار : 11 / 116 / 46 .

11. Bihar al-Anwar, v. 11, p. 116, no. 46
12. 1311 / 366 : قرب الإسناد .
13. al-Ihtijaj, v. 2, p. 143, no.180

إدريس عليه السلام - 1691

1691. ENOCH [IDRIS] (AS)

(وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيْسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا * وَرَفَعْنَاهُ مَكَانًا عَلِيًّا) ¹.

“And mention in the Book Idris. Indeed he was a truthful one, a prophet, and We raised him to a station exalted.” ²

5945. رسول الله صلى الله عليه وآله : أنزل الله على إدريس ثلاثين صحيفةً ^{3,4}.

5945. The Prophet (SAWA) said, 'Allah sent down onto Idris thirty Books.' ^{5,6}

5946. رسول الله صلى الله عليه وآله : أوّل من خطّ بالقلم إدريس ⁷.

5946. The Prophet (SAWA) said, 'The first person who wrote by pen is Enoch (Idris) (AS).’ ⁸

5947. الإمام الصادق عليه السلام : مسجدُ السَّهْلَةِ مَوْضِعُ بَيْتِ إِدْرِيْسَ النَّبِيِّ عَلَيْهِ

السلام الَّذِي كَانَ يَخِيْطُ فِيْهِ ⁹.

5947. Imam al-Sadiq (AS) said, 'Al-Sahla mosque is where the house of Prophet Enoch (AS) was, wherein he would sew.' ¹⁰

Notes

1. مريم : 56 و 57 .

2. Quran 1956,57:

3. وفي خير : . . . أنزل على إدريس خمسين صحيفة ، وهو أخنوخ ، وهو أوّل من خطّ بالقلم . (بحار الأنوار : 11 / 60 / 68)

4. بحار الأنوار : 11 / 277 / 5 .

5. In another tradition: He sent down fifty Books, and he is Ukhnukh, and he is the first person who wrote with a pen. Bihar al-Anwar, v. 11, p. 60, no. 68

6. Bihar al-Anwar. v. 11, p. 277, no. 5

7. كنز العمال : 32269 .

8. Kanz al-Ummal 32269

9. بحار الأنوار : 11 / 284 / 12 .

10. Bihar al-Anwar, v. 11, p. 284, no. 12

نوح عليه السلام - 1692

1692. NOAH (AS) [Nuh]

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ

عَذَابَ يَوْمٍ عَظِيمٍ).¹

“Certainly We sent Noah to his people. He said, 'O my people, worship Allah! You have no other god besides Him. Indeed I fear for you the punishment of a tremendous day.’”²

وَأَنْتَلِّ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذَكِّيرِي بِآيَاتِ اللَّهِ

فَعَلَى اللَّهِ تَوَكَّلْتُ).³

“Relate to them the account of Noah when he said to his people, 'O my people! If my stay [among you] be hard on you and [also] my reminding you of Allah's signs, [for my part] I have put my trust in Allah.’”⁴

(أنظر) هود : 25 - 48 والأنبياء : 76 ، 77 والمؤمنون : 23 - 30 والشعراء :

105 - 122 والعنكبوت : 14 ، 15 والصفوات : 75 - 82 والذاريات : 46

والقمر : 9 - 17 والتحريم : 10 ونوح : 1 - 28.

(See also: 11:25-48, 21:76-77, 23:23-30, 26:105-122, 29: 14-15, 37:75-82, 51:46, 54:9-17, 66:10, 71:1-28)

5948. رسول الله صلى الله عليه وآله : *أَوَّلُ نَبِيٍّ أُرْسِلَ نُوحٌ*.⁵

5948. The Prophet (SAWA) said, 'The first prophet to be sent down as a messenger was Noah.'⁶

5949. رسول الله صلى الله عليه وآله : *بَعَثَ اللَّهُ نُوحًا لِأَرْبَعِينَ سَنَةً ، وَلَبِثَ فِي قَوْمِهِ*

أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا يَدْعُوهُمْ ، وَعَاشَ بَعْدَ الطُّوفَانِ سِتِّينَ سَنَةً حَتَّى كَثُرَ النَّاسُ وَفَشُوا

⁷.

5949. The Prophet (SAWA) said, 'Allah sent Noah as a prophet for forty years, and he stayed among his people for one thousand years minus fifty, calling them [to the truth]. He stayed alive for sixty years after the flood until the number of people increased and they spread out.'⁸

5950. الإمام الباقر عليه السلام - في قوله تعالى : *(وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ)*⁹ - :

كانوا ثمانية.¹⁰

5950. Imam al-Baqir (AS), with regard to Allah's verse in the Qur'an: *“And none believed with him except a few”*¹¹, said, 'They were eight.'¹²

5951. الإمام الباقر عليه السلام : *إِنَّ نُوحًا عَلَيْهِ السَّلَامُ لَمَّا غَرَسَ النَّوَى مَرَّ عَلَيْهِ قَوْمُهُ*

فَجَعَلُوا يَضْحَكُونَ وَيَسْخَرُونَ وَيَقُولُونَ : قَدْ قَعَدَ غَرَّاسًا ! حَتَّى إِذَا طَالَ النَّخْلُ وَكَانَ جَبَّارًا

طُولاً قَطَعَهُ ثُمَّ نَحْتَهُ فَقَالُوا : قَدْ قَعَدَ نَجَّاراً ! ثُمَّ أَلْفَهُ فَجَعَلَهُ سَفِينَةً فَمَرُّوا عَلَيْهِ فَجَعَلُوا يَضْحَكُونَ وَيَسْخَرُونَ وَيَقُولُونَ : قَدْ قَعَدَ مَلاحاً فِي فَلَاةٍ مِنَ الْأَرْضِ ! حَتَّى فَرَعَ مِنْهَا .¹³

5951. Imam al-Baqir (AS) said, 'When Noah (AS) planted a seed a group of people walked by him and started to laugh and mock him, saying, 'He has now become a gardener!' When the palm tree grew and became great and high, he cut it down and worked it, and they said, 'He has become a carpenter!' He then made these into a boat, and a group of people came by, laughing and mocking, saying to him, 'He has now become a sailor in the desert of the earth!', until he finished [building] it.'¹⁴

5952. الإمام الباقر عليه السلام : كَانَ بَيْنَ آدَمَ وَبَيْنَ نُوحٍ عَلَيْهِمَا السَّلَامُ عَشْرَةَ آبَاءٍ كُلُّهُمْ أَنْبِيَاءُ اللَّهِ .¹⁵

5952. Imam al-Baqir (AS) said, 'There were ten fathers between Adam and Noah (AS), and all of them were prophets.'¹⁶

بَعَثَهُ وَإِرْسَالَهُ: قِصَّتُهُ عَلَيْهِ السَّلَامُ فِي الْقُرْآنِ

His story in the Quran Sending him as a Prophet with a Message

كان الناس بعد آدم عليه السلام يعيشون أمةً واحدةً على بساطة وسداجة وهم على الفطرة الإنسانية ؛ حتى فشا فيهم روح الاستكبار وآل إلى استعلاء البعض على البعض تدريجياً. . .

فشاع في زمن نوح عليه السلام الفساد في الأرض ، وأعرض الناس عن دين التوحيد وعن سنة العدل الاجتماعي ، وأقبلوا على عبادة الأصنام . وقد سَمَّى اللهُ سبحانه منها وُدًّا وسُوعاً وَيَعُوثَ وَيَعُوقَ وَنَسْرًا (سورة نوح)

وتباعدت الطبقات ؛ فصار الأقوياء بالأموال والأولاد يضيِّعون حقوق الضعفاء ، والجبابرة يستضعفون مَنْ دُونَهُمْ ويحكمون عليهم بما تهووا أنفسهم (الأعراف - هود - نوح) .

فبعث اللهُ نوحاً عليه السلام وأرسله إليهم بالكتاب والشريعة يدعوهم إلى توحيد الله سبحانه وخلع الأنداد والمساواة فيما بينهم (البقرة : 213) بالتبشير والإنذار .

People after Adam were living as one nation very simply and guilelessly preserving their human nature, until a feeling of haughtiness spread among them and they gradually tried to rise above each other. Corruption spread during the time of Noah (AS) and people turned away from religion and monotheism, and from the tradition of social justice. They began to worship idols, and Allah Almighty mentioned some of them, like Wadd, Suwa, Yaghuth, Yauq, and Nasr (Surah Nuh).

Classes in society moved farther away from each other. Those who were strong, with wealth and children, began to neglect the rights of the weak, and the tyrants began to humiliate those below them and rule over them as their desires dictated to them (Surah al-Araf, Hud, Nuh).

So, Allah sent Noah to them with a divine book and law, calling them to the Oneness of Allah Almighty, and to refute a partner to Him, and to bring equity to the society through giving glad tidings and warnings to them (Quran 2:213).

إِجْتِهَادُهُ عَلَيْهِ السَّلَامُ فِي دَعْوَتِهِ

His Effort in Propagation

وكان عليه السلام يدعو قومه إلى الإيمان بالله وآياته ، ويبذل في ذلك غاية وسعه ؛ فيندبهم إلى الحق ليلاً ونهاراً وإعلاناً وإسراراً ، فلا يجيبونه إلا بالعناد والاستكبار...

لَبَثُهُ عَلَيْهِ السَّلَامُ فِي قَوْمِهِ

...and he (AS) would propagate to his people to believe in Allah and His signs, and he tried his hardest to do so. He called them to the truth day and night, and they did not respond to his call other than with arrogance and haughtiness...

لبث عليه السلام في قومه ألف سنة إلا خمسين عاماً يدعوهم إلى الله سبحانه ، فلم يجيبوه إلا بالهزاء والسخرية ورميه بالجنون وأنه يقصد به أن يتفضل عليهم ، حتى استنصر ربه (سورة العنكبوت) . . .

Staying Among his People

He (AS) stayed among his people for nine hundred and fifty years calling them to Allah Almighty, and they only answered him with mockery and sarcasm. They called him insane and said that he only wanted to rule over them, until he sought help from his Lord (Surah al-Ankabut).

صَنْعَةُ عَلَيْهِ السَّلَامُ الْفُلْكَ

Making the Ark

أمره الله تعالى أن يصنع الفلك بتأييده سبحانه وتسديده فأخذ في صنعها...

Allah Almighty ordered him to make an ark with His guidance and protection.

نُزُولُ الْعَذَابِ وَمَجِيءُ الطُّوفَانِ

The Descent of Punishment and the Starting of the Flood

حتى إذا تمت صنعة الفلك وجاء أمر الله وفار التنور أوحى الله تعالى إليه أن يحمل في السفينة من كلٍّ من الحيوان زوجين اثنين ، وأن يحمل أهله إلا من سبق عليه القول الإلهي بالغرق وهو امرأته الخائنة وابنه الذي تخلف عن ركوب السفينة ، وأن يحمل الذين آمنوا (سورتا هود والمؤمنون) ، فلما حملهم وركبوا جميعاً فتح الله أبواب السماء بماء منهمر وفجر

الأرض عيوناً فالتقى الماء على أمرٍ قد قُدر (سورة القمر) وعلا الماء وارتفعت السفينة عليه وهي تسير في موج كالجبال (سورة هود)...

When the ark was completed, the command of Allah came and water gushed forth from the valley, Allah revealed to him to carry to his boat a pair of every animal and all his family members save those whom Allah had decreed to drown, who were his treacherous wife and his son who refused to board the ark. He was also ordered to take the believers (Surah Hud, al-Mu'minun). When they all got onto the boat Allah opened the doors of the sky with pouring water and exploded the springs of water from the earth, meeting each other according to a designated measure (Surah al-Qamar). The water came up and the boat rose on it, floating above the waves like mountains (Surah Hud).

قَضَاءُ الأَمْرِ وَنُزُولُهُ وَمَنْ مَعَهُ عَلَيْهِ السَّلَامُ إِلَى الأَرْضِ

Fulfilling of the Command and his Descent onto the Ground with those Accompanying him

فلَمَّا عَمَّ الطوفان وأغرق الناس (كما يظهر من سورة الصافات آية 77) أمر الله الأرض أن

تبلع ماءها والسماء أن تقلع وغيض الماء و استوت السفينة على جبل الجودي . . .¹⁷

When the flood encompassed everything and everyone drowned (as is mentioned in Surah al-Saffat:77) Allah ordered the earth to swallow its water and the sky to suck up the water, and the boat settled on the mountain of Judiy...¹⁸

Notes

1. الأعراف : 59 .
2. Quran 7:59
3. يونس : 71 .
4. Quran 10:71
5. كنز العمال : 32391 .
6. Kanz al-Ummal, no. 32391
7. المستدرک على الصحيحين : 2 / 595 / 4005 .
8. al-Mustadrak ala al-Sahihayn, v. 2, p. 595, no. 4005
9. هود : 40 .
10. بحار الأنوار : 11 / 336 / 64 .
11. Quran 11:40
12. Bihar al-Anwar, v. 11, p. 336, no. 64
13. الكافي : 8 / 283 / 425 .
14. al-Kafi, v. 8, p. 283, no. 425
15. كمال الدين : 2 / 214 .
16. Kamal al-Din, p. 214, no. 2
17. تفسير الميزان : 10 / 270 .
18. Tafsir al-Mizan, v. 10, p. 270

هُودٌ عَلَيْهِ السَّلَام - 1693

1693. HuD (AS)

1

(وَأَلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ) ².

“And to [the people of] Ad, Hud, their brother. He said, 'O my people, worship Allah! You have no other god besides Him. Will you not then be wary [of Him]?’” ³

(أنظر) هود : 50 - 60 والمؤمنون : 13 - 41 والشعراء : 123 - 140 وفصلت : 13 - 16 والأحقاف : 21 والحاقة : 4 - 8 والفجر : 6 - 8.

(See also: Qur'an 11:50-60, 23:31-41, 26:123-140, 41:13-16, 46:21-26, 51:41-42, 54:18-22, 69:4-8, 89:6-8)

5953. الإمام الباقر عليه السلام : إِنَّ نُوحًا عَلَيْهِ السَّلَام لَمَّا انْقَضَتْ نُبُوَّتُهُ وَاسْتَكْمَلَتْ أَيَّامُهُ أَوْحَى اللَّهُ عَزَّوَجَلَّ إِلَيْهِ أَنْ : يَا نُوحُ قَدْ قَضَيْتَ نُبُوَّتَكَ وَاسْتَكْمَلْتَ أَيَّامَكَ، فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَالْإِيمَانَ وَالْإِسْمَ الْأَكْبَرَ وَمِيرَاثَ الْعِلْمِ وَأَثَارَ عِلْمِ النَّبُوَّةِ فِي الْعَقَبِ مِنْ ذُرِّيَّتِكَ...

وَبَشَّرَ نُوحٌ سَامًا بِهُودٍ عَلَيْهِ السَّلَام ، وَكَانَ فِيمَا بَيْنَ نُوحٍ وَهُودٍ مِنَ الْأَنْبِيَاءِ . وَقَالَ نُوحٌ : إِنَّ اللَّهَ بَاعَثَ نَبِيًّا يُقَالُ لَهُ : هُودٌ ، وَإِنَّهُ يَدْعُو قَوْمَهُ إِلَى اللَّهِ عَزَّوَجَلَّ فَيُكَذِّبُونَهُ وَاللَّهُ عَزَّوَجَلَّ مُهْلِكُهُمْ بِالرِّيحِ ، فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُؤْمِنْ بِهِ وَلْيَتَّبِعْهُ فَإِنَّ اللَّهَ عَزَّوَجَلَّ يُنَجِّيهِ مِنْ عَذَابِ الرِّيحِ ⁴.

5953. Imam al-Baqir (AS) said, 'When Noah's prophethood finished and his time came to an end, Allah Almighty revealed to him: 'O Noah, you have fulfilled your prophethood and your days have come to an end, so put the knowledge you have, the faith, the Great Name, the heritage of knowledge and the legacy of the knowledge of prophethood in the offspring of your progeny...'. Noah informed Sam of the coming of Hud (AS), and there were prophets between Noah and Hud. Noah said, 'Allah will send a prophet by the name of Hud. He will invite his people to Allah and they will refute him. Allah Almighty will destroy them with wind, and so those of you who live to see him must believe in him and follow him, for Allah will save you from the punishment of the wind.' ⁵

5954. الإمام الصادق عليه السلام : لَمَّا بَعَثَ اللَّهُ عَزَّوَجَلَّ هُودًا عَلَيْهِ السَّلَام أَسْلَمَ لَهُ الْعَقَبُ مِنْ وُلْدِ سَامٍ ، وَأَمَّا الْآخَرُونَ فَقَالُوا: مَنْ أَشَدُّ مِنَّا قُوَّةً؟! فَأَهْلِكُوا بِالرِّيحِ الْعَقِيمِ ، وَأَوْصَاهُمْ هُودٌ وَبَشَّرَهُمْ بِصَالِحٍ عَلَيْهِ السَّلَام . ⁶

5954. Imam al-Sadiq (AS) said, 'When Allah Almighty sent Hud (AS), the descendants of Sam believed in him. As for the others, they said, 'Who

can be stronger than us?' So they were destroyed with the barren wind. Hud exhorted them and informed them of Salih (AS).'⁷

إشارة إلى قصة هود وقومه عاد

Details of the Story of Hud and his People and Ad

الذي يذكره القرآن الكريم من قصتهم هو أن عاداً - وربما يسميهم عاداً الأولى (النجم : 50) وفيه إشارة إلى أن هناك عاداً ثانية - كانوا قوماً يسكنون الأحقاف⁸ من شبه جزيرة العرب (الأحقاف : 21) بعد قوم نوح (الأعراف : 69)...
لم يزل القوم يتنعمون بنعمة الله حتى غيروا ما بأنفسهم ، فتعزقت فيهم الوثنية وبنوا بكل ريع آيةً يعثون...

فبعث الله إليهم أخاهم هوداً يدعوهم إلى الحق ويرشدهم إلى أن يعبدوا الله ويرفضوا الأوثان ويعملوا بالعدل والرحمة (الشعراء : 130) فبالغ في وعظهم وبث النصيحة فيهم ، وأنار الطريق وأوضح السبيل ، وقطع عليهم العذر ، فقابلوه بالإباء والامتناع...
فأنزل الله عليهم العذاب ، وأرسل إليهم الريح العقيم ما تذر من شيء أتت عليه إلا جعلته كالرميم (الذاريات : 42) ..⁹

What the glorious Quran mentions about their story is that Ad - and they are also called the former Ad (Quran 53:50), indicating that there was a second Ad - was a group of people living in al-Ahqaf¹⁰ in the Arabian peninsula (Quran 46:21) after the people of Noah (Quran 7:69).

...the people were happily enjoying the bounties of Allah until they changed what was in their selves [their behaviour and morals], and paganism became deeply rooted in them and they built a sign on every hill with amusement.

So Allah sent to them their brother Hud to call them to the Truth guiding them to worship Allah, to refute the idols, and to live with justice and mercy (Quran 26:130). He advised them greatly and spread exhortations among them. He enlightened the way, clarified the path, and cut off their excuses from them, and they repaid him with nothing but refusal and denial. So Allah sent punishment down upon them and sent down a barren wind that did not leave anything it came across without rendering it like decayed bones (Quran 51:42).¹¹

¹. Prophet Hud (AS) is not a biblical prophet, and his Christian name is therefore not known (ed.)

Notes

1. الأعراف : 65 .
2. Quran 7:65
3. الكافي : 8 / 115 / 92 .
4. al-Kafi, v. 8, p. 115, no. 92

6. 5 / 136 : كمال الدين .

7. Kamal al-Din, p. 136, no. 5

8. الأحقاف : جمع حُقْف : من الرمل، والعرب تسمي الرمل المعوّج حَقَافاً . . . ، والأحقاف المذكور في الكتاب العزيز وادٍ بين عُمان وأرض مهرة ، قال ابن إسحاق : رمال فيما بين عُمان إلى حضرموت ، وقال قتادة الأحقاف : رمال مشرفة على البحر بالشحر من أرض اليمن . وقال الضحّاك : الأحقاف جبل بالشام . (معجم البلدان : 1 / 115) .

9. 307 / 10 : تفسير الميزان .

10. Ahqaf is the plural of hiqf, meaning sand dunes, and the ahqaf mentioned in the Holy Book is a valley between Oman and the land of Muhrah. It is also said to be between Oman and Hadramawt. It is a sandy place overseeing the shoreline of the sea. Al-?ahhak has said, 'al-Ahqaf is a mountain in Damascus.' [as stated in the footnote of the sourcebook]

11. Tafsir al-Mizan, v. 10, p. 307

صالح عليه السلام - 1694

1694. SaLiH (AS)

1 (وَالِي تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ) 2.

“And to [the people of] Thamud, Salih, their brother. He said, 'O my people, worship Allah! You have no other god beside him. There has certainly come to you a manifest proof from your Lord. This she-camel of Allah is a sign for you.’” 3

(أنظر) هود 61 - 68 والحجر 80 - 84 والشعراء : 141 - 159 والنمل : 45 - 53 وفصلت : 17 ، 18 والذاريات : 43 - 45 والقمر : 23 - 32 والحاقة : 4 ، 5 والفجر : 9 والشمس : 11 - 15.

(See also: Qur'an 11:61-68, 15:80-84, 26:141-159, 27:45-53, 41:17-18, 51:43-45, 54:23-32, 69:4-5, 89:9, 91:11-15)

5955. الإمام علي عليه السلام : أئبها الناس، إنما يجمع الناس الرضى والسخط ، وإنما عقر ناقة تمود رجل واحد فعتمهم الله بالعذاب لما عموه بالرضا ، فقال سبحانه : (فعقروها فأصبحو نادمين)⁴ فما كان إلا أن خارت أرضهم بالحسفة حوار السكة المحمأة في الأرض الحوارة.⁵

5955. Imam Ali (AS) said, 'O people! Satisfaction and discontentment are what gather people [in categories]. And although it was only one man who slaughtered the she-camel of Thamud, Allah included all of them in the punishment because they all accepted his action, as He Almighty said, “*But they hamstrung her, whereupon they became regretful.*”⁶ So, it was not long before their land declined by sinking [into the earth] as the spike of a plough pierces weak, unploughed land.’⁷

5956. أبو مطر : لما ضرب ابن ملجم الفاسق لعنة الله أمير المؤمنين عليه السلام قال له الحسن : أقتله ؟ قال : لا، ولكن احبسهُ؛ فإذا مُت فاقتلوه، وإذا مُت فادفني في هذا الظاهر في قبر أخوي : هودٍ وصالح.⁸

5956. Abu Matar said, 'When the wicked Ibn Muljam, may Allah curse him, struck the Commander of the Faithful (AS), Imam Hasan (AS) asked [his father], 'Shall I kill him?' The Imam said, 'No, but detain him and if I die, then kill him. When I die, bury me in this place between the graves of my brothers Hud and Salih.’⁹

إشارة إلى قصة صالح وقومه تمود

Details of the Story of Salih and his People, Thamud

كانت ثمود تعيش على سنّة الشعوب والقبائل ؛ يحكم فيهم ساداتهم وشيوخهم . وقد كانت في المدينة التي بعث فيها صالح تسعة رهط يفسدون في الأرض ولا يصلحون (النمل : 48) فطغوا في الأرض وعبدوا الأصنام وأفرطوا عتوّاً وظلماً .

لما نسيت ثمود ربّها وأسرفوا في أمرهم أرسل الله إليهم صالحاً النبيّ عليه السلام ، وكان من بيت الشرف والفخار معروفاً بالعقل والكفاية (هود : 62 ، النمل : 49) فدعاهم إلى توحيد الله سبحانه ، وأن يتركوا عبادة الأصنام ، وأن يسيروا في مجتمعهم بالعدل والإحسان ، ولا يعلوا في الأرض ولا يسرفوا ولا يطغوا ، وأنذرهم بالعذاب (هود ، الشعراء ، الشمس وغيرها) .

ثمّ إنهم طغوا ومكروا ، وبعثوا أشقاهم لقتل الناقة فعقرها ، وقالوا لصالح : ائتنا بما تعدنا إن كنت من الصادقين ! قال صالح عليه السلام : تمتّعوا في داركم ثلاثة أيّام ، ذلك وعد غير مكذوب (هود : 65) .

ثمّ مكرت شعوب المدينة وأرهاطها بصالح ، وتقاسموا بينهم : لئبيّته وأهله ثمّ نقولنّ لوليّه : ما شهدنا مهلك أهله وإنّا لصادقون ، ومكروا مكرّاً ومكرالله مكرّاً وهم لا يشعرون (النمل:50) فأخذتهم الصاعقة وهم ينظرون (الذاريات : 44) والرجفة والصيحة فأصبحوا في ديارهم جاثمين ، فتولّى عنهم وقال : يا قوم لقد أبلغتكم رسالة ربّي ونصحت لكم ، ولكن لا تحبّون الناصحين (الأعراف: 79 ، هود : 67) وأنجى الله الذين آمنوا وكانوا يتّقون (فصلّت : 18) ونادى بعدهم المنادي الإلهيّ : ألا إنّ ثمود كفروا ربّهم ألا بعداً لثمود .¹⁰

Thamud used to live according to the traditions of past nations and tribes, and their leaders and elders were ruling them. In the city that Salih was sent to there were nine groups of people who were corrupting on the earth and not reforming. (Quran 27:48). They rebelled in the earth, worshipped idols and exceeded in their unfairness and oppression. When Thamud forgot their Lord and went to extremes in their ways, Allah sent the prophet Salih (AS) to them. He was from a dignified and respected house, known for their intellect and contentment (Quran 11:62, 27:49). He called them to the Oneness of Allah Almighty, to leave the worshipping of statues, and to live with justice and goodness in their society. He told them not exult on the earth, not to waste, and not to rebel. He warned them of punishment (Quran: Surah Hud, Surah Shuara', Surah Shams and others).

Then they rebelled and plotted, and they sent the most evil of them to kill the she-camel and so he slaughtered it. They said to Salih, 'Bring us what you threatened if you are of the truthful.' Salih (AS) said, 'Make merry in your abodes for three days, this is a threat which is not a lie.' (Quran 11:65).

The people of the city plotted and grouped against Salih. They divided the plan among themselves: We will detain him and his family, and then tell his guardian, 'We did not witness the ones who destroyed his family, and we

are truthful.' They devised a plot, and Allah devised a plan, but they do not notice (Quran 27:50). A thunderbolt seized them as they looked on (Quran 51:44). The earthquake seized them, and they lay lifeless prostrate in their homes. So he abandoned them, and said, 'O my people! Certainly I communicated to you the message of my Lord, and I advised you, but you did not like advisers.' (Quran 7:78-79, 11:68) And We delivered those who had faith and were Godwary (Quran 41:18). A divine caller called after them, 'Verily, Thamud disbelieved in their Lord. Verily away with Thamud!' ¹¹

¹. Prophet Salih is not a biblical prophet, and his Christian name is, therefore, not known (ed.)

Notes

2. الأعراف : 73 .
3. Quran 7:73
4. الشعراء : 157 .
5. تحج البلاغة : الخطبة : 201 .
6. Quran 26:157
7. Nahj al-Balagha, Sermon 201
8. 4 / 379 / 11 : بحار الأنوار .
9. Bihar al-Anwar, v. 11, p. 379, no. 4
10. 317 / 10 : تفسير الميزان .
11. Tafsir al-Mizan, v. 1, p. 317

إبراهيم عليه السلام - 1695

1695. ABRAHAM (AS) [Ibrahim]

(وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ).¹

“And when his Lord tested Abraham with certain words, and he fulfilled them, He said, 'I am making you the Imam of mankind,' Said he, 'And from among my descendants?' He said, 'My pledge does not extend to the unjust.’”²

(أنظر) آل عمران : 65 - 68 والنحل : 120 - 123 والبقرة : 125 - 132 ،
258 ، 260 والأنعام : 74 - 84 والتوبة : 114 ومريم : 41 - 48 والأنبياء : 51 -
73 والشعراء : 69 - 87 والعنكبوت : 16 - 18 ، 24 ، 27 والصافات : 83 -
113 والزخرف : 26 - 28 والممتحنة : 4 ، 5 والنجم : 36 - 38 والأعلى : 18 -
19 ، وهود : 69 - 76 وإبراهيم : 35 - 41 والحج : 26 ، 27.

(See also: Qur'an 3:65-68, 16:120-123, 2:125-132, 2:258, 2:260, 6:74-84, 9:114, 19:41-48, 21:51-73, 26:69-87, 29:16-18, 29:24, 29:27, 37:83-113, 43:26-28, 60:4-5, 53:36-38, 87:18-19, 11:69-76, 14:35-41, 22:26-27)

5957. رسول الله صلى الله عليه وآله : أتى إبراهيم يوم النار إلى النار ، فلما أبصرها

قال : حسبنا الله ونعم الوكيل.³

5957. The Prophet (SAWA) said, 'On the 'day of the fire', Abraham was brought to the fire, and when he saw it he said, 'Allah is sufficient for us and He is the best supporter.'⁴

5958. رسول الله صلى الله عليه وآله : ما اتخذ الله إبراهيم خليلاً إلا لإطعامه الطعام ،

وصلاته بالليل والناس نيام.⁵

5958. The Prophet (SAWA) said, 'Allah took Abraham as a friend only because of his feeding of food [to others] and praying of prayers in the night while people were asleep.'⁶

5959. حسان بن عطية : أول من رتب العسكر في الحرب ميمنة وميسرة وقلبا إبراهيم

عليه السلام، لما سار لقتال الذين أسروا لوطاً عليه السلام.⁷

5959. Hassan b. Atiyya said, 'The first person to organise an army for war, with a right, left and middle wing was Abraham (AS), when he journeyed to fight those who imprisoned Lot (AS).'⁸

5960. الإمام الباقر عليه السلام : اتخذ الله عزوجل إبراهيم خليلاً لأنه لم يرده أحداً ،

ولم يسأل أحداً غير الله عزوجل.⁹

5960. Imam al-Baqir (AS) said, 'Allah Almighty took Abraham as a friend because he did not refuse anyone, and did not ask anyone other than Allah Almighty.'¹⁰

5961. الإمام الصادق عليه السلام : إنّ الله تبارك وتعالى اتَّخَذَ إِبْرَاهِيمَ عَبْدًا قَبْلَ أَنْ يَتَّخِذَهُ نَبِيًّا ، وَإِنَّ اللَّهَ اتَّخَذَهُ نَبِيًّا قَبْلَ أَنْ يَتَّخِذَهُ رَسُولًا ، وَإِنَّ اللَّهَ اتَّخَذَهُ رَسُولًا قَبْلَ أَنْ يَتَّخِذَهُ خَلِيلًا ، وَإِنَّ اللَّهَ اتَّخَذَهُ خَلِيلًا قَبْلَ أَنْ يَجْعَلَهُ إِمَامًا ، فَلَمَّا جَمَعَ لَهُ الْأَشْيَاءَ قَالَ : (إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا) .¹¹

5961. Imam al-Sadiq (AS) said, 'Allah Almighty took Abraham as a servant before He took him as a prophet. Allah took him as a prophet before He took him as a messenger. Allah took him as a messenger before He took him as a friend, and Allah took him as a friend before He took him as an Imam. When He gathered all these things in Abraham He said, “*I am making you the Imam of mankind.*”^{12 13}

قِصَّةُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فِي الْقُرْآنِ الْكَرِيمِ

The Story of Abraham (AS) in the Holy Quran

«كان إبراهيم عليه السلام - في طفولتيته إلى أوائل تمييزه - يعيش في معزل من مجتمع قومه ، ثم خرج إليهم ولحق بأبيه فوجده وقومه يعبدون الأصنام ، فلم يرتض منه ومنهم ذلك

...

يحتاج القوم في أمر الأصنام (الأنبياء : 51 - 56 ، الشعراء : 69 - 77 ، الصافات : 83 - 87) ويحتاج أقواماً آخرين منهم يعبدون الشمس والقمر والكوكب في أمرها حتى ألزمهم الحق ، وشاع خبره في الانحراف عن الأصنام والآلهة (الأنعام : 74 - 82) حتى خرج القوم ذات يوم إلى عبادة جامعة خارج البلد واعتلّ هو بالسقم فلم يخرج معهم وتخلّف عنهم ، فدخل بيت الأصنام فراغ على آهتهم ضرباً باليمين فجعلهم جذاذاً إلا كبيراً لهم لعلهم إليه يرجعون ، فلما تراجعوا وعلموا بما حدث بأهتهم وفتشوا عمّن ارتكب ذلك قالوا : سمعنا فحجّ يذكرهم يقال له : إبراهيم .

فأحضروه إلى مجتمعهم فأتوا به على أعين الناس لعلهم يشهدون ، فاستنطقوه فقالوا : أنت فعلت هذا بأهتنا يا إبراهيم ؟ قال : بل فعله كبيرهم هذا فاسألوهم إن كانوا ينطقون ، وقد كان أبقى كبير الأصنام ولم يجده ووضعت الفأس على عاتقه أو ما يقرب من ذلك ؛ ليشهد الحال على أنّه هو الذي كسر سائر الأصنام .

قالوا : حرقوه وانصروا آهنتكم ، فبنوا له بنياناً وأسعروا فيه جحيماً من النار ، وقد تشارك في أمره الناس جميعاً وألقوه في الجحيم ، فجعله الله برداً عليه وسلاماً وأبطل كيدهم (الأنبياء : 57 - 70 ، الصافات : 88 - 98) . . .

ثمّ لما أنجاه الله من النار أخذ يدعو إلى الدين الحنيف دين التوحيد ، فأمن له شزيمة قليلة

...

ثمّ تبرأ هو عليه السلام ومن معه من المؤمنين من قومهم ، وتبرأ هو من آزر الذي كان يدعوه أباً ولم يكن بوالده الحقيقي¹⁴ ، وهاجر ومعه زوجته ولوط إلى الأرض المقدّسة ليدعو الله سبحانه من غير معارض يعارضه من قومه الجفاة الظالمين (المتحنه : 4 ، الأنبياء : 71). وبشّره الله سبحانه هناك بإسماعيل وبإسحاق ومن وراء إسحاق يعقوب ، وقد شاخ وبلغه كبر السنّ فولد له إسماعيل ثمّ ولد له إسحاق ، وبارك الله سبحانه فيه وفي ولدَيْه وأولادهما .

ثمّ إنّه عليه السلام بأمر من ربّه ذهب إلى أرض مكّة - وهي وادٍ غير ذي زرع - فأسكن فيه ولده إسماعيل وهو صبيّ ورجع إلى الأرض المقدّسة ، فنشأ إسماعيل هناك ، واجتمع عليه قوم من العرب القاطنين هناك ، وتُبيت بذلك بلدة مكّة .

وكان عليه السلام ربّما يزور إسماعيل في أرض مكّة ، قبل بناء مكّة والبيت وبعد ذلك (البقرة : 126 ، إبراهيم : 35 - 41) . ثمّ بنى بها الكعبة البيت الحرام ، بمشاركة من إسماعيل . وهي أوّل بيت وُضع للناس من جانب الله مباركاً وهُدًى للعالمين، فيه آيات بيّنات مقام إبراهيم ومن دخله كان آمناً (البقرة : 127 - 129 ، آل عمران : 96 ، 97) وأدّن في الناس بالحجّ ، وشرّع نسك الحجّ (الحجّ : 26 - 30) .

ثمّ أمره الله بذبح ولده إسماعيل عليه السلام فخرج معه للنسك، فلمّا بلغ معه السعي قال : يا بُنيّ إنّي أرى في المنام أنّي أذبحك ، قال : يا أبتِ افعلْ ما تُؤمر ستجدني إن شاء الله من الصابرين ، فلمّا أسلما وتلّه للجبين نودي أن : يا إبراهيم ، قد صدّقت الرؤيا ، وفداه الله سبحانه بذبح عظيم (الصافات : 101 - 107) .¹⁵

Abraham (AS) from his young childhood till his age of puberty was living in seclusion from the community of his people. He then returned to them and joined his uncle, but saw him and his group worshipping idols and did not accept his or their actions. He started to debate with them about the issue of idol worship (Quran 20:51-56, 26:69-77, 37:83-87), and he debated with other people in their beliefs in worshipping the sun, moon, and the stars until he demonstrated the proof to them. News of him and his deviation from these idols and false gods spread (Quran 6:74-82). One day a group went out for congregational worship outside of the city, but he came up with the excuse of being sick. He therefore did not leave with them and he stayed behind. He went to the house where the statues were kept and started demolishing them, reducing them to dust, but he left the big statue for them so that they would refer to it. When they came back and learnt of what had

happened to their gods and searched for who the culprit was, they were told: We heard a young person by the name of Abraham mentioning them.

They brought him to their gathering and put him in front of all the people so that they could witness. They ordered him to speak, saying, 'Are you the one who has done this to our gods, O Abraham?' He said, 'No, rather it was the big one of them who did it, so ask them if they can speak.' He had left the biggest of the statues and had not broken it and had put an axe on its shoulder or something similar to that, so that he could demonstrate that it was the big statue that had broken the other statues.

They said, 'Burn him and help your gods!' So, they built a building and ignited it. All the people participated, and they threw him in the fire, but Allah made it cold and safe for him and nullified their conspiracy (Quran 21:57-70, 37:88-98).

Then when Allah had rescued him from the fire, he began to call people to the upright religion, the religion of monotheism, but only a small group of people believed. Abraham (AS) and some of the believers with him then disclaimed all association with their people, and he disassociated himself from Azar whom he used to call a father but who was not his real father.¹⁶ He migrated with his wife and Lot (AS) to the sacred land to call to Allah Almighty without any obstacle impeding them from their oppressive crude people (Quran 60:4, 21:71).

Allah Almighty gave him the glad tidings there of Ishmael and Isaac, and of Jacob after Isaac. Abraham (AS) became very old and he had Ishmael, and then Isaac was born, and Allah blessed him and his two children and their children.

Then, due to a command from his Lord, Abraham went to the land of Makkah - which was an untilled valley - and he left his son Ishmael to live there who was at that time a young child, and he went back to the sacred land. Ishmael grew up there and a group of Arabs gathered around him who were inhabitants there and the city of Makkah was established from then. Abraham (AS) might have visited Ishmael in the land of Makkah before building Makkah and the House and after it (Quran 2:126, 14:35-41). Abraham then built the Kaba in it - the Sacred House - with the help of Ishmael. It was the first house made for the people by Allah Almighty as a blessing and a [source of] guidance for all mankind. In it are signs and evidences, the site (maqam) of Abraham, and whoever enters it will be safe (Quran 2:127-129, 3:96-97). He proclaimed the obligatory pilgrimage to it (hajj) to people and legislated the rituals of hajj (Quran 22:26-30).

Allah then ordered him to slaughter his son Ishmael (AS) [in sacrifice] and so he left with his son to the rituals. When he reached the [place of the] Sai he said, 'My son! I see in a dream that I am sacrificing you. See what you think.' He said, 'Father! Do whatever you have been commanded. If Allah wills, you will find me to be of the patient.' So when they had both submitted [to Allah's will], and he had laid him down on his forehead, it was called out to him, 'O Abraham! You have indeed fulfilled the vision!' And so Allah ransomed him with a great sacrifice. (Quran 101-107).¹⁷

Notes

1. البقرة : 124 .
2. Quran 2:124
3. كنز العمال : 32288 .
4. Kanz al-Ummal, no. 32288
5. علل الشرائع : 4 / 35 .
6. Ilal al-Shara'i, p. 35, no. 4
7. الدر المنثور : 1 / 282 .
8. al-Durr al-Manthur, v. 1, p. 282
9. علل الشرائع : 2 / 34 .
10. Ilal al-Shara'i, p. 34, no. 2
11. الكافي : 1 / 175 / 2 .
12. Quran 2:124
13. al-Kafi, v. 1, p. 175, no. 2
14. (وقد تقدّم استفادة ذلك من دعائه المنقول في سورة إبراهيم .) كما في هامش المصدر .
15. تفسير الميزان : 7 / 215 .
16. This can be understood from Abraham's supplication which is narrated in Surah Ibrahim [as mentioned in the footnote of the source reference]
17. Taf

لُوطٌ عَلَيْهِ السَّلَامُ - 1696

1696. LOT (AS) [Lut]

(وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ) ¹.

“And Lot, when he said to his people, 'What! Do you commit an outrage none in the world ever committed before you?!” ²

(أنظر) هود : 77 - 83 والحجر : 51 - 77 والأنبياء : 74 ، 75 والشعراء : 160 - 175 والنمل : 54 - 58 والعنكبوت : 28 - 35 والصدقات : 133 - 138 والذاريات : 24 - 37 والقمر : 33 - 40 والتحريم : 10.

(See also: Qur'an 11:77-83, 15:51-77, 21:74-75, 26:160-175, 27:54-58, 29:28-35, 37:133-138, 51:24-37, 54:33-40, 66:10)

5962. الإمام الباقر عليه السلام : وأما القرية التي أمطرت مطر السوء فهي سدوم قرية قوم لوط ، أمطر الله عليهم حجارة من سجيل ، يقول : من طين ³.

5962. Imam al-Baqir (AS) said, 'As for the village that was rained upon with rain of punishment, it was the village of Sodom, the village of the people of Lot. Allah rained rocks of baked earth upon them, meaning clay.' ⁴

5963. الإمام الصادق عليه السلام : ما بعث الله نبياً بعد لوط إلا في عز من قومه ⁵.

5963. Imam al-Sadiq (AS) said, 'Allah did not send a prophet after Lot without having dignity among his people.' ^{6,7}

إشارة إلى قصة لوط عليه السلام وقومه

Details of the Story of Lot and his People

«كان لوط عليه السلام من كلدان في أرض بابل ومن السابقين الأولين ممن آمن بإبراهيم عليه السلام، آمن به وقال : (إني مهاجرٌ إلى ربي) ⁸، فنجاه الله مع إبراهيم إلى الأرض المقدسة أرض فلسطين (الأنبياء : 71) فنزل في بعض بلادها وهي مدينة سدوم على ما في التواريخ والتوراة وبعض الروايات .

وكان أهل المدينة وما والاها من المدائن - وقد سماها الله في كلامه ب «المؤتفكات» (التوبة : 70) - يعبدون الأصنام ، ويأتون بالفاحشة : اللواط ، وهم أول قوم شاع فيهم ذلك (الأعراف : 80) حتى كانوا يأتون به في نواديهم من غير إنكار ، ولم يزل تشيع الفاحشة فيهم حتى عادت سنة قومية ابتلت به عامتهم ، وتركوا النساء وقطعوا السبيل (العنكبوت : 29).

فأرسل الله لوطاً إليهم (الشعراء : 162) فدعاهم إلى تقوى الله وترك الفحشاء والرجوع إلى طريق الفطرة، وأنذرهم وخوفهم ، فلم يردهم إلا عتواً ، ولم يكن جوابهم إلا أن قالوا : اتينا

بعذاب الله إن كنت من الصادقين ! وهَدَدُوهُ بِالْإِخْرَاجِ مِنْ بَلَدِهِمْ ، وَقَالُوا لَهُ : (لَنْ لَمْ تَنْتَهَ يَا لُوطُ لَتَكُونَنَّ مِنَ الْمَخْرُجِينَ)⁹ و (قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْاسٌ يَبْتَطِهُرُونَ)

10 .

حَتَّى اسْتَقَرَّ بِهِمُ الطَّغْيَانُ وَحَقَّتْ عَلَيْهِمْ كَلِمَةُ الْعَذَابِ ، فَبَعَثَ اللَّهُ رَسُولًا مِنَ الْمَلَائِكَةِ الْمَكْرَمِينَ لِإِهْلَاكِهِمْ ...

فَمَضَوْا إِلَى لُوطٍ فِي صُورٍ غِلْمَانِ مُرْدٍ وَدَخَلُوا عَلَيْهِ ضَيْفًا ، فَشَقَّ ذَلِكَ عَلَى لُوطٍ وَضَاقَ بِهِمْ ذَرْعًا؛ لِمَا كَانَ يَعْلَمُ مِنْ قَوْمِهِ أَنََّّهُمْ سَيَتَعَرَّضُونَ لَهُمْ وَأَنََّّهُمْ غَيْرُ تَارِكِيهِمُ الْبَيْتَةِ ، فَلَمْ يَلْبَثْ دُونَ أَنْ سَمِعَ الْقَوْمَ بِذَلِكَ وَأَقْبَلُوا يُهْرَعُونَ إِلَيْهِ وَهُمْ يَسْتَبْشِرُونَ ، وَهَجَمُوا عَلَى دَارِهِ ، فَخَرَجَ إِلَيْهِمْ وَبَالِغٍ فِي وَعْظِهِمْ وَاسْتِثَارَةِ قُلُوبِهِمْ وَرَشْدِهِمْ حَتَّى عَرَضَ عَلَيْهِمْ بَنَاتَهُ ، وَقَالَ : يَا قَوْمَ ، إِنَّ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ ، فَاتَّقُوا اللَّهَ وَلَا تَخْزُونِي فِي ضَيْفِي . ثُمَّ اسْتَغَاثَ وَقَالَ : أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ؟ ! فَرَدَّوْا عَلَيْهِ أَنَّهُ لَيْسَ لَهُمْ فِي بَنَاتِهِ إِيرَةُ ، وَأَنََّّهُمْ غَيْرُ تَارِكِي أَضْيَافِهِ الْبَيْتَةِ ، حَتَّى أَيْسَ لُوطُ وَقَالَ : (لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ).¹¹

قَالَتِ الْمَلَائِكَةُ عِنْدَ ذَلِكَ : يَا لُوطُ إِنَّا رَسَلْنَاكَ ، طِبْ نَفْسًا إِنَّ الْقَوْمَ لَنَ يَصِلُونَ إِلَيْكَ . فطمسوا أعين القوم فعادوا عمياناً يتخبطون وتفترقوا (القمر : 37) .

فَأَخَذَتِ الصَّيْحَةُ الْقَوْمَ مُشْرِقِينَ ، وَأَرْسَلَ اللَّهُ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ مُسَوِّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ، وَقَلَبَ مَدَائِنَهُمْ عَلَيْهِمْ فَجَعَلَ عَالِيَهَا سَافِلَهَا ، وَأَخْرَجَ مِنْهَا مِنَ الْمُؤْمِنِينَ فَلَمْ يَجِدْ فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ وَهُوَ بَيْتُ لُوطَ ، وَتَرَكَ فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ (الذاريات : 37 وغيرها).¹²

Lot (AS) was from Kildan, from the land of Babylon. He was from among the first and foremost of those to believe in Abraham (AS), and he said, **“Indeed I am migrating toward my Lord”**¹³ Allah rescued him with Abraham to the sacred land, the land of Palestine (Quran 21:71). Lot resided in one of its cities, which was the city of Sodom as is mentioned in history, the Torah and other narrations.

The people of this city and the other cities surrounding it - as Allah named them 'the towns that were overturned' (Quran 9:70) - worshipped idols and committed obscenities, such as sodomy, and they were the first people to practice this among themselves (Quran 7: 80). They committed this act in their gatherings without denouncing. This outrageous sin continued to spread until it became a national custom that the general public were practicing. They neglected women and cut off procreation (Quran 29:29).

So Allah sent Lot (AS) to them (Quran 26:162) and he called them to have fear in Allah and to relinquish their obscene actions, and to return to the path of nature. He warned them and scared them, but it only increased

their rebellion, and their answer was nothing but, 'Bring us the punishment of Allah if you are of the truthful!' They threatened him with expulsion from their city and said to him, **"...if you do not relinquish you will surely be banished"**¹⁴ and **"They said, 'expel Lot's family from your town! They are indeed a puritanical lot."**¹⁵

...until rebellion was firmly established in them and they became deserving of the word of punishment, Allah sent to them messengers from among the eminent angels to destroy them. They came to Lot in the form of youths visiting him as guests. This became hard for Lot and a predicament for their sake, because of what he knew about his people and what they would do to them and that they would certainly not leave them. It was not long before the people heard about them and rushed towards him, charging at his house. He went out to them and excessively advised them and reminded them of their youthfulness and maturity, and he even offered them [to marry] his own daughters, saying: 'O my people, these are my daughters: they are purer for you. Be wary of Allah and do not humiliate me with regard to my guests.' He then asked for assistance saying, 'Is there not a single right-minded man among you?' They replied by saying that they had no need for his daughters and would certainly not leave his guests, until Lot lost hope and said, **"If only I had the power to deter you, or could take refuge in a mighty support!"**¹⁶

The angels then said, 'O Lot, we are messengers from your Lord, do not worry, the people will not reach you.' They then blinded the eyes of the people and they dispersed them making them insane and they departed (Quran 54:37). The Cry then took them over at dawn, and Allah sent down upon them stones of clay, marked by your Lord for the profligate. He upturned their cities on top of them and turned them upside down, and He picked out those therein who were faithful, but did not find other than one house of muslims, which was the house of Lot, and He left therein a sign for those who fear a painful punishment (Quran 51:37, and other verses).¹⁷

Notes

1. الأعراف : 80 .
2. Quran 7:80
3. بحار الأنوار : 5 / 152 / 12 .
4. Bihar al-Anwar, v. 12, p. 153, no. 5
5. 8 / 157 / 12 : بحار الأنوار .
6. It is narrated in Kanz al-Ummal, no. 32361 from Abu Hurayra: 'Allah did not send a prophet after him without being rich among his people. But the correct version is what has been mentioned in the text.
7. Bihar al-Anwar, v. 12, p. 157, no. 8
8. العنكبوت : 26 .
9. الشعراء : 167 .
10. النمل : 56 .
11. هود : 80 .

12. 352 / 10 : تفسير الميزان .
13. Quran 29: 26
14. Quran 26: 167
15. Quran 27: 56
16. Quran 11: 80
17. Tafsir al-Mizan, v. 10, p. 352

يَعْقُوبُ وَيُوسُفُ عَلَيْهِمَا السَّلَامُ - 1697

1697. JACOB AND JOSEPH (AS) [YAQuB AND YuSUF]

(وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ * أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهُاً وَاحِداً وَنَحْنُ لَهُ مُسْلِمُونَ) .¹

“Abraham enjoined this [creed] upon his children, and [so did] Jacob, [saying], 'My children! Allah has indeed chosen this religion for you; so never die except as muslims.' Were you witnesses when death approached Jacob, when he said to his children, 'What will you worship after me?' They said, 'We will worship your God, and the God of your fathers, Abraham, Ishmael, and Isaac, the One God, and to Him do we submit.'”²

(أنظر) يوسف : 3 - 102 و مریم : 49.

5964. الأمالي للطوسي : لَمَّا قَدِمَ يَعْقُوبُ عَلَى يُوسُفَ عَلَيْهِمَا السَّلَامُ خَرَجَ يُوسُفُ عَلَيْهِ السَّلَامُ فَاسْتَقْبَلَهُ فِي مَوْكِبِهِ ، فَمَرَّ بِامْرَأَةِ الْعَزِيزِ وَهِيَ تَعْبُدُ فِي عُرْفَةٍ لَهَا ، فَلَمَّا رَأَتْهُ عَرَفَتْهُ فَنَادَتْهُ بِصَوْتٍ حَزِينٍ : أَيُّهَا الرَّكِيبُ طَالَ مَا أَحْزَنْتَنِي ، مَا أَحْسَنَ التَّقْوَى كَيْفَ حَزَرْتَ الْعَبِيدَ ؟! وما أَقْبَحَ الحَطِيبَةَ كَيْفَ عَبَدْتَ الأحرارَ ؟!³

5964. Amali al-Tusi, from Musa b. Said al-Rasibi, who said, 'When Jacob went to Joseph (AS), Joseph came out with a group of people to receive him. He went past the wife of the governor while she was worshipping in one of her rooms. When she saw him she recognised him and called out to him with a sad voice, 'O rider, how long you have rendered me sorrowful - how good piety is indeed in how it frees slaves! And how bad sinning is indeed in how it enslaves the free!'⁴

5965. رسول الله صلى الله عليه وآله : أُعْطِيَ يُوسُفُ شَطْرَ الحُسْنِ .⁵

5965. The Prophet (SAWA) said, 'Joseph was given a good share of beauty.'⁶

5966. رسول الله صلى الله عليه وآله : الكَرِيمُ ابْنُ الكَرِيمِ ابْنِ الكَرِيمِ ابْنِ الكَرِيمِ :

يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ .⁷

5966. The Prophet (SAWA) said, 'The honourable, son of the honourable, son of the honourable, son of the honourable is Joseph, son of Jacob, son of Isaac, son of Abraham.'⁸

5967. الإمام الصادق عليه السلام : إِنَّ بَنِي يَعْقُوبَ لَمَّا سَأَلُوا آبَاهُمْ يَعْقُوبَ أَنْ يَأْذَنَ

لِيُوسُفَ فِي الحُرُوجِ مَعَهُمْ ، قَالَ لَهُمْ : (إِنِّي أَخَافُ أَنْ يَأْكُلَهُ الذَّنْبُ وَأَنْتُمْ غَافِلُونَ)⁹ ... قَرَّبَ

يَعْقُوبُ لَهُمُ العِلَّةَ اعْتَلَّوْا بِهَا فِي يُوسُفَ .¹⁰

5967. Imam al-Sadiq (AS) said, 'When the sons of Jacob asked him to allow Joseph to go outside with them, he said to them, 'I fear the wolf may eat him while you are oblivious of him'.¹¹, 'Jacob suggested to them an excuse which they later used as a deception for Joseph.'¹²

Notes

1. البقرة : 132 ، 133 .
2. Quran 2:132,133
3. الأما لي للطوسي : 1021 / 457 .
4. Amali al-Tusi, p. 457, no. 1021
5. كنز العمال : 32400 .
6. Kanz al-Ummal, no. 32400
7. 32404 : كنز العمال .
8. Ibid. no. 32404
9. يوسف : 13 .
10. نور الثقلين : 2 / 415 / 20 .
11. Qur'an 12:13
12. Nur al-Thaqalayn, v. 2, p. 415, no. 20 Amali al-Tusi, p. 457, no. 1021

أَيُّوبُ عَلَيْهِ السَّلَام - 1698

1698. JOB (AS) [AYYUB]

(وَأَيُّوبُ إِذْ نَادَى رَبَّهُ أِنِّي مَسَّنِيَ الضُّرُّ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ * فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذَكَرَى لِلْعَابِدِينَ).¹

“And Job, when he called out to his Lord, 'Indeed distress has befallen me, and You are the most merciful of the merciful.' We answered his prayer and removed his distress, and We gave him [back] his family along with others like them, as a mercy from Us, and an admonition for the devout.”²

(أنظر) ص : 41 - 44.

(See also: Qur'an 38:41-44)

5968. رسول الله صلى الله عليه وآله : قَالَ اللَّهُ عَزَّوَجَلَّ لِأَيُّوبَ : أَتَدْرِي مَا كَانَ جُرْمَكَ إِلَيَّ حَتَّى ابْتَلَيْتَنِي؟ قَالَ: [لا] ³ يَارَبِّ! قَالَ : لِأَنَّكَ دَخَلْتَ عَلَى فِرْعَوْنَ فَأَدَّهَنْتَ بِكَلِمَتَيْنِ.⁴

5968. The Prophet (SAWA) said, 'Allah Almighty revealed unto Job (AS), 'Do you know what your sin to Me was when you were struck with calamities?' He said, 'No.' Allah Almighty said, 'You went to Pharaoh and you flattered him with two words.'⁵

5969. رسول الله صلى الله عليه وآله : كَانَ أَيُّوبُ أَحْلَمَ النَّاسِ ، وَأَصْبَرَ النَّاسِ ، وَأَكْظَمَ النَّاسِ لِعَيْظٍ.⁶

5969. The Prophet (SAWA) said, 'Job was the most tolerant and patient of people, and the strongest at suppressing his anger.'⁷

5970. ابن عباس : إِنَّ امْرَأَةَ أَيُّوبَ عَلَيْهِ السَّلَامُ قَالَتْ لَهُ يَوْمًا : لَوْ دَعَوْتَ اللَّهَ أَنْ يَشْفِيكَ ! فَقَالَ : وَيْحَكَ ! كُنَّا فِي النِّعْمَاءِ سَبْعِينَ عَامًا فَهَلُمَّ نَصِرْ فِي الضَّرَاءِ مِثْلَهَا ! قَالَ : فَلَمْ يَمُكِّثْ بَعْدَ ذَلِكَ إِلَّا يَسِيرًا حَتَّى عُوفِيَ.⁸

5970. Ibn Abbas narrated, 'The wife of Job (AS) said to him one day, 'If only you supplicated to Allah to cure you!' He said, 'Woe unto you! We enjoyed blessings for seventy years, so let's be patient with calamities in its equivalent!' The narrator says, 'He did not stay after this for long until he was cured.'⁹

5971. الإمام الصادق عليه السلام : ابْتُلِيَ أَيُّوبُ سَبْعَ سِنِينَ بِلَا ذَنْبٍ.¹⁰

5971. Imam al-Sadiq (AS) said, 'Job was afflicted for seven years without having committed a single sin.'¹¹

5972. الإمام الصادق عليه السلام : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى ابْتَلَى أَيُّوبَ عَلَيْهِ السَّلَامُ بِلَا ذَنْبٍ ، فَصَبَرَ حَتَّى عُيِّرَ ، وَإِنَّ الْأَنْبِيَاءَ لَا يَصْبِرُونَ عَلَى التَّعْيِيرِ.¹²

5972. Imam al-Sadiq (AS) said, 'Allah, Blessed and most High, afflicted Job (AS) without him committing a single sin, and he was patient until he was mocked, and prophets do not tolerate being mocked.'¹³

5973. الإمام الصادق عليه السلام : ما سأل أئوب عليه السلام العافية في شيء من

بلائه.¹⁴

5973. Imam al-Sadiq (AS) said, 'Job never asked for wellbeing in any of the calamities he was struck with.'¹⁵

Notes

1. الأنبياء : 83 ، 84 .
2. Quran 2183,84:
3. 4468 / 174 / 3 : ما بين المعوقين سقط من المصدر و أضفناه من الفردوس .
4. كنز العمال : 32318 .
5. Kanz al-Ummal, no 32318
6. 32316 : كنز العمال .
7. Ibid. no. 32316
8. 456 / 165 : الدعوات .
9. al-Daawat, p. 165, no. 456
10. 3 / 75 : علل الشرائع .
11. Ilal al-Shara'i, p. 75, no. 3
12. 4 / 75 : علل الشرائع .
13. Ibid. p. 75, no. 4
14. 147 / 139 : قصص الأنبياء .
15. Qasas al-Anbiya', p. 139, no. 147

شُعَيْبٌ عَلَيْهِ السَّلَام - 1699

1699. SHUAYB (AS)

1
(وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ*... الَّذِينَ كَذَبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ) 2.

“And to [the people of] Midian, Shuayb, their brother. He said, 'O my people, worship Allah! You have no other god besides Him. There has certainly come to you a manifest proof from your Lord. Observe fully the measure and the balance, and do not cheat the people of their goods, and do not cause corruption on the earth after its restoration. That is better for you, if you are faithful.'...Those who impugned Shuayb became as if they had never lived there. Those who impugned Shuayb were themselves the losers.” 3

(أنظر) هود : 84 - 95 والحجر : 78 ، 79 والعشراء : 176 - 190 والقصص : 45 والعنكبوت : 36 ، 37 وق : 14.

(See also: 11:84-95, 15:78-79, 26:176-190, 28:45, 29:36-37, 50:14)

5974. الإمام الصادق عليه السلام : لَمْ يَبْعَثِ اللَّهُ عَزَّوَجَلَّ مِنَ الْعَرَبِ إِلَّا خَمْسَةَ أَنْبِيَاءَ : هُودًا وَصَالِحًا وَإِسْمَاعِيلَ وَشُعَيْبًا وَمُحَمَّدًا خَاتَمَ النَّبِيِّينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ ، وَكَانَ شُعَيْبٌ بَكَاءً 4.

5974. Imam al-Sadiq (AS) said, 'Allah Almighty only sent five prophets from the Arabs: Hud, Salih, Ishmael, Shuayb, and Muhammad, the seal of the prophets, peace of Allah be upon them; and Shuayb was one who cried very much.' 5

إشارة إلى قصة شعيب عليه السلام وقومه في القرآن الكريم

6 Details of the Story of Shuayb and his People in the Holy Quran

كان عليه السلام من أهل مَدْيَنَ - مدينة في طريق الشام من الجزيرة - وكان معاصراً لموسى عليه السلام ، وقد زوجه إحدى ابنتيه على أن يأجره ثمانين حجج وإن أتمَّ عشرًا فمن عنده (القصص : 27)، فخدمه موسى عشر سنين ، ثم ودَّعه وسار بأهله إلى مصر . وكان قومه من أهل مَدْيَنَ يعبدون الأصنام ، وكانوا قومًا مُنَعَّمِينَ بالأمن والرفاهية والخصب ورخص الأسعار ، فشاع الفساد بينهم والتطفيف بنقص المكيال والميزان (هود :

84 وغيرها)، فأرسل الله إليهم شعيباً وأمره أن ينهاهم عن عبادة الأصنام وعن الفساد في الأرض ونقص المكيال والميزان ، فدعاهم إلى ما أمر به ، ووعظهم بالإنذار والتبشير ، وذكرهم ما أصاب قوم نوح وقوم هود وقوم صالح وقوم لوط .

وبالغ عليه السلام في الاحتجاج عليهم وعظمتهم فلم يزدتهم إلا طغياناً وكفراً وفسوقاً (الأعراف وهود وغيرها من السور). ولم يؤمنوا به إلا عدّة قليلة منهم ، فأخذوا في إيدائهم والسخرية بهم وتهديدهم عن اتباع شعيب عليه السلام ، وكانوا يقعدون بكلّ صراط يوعدون ويصدّون عن سبيل الله من آمن به ويغونها عوجاً (الأعراف : 86) .

وأخذوا يرمونه عليه السلام بأنّه مسحور وأنّه كاذب (الشعراء : 185 ، 186) وأخافوه بالرجم ، وهددوه والذين آمنوا به بالإخراج من قريتهم أو ليعودنّ في ملّتهم (الأعراف : 88) . ولم يزالوا به حتّى أياسوه من إيمانهم ، فتركهم وأنفسهم (هود : 93) . ودعا الله بالفتح قال : ربّنا افتح بيننا وبين قومنا بالحقّ وأنت خير الفاتحين .

فأرسل الله إليهم عذاب يوم الظلّة (الشعراء : 189) ، وقد كانوا يستهزؤون به أن أسقط علينا كسفاً من السماء إن كنت من الصادقين ، وأخذتهم الصيحة (هود : 94) والرجفة (الأعراف : 91 ، العنكبوت : 37) فأصبحوا في ديارهم جائئين ، ونجّى شعيباً ومن معه من المؤمنين (هود : 94) فتولّى عنهم وقال : يا قوم لقد أبلغتكم رسالات ربّي ونصحت لكم، فكيف آسى على قوم كافرين؟! (الأعراف : 93).⁷

He (AS) was from Midian - a city on the way to Sham from the Arabian Peninsula - and he was a contemporary of Moses (AS). He married one of his two daughters to Moses on condition that he hire Moses to work for him for eight years, and if he worked for ten years, then it would be his own choice (Quran 28:27). Moses served him for ten years, and he then bid farewell to him leaving for Egypt with his family.

His people from Midian worshipped idols and were blessed with security, luxury, fertile land, and cheap prices. Corruption spread among them, and the defrauding of weights and measures became common (Quran 11:84, and others). Allah then sent Shuayb to them and commanded him to forbid them from worshipping statues, causing corruption on the earth, and defrauding scales and weights. Shuayb invited them to what he had been commanded and advised them by warning them [of chastisement] and giving them glad tidings [of Paradise]. He also reminded them of what had happened to the people of Noah, Hud, Salih, and Lot.

He (AS) excessively debated with them and exhorted them, but it only increased their rebellion, disbelief and corruption (Quran: Surah Araf, Surah Hud, and others). None but a small group of people believed in him, and people started hurting, mocking and threatening the followers of Shuayb (AS). They lay in every street corner, threatening and barring from the path

of Allah those who believed in Him, seeking to deviate them from the right path (Quran 7:86).

They accused him (AS) of being enchanted and that he was a liar (Quran 26:185,186). They threatened him and those who believed in him of expulsion from their village unless they reverted back to their creed (Quran 7:88). They continued to abuse them until they made him lose hope in them, so he left them to themselves (Quran 11:93). Shuayb prayed to Allah for victory and said, 'O Lord, give us victory over our people in truth, and You are the best of those who give victory.' Allah then sent the punishment that occurred on the cloudy day (Quran 26:189), and they were mocking him, saying, 'Throw onto us punishment from the Heavens if you are of the truthful', and the Cry seized them, and the earthquake seized them (Quran 11:94, 7:91, 29:37), so they lay lifeless prostrate in their homes, and He delivered Shuayb and the faithful who were with him (Quran 11:94). So he abandoned them and said, 'O my people! Certainly I communicated to you the messages of my Lord, and I was your well-wisher. So how should I grieve for a faithless lot?' (Quran 7:93).⁸

Notes

1. Although Prophet Shuayb (AS) is not recognised as a prophet in the Judeo-Christian faiths, he is known in the biblical tradition as Jethro, Moses' father-in-law (ed.)

2. الأعراف : 85 - 92 .

3. Quran 7:85-92

4. قصص الأنبياء : 145 / 157 .

5. Qasas al-Anbiya`, p. 145, no. 157

6. Shuayb (AS) was the third Arab prophet whose name was mentioned in the Quran, along with Hud, Salih and Muhammad (SAWA). Allah Almighty speaks parts of his story in chapters: Araf [7], Hud [11], Shuara? [26], Qasas [28], and AnkAbut [29].

7. تفسير الميزان : 10 / 377 .

8. Tafsir al-Mizan, v. 10, p. 377

موسى وهارون عليهما السلام - 1700

1700. MOSES AND AARON (AS) (Musa AND HaRuN)

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ¹.

“Certainly We gave Moses and Aaron the Distinguisher, as a light and reminder for the Godwary.” ²

(وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا)

³.

“and apostles We have recounted to you earlier and apostle We have not recounted to you, and to Moses Allah spoke directly.” ⁴

(أنظر) البقرة : 49 - 93 وهود : 17 ، 110 والمائدة : 20 - 26 وإبراهيم : 5 - 8 ومريم : 51 - 53 والسجدة : 23 ، 24 والأحزاب : 69 والصافات : 114 - 122 والمؤمن : 53 ، 54 و فصلت : 45 والأحقاف : 12 والقصص : 3 - 46 والأنفال : 52 - 54 ويونس : 75 - 93 والإسراء : 101 - 104 وطه : 9 - 97 والمؤمنون : 45 - 49 والشعراء : 10 - 68 وص : 12 والمؤمن : 23 - 46 والزخرف : 46 - 56 والتحریم : 11 والأعراف : 103 - 156 ، 159 - 162 والدخان : 17 - 33 والذاريات : 38 - 40 والصف : 5 والمزمل : 15 ، 16 والنازعات : 15 - 26.

(See also: Qur'an 2:49-93, 11:17, 11:110, 5:20-26, 14:5-8, 19:51-53, 32:23-24, 33:69, 37:114-122, 40:53-54, 41:45, 46:12, 28:3-46, 8:52-54, 10:75-93, 17:101-104, 20:9-97, 23:45-49, 26:10-68, 38:12, 40:23-46, 43:46-56, 66:11, 8:103-156, 7:159-162, 44:17-33, 51:38-40, 62:5, 73:15-16, 79:15-26)

5975. الإمام الصادق عليه السلام : أوحى الله إلى موسى بن عمران عليه السلام :

أتدري يا موسى لم انتخبتك من خلقي واصطفيتك لي كلامي ؟ فقال : لا يارب ، فأوحى الله

إليه : إني اطلعت إلى الأرض فلم أجد عليها أشد تواضعاً لي منك . ⁵

5975. Imam al-Sadiq (AS) said, 'Allah revealed unto Moses son of Imran (AS), 'Do you know O Moses why I picked you from My creation and chose you to speak to?' He said, 'No, O Lord.' So Allah revealed to him, 'I looked at the earth and did not find anyone on it more humble before Me than you.' ⁶

5976. رسول الله صلى الله عليه وآله : أول نبي من بني إسرائيل موسى ، وآخرهم

عيسى ، وستمائة نبي . ⁷

5976. The Prophet (SAWA) said, 'The first prophet from the Children of Israel (Bani Isra'il) was Moses and the last of them was Jesus, and [they had] six hundred prophets.' ⁸

5977. الطبقات الكبرى عن ابن عباس : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِيَّيْ رَأَيْتُ عَيْسَى وَمُوسَى وَإِبْرَاهِيمَ؛ فَأَمَّا عَيْسَى فَجَعَدْتُ أَحْمَرَ عَرِيضُ الصَّدْرِ ، وَأَمَّا مُوسَى فَأَدِيمٌ جَسِيمٌ سَبَطُ كَأَنَّهُ مِنْ رِجَالِ الرُّطْبِ ، فَقَالُوا لَهُ : إِبْرَاهِيمُ ؟ فَقَالَ : انظُرُوا إِلَى صَاحِبِكُمْ ؛ يَعْنِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَفْسَهُ .⁹

5977. al-Tabaqat al-Kubra: Ibn Abbas narrated, 'The Prophet (SAWA) said, 'I saw Jesus, Moses and Abraham. As for Jesus, he had shrivelled, red skin and broad shoulders. Moses was a well-built person, heavy as if he was a gipsy.' He was asked, 'And Abraham?' He said, 'Look at your friend', referring to himself.'¹⁰

5978. الإمام علي عليه السلام : الْحَمْدُ لِلَّهِ ... الَّذِي كَلَّمَ مُوسَى تَكْلِيمًا ، وَأَرَاهُ مِنْ آيَاتِهِ عَظِيمًا ، بِلَا جَوَارِحٍ وَلَا أَدْوَاتٍ ، وَلَا نُطْقٍ وَلَا هَوَاتٍ .¹¹

5978. Imam Ali (AS) said, 'Praise be to Allah...who spoke to Moses directly and showed him His great signs without the use of body parts, tools, the organ of speech or the uvula.'¹²

5979. الإمام علي عليه السلام - فِي بَيَانِ زَهْدِ الْأَنْبِيَاءِ - : وَإِنْ شِئْتَ تَنَبَّأْتُ بِمُوسَى كَلِيمِ اللَّهِ عَلَيْهِ السَّلَامُ؛ حَيْثُ يَقُولُ : (رَبِّ إِيَّيْ لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ)¹³ وَاللَّهُ ، مَا سَأَلَهُ إِلَّا حُبْرًا يَأْكُلُهُ ، لِأَنَّهُ كَانَ يَأْكُلُ بَقْلَةَ الْأَرْضِ .¹⁴

5979. Imam Ali (AS) said in describing the asceticism of the prophets, 'If you want, I will give a second example of Moses, the interlocutor of Allah (AS), when he said, 'My Lord I am indeed in need of any good You may send down to me!'¹⁵ By Allah, he did not ask Him for anything other than bread to eat because he used to eat the herbs of the earth.'¹⁶

5980. الإمام الصادق عليه السلام : إِنَّ فِرْعَوْنَ لَمَّا وَقَفَ عَلَى أَنَّ زَوَالَ مُلْكِهِ عَلَى يَدِ مُوسَى أَمَرَ بِإِحْضَارِ الْكَهَنَةِ ، فَدَلُّوهُ عَلَى نَسَبِهِ وَأَنَّهُ مِنْ بَنِي إِسْرَائِيلَ ، فَلَمْ يَزَلْ يَأْمُرُ أَصْحَابَهُ بِشَقِّ بُطُونِ الْحَوَامِلِ مِنْ بَنِي إِسْرَائِيلَ حَتَّى قَتَلَ فِي طَلَبِهِ نَيْفًا وَ عَشْرِينَ أَلْفَ مَوْلُودٍ ، وَتَعَدَّرَ عَلَيْهِ الْوُصُولُ إِلَى قَتْلِ مُوسَى ؛ لِحِفْظِ اللَّهِ تَبَارَكَ وَتَعَالَى إِيَّاهُ .¹⁷

5980. Imam al-Sadiq (AS) said, 'When the Pharoah realised that Moses would be the cause of the downfall of his kingdom, he called the diviners and they told him of Moses's lineage and that he was from the Children of Israel. Pharoah continued to order his men to cut open the stomachs of all the pregnant women from the Children of Israel until he killed in his search more than twenty thousand children, but he was not able to kill Moses because Allah the Almighty protected him.'¹⁸

كَلَامٌ حَوْلَ قِصَصِ مُوسَى وَهَارُونَ عَلَيْهِمَا السَّلَامُ

Details of the Story of Moses and Aaron (AS)

أَنَّهُ تَوَلَّدَ بِمِصْرَ فِي بَيْتِ إِسْرَائِيلِيِّ حِينَمَا كَانُوا يَذْبُجُونَ الْمَوْلِيدَ الذُّكُورَ مِنْ بَنِي إِسْرَائِيلَ بِأَمْرِ فِرْعَوْنَ ، وَجَعَلَتْ أُمُّهُ إِيَّاهُ فِي تَابُوتٍ وَأَلْقَتْهُ فِي الْبَحْرِ ، وَأَخَذَ فِرْعَوْنَ إِيَّاهُ ثُمَّ رَدَّهُ إِلَى أُمِّهِ لِلإِرْضَاعِ وَالتَّرْبِيَةِ وَنَشَأَ فِي بَيْتِ فِرْعَوْنَ .
ثُمَّ بَلَغَ أَشَدَّهُ وَقَتَلَ الْقِبْطِيِّ وَهَرَبَ مِنْ مِصْرَ إِلَى مَدْيَنَ خَوْفًا مِنْ فِرْعَوْنَ وَمَلَّئَهُ أَنْ يَقْتُلُوهُ قِصَاصًا .

ثُمَّ مَكَثَ فِي مَدْيَنَ عِنْدَ شَعِيبِ النَّبِيِّ عَلَيْهِ السَّلَامُ ، وَتَزَوَّجَ إِحْدَى بَنَاتِهِ .
ثُمَّ لَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آتَسَ مِنْ جَانِبِ الطُّورِ نَارًا وَقَدْ ضَلَّوْا الطَّرِيقَ فِي لَيْلَةٍ شَاتِيَةٍ ، فَأَوْقَفَهُمْ مَكَانَهُمْ وَذَهَبَ إِلَى النَّارِ لِأَتِيهِمْ بِقَبْسٍ أَوْ يَجِدَ عَلَى النَّارِ هُدًى ، فَلَمَّا أَتَاهَا نَادَاهُ اللَّهُ مِنْ شَاطِئِ الْوَادِي الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ ، وَكَلَّمَهُ وَاجْتَبَاهُ وَأَتَاهُ مِعْجَزَةُ الْعَصَا وَالْيَدِ الْبَيْضَاءِ فِي تِسْعِ آيَاتٍ ، وَاخْتَارَهُ لِلرِّسَالَةِ إِلَى فِرْعَوْنَ وَمَلَّئَهُ وَإِنْجَاءَ بَنِي إِسْرَائِيلَ وَأَمْرَهُ بِالذَّهَابِ إِلَيْهِ .

فَأَتَى فِرْعَوْنَ وَدَعَاهُ إِلَى كَلِمَةِ الْحَقِّ وَأَنْ يُرْسَلَ مَعَهُ بَنِي إِسْرَائِيلَ وَلَا يُعَذِّبَهُمْ ، وَأَرَاهُ آيَةَ الْعَصَا وَالْيَدِ الْبَيْضَاءِ فَأَبَى ، وَعَارَضَهُ بِسِحْرِ السَّحْرَةِ وَقَدْ جَاءُوا بِسِحْرِ عَظِيمٍ مِنْ ثَعَابِينَ وَحَيَّاتٍ ، فَأَلْقَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ، فَأَلْقَى السَّحْرَةَ سَاجِدِينَ قَالُوا : آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَى وَهَارُونَ ، وَأَصْرَ فِرْعَوْنَ عَلَى جِحُودِهِ وَهَدَّدَ السَّحْرَةَ وَلَمْ يُؤْمِنْ .

فَلَمَّا يَزَلْ مُوسَى عَلَيْهِ السَّلَامُ يَدْعُوهُ وَمَلَأَهُ وَيُرِيهِمُ الْآيَةَ بَعْدَ الْآيَةِ كَالطُّوفَانِ وَالْجَرَادِ وَالْقُمَّلِ وَالضَّفَادِعِ وَالْدَّمَ آيَاتٍ مُفْصَلَاتٍ وَهُمْ بِصُرُونٍ عَلَى اسْتِكْبَارِهِمْ ، وَكَلَّمَا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا : يَا مُوسَى ، ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِنَكْشِفَ عَنْكَ الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ، فَلَمَّا كَشَفَ اللَّهُ عَنْهُمْ الرِّجْزَ إِلَى أَجْلِ هُمْ بِالْغَوْهِ إِذَا هُمْ يَنْكُثُونَ .

فَأَمْرَهُ اللَّهُ أَنْ يُسْرِيَ بَنِي إِسْرَائِيلَ لَيْلًا ، فَسَارُوا حَتَّى بَلَغُوا سَاحِلَ الْبَحْرِ ، فَعَقَّبَهُمْ فِرْعَوْنَ بِجُنُودِهِ ، فَلَمَّا تَرَاهُ الْفَرِيقَانِ قَالَ أَصْحَابُ مُوسَى : إِنَّا لَمُدْرِكُونَ . قَالَ : كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ . فَأَمْرَ بِأَنْ يُضْرَبَ بِعَصَاهُ الْبَحْرَ فَانْفَلَقَ الْمَاءُ فَجَاوَزُوا الْبَحْرَ ، وَأَتَبَعَهُمْ فِرْعَوْنَ وَجُنُودَهُ حَتَّى إِذَا آذَرَكُوا فِيهَا جَمِيعًا أَطْبَقَ اللَّهُ عَلَيْهِمُ الْمَاءَ فَأَغْرَقَهُمْ عَنْ آخِرِهِمْ .

وَلَمَّا أَنْجَاهُ اللَّهُ مِنْ فِرْعَوْنَ وَجُنُودِهِ وَأَخْرَجَهُمْ إِلَى الْبَرِّ وَلَا مَاءَ فِيهِ وَلَا كَلَأً أَكْرَمَهُمُ اللَّهُ فَأَنْزَلَ اللَّهُ عَلَيْهِمُ الْمَنَّ وَالسَّلْوَى ، وَأَمْرَ مُوسَى فَضْرَبَ بِعَصَاهُ الْحِجْرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ ، فَشَرِبُوا مِنْهَا وَأَكَلُوا مِنْهَا وَظَلَّلَهُمُ الْغَمَامُ .

ثُمَّ وَاعَدَ اللَّهُ مُوسَى أَرْبَعِينَ لَيْلَةً لِنُزُولِ التَّوْرَةِ بِجَبَلِ الطُّورِ ، فَاخْتَارَ قَوْمَهُ سَبْعِينَ رَجُلًا لِيَسْمَعُوا تَكْلِيمَهُ تَعَالَى إِيَّاهُ ، فَسَمِعُوا ثُمَّ قَالُوا : لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً ، فَأَخَذْتَهُمْ

الصاعقة وهم ينظرون ، ثم أحياهم الله بدعوة موسى ، ولما تمّ الميقات أنزل الله عليه التوراة وأخبره أنّ السامريّ قد أضلّ قومه بعده فعبدوا العجل.

فرجع موسى إلى قومه غضبان أسفاً ، فأحرق العجل ونسفه في اليمّ وطرده السامريّ وقال له : اذهب فإنّ لك في الحياة أن تقول لا مساس . وأما القوم فأمرؤا أن يتوبوا ويقتلوا أنفسهم ، فتيب عليهم بعد ذلك ، ثمّ استكبروا عن قبول شريعة التوراة حتّى رفع الله الطور فوقهم.

ثمّ إنّهم ملّوا المنّ والسّلوى وقالوا : لن نصبر على طعام واحد ، وسألوه أن يدعو ربّه أن يُخرج لهم ممّا تنبت الأرض من بقلها وقتائها وفومها وعدسها وبصلها ، فأمرؤا أن يدخلوا الأرض المقدّسة التي كتب الله لهم فأبوا، فحرّمها الله عليهم وابتلاهم بالتّيّه يتيهون في الأرض أربعين سنة .¹⁹

He was born in Egypt in an Israeli house at the time when all the male newborns of the Children of Israel were being slaughtered by Pharaoh's order. His mother concealed him in a casket and threw him in the sea. Pharaoh then took him and returned him to his mother [not knowing that she was his mother and thinking her to be a wet-nurse] so that she could nurse him and bring him up, and he grew up in Pharaoh's house.

Moses became mature, killed someone from the Pharaoh's tribe [accidentally] and fled from Egypt to Midian in fear that Pharaoh and his men would kill him in retribution [for his action]. He stayed in Midian with Shuayb (AS) and married one of his two daughters.

When Moses had fulfilled the stay required of him there, he then left with his family, and saw the fire on the side of Mount Sinai, as they had lost their way in the cold, rainy night. He stopped them there and went to the fire to bring for them a brand from it, or find some guidance at the fire. So when he came to it, Allah called him from the right side of valley in the sacred place of the Tree. He, Almighty, spoke to him and chose him, and gave him the miracles of the staff and the glowing hand among nine other signs. He, Almighty, elected him to give the message to Pharaoh and his people and to save the Children of Israel, and He ordered him to go to him.

Moses went to Pharaoh and invited him to the word of Truth and asked to send the Children of Israel with him, and not to punish them. He showed Pharaoh the miracle of the stick and the glowing hand, but he rejected and countered him with the sorcery of the magicians. The magicians came with great magic with pythons and snakes, but Moses threw his stick on the ground and it swallowed what they had faked. The magicians fell down in prostration, saying, 'We believe in the Lord of the worlds, the Lord of Moses and Aaron.' Pharaoh insisted in his disbelief and threatened the magicians and did not believe.

Moses (AS) continuously invited Pharaoh and his followers to belief showing them sign after sign, like the flood, the locusts, the lice, the frogs, the blood, and other manifest signs, but they persisted in their haughtiness.

Whenever evil would befall them, they would say, 'O Moses, pray to your Lord for us for what He has bestowed unto you that if you were to take away this evil we will believe in you and we will send the Children of Israel with you. But when Allah took away the punishment for an allocated time, they would break their commitment.

Allah then ordered him to leave with the Children of Israel during the night, and they left until they got to the sea shore, with Pharaoh and his soldiers pursuing them. When the two sides sighted each other, Moses' companions said, 'Indeed we have been caught', to which he replied, 'Certainly not! Indeed my Lord is with me. He will guide me.' Then he was commanded to strike the sea with his staff, whereupon it parted. So they crossed the sea, with Pharaoh and his hosts following them. When all of them had reached the shore, Allah closed the water back over them [i.e. Pharaoh and his hosts] and drowned every last one of them.

When Allah saved them from Pharaoh and his soldiers extracting them to dry land, and there was no water or plants there, Allah was kind to them and sent down manna [a sweet] and quail to them. Moses was ordered to hit a stone with his stick, and from it gushed out twelve springs of water. Every tribe came to know its drinking-place, and they drank and ate from it, and He shaded them with clouds.

Allah then made an appointment with Moses for forty nights for the descent of the Torah on Mount Sinai. Moses chose seventy of his men to let them hear Allah speaking to him. They heard but said, 'We will not believe in you until we see Allah in person, so the thunderbolt seized them as they looked on. Allah then revived them by the request of Moses, and when the tryst was completed Allah sent down the Torah and informed him of al-Samiri who was leading his people astray after him, worshipping the calf.

Moses returned to his people angry and regretful, and he burnt the calf and scattered it into the sea, and expelled al-Samiri, saying to him, 'Begone! It shall be your lot throughout life to say, 'Do not touch me....' As for the people, they were ordered to repent and kill [those among] themselves [who had worshipped the calf], and they were forgiven after that. But they were haughty in accepting the laws of the Torah until Allah raised the mountain over them.

They became bored of eating manna and quail and said, 'We will not put up with one kind of food.' So, they asked him to invoke his Lord to bring forth for them of that which the earth grows, of its greens, cucumbers, garlic, lentils, and its onions. They were then ordered to enter the sacred land that Allah had ascribed to them, but they refused so Allah prohibited it to them and struck them with deviation, making them wander on the earth for forty years.'²⁰

Notes

1. الأنبياء : 48 .
2. Quran 21:48
3. النساء : 164 .
4. Quran 4:164

- 5.. الأملالي للطوسي: 165 / 275 .
6. Amali al-Tusi, p. 165, no. 275
7. بحار الأنوار : 13 / 7 / 5 .
8. Bihar al-Anwar, v. 13, p. 7, no. 5
9. الطبقات الكبرى: 1 / 417 .
10. al-Tabaqat al-Kubra, v. 1, p. 417
- 11.. نهج البلاغة : الخطبة 182 .
12. Nahj al-Balagha, Sermon 182
13. القصص : 24 .
- 14.. نهج البلاغة : الخطبة 160 .
15. Qur'an, 28:24
16. Nahj al-Balagha, Sermon 160
17. بحار الأنوار : 13 / 47 / 15 .
18. Bihar al-Anwar, v. 13 p. 47, no. 15
19. تفسير الميزان : 16 / 40 .
20. Tafsir al-Mizan, v. 16, p. 40

موسى والخضر عليهما السلام - 1701

1701. MOSES AND KHIDR (AS)

(وَإِذْ قَالَ مُوسَى لِقَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَنْبِغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا * ... وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا) ¹.

“When Moses said to his lad, 'I will go on [journeying] until I have reached the confluence of the two seas, or have spent a long time [travelling].’...As for the wall, it belonged to two boy orphans in the city. Under it there was a treasure belonging to them. Their father had been a righteous man. So your Lord desired that they should come of age and take out their treasure as a mercy from your Lord. I did not do that of my own accord. This is the interpretation of that over which you could not maintain patience.” ²

5981. رسول الله صلى الله عليه وآله : رَجِمَ اللهُ أَخِي موسى استَحْيَا فَقَالَ ذَلِكَ، لَوْ

لَبِثَ مَعَ صَاحِبِهِ لَا يَبْصُرُ أَعْجَبَ الْأَعَاجِبِ ³.

5981. The Prophet (SAWA) said, 'May Allah be pleased with my brother Moses, he was shy and said that [which he was not supposed to], and if was to have stayed with his companion [al-Khidr] he would have seen the greatest of wonders.' ⁴

5982. الإمام الصادق عليه السلام : إِنَّ الْخَضِرَ كَانَ نَبِيًّا مُرْسَلًا ، بَعَثَهُ اللهُ تَبَارَكَ

وَتَعَالَى إِلَى قَوْمِهِ فَدَعَاهُمْ إِلَى تَوْحِيدِهِ وَالْإِقْرَارِ بِأَنْبِيَائِهِ وَرُسُلِهِ وَكُتُبِهِ ، وَكَانَتْ آيَتُهُ أُمَّةً كَانَتْ لَا يَجْلِسُ عَلَى خَشَبَةٍ يَابِسَةٍ وَلَا أَرْضٍ بَيْضَاءَ إِلَّا أَزْهَرَتْ خَضِرًا ، وَإِنَّمَا سُمِّيَ خَضِرًا لِذَلِكَ ⁵.

5982. Imam al-Sadiq (AS) said, 'Khidr was a sent prophet. Allah Almighty sent him to his people, to call them to His Oneness and to acknowledge the prophets, messengers and their scriptures. His miracle was that any time he sat on dry wood or barren land, greenery would sprout from it, and this is why he was called Khidr.' ⁶⁷

5983. الإمام الصادق عليه السلام : مَسْجِدُ السَّهْلَةِ مُنَاحُ الرَّكِبِ . قِيلَ : وَمَنْ

الرَّكِبُ ؟ قَالَ : الْخَضِرُ عَلَيْهِ السَّلَامُ ⁸.

5983. Imam al-Sadiq (AS) said, 'The mosque of Sahla has the climate of the rider.' He was asked, 'And who is the rider?' He said, 'Khidr (AS).' ⁹

5984. الإمام الرضا عليه السلام : إِنَّ الْخَضِرَ شَرِبَ مِنْ مَاءِ الْحَيَاةِ فَهُوَ حَيٌّ لَا يَمُوتُ

حَتَّى يُبْفَخَ فِي الصُّورِ ، وَإِنَّهُ لَيَأْتِينَا فَيُسَلِّمُ فَتَسْمَعُ صَوْتَهُ وَلَا تَرَى شَخْصَهُ ، وَإِنَّهُ لَيَحْضُرُ حَيْثُ مَا دُكِرَ ، فَمَنْ ذَكَرَهُ مِنْكُمْ فَلْيُسَلِّمْ عَلَيْهِ ، وَإِنَّهُ لَيَحْضُرُ الْمَوْسِمَ كُلَّ سَنَةٍ فَيَقْضِي جَمِيعَ

المُنَاسِكِ وَيَقِفُ بِعَرَفَةَ فَيُؤَمِّنُ عَلَى دُعَاءِ الْمُؤْمِنِينَ ، وَسَيُؤَسِّرُ اللَّهُ بِهِ وَحِشَّةً قَائِمِينَ فِي غَيْبَتِهِ ، وَيَصِلُ بِهِ وَحَدَّثَهُ .¹⁰

5984. Imam al-Rida (AS) said, 'Khidr has drunk from the fountain of life, so he is alive and will not die until the horn is blown.'¹¹

قِصَّةُ مُوسَى وَالْخَضِرِ عَلَيْهِمَا السَّلَامُ فِي الْقُرْآنِ

The Story of Moses and Khidr in the Quran

قال العالم : إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا عَلَى مَا تَشَاهِدُهُ مِنْ أَعْمَالِي الَّتِي لَا عِلْمَ لَكَ بِتَأْوِيلِهَا ، وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خَيْرًا؟! فَوَعَدَهُ مُوسَى أَنْ يَصْبِرَ وَلَا يَعْصِيهِ فِي أَمْرٍ إِنْ شَاءَ اللَّهُ ، فَقَالَ لَهُ الْعَالَمُ - بَانِيًا عَلَى مَا طَلَبَهُ مِنْهُ وَوَعَدَهُ بِهِ - : فَإِنْ أَتْبَعْتَنِي فَلَا تَسْأَلَنِي عَنْ شَيْءٍ حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا.

فَانْطَلَقَ مُوسَى وَالْعَالَمُ حَتَّى رَكِبَا سَفِينَةً وَفِيهَا نَاسٌ مِنَ الرِّكَّابِ - وَمُوسَى خَالِي الذَّهْنِ عَمَّا فِي قِصْدِ الْعَالَمِ - فَخَرَقَ الْعَالَمُ السَّفِينَةَ خَرَقًا لَا يُؤْمَنُ مَعَهُ الْغَرَقُ ، فَأَدْهَشَ ذَلِكَ مُوسَى وَأَنْسَاهُ مَا وَعَدَهُ فَقَالَ لِلْعَالَمِ : أَخْرَقْتَهَا لِتَغْرُقَ أَهْلَهَا؟! لَقَدْ جِئْتُ شَيْئًا إِمْرًا! قَالَ لَهُ الْعَالَمُ : أَلَمْ أَقُلْ : إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا؟! فَاعْتَذَرَ إِلَيْهِ مُوسَى بِأَنَّهُ نَسِيَ مَا وَعَدَهُ مِنَ الصَّبْرِ قَائِلًا : لَا تَوَاخِذْنِي بِمَا نَسِيتُ وَلَا تَرْهَقْنِي مِنْ أَمْرِي عَسْرًا.

فَانْطَلَقَا فَلَقِيَا غُلَامًا فَقَتَلَهُ الْعَالَمُ ، فَلَمْ يَمْلِكْ مُوسَى نَفْسَهُ دُونَ أَنْ تَغَيَّرَ وَأَنْكَرَ عَلَيْهِ ذَلِكَ قَائِلًا : أَقْتَلْتَ نَفْسًا زَكِيَّةً بَغَيْرِ نَفْسٍ؟! لَقَدْ جِئْتُ شَيْئًا نُكْرًا! قَالَ لَهُ الْعَالَمُ ثَانِيًا : أَلَمْ أَقُلْ لَكَ : إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا؟! فَلَمْ يَكُنْ عِنْدَ مُوسَى مَا يَعْتَذِرُ بِهِ وَيَمْتَنِعُ بِهِ عَنْ مَفَارِقَتِهِ وَنَفْسِهِ غَيْرِ رَاضِيَةٍ بِهَا ، فَاسْتَدْعَى مِنْهُ مَصَاحِبَةَ مَوْجِلَّةٍ بِسُؤَالِ آخِرٍ إِنْ أَتَى بِهِ كَانَ لَهُ فِرَاقُهُ ، وَاسْتَمَهَلَهُ قَائِلًا : إِنْ سَأَلْتِكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تَصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عَذْرًا ، وَقَبْلَهُ الْعَالَمُ.

فَانْطَلَقَا حَتَّى أَتَيَا قَرْيَةً - وَقَدْ بَلَغَ بِمَا الْجُوعَ - فَاسْتَطَعَمَا أَهْلَهَا فَلَمْ يَضَيِّفْهُمَا أَحَدٌ مِنْهُمْ ، وَإِذَا بِجِدَارٍ فِيهَا يُرِيدُ أَنْ يَنْقُضَ وَيَتَحَدَّرَ مِنْهُ النَّاسُ فَأَقَامَهُ الْعَالَمُ ، قَالَ لَهُ مُوسَى : لَوْ شِئْتَ لَأَتَّخَذْتَ عَلَيَّ عَمَلَكُ مِنْهُمْ أَجْرًا فَتَوَسَّلْنَا بِهِ إِلَى سَدِّ الْجُوعِ ، فَنَحْنُ فِي حَاجَةٍ إِلَيْهِ وَالْقَوْمُ لَا يَضَيِّفُونَنَا!

فَقَالَ لَهُ الْعَالَمُ : هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ ، سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا . ثُمَّ قَالَ : أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينٍ يَعْمَلُونَ فِي الْبَحْرِ وَيَتَعَيَّشُونَ بِهَا ، وَكَانَ وِزَارُهُمْ مَلِكًا يَأْخُذُ كُلَّ سَفِينَةٍ غَضْبًا ، فَخَرَقْتُهَا لِتَكُونَ مَعِيبةً لَا يَرِغِبُ فِيهَا.

وأما الغلام فكان كافراً وكان أبواه مؤمنين ، ولو أنه عاش لأرهبهما بكفره وطغيانه ، فشملتهما الرحمة الإلهية ، فأمرني أن أقتله لبيدهما ولدأ خيراً منه زكاةً وأقرب رُحماً ، فقتلته .
وأما الجدار فكان لغلامين يتيمين في المدينة وكان تحته كنز لهما ، وكان أبوهما صالحاً ، فشملتهما الرحمة الإلهية لصالح أبيهما ، فأمرني أن أقيمه فيستقيم حتى يبلغا أشدهما ويستخرجا كنزهما ، ولو انقضَّ لظهر أمر الكنز وانتهبه الناس .

قال : وما فعلت الذي فعلت عن أمري بل عن أمر من الله ، وتأويلها ما أنبأتك به ، ثم

فارق موسى.¹²

The scholar [al-Khidr] said, 'Verily you will not be patient with me in things that you see me do, the interpretation of which you do not have knowledge about. How can you be patient about something your knowledge does not comprehend?' Moses promised him that he will be patient and will not disobey him in anything by the will of Allah. The knowledgeable scholar said to him - according to what he requested from Moses and what Moses promised him - 'So if you follow me do not ask me regarding anything until I myself tell you about it.'

Moses and the scholar started off on their journey until they boarded a ship that had people on it - and Moses did not have any knowledge of what the intention of the scholar was - and the scholar pierced the ship in such a way that it could not be prevented from sinking. This bewildered Moses and made him forget his promise, so he said to the scholar, 'Did you make a hole in it to drown those aboard it? You have certainly done a monstrous thing!' The knowledgeable man said to him, 'Did I not say, indeed you cannot have patience with me?' Moses apologized to him for the promise he had made [and broken] to be patient, saying, 'Do not take me to task for my forgetting, and do not be hard upon me.'

So they went on until they encountered a boy, and the knowledgeable man killed him. Moses could not control himself from going back on his word, so he reprovved the action, saying, 'Did you slay an innocent soul, without [his having slain] anyone? You have certainly done a dire thing!'

The knowledgeable man said again, 'Did I not tell you, indeed you cannot have patience with me?' Moses did not have anything to say to apologize and to prevent him from abandoning him, which he would not be content with. So he requested him that if he was to ask another question, he would [be justified to] break off company with him, saying: 'If I question you about anything after this, do not keep me in your company. You have already got sufficient excuse on my part.' And the knowledgeable man accepted.

So they went on, until they came to a town - and they were hungry - so they asked its people for food, but none of them agreed to extend them any hospitality. There was a wall which was about to collapse, so the knowledgeable man erected it. Moses said to him, 'Had you wished, you could have taken a wage for it so we could have satisfied our hunger with it. We are in need of it and the people do not accommodate us!'

The knowledgeable man said to him, 'This is where you and I shall part. I will inform you about the interpretation of that over which you could not maintain patience.' He then said, 'As for the ship, it belonged to some poor people who work on the sea and earn their living by it. There was a king after them wanting to seize every ship usurpingly, so I damaged it making it faulty so that he would not be interested in it.

As for the boy, he was a disbeliever and his parents were believers. If he was to live he would be overbearing with them with disbelief and rebellion, but the mercy of Allah encompassed them, so He ordered me to kill the boy so that He can give them in exchange one better than him in purity and closer to mercy, therefore I killed him.

As for the wall, it belonged to two orphan boys in the city. Under it there was a treasure belonging to them, and their father had been a righteous man. So He ordered me to raise it so that the wall can be erect in order for them to take out their treasure when they come of age. If the wall was to have fallen the treasure would have been exposed and the people would have looted it.'

He then said, 'I did not do that out of my own accord, rather it is an order from Allah and its interpretation is what I have informed you.' He then left Moses.¹³

Notes

1. الكهف : 60 - 82 .
2. Quran 18:60-82
3. بحار الأنوار : 13 / 284 / 1 .
4. Bihar al-Anwar, v. 13, p. 284, no. 1
5. علل الشرائع: 59 / 1 .
6. Derived from the Arabic root kha-da-ra: green (ed.)
7. Ilal al-Shara'i , p. 59, no. 1
8. بحار الأنوار : 13 / 303 / 25 .
9. Bihar al-Anwar, v. 13, p. 303, no. 25
10. كمال الدين : 390 / 4 .
11. Kamal al-Din, p. 390, no. 4 (These traditions are singular (ahad) and are not decisive in narration, so there is no way to authenticate them by the Quran, authentic traditions, or the intellect) [as mentioned in the footnote of the source reference]
12. تفسير الميزان : 13 / 350 .
13. Tafsir al-Mizan, v. 13, p. 350

إِسْمَاعِيلُ بْنُ حَزْقِيلٍ - 1702

1702. ISHMAEL B. HAZQIL (AS)

(وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا * وَكَانَ يَأْمُرُ أَهْلَهُ
بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا).¹

“And mention in the Book Ishmael. Indeed he was true to his promise, and an apostle and a prophet. He used to bid his family to [maintain] the prayer and to [pay] the zakat and was pleasing to his Lord.”²

5985. الإمام الصادق عليه السلام : إن إسماعيلَ الذي قال الله عزَّوجلَّ في كتابه :
(وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ ...) لَمْ يَكُنْ إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ ، بَلْ كَانَ نَبِيًّا مِنَ الْأَنْبِيَاءِ بَعَثَهُ
اللَّهُ عَزَّوَجَلَّ إِلَى قَوْمِهِ ، فَأَخَذُوهُ فَسَلَخُوا فَرْوَةَ³ رَأْسِهِ وَوَجْهَهُ ، فَأَتَاهُ مَلَكٌ فَقَالَ : إِنَّ اللَّهَ بَعَثَنِي
إِلَيْكَ فَمُرْنِي بِمَا شِئْتَ ، فَقَالَ : لِي أُسْوَةٌ بِمَا يُصْنَعُ بِالْحُسَيْنِ عَلَيْهِ السَّلَامُ.⁴

5985. Imam al-Sadiq (AS) said, 'The Ishmael that Allah mentions in His book *“And mention in the Book Ishmael...”* was not Ishmael son of Abraham, rather he was one of the prophets whom Allah Almighty sent to his people, who took him and skinned his head and face. An angel came to him and said, 'Allah has sent me to you, so command me with whatever you wish.' He said, 'I have an example before me in what will be done to al-Husayn (AS).'⁵

5986. الإمام الصادق عليه السلام : إن إسماعيلَ كانَ رَسُولًا نَبِيًّا ، سُلِّطَ عَلَيْهِ قَوْمُهُ
فَفَشَرُوا جِلْدَةَ وَجْهِهِ وَفَرْوَةَ رَأْسِهِ ، فَأَتَاهُ رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ، فَقَالَ لَهُ : رَبُّكَ يَقْرئُكَ
السَّلَامَ وَيَقُولُ : قَدْ رَأَيْتُ مَا صُنِعَ بِكَ وَقَدْ أَمَرَنِي بِطَاعَتِكَ فَمُرْنِي بِمَا شِئْتَ ، فَقَالَ : يَكُونُ
لِي بِالْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ أُسْوَةٌ.⁶

5986. Imam al-Sadiq (AS) said, 'Ishmael was a messenger and a prophet. A group ruled over him and they peeled the skin off his face and skinned his head. A messenger [angel] came to him from the Lord of the worlds, and said to him, 'Your Lord greets you and says, 'I have seen what has been done to you.' He has ordered me to obey you, so command me with whatever you wish.' So, he said, 'I have an example before me in al-Husayn b. Ali (AS).'⁷

5987. تفسير القمِّي : في قوله تعالى : (وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ
الْوَعْدِ) ، قَالَ : وَعَدَ وَعَدًا فَاذْكُرُ صَاحِبَهُ سَنَةً ، وَهُوَ إِسْمَاعِيلُ بْنُ حَزْقِيلَ عَلَيْهِ السَّلَامُ.⁸ .⁹

5987. It is narrated in Tafsir al-Qummi, with regards to Allah's verse in the Qur'an: *“And mention in the Book Ishmael. Indeed he was true to his promise”*, He made a promise for an appointment and waited for his friend for one year, and his name is Ishmael, son of Hazqil.'¹⁰

Notes

1. مريم : 54 ، 55 .
2. Quran 19: 54-55
3. (الفروة : جلدة الرأس . (القاموس المحيط : 4 / 373 .
4. علل الشرائع : 2 / 77 .
5. Ilal al-Shara'i, p. 77, no. 2
6. علل الشرائع : 3 / 78 .
7. Ibid. p. 78, no. 3
8. تفسير القمي : 2 / 51 .
9. قال العلامة الطباطبائي رضوان الله عليه بعد نقل الحديث : وعده عليه السلام - وهو أن يثبت في مكانه في انتظار صاحبه - كان مطلقاً لم يقمده بساعة أو يوم ونحوه ، فألزمه مقام الصّدق أن يفى به بإطلاقه ، ويصبر نفسه في المكان الذي وعد صاحبه أن يقيم فيه حتى يرجع إليه . وصفة الوفاء - كسائر الصفات النفسانية من الحبّ والإرادة والعزم والإيمان والثقة والتسليم - ذات مراتب مختلفة باختلاف العلم واليقين ، فكما أنّ من الإيمان ما يجتمع مع أيّ خطيئة وإثم وهو أنزل مراتبه ولا يزال ينمو ويصفو حتى يخلص من كلّ شرك خفيّ فلا يتعلّق القلب بشيء غير الله ولو بالتنفات إلى من دونه - وهو أعلى مراتبه - كذلك الوفاء بالوعد ذو مراتب ؛ فمن مراتبه في المقال مثلاً : إقامة ساعة أو ساعتين حتى تعرض حاجة أخرى توجب الانصراف إليها ، وهو الذي يصدق عليه الوفاء عرفاً . وأعلى منه مرتبة : الإقامة بالمكان حتى يبأس من رجوع الصديق إليه عادة بمجيء الليل ونحوه ، فيقيد به إطلاق الوعد . وأعلى منه مرتبة : الأخذ بإطلاق القول والإقامة حتى يرجع وإن طال الزمان . فالنفوس القويّة التي تراقب قولها وفعلها لا تلقي من القول إلا ما في وسعها أن تصدّقه بالفعل ، ثمّ إذا لفظت لم يصرفها عن إتمام الكلمة وإنفاذ العزيمة أيّ صارف . وفي الرواية : أنّ النبيّ صلى الله عليه وآله وعد بعض أصحابه بمكّة أن ينتظره عند الكعبة حتى يرجع إليه ، فمضى الرجل لشأنه ونسي الأمر ، فبقي صلى الله عليه وآله ثلاثة أيام هناك ينتظره ، فاطّلع بعض الناس عليه فأخبر الرجل بذلك فجاء واعتذر إليه ، وهذا مقام الصديقين لا يقولون إلا ما يفعلون .الميزان في تفسير القرآن : 14 / 65
10. Tafsir al-Qummi, v. 6, p. 51

اليَسَعُ عَلَيْهِ السَّلَام - 1703

1703. ELISHA (AS) [AL-YASA]

(وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُوشَعَ وَحُوطًا وَكَالًا فَضَلْنَا عَلَى الْعَالَمِينَ).¹

“and Ishmael, Elisha, Jonah and Lot - each We graced over all the nations.”²

5988. الإمام الرضا عليه السلام - فيما احتجَّ به على جاثليق النَّصَارَى - : إِنَّ

اليَسَعَ قَدْ صَنَعَ مِثْلَ مَا صَنَعَ عِيسَى عَلَيْهِ السَّلَام : مَشَى عَلَى الْمَاءِ ، وَأَحْيَا الْمَوْتَى ، وَأَبْرَأَ الْأَكْمَةَ وَالْأَبْرَصَ ، فَلَمْ تَتَّخِذْهُ أُمَّتَهُ رَبًّا.³

5988. Imam al-Rida (AS) - debating with the leader of the Christians, said, 'Elisha (AS) did the same as what Jesus had done (AS) - he walked on water, revived the dead, healed the blind and the leper, but his people did not take him as a god.'⁴

Notes

1. الأنعام : 86 .
2. Quran 686:
3. الاحتجاج : 2 / 407 / 307 .
4. al-Ihtijaj, v. 2, p. 407, no. 307

ذُو الْكِفْلِ عَلَيْهِ السَّلَام - 1704

1704. DHU'L KIFL (AS)

1 (وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ * وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ) 2.

“And Ishmael, Idris, and Dhu'l-Kifl each of them was among the patient. We admitted them into Our mercy. Indeed they were among the righteous.” 3

4. (وَادْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ).

“And remember Ishmael, Elisha and Dhu'l-Kifl each [of whom was] among the elect.” 5

5989. الإمام الجواد عليه السلام - لَمَّا سَأَلَهُ عَبْدُ الْعَظِيمِ الْحَسَنِيُّ عَنْ ذِي الْكِفْلِ مَا اسْمُهُ؟ وَهَلْ كَانَ مِنَ الْمُرْسَلِينَ؟ - : بَعَثَ اللَّهُ تَعَالَى جَلَّ ذِكْرُهُ مِائَةَ أَلْفِ نَبِيِّ وَأَرْبَعَةَ وَعِشْرِينَ أَلْفَ نَبِيٍّ ، الْمُرْسَلُونَ مِنْهُمْ ثَلَاثُمِائَةٍ وَثَلَاثَةَ عَشَرَ رَجُلًا ، وَإِنَّ ذَا الْكِفْلِ مِنْهُمْ صَلَوَاتُ اللَّهِ عَلَيْهِمْ . وَكَانَ بَعْدَ سُلَيْمَانَ بْنِ دَاوُودَ عَلَيْهِ السَّلَام ، وَكَانَ يَقْضِي بَيْنَ النَّاسِ كَمَا كَانَ يَقْضِي دَاوُودُ ، وَلَمْ يَغْضَبْ إِلَّا لِلَّهِ عَزَّوَجَلَّ ، وَكَانَ اسْمُهُ عُويديا ، وَهُوَ الَّذِي ذَكَرَهُ اللَّهُ تَعَالَى جَلَّتْ عَظَمَتُهُ فِي كِتَابِهِ حَيْثُ قَالَ : (وَادْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ) 6.

5989. Imam al-Jawad (AS) - when Abd al-A?im al-Hasani asked him about Dhul Kifl and his name, and whether he was a messenger, said, 'Allah, exalted be His remembrance, sent one hundred and twenty four thousand prophets, of whom three hundred and thirteen were messengers, and Dhul Kifl was one of them, peace of Allah be upon them all. He was after Solomon, son of David (AS), and he used to judge between people like David did before him. He never became angry other than for Allah, and his name was Uwaydiya'. He is the one Allah, Mighty and Exalted, has mentioned in His book, saying *“remember Ishmael, Elisha and Dhu'l-Kifl each [of whom was] among the elect.”* 7

Notes

1. Prophet Dhu'l Kifl (AS) is not one of the biblical prophets and so his Christian name is unknown (ed.)

2. الأنبياء : 85 ، 86 .

3. Quran 2185,86:

4. ص : 48 .

5. Quran 3848:

6. قصص الأنبياء : 213 / 277 .

7. Qasas al-Anbiya', p. 213, no. 277

داوودُ عليه السلام - 1705

1705. DAVID (AS) [DAWUD]

(اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ * ... يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ).¹

“and remember Our servant David, [the man] of strength. Indeed he was a penitent [soul]...”“O David! Indeed We have made you a vicegerent on the earth. So judge between people with justice, and do not follow desire, or it will lead you astray from the way of Allah. Indeed those who stray from the way of Allah - there is a severe punishment for them because of their forgetting the Day of Reckoning.”²

(وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ).³

*“Certainly We wrote in the Psalms, after the Torah: “Indeed My righteous servants shall inherit the earth.”*⁴

(أنظر) النساء : 163 والإسراء : 55 والمائدة : 78 ، 79 والأنعام : 84 والأنبياء :

78 - 80 والنمل : 15 وسبأ : 10 ، 11.

(See also: Qur'an 4:163, 17:55, 5:78-79, 6:84, 21:78-80, 27:15, 34:10-11)

5990. الإمام علي عليه السلام : أوحى الله عزَّوجلَّ إلى داوود عليه السلام : إِنَّكَ نِعَمَ الْعَبْدِ لَوْلَا أَتَيْتَ تَأْكُلُ مِنْ بَيْتِ الْمَالِ وَلَا تَعْمَلُ بِيَدِكَ شَيْئاً . قَالَ : فَبَكَى دَاوُدُ عَلَيْهِ السَّلَامُ ، فَأَوْحَى اللَّهُ عَزَّوَجَلَّ إِلَى الْحَدِيدِ : أَنْ لِنِ لِعَبْدِي دَاوُدَ ، فَلَانَ ، فَلَانَ ، فَأَلَانَ اللَّهُ تَعَالَى لَهُ الْحَدِيدَ ، فَكَانَ يَعْمَلُ كُلَّ يَوْمٍ دِرْعاً فَيَبِيعُهَا بِأَلْفِ دِرْهَمٍ ، فَعَمِلَ عَلَيْهِ السَّلَامُ ثَلَاثِمِائَةً وَسِتِّينَ دِرْعاً فَبَاعَهَا بِثَلَاثِمِائَةٍ وَسِتِّينَ أَلْفاً ، وَاسْتَعْنَى عَنِ بَيْتِ الْمَالِ .⁵

5990. Imam Ali (AS) said, 'Allah Almighty revealed to David (AS), 'You would be a great worshipper, if it was not for the fact that you consume from the treasury and do not labour at all with your own hands.' He said, 'David (AS) then cried, so Allah revealed unto the iron, 'Soften yourself for my worshipper David, and it did.' So, Allah softened the metal for him, and he used to make an armour shield every day, and would sell it for one thousand dirhams. He made three hundred and sixty shields and sold them for three hundred and sixty thousand dirhams, and hence he no longer needed the treasury.'⁶

5991. الإمام الصادق عليه السلام : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَوْحَى إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ

: مَا لِي أَرَاكَ وَحِدَاناً ؟ قَالَ : هَجَرْتُ النَّاسَ وَهَجَرُونِي فِيكَ . قَالَ : فَمَا لِي أَرَاكَ سَاكِتاً ؟ قَالَ : حَشِيئَتِكَ أَسَكَّتَنِي . قَالَ : فَمَا لِي أَرَاكَ نَصَباً ؟ قَالَ : حُبُّكَ أَنْصَبَنِي . قَالَ : فَمَا لِي

أَرَاكَ فَقِيْرًا وَقَدْ أَفْدَيْتَكَ ؟ قَالَ : الْقِيَامَ بِحَقِّكَ أَفْقَرَنِي . قَالَ : فَمَا لِي أَرَاكَ مُتَدَلِّلاً ؟ قَالَ : عَظِيْمٌ جَلَالِكَ الَّذِي لَا يُوصَفُ ذَلِّلَنِي ، وَحَقُّ ذَلِكَ لَكَ يَا سَيِّدِي . قَالَ اللَّهُ جَلَّ جَلَالُهُ : فَأَبْشِرْ بِالْفَضْلِ مِنِّي ، فَلَكَ مَا تُحِبُّ يَوْمَ تَلْقَانِي ، خَالِطِ النَّاسَ وَخَالَقِهِمْ بِأَخْلَاقِهِمْ وَزَايِلِهِمْ فِي أَعْمَالِهِمْ تَنْلُ مَا تُرِيدُ مِنِّي يَوْمَ الْقِيَامَةِ .⁷

5991. Imam al-Sadiq (AS) said, 'Allah Almighty revealed unto David (AS), 'Why is it that I see you alone?' He said, 'I deserted people and they deserted me because of You.' 'So why is it that I see you quiet?' He said, 'My awe of You has rendered me quiet.' He Almighty asked, 'So why do I see you tired?' He said, 'Your love has tired me.' He Almighty asked, 'So why do I see you poor, whilst I have provided you?' He said, 'Undertaking Your rights has impoverished me.' He Almighty asked, 'So why do I see you humiliated?' He said, 'The greatness of Your indescribable Magnitude has humiliated me, and this is Your right O Master.' Allah Almighty said, 'Then rejoice with grace from Me, for you will have whatever you want when you meet Me. Associate with people to correct their morals, and disassociate from them in their actions, and you will achieve from Me whatever you desire from Me on the Day of Judgment.'⁸

5992. بحار الأنوار : رُوِيَ أَنَّ دَاوُودَ عَلَيْهِ السَّلَامُ خَرَجَ مُصْجِرًا مُنْفَرِدًا ، فَأَوْحَى اللَّهُ إِلَيْهِ : يَا دَاوُودُ ، مَا لِي أَرَاكَ وَحْدَانِيًّا ؟ فَقَالَ : إِلَهِي اشْتَدَّ الشَّوْقُ مِنِّي إِلَى لِقَائِكَ ، وَحَالَ بَيْنِي وَبَيْنَ خَلْقِكَ . فَأَوْحَى اللَّهُ إِلَيْهِ : ارْجِعْ إِلَيْهِمْ فَإِنَّكَ إِنْ تَأْتَيْتَنِي بَعْدَ آبِقِ أَثْبَتَكَ فِي اللُّوحِ حَمِيدًا .⁹

5992. It is narrated in Bihar al-Anwar: 'Prophet David (AS) left for the desert by himself, so Allah revealed to him, 'O David, why is it that I see you by yourself?' He said, 'O Allah, my yearning for meeting You has become extreme, and has become an obstruction between me and Your creation.' So, Allah revealed to him, 'Return to them, for if you bring me a runaway servant I will inscribe you in the Tablet as praised.'¹⁰

5993. رسولُ الله صلى الله عليه وآله : كَانَ دَاوُودُ أَعْبَدَ الْبَشَرَ .¹¹

5993. The Prophet (SAWA) said, 'David was the greatest worshipper among mankind.'¹²

5994. رسولُ الله صلى الله عليه وآله : كَانَ النَّاسُ يَعُوْدُونَ دَاوُودَ وَيَطْنُونَ أَنْ بِهِ مَرَضًا ، وَمَا بِهِ إِلَّا شِدَّةُ الْخَوْفِ مِنَ اللَّهِ تَعَالَى .¹³

5994. The Prophet (SAWA) said, 'People would visit David thinking that he was sick, whilst there was nothing wrong with him other than his extreme fear of Allah Almighty.'¹⁴

5995. الإمامُ الباقر عليه السلام : وَأَمَّا دَاوُودُ فَمَلَكَ مَا بَيْنَ الشَّامَاتِ إِلَى بِلَادِ إِصْطَخَرَ ، وَكَذَلِكَ كَانَ مُلْكُ سُلَيْمَانَ .¹⁵

5995. Imam al-Baqir (AS) said, 'As for David, he owned all that was between al-Shamat, till the land of Istakhr, and the kingdom of Solomon was the same.'¹⁶

Notes

1. ص : 17 - 26 .
2. Quran 3826-17:
3. الأنبياء : 105 .
4. Quran 21105:
5. كتاب من لا يحضره الفقيه : 3 / 162 / 3594 .
6. al-Faqih, v. 3, p. 162, no. 3594
7. الأمالي للصدوق : 263 / 280 .
8. Amali al-Saduq, p. 164, no. 1
9. بحار الأنوار : 14 / 40 / 26 .
10. Bihar al-Anwar, v. 14, p. 40, no. 26
11. كنز العمال : 32322 .
12. Kanz al-Ummal, no. 32322
13. 32323 : كنز العمال .
14. Ibid. no. 32323
15. الخصال : 248 / 110 .
16. al-Khisal, p. 248, no. 110

سُلَيْمَانُ عَلَيْهِ السَّلَام - 1706

1706. SOLOMON (AS) [SULAYMAN]

(وَوَرَّثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ إِنْ هَذَا هُوَ الْفَضْلُ الْمُبِينُ).¹

“Solomon inherited from David, and he said, 'O people! We have been taught the speech of the birds, and we have been given out of everything. Indeed this is a manifest advantage.’”²

(أنظر) النساء : 163 والأنعام : 84 والأنبياء : 81 ، 82 وسبأ : 12 ، 13 وص : 30 - 40 والنمل : 17 - 44 والبقرة : 102.

(See also: Qur'an 4:163, 6:84, 21:81-82, 34:12-13, 38:30-40, 27:17-44, 2:102)

5996. سُلَيْمَانُ عَلَيْهِ السَّلَام - لما رأى عُصْفُورًا يَقُولُ لِعُصْفُورَةٍ : لِمَ تَمْنَعِينَ نَفْسَكَ مِنِّي ، ولو شِئْتُ أَحَدْتُ قُبَّةَ سُلَيْمَانَ بِمِنْقَارِي فَأَلْقَيْتُهَا فِي الْبَحْرِ ؟! فَقَالَ لَهُ وَهُوَ يَتَبَسَّمُ - : أَتَطِيقُ أَنْ تَفْعَلَ ذَلِكَ ؟! فَقَالَ : لا يَا رَسُولَ اللَّهِ ، وَلَكِنَّ الْمَرْءَ قَدْ يُزَيِّنُ نَفْسَهُ وَيُعْظِمُهَا عِنْدَ زَوْجَتِهِ ، وَالْمُحِبُّ لا يُلَامُ عَلَى مَا يَقُولُ ، فَقَالَ سُلَيْمَانُ عَلَيْهِ السَّلَامُ لِلْعُصْفُورَةِ : لِمَ تَمْنَعِينَهُ مِنْ نَفْسِكَ وَهُوَ يُحِبُّكَ ؟! فَقَالَتْ : يَا نَبِيَّ اللَّهِ ، إِنَّهُ لَيْسَ مُحِبًّا وَلَكِنَّهُ مُدَّعٍ ؛ لِأَنَّهُ يُحِبُّ مَعِيَ غَيْرِي ! فَأَثَّرَ كَلَامُ الْعُصْفُورَةِ فِي قَلْبِ سُلَيْمَانَ وَبَكَى بُكَاءً شَدِيدًا وَاحْتَجَبَ عَنِ النَّاسِ أَرْبَعِينَ يَوْمًا يَدْعُو اللَّهَ أَنْ يُفَرِّغَ قَلْبَهُ لِمُحِبَّتِهِ وَأَنْ لا يُخَالِطَهَا بِمُحَبَّةٍ غَيْرِهِ.³

5996. Solomon (AS), when he saw a male sparrow saying to a female sparrow, 'Why do you deprive me of yourself, for if I wanted I could take Solomon's crown with my beak and throw it in the sea!' Solomon said to him, smiling, 'Are you really able to do so?' The bird said, 'No, O Messenger of Allah, but a man may embellish himself and greaten himself in front of his wife, and a lover cannot be rebuked for what he says.' Solomon then asked the female sparrow, 'Why do you deprive him of yourself when he loves you?' She said, 'O Prophet of Allah, he is not a lover, but a claimant [of love], for he loves someone else besides me!' The words of this sparrow affected Solomon's heart and he cried very much, and secluded himself from people for forty days praying to Allah to empty his heart for his love for Him, and to not mix it with love for anything other than Him.'⁴

5997. سُلَيْمَانُ عَلَيْهِ السَّلَام : أَوْتَيْنَا مَا أُوتِيَ النَّاسُ وَمَا لَمْ يُؤْتُوا ، وَعَلِمْنَا مَا عَلِمَ النَّاسُ وَمَا لَمْ يَعْلَمُوا ، فلم نجد شيئاً أفضل من خشية الله في العيب والمشهد، والقصد في الغنى والفقر ، وكلمة الحق في الرضا والغضب، والتضرع إلى الله عز وجل على كل حال.⁵

5997. Solomon (AS) said, 'We have been given what people [in the past] were given as well as what they were not given, and we know what other people know as well as what they do not know. But we did not find

anything better [in all of that] than fearing Allah in secret and in public, and moderation in times of wealth as well as poverty, speaking the truth both in [states of] pleasure and anger, and humility before Allah Almighty in every situation.'⁶

5998. الإمام عليّ عليه السلام: لو أنّ أحداً يجِدُ إلى البقاء سُلماً ، أو لدفع الموت سبباً ، لكان ذلك سليمان بن داود عليه السلام ، الذي سُحِّرَ له مُلكُ الجنِّ والإنسِ ، مع النبوةِ وعظيمِ الرُّلْفَةِ ، فلَمَّا استوفى طُعْمَتَهُ ، واستكملَ مُدَّتَهُ ، رمته قيسيُّ الفناءِ بنبالِ الموتِ ، وأصبحتِ الدِّيارُ منه خاليَةً ، والمساكينُ مُعْطَلَةً ، ووَرثها قومٌ آخرونَ .⁷

5998. Imam Ali (AS) said, 'If there was anyone who could secure a ladder to everlasting life or a way to avoid death, it would have been Solomon son of David (AS) who was given control over the domain of the jinn and humans, along with prophethood and a great position [before Allah]. But when he finished his allotment of sustenance [in this world] and exhausted his [fixed] time, the bow of destruction shot him with the arrow of death, houses became vacant of him and his habitations became empty, and another group of people inherited them.'⁸

5999. الإمام الصادق عليه السلام: كان سليمان عليه السلام يُطعم أضيافه اللحم بالخبزِ ، وعياله الخشكارَ ، ويأكلُ هو الشعيرَ (غيرَ منخولٍ) .⁹

5999. Imam al-Sadiq (AS) said, 'Solomon (AS) would feed his guests meat in white flour, and his family brown bread with bran, and he himself would eat unsifted barley.'¹⁰

6000. الإمام الصادق عليه السلام: آخِرُ مَنْ يَدْخُلُ الْجَنَّةَ مِنَ النَّبِيِّينَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِ السَّلَامُ ، وَذَلِكَ لِمَا أُعْطِيَ فِي الدُّنْيَا .¹¹

6000. Imam al-Sadiq (AS) said, 'The last person to enter Heaven from among the prophets is Solomon, son of David (AS), because of all that he was given in this world.'¹²

6001. الإمام الصادق عليه السلام: إنّ سليمانَ بنَ داودَ عليه السلام قال ذاتَ يومٍ لأصحابه: إنّ الله تبارك وتعالى قد وهب لي ملكاً لا ينبغي لأحدٍ من بعدي ، سَحَرَ لي الرِّيحَ والإنسَ والجنَّ والطَّيرَ والوحوشَ ، وَعَلَّمَنِي مَنْطِقَ الطَّيْرِ ، وَأَتَانِي مِنْ كُلِّ شَيْءٍ ، وَمَعَ جَمِيعِ مَا أُوتِيتُ مِنَ الْمَلِكِ مَا تَمَّ لِي سُورِي يَوْمَ إِلَى اللَّيْلِ ، وَقَدْ أَحْبَبْتُ أَنْ أَدْخُلَ قَصْرِي فِي عَدٍ فَأَصْعَدَ أَعْلَاهُ وَأَنْظُرَ إِلَى مَمَالِكِي ، فَلَا تَأْذَنُوا لِأَحَدٍ عَلَيَّ لِغَلَا يَرِدَ عَلَيَّ مَا يُنْعَصُ عَلَيَّ يَوْمِي ، فَقَالُوا: نَعَمْ . فَلَمَّا كَانَ مِنَ الْعَدِ أَخَذَ عَصَاهُ بِيَدِهِ وَصَعِدَ إِلَى أَعْلَى مَوْضِعٍ مِنْ قَصْرِهِ ، وَوَقَفَ مُتَّكِئاً عَلَى عَصَاهُ يَنْظُرُ إِلَى مَمَالِكِهِ مَسْروراً بِمَا أُوتِيَ فَرِحاً بِمَا أُعْطِيَ ، إِذْ نَظَرَ إِلَى شَابٍّ حَسَنِ الْوَجْهِ وَاللِّبَاسِ قَدْ حَرَجَ عَلَيْهِ مِنْ بَعْضِ زَوَايَا قَصْرِهِ ، فَلَمَّا أَبْصَرَهُ سُلَيْمَانُ قَالَ لَهُ: مَنْ أَدْخَلَكَ إِلَى هَذَا الْقَصْرِ ، وَقَدْ أَرَدْتُ أَنْ أَخْلُوَ فِيهِ الْيَوْمَ !؟

وَبِإِذْنِ مَنْ دَخَلْتَ؟! فَقَالَ الشَّابُّ: أَدْخَلَنِي هَذَا الْقَصْرَ رَبُّهُ وَبِإِذْنِهِ دَخَلْتُ. فَقَالَ: رَبُّهُ أَحَقُّ بِهِ مِنِّي، فَمَنْ أَنْتَ؟ قَالَ: أَنَا مَلِكُ الْمَوْتِ، قَالَ: وَفِيمَا جِئْتَ؟ قَالَ: جِئْتُ لِأَقْبِضَ رُوحَكَ. قَالَ: إِمِضْ لِمَا أَمَرْتُ بِهِ فَهَذَا يَوْمُ سُورِي، وَأَبَى اللَّهُ عَزَّوَجَلَّ أَنْ يَكُونَ لِي سُورٌ دُونَ لِقَائِهِ. فَقَبِضَ مَلِكُ الْمَوْتِ رُوحَهُ وَهُوَ مُتَّكِيٌّ عَلَى عَصَاهُ، فَبَقِيَ سُلَيْمَانُ مُتَّكِيًّا عَلَى عَصَاهُ وَهُوَ مَيِّتٌ مَا شَاءَ اللَّهُ وَالنَّاسُ يَنْظُرُونَ إِلَيْهِ وَهُمْ يَقْدِرُونَ أَنَّهُ حَيٌّ، فَافْتَسَنُوا فِيهِ وَاخْتَلَفُوا؛ فَمِنْهُمْ مَنْ قَالَ: إِنَّ سُلَيْمَانَ قَدْ بَقِيَ مُتَّكِيًّا عَلَى عَصَاهُ هَذِهِ الْأَيَّامَ الْكَثِيرَةَ وَلَمْ يَتَّعَبْ وَلَمْ يَنَمْ وَلَمْ يَشْرَبْ وَلَمْ يَأْكُلْ، إِنَّهُ لَرُبُّنَا الَّذِي يَجِبُ عَلَيْنَا أَنْ نَعْبُدَهُ! وَقَالَ قَوْمٌ: إِنَّ سُلَيْمَانَ سَاجِرٌ وَإِنَّهُ يُرِينَا أَنَّهُ وَاقِفٌ مُتَّكِيٌّ عَلَى عَصَاهُ، يَسْحَرُ أَعْيُنَنَا وَلَيْسَ كَذَلِكَ! وَقَالَ الْمُؤْمِنُونَ: إِنَّ سُلَيْمَانَ، هُوَ عَبْدُ اللَّهِ وَنَبِيُّهُ يُدَبِّرُ اللَّهُ أَمْرَهُ بِمَا شَاءَ؛ فَلَمَّا اخْتَلَفُوا بَعَثَ اللَّهُ عَزَّوَجَلَّ الْأَرْضَةَ فَدَبَّتْ فِي عَصَاةِ سُلَيْمَانَ، فَلَمَّا أَكَلَتْ جَوْفَهَا انكسرت العَصَا وَخَرَّ سُلَيْمَانُ عَلَيْهِ السَّلَامُ مِنْ قَصْرِهِ عَلَى وَجْهِهِ.¹³

6001. Imam al-Sadiq (AS) said, 'Solomon, son of David (AS) one day said to his companions, 'Allah Almighty has endowed upon me a kingdom that no person after me will ever have. He has given me control of the wind, the humans, the jinn, the birds and the animals, and He has taught me the language of the birds. He has given me from everything, and with all that I possess, there has never been a day when my happiness has continued until night. I would like to enter my palace tomorrow and climp atop it and oversee my subjects. So, do not permit anyone to come to me for I do not want anyone to disturb my day.' They said, 'Yes.'

When the next day came, he took his walking staff in his hand and went up to the highest point of his palace. He stood there leaning on his staff looking at his kingdom, happy for where he was and pleased with what had been given to him, when suddenly he saw a young man with a handsome face and neat clothes coming out to him from a corner of the palace.

When Solomon saw him, he asked him, 'Who let you enter the palace when I wanted to be alone here for the day? And with whose per-mission did you enter?' The young man replied, 'The Lord of this palace let me enter it, and with His permission I entered.' Solomon said, 'Indeed its Lord is more rightful to it than me, so who are you?' He said, 'I am the angel of death.' Solomon asked, 'What has brought you here?' He said, 'I have come to take your soul.' Solomon said, 'Do what you have been commanded to do, for this is the day of my happiness, and Allah Almighty has refused for me to be happy but only in meeting Him.'

So the angel of death took his soul, while he was leaning on his staff. Solomon stayed leaning on his staff while dead until Allah wished so, while the people continued to look at him [from below] thinking him to be alive. People then argued and differed among each other, some saying, 'Solomon has stayed leaning on his staff for all these days, and has neither become tired nor slept nor drunk nor eaten. Surely he must be our lord whom we

must worship!' Others said, 'Solomon is a magician, and he is showing us that he can stand there leaning on his staff. He is conjuring our eyes, while it is not actually so!' The believers said, 'Solomon is a servant of Allah and His prophet, and Allah controls his affairs as He wishes.' So when they differed among each other Allah Almighty sent termites who crawled into Solomon's staff. When they had eaten the inside of the staff, it broke and Solomon (AS) fell from his palace onto his face.'¹⁴

Notes

1. النمل : 16 .
2. Quran 2716:
3. بحار الأنوار : 3 / 95 / 14 .
4. Bihar al-Anwar, v. 14, p. 95, no. 3
5. الخصال : 91 / 241 .
6. al-Khisal, p. 241, no. 91
7. نهج البلاغة : الخطبة 182 .
8. Nahj al-Balagha, Sermon 183
9. الدعوات : 363 / 142 .
10. al-Daawat, p. 143, no. 363
11. مستطرفات السرائر : 7 / 41 .
12. Mustatrafat al-Sara'ir, p. 41, no. 7
13. علل الشرائع : 2 / 73 .
14. Ilal al-Shara'i, p. 73, no. 2

زَكَرِيَّا عَلَيْهِ السَّلَام - 1707

1707. ZACHARIAS (AS) [ZAKARIYYA]

(وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ * فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَى وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ)

1.

*“And Zacharias, when he cried out to his Lord, 'My Lord! Do not leave me without an heir, and You are the best of inheritors.' So We answered his prayer, and gave him John, and remedied his wife [s infertility] for him. Indeed they were active in [performing] good works, and they would supplicate Us with eagerness and awe and were humble before Us.”*²

(أنظر) آل عمران : 38 - 41 ومريم : 1 - 12.

(See also: Qur'an 3:38-41, 19:1-12)

6002. رسولُ اللهِ صلى الله عليه وآله : حَرَجَتْ بَنُو إِسْرَائِيلَ فِي طَلَبِ زَكَرِيَّا لِيَقْتُلُوهُ ، فَحَرَجَ هَارِبًا فِي الْبَرِّيَّةِ ، فَانْفَرَجَتْ لَهُ شَجَرَةٌ فَدَخَلَ فِيهَا فَبَقِيَ هُدْبَةً مِنْ ثَوْبِهِ، فَجَاؤُوا حَتَّى قَامُوا عَلَيْهَا فَتَشَرُّوهُ بِالْمِنْشَارِ.³

6002. The Prophet (SAWA) said, 'The Children of Israel went to seek out Zacharias in order to kill him, so he left fleeing into the desert. A tree parted open and he entered into it, but the hem of his clothes remained outside, so they came and stood around it, and sawed through him with a saw.'⁴

6003. رسولُ اللهِ صلى الله عليه وآله : كَانَ زَكَرِيَّا نَجَّارًا.⁵

6003. The Prophet (SAWA) said, 'Zacharias was a carpenter.'⁶

Notes

1. الأنبياء : 89 و 90 .

2. Quran 2189,90:

3. كنز العمال : 32330 .

4. Kanz al-Ummal, no. 32329

5. 32329 : كنز العمال .

6. Ibid. no. 32330

يَحْيَى عَلَيْهِ السَّلَام - 1708

1708. JOHN THE BAPTIST (AS) [YAHYA]

(يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا * ... يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَأَنبِئْنَاكَ الْحُكْمَ صَبِيًّا * وَحَنَانًا مِنْ لَدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا * وَبَرًّا بِوَالِدَيْهِ وَمَنْ يَكُنْ جَبَّارًا عَصِيًّا * وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا) ¹.

*“O Zacharias! Indeed we give you the good news of a son, whose name is “John.” Never before have We made anyone his namesake... ‘O John!’ [We said] ‘Hold on with power to the Book!’ And We gave him judgment while still a child, and a compassion and purity from Us. He was Godwary, and good to his parents, and was not self-willed or disobedient. Peace be to him, the day he was born, and the day he dies, and the day he is raised alive!”*²

6004. رسول الله صلى الله عليه وآله : رَحِمَ اللهُ أَخِي يَحْيَى حِينَ دَعَاهُ الصَّبِيَّانُ إِلَى

اللَّعِبِ وَهُوَ صَغِيرٌ فَقَالَ : أَلَلْعَبِ خُلِقْتُ ؟ ! فَكَيْفَ بَمَنْ أَدْرَكَ الْحِنْتَ مِنْ مَقَالِهِ ؟ ³!

6004. The Prophet (SAWA) said, 'May Allah be pleased with my brother John when he was invited by children to play, and he was small, and he said, 'Was I created to play?!' So, what will there be for those who perceive his statement as a sin?!' ⁴

6005. الإمام الصادق عليه السلام عن آبائه : - فِي ذِكْرِ حَدِيثٍ لِيَحْيَى عَلَيْهِ السَّلَام

مَعَ الشَّيْطَانِ - : قَالَ يَحْيَى عَلَيْهِ السَّلَامُ : فَهَلْ ظَفَرْتَ بِي سَاعَةً قَطُّ ؟ قَالَ : لَا ، وَلَكِنْ فِيكَ حَصَلَةٌ تُعْجِبُنِي . قَالَ يَحْيَى : فَمَا هِيَ ؟ قَالَ : أَنْتَ رَجُلٌ أَكُولٌ ، فَإِذَا أَفْطَرْتَ أَكَلْتَ وَبَشِمْتَ فَيَمْنَعُكَ ذَلِكَ مِنْ بَعْضِ صَلَاتِكَ وَفِيَامِكَ بِاللَّيْلِ . قَالَ يَحْيَى عَلَيْهِ السَّلَامُ : فَإِنِّي أُعْطِيَ اللهُ عَهْدًا أَنِّي لَا أَشْبَعُ مِنَ الطَّعَامِ حَتَّى أَلْقَاهُ . قَالَ لَهُ إِبْلِيسُ : وَأَنَا أُعْطِيَ اللهُ عَهْدًا أَنِّي لَا أَنْصَحُ مُسْلِمًا حَتَّى أَلْقَاهُ ، ثُمَّ خَرَجَ فَمَا عَادَ إِلَيْهِ بَعْدَ ذَلِكَ . ⁵

6005. Imam al-Sadiq (AS) narrated from his fathers (AS) the conversation of John with the devil: 'John (AS) asked, 'Have you ever been triumphant over me for any moment?' He [the devil] said, 'No, but you have a feature that pleases me.' John asked, 'And what is that?' He said, 'You are a person who eats too much, so when you break your fast and fill yourself, it prevents you from performing some of your prayers and night vigils.' John (AS) said, 'Therefore I will make a pledge to Allah that I will never fill myself with food until I meet Him.' Satan said to him, 'I will make a pledge to Allah that I will never advise a submitter [muslim] again until I meet Him.' So he left and never returned to him after that.' ⁶

6006. الإمامُ الكاظمُ عليه السلام: كَانَ يَحْيَى بْنُ زَكَرِيَّا عَلَيْهِمَا السَّلَامُ يَبْكِي وَلَا يَضْحَكُ ، وَكَانَ عِيسَى بْنُ مَرْيَمَ عَلَيْهِمَا السَّلَامُ يَضْحَكُ وَيَبْكِي ، وَكَانَ الَّذِي يَصْنَعُ عِيسَى عَلَيْهِ السَّلَامُ أَفْضَلَ مِنَ الَّذِي كَانَ يَصْنَعُ يَحْيَى عَلَيْهِ السَّلَامُ .⁷

6006. Imam al-Kazim (AS) said, 'John, son of Zacharias (AS), cried and never laughed, and Jesus son of Mary (AS) would laugh and cry, and what Jesus (AS) used to do was better than what John (AS) used to do.'⁸

Notes

1. مريم : 7 و 12 - 15 .
2. Quran 197:, 12-15
3. كنز العمال : 32425 .
4. Kanz al-Ummal, no. 32425
5. الأمالي للطوسي : 340 / 692 .
6. Amali al-Tusi, p. 340, no. 692
7. الكافي : 2 / 665 / 20 .
8. al-Kafi, v. 2, p. 665, no. 20

عيسى عليه السلام - 1709

1709. JESUS (AS) [ISa]

(إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ).¹

*“Indeed the case of Jesus with Allah is like the case of Adam: He created him from dust, then said to him, 'Be' and he was.”*²

(وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَىٰ بْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا * بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا * وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا).³

*“and for their saying, 'We killed the Messiah, Jesus son of Mary, the apostle of Allah' though they did not kill him nor did they crucify him, but so it was made to appear to them. Indeed those who differ concerning him are surely in doubt about him: they do not have any knowledge of that beyond following conjectures, and certainly they did not kill him. Rather Allah raised him up toward Himself, and Allah is all-mighty, all-wise. There is none among the People of the Book but will surely believe in him before his death; and on the Day of Resurrection he will be a witness against them.”*⁴

(أنظر) آل عمران : 45 - 58 و مريم : 16 - 34 والبقرة : 87 ، 253 والمائدة : 110 - 118 والمؤمنون : 50 والذخرف : 57 - 65 والصف : 6 ، 14 والحديد : 27.

(See also: 3:45-58, 19:16-34, 2:87, 2:253, 5:110-118, 23:50, 43:57-65, 62:6, 62:14, 57:27)

6007. عيسى عليه السلام : خَادِمِي يَدَايَ ، وَدَابَّتِي رِجْلَايَ ، وَفِرَاشِي الْأَرْضِ ، وَوَسَادِي الْحِجْرِ ، وَدَفَنِي فِي الشِّتَاءِ مَشَارِقُ الْأَرْضِ ... أَيْتُ وَلَيْسَ لِي شَيْءٌ ، وَأَصْبَحُ⁵ وَلَيْسَ لِي شَيْءٌ ، وَلَيْسَ عَلَيَّ وَجْهِ الْأَرْضِ أَحَدٌ أَغْنَى مِنِّي .⁶

6007. Prophet Jesus (AS) said, 'My servant is my own two hands; my riding beast is my two feet, my bed is the earth, my pillow is a rock, my warmth in the winter is the east of the earth.... I sleep and I do not possess anything, and I wake up and I do not possess anything, but there is no one on the face of this earth richer than me.'⁷

6008. رسولُ اللَّهِ صلى الله عليه وآله : أَوَّلُ نَبِيٍّ مِنْ بَنِي إِسْرَائِيلَ مُوسَى ، وَآخِرُهُمْ عِيسَى وَسُتْمَائَةُ نَبِيٍّ .⁸

6008. The Prophet (SAWA) said, 'The first prophet from the Children of Israel was Moses (AS) and the last of them was Jesus (AS), and [they had] six hundred prophets.'⁹

6009. رسول الله صلى الله عليه وآله : كَانَ طَعَامُ عَيْسَى الْبَاقِلَاءَ حَتَّى رُفِعَ ، وَلَمْ يَأْكُلْ

عَيْسَى شَيْئاً غَيْرَهُ النَّارَ حَتَّى رُفِعَ .¹⁰

6009. The Prophet (SAWA) said, 'The food of Jesus was broad beans until he was taken up [by Allah], and Jesus never ate anything that had been changed by fire [i.e.cooked] until he was taken up.'¹¹

6010. رسول الله صلى الله عليه وآله : يَا أُمَّ أَيْمَنَ ! أَمَا عَلِمْتَ أَنَّ أَخِي عَيْسَى كَانَ لَا

يُخْبِئُ عَشَاءً لِعَدَاءٍ وَلَا غَدَاءً لِعَشَاءٍ ؟ ! يَأْكُلُ مِنَ وَرَقِ الشَّجَرِ ، وَيَشْرَبُ مِنْ مَاءِ الْمَطْرِ ،
يَلْبَسُ الْمَسْوَحَ ، وَيَبِيتُ حَيْثُ مُمْسِي ، وَيَقُولُ : يَا أَيُّ كُلِّ يَوْمٍ بَرَزِقَهُ .¹²

6010. The Prophet (SAWA) said, 'O Um Ayman! Did you not know that my brother Jesus never kept dinner for breakfast or breakfast for dinner?! He would eat from the leaves of trees, drink from rainwater, wear hair-cloth, sleep wherever he was, and he would say, 'Every day comes with its own sustenance.'¹³

6011. رسول الله صلى الله عليه وآله : رَأَيْتُ عَيْسَى بْنَ مَرْيَمَ إِذَا هُوَ رَجُلٌ أَبْيَضُ

مُبْطَنٌ¹⁴ مِثْلَ السَّيْفِ .¹⁵

6011. The Prophet (SAWA) said, 'I saw Jesus son of Mary, and lo he was a white-skinned man, and slim like a sword.'¹⁶

6012. الإمام علي عليه السلام - فِي صِفَةِ عَيْسَى عَلَيْهِ السَّلَامُ - : وَإِنْ شِئْتَ قُلْتُ

فِي عَيْسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ ، فَلَقَدْ كَانَ يَتَوَسَّدُ الْحَجَرَ ، وَيَلْبَسُ الْحَشِينَ ، وَيَأْكُلُ الْجَشِبَ ،
وَكَانَ إِدَامُهُ الْجُوعَ ، وَسِرَاجُهُ بِاللَّيْلِ الْقَمَرَ ، وَظِلَالُهُ فِي الشِّتَاءِ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا ،
وَفَاكِهَتُهُ وَرِحَانُهُ مَا تُنْبِتُ الْأَرْضُ لِلْبَهَائِمِ ، وَلَمْ تَكُنْ لَهُ زَوْجَةٌ تَفْتِنُهُ ، وَلَا وَلَدٌ يَحْزِنُهُ (يَحْزِنُهُ) ،
وَلَا مَالٌ يَلْفِتُهُ ، وَلَا طَمَعٌ يُذِلُّهُ ، دَابَّتْهُ رِجَالُهُ ، وَخَادِمُهُ يَدَاهُ!¹⁷

6012. Imam Ali (AS), describing Jesus (AS) said, 'If you wish I will speak about Jesus son of Mary (AS). He used to use a rock for his pillow, wore rough clothes and ate dry food. His condiment was hunger; his lamp at night was the moon, his shade during the winter was the east of the earth and its west. His fruits and flowers were what the earth grew for the cattle. He had no wife to seduce him, nor any son to grieve him, nor wealth to deviate [his attention], nor greed to disgrace him. His two feet were his riding beast and his two hands his servant.'¹⁸

6013. الإمام الصادق عليه السلام - فِي قَوْلِهِ تَعَالَى نَقْلًا عَنْ عَيْسَى عَلَيْهِ السَّلَامُ :

(وَجَعَلَنِي مُبَارَكًا أَيْنَمَا كُنْتُ)¹⁹ - : نَقَاعًا .²⁰

6013. Imam Jafar al-Sadiq (AS) with regard to Allah's verse in the Qur'an: *"He has made me blessed, wherever I may be."*²¹ , narrated on the authority of Jesus (AS), that he said, '[It means] One who greatly benefits others.'²²

قِصَّةُ عِيسَى عَلَيْهِ السَّلَامُ وَأُمِّهِ فِي الْقُرْآنِ

The Story of Jesus and his Mother in the Quran

كانت أمُّ المسيح مريم بنت عمران حملت بما أمَّها ، فنذرت أن تجعل ما في بطنها إذا وضعته محرراً يخدم المسجد ، وهي تزعم أن ما في بطنها ذكر ، فلما وضعتها وبان لها أنها أنثى حزنت وتحسرت ثم سمَّتها مريم أي الخادمة - وقد كان توفيُّ أبوها عمران قبل ولادتها - فأنت بما المسجد تسلَّمها للكهنه وفيهم زكريَّا ، فتشاجروا في كفالتها ، ثم اصطَلحوا على القرعة وساهموا ، فخرج لزكريَّا فكفلها ، حتى إذا أدركت ضرب لها من دونهم حجاباً ، فكانت تعبد الله سبحانه فيها لا يدخل عليها إلا زكريَّا . وكلما دخل عليها زكريَّا المحراب وجد عندها رزقاً ، قال : يا مريم أتى لك هذا؟! قالت : هو من عند الله ، والله يرزق من يشاء بغير حساب وقد كانت عليها السلام صديقة ، وكانت معصومة بعصمة الله ، طاهرة ، مصطفاة ، محدثة ؛ حدَّثها الملائكة بأنَّ الله اصطفاها وطهرها ، وكانت من القانتين ومن آيات الله للعالمين (سورة آل عمران آية 35 - 44 ، سورة مريم آية 16 ، سورة الأنبياء آية 91 ، سورة التحريم آية 12) .

ثم إنَّ الله تعالى أرسل إليها الرُّوح وهي محتجبة فتمثَّل لها بشراً سوياً ، وذكر لها أنَّه رسول من ربِّها ليهب لها بإذن الله ولداً من غير أب ، وبشَّرها بما سيظهر من ولدها من المعجزات الباهرة ، وأخبرها أنَّ الله سيؤيِّده بروح القدس ، ويعلمه الكتاب والحكمة والتوراة والإنجيل ، ورسولاً إلى بني إسرائيل ذا الآيات البيِّنات ، وأنبأها بشأنه وقصته ، ثم نفخ الروح فيها فحملت بما حمل المرأة بولدها (الآيات من آل عمران : 35 - 44) .

ثم انتبذت مريم به مكاناً قصياً ، فأجاءها المخاض إلى جذع النخلة ، قالت : يا ليتني متُّ قبل هذا وكنت نسياً منسياً ، فناداها من تحتها أن لا تحزني قد جعل ربك تحتك سرياً ، وهزِّي إليك بجذع النخلة تساقط عليك رطباً جنياً ، فكلِّي واشربي وقرِّي عيناً فيما تريين من البشر أحداً فقولي : إنِّي نذرت للرحمن صوماً فلن أكلم اليوم إنسياً ، فأنت به قومها تحملها (سورة مريم : 20 - 27) . وكان حمله ووضعه وكلامه وسائر شؤون وجوده من سنخ ما عند سائر الأفراد من الإنسان .

فلما رآها قومها - والحال هذه - ثاروا عليها بالطعنة واللوم بما يشهد به حال امرأة حملت ووضعت من غير بعل ، وقالوا : يا مريم ، لقد جئت شيئاً فريئاً ! يا أخت هارون ما كان أبوك امرأ سوء وما كانت أمك بغياً ، فأشارت إليه ، قالوا : كيف نكلّم من كان في المهدي صيباً؟! قال : إنِّي عبد الله أتاني الكتاب وجعلني نبياً ، وجعلني مباركاً أينما كنت

وأوصاني بالصلاة والزكاة ما دمت حياً ، وبرّاً بوالدي ولم يجعلني جباراً شقيماً ، والسلام عليّ يوم ولدت ويوم أموت ويوم أبعث حياً (سورة مريم آية 27 - 33) ...²³

ثمّ نشأ عيسى عليه السلام وشبّ وكان هو وأمه على العادة الجارية في الحياة البشريّة : يأكلان ويشربان ، وفيهما ما في سائر الناس من عوارض الوجود إلى آخر ما عاشا . ثمّ إنّ عيسى عليه السلام أوتي الرسالة إلى بني إسرائيل ، فانبعث يدعوهم إلى دين التوحيد ويقول : إنيّ قد جئتكم بأية من ربّكم أيّ أخلق لكم من الطين كهيئة الطير فأنفخ فيه فيكون طيراً بإذن الله ، وأبرئ الأكمه والأبرص وأحيي الموتى بإذن الله ، وأنبتكم بما تأكلون وما تدخرون في

بيوتكم ، إنّ في ذلك لآية لكم ، إنّ الله هو ربّي وربّكم فاعبدوه...

وكان يدعوهم إلى شريعته الجديدة وهو تصديق شريعة موسى عليه السلام ، إلاّ أنّه نسخ بعض ما حرّم في التوراة تشديداً على اليهود ، وكان يقول : إنيّ قد جئتكم بالحكمة ولأبينّ لكم بعض الذي تختلفون فيه ، وكان يقول : يا بني إسرائيل ، إنيّ رسول الله إليكم مصدّقاً لما بين يديّ من التوراة مبشّراً برسول يأتي من بعدي اسمه أحمد .

وأنجز عليه السلام ما ذكره لهم من المعجزات كخلق الطير ، وإحياء الموتى ، وإبراء الأكمه والأبرص ، والإخبار عن المغيّبات بإذن الله .

... ولم يزل يدعوهم إلى توحيد الله وشريعته الجديدة حتّى أيس من إيمانهم ؛ لما شاهد من عتوّ القوم وعنادهم واستكبار الكهنة والأخبار عن ذلك ، فانتخب من الشردمة التي آمنت به الحواريين أنصاراً له إلى الله .

ثمّ إنّ اليهود ثاروا عليه يريدون قتله فتوقاه الله ورفعاه إليه ، وشبّه لليهود : فمن زاعم أنّهم قتلوه ، ومن زاعم أنّهم صلبوه ، ولكنّ شبّه لهم .

آل عمران : آية 45 - 58 ، الزخرف : آية 63 - 65 ، الصّف : آية 6 و 14 ، المائدة : آية 110 و 111 ، النساء : آية 157 و 158 ، فهذه جمل ما قصّه القرآن في

عيسى بن مريم وأمه .²⁴

The mother of Jesus was Mary daughter of Imran. Her mother was pregnant with her and she vowed to give whatever was in her womb in consecration to serve the mosque, assuming that the child in her belly was a male. But when she gave birth and saw that it was a female, she became unhappy and sorrowful and named her Mary [Maryam], which means servant - and her father Imran had passed away before her birth, so her mother took her to the mosque to hand her over to the priests, among whom was Zacharias (AS). They [the priests] argued about who would have her in

his charge, but then agreed on drawing lots in which they all participated. It came out for Zacharias so he took her in his charge, and when she came to the age of maturity, he erected a veil between them and her wherein she used to worship Allah Almighty, and no one would visit her other than Zacharias. Whenever Zacharias entered the prayer niche, he found that she had ready sustenance with her. He asked, 'O Mary, where did you get this from?!' She said, 'It is from Allah; verily Allah provides to whomsoever He likes without measure.' She was truthful, and immaculate, by the protection of Allah [against sins], pure, chosen, and spoken to - the angels spoke to her that Allah had chosen her and purified her. She was one of the obedient ones and one of Allah's signs to the worlds (Quran 3:35-44, 19:16, 21:91, 66:12).

Allah, most High, then sent the Spirit down to her while she was secluded. It manifested to her as a well-proportioned human. He told her that he was a messenger from her Lord that He may gift her, by the will of Allah, a child without a father, and he also informed her of the magnificent miracles that her child would produce. He informed her that Allah would strengthen him with the Holy Spirit, and teach him the Book and the Wisdom, the Torah and the Evangel, and that he would be a messenger to the Children of Israel with miracles and signs. He also informed her of his life and story, and then blew the Spirit into her. She became pregnant from it like a lady bearing a child (Quran 3:35-44).

Mary then withdrew with him to a distant place. The birth pangs brought her to the trunk of a date palm. She said, 'I wish I had died before this and become a forgotten thing, beyond recall.' Thereupon he called her from below saying, 'Do not grieve! Your Lord has made a spring to flow at your feet. Shake the trunk of the palm tree; freshly picked dates will drop upon you. Eat, drink, and be comforted. Then if you see any human, say, 'Indeed I have vowed a fast to the All-beneficent, so I will not speak to any human today.' Then carrying him she brought him to her people (Quran 19:20-27). His birth, delivery, speech and other aspects of his life were all natural and normal like other humans.

When her people saw her in such a state, they attacked her with accusations, blaming her for what they witnessed as a woman having become pregnant and given birth without a spouse. They said, 'O Mary, you have certainly come up with an odd thing! O sister of Aaron! Your father was not an evil man, nor was your mother unchaste.' Thereat she pointed to him. They said, 'How can we speak to one who is yet a baby in the cradle?!' He said, 'Indeed I am a servant of Allah! He has given me the Book and made me a prophet. He has made me blessed, wherever I may be, and He has enjoined me to [maintain] the prayer and to [pay] the zakat as long as I live, and to be good to my mother, and He has not made me overbearing and rebellious. Peace is to me the day I was born, and the day I die, and the day I am raised alive.' (Quran 19:27-33).

Jesus (AS) grew up and became a youth, and lived a normal life as others did: eating, drinking, and they experienced situations that all other creations experience. Jesus (AS) was then given the message to give to the Children of Israel, so he went to invite them to the religion of monotheism, saying, 'I have come to you with a sign from your Lord that I will create for you from

clay the form of a bird, and I will breathe into it and it will become a bird by the will of Allah; and I will heal the blind and the leper and raise the dead by the will of Allah; and I will inform you of what you eat and what you keep in your houses. Verily in this is a sign for you. Verily Allah is my Lord and your Lord, so worship Him.

He continued to call them to the Oneness of Allah and His new law until he lost hope in them believing, seeing their tyranny and obstinacy, and the haughtiness of the priests and clergies. Therefore, from among the group who believed in him he chose the disciples as his helpers on the path to Allah.

The Jews revolted against him wanting to kill him, so Allah took him and raised him up to Himself, and the Jews were confused. So, whoever claims that they killed him and whoever claims that they crucified him, [it was not so] rather it was made to appear to them thus.²⁵

Notes

1. آل عمران : 59 .
2. Quran 3:59
3. النساء : 157 - 159 .
4. Quran 4:157-159
5. (في المصدر : أبيت وليس معي شيء ، وأصبحت وليس لي شيء . (كما في هامش بحار الأنوار .
6. بحار الأنوار : 14 / 239 / 17 .
7. Bihar al-Anwar, v. 14, p. 239, no. 17
8. الخصال : 13 / 524 .
9. al-Khisal, p. 524, no. 13
10. كنز العمال : 32357 .
11. Kanz al-Ummal, no. 32357
12. 32358 : كنز العمال .
13. Ibid. no. 32358
14. (المبطن : الضامر البطن) (النهاية : 1 / 137 .
15. 32359 : كنز العمال .
16. Ibid. no. 32359
17. 160 : نهج البلاغة : الخطبة .
18. Nahj al-Balagha, Sermon 160
19. 31 : مریم .
20. معاني الأخبار : 1 / 212 .
21. Quran 19:31
22. Maani al-Akhbar, p. 212, no. 1
23. فكان هذا الكلام منه عليه السلام كبراعة الاستهلال بالنسبة إلى ما سينهض على البغي والظلم ، وإحياء .
شريعة موسى عليه السلام وتقويمه ، وتحديد ما اندرس من معارفه ، وبيان ما اختلفوا فيه من آياته .
24. تفسير الميزان : 3 / 279 .
25. Tafsir al-Mizan, v. 3, p. 279

إرميا عليه السلام - 1710

1710. IRMIYA (AS)

(أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا (...)¹

“Or him who came upon a township as it lay fallen on its trellises. He said, 'How will Allah revive this after its death?!’”²

6014. الإمام الباقر عليه السلام - لَمَّا سَأَلَهُ عَالِمٌ نَصْرَانِيٌّ عَنْ رَجُلٍ دَنَا مِنْ امْرَأَتِهِ فَحَمَلَتْ بَاثْنَيْنِ ، حَمَلَتْهُمَا جَمِيعاً فِي سَاعَةٍ وَاحِدَةٍ ، وَوَلَدَتْهُمَا فِي سَاعَةٍ وَاحِدَةٍ ، وَمَاتَا فِي سَاعَةٍ وَاحِدَةٍ ، وَدُفِنَا فِي قَبْرِ وَاحِدٍ ، عَاشَ أَحَدُهُمَا خَمْسِينَ وَمِائَةَ سَنَةٍ وَعَاشَ الْآخَرُ خَمْسِينَ سَنَةً ، مَنْ هُمَا ؟ - : عَزِيزٌ وَعُزْرَةٌ ، كَانَا حَمَلَتْ أُمُّهُمَا بِحَمَا عَلَى مَا وَصَفَتْ وَوَضَعَتْهُمَا عَلَى مَا وَصَفَتْ وَعَاشَ عَزِيزٌ وَعُزْرَةٌ كَذَا وَكَذَا سَنَةً ، ثُمَّ أَمَاتَ اللَّهُ تَبَارَكَ وَتَعَالَى عَزِيزاً مِائَةَ سَنَةٍ ، ثُمَّ بُعِثَ وَعَاشَ مَعَ عُزْرَةَ هَذِهِ الْخَمْسِينَ سَنَةً ، وَمَاتَا كِلَاهُمَا فِي سَاعَةٍ وَاحِدَةٍ.³

6014. Imam al-Baqir (AS), when a Christian scholar asked him about a man who copulated with his wife and she became pregnant with two, both in one hour, and she gave birth to both in one hour, and they both died in one hour, and they were both buried in one grave, but one lived for one hundred and fifty years and the other lived for fifty years - who were they? He replied, ' Uzair and Uzra. Their mother was pregnant with them as you have described, and she gave birth as you described, and Uzair and Uzra lived for so and so years. Allah then made Uzair die for one hundred years, then he was revived and lived with Uzra for fifty years. Then they both died together at one time.'⁴

6015. الإمام الصادق عليه السلام : أَمَاتَ اللَّهُ إِرْمِيَاءَ النَّبِيِّ عَلَيْهِ السَّلَامَ الَّذِي نَظَرَ إِلَى حَرَابِ بَيْتِ الْمَقْدِسِ وَمَا حَوْلَهُ حِينَ غَزَاهُمْ بُوْحُ نَصْرًا ، وَقَالَ : أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا ؟! فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ أَحْيَاهُ ، وَنَظَرَ إِلَى أَعْضَائِهِ كَيْفَ تَلْتَمُّمٌ وَكَيْفَ تَلْبَسُ اللَّحْمَ ، وَإِلَى مَفَاصِلِهِ وَعُرُوقِهِ كَيْفَ تُوَصَّلُ ، فَلَمَّا اسْتَوَى قَاعِدًا قَالَ : (أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)⁵.

6015. Imam al-Sadiq (AS) said, 'Allah brought death to the prophet Irmia' who looked at the ruins of Jerusalem and its surroundings when Nebuchadnezzar invaded it. He said, 'How will Allah revive this after its death?!' So Allah made him die for a hundred years, then He resurrected him. He looked at his organs and how they came together and how they became covered in flesh, and at his limbs and veins and how they were connected together. When he sat upright he said, 'I know that Allah has power over all things'.⁷

Notes

1. البقرة : 259 .
2. Quran 2259:
3. الكافي : 8 / 123 / 94 .
4. al-Kafi, v. 8, p. 123, no. 94
5. البقرة : 259 .
6. الاحتجاج : 2 / 230 / 223 .
7. al-Ihtijaj, v. 2, p. 230, no. 223

يونس عليه السلام - 1711

1711. JONAH (AS) [YUNUS]

(وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ * إِذْ أَبَقَ إِلَى الْفُلِّ الْمَشْحُونِ * فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ * فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ * فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ * لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ * فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ * وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ * وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ * فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ).¹

“And indeed Jonah was one of the apostles, when he absconded toward the laden ship. Then he drew lots with them and he was the one to be refuted. Then the fish swallowed him while he was blameworthy. And had he not been one of those who celebrate Allah's glory, he would have surely remained in its belly till the day they will be resurrected. Then We cast him on a bare shore, and he was sick. So we made a gourd plant grow above him. We sent him to a [community of] hundred thousand or more, and they believed [in him]. So We provided for them for a while.”²

(أنظر) يونس : 98 والأنبياء : 87 ، 88 والقلم : 48 - 50.

(See also: 10:98, 21:87-88, 68:48-50)

6016. رسول الله صلى الله عليه وآله : لا ينبغي لأحد أن يقول : أنا عند الله خير من يونس بن متى.³

6016. The Prophet (SAWA) said, 'It is not appropriate for a prophet to say: 'I am better in the eyes of Allah than Jonah son of Matta'.⁴

6017. الإمام علي عليه السلام - لَمَّا سَأَلَهُ بَعْضُ الْيَهُودِ عَنْ سِجْنِ طَافِ أَقْطَارِ الْأَرْضِ بِصَاحِبِهِ - : يَا يَهُودِيَّ، أَمَا السِّجْنُ الَّذِي طَافَ أَقْطَارَ الْأَرْضِ بِصَاحِبِهِ فَإِنَّهُ الْحُوتُ الَّذِي حُبِسَ يُونُسُ فِي بَطْنِهِ.⁵

6017. Imam Ali (AS), when some Jews asked him about a jail which went around the whole world with its prisoner, replied, 'O Jew, as for the jail that circled all parts of the world with its captive, it was the whale that imprisoned Jonah in its stomach.'⁶

كلام في قصة يونس عليه السلام

Details of the Story of Jonah (AS)

أن يونس عليه السلام كان من الرسل أرسله الله تعالى إلى قومه وهم جمع كثير يزيدون على مائة ألف فدعاهم فلم يجيبوه إلا بالكذب والرد ، حتى جاءهم عذاب أوعدهم به يونس ، ثم خرج من بينهم.

فلما أشرف عليهم العذاب وشاهدوه مشاهدة عيان أجمعوا على الإيمان والتوبة إلى الله سبحانه ، فكشف الله عنهم عذاب الخزي في الحياة الدنيا.

ثم إن يونس عليه السلام استخبر عن حالهم فوجد العذاب انكشف عنهم - وكأنه لم يعلم بإيمانهم وتوبتهم - فلم يعد إليهم ، وذهب لوجهه على ما به من الغضب والسخط عليهم ، فكان ظاهر حاله حال من يابق من ربه مغاضباً عليه ظاناً أنه لا يقدر عليه ، وركب البحر في فلك مشحون ، فعرض لهم حوت عظيم لم يجدوا بداً من أن يلقوا إليه واحداً منهم يبتلعه وينجو الفلك بذلك ، فساهموا وقارعوا فيما بينهم فأصاب يونس عليه السلام ، فألقوه في البحر فابتلعه الحوت ونجت السفينة.

ثم إن الله سبحانه حفظه حياً سوياً في بطنه أياماً وليالي ، ويونس عليه السلام يعلم أمها بليّة ابتلاه الله بها مؤاخذاً بما فعل ، وهو ينادي في بطنه أن (لا إله إلا أنتَ سُبحانَكَ إِيَّيْ كُنْتُ مِنَ الظَّالِمِينَ).

فاستجاب الله له ، فأمر الحوت أن يلفظه ، فنبذه بالعاء وهو سقيم ، فأثبت الله سبحانه عليه شجرة من يقطين يستظل بأوراقها ، ثم لما استقامت حاله أرسله إلى قومه ، فلبوا دعوته وآمنوا به فمّتعهم الله إلى حين .⁷

Jonah (AS) was a messenger whom Allah Almighty sent to his people, and they were a large group exceeding one hundred thousand. He invited them and they did not respond other than to call him a liar and to repudiate him, until the punishment Jonah warned them of came. He then left them.

When the punishment came down upon them, and they saw it with their own eyes they all turned to belief and repentance to Allah Almighty. So, Allah lifted the punishment of shame from them in this world. Jonah (AS) then asked about their situation when he saw that the punishment had been raised from them - since he did not know of their [recent] belief and repentance - so he did not return to them. He left angry and upset with them, and his state was like that of one who absconds from his Lord, in a rage, thinking that He would not put him through hardship. He left for the sea in a laden ship, and a large fish came after them. They could not avert it in any way other than to throw one of them overboard so that the fish may swallow him and the boat would be safe from it. They drew lots between themselves and Jonah (AS) was chosen, so they threw him in the sea where the fish swallowed him and the ship was saved.

Allah, Glory be to Him, kept him alive and well inside the fish's belly for days and nights, and Jonah (AS) knew that this was a trial that Allah was testing him with as a punishment for what he did. He was calling out while inside its belly, "There is no god except You! You are immaculate! I have indeed been among the wrongdoers!"

Allah answered his prayer and ordered the fish to spit him out. It cast him on a bare shore, and he was sick. So Allah Almighty made a gourd plant

grow above him so he used its leaves to shadow him. Then when his health was restored, Allah sent him back to his people. They accepted his call and believed in him, so Allah gave them provision until a fixed time.'⁸

Notes

1. الصافات : 139 - 148 .
2. Quran 37:139-148
3. كنز العمال : 32422 .
4. Kanz al-Ummal, no. 32423
5. بحار الأنوار : 14 / 382 / 2 .
6. Bihar al-Anwar, v. 14, p. 382, no. 2
7. تفسير الميزان : 17 / 165 .
8. Tafsir al-Mizan, v. 17, p. 165

«النُّبُوَّةُ (3)» مُحَمَّدٌ رَسُولُ اللَّهِ - 371

371. PROPHETHOOD (3)

Muhammad the Messenger of Allah

مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - 1712

1712. Muhammad, THE MESSENGER OF ALLAH (SAWA)

1. (مُحَمَّدٌ رَسُولُ اللَّهِ)

2. "Muhammad is the Apostle of Allah."

(لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ

رَحِيمٌ) 3.

"There has certainly come to you an apostle from among yourselves. Grievous to him is your distress; he has deep concern for you, and is most kind and merciful to the faithful." 4

(يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا * وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا) 5.

"O Prophet! Indeed We have sent you as a witness, as a bearer of good news and as a warner and as a summoner to Allah by His permission, and as a radiant lamp." 6

6018. رسولُ اللهِ صَلَّى اللهُ عليه وآله - لَمَّا سَأَلَهُ يَهُودِيٌّ عَنْ وَجْهِ تَسْمِيَّتِهِ بِمُحَمَّدٍ

وَأَحْمَدَ وَأَبِي الْقَاسِمِ وَبَشِيرٍ وَنَذِيرٍ وَدَاعٍ ؟ - : أَمَّا مُحَمَّدٌ فَإِنِّي مُحَمَّدٌ فِي الْأَرْضِ ، وَأَمَّا أَحْمَدُ

فإِنِّي مُحَمَّدٌ فِي السَّمَاءِ ، وَأَمَّا أَبُو الْقَاسِمِ فَإِنَّ اللَّهَ عَزَّوَجَلَّ يَقْسِمُ يَوْمَ الْقِيَامَةِ قِسْمَةَ النَّارِ ؛ فَمَنْ

كَفَرَ بِي مِنَ الْأَوَّلِينَ وَالْآخِرِينَ فِي النَّارِ ، وَيَقْسِمُ قِسْمَةَ الْجَنَّةِ ؛ فَمَنْ آمَنَ بِي وَأَقَرَّ بِنُبُؤِي

فِي الْجَنَّةِ . وَأَمَّا الدَّاعِي فَإِنِّي أَدْعُو النَّاسَ إِلَى دِينِ رَبِّي عَزَّوَجَلَّ ، وَأَمَّا النَّذِيرُ فَإِنِّي أَنْذِرُ بِالنَّارِ

مَنْ عَصَانِي ، وَأَمَّا الْبَشِيرُ فَإِنِّي أَبَشِّرُ بِالْجَنَّةِ مَنْ أَطَاعَنِي . 7

6018. The Prophet (SAWA), when a Jew asked him about the reason for him being called Muhammad, Ahmad, Abu al-Qasim, Bashir, Nadhir, and Dai - he replied, 'As for Muhammad, I am praised [mahmud] in this earth, and Ahmad is that I am praised in the Heaven. As for Abu al-Qasim, Allah will divide the Day of Resurrection into two parts; the part (qisma) of Hell, and those who disbelieve in me from among the first ones to the last ones will be in the Hellfire; and the part of Heaven, and whoever believes in me from among the first ones to the last ones, and has acknowledged my prophethood will be in Heaven. Al-Dai [the caller] is that I call people to the religion of my Lord Almighty. Al-Nadhir [the warner] is that I warn people who disobey me about the Hellfire. Al-Bashir [bringer of good news] is that I bring the good news of Heaven to those who obey me.' 8

Notes

1. الفتح : 29 .
2. Quran 49:29
3. التوبة : 128 .
4. Quran 10:128
5. الأحزاب : 45 و 46 .
6. Quran 33:45,46
7. معاني الأخبار : 2 / 52 .
8. Maani al-Akhbar, p. 52, no. 2

خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - 1713

1713. THE SEAL OF THE PROPHETS

(مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ

عَلِيماً) ¹.

“Muhammad is not the father of any man among you, but he is the Apostle of Allah and the seal of the Prophets, and Allah has knowledge of all things.” ²

6019. رسولُ الله صلى الله عليه وآله : أنا العاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ. ³

6019. The Prophet (SAWA) said, 'I am the successor after whom there is no prophet.' ⁴

6020. الإمامُ الصَّادِقُ عليه السلام : إِنَّ اللَّهَ عَزَّ ذِكْرُهُ حَتَّمَ بِنَبِيِّكُمْ النَّبِيِّينَ فَلَا نَبِيَّ بَعْدَهُ

أَبْدًا ، وَحَتَّمَ بَكِتَابِكُمْ الْكُتُبَ فَلَا كِتَابَ بَعْدَهُ أَبْدًا. ⁵

6020. Imam al-Sadiq (AS) said, 'Allah, may His remembrance be exalted, sealed the prophets with your prophet, so there will never be a prophet after him, and He sealed the books with your Book, so there will never be a Book after it.' ⁶

6021. الإمامُ الصَّادِقُ عليه السلام : ... حَتَّى جَاءَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَجَاءَ

بِالْقُرْآنِ وَبِشَرِيعَتِهِ وَمِنْهَاجِهِ ، فَحَلَالُهُ حَلَالٌ إِلَى يَوْمِ الْقِيَامَةِ ، وَحَرَامُهُ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ. ⁷

6021. Imam al-Sadiq (AS) said, '... till Muhammad came, and he brought the Quran and its laws and teachings. So, the permitted (halal) of Muhammad is permitted until the Day of Resurrection, and his forbidden (haram) is forbidden until the Day of Resurrection.' ⁸

Notes

1. الأحزاب : 40 .

2. Quran 3340:

3. الطبقات الكبرى : 1 / 105 .

4. al-Tabaqat al-Kubra, v. 1, p. 105

5. الكافي : 1 / 269 / 3 .

6. al-Kafi, v. 1, p. 269, no. 3

7. الكافي : 2 / 17 / 2 .

8. Ibid. v. 2, p. 17, no. 2

مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى لِسَانِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - 1714

1714. Muhammad (SAWA) IN THE WORDS OF Muhammad (SAWA) HIMSELF

6022. رسولُ اللهِ صَلَّى اللهُ عليه وآله : أنا أديبُ اللهِ وعليَّ أدبي .¹

6022. The Prophet (SAWA) said, 'I have been educated by Allah Himself and Ali has been educated by me.'²

6023. رسولُ اللهِ صَلَّى اللهُ عليه وآله : أيُّها النَّاسُ ، إِمَّا أَنَا رَحْمَةٌ مُهْدَاةٌ .³

6023. The Prophet (SAWA) said, 'O people, verily I am a mercy gifted [to you].'⁴

6024. رسولُ اللهِ صَلَّى اللهُ عليه وآله : أَنَا دَعْوَةُ إِبْرَاهِيمَ ، قَالَ وَهُوَ يَرْفَعُ الْقَوَاعِدَ مِنَ

الْبَيْتِ : (رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ ...) .^{5,6}

6024. The Prophet (SAWA) said, 'I am the [fulfilment of the] prayer of Abraham which he recited while raising the foundations of the House: 'Our Lord, raise amongst them an apostle from among them, who should recite to them Your signs, and teach them the Book and wisdom and purify them.'^{7,8}

6025. رسولُ اللهِ صَلَّى اللهُ عليه وآله : أَنَا سَيِّدُ وُلْدِ آدَمَ وَلَا فَخْرَ .⁹

6025. The Prophet (SAWA) said, 'I am the chief of the children of Adam, without pride.'¹⁰

6026. رسولُ اللهِ صَلَّى اللهُ عليه وآله : أَنَا فَائِدُ الْمُرْسَلِينَ وَلَا فَخْرَ ، وَأَنَا خَاتَمُ النَّبِيِّينَ

وَلَا فَخْرَ ، وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفِّعٍ وَلَا فَخْرَ .¹¹

6026. The Prophet (SAWA) said, 'I am the leader of the messengers, without pride, and I am the seal of the prophets, without pride; and I am the first intercessor and the first mediator, without pride.'¹²

6027. رسولُ اللهِ صَلَّى اللهُ عليه وآله : أَنَا أَوَّلُ وَافِدٍ عَلَى الْعَزِيزِ الْجَبَّارِ يَوْمَ الْقِيَامَةِ

وَكِتَابُهُ وَأَهْلُ بَيْتِي ثُمَّ أُمَّتِي ، ثُمَّ أَسْأَلُهُمْ: مَا فَعَلْتُمْ بِكِتَابِ اللَّهِ وَبِأَهْلِ بَيْتِي؟¹³

6027. The Prophet (SAWA) said, 'I will be the first to enter into the presence of the Noble, all-Conqueror on the Day of Judgment, with His Book and my household, then my community, where I will ask them, 'What did you do with the Book of Allah and with my household?'¹⁴

6028. رسولُ اللهِ صَلَّى اللهُ عليه وآله : أَنَا أَنْتَقَاكُمْ لِلَّهِ ، وَأَعْلَمُكُمْ لِحُدُودِ اللَّهِ .¹⁵

6028. The Prophet (SAWA) said, 'Indeed the most pious one from among you and the person most acquainted with Allah is me.'¹⁶

6029. رسولُ اللهِ صَلَّى اللهُ عليه وآله : مَا خَلَقَ اللَّهُ خَلْقًا أَفْضَلَ مِنِّي ، وَلَا أَكْرَمَ عَلَيْهِ

مِنِّي .¹⁷

6029. The Prophet (SAWA) said, 'Allah has not created a creation better than me, nor dearer to Him than me.'¹⁸

6030. رسولُ اللهِ صلى اللهُ عليه وآله : أُعْطِيتُ حَمْسًا لَمْ يُعْطَهُنَّ نَبِيٌّ كَانَ قَبْلِي :
أُرْسِلْتُ إِلَى الْأَبْيَضِ وَالْأَسْوَدِ وَالْأَحْمَرِ ، وَجُعِلَتْ لِي الْأَرْضُ طَهْرًا وَمَسْجِدًا ، وَنُصِرْتُ بِالرُّعْبِ ،
وَأُجِلَّتْ لِي الْعَنَائِمُ وَلَمْ تُحَلَّ لِأَحَدٍ - أَوْ قَالَ : لِنَبِيِّ - قَبْلِي ، وَأُعْطِيتُ جَوَامِعَ الْكَلِمِ .¹⁹

6030. The Prophet (SAWA) said, 'I have been given five things that no prophet before me was given: I was sent to the white, black and red; the earth has been made pure for me and a place for prostration; I have been made victorious with awe; and spoils were permitted for me when they were not permitted to any before me [or to any prophet before me]; and I have been given the collection of wise words [the Quran].'²⁰

Notes

1. مكارم الأخلاق : 19 / 51 / 1 .
2. Makarim al-Akhlaq, v. 1, p. 51, no. 19
3. الطبقات الكبرى : 192 / 1 .
4. al-Tabaqat al-Kubra, v. 1, p. 192
5. البقرة : 129 .
6. كنز العمال : 31833 .
7. Quran 2: 129
8. Kanz al-Ummal, no. 31833
9. بحار الأنوار : 51 / 48 / 8 .
10. Bihar al-Anwar, v. 8, p. 48, no. 51
11. 31883: كنز العمال .
12. Kanz al-Ummal, no. 31883
13. الكافي : 4 / 600 / 2 .
14. al-Kafi, v. 2, p. 600, no. 4
15. 31964: كنز العمال .
16. Kanz al-Ummal, no. 31991
17. عيون أخبار الرضا : 22 / 262 / 1 .
18. Uyun Akhbar al-Rida (AS), v. 1, p. 262, no. 22
19. الأمالي للطوسي : 1059 / 484 .
20. Amali al-Tusi, p. 484, no. 1059

مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى لِسَانِ عَلِيِّ عَلَيْهِ السَّلَامُ - 1715

1715. Muhammad (SAWA) IN THE WORDS OF Ali (AS)

6031. الإمام عليّ عليه السلام - لما سُئِلَ عن صِفَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ مُحْتَبٍ بِحُمَائِلِ سَيْفِهِ فِي مَسْجِدِ الْكُوفَةِ - : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَيْضَ اللَّوْنِ مُشْرِباً حُمْرَةً ، أَدْعَجَ الْعَيْنَ ، سَبَطَ الشَّعْرَ ، كَثَّ اللَّحْيَةَ ، سَهَلَ الْحَدَّ ، ذَا وَفْرَةٍ ، ذَقِيقَ الْمُسْرِبَةِ ، كَانَ عُنُقُهُ إِبْرِيْقُ فِضَّةٍ ، لَهُ شَعْرٌ مِنْ لَبْتِهِ إِلَى سُرَّتِهِ يَجْرِي كَالْقَضِيبِ ، لَيْسَ فِي بَطْنِهِ وَلَا صَدْرِهِ شَعْرٌ غَيْرُهُ ، شَثْنُ الْكَفِّ وَالْقَدَمِ ، إِذَا مَشَى كَأَنَّمَا يَنْحَلِرُ مِنْ صَبَبٍ ، وَإِذَا قَامَ كَأَنَّمَا يَنْقَلِعُ مِنْ صَخْرٍ ، إِذَا التَّفَّتْ التَّفَّتَ جَمِيعاً ، كَانَ عَرَقُهُ فِي وَجْهِهِ اللَّوْلُؤُ ، وَلَرِيحُ عَرَقِهِ أَطْيَبُ مِنَ الْمِسْكِ الْأَذْفَرِ ، لَيْسَ بِالْقَصِيرِ وَلَا بِالطَّوِيلِ ، وَلَا بِالْعَاجِزِ وَلَا اللَّتِيمِ ، لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ .¹

6031. Imam Ali (AS), when asked about the characteristics of the Prophet (SAWA) while he was sitting with his legs tucked under his sword-belt in the mosque of Kufa, said, 'The messenger of Allah (SAWA) had white skin tinted with redness, with large black eyes, abundant lank hair, a thick beard, flat hairy cheeks, fine hair on his chest. His neck was [white] like a silver pitcher, he had hair from the top of his chest to his belly flowing like a cane, and he did not have any other hair on his stomach or chest. He had thick hands and feet [big bones], when he walked he walked fast and when he stood up it was like he had been erected from a rock. When he turned he would turn his whole body. The perspiration on in his face was like pearls, and the scent of his perspiration was more fragrant than strong musk. He was neither short nor tall, nor was he frail, nor avaricious. I have never seen someone like him (SAWA) before him or after him.'²

6032. الإمام عليّ عليه السلام : ... حَتَّى بَعَثَ اللَّهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ شَهِيداً وَيَشِيراً وَنَذِيراً ، خَيْرَ الْبَرِيَّةِ طِفْلاً ، وَأَنْجَبَهَا كَهْلاً ، وَأَطَهَرَ الْمُطَهَّرِينَ شَيْمَةً ، وَأَجْوَدَ الْمُسْتَمْطَرِينَ دِيَمَةً .³

6032. Imam Ali (AS) said, '...until Allah sent Muhammad (SAWA) as a witness, a warner and a bringer of glad tidings. He was the best of people as a child, and the most noble of them when old. He was the purest of the pure in character and the most generous of all givers of all time.'⁴

6033. الإمام عليّ عليه السلام : لَا عَرَضَ لَهُ أَمْرَانِ إِلَّا أَحَدَ بِأَشَدِّهِمَا .⁵

6033. Imam Ali (AS) said, 'No sooner was he confronted with two tasks than he took the hardest of them.'⁶

6034. الإمام عليّ عليه السلام : مَا بَرَأَ اللَّهُ نَسَمَةً خَيْراً مِنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

7.

6034. Imam Ali (AS) said, 'Allah did not create a human being better than Muhammad (SAWA).'⁸

6035. الإمام علي عليه السلام : طَبِيبٌ دَوَّارٌ بَطْبِهِ ، قَدْ أَحْكَمَ مَرَاهِمَهُ ، وَأَحْمَى (أَمْضَى) مَوَاسِمَهُ ، يَضَعُ ذَلِكَ حَيْثُ الْحَاجَةُ إِلَيْهِ ، مِنْ قُلُوبٍ عُمِيٍّ ، وَأَذَانٍ صُمٍّ ، وَالسِّنَّةِ بُكْمٍ ، مُتَّبِعٌ بَدَوَاتِهِ مَوَاضِعَ الْعَفَلَةِ وَمَوَاطِنَ الْحَيْرَةِ ، لَمْ يَسْتَضِيئُوا بِأَضْوَاءِ الْحِكْمَةِ ، وَلَمْ يَقْدَحُوا بِزِنَادِ الْعُلُومِ التَّاقِيَةِ ، فَهُمْ فِي ذَلِكَ كَالْأَنْعَامِ السَّائِمَةِ ، وَالصُّخُورِ الْقَاسِيَةِ .⁹

6035. Imam Ali (AS) said, 'The Prophet (SAWA) was like a roaming physician who has set ready his ointments and heated his instruments. He used them wherever the need arose for curing blind hearts, deaf ears, and dumb tongues. He followed with his medicines the spots of negligence and the places of perplexity. They [the people] did not take the light from the lights of his wisdom nor did they produce flame from the flint of his sparkling knowledge. So in this matter, they are like grazing cattle and hard stones.'¹⁰

6036. الإمام علي عليه السلام: إِنَّمَا أَنَا عَبْدٌ مِنْ عِبِيدِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ .¹¹

6036. Imam Ali (AS) said, 'I am but a servant from among the servants of Muhammad (SAWA).'¹²

Notes

1. الطبقات الكبرى : 1 / 410 .
2. al-Tabaqat al-Kubra, v. 1, p. 410
3. نَهْجُ الْبَلَاغَةِ : الْخُطْبَةُ : 105 .
4. Nahj al-Balagha, Sermon 108
5. مَكَارِمُ الْأَخْلَاقِ : 1 / 61 / 55 .
6. Makarim al-Akhlaq, v. 1, p. 61, no. 55
7. الكافي : 1 / 440 / 2 .
8. al-Kafi, v. 1, p. 440, no. 2
9. نَهْجُ الْبَلَاغَةِ : الْخُطْبَةُ 108 .
10. Nahj al-Balagha, Saying 108
11. التوحيد : 3 / 174 .
12. al-Tawhid, p. 174, no. 3

عَالَمِيَّةُ رِسَالَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - 1716

**1716. THE UNIVERSALITY OF THE MESSAGE OF
Muhammad (SAWA)**

1. (وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

*"We did not send you except as a bearer of good news and a warner to all mankind, but most people do not know."*²

6037. رسول الله صلى الله عليه وآله : أنا رسولٌ من أدركتُ حيًّا ومن يولدُ بعدي³.

6037. The Prophet (SAWA) said, 'I am the messenger of those who live in my time, as well as those who will be born after me.'⁴

6038. رسولُ اللهِ صلى اللهُ عليه وآله : بُعِثْتُ كُلُّ نَبِيٍّ كَانَ قَبْلِي إِلَى أُمَّتِهِ بِلِسَانِ قَوْمِهِ ،

وَبِعْتَنِي إِلَى كُلِّ أَسْوَدَ وَأَحْمَرَ بِالْعَرَبِيَّةِ .⁵

6038. The Prophet (SAWA) said, 'Every prophet before me was sent to their people in their own language, but I was sent to all, black and red [skinned], in Arabic.'⁶

Notes

1. سبأ : 28 .

2. Quran 3428:

3. الطبقات الكبرى : 1 / 191 .

4. al-Tabaqat al-Kubra, v. 1, p. 191

5. بحار الأنوار : 6 / 316 / 16 .

6. Bihar al-Anwar, v. 16, p. 316, no. 6

خَيْرُ النَّاسِ أُسْرَةً - 1717

1717. THE BEST FAMILY AMONG ALL PEOPLE

6039. الإمام عليّ عليه السلام : أُسْرَتُهُ خَيْرُ أُسْرَةٍ ، وَشَجَرَتُهُ خَيْرُ شَجَرَةٍ ، أَغْصَانُهَا

مُعْتَدِلَةٌ ، وَثَمَارُهَا مُتَهَدِّلَةٌ ، مَوْلَدُهُ بِمَكَّةَ ، وَهَجْرَتُهُ بِطَيْبَةَ ، عَلَا بِهَا ذِكْرُهُ ، وَامْتَدَّتْ مِنْهَا صَوْتُهُ .¹

6039. Imam Ali (AS) said, 'His family is the best family and his tree is the best tree. Its branches are moderate and its fruits hang down. His birth was in Makkah and his migration was to Tayba [Madina]. In it his remembrance was elevated and from it his voice spread.'²

6040. الإمام عليّ عليه السلام : أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، وَسَيِّدُ عِبَادِهِ ، كَلَّمَا

نَسَخَ اللَّهُ الْخَلْقَ فَرَقْتَيْنِ جَعَلَهُ فِي خَيْرِهِمَا .³

6040. Imam Ali (AS) said, 'I testify that Muhammad is His servant and messenger, and the chief of His creation; whenever Allah divided the line of descent, He put him in the better one.'⁴

Notes

1. نهج البلاغة : الخطبة 161 .
2. Nahj al-Balagha, Sermon 161
3. نهج البلاغة : الخطبة 214 .
4. Ibid. Sermon 214

خَصَائِصُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - 1718

1718. THE CHARACTERISTICS OF THE PROPHET
(SAWA)

عَلَى خُلُقٍ عَظِيمٍ - 1

1. A Great Character

وَأِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ¹.

“And indeed you possess a great character.”²

6041. الإمام عليّ عليه السلام - في صفة النبيّ صلى الله عليه وآله - : كان أجودَ النَّاسِ كَفًّا، وأجراً النَّاسِ صَدْرًا ، وأصدقَ النَّاسِ لَهْجَةً وأوفاهم ذِمَّةً ، وألينهم عريكةً ، وأكرمهم عشرةً . مَنْ رآه بديهةً هابَهُ ، وَمَنْ خالطَهُ فَعَرَفَهُ أَحَبَّهُ ، يَقُولُ نَاعِيْتُهُ : لَمْ أَرِ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ³.

6041. Imam Ali (AS), describing the Prophet (SAWA), said, 'He had the most generous of hands, and his chest was the boldest of all. He was the most truthful of people in speech and the most trustworthy in liability. He was the most lenient of people in disposition, and the kindest of them in social companionship. Those who saw him would spontaneously respect him, and those who associated with him and came to know him loved him. I have never seen anyone like him, before him or after him (SAWA).'⁴

6042. عائشة - لَمَّا سُئِلَتْ عَن خُلُقِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي بَيْتِهِ - : كَانَ أَحْسَنَ النَّاسِ خُلُقًا ، لَمْ يَكُنْ فَاحِشًا وَلَا مُتَفَحِّشًا ، وَلَا صَخَّابًا فِي الْأَسْوَاقِ ، وَلَا يَجْرِي بِالسَّيِّئَةِ مِثْلَهَا ، وَلَكِنْ يَعْفو وَيَصْفَحُ⁵.

6042. A'isha, when asked about the character of the Prophet (SAWA) in his house, said, 'He was the best of people in character; he neither swore nor was obscene; he did not make a clamour in the markets, and did not return bad with its like, but he would pardon and forgive.'⁶

6043. عائشة : مَا كَانَ خُلُقٌ أَبْغَضَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنَ الْكِذْبِ ، وَمَا أَطْلَعَ مِنْهُ عَلَى شَيْءٍ عِنْدَ أَحَدٍ مِنْ أَصْحَابِهِ فَيَبْخُلُ لَهُ مِنْ نَفْسِهِ حَتَّى يَعْلَمَ أَنَّ أَحَدًا تَوْبَةً⁷.

6043. A'isha said, 'There was no characteristic more hated by the Messenger of Allah (SAWA) than lying, and whenever he found out about any of his companions [as having lied], he would retract from that person until he knew that that person had repented.'⁸

6044. عائشة : كَانَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَلْيَنَ النَّاسِ ، وَأَكْرَمَ النَّاسِ ، وَكَانَ رَجُلًا مِنْ رَجَالِكُمْ إِلَّا أَنَّهُ كَانَ ضَحَّاكًا بَسَامًا⁹.

6044. A'isha said, 'He was the most lenient of people, and the kindest of people. He was as normal as one of your men, except that he laughed and smiled a lot.'¹⁰

6045. مُحَمَّدُ بْنُ الْحَنَفِيَّةِ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَا يَكَاذُ يَقُولُ لشيءٍ : لا ، فإذا هُوَ سُئِلَ فَأَرَادَ أَنْ يَفْعَلَ ، قَالَ : نَعَمْ ، وإذا لَمْ يُرِدْ أَنْ يَفْعَلَ سَكَتَ ، فَكَانَ قَدْ عُرِفَ ذَلِكَ مِنْهُ .¹¹

6045. Muhammad b. al-Hanafiyya said, 'The Messenger of Allah (SAWA) almost never said to something: 'No'. When he was asked to do something that he wanted to do, he would say 'Yes', and if he was asked to do something that he did not want to do he would keep silent, and it [the answer] would be known from his silence.'¹²

6046. عَبْدُ اللَّهِ بْنِ الْحَارِثِ : مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ .¹³

6046. Abdullah b. al-Harith said, 'I have never seen someone who smiled more than the Messenger of Allah (SAWA).'

2 - أمين

2. Trustworthy

6047. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : أَمَا وَاللَّهِ إِنِّي لَأَمِينٌ فِي السَّمَاءِ وَأَمِينٌ فِي الْأَرْضِ .¹⁵

6047. The Prophet (SAWA) said, 'By Allah, I am trustworthy in the Heavens and trustworthy on the earth.'

6048. ابن اسحاق : كَانَتْ قُرَيْشٌ تُسَمِّي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَبْلَ أَنْ يَنْزَلَ عَلَيْهِ الْوَحْيُ : الْأَمِينَ .¹⁷

6048. Ibn Ishaq said, 'The [tribe of] Quraysh used to call the Prophet (SAWA) 'the trustworthy' (al-amin) before revelation had descended onto him.'

6049. ابن اسحاق : كَانَتْ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ امْرَأَةً تَاجِرَةً ذَاتَ شَرَفٍ وَمَالٍ ، تَسْتَأْجِرُ الرِّجَالَ فِي مَالِهَا وَتُضَارِبُهُمْ إِيَّاهُ بِشَيْءٍ تَجْعَلُهُ لَهُمْ ، وَكَانَتْ قُرَيْشٌ قَوْمًا بُحَارًا ، فَلَمَّا بَلَغَهَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا بَلَغَهَا مِنْ صِدْقِ حَدِيثِهِ ، وَعَظْمِ أَمَانَتِهِ ، وَكَرَمِ أَخْلَاقِهِ ، بَعَثَتْ إِلَيْهِ فَعَرَضَتْ عَلَيْهِ أَنْ يَخْرُجَ فِي مَالٍ لَهَا إِلَى الشَّامِ تَاجِرًا .¹⁹

6049. Ibn Ishaq said, 'Khadija, daughter of Khuwaylid was a female merchant with dignity and wealth. She would employ men with her money and lend them money [to invest], receiving a portion of its profit, and the people of Quraysh were merchants. So when she heard about the Prophet (SAWA) and his being truthful in what he says, his faithfulness in trusts and his great morals, she sent for him and offered for him to take some of her wealth to Syria as a trader.'

عادِلٌ - 3

3. Just

6050. الإمام الصادق عليه السلام : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُقَسِّمُ حُظَايَتَهُ بَيْنَ أَصْحَابِهِ، يَنْظُرُ إِلَى ذَا وَيَنْظُرُ إِلَى ذَا بِالسَّوِيَّةِ .²¹

6050. Imam al-Sadiq (AS) said, 'The Prophet (SAWA) would divide his gazes equally among his companions, looking at one and looking at the other all with equality.'²²

شُجَاعٌ - 4

4. Courageous

6051. الإمام عليّ عليه السلام : كُنَّا إِذَا احْمَرَ الْبَأْسُ وَلَقِيَ الْقَوْمَ الْقَوْمَ اتَّقَيْنَا بِرَسُولِ اللَّهِ، فَمَا يَكُونُ أَحَدٌ أَقْرَبَ إِلَى الْعَدُوِّ مِنْهُ .²³

6051. Imam Ali (AS) said, 'When a situation became tense and when two sides came close to each other [in battle], we would seek out the Messenger of Allah (SAWA) for protection, and there was no one closer to the enemy than him.'²⁴

6052. البراء بن عازبٍ : كُنَّا إِذَا احْمَرَ الْبَأْسُ نَتَّقِي بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، وَإِنَّ الشُّجَاعَ لِلَّذِي يُجَادِي بِهِ .²⁵

6052. al-Bara? b. Azib said, 'When the situation became tense [in battle] we would seek protection with the Messenger of Allah (SAWA), for verily the courageous was he who was standing close him (SAWA).'²⁶

6053. أنس : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَحْسَنَ النَّاسِ ، وَكَانَ أَجْوَدَ النَّاسِ ، وَكَانَ أَشْجَعَ النَّاسِ ، وَلَقَدْ فَرَعَ أَهْلُ الْمَدِينَةِ ذَاتَ لَيْلَةٍ ، فَانْطَلَقَ نَاسٌ قِبَلَ الصَّوْتِ ، فَتَلَقَّاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رَاجِعاً - وَقَدْ سَبَقَهُمْ إِلَى الصَّوْتِ - وَهُوَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عُرِّي ، فِي عُنُقِهِ السَّيْفُ وَهُوَ يَقُولُ : لَمْ تُرَاعُوا ، لَمْ تُرَاعُوا .²⁷

6053. Anas said, 'The Prophet (SAWA) was the best of people, the most generous of people, and the most courageous of people. The people of Madina became scared one night, and they ran towards the place that the noise was coming from, and the Prophet (SAWA) met them on his way back from there - as he had preceded them to the noise, mounted on a barebacked horse belonging to Abu Talha, and he had his sword hanging from his neck, saying, 'Why are you scared, why are you scared!'²⁸

رَحِيمٌ - 5

5. Compassionate

6054. أنس : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا فَقَدَ الرَّجُلَ مِنْ إِخْوَانِهِ ثَلَاثَةَ أَيَّامٍ سَأَلَ عَنْهُ ؛ فَإِنْ كَانَ غَائِباً دَعَا لَهُ ، وَإِنْ كَانَ شَاهِداً زَارَهُ، وَإِنْ كَانَ مَرِيضاً عَادَهُ .²⁹

6054. Anas said, 'If the Prophet (SAWA) did not see one of his brothers for three days he would ask about him; if he was away he would pray for him, if he was present he would visit him, and if he was sick he would visit him.'³⁰

حليم - 6

6. Tolerant

6055. أنس : كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظٌ الْحَاشِيَّةُ ، فَأَدْرَكَهُ أَعْرَابِيٌّ فَجَذَبَهُ بِرِدَائِهِ جَذْبَةً شَدِيدَةً ، فَنَظَرْتُ إِلَى صَفْحَةِ عُنُقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، وَقَدْ أَثَّرَ بِهَا حَاشِيَةُ الرِّدَاءِ مِنَ شِدَّةِ جَذْبَتِهِ . ثُمَّ قَالَ : يَا مُحَمَّدُ ، مَرُّ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ ، فَالْتَفَتَ إِلَيْهِ فَضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ .³¹

6055. Anas said, 'I was walking with the Prophet (SAWA), and he was wearing a Najrani robe that had rough sides. A Bedouin came upon him and pulled him by his robe very roughly, so I looked at the side of the Prophet's (SAWA) neck, and the side of the robe had left a mark from the strong pull. He then said, 'O Muhammad, give me some of Allah's money that you have.' So the Prophet looked at him, laughed and ordered that he be given some.'³²

حيي - 7

7. Shy

6056. مسند ابن حنبل : كان رسول الله صلى الله عليه وآله حياً كريماً .³³

6056. Musnad Ibn Hanbal, 'The Messenger of Allah (SAWA) was shy and generous.'³⁴

6057. أبو سعيد الخدري : كان رسول الله حياً لا يسأل شيئاً إلا أعطاه .³⁵

6057. Abu Said al-Khudri said, 'The Prophet (SAWA) was so shy that no sooner would he be asked for something than he would give it.'³⁶

متواضع - 8

8. Humble

6058. رسول الله صلى الله عليه وآله : خمس لا أدعهن حتى الممات : الأكل على الحضيض مع العبيد ، وركوب الحمار مؤكفاً ، وخلي العنز بيدي ، ولبس الصوف ، والتسليم على الصبيان ؛ لتكون سنة من بعدي .³⁷

6058. The Prophet (SAWA) said, 'There are five things that I will not leave until I die: Eating low [on the ground] with servants, riding donkeys without saddles, milking the goat with my own hands, wearing wool, and greeting children, so that it becomes a tradition after me.'³⁸

6059. ابن مسعود : أتى النبي صلى الله عليه وآله رجل فكلّمه ، فجعل ترعد فرائضه ، فقال له : هون عليك فإنني لست بمالك ، إنما أنا ابن امرأة تأكل القديد .³⁹

6059. Ibn Masud said, 'A man came to the Prophet (SAWA) and spoke to him, and his limbs started to tremble, so he said to him, 'Be calm, for I am not a king, I am but the son of a woman who ate jerked meat.'⁴⁰

6060. حمزة بن عبد الله بن عتبة : كانت في النبي صلى الله عليه وآله خصال ليست

في الجبارين ، كان لا يدعوهم أحمر ولا أسود من الناس إلا أجابه .⁴¹

6060. Hamza b. Abdullah b. Utba said, 'The Prophet (SAWA) had characteristics that did not exist in tyrants. There was no red or black person who called him except that he answered. He would also ride a donkey that was barebacked and did not have anything on it [i.e. a saddle].'⁴²

6061. الإمام الباقر عليه السلام : ولقد أتاه جبرئيل عليه السلام بمفاتيح خزائن

الأرض ثلاث مرات يُخبره من غير أن ينقصه الله تبارك وتعالى مما أعد الله له يوم القيامة شيئاً ، فيختار التواضع لربه جل وعز .⁴³

6061. Imam al-Baqir (AS) said, 'Gabriel (AS) came to him three times with the keys of the treasuries of the earth, giving him the choice without Allah Almighty lessening anything of what He had prepared for him on the Day of Judgment. So, he chose humbleness to his Lord, the Exalted and Mighty.'⁴⁴

6062. الإمام الباقر عليه السلام : كان رسول الله صلى الله عليه وآله يأكل أكل

العبد ، ويجلس جلسة العبد ، وكان يأكل على الحضيض ، ويتألم على الحضيض .⁴⁵

6062. Imam al-Baqir (AS) said, 'The Prophet (SAWA) ate the food of slaves and would sit in the place of slaves. He would eat low on the ground and sleep on the ground.'⁴⁶

مُتَوَكِّلٌ - 9

9. Relier [on Allah]

6063. الإمام الصادق عليه السلام : نزل رسول الله صلى الله عليه وآله في غزوة ذات

الريق تحت شجرة على شفير وادٍ ، فأقبل سبيل فحال بينه وبين أصحابه فرأه رجل من المشركين والمسلمون قياماً على شفير الوادي ينتظرون متى ينقطع السيل ، فقال رجل من المشركين لقومه : أنا أقتل محمداً ، فجاء وشد على رسول الله صلى الله عليه وآله بالسيف ، ثم قال : من يُنجيك مني يا محمد؟! فقال : ربي وربك ، فنسفه جبرئيل عليه السلام عن فرسه فسقط على ظهره ، فقام رسول الله صلى الله عليه وآله وأخذ السيف وجلس على صدره وقال : من يُنجيك مني يا غورث؟! فقال : جودك وكرمك يا محمد ، فتركه فقام وهو يقول : والله ، لأنت خير مني وأكرم .⁴⁷

6063. Imam al-Sadiq (AS) narrated, 'In the battle of Dhat al-Riqa, the Prophet (SAWA) descended under a tree on the side of a valley when a flood came and separated him from his companions. A man from among the

polytheists saw him whilst the Muslims were standing on the side of the valley waiting for the flood to subside. One of the polytheists said to his people, 'I will kill Muhammad!' So he came and drew his sword against the Prophet (SAWA), saying, 'Who will save you now from me O Muhammad?!' to which he replied, 'My Lord and your Lord', upon which [the angel] Gabriel (AS) threw him down from his horse and he fell onto his back. The Prophet (SAWA) then stood up, took the sword and sat on his chest, saying, 'Who will save you now from me, O Ghawrith?' to which he replied, 'Your magnanimity and generosity, O Muhammad' at which he left him. The man stood up, saying, 'By Allah, you are indeed better and nobler than me.'⁴⁸

صَوْرٌ - 10

10. Patient

6064. رسول الله صلى الله عليه وآله : ما أُوذِيَ أَحَدٌ مِثْلَ ما أُوذِيَْتُ في الله .⁴⁹

6064. The Prophet (SAWA) said, 'No one has been hurt the way I have been hurt for the sake of Allah.'⁵⁰

6065. رسول الله صلى الله عليه وآله : لَقَدْ أُوْذِيَْتُ في الله وما يُؤْذَى أَحَدٌ ، وَأُخِفْتُ [في] الله وما يُخَافُ أَحَدٌ ، وَلَقَدْ أَتَتْ عَلَيَّ ثَلَاثُونَ مِنْ يَوْمٍ وَلَيْلَةٍ وما لي ولِبِلَالٍ طَعَامٌ يَأْكُلُهُ ذُو كَبِدٍ إِلَّا شَيْءٌ يُؤَارِبُهُ إِبْطُ بِلَالٍ .⁵¹

6065. The Prophet (SAWA) said, 'I was being hurt for the sake of Allah when no one was being hurt, and I was threatened because of Allah when no one else was being threatened. Thirty days and nights passed once when neither Bilal nor I had any food that a man may eat save what Bilal may use to cover his armpits [i.e. leaves].'⁵²

6066. إسماعيل بن عيَّاشٍ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَصْبَرَ النَّاسِ عَلَى أَوْزَارِ النَّاسِ .⁵³

6066. Ismail b. Ayyash said, 'The Prophet (SAWA) was the most patient of people with regard to people's wrongdoings.'⁵⁴

6067. ابن مسعودٍ : كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرْبُهُ قَوْمُهُ فَأَدْمَوْهُ ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ : اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ .⁵⁵

6067. Ibn Masud said, 'It is as if I am looking at the Prophet (SAWA) speaking [to us] as one of the past prophets who was hit by his people and made to bleed, wiping the blood from his face, saying, 'O Allah forgive my people for they do not know.'⁵⁶

زَاهِدٌ - 11

11. Ascetic

6068. رسول الله صلى الله عليه وآله - وقد قيل له : لو اتَّخَذْتَ فِرَاشاً ، وَهُوَ عَلَى حَصِيرٍ قَدْ أَثَرَ فِي جَنْبَيْهِ - : ما لي وللدُّنيا؟! ما مثلي ومثَلُ الدُّنيا إِلَّا كَرَكَابٍ سَارَ فِي يَوْمٍ صَائِفٍ فَاسْتَظَلَّ تَحْتَ شَجَرَةٍ سَاعَةً مِنْ نَحَارٍ ثُمَّ رَاحَ وَتَرَكَهَا .⁵⁷

6068. The Prophet (SAWA), when some said to him, 'Why don't you sleep on a bed?' when the straw mat had left a mark on his sides, said, 'What do I have with this world? The example of me and the world is like a rider who rides on a summer's day, and then goes to take shade under a tree for a while during the day, and then rides on leaving it.'⁵⁸

6069. الإمام الباقر عليه السلام : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمْ يُورَثْ دِينَاراً وَلَا دِرْهماً وَلَا عَبْدًا وَلَا وَلِيدَةً وَلَا شاةً وَلَا بَعيراً ، وَلَقَدْ قُبِضَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَإِنَّ دِرْعَهُ مَرهُونَةٌ عِنْدَ يَهُودِيٍّ مِنْ يَهُودِ الْمَدِينَةِ بِعِشْرِينَ صَاعاً مِنْ شَعِيرٍ اسْتَسَلَفَهَا نَفَقَةً لِأَهْلِهِ .⁵⁹

6069. Imam al-Baqir (AS) said, 'The Prophet (SAWA) did not leave in inheritance a dinar, or a dirham, or a slave, or a slavegirl, or a lamb, or a camel. When he (SAWA) passed away, his shield was pawned to one of the Jews of Madina for twenty measures of barley, as a provision of sustenance for his family.'⁶⁰

6070. عُمر : دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ عَلَى حَصِيرٍ ، قَالَ : فَجَلَسْتُ ، فَإِذَا عَلَيْهِ إِزَارُهُ ، وَلَيْسَ عَلَيْهِ غَيْرُهُ ، وَإِذَا الْحَصِيرُ قَدْ أَثَرَ فِي جَنْبِهِ ، وَإِذَا أَنَا بِقَبْضَةٍ مِنْ شَعِيرٍ نَحْوِ الصَّاعِ ، وَقَرِظْتُ فِي نَاحِيَةِ فِي الْعُرْفَةِ ، وَإِذَا إِهَابٌ مُعَلَّقٌ ، فَابْتَدَرْتُ عَيْنَايَ ، فَقَالَ : مَا يُبْكِيكَ يَا بَنَ الْخَطَّابِ ؟ فَقَالَ : يَا نَبِيَّ اللَّهِ ، وَمَا لِي لَا أَبْكِي وَهَذَا الْحَصِيرُ قَدْ أَثَرَ فِي جَنْبِكَ وَهَذِهِ خِزَانَتُكَ لَا أَرَى فِيهَا إِلَّا مَا أَرَى ، وَذَاكَ كِسْرَى وَقَيْصَرُ فِي الثِّمَارِ وَالْأَنْهَارِ ، وَأَنْتَ نَبِيُّ اللَّهِ وَصَفْوَتُهُ ، وَهَذِهِ خِزَانَتُكَ؟! قَالَ : يَا بَنَ الْخَطَّابِ ، أَمَا تَرْضَى أَنْ تَكُونَ لَنَا الْآخِرَةُ وَهُمْ الدُّنْيَا ؟!⁶¹

6070. Umar said, 'I visited the Prophet (SAWA) and he was sitting on a straw mat, so I sat down and saw that he was wearing a loincloth and nothing else, and the mat had made a mark on his side. I saw about a handful of barley there, and a tan hide spread out to one side of the room, and I also saw raw hide hung up, so my eyes gushed with tears. He (SAWA) asked, 'What is making you cry, O son of Khattab?' He said, 'O Prophet of Allah, how can I not cry when this mat has made a mark on your side, and I do not see anything in your storage, other than what I see. And there are Kisra and the Caesar with their fruits and rivers, and you are a prophet of Allah and His chosen one, and this is your storage warehouse?!' He said, 'O son of Khattab, do you not want us to have the Hereafter and leave the world to them?!'⁶²

6071. مكارم الأخلاق : جَاءَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ابْنُ خُوَيْلٍ بِنَاءٍ فِيهِ عَسَلٌ وَلَبَنٌ ، فَأَبَى أَنْ يَشْرَبَهُ ، فَقَالَ : شَرِبْتَانِ فِي شَرِيَّةٍ ، وَإِنَاءَانِ فِي إِنَاءٍ وَاحِدٍ؟! فَأَبَى أَنْ يَشْرَبَهُ ، ثُمَّ قَالَ

: ما أَحْرَمُهُ ، وَلَكِنِّي أَكْرَهُ الْفَخْرَ وَالْحِسَابَ بِفُضُولِ الدُّنْيَا عَدَاً ، وَأُحِبُّ التَّوَاضِعَ ، فَإِنَّ مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ .⁶³

6071. It is narrated in Makarim al-Akhlaq: 'Ibn Khuli came to him (SAWA) with a bowl of honey and milk, and he refused to drink it, saying, 'Two drinks in one meal, and two bowls in one meal?!' So, he refused to drink it, and he then said, 'I do not prohibit it, but I hate pride, and having to account for the extravagances of this world tomorrow, and I love humbleness, for he who is humble for Allah, Allah will elevate him.'⁶⁴

إِيثَارُهُ النَّاسَ عَلَى نَفْسِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَهْلِ بَيْتِهِ - 12

12. Preferring Others Over Himself and his Family

6072. الإمام الباقر عليه السلام - لمحمد بن مسلم - : يا محمد، لعلك ترى أنه [يعني رسول الله صلى الله عليه وآله] شبع من حُبزِ البُرِّ ثلاثةَ أَيامٍ مُتَوَالِيَةٍ مِنْ أَنْ بَعَثَهُ اللَّهُ إِلَى أَنْ قَبَضَهُ؟! لا والله ، ما شَبِعَ مِنْ حُبزِ البُرِّ ثلاثةَ أَيامٍ مُتَوَالِيَةٍ مُنْذُ بَعَثَهُ اللَّهُ إِلَى أَنْ قَبَضَهُ . أما إِنِّي لا أَقُولُ : إِنَّهُ كَانَ لا يَجِدُ ، لَقَدْ كَانَ يُجِيزُ الرَّجُلَ الواحدَ بِالمِائَةِ مِنَ الإِبِلِ ، فلو أَرَادَ أَنْ يَأْكُلَ لِأَكْلِ .⁶⁵

6072. Imam al-Baqir, speaking to Muhammad b. Muslim, said, 'O Muhammad, you might think that he [meaning the Prophet (SAWA)] filled himself by eating wheat bread for three continuous days from the time Allah sent him until when He took him up?' He answered himself, saying, 'No, by Allah, he never filled himself with wheat bread for three continuous days since the time Allah sent him until He took him [his soul]. I am not saying that he could not find any, for one man would offer him one hundred camels, so if he wanted to eat he could have done so.'⁶⁶

عَدَمُ غَضَبِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِنَفْسِهِ - 13

13. Never Being Angry for Himself

6073. المناقب لابن شهر آشوب : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ... يَغْضَبُ لِرَبِّهِ ، وَلا يَغْضَبُ لِنَفْسِهِ .⁶⁷

6073. It is narrated in al-Manaqib: 'The Prophet (SAWA) would only be angry for the sake of his Lord, and would never be angry for himself.'⁶⁸

6074. عائشة : ما ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ شَيْئاً قَطُّ بِيَدِهِ ، وَلا امْرَأَةً وَلا خادِماً إِلا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ ، وَمَا نِيلَ مِنْهُ شَيْءٌ قَطُّ فَيَنْتَقِمَ مِنْ صاحِبِهِ ، إِلا أَنْ يُنْتَهَكَ شَيْءٌ مِنْ مَحَارِمِ اللَّهِ فَيَنْتَقِمَ لِلَّهِ عَزَّوَجَلَّ .⁶⁹

6074. A'isha said, 'The Prophet (SAWA) never hit anything with his hand, neither a woman nor a slave, only when he fought on the path of Allah (jihad), and he never took revenge for anything that was taken from him;

only when any of the prohibitions of Allah were violated would he take revenge for the sake of Allah.'⁷⁰

إِجْهَادُ نَفْسِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي الْعِبَادَةِ - 14

14. Exhausting Himself in Worship

(طه * مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى).⁷¹

“*Ta Ha. We did not send down to you the Quran that you should be miserable.*”⁷²

6075. الإمام عليّ عليه السلام : لَمَّا نَزَلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ (يَا أَيُّهَا الْمَرْمَلُ * قُمْ اللَّيْلَ إِلَّا قَلِيلاً)⁷³ قَامَ اللَّيْلَ كُلَّهُ حَتَّى تَوَرَّمَتْ قَدَمَاهُ ، فَجَعَلَ يَرْفَعُ رِجْلاً وَيَضَعُ رِجْلاً ، فَهَبَطَ عَلَيْهِ جِبْرِيلُ فَقَالَ : (طه) يَعْنِي الْأَرْضَ بِقَدَمَيْكَ يَا مُحَمَّدُ (مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى)، وَأَنْزَلَ (فَاقْرَأُوا مَا تيسَّرَ مِنَ الْقُرْآنِ)^{74.75}

6075. Imam Ali (AS) said that when the verse: “*O you wrapped up in your mantle, stand vigil through the night, except a little*” descended onto the Prophet (SAWA), he used to stay up all night until his feet would swell up, so he would pick one foot up, and put the other down, and Gabriel came down to him saying: “*Taha*”, meaning 'the earth is for your feet, O Muhammad', “*We did not send down to you the Quran that you should be miserable*”, and He revealed: “*So recite as much of the Quran as is feasible.*”⁷⁶

6076. الإمام الباقر عليه السلام : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عِنْدَ عَائِشَةَ لَيْلَتِهَا ، فَقَالَتْ : يَا رَسُولَ اللَّهِ، لِمَ تُعَبِّبُ نَفْسَكَ وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ فَقَالَ : يَا عَائِشَةُ ، أَلَا أَكُونُ عَبْدًا شَكُورًا؟!⁷⁷

6076. Imam al-Baqir (AS) said, 'The Prophet (SAWA) was with A'isha on her night, and she said, 'O Messenger of Allah, why do you exhaust yourself when Allah has forgiven you what is past of your sin and what is to come?' He said, 'O A'isha, can I not be a thankful servant?!'⁷⁸

Notes

1. القلم : 4 .
2. Quran 68: 4
3. الغارات : 1 / 167 .
4. al-Gharat, v. 1, p. 167, and Makarim al-Akhlaq, v. 1, p. 51, no. 20
5. الطبقات الكبرى : 1 / 365 .
6. al-Tabaqat al-Kubra, v. 1, p. 365
7. الطبقات الكبرى : 1 / 378 .
8. Ibid. v. 1, p. 378
9. الطبقات الكبرى : 1 / 365 .
10. Ibid. v. 1, p. 365

11. الطبقات الكبرى : 1 / 368 .
12. Ibid. v. 1, p. 368
13. الطبقات الكبرى : 1 / 372 .
14. Ibid. v. 1, p. 372
15. كنز العمال : 32147 .
16. Kanz al-Ummal, no. 32147
17. السيرة النبوية لابن هشام : 1 / 210 .
18. al-Sira al-Nabawiyya li Ibn Hisham, v. 1, p. 210
19. السيرة النبوية لابن هشام : 1 / 199 .
20. Ibid. v. 1, p. 199
21. الكافي : 8 / 268 / 393 .
22. al-Kafi, v. 8, p. 268, no. 393
23. مكارم الأخلاق : 1 / 53 / 26 .
24. Makarim al-Akhlaq, v. 1, p. 53, no. 26
25. كنز العمال : 35347 .
26. Kanz al-Ummal, no. 35347
27. صحيح مسلم : 4 / 1802 / 48 .
28. Sahih Muslim, no. 2307
29. مكارم الأخلاق : 1 / 55 / 34 .
30. Makarim al-Akhlaq, v. 1, p. 55, no. 34
31. الترغيب والترهيب : 3 / 418 / 20 .
32. al-Tarhib wa al-Tarhib, v. 3, p. 50, no. 15
33. مسند ابن حنبل : 10 / 212 / 26731 .
34. Musnad Ahmad Ibn Hanbal, v. 10, p. 212, no. 26731
35. مكارم الأخلاق : 1 / 50 / 15 .
36. Makarim al-Akhlaq, v. 1, p. 50, no. 15
37. الأمالي للصدوق : 130 / 117 .
38. Amali al-Saduq, p. 68, no. 2
39. سنن ابن ماجه : 2 / 1101 / 3312 .
40. Sunan Ibn Maja, no. 3312
41. الطبقات الكبرى : 1 / 370 .
42. al-Tabaqat al-Kubra, v. 1, p. 370
43. الكافي : 8 / 130 / 100 .
44. al-Kafi, v. 8, p. 130, no. 100
45. المحاسن : 2 / 244 / 1759 .
46. al-Mahasin, v. 2, p. 244, no. 1759
47. الكافي : 8 / 127 / 97 .
48. al-Kafi, v. 8, p. 127, no. 97
49. كنز العمال : 5818 .
50. Kanz al-Ummal, no. 5818
51. كنز العمال : 16678 .
52. Ibid. no. 16678
53. الطبقات الكبرى : 1 / 378 .

54. al-Tabaqat al-Kubra, v. 1, p. 378
55. 21 / 419 / 3 : الترغيب والترهيب .
56. al-Tarhib wa al-Tarhib, v. 3, p. 419, no. 21
57. 65 / 64 / 1 : مكارم الأخلاق .
58. Makarim al-Akhlaq, v. 1, p. 64, no. 65
59. 304 / 91 : قرب الإسناد; .
60. Qurb al-Isnad, p. 91, no. 304
61. 120 / 199 / 4 : الترغيب والترهيب .
62. al-Tarhib wa al-Tarhib, v. 4, p. 199, no. 120
63. 124 / 79 / 1 : مكارم الأخلاق .
64. Makarim al-Akhlaq, v. 1, p. 79, no. 124
65. 100 / 130 / 8 : الكافي .
66. al-Kafi, v. 3, p. 130, no. 100
67. 146 و 145 / 1 : المناقب لابن شهر آشوب .
68. al-Manaqib li Ibn Shahr Ashub, v. 1, p. 145, no. 146
69. 79 / 1814 / 4 : صحيح مسلم .
70. Sahih Muslim, no. 2328
71. طه : 1 و 2 .
72. Quran 201,2:
73. المرزوق : 1 و 2 .
74. المرزوق : 20 .
75. 126 / 14 : الميزان في تفسير القرآن .
76. Tafsir al-Mizan, v. 14, no. 126
77. 6 / 95 / 2 : الكافي .
78. al-Kafi, v. 2, p. 95, no. 6

التَّجُوم - 372

372. THE STARS

عِلْمُ النُّجُوم - 1719

1719. THE SCIENCE OF THE STARS [ASTRONOMY]

6077. الإمام علي عليه السلام : أَيُّهَا النَّاسُ ، إِنِّي أَتَاكُمْ وَتَعَلَّمْتُ النُّجُومَ إِلَّا مَا يُهْتَدَى بِهِ فِي بَرٍّ أَوْ بَحْرٍ ، فَإِنَّهَا تَدْعُو إِلَى الْكِهَانَةِ ، وَالْمِنْجَمُ كَالكَاهِنِ ، وَالكَاهِنُ كَالسَّاحِرِ ، وَالسَّاحِرُ كَالكَافِرِ ، وَالكَافِرُ فِي النَّارِ .²

6077. Imam Ali (AS) said, 'O people, beware of learning astrology except that which is used for guidance in the land or the sea [astronomy], because it [astrology] leads to divining and an astrologer is like a diviner. And the diviner is like a sorcerer, and a sorcerer is like the disbeliever and the disbeliever will be in Hell.'³

6078. الإمام الصادق عليه السلام - لما سئل عن علم النجوم - : هُوَ عِلْمٌ مِنْ عِلْمِ

الأنبياء .⁴

6078. Imam al-Sadiq (AS), when asked about the science of the stars said, 'It [i.e. astronomy] is a science from the sciences of the prophets.'⁵

6079. الإمام الصادق عليه السلام - لَمَّا سُئِلَ عَمَّا اشْتَهَرَ بَيْنَ النَّاسِ مِنْ حُرْمَةِ النَّظَرِ فِي النُّجُومِ وَعَنْ ضَرَرِهِ بِالدِّينِ - : لَيْسَ كَمَا يَقُولُونَ ، لَا تَضُرُّ بِدِينِكَ . إِنُّكُمْ تَنْظُرُونَ فِي شَيْءٍ مِنْهَا كَثِيرُهُ لَا يُدْرِكُ ، وَقَلِيلُهُ لَا يُنْتَفَعُ بِهِ .⁶

6079. Imam al-Sadiq (AS), when asked about what was popularly held among people that the studying of the stars [astronomy] was prohibited and harmful to religion, said, 'It is not as they say. It [i.e. astronomy] does not harm your religion.' He then said, 'You are looking into something [a science] where too much of it cannot be achieved and too little of it cannot be benefitted from.'⁷⁸

6080. الإمام الصادق عليه السلام - لَمَّا سَأَلَهُ زَنْدِيقٌ عَنْ عِلْمِ النُّجُومِ - : هُوَ عِلْمٌ قَلَّتْ مَنَافِعُهُ وَكَثُرَتْ مَضَرَّاتُهُ ؛ لِأَنَّ نَهَّ لَا يُدْفَعُ بِهِ الْمَقْدُورُ وَلَا يُتَّقَى بِهِ الْمَحْدُورُ ، إِنْ أَخْبَرَ الْمِنْجَمُ بِالْبَلَاءِ لَمْ يُنْجِهِ التَّحَرُّزُ مِنَ الْقَضَاءِ ، وَإِنْ أَخْبَرَ هُوَ بِخَيْرٍ لَمْ يَسْتَطِعْ تَعْجِيلُهُ ، وَإِنْ حَدَّثَ بِهِ سُوءًا لَمْ يُمَكِّنْهُ صَرْفُهُ ، وَالْمِنْجَمُ يَضَادُ اللَّهَ فِي عِلْمِهِ بِرَعْمِهِ أِنَّهُ يُرَدُّ قَضَاءَ اللَّهِ عَن خَلْقِهِ .⁹

6080. Imam al-Sadiq (AS), when an atheist asked him about the science of the stars [i.e. astrology] said, 'It is a science whose benefits are few and whose harms are many... an astrologer contradicts Allah in His knowledge, claiming he is refuting Allah in His fate over His creation.' 1011

6081. عبد الملك بن أعيانٍ : قلت لأبي عبد الله عليه السلام : إني قد ابتليت بهذا العلم ، فأريد الحاجة ؛ فإذا نظرت إلى الطالع ورأيت الطالع الشرّ جلست ولم أذهب فيها ، وإذا رأيت الطالع الخير ذهبت في الحاجة ، فقال لي : تقضي ؟ قلت : نعم ، قال : أحرق كُتُبَكَ .¹²

6081. Abd al-Malik b. Ayan said, 'I asked Abu Abdillah [al-Sadiq] (AS), 'I have been tried by this science [astrology], so when I want something I look at the rising star, and if I see the rising star as evil, I desist from pursuing that thing, and if I see good in the rising star, I pursue the matter.' He asked me, 'Do you predict fate?' I said, 'Yes.' He said, 'Then burn your books.'¹³

Notes

1. Some of the traditions in this section refer to astronomy and some to astrology, and have been indicated to in their respective cases (ed.)

2. نهج البلاغة : الخطبة 79 .

3. Nahj al-Balagha, Sermon 79

4. بحار الأنوار : 15 / 235 / 58 .

5. Bihar al-Anwar, v. 58, p. 235, no. 15

6. الكافي : 8 / 195 / 233 . أقول : قال الشيخ الأنصاري في كتاب «المكاسب» في مبحث التنجيم : يجوز الإخبار بحدوث الأحكام عند الاتصالات والحركات المذكورة ؛ بأن يحكم بوجود كذا في المستقبل عند الوضع المعين من القرب والبعد والمقابلة والافتتان بين الكوكبين إذا كان على وجه الظن . . . بل الظاهر حينئذٍ جواز الإخبار على وجه القطع إذا استند إلى تجربة قطعية ؛ إذ لا حرج على من حكم قطعاً بالمطر في هذه الليلة نظراً إلى ما جرّبه من نزول كلبه عن السطح إلى داخل البيت مثلاً ، كما حكي أنه اتفق ذلك لمروّج هذا العلم بل بحبيه نصير الملة والدين حيث نزل في بعض أسفاره على طحان له طاحونة خارج البلد ، فلما دخل منزله صعد السطح لحرارة الهواء فقال له صاحب المنزل : انزل وتم في البيت تحمّطاً من المطر ، فنظر المحقّق إلى الأوضاع الفلكية فلم ير شيئاً فيما هو مظنة للتأثير في المطر ، قال صاحب المنزل : إن لي كلباً ينزل في كل ليلة يحسن المطر فيها إلى البيت ، (فلم يقبل منه المحقّق ذلك ويات فوق السطح فجاءه المطر في الليل وتعجّب المحقّق . (المكاسب : 25

7. al-Kafi, v. 8, p. 195, no. 233

8. The chapter on astronomy in al-Makasib states: There is no problem in forecasting or guessing on the basis of the position and movement of the stars, that is, some one would forecast the happening of an event in the future on the basis of the position of stars such as closeness, distance, parallelism, and overlapping of two stars... rather apparently there is no problem even if one categorically forecasts the happening of some events if the forecast is based on a definite experience. For instance, there is no problem if someone would say that tonight will definitely rain on the basis of the experience that his dog would come inside the building whenever it rains. It is said that it has happened for an advocator of astronomy. He stayed with a miller in the outskirts of a city when he was travelling. When he entered the house of the miller due to the hot weather he decided to sleep on the roof. The landlord told him to come and sleep inside the room to be safe against the rain. Looking at the stars, he said, there is no sign of rain. The landlord told him; I have a dog who comes inside the building when it feels that it rains. The person did not accept his argument and slept on the roof. However the rain started in the midnight to which surprised him. (al-Makasib, p. 25)

بحار الأنوار : 58 / 223 / 3 . تعليق : يتبيّن بالتأمّل في نصوص هذه الأحاديث أنّ المقصود من علم النجوم المحرّم تعلّمه ليس العلم بمفهومه المعاصر، بل المقصود هو تعلّم النجوم الأحكامي الذي يبحث عن تأثير النجوم في مصير الإنسان والتنبؤ بحوادث المستقبل عن طريق المطالعة في سير الكواكب على أنّها هي المؤثّرات ، كما أن التّظّر في الطالع أيضاً بهذا الهدف مذموم .

10. Bihar al-Anwar, v. 58, p. 223, no. 3

11. It can be understood from these traditions that the science of stars that is prohibited is not astronomy that exists in this present time, but rather it is the study of stars that looks into the effect of stars on the fate of a person and foretelling future events through observing the planets in that they themselves effect human beings.

12. 2402 / 267 / 2 : كتاب من لا يحضره الفقيه .

13. al-Faqih, v. 2, p. 267, no. 2402

التندر - 373

373. THE VOW

الوفاء بالتندر - 1720

1720. The Vow

(إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَدَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ).¹

“When the wife of Imran said, 'My Lord, I dedicate to You what is in my belly, in consecration. Accept it from me; indeed You are the All-hearing, the All-knowing.’”²

(وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ).³

“Whatever charity you may give, or vows that you may vow, Allah indeed knows it, and the wrongdoers have no helpers.”⁴

(يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا).⁵

“They fulfil their vows and fear a day whose ill will be widespread.”⁶

6082. الإمام الباقر عليه السلام - في قوله تعالى : (يُوفُونَ بِالنَّذْرِ) - : مَرَضَ الْحَسَنُ

وَالْحُسَيْنُ وَهُمَا صَبِيَّانِ صَغِيرَانِ ، فَعَادَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمَعَهُ رَجُلَانِ ، فَقَالَ أَحَدُهُمَا : يَا أَبَا الْحَسَنِ ، لَوْ نَذَرْتَ فِي ابْنِكَ نَذْرًا إِنْ عَافَاهُ اللَّهُ ، فَقَالَ : أَصَوْمُ ثَلَاثَةِ أَيَّامٍ شُكْرًا لِلَّهِ عَزَّوَجَلَّ ، وَكَذَلِكَ قَالَتْ فَاطِمَةُ ، وَكَذَلِكَ قَالَتْ جَارِيَتُهُمْ فَضَّةُ ، فَأَلْبَسَهُمَا اللَّهُ عَافِيَةً فَأَصْبَحُوا صِيَامًا .⁷

6082. Imam al-Baqir (AS), with regard to Allah's verse in the Qur'an: *“They fulfil their vows”*, said, 'al-Hasan and al-Husayn became sick when they were young children, so the Prophet (SAWA) visited them and there were two men with him. One of the two men said [to Imam Ali], 'O Abu al-Hasan, why don't you make a vow for your two children for Allah to cure them.' He said, 'I will fast for three days in thanks to Allah Almighty. Fatima also said the same, and so did their servant Fidda. Allah Almighty covered them with good health, and so they fasted the next day.'⁸

Notes

1. آل عمران : 35 .

2. Quran 335:

3. البقرة : 270 .

4. Quran 2270:

5. الإنسان : 7 .

6. Quran 767:

7. 5 / 190 / 16 : وسائل الشيعة .

8. Wasa'il al-Shia, v. 16, p. 190, p. 5

كراهة الإيجاب على النفس - 1721

1721. THE [DIVINE] DISAPPROVAL OF MAKING SOMETHING OBLIGATORY UPON ONESELF

6083. وسائل الشيعة عن إسحاق بن عمار : قلت لأبي عبد الله عليه السلام : إني جعلت على نفسي شكراً لله ركعتين أصليهما في السفر والحضر ، أفأصليهما في السفر بالنتهار؟ فقال : نعم . - ثم قال : إني لأكره الإيجاب ؛ أن يُوجب الرجل على نفسه . قلت : إني لم أجعلهما لله علي ، إنما جعلت ذلك على نفسي أصليهما شكراً لله ولم أوجبهما على نفسي ، أفأدعُهما إذا شئت؟ قال : نعم .¹

6083. Wasa'il al-Shia, narrating from Ishaq b. Ammar: 'I said to Abu Abdullah: 'I enforced upon myself [as a vow] two units of prayer to perform while travelling or at home in thanks to Allah: 'Should I pray them while travelling during the daytime?' He said, 'Yes.' He then said, 'I hate the making of things obligatory; which is when a man makes something obligatory upon himself.' I said, 'I did not make them [the two units] obligatory on myself for Allah, but I made it incumbent for myself, to pray in thanks to Allah, and I did not make it obligatory for myself. So can I leave them, if I want?' He said, 'Yes.'²

Notes

1. وسائل الشيعة : 16 / 189 / 1 .
2. Ibid. v. 16, p. 189, no. 1

النُّصْح - 374

374. ADVISING

الْحَثُّ عَلَى النَّصْح - 1722

1722. ENJOINMENT OF ADVICE

(أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ).¹

*"I communicate to you the messages of my Lord and I am a trustworthy well-wisher for you."*²

(أنظر) الأعراف : 79 ، 93 والتوبة : 91.

(See also: Qur'an 7:79, 7:93, 9:91)

6084. رسول الله صلى الله عليه وآله : قَالَ اللَّهُ عَزَّوَجَلَّ : أَحَبُّ مَا تَعَبَّدَ لِي بِهِ عَبْدِي

، النَّصْحُ لِي .³

6084. The Prophet (SAWA) said, 'Allah Almighty said, 'The most beloved way that My servant can use to worship Me is through sincerity and advising for My sake.'⁴

6085. رسول الله صلى الله عليه وآله - لأصحابه - : الدِّينُ النَّصِيحَةُ ، فُلْنَا: لِمَنْ ؟

قَالَ : لِلَّهِ ، وَلِكِتَابِهِ ، وَلِرَسُولِهِ ، وَلِأُمَّةِ الْمُسْلِمِينَ ، وَعَامَّتِهِمْ .⁵

6085. The Prophet (SAWA) said to his companions, 'Religion is advise.' We asked, 'For whom?' He said, 'For the sake of Allah, His Book, His Messenger, the leaders of the Muslims, and the general people.'⁶

6086. رسول الله صلى الله عليه وآله : إِنَّ أَعْظَمَ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ

أَمْشَاهُمْ فِي أَرْضِهِ بِالنَّصِيحَةِ لِخَلْقِهِ .⁷

6086. The Prophet (SAWA) said, 'The people who have the greatest status with Allah on the Day of Judgment are those who roamed the earth the most, advising His creatures.'⁸

6087. رسول الله صلى الله عليه وآله : لِيَنْصَحِ الرَّجُلُ مِنْكُمْ أَخَاهُ كَنْصِيحَتِهِ لِنَفْسِهِ .⁹

6087. The Prophet (SAWA) said, 'Let the advice a man gives to his brother be the same advice he would give to himself.'¹⁰

6088. الإمام علي عليه السلام : الْمُحْضُ أَخَاكَ النَّصِيحَةَ ، حَسَنَةً كَانَتْ أَوْ قَبِيحَةً .¹¹

6088. Imam Ali (AS) said, 'Give sincere advice to your brother, whether it be good or bad.'¹²

6089. الإمام الصادق عليه السلام : يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ النَّصِيحَةُ لَهُ فِي الْمَشْهَدِ

وَالْمَغِيبِ .¹³

6089. Imam al-Sadiq (AS) said, 'It is obligatory for the believer to advise a fellow believer, present or absent.'¹⁴

6090. الإمام الصادق عليه السلام : عَلَيْكُمْ بِالنُّصْحِ لِلَّهِ فِي خَلْقِهِ ، فَلَنْ تَلْقَاهُ بِعَمَلٍ أَفْضَلَ مِنْهُ .¹⁵

6090. Imam al-Sadiq (AS) said, 'You must advise Allah's creatures for His sake, for you will never meet Him with a deed better than this.'¹⁶

Notes

1. الأعراف : 62 .
2. Quran 768:
3. الترغيب والترهيب : 2 / 577 / 16 .
4. al-Tarhib wa al-Tarhib, v. 2, p. 577, no. 16
5. صحيح مسلم : 1 / 74 / 95 .
6. Sahih Muslim, no. 55
7. الكافي : 2 / 208 / 5 .
8. al-Kafi, v. 2, p. 20, no. 4
9. الكافي : 2 / 208 / 4 .
10. Ibid. v. 2, p. 20, no. 5
11. نهج البلاغة : الكتاب 31 .
12. Nahj al-Balagha, Letter 31
13. الكافي : 2 / 208 / 2 .
14. al-Kafi, v. 2, p. 208, no. 2
15. الكافي : 2 / 208 / 6 .
16. Ibid. v. 2, p. 208, no. 6

1723 - عَلامَةُ النَّاصِحِ

1723. THE SIGNS OF AN ADVISER

6091. رسولُ الله صلى الله عليه وآله : أما علامةُ النَّاصِحِ فأربعةٌ : يقضي بالحقِّ ،

ويُعطي الحقَّ من نفسه ، ويرضى للناس ما يرضاهُ لنفسه ، ولا يعتدي على أحدٍ .¹

6091. The Prophet (SAWA) said, 'As for the signs of the adviser, there are four: he judges with truth, gives the right due from his own self, accepts for people what he accepts for himself, and he does not transgress against anybody.'²

6092. الإمامُ عليٌّ عليه السلام : حسبُ المرءِ ... من نُصِحِه نُهيهُ عمَّا لا يرضاهُ

لنفسه .³

6092. Imam Ali (AS) said, 'It is enough for a person ... when advising, to prohibit what he would not accept for himself.'⁴

6093. الإمامُ عليٌّ عليه السلام : إنَّ أنصحَ النَّاسِ لِنَفْسِهِ أطوعُهُم لِرَبِّهِ ، وإنَّ أغشَّهُم

لِنَفْسِهِ أعصاهُم لِرَبِّهِ .⁵

6093. Imam Ali (AS) said, 'He who among people is the best adviser to his own self is the one who is most obedient to his Lord, and the most deceitful of people to his own self is the one who is most disobedient to his Lord.'⁶

6094. الإمامُ زينُ العابدينَ عليه السلام : كثرةُ النَّصحِ يدعو إلى التُّهْمَةِ .⁷

6094. Imam Zayn al-Abidin (AS) said, 'Excessive advice calls for accusation.'⁸

6095. الإمامُ الصَّادِقُ عليه السلام : النَّصيحةُ مِنَ الحاسِدِ مُحالٌ .⁹

6095. Imam al-Sadiq (AS) said, '[Good] Advice from a jealous person is impossible.'¹⁰

6096. الإمامُ الصَّادِقُ عليه السلام : ما ناصحَ اللهَ عَبْدٌ مُسلمٌ في نفسه ، فأعطى الحقَّ

منها وأخذَ الحقَّ لها ، إلا أُعطيَ حَصَلَتَيْنِ : رزقاً من الله عزَّوجلَّ يَقْنَعُ به ورضى عن الله

يُنْجِيهِ .¹¹

6096. Imam al-Sadiq (AS) said, 'No sooner does a Muslim servant advise his own self for the sake of Allah, and give the rights due from himself, and take the rights due to him than he is given two features: sustenance from Allah which he will be satisfied with, and satisfaction with Allah that will save him.'¹²

Notes

1. تحف العقول : 20 .

2. Tuhaf al-Uqul, p. 20

3. كشف الغمّة : 3 / 137 ، 138 .

4. Kashf al-Ghamma, v. 3, p. 137-138
5. 86 . نصح البلاغة : الخطبة
6. Nahj al-Balagha, Sermon 87
7. 26 . الدرّة الباهرة :
8. al-Durra al-Bahira, p. 26
9. 9 / 194 / 78 . بحار الأنوار :
10. Bihar al-Anwar, v. 78, p. 194, no. 9
11. 47 / 46 . الحصال .
12. al-Khisal, p. 46, no. 47

الحثُّ على قبول النَّصِيحَةِ - 1724

1724. ENJOINMENT OF ACCEPTING ADVICE

6097. الإمام عليّ عليه السلام : طُوبَى لِمَنْ أَطَاعَ نَاصِحاً يَهْدِيهِ ، وَتَجَنَّبَ غَاوِيّاً يُرْدِيهِ

1.

6097. Imam Ali (AS) said, 'Blessed be the one who obeys an adviser who guides him, and avoids a deviant person who misleads him.'²

6098. الإمام عليّ عليه السلام : مَنْ خَالَفَ النَّصِيحَ هَلَكَ .³

6098. Imam Ali (AS) said, 'He who opposes [good] advice will perish.'⁴

6099. الإمام الباقر عليه السلام : اتَّبِعْ مَنْ يُكَيِّدُكَ وَهُوَ لَكَ نَاصِحٌ ، وَلَا تَتَّبِعْ مَنْ

يُضْحِكُكَ وَهُوَ لَكَ غَاشٌّ .⁵

6099. Imam al-Baqir (AS) said, 'Follow he who makes you cry when he advises you, and do not follow he that makes you laugh while he deceives you.'⁶

Notes

1. غرر الحكم : 5944 .
2. Ghurar al-Hikam, no. 5944
3. غرر الحكم : 7743 .
4. Ibid. no. 77
5. المحاسن : 2 / 440 / 2526 .
6. al-Mahasin, v. 2, p. 440, no. 2526

الإِنصاف - 375

375. FAIRNESS

الحُثُّ عَلَى الإِنصافِ - 1725

1725. Enjoinment of Fairness

- 6100.** الإمامُ عليٌّ عليه السلام - في قوله تعالى (إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ)¹ -
: العَدْلُ : الإِنصافُ ، وَالإِحْسَانُ : التَّفَضُّلُ.²
- 6100.** Imam Ali (AS), with regard to Allah's verse in the Qur'an: “*Indeed Allah enjoins justice and kindness*”³ , said, 'Justice is fairness, and kindness is courteousness.'⁴
- 6101.** الإمامُ عليٌّ عليه السلام : الإِنصافُ أَفْضَلُ الشَّيْءِ.⁵
- 6101.** Imam Ali (AS) said, 'Fairness is the best of characteristics.'⁶
- 6102.** الإمامُ عليٌّ عليه السلام : الإِنصافُ يُؤَلِّفُ القُلُوبَ.⁷
- 6102.** Imam Ali (AS) said, 'Fairness brings harmony between hearts.'⁸
- 6103.** الإمامُ عليٌّ عليه السلام : بِالنِّصْفَةِ تَدُومُ الوُصْلَةُ.⁹
- 6103.** Imam Ali (AS) said, 'With fairness relationships last.'¹⁰
- 6104.** الإمامُ عليٌّ عليه السلام : بِالنِّصْفَةِ يَكْتَثُرُ المُواصِلُونَ.¹¹
- 6104.** Imam Ali (AS) said, 'With fairness relations are increased.'¹²
- 6105.** الإمامُ عليٌّ عليه السلام : زَكَاةُ القُدْرَةِ الإِنصافُ.¹³
- 6105.** Imam Ali (AS) said, 'The zakat of power is fairness.'¹⁴
- 6106.** الإمامُ الباقرُ عليه السلام : لا عَدَلَ كَالإِنصافِ.¹⁵
- 6106.** Imam al-Baqir (AS) said, 'There is no justice like fairness.'¹⁶

Notes

1. النحل : 90 .
2. نهج البلاغة : الحكمة 231 .
3. Quran 16: 90
4. Nahj al-Balagha, Saying 231
5. غرر الحكم : 971 .
6. Ghurar al-Hikam, no. 971
7. غرر الحكم: 1130 ، وفي الطبعة المعتمدة «يألف» والصحيح ما أثبتناه كما في طبعة طهران .
8. Ibid. no. 1130
9. غررالحكم : 4190 .
10. Ibid. no. 4190
11. نهج البلاغة : الحكمة 224 .
12. Nahj al-Balagha, Saying 224
13. غرر الحكم : 5448 .

14. Ghurar al-Hikam, no. 5448
15. بحار الأنوار : 1 / 165 / 78
16. Bihar al-Anwar, v. 78, p. 165, no. 1

الْحُثُّ عَلَىٰ إِنصَافٍ مِّنْ لَا يُنصِفُ - 1726

1726. ENJOINMENT OF FAIRNESS TOWARDS THOSE WHO ARE NOT FAIR

6107. الإمام عليّ عليه السلام: المؤمنُ يُنصِفُ مَنْ لَا يُنصِفُهُ.¹

6107. Imam Ali (AS) said, 'A believer is fair to one who is not fair to him.'²

6108. الإمام عليّ عليه السلام: أعدلُ النَّاسِ مَنْ أَنْصَفَ مَنْ ظَلَمَهُ.³

6108. Imam Ali (AS) said, 'The most just of people is he who is fair towards those who do wrong to him.'⁴

6109. الإمام الصادقُ عليه السلام: صِلْ مَنْ قَطَعَكَ ... وَأَنْصِفْ مَنْ خَاصَمَكَ.⁵

6109. Imam al-Sadiq (AS) said, 'Keep ties to those who cut theirs with you....and be fair to those who dispute with you.'⁶

Notes

1. غرر الحكم : 1410 .

2. Ghurar al-Hikam, no. 1410

3. غرر الحكم : 3186 .

4. Ibid. no. 3186

5. تحف العقول : 305 .

6. Tuhaf al-Uqul, p. 305

الإِتِّصَافُ مِنَ النَّفْسِ - 1727

1727. FAIRNESS IN SPIE OF ONESELF

6110. رسولُ اللهِ صلى الله عليه وآله : مَنْ وَاسَى الْفَقِيرَ ، وَأَنْصَفَ النَّاسَ مِنْ نَفْسِهِ ،

فَذَلِكَ الْمُؤْمِنُ حَقًّا.¹

6110. The Prophet (SAWA) said, 'Whoever is charitable towards a poor person, and is fair towards people in spite of himself, then he is the true believer.'²

6111. الإمامُ عليٌّ عليه السلام : أَنْصَفُ النَّاسِ مَنْ أَنْصَفَ مِنْ نَفْسِهِ مِنْ غَيْرِ حَاكِمٍ

عَلَيْهِ.³

6111. Imam Ali (AS) said, 'The fairest of people is he who is fair in spite of himself without someone judging over him.'⁴

6112. الإمامُ عليٌّ عليه السلام : أَلَا إِنَّهُ مَنْ يُنْصِفُ النَّاسَ مِنْ نَفْسِهِ لَمْ يَزِدْهُ اللهُ إِلَّا

عِزًّا.⁵

6112. Imam Ali (AS) said, 'Indeed he who is fair to people in spite of himself, Allah will only increase him in dignity.'⁶

6113. الإمامُ عليٌّ عليه السلام : حَسْبُ الْمَرْءِ ... مِنْ عَقْلِهِ إِنْصَافُهُ مِنْ نَفْسِهِ ...

وَمِنْ إِنْصَافِهِ قَبُولُهُ الْحَقَّ إِذَا بَانَ لَهُ.⁷

6113. Imam Ali (AS) said, 'It is enough for a person ... endowed with intellect to be fair [to others] in spite of himself ... and [for a person] endowed with fairness to accept the truth when it becomes clear to him.'⁸

6114. الإمامُ عليٌّ عليه السلام - مِنْ كِتَابِهِ لِلْأَشْتَرِ - : أَنْصَفِ اللهُ وَأَنْصِفِ النَّاسَ

مِنْ نَفْسِكَ وَمِنْ خَاصَّةِ أَهْلِكَ وَمَنْ لَكَ فِيهِ هَوَىٌّ مِنْ رَعِيَّتِكَ ، فَإِنَّكَ إِلَّا تَفْعَلْ تَظْلِمُ ! ...⁹

6114. Imam Ali (AS), in his letter to Malik al-Ashtar said, '...be fair for Allah and be fair to people in spite of yourself, and in spite of your close members of your family, and in spite of those towards whom you have inclinations from among your followers, for if you do not do so you will be oppressing.'¹⁰

6115. الإمامُ الباقرُ عليه السلام : إِنَّ لِلَّهِ جَنَّةً لَا يَدْخُلُهَا إِلَّا ثَلَاثَةٌ ، أَحَدُهُمْ مَنْ حَكَمَ

فِي نَفْسِهِ بِالْحَقِّ.¹¹

6115. Imam al-Baqir (AS) said, 'Allah has a Heaven that no one enters other than three kinds of people: one of them is he who judges himself with truth.'¹²

Notes

1. الخصال : 48 / 47 .

2. al-Khisal, p. 47, no. 48

3. غرر الحكم : 3345 .

4. Ghurar al-Hikam, no. 3345
5. الكافي : 4 / 144 / 2 .
6. al-Kafi, v. 2, p. 144, no. 4
7. كشف الغمّة : 137 / 3 ، 138 .
8. Kashf al-Ghamma, v. 3, p. 137-138
9. نهج البلاغة : الكتاب 53 .
10. Nahj al-Balagha, Letter 53
11. الكافي : 19 / 148 / 2 .
12. al-Kafi, v. 2, p. 148, no. 19

مَنْ لَا يَنْتَصِفُ - 1728

1728. THOSE WHO ARE NOT FAIR

6116. الإمام علي عليه السلام : ثلاثة لا ينتصفون من ثلاثة أبداً : العاقل من الأحمق

، والبر من الفاجر ، والكريم من اللئيم .¹

6116. Imam Ali (AS) said, 'There are three types of people who cannot expect fairness from three other types of people: an intelligent man from a fool, a righteous man from a corrupt man, and a kind man from a vile man.'²

6117. الإمام علي عليه السلام : لا ينتصف البر من الفاجر ، لا ينتصف عالم من

جاهل .³

6117. Imam Ali (AS) said, 'A righteous man cannot expect fairness from a corrupt man, nor can a knowledgeable man expect fairness from an ignorant man.'⁴

Notes

1. غرر الحكم : 4674 .
2. Ghurar al-Hikam, no. 4674
3. غرر الحكم : 10732 و 10733 .
4. Ibid. no. 10732-10733

النظر - 376

376. SIGHT

العَيْنُ رَائِدُ الْقَلْبِ - 1729

1729. THE EYE IS THE SCOUT OF THE HEART

6118. الإمام عليّ عليه السلام : العَيْنُ بَرِيدُ الْقَلْبِ .¹

6118. Imam Ali (AS) said, 'The eye is the messenger of the heart.'²

6119. الإمام عليّ عليه السلام : العَيْنُ جاسُوسُ الْقَلْبِ وَبَرِيدُ الْعَقْلِ .³

6119. Imam Ali (AS) said, 'The eye is the spy of the heart, and the messenger of the intellect.'⁴

6120. الإمام عليّ عليه السلام : الْقَلْبُ مُصْحَفٌ الْبَصَرِ .⁵

6120. Imam Ali (AS) said, 'The heart is the book of the eye.'⁷

Notes

1. غرر الحكم : 368 .

2. Ibid. no. 368

3. بحار الأنوار : 52 / 41 / 104 .

4. Bihar al-Anwar, v. 104, p. 41, no. 52

5. أي ما يتناوله البصر يُحفظ في القلب كأنه يُكتب فيه . (كما في هامش نهج البلاغة ضبط الدكتور صبحي .

(الصالح .

6. 409 . نهج البلاغة: الحكمة

7. Nahj al-Balagha, Saying 409

الْعُيُونُ مَصَائِدُ الشَّيْطَانِ - 1730

1730. THE EYES ARE THE SNARES OF THE DEVIL

6121. عيسى عليه السلام : إِيَّاكُمْ وَالنَّظَرَ إِلَى الْمَحْذُورَاتِ ؛ فَإِنَّهَا بَدْرُ الشَّهَوَاتِ

وَبَثُّ الْفِسْقِ¹.

6121. Jesus (AS) said, 'Beware of looking at that which is forbidden, as it is the seed of desires and the plant of corruption.'²

6122. رسولُ الله صلى الله عليه وآله : إِيَّاكُمْ وَفُضُولَ النَّظَرِ ؛ فَإِنَّهُ يَبْدُرُ الْهَوَى ، وَيُوَلِّدُ

الْعَفْلَةَ³.

6122. The Prophet (SAWA) said, 'Beware of futile gazes for they introduce lustful inclinations and produce inattentiveness.'⁴

6123. الإمامُ عليٌّ عليه السلام : الْعُيُونُ مَصَائِدُ الشَّيْطَانِ⁵.

6123. Imam Ali (AS) said, 'The eyes are the snares of the devil.'⁶

6124. الإمامُ عليٌّ عليه السلام : عَمَى الْبَصَرِ حَيْرٌ مِنْ كَثِيرٍ مِنَ النَّظَرِ⁷.

6124. Imam Ali (AS) said, 'Blindness is better than looking excessively.'⁸

6125. الإمامُ عليٌّ عليه السلام : مَنْ أَطْلَقَ نَازِرَهُ أَتَعَبَ حَاضِرَهُ ، مَنْ تَتَابَعَتِ لِحْظَاتُهُ

دَامَتْ حَسْرَاتُهُ⁹.

6125. Imam Ali (AS) said, 'He who lets his sight loose exhausts his present moment, and he whose glances follow each other successively is in constant loss.'¹⁰

6126. الإمامُ الصادقُ عليه السلام : كَمْ مِنْ نَظْرَةٍ أَوْرَثَتْ حَسْرَةً طَوِيلَةً!¹¹

6126. Imam al-Sadiq (AS) said, 'How many a look has brought about long regret!'¹²

Notes

1. بحار الأنوار : 52 / 42 / 104 .

2. Bihar al-Anwar, v. 104, p. 42, no. 52

3. بحار الأنوار : 29 / 199 / 72 .

4. Bihar al-Anwar, v. 72, p. 199, no. 29

5. غرر الحكم: 950 .

6. Ghurar al-Hikam, no. 950

7. تحف العقول : 95 .

8. Tuhaf al-Uqul, p. 95

9. بحار الأنوار : 33 / 38 / 104 .

10. Bihar al-Anwar, v. 104, p. 38, no. 33

11. الكافي : 12 / 559 / 5 .

12. al-Kafi, v. 5, p. 559, no. 12

مَنْ يَكُونُ النَّظْرُ إِلَيْهِ عِبَادَةً - 1731

**1731. THOSE WHOM LOOKING AT THEM IS
CONSIDERED WORSHIP**

6127. رسولُ اللهِ صلى اللهُ عليه وآله : النَّظْرُ إِلَى الْعَالِمِ عِبَادَةٌ ، وَالنَّظْرُ إِلَى الْإِمَامِ الْمَقْسُطِ عِبَادَةٌ ، وَالنَّظْرُ إِلَى الْوَالِدَيْنِ بِرَأْفَةٍ وَرَحْمَةٍ عِبَادَةٌ ، وَالنَّظْرُ إِلَى الْأَخِ تَوَدُّهُ فِي اللَّهِ عَزَّوَجَلَّ عِبَادَةٌ.¹

6127. The Prophet (SAWA) said, 'Looking at a scholar is worship, looking at a just leader is worship, looking at one's parents with affection and mercy is worship, and looking at a brother you love for the sake of Allah is worship.'²

6128. رسولُ اللهِ صلى اللهُ عليه وآله : النَّظْرُ فِي ثَلَاثَةِ أَشْيَاءَ عِبَادَةٌ : النَّظْرُ فِي وَجْهِ الْوَالِدَيْنِ ، وَفِي الْمَصْحَفِ ، وَفِي الْبَحْرِ.³

6128. The Prophet (SAWA) said, 'Looking at three things is worship: looking at the faces of one's parents, at the Book [Qur'an], and at the sea.'⁴

Notes

1. بحار الأنوار : 59 / 73 / 74 .
2. Bihar al-Anwar, v. 74, p. 73, no. 59
3. صحيفة الإمام الرضا : 19 / 90 .
4. Sahifa al-Imam al-Rida (AS), p. 90, no. 19

الحثُّ على غَضِّ البَصَرِ - 1732

1732. ENJOINMENT OF LOWERING ONE'S GAZE

(قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ * وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا) ¹.

“Tell the faithful men to cast down their looks and guard their private parts. That is more decent for them. Allah is indeed well aware of what they do. And tell the faithful women to cast down their looks and to guard their private parts, and not to display their charms, except for what is outward.” ²

6129. رسول الله صلى الله عليه وآله : لِكُلِّ غُضُوٍّ مِنْ ابْنِ آدَمَ حَظٌّ مِنَ الزَّيْنَةِ : الْعَيْشُ

زِنَاهَا النَّظَرُ. ³

6129. The Prophet (SAWA) said, 'Every limb of man has a part in adultery: the adultery of the eye is looking [unlawfully].' ⁴

6130. رسول الله صلى الله عليه وآله : غُضُّوا أَبْصَارَكُمْ تَرَوْنَ الْعَجَائِبَ. ⁵

6130. The Prophet (SAWA) said, 'Lower your gazes [from the forbidden] and you will see wonders.' ⁶

6131. رسول الله صلى الله عليه وآله : مَنْ مَلَأَ عَيْنَهُ مِنْ حَرَامٍ مَلَأَ اللَّهُ عَيْنَهُ يَوْمَ الْقِيَامَةِ

مِنَ النَّارِ ، إِلَّا أَنْ يَتُوبَ وَيَرْجِعَ. ⁷

6131. The Prophet (SAWA) said, 'Whoever fills his gaze with what is prohibited, Allah will fill his eyes with fire on the Day of Judgment, unless he repents and returns.' ⁸

6132. رسول الله صلى الله عليه وآله : اِشْتَدَّ غَضَبُ اللَّهِ عَزَّوَجَلَّ عَلَى امْرَأَةٍ ذَاتِ بَعْلِ

مَلَأت عَيْنَهَا مِنْ غَيْرِ زَوْجِهَا أَوْ غَيْرِ ذِي مَحْرَمٍ مِنْهَا. ⁹

6132. The Prophet (SAWA) said, 'The anger of Allah is intensified towards a married woman who fills her eyes with [lust for] someone other than her husband and other than those of her blood relatives [mahram].' ¹⁰

6133. الإمام عليّ عليه السلام : مَنْ غَضَّ طَرْفَهُ أَرَاخَ قَلْبِهِ. ¹¹

6133. Imam Ali (AS) said, 'He who lowers his gaze will rest his heart.' ¹²

6134. الإمام الصادق عليه السلام : النَّظَرَةُ سَهْمٌ مِنْ سِهَامِ إبْلِيسَ مَسْمُومٌ ، مَنْ تَرَكَهَا

لِلَّهِ عَزَّوَجَلَّ لَا لِعَيْرِهِ أَعْقَبَهُ اللَّهُ إِيْمَانًا يَجِدُ طَعْمَهُ. ¹³

6134. Imam al-Sadiq (AS) said, 'A glance is a poisoned arrow from the arrows of Satan. He who refrains from it [glancing] for the sake of Allah and for nothing other than Him, Allah will grant him a faith, the taste of which he will experience.' ¹⁴

6135. الإمام الرضا عليه السلام - مِمَّا كَتَبَ فِي جَوَابِ مَسَائِلِ مُحَمَّدِ بْنِ سِنَانٍ - :
وَحُرِّمَ النَّظَرُ إِلَى شُعُورِ النِّسَاءِ الْمُحْجُوبَاتِ بِالْأَزْوَاجِ وَإِلَى غَيْرِهِنَّ مِنَ النِّسَاءِ ؛ لِمَا فِيهِ مِنْ تَهْيِيجِ
الرِّجَالِ ، وَمَا يَدْعُو التَّهْيِيجَ إِلَيْهِ مِنَ الْفَسَادِ وَالذُّخُولِ فِيهَا لَا يَحِلُّ وَلَا يَجْمَلُ ، وَكَذَلِكَ مَا
أَشْبَهَ الشُّعُورَ ، إِلَّا الَّذِي قَالَ اللَّهُ تَعَالَى : (وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا
...) ¹⁵ ... فلا بأسَ بالنَّظَرِ إِلَى شُعُورِ مِثْلِهِنَّ. ¹⁶

6135. Imam al-Rida (AS), in what he wrote in answer to some queries of Muhammad b. Sinan, said, 'Looking at the hair of veiled women with husbands, and all women besides them is prohibited, for what it arouses in men, and for what that arousal engenders in terms of corruption and embarking upon what is not permitted and not good. And also, what is similar to hair, except those women whom Allah mentions: *“As for women advanced in years”* ¹⁷ ... as there is no problem in looking at the hair of their like.' ¹⁸

(أنظر) الزنا : باب 863.

(See also: **FORNICATION: section 863**)

Notes

1. النور : 30 و 31 .
2. Quran 2430,31:
3. جامع الأخبار : 408 / 1129 .
4. Jami al-Akhbar, p. 408, no. 1129
5. بحار الأنوار : 104 / 41 / 52 .
6. Bihar al-Anwar, v. 104, p. 41, no. 52
7. بحار الأنوار : 76 / 334 / 1 .
8. Ibid. v. 76, p. 334, no. 1
9. ثواب الأعمال : 338 / 1 .
10. Thawab al-A'mal, p. 338, no. 1
11. غرر الحكم : 9122 .
12. Ghurar al-Hikam, no. 9122
13. كتاب من لا يحضره الفقيه : 4 / 18 / 4969 .
14. al-Faqih, v. 4, p. 18, no. 4969
15. النور : 60 .
16. عيون أخبار الرضا : 2 / 97 / 1 .
17. Quran 2460:
18. Uyun Akhbar al-Rida (AS), v. 2, p. 97

النَّظْرَةُ الْأُولَى خَطَأً وَالثَّانِيَةَ عَمْدًا - 1733

1733. THE FIRST GLANCE IS A MISTAKE AND THE SECOND IS INTENTIONAL

6136. رسول الله صلى الله عليه وآله - لعلي عليه السلام - : يا علي، لك أول نظرة

، والثانية عليك ولا لك.¹

6136. The Prophet (SAWA) said to Ali (AS), 'O Ali, you are allowed the first glance, but the second is against you, not in your favour.'²

6137. الإمام الصادق عليه السلام : أول النظرة لك ، والثانية عليك ولا لك ، والثالثة

فيها الهلاك.³

6137. Imam al-Sadiq (AS) said, 'The first glance is allowed to you, but the second is against you and not in your favour. In the third lies your ruin.'⁴

6138. الإمام الصادق عليه السلام : النظرة بعد النظرة تزرع في القلب الشهوة ، وكفى

بها لصاحبها فتنة.⁵

6138. Imam al-Sadiq (AS) said, 'Glance after glance plants desire in the heart, and that is enough of a temptation for the onlooker.'⁶

Notes

1. كتاب من لا يحضره الفقيه : 4 / 19 / 4971 .

2. al-Faqih, v. 4 p. 19, no. 4971

3. كتاب من لا يحضره الفقيه : 3 / 474 / 4658 .

4. Ibid. v. 3, p. 474, no. 4658

5. كتاب من لا يحضره الفقيه : 4 / 18 / 4970 .

6. Ibid. v. 4, p. 18, no. 4970

مَنْ رَأَى امْرَأَةً تُعْجِبُهُ - 1734

1734. HE WHO SEES A WOMAN THAT PLEASES HIM

6139. الإمام عليّ عليه السلام : إذا رأى أحدكم امرأة تُعْجِبُهُ فليأتِ أهلَهُ ؛ فإنَّ عندَ أهلِهِ مِثْلَ ما رأى ، ولا يَجْعَلَنَّ لِلشَّيْطَانِ إلى قَلْبِهِ سَبِيلاً ، وليَصْرِفْ بَصَرَهُ عَنْهَا ، فإن لم تُكُنْ لَهُ زَوْجَةً فَلْيُصَلِّ رَكَعَتَيْنِ وَيَحْمَدِ اللهَ كثيراً ، وَيُصَلِّيَ على النَّبِيِّ وآلِهِ ، ثُمَّ لِيَسْأَلِ اللهَ مِنْ فَضْلِهِ فَإِنَّهُ يُبِيحُ لَهُ بِرَأْفَتِهِ ما يُغْنِيهِ .¹

6139. Imam Ali (AS) said, 'If one of you sees a woman he is interested in, he should go to his wife, for she possesses whatever he saw. He should not allow the devil a path to his heart, and he should avert his eyes away from her. If he does not have a wife, he should offer two units of prayer and praise Allah a lot, and invoke blessings on the Prophet and his household, then he should ask from the grace of Allah, for He will grant him from His compassion that which will make him free from need.'²

Notes

1. بحار الأنوار : 10 / 115 / 1 .

2. Bihar al-Anwar, v. 10, p. 115, no. 1

المناظرة - 377

377. DEBATE

المناظرة - 1735

1735. Debate

6140. الإمام علي عليه السلام - في وصيته لِكُمَيْلٍ - : يا كُمَيْلُ ، في كُلِّ صِنْفٍ قَوْمٌ أَرْفَعُ مِنْ قَوْمٍ ، فَإِيَّاكَ وَمُنَازَرَةَ الْحَسِيِّسِ مِنْهُمْ ، وَإِنْ أَسْمَعُوكَ فَاحْتَمِلْ وَكُنْ مِنَ الَّذِينَ وَصَفَهُمُ اللَّهُ تَعَالَى بِقَوْلِهِ : (وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا)^{1,2}.

6140. Imam Ali (AS), in his advice to Kumayl said, 'O Kumayl, in every race there are groups better than groups, so beware of debating with the vile of them, and if they insult you, then tolerate them, and be of those whom Allah has described in His verse: "and when the ignorant address them, say, 'Peace!'.³⁴

6141. الإمام الصادق عليه السلام - لَمَّا سَأَلَهُ الطَّيَّارُ عَنِ كَرَاهَةِ مُنَازَرَةِ النَّاسِ - : أَمَّا كَلَامٌ مِثْلِكَ فَلَا يُكْرَهُ ، مَنْ إِذَا طَارَ يُحْسِنُ أَنْ يَقَعَ ، وَإِنْ وَقَعَ يُحْسِنُ أَنْ يَطِيرَ ، فَمَنْ كَانَ هَكَذَا لَا نُكْرَهُهُ.⁵

6141. Imam al-Sadiq (AS) when al-Tayyar asked him about the detesting of debating with people said, 'As for the speech of the likes of you, it is not disliked. He who flies knows how to descend, and if he was to descend he knows how ascend again, so if one is like this, we do not dislike it.'⁶

6142. الإمام الصادق عليه السلام لأبي جعفر الأحول : ما فَعَلَ ابْنُ الطَّيَّارِ ؟ فَقُلْتُ : تُؤَيِّبُ ، فَقَالَ : رَحِمَهُ اللَّهُ ، أَدَخَلَ اللَّهُ عَلَيْهِ الرَّحْمَةَ وَالنَّصْرَةَ ؛ فَإِنَّهُ كَانَ يُخَاصِمُنَا عِنَّا أَهْلَ الْبَيْتِ .⁷

6142. Imam al-Sadiq (AS) said to Abu Jafar al-Ahwal, 'How is Ibn al-Tayyar?' al-Ahwal said, 'He has passed away.' He (AS), 'The mercy of Allah be upon him, and may Allah give him mercy and blissfulness, as he would debate for the sake of us Ahl al-Bayt.'⁸

Notes

1. الفرقان : 63 .
2. بشارة المصطفى : 26 .
3. Quran 2563:
4. Basharat al-Mustafa, p. 26
5. بحار الأنوار : 2 / 136 / 39 .
6. Bihar al-Anwar, v. 2, p. 136, no. 39
7. بحار الأنوار : 2 / 136 / 41 .
8. Ibid. v. 2, p. 136, no. 41

جواب الإمام لمن دَعاهُ إلى المناظرة - 1736

1736. THE IMAM'S ANSWER TO ONE WHO INVITED HIM TO DEBATE

6143. الإمام الحسين عليه السلام - لرجلٍ قالَ لَهُ : اجلسْ حتَّى نَتَنَاطَرَ في الدِّينِ - :
يا هذا أنا بصيرٌ بديني مكشوفٌ عليَّ هُدَاي ، فإن كُنْتَ جاهلاً بدينك فاذهب واطلبه ، ما لي وللمُماراة؟! وإنَّ الشَّيْطَانَ لَيُوسِسُ لِلرَّجُلِ ويُناجيه ويقولُ : ناظِرِ النَّاسَ في الدِّينِ كيلا يَظُنُّوا بك العَجْزَ والجهلَ!¹

6143. Imam Husayn (AS) replied to a man who said, 'Sit down so we can debate about religion' - 'O you, I am aware of my religion, and my path is clear for me. So, if you are ignorant about your religion then go and seek it. What do I have to do with disputation?! Indeed the devil tempts a person and calls him, saying, 'Debate with people regarding their religion so that they do not think of you as incapable and ignorant.'²

Notes

1. بحار الأنوار : 2 / 135 / 32 .

2. Ibid. v. 2, p. 135, no. 32

النَّظَافَةُ - 378

378. CLEANLINESS

الْحَثُّ عَلَى النَّظَافَةِ - 1737

1737. ENJOINMENT OF CLEANLINESS

6144. رسولُ الله صلى الله عليه وآله : إِنَّ اللهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ، نَظِيفٌ يُحِبُّ

النَّظَافَةَ .¹

6144. The Prophet (SAWA) said, 'Indeed Allah is pleasant and loves all that is pleasant. He is clean and loves cleanliness.'²

6145. رسولُ الله صلى الله عليه وآله : طَهَّرُوا هَذِهِ الْأَجْسَادَ طَهَّرَكُمُ اللهُ ؛ فَإِنَّهُ لَيْسَ عَبْدٌ يَبِيْتُ طَاهِرًا إِلَّا بَاتَ مَعَهُ مَلَكٌ فِي شِعَارِهِ ، وَلَا يَتَقَلَّبُ سَاعَةً مِنَ اللَّيْلِ إِلَّا قَالَ : اللَّهُمَّ اغْفِرْ لِعَبْدِكَ فَإِنَّهُ بَاتَ طَاهِرًا .³

6145. The Prophet (SAWA) said, 'Purify these bodies and Allah will purify you. For when a servant sleeps in a state of purity, an angel sleeps with him [engaged] in his remembrance. Any time of the night when he turns over, the angel says, 'O Allah forgive Your servant, for he has slept pure.'⁴

6146. رسولُ الله صلى الله عليه وآله - لَمَّا أَبْصَرَ رَجُلًا شَعْنًا شَعْرَ رَأْسِهِ ، وَسَحَّةً

ثِيَابُهُ ، سَيِّئَةً حَالُهُ - : مِنَ الدِّينِ الْمُبْتَعَةُ وَإِظْهَارُ النِّعَمَةِ .⁵

6146. The Prophet (SAWA), when he saw a man whose hair on his head was dishevelled, whose clothes were dirty, and who had a bad appearance, said, 'It is part of religion to enjoy oneself and to display one's bounties.'⁶

6147. جَابِرُ بْنُ عَبْدِ اللهِ : أَتَانَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَرَأَى رَجُلًا شَعْنًا قَدْ

تَفَرَّقَ شَعْرُهُ ، فَقَالَ : أَمَا كَانَ يَجِدُ هَذَا مَا يُسَكِّنُ بِهِ شَعْرَهُ ؟ ! وَرَأَى رَجُلًا آخَرَ (و) عَلَيْهِ ثِيَابٌ وَسَحَّةٌ فَقَالَ : أَمَا كَانَ هَذَا يَجِدُ مَاءً يَغْسِلُ بِهِ ثَوْبَهُ ؟ !⁷

6147. Jabir b. Abdullah al-Ansari said, 'The Prophet (SAWA) visited us, and he saw an untidy man whose hair was dishevelled, so he said, 'Did this man not find anything with which to tame his hair?!' He then saw another man, who was wearing dirty clothes, so he said, 'Did this man not have any water to wash his clothes with?!'⁸

6148. رسولُ الله صلى الله عليه وآله : تَنْظِفُوا بَعْضَ مَا اسْتَطَعْتُمْ ؛ فَإِنَّ اللهَ تَعَالَى بَنَى

الإِسْلَامَ عَلَى النَّظَافَةِ ، وَلَنْ يَدْخُلَ الْجَنَّةَ إِلَّا كُلُّ نَظِيفٍ .⁹

6148. The Prophet (SAWA) said, 'Keep yourselves as clean as possible, for Allah Almighty built Islam on cleanliness, and no one will ever enter Heaven unless they are clean.'¹⁰

6149. رسولُ الله صلى الله عليه وآله : إِنَّ اللهَ يُحِبُّ النَّاسِكَ النَّظِيفَ .¹¹

6149. The Prophet (SAWA) said, 'Indeed Allah loves the clean worshipper.'¹²

6150. رسول الله صلى الله عليه وآله : مَنْ اتَّخَذَ ثَوْباً فَلْيُنْظِفْهُ.¹³

6150. The Prophet (SAWA) said, 'Whoever wears clothes must clean them.'¹⁴

6151. الإمام علي عليه السلام : التَّظْفِيفُ مِنَ الثِّيَابِ يُذْهِبُ الْهَمَّ وَالْحُزْنَ ، وَهُوَ طَهْوَرُ

لِلصَّلَاةِ.¹⁵

6151. Imam Ali (AS) said, 'Clean clothes take away sorrow and grief, and it is [a condition of] purity for prayers.'¹⁶

6152. الإمام الباقر عليه السلام : كُنْسُ الْبُيُوتِ يَنْفِي الْفَقْرَ.¹⁷

6152. Imam al-Baqir (AS) said, 'Sweeping of the houses eradicates poverty.'¹⁸

6153. الإمام الصادق عليه السلام : غَسَلُ الْإِنَاءِ وَكَسْحُ الْفِنَاءِ، مَجْلَبَةٌ لِلرِّزْقِ.¹⁹

6153. Imam al-Sadiq (AS) said, 'Washing dishes and sweeping the courtyard attracts sustenance.'²⁰

6154. الإمام الرضا عليه السلام : مِنْ أَخْلَاقِ الْأَنْبِيَاءِ التَّنْظُفُ.²¹

6154. Imam al-Rida (AS) said, 'From the morals of the prophets is cleanliness.'²²

Notes

1. سنن الترمذي : 2799 / 112 / 5 .
2. Sunan al-Tirmidhi, no. 2799
3. كنز العمال : 26003 .
4. Kanz al-Ummal, no. 26003
5. الكافي : 5 / 439 / 6 .
6. al-Kafi, v. 6, p. 439, no. 5
7. سنن أبي داود : 4062 / 51 / 4 .
8. Sunan Abi Dawud, no. 4062
9. كنز العمال : 26002 .
10. Kanz al-Ummal, no. 26002
11. كنز العمال : 26000 .
12. Ibid. no. 26000
13. الكافي : 3 / 441 / 6 .
14. al-Kafi, v. 6, p. 441, no. 3
15. الكافي : 14 / 444 / 6 .
16. Ibid. v. 6, p. 444, no. 14
17. وسائل الشيعة : 2 / 571 / 3 .
18. Wasa'il al-Shia, v. 3, p. 571, no. 2
19. الخصال : 73 / 54 .
20. al-Khisal, p. 54, no. 73

21. 4 / 335 / 78 : بحار الأنوار .
22. Bihar al-Anwar, v. 78, p. 335, no. 4

التَّحذِيرُ مِنْ تَرْكِ النَّظَافَةِ - 1738

1738. WARNING AGAINST UNCLEANLINESS

6155. رسولُ الله صلى الله عليه وآله : بِئْسَ الْعَبْدُ الْقَادُورَةُ¹ .

6155. The Prophet (SAWA) said, 'How wretched is the servant who is filthy.'²

6156. رسولُ الله صلى الله عليه وآله : هَلَكَ الْمُتَقَدَّرُونَ³ .

6156. The Prophet (SAWA) said, 'The filthy ones perish.'⁴

6157. رسولُ الله صلى الله عليه وآله : لَا تُثَوِّا التُّرَابَ حَلْفَ الْبَابِ ؛ فَإِنَّهُ مَأْوَى

الشَّيْطَانِ⁵ .

6157. The Prophet (SAWA) said, 'Do not place dirt behind the door, for it is the shelter of the devil.'⁶

6158. رسولُ الله صلى الله عليه وآله : لَا تُبَيِّتُوا الْقُمَامَةَ فِي بُيُوتِكُمْ وَأَخْرِجُوهَا نَهَارًا ؛

فِيهَا مَقْعَدُ الشَّيْطَانِ⁷ .

6158. The Prophet (SAWA) said, 'Do not leave garbage overnight in your houses, and take it out in the daytime, for it is the dwelling place of the devil.'⁸

6159. الإمامُ عليُّ عليه السلام : تَنْظِفُوا بِالْمَاءِ مِنَ التَّنَنِ الرَّيْحِ الَّذِي يُبَادِي بِهِ ،

تَعَهَّدُوا أَنْفُسَكُمْ ؛ فَإِنَّ اللَّهَ عَزَّوَجَلَّ يُبْغِضُ مِنْ عِبَادِهِ الْقَادُورَةَ الَّذِي يَتَأَنَّفُ بِهِ مَنْ جَلَسَ إِلَيْهِ

⁹ .

6159. Imam Ali (AS) said, 'Clean yourselves with water from the bad smells that are offensive, and attend to yourselves; for Allah Almighty hates the dirty from among His servants whose seating companions become disdained as a result of him.'¹⁰

6160. الإمامُ عليُّ عليه السلام : نَظِّفُوا بُيُوتَكُمْ مِنْ حَوْكِ الْعَنْكَبُوتِ ؛ فَإِنَّ تَرْكَهُ فِي

الْبَيْتِ يُورِثُ الْفَقْرَ¹¹ .

6160. Imam Ali (AS) said, 'Clean your houses of cobwebs, for leaving them in the house brings about poverty.'¹²

(أنظر) عنوان 254 «الطهارة» .

(See also: PURITY 254)

Notes

1. الكافي : 6 / 439 / 6 .

2. al-Kafi, v. 6, p. 439, no. 6

3. كنز العمال : 7422 .

4. Kanz al-Ummal, no. 7422

5. وسائل الشيعة : 3 / 572 / 3 .
6. Wasa'il al-Shia, v. 3, p. 572, no. 3
7. كتاب من لا يحضره الفقيه : 4 / 5 / 4968 .
8. al-Faqih, v. 4, p. 5, no. 4968
9. الخصال : 10 / 620 .
10. al-Khisal, p. 620, no. 10
11. وسائل الشيعة : 3 / 575 / 2 .
12. Wasa'il al-Shia, v. 3, p. 575, no. 2

النَّعْمَةُ - 379

379. BOUNTIES

نِعْمُ اللَّهِ لَا تُحْصَى - 1739

1739. THE BOUNTIES OF ALLAH CANNOT BE
ENUMERATED

(وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ).¹

*“And He gave you all that you had asked Him. If you enumerate Allah's blessing, you will not be able to count them. Indeed man is most unfair and ungrateful!”*²

6161. رسول الله صلى الله عليه وآله : مَنْ لَمْ يَرَ لِلَّهِ عَزَّوَجَلَّ عَلَيْهِ نِعْمَةً إِلَّا فِي مَطْعَمٍ أَوْ

مَشْرَبٍ أَوْ مَلْبَسٍ ، فَقَدْ قَصُرَ عَمَلُهُ وَدَنَا عَذَابُهُ.³

6161. The Prophet (SAWA) said, 'He who does not see the bounties of Allah upon himself other than in his food, drink, and clothes, surely his actions fall short and his punishment is near.'⁴

6162. الإمام عليّ عليه السلام: الحمد لله الذي لا يُلْغُ مِدْحَتَهُ الْقَاتِلُونَ ، ولا يُحْصِي

نِعْمَاءَهُ الْعَادُونَ.⁵

6162. Imam Ali (AS) said, 'Praise be to Allah whose extolment speakers cannot attain, and whose bounties cannot be enumerated by those who count.'⁶

6163. الإمام عليّ عليه السلام - فِي وَصِيَّتِهِ لِكُمَيْلٍ - : يَا كُمَيْلُ ، إِنَّهُ لَا تَخْلُو مِنْ

نِعْمَةِ اللَّهِ عَزَّوَجَلَّ عِنْدَكَ وَعَافِيَتِهِ ، فَلَا تَخْلُ مِنْ تَحْمِيدِهِ وَتَمْجِيدِهِ وَتَسْبِيحِهِ وَتَقْدِيسِهِ وَشُكْرِهِ

وَذِكْرِهِ عَلَى كُلِّ حَالٍ.⁷

6163. Imam Ali (AS), in his advice to Kumayl said, 'O Kumayl, you cannot ever be devoid of the bounties of Allah and the good health [given to you by Him], so do not remain without praising Him, exalting Him, glorifying Him, sanctifying Him, thanking Him and remembering Him in every situation.'⁸

Notes

1. إبراهيم : 34 .

2. Quran 1434:

3. الكافي : 2 / 316 / 5 .

4. al-Kafi, v. 2, p. 316, no. 5

5. نهج البلاغة : الخطبة 1 .

6. Nahj al-Balagha, Sermon 1

7. بشارة المصطفى : 28 .

8. Bashara al-Mustafa, p. 28

الغفلة عن النعم - 1740

1740. NEGLIGENCE OF BOUNTIES

6164. رسول الله صلى الله عليه وآله : نِعْمَتَانِ مَفْتُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ : الْفَرَاغُ

وَالصِّحَّةُ.¹

6164. The Prophet (SAWA) said, 'There are two bounties that most people are tested with: free time and health.'²

6165. رسول الله صلى الله عليه وآله : نِعْمَتَانِ مَكْفُورَتَانِ : الْأَمْنُ وَالْعَافِيَةُ.³

6165. The Prophet (SAWA) said, 'There are two bounties that people are ungrateful for: safety and good health.'⁴

6166. الإمام علي عليه السلام : مَنْ كَانَ فِي النِّعْمَةِ جَهْلًا قَدَرَ الْبَلِيَّةَ.⁵

6166. Imam Ali (AS) said, 'He who lives in bounties is ignorant of the worth of the calamity.'⁶

6167. الإمام الحسن عليه السلام : تُجْهَلُ النِّعْمُ مَا أَقَامَتْ ، فَإِذَا وَلَّتْ عُرِفَتْ.⁷

6167. Imam Hasan (AS) said, 'Bounties are ignored as long as they exist, but when they go they [their worth] are known.'⁸

Notes

1. الخصال : 7 / 35 .

2. al-Khisal, p. 35, no. 7

3. بحار الأنوار : 1 / 170 / 81 .

4. Bihar al-Anwar, v. 81, p. 170, no. 1

5. بحار الأنوار : 70 / 12 / 78 .

6. Ibid. v. 78, p. 12, no. 70

7. بحار الأنوار : 12 / 115 / 78 .

8. Ibid. v. 78, p. 115, no. 12

إِحْسَانُ مُجَاوَرَةِ النَّعْمِ - 1741

1741. EMBRACING BOUNTIES

6168. الإمام عليّ عليه السلام: أَحْسِنُوا صُحْبَةَ النَّعْمِ قَبْلَ فِرَاقِهَا ؛ فَإِنَّهَا تَزُولُ وَتَشْهَدُ

على صاحبها بما عمِلَ فيها .¹

6168. Imam Ali (AS) said, 'Appreciate the having of bounties before their departure, for they will leave and testify against their owner with respect to what he has done with them.'²

6169. الإمام عليّ عليه السلام: إِحْدَرُوا نِفَارَ النَّعْمِ ؛ فَمَا كُلُّ شَارِدٍ بِمَرْدُودٍ .³

6169. Imam Ali (AS) said, 'Beware the fleeing of bounties, for not every runaway returns.'⁴

6170. الإمام الهادي عليه السلام: أَلْفُوا النَّعْمَ بِحُسْنِ مُجَاوَرَتِهَا ؛ وَالتَّمَسُوا الزِّيَادَةَ فِيهَا

بِالشُّكْرِ عَلَيْهَا ، وَاعْلَمُوا أَنَّ النَّفْسَ أَقْبَلُ شَيْءٍ لِمَا أُعْطِيَتْ ، وَأَمْنَعُ شَيْءٍ لِمَا مُنِعَتْ .⁵

6170. Imam al-Hadi (AS) said, 'Meet bounties by embracing them, and plead for an increase in them by giving thanks for them, and know that the self is the most accepting of what it is given and the most resistant against that which it has been deprived of.'⁶

Notes

1. علل الشرائع: 12 / 464 .
2. Ilal al-Sharai, p. 464, no. 12
3. نصح البلاغة : الحكمة 246 .
4. Nahj al-Balagha, Saying 246
5. أعلام الدين : 312 .
6. Alam al-Din, p. 312

ما يوجبُ بقاءَ النِّعمِ - 1742

1742. THAT WHICH CAUSES BOUNTIES TO REMAIN

وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ¹.

“If the people of the towns had been faithful and Godwary, We would have opened to them bounties from the Heaven and the earth. But they denied; so we seized them because of what they used to earn.”²

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُعَيَّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُعَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ³.

“That is because Allah never changes a blessing that He has bestowed on a people unless they change what is in their own souls, and Allah is all-hearing, all-knowing.”⁴

6171. رسولُ اللهِ صلى اللهُ عليه وآله : إِنَّ لِلَّهِ عِبَادًا اخْتَصَّهْمُ بِالنِّعَمِ ، يُقْرِئُهَا فِيهِمْ مَا بَدَلُوهَا لِلنَّاسِ ، فَإِذَا مَنَعُوهَا حَوَّلَهَا مِنْهُمْ إِلَى غَيْرِهِمْ⁵.

6171. The Prophet (SAWA) said, 'Allah has servants whom He has chosen for bounties. He establishes these in them as long as they distribute them to people, but if they withhold them [the bounties], He transfers them to other people.'⁶

6172. الإمامُ عليٌّ عليه السلام : مَنْ كَثُرَتْ نِعْمُ اللَّهِ عَلَيْهِ كَثُرَتْ حَوَائِجُ النَّاسِ إِلَيْهِ ، فَمَنْ قَامَ لِلَّهِ فِيهَا بِمَا يَجِبُ فِيهَا عَرَّضَهَا لِلدَّوَامِ وَالْبَقَاءِ ، وَمَنْ لَمْ يَقُمْ فِيهَا بِمَا يَجِبُ عَرَّضَهَا لِلزَّوَالِ وَالْفَنَاءِ⁷.

6172. Imam Ali (AS) said, 'He upon whom the bounties of Allah are plenty, people's needs from him increase accordingly. So, if he uses them for Allah in the way he must do so, He causes them to continue and remain. But if he does not use them in the way that he must, He will make them cease and perish.'⁸

6173. الإمامُ عليٌّ عليه السلام : أَقَلُّ مَا يَلْزَمُكُمْ لِلَّهِ أَلَّا تَسْتَعِينُوا بِنِعْمِهِ عَلَى مَعَاصِيهِ⁹.

6173. Imam Ali (AS) said, 'The least of what you are obliged to do for Allah is to not use His bounties to commit acts of disobedience to Him.'¹⁰

6174. الإمامُ الصادقُ عليه السلام : لَا تَدُومُ النِّعَمُ إِلَّا بَعْدَ ثَلَاثٍ (إِلَّا بِثَلَاثٍ) : مَعْرِفَةٌ بِمَا يَلْزَمُ لِلَّهِ سُبْحَانَهُ فِيهَا ، وَأَدَاءُ شُكْرِهَا ، وَالتَّعَبُّ فِيهَا¹¹.

6174. Imam al-Sadiq (AS) said, 'Bounties only remain when accompanied by three things: knowledge of the status of Allah in the blessings [being from Him], fulfilment of thanks for them, and striving with them.'¹²

6175. الإمام الصادق عليه السلام : مَنْ عَظُمَتْ نِعْمَةُ اللَّهِ عَلَيْهِ اشْتَدَّتْ مَوْوَنَةُ النَّاسِ عَلَيْهِ ، فَاسْتَدِيمُوا النِّعْمَةَ بِاحْتِمَالِ الْمُؤَوَّنَةِ وَلَا تُعْرِضُوهَا لِلزَّوَالِ ، فَقَلَّ مَنْ زَالَتْ عَنْهُ النِّعْمَةُ فَكَادَتْ أَنْ تَعُودَ إِلَيْهِ .¹³

6175. Imam al-Sadiq (AS) said, 'He upon whom are great bounties from Allah, people's needs from him increase accordingly. So, seek continuity in your bounties through bearing the expenses [of people], and do not let them cease, for it is seldom that one's bounties cease and return to him again.'¹⁴

6176. الإمام الكاظم عليه السلام : مَنْ اقْتَصَدَ وَقَنَّعَ بَقِيَّتِ عَلَيْهِ النِّعْمَةُ، وَمَنْ بَدَّرَ وَأَسْرَفَ زَالَتْ عَنْهُ النِّعْمَةُ .¹⁵

6176. Imam al-Kazim (AS) said, 'He who economizes and is content, his bounties will stay, and he who wastes and squanders, his bounties cease to remain with him.'¹⁶

6177. الإمام الرضا عليه السلام : اسْتِعْمَالُ الْعَدْلِ وَالْإِحْسَانِ مُؤَدِّنٌ بِدَوَامِ النِّعْمَةِ .¹⁷

6177. Imam al-Rida (AS) said, 'Observing justice and benevolence invites the continuation of bounties.'¹⁸

(أنظر) الذنب : باب 777.

(See also: SINNING: section 777)

Notes

1. الأعراف : 96 .
2. Quran 796:
3. الأنفال : 53 .
4. Quran 853:
5. بحار الأنوار : 62 / 353 / 75 .
6. Bihar al-Anwar, v. 75, p. 353, no. 62
7. نصح البلاغة : الحكمة 372 .
8. Nahj al-Balagha, Saying 372
9. نصح البلاغة : الحكمة 330 .
10. Ibid. Saying 330
11. تحف العقول : 318 .
12. Tuhaf al-Uqul, p. 318
13. الكافي : 1 / 37 / 4 .
14. al-Kafi, v. 4, p. 37, no. 1
15. بحار الأنوار : 4 / 327 / 78 .
16. Bihar al-Anwar, v. 78, p. 327, no. 4
17. عيون أخبار الرضا : 2 / 24 / 52 .
18. Uyun Akhbar al-Rida (AS), v. 2, p. 24, no. 52

تَنَائِجُ النِّعَمِ وَالِاسْتِدْرَاجِ - 1743

1743. CONSECUTIVE SUCCESSION OF BOUNTIES AND GRADUAL BAITING [FOR CHASTISEMENT]

(وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ مِثْلِي هُمْ خَيْرٌ لِّأَنْفُسِهِمْ إِنَّمَا مِثْلِي هُمْ لِيَزْدَادُوا إِثْمًا وَهُمْ وَعَدَابُ مُهِينٌ).¹

*“Let the faithless not suppose that the respite that We grant them is good for their souls: We give them respite only that they may increase in sin, and there is a humiliating punishment for them.”*²

6178. الإمام علي عليه السلام : يابن آدم ، إذا رأيت ربك سبحانه يُتابع عليك نعمة وأنت تعصيه فاحذره.³

6178. Imam Ali (AS) said, 'O son of Adam, if you see your Lord, glory be to Him, bestowing bounties upon you in continuous succession while you are disobeying Him, then be cautious of Him.'⁴

6179. الإمام علي عليه السلام : أيها الناس، ليركُم الله من النعمة وجيلين كما يراكم من التقيمة فرحين ؛ إنه من وسع عليه في ذات يده فلم ير ذلك استدراجاً فقد أمن محوفاً ، ومن ضيق عليه في ذات يده فلم ير ذلك اختياراً فقد ضيع مأمولاً.⁵

6179. Imam Ali (AS) said, 'O people, let Allah see you fearing Him at the time of happiness just as you fear Him in time of distress. Certainly he who is given ease [of life] and does not consider it as a means of gradual baiting towards tribulation [wrongdoing], considers himself safe against what is to be feared, while he who is afflicted with straitened circumstances but does not perceive them to be a trial loses the coveted reward.'⁶

6180. الإمام علي عليه السلام : رُبَّ مُنْعَمٍ عَلَيْهِ مُسْتَدْرَجٌ بِالنُّعْمَى ، وَرُبَّ مُبْتَلَىٍّ مَصْنُوعٌ لَهُ بِالْبَلْوَى .⁷

6180. Imam Ali (AS) said, 'Very often a favoured person is gradually being driven [towards punishment] through these favours; and very often an afflicted person is being done good through his affliction.'⁸

6181. الإمام الحسين عليه السلام : الاستدراج من الله سبحانه لعبده أن يسبع عليه النعم ويسلبه الشكر.⁹

6181. Imam Husayn (AS) said, 'Allah Almighty's gradual baiting of His servant is that He envelops him with bounties and eradicates thankfulness from him.'¹⁰

Notes

1. آل عمران : 178 .

2. Quran 3178:

3. نهج البلاغة : الحكمة 25 .

4. Nahj al-Balagha, Saying 25
5. 358 . نصح البلاغة : الحكمة
6. Ibid. Saying 358
7. 273 . نصح البلاغة : الحكمة
8. Ibid. Saying 273
9. 7 / 117 / 78 : بحار الأنوار .
10. Bihar al-Anwar, v. 78, p. 117, no. 7

التَّحَدُّثُ بِنِعْمَةِ اللَّهِ - 1744

1744. PROCLAIMING ABOUT THE BOUNTIES OF ALLAH

(وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ) ¹.

“And as for your Lord's blessing, proclaim it!” ²

6182. رسولُ الله صلى الله عليه وآله : إِنَّ اللَّهَ يُحِبُّ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَى عَبْدِهِ ³.

6182. The Prophet (SAWA) said, 'Allah loves to see the signs of His bounties on His servant.' ⁴

6183. أبو الأحوص عن أبيه : دخلتُ على رسولِ الله صلى الله عليه وآله فرآني سيئ

الهيئة ، فقال النبي صلى الله عليه وآله هل لك من شيء ؟ قال : نعم من كلِّ المالِ قد أتاني الله . فقال : إذا كان لك مالٌ فليرى عليك ⁵.

6183. Abu al-Ahwas, narrating from his father said, 'I visited the Prophet (SAWA) and he saw me with a bad appearance, so the Prophet (SAWA) said, 'Do you own anything?' I said, 'Yes, all the wealth that Allah has given me.' He (SAWA) said, 'If you have wealth then it should be seen on you.' ⁶

6184. الإمامُ عليٌّ عليه السلام: إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، وَيُحِبُّ أَنْ يَرَى أَثَرَ النِّعْمَةِ

على عَبْدِهِ ⁷.

6184. Imam Ali (AS) said, 'Allah is Beautiful and He loves beauty, and He loves to see the sign of His bounties on His servant.' ⁸

6185. الإمامُ الصادقُ عليه السلام : إذا أَنْعَمَ اللَّهُ على عَبْدِهِ بِنِعْمَةٍ فَظَهَرَتْ عَلَيْهِ سُمِّيَ

حَبِيبَ اللَّهِ مُحَدَّثًا بِنِعْمَةِ اللَّهِ ، وإذا أَنْعَمَ اللَّهُ على عَبْدٍ بِنِعْمَةٍ فَلَمْ تَظْهَرْ عَلَيْهِ سُمِّيَ بَغِيضَ اللَّهِ مُكَذِّبًا بِنِعْمَةِ اللَّهِ ⁹.

6185. Imam al-Sadiq (AS) said, 'When Allah blesses His servant with bounties and it is manifest about him, he is called the beloved of Allah and a proclaimer of Allah's bounties, and when Allah blesses a servant with bounties and he does not show it, he is called the despiser of Allah and a denier of Allah's bounties.' ¹⁰

6186. الإمامُ الصادقُ عليه السلام : إِنِّي لَأَكْرَهُ لِلرَّجُلِ أَنْ يَكُونَ عَلَيْهِ نِعْمَةٌ مِنَ اللَّهِ فَلَا

يُظْهِرُهَا ¹¹.

6186. Imam al-Sadiq (AS) said, 'Indeed I hate for a man to have been bestowed bounties by Allah and to not show it.' ¹²

Notes

1. الضحى : 11 .

2. Quran 9311:

3. سنن الترمذي : 5 / 124 / 2819 .

4. Sunan al-Tirmidhi, no. 2819
5. سنن نسائي : 8 / 196 .
6. Sunan al-Nasa'i, v. 8, p. 196
7. الكافي : 6 / 438 / 1 .
8. al-Kafi, v. 6, p. 438, no. 1
9. الكافي : 6 / 438 / 2 .
10. Ibid. v. 6, p. 438, no. 2
11. الكافي : 6 / 439 / 9 .
12. Ibid. v. 6, p. 439, no. 9

تَمَامُ النِّعْمَةِ - 1745

1745. THE COMPLETION OF BOUNTIES

6187. رسولُ الله صلى الله عليه وآله : مَنْ أَمَسَى وَأَصْبَحَ وَعِنْدَهُ ثَلَاثٌ فَقَدْ تَمَّتْ عَلَيْهِ

النِّعْمَةُ فِي الدُّنْيَا : مَنْ أَصْبَحَ وَأَمَسَى مُعَانِيٍّ فِي بَدَنِهِ ، آمِنًا فِي سَرِيرِهِ ، عِنْدَهُ قُوتٌ يَوْمِهِ ، فَإِنْ كَانَتْ عِنْدَهُ الرَّابِعَةُ فَقَدْ تَمَّتْ عَلَيْهِ النِّعْمَةُ فِي الدُّنْيَا وَالْآخِرَةِ ؛ وَهُوَ الْإِيمَانُ .¹

6187. The Prophet (SAWA) said, 'Whoever sleeps and wakes up possessing three things, then bounties for him in this world are complete: he who sleeps and wakes up with a healthy body, safe in his den, with enough sustenance for the day. And if he has a fourth thing then the bounties of this world and the Hereafter are complete in him, and that is faith.'²

6188. الإمامُ عليٌّ عليه السلام : بِالتَّوَضُّعِ تَتِمُّ النِّعْمَةُ .³

6188. Imam Ali (AS) said, 'Bounties are completed through humbleness.'⁴

6189. الإمامُ عليٌّ عليه السلام : اسْتَتِمُّوا نِعَمَ اللَّهِ عَلَيْكُمْ بِالصَّبْرِ عَلَى طَاعَتِهِ ،

وَالْمَجَانِبَةِ لِمَعْصِيَتِهِ .⁵

6189. Imam Ali (AS) said, 'Complete the bounties of Allah over you by having patience in obeying Him, and refraining from disobeying Him.'⁶

6190. الإمامُ الصادقُ عليه السلام : النِّعِيمُ فِي الدُّنْيَا الْأَمْنُ وَصِحَّةُ الْجِسْمِ ، وَتَمَامُ

النِّعْمَةِ فِي الْآخِرَةِ دُخُولُ الْجَنَّةِ ، وَمَا تَمَّتِ النِّعْمَةُ عَلَى عَبْدٍ قَطُّ لَمْ يَدْخُلِ الْجَنَّةَ .⁷

6190. Imam al-Sadiq (AS) said, 'Bounties in this world are safety and a healthy body, and the completion of bounties in the Hereafter is entrance into Heaven. And the bounties [of Allah] are not complete until the servant enters Heaven.'⁸

Notes

1. تحف العقول : 36 .
2. Tuhaf al-Uqul, p. 36
3. نهج البلاغة : الحكمة 224 .
4. Nahj al-Balagha, Saying 224
5. نهج البلاغة : الخطبة 188 .
6. Ibid. Sermon 188
7. معاني الأخبار : 87 / 408 .
8. Maani al-Akhbar, p. 408, no. 87

النفس - 380

380. THE SOUL

النفس الأمارة - 1746

1746. THE CARNAL SOUL THAT PROMPTS TO EVIL

(وَمَا أُبْرِيْ نَفْسِيْ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّيْ إِنَّ رَبِّيْ غَفُورٌ رَّحِيمٌ).¹

*"Yet I do not absolve my [own carnal] soul, for the [carnal] soul indeed prompts [men] to evil, except inasmuch as my Lord has mercy. Indeed my Lord is all-forgiving, all-merciful."*²

6191. الإمام عليّ عليه السلام : النفس الأمارة المسوّلة تتملّق تملّق المنافق ، وتتصنّع

بشيمة الصديق الموافق ، حتى إذا خدعت وتمكّنت تسلّطت تسلّط العدو ، وتحكّمت تحكّم الغنوّ ، فأوردت موارد السوء.³

6191. Imam Ali (AS) said, 'The carnal, seducing soul flatters as a hypocrite flatters, and simulates the characteristics of an agreeing friend, and as soon as it tricks and overcomes him [man], it overpowers him as an enemy overpowers and controls him like a controlling tyrant, and hence it [the soul] drives a man towards his ruin.'⁴

6192. الإمام زين العابدين عليه السلام - في المناجاة - : إلهي ، إليك أشكو نفساً

بالسوء أمارةً ، وإلى الخطيئة مبادرةً ، وبمعاصيك مولعةً ، ... كثيرة العليل ، طويلة الأمل ، إن مسّها الشرّ تجزع ، وإن مسّها الخير تمنع ، مبالغة إلى اللعب واللّهو ، مملوءة بالغفلة والسّهو ، تُسرّع بي إلى الحوبة ، وتُسوّفني بالتوبة.⁵

6192. Imam Zayn al-Abidin (AS), in an intimate supplication said, 'O Allah, to You I complain of a soul that prompts to evil, that hastens towards wrongdoing and is fond of disobeying You... it has many faults, yet [entertains] high expectations; when evil strikes it, it worries, and when good comes its way, it withholds it. It inclines to amusement and frivolity, full of inattentiveness and forgetfulness; it hastens me to sin, and stalls me from repentance.'⁶

Notes

1. يوسف : 53 .

2. Quran 1253:

3. غرر الحكم : 2106 .

4. Ghurar al-Hikam, no. 2106

5. بحار الأنوار : 143 / 94 .

6. Bihar al-Anwar, v. 94, p. 143

النَّفْسُ اللَّوَّامَةُ - 1747

1747. THE SELF-REPROACHING SOUL

(وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ).¹

“*And I swear by the self-blaming soul!*”²

6193. رسولُ الله صلى الله عليه وآله في وصيَّته لابنِ مَسْعُودٍ - : يابنِ مَسْعُودٍ ، أَكثِرْ مِنَ الصَّالِحَاتِ وَالْبِرِّ ؛ فَإِنَّ الْمَحْسِنَ وَالْمَسِيءَ يَنْدَمَانِ ، يَقُولُ الْمَحْسِنُ : يَا لَيْتَنِي أَزِدَدْتُ مِنَ الْحَسَنَاتِ ! وَيَقُولُ الْمَسِيءُ : فَصَّرْتُ ، وَتَصَدِيقُ ذَلِكَ قَوْلُهُ تَعَالَى : (وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ).³

6193. The Prophet (SAWA), in his advice to Ibn Masud said, 'O Ibn Masud, increase in the acts of righteousness and good, for both the good [people] and the bad will regret; the good-doer will say, 'If only I had done more good!' And the bad-doer will say, 'I was negligent', and the evidence for this is the verse: “*And I swear by the self-blaming soul!*”⁴

Notes

1. 2 : القيامة .
2. Quran 752:
3. مكارم الأخلاق : 2 / 353 / 2660 .
4. Makarim al-Akhlaq, v. 2, p. 353, no. 2660

تَعْلِيمُ النَّفْسِ وَتَأْدِيبُهَا وَتَهْدِيئُهَا - 1748

1748. TEACHING THE SOUL, DISCIPLINING IT AND PURIFYING IT

(وَنَفْسٍ وَمَا سَوَّاهَا * فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا * قَدْ أَفْلَحَ مَنْ رَزَّاهَا * وَقَدْ خَابَ مَنْ دَسَّاهَا).¹

“by the soul and Him who fashioned it, and inspired it with [discernment between] its virtues and vices: one who purifies it is certainly felicitous, and one who betrays it certainly fails.”²

6194. الإمام عليّ عليه السلام : أيُّها النَّاسُ ، تَوَلَّوْا مِنْ أَنْفُسِكُمْ تَأْدِيبُهَا ، وَاعْدِلُوا بِهَا عَنِ ضَرَاوَةِ عَادَاتِهَا.³

6194. Imam Ali (AS) said, 'O people, take charge of the disciplining of your selves, and redress them from the wildness of their habits.'⁴

6195. الإمام عليّ عليه السلام : اِمْلِكُوا أَنْفُسَكُمْ بِدَوَامِ جِهَادِهَا.⁵

6195. Imam Ali (AS) said, 'Rule your souls by continuously struggling with them.'⁶

6196. الإمام عليّ عليه السلام : إِنَّ تَقْوَى اللَّهِ دَوَاءٌ دَاءِ قُلُوبِكُمْ... وَطَهْرٌ دَنَسِ أَنْفُسِكُمْ.⁷

6196. Imam Ali (AS) said, 'Godwariness is the cure for the sickness of your hearts....and the purification of the pollution of your souls.'⁸

6197. الإمام عليّ عليه السلام : أَقْبِلْ عَلَى نَفْسِكَ بِالْإِدْبَارِ عَنْهَا.⁹

6197. Imam Ali (AS) said, 'Come closer to your soul by retracting from it [i.e. its carnal desires].'¹⁰

6198. الإمام عليّ عليه السلام : مَنْ دَمَّ نَفْسَهُ أَصْلَحَهَا ، مَنْ مَدَحَ نَفْسَهُ دَبَّحَهَا.¹¹

6198. Imam Ali (AS) said, 'He who censures his soul improves it, and he who praises his soul slaughters it.'¹²

6199. الإمام عليّ عليه السلام : مَنْ لَمْ يَهْدِبْ نَفْسَهُ فَضَحَّهَ سُوءُ الْعَادَةِ.¹³

6199. Imam Ali (AS) said, 'He who does not refine his soul will be disgraced by bad habits.'¹⁴

6200. الإمام عليّ عليه السلام : مَنْ لَمْ يَتَعَاهَدِ النَّقْصَ مِنْ نَفْسِهِ غَلَبَ عَلَيْهِ الْهَوَى ، وَمَنْ كَانَ فِي نَقْصٍ فَاَلْمُوتُ خَيْرٌ لَهُ.¹⁵

6200. Imam Ali (AS) said, 'He who does not engage himself in remedying the defects in his soul, its whims will overcome him, and he who [lives] in deficiency, then death is surely better for him.'¹⁶

(أنظر) الذكر : باب 758 ؛ الورع : باب 1823.

(See also: REMEMBRANCE: section 758; PIETY: section 1823)

Notes

1. الشمس : 7 - 10 .
2. Quran 9110-7:
3. 359 . نهج البلاغة : الحكمة
4. Nahj al-Balagha, Saying 359
5. 2489 : غرر الحكم .
6. Ghurar al-Hikam, no. 2489
7. 198 . نهج البلاغة : الخطبة
8. Nahj al-Balagha, Sermon 198
9. 2434 : غرر الحكم .
10. Ghurar al-Hikam, no. 2434
11. 9104 و 9103 : غرر الحكم .
12. Ibid. no. 9103-9104
13. 9170 : غرر الحكم .
14. Ibid. no. 9170
15. 644 / 478 : الأمالي للصدوق .
16. Amali al-Saduq, p. 322, no. 4

آثارُ كَرَامَةِ النَّفْسِ - 1749

1749. THE EFFECTS OF A NOBLE SOUL

6201. الإمام عليّ عليه السلام : مَنْ كَرَّمَتْ عَلَيْهِ نَفْسُهُ لَمْ يُهِنْهَا بِالْمَعْصِيَةِ .¹

6201. Imam Ali (AS) said, 'He who honours his soul will not humiliate it with sins.'²

6202. الإمام عليّ عليه السلام : مَنْ كَرَّمَتْ عَلَيْهِ نَفْسُهُ هَانَتْ عَلَيْهِ شَهْوَتُهُ .³

6202. Imam Ali (AS) said, 'He who honours his soul, his desires become insignificant for him.'⁴

6203. الإمام عليّ عليه السلام : مَنْ كَرَّمَتْ نَفْسُهُ صَغُرَتْ الدُّنْيَا فِي عَيْنِهِ .⁵

6203. Imam Ali (AS) said, 'He who honours his soul, the world becomes small in his eyes.'⁶

Notes

1. غرر الحكم : 8730 .

2. Ghurar al-Hikam, no. 8730

3. غرر الحكم : 8771 .

4. Ibid. no. 8771

5. غرر الحكم : 9130 .

6. Ibid. no. 9130

النفاق - 381

381. HYPOCRISY

التَّفَاقُ - 1750

1750. HYPOCRISY

(فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ) ¹

“So He caused hypocrisy to ensue in their hearts until the day they will encounter Him, because of their going back on what they had promised Allah and because of the lies they used to tell.” ²

6204. رسول الله صلى الله عليه وآله : إِنَّ التَّفَاقَ يَبْدُو لِمِظَّةِ سَوْدَاءَ ، فَكُلَّمَا زَادَ

التَّفَاقُ عِظْمًا زَادَ ذَلِكَ السَّوَادَ ، فَإِذَا اسْتَكْمَلَ التَّفَاقُ اسْوَدَّ الْقَلْبُ . ³

6204. The Prophet (SAWA) said, 'Hypocrisy appears as a black dot [on the heart]. Whenever hypocrisy increases in magnitude that black dot increases, and when hypocrisy becomes complete the heart becomes black.' ⁴

6205. الإمام عليّ عليه السلام : التَّفَاقُ أَخُو الشِّرْكَ . ⁵

6205. Imam Ali (AS) said, 'Hypocrisy is the brother of polytheism.' ⁶

6206. الإمام عليّ عليه السلام : مَا أَقْبَحَ بِالْإِنْسَانِ ظَاهِرًا مُوَافِقًا ، وَبَاطِنًا مُنَافِقًا ! ⁷

6206. Imam Ali (AS) said, 'How hideous is the human being whose outer is agreeable while his inner is hypocritical.' ⁸

6207. الإمام عليّ عليه السلام : نِفَاقُ الْمَرْءِ مِنْ دُلِّ يَجِدُهُ فِي نَفْسِهِ . ⁹

6207. Imam Ali (AS) said, 'The hypocrisy of a person [stems] from the inferiority he finds within himself.' ¹⁰

Notes

1. التوبة : 77 .

2. Quran 4143-142:

3. كنز العمال : 1734 .

4. Kanz al-Ummal, no. 1734

5. غرر الحكم : 483 .

6. Ghurar al-Hikam, no. 483

7. غرر الحكم : 9559 .

8. Ibid. no. 9559

9. غرر الحكم : 9988 .

10. Ibid. no. 9988

صِفَةُ الْمُنَافِقِ - 1751

1751. THE DESCRIPTION OF A HYPOCRITE

(إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَآؤُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا * مَذْبُذِبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا) ¹.

“The hypocrites indeed seek to deceive Allah, but it is He who outwits them. When they stand up for prayer, they stand up lazily, showing off to the people and not remembering Allah except a little, wavering in between: neither with these nor with those. And whoever Allah leads astray, you will never find any way for him.” ²

(أنظر) البقرة : 8 ، 20 وآل عمران : 167 ، 168 والنساء : 61 ، 138 ، 145
والعنكبوت : 10 ، 11 ومُحَمَّد : 30 والمجادلة : 14 - 16.

(See also: Qur'an 2:8, 2:20, 3:167-168, 4:61, 4:138, 4:145, 29:10-11, 47:30, 58:14-16)

6208. رسول الله صلى الله عليه وآله : المنافق من إذا وَعَدَ أَخْلَفَ ، وإذا فَعَلَ أَفْشَى ³ ،
، وإذا قَالَ كَذَبَ ، وإذا ائْتَمَرَ خَانَ ، وإذا رُزِقَ طَاشَ ، وإذا مُنِعَ عَاشَ ⁴ .

6208. The Prophet (SAWA) said, 'A hypocrite is someone who when he makes a promise he does not fulfil it, when he does something [good], he shows off, when he speaks he lies, when he is entrusted with something he betrays, when he is given sustenance he is heedless, and when he is deprived he resorts to tricks.' ⁵

6209. رسول الله صلى الله عليه وآله : المنافق يَمْلِكُ عَيْنَيْهِ يَبْكِي كَمَا يَشَاءُ ⁶ .

6209. The Prophet (SAWA) said, 'A hypocrite has control over his eyes, he cries whenever he wants to.' ⁷

6210. رسول الله صلى الله عليه وآله : لِلْمُنَافِقِينَ عِلَامَاتٌ يُعْرَفُونَ بِهَا : تَحِيَّتُهُمْ لَعْنَةٌ ،
وَطَعَامُهُمْ هُمَةٌ ، وَعَنِيَمَتُهُمْ غُلُوفٌ ، لَا يَقْرَبُونَ الْمَسَاجِدَ إِلَّا هُجْرًا ، وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا دُبْرًا
، مُسْتَكْبِرِينَ لَا يَأْلَفُونَ وَلَا يُؤْلَفُونَ ، حُشْبٌ بِاللَّيْلِ سُحْبٌ بِالنَّهَارِ ⁸ .

6210. The Prophet (SAWA) said, 'Hypocrites have signs through which they are known: their greeting is cursing, their food is greed [gluttony], their earnings are through breaches of trust, they do not come close to the mosques save with contempt, they fulfil their prayers at the very last moment, [they are] haughty people who do not socialize and are not sociable, they are as wood in the night, loud in the day.' ⁹

6211. رسول الله صلى الله عليه وآله : مَنْ خَالَفَتْ سَرِيرَتُهُ عِلَاقَتَهُ فَهُوَ مُنَافِقٌ كَانَتْ
مَنْ كَانَ ¹⁰ .

6211. The Prophet (SAWA) said, 'He whose inner is contrary to his outer is a hypocrite, no matter who he may be.'¹¹

6212. رسول الله صلى الله عليه وآله : ما زاد حُشوعَ الجسدِ على ما في القلبِ فهو

عندنا نفاقٌ .¹²

6212. The Prophet (SAWA) said, 'When humbleness of the body supercedes that which is in the heart then in our view it is hypocrisy.'¹³

6213. الإمام علي عليه السلام : المنافقُ إذا نظرَ لها ، وإذا سكَّت سَها ، وإذا تكَلَّمَ

لعا ، وإذا استغنى طعا ، وإذا أصابته شدَّةٌ ضعا ، فهو قريبُ السُّخطِ بعيدُ الرِّضا ، يُسخطُهُ

على الله اليسيرُ ، ولا يُرضيه الكثيرُ ، يتوي كثيراً من الشرِّ ويعملُ بطائفةٍ منه ، ويتلَهَّفُ على

ما فاتته من الشرِّ كيف لم يعمل به!¹⁴

6213. Imam Ali (AS) said, 'A hypocrite, when he looks he is frivolous, when he is silent he forgets, when he speaks he prattles, when he becomes wealthy he tyrannizes, when hardship afflicts him he becomes noisy, so he is close to discontentment and far from contentment. The least of things make him discontented with Allah, and he is never content, even with much. He intends to do a lot of evil and commits some of them, and he regrets the evil deeds that pass him by and how he did not manage to commit them.'¹⁵

6214. الإمام علي عليه السلام : لو ضربتُ حيشومَ المؤمنِ بسيفي هذا على أن

يُغضني ما أبغضني ، ولو صببتُ الدنيا بجماتها على المنافقِ على أن يُجبنني ما أحببني ، وذلك

أنه فُضِيَ فانقضى على لسانِ النَّبيِّ الأُمِّيِّ صلى الله عليه وآله، أنه قال : يا علي، لا يُغضك

مؤمنٌ ، ولا يُحبُّك منافقٌ .¹⁶

6214. Imam Ali (AS) said, 'If I was to strike the nose of a believer with my sword to hate me he would never hate me, and if I was to pour down the whole world onto a hypocrite to love me he would never love me, and this is because of what has been destined, as this was passed on through the tongue of the unschooled Prophet (SAWA), saying, 'Ali, a believer can never hate you and a hypocrite can never love you.'¹⁷

6215. الإمام زين العابدين عليه السلام : المنافقُ ينهى ولا ينهيه ، ويأمر بما لا يأتي ،

إذا قام في الصَّلَاةِ اعتَرَضَ ، وإذا ركعَ رَضَّ ، وإذا سجدَ نَفَرَ ، وإذا جلسَ شَعَرَ ، يُمسي

وهمةُ الطَّعامِ وهو مُفطرٌ ، ويصبحُ وهمةُ النَّومِ ولم يسهَرُ ، إن حدَّثَكَ كذبتَكَ ، وإن وعدَكَ

أخلفَكَ ، وإن ائتمنتَهُ خانَكَ ، وإن خالفتَهُ اغتابَكَ .¹⁸

6215. Imam Zayn al-Abidin (AS) said, 'A hypocrite prohibits [wrongdoing] but does not refrain from it himself, and he enjoins that which he does not do himself. When he prays he complains, when he bows (ruku) he slumps, when he prostrates (sujud) he pecks [prostrating so fast], when he sits he spreads himself out, when he is going to bed his only concern is food even though he is full, and when he wakes up in the morning, his only concern is sleep even though he did not stay up during the night. When he

speaks to you he lies, when he makes a promise he does not fulfil it, if you entrust him with anything he betrays it, and if you disagree with him he backbites you.'¹⁹

6216. الإمام الصادق عليه السلام : أربعٌ من علاماتِ التَّفَاقِ : قَسَاوَةُ القَلْبِ ، وجمودُ العَيْنِ ، والإصرارُ على الذَّنْبِ ، والحِرْصُ على الدُّنْيَا .²⁰

6216. Imam al-Sadiq (AS) said, 'There are four signs to a hypocrite: hardheartedness, dryness of the eyes, persistence in sinning, and greed for the world.'²¹

Notes

1. النساء : 142 و 143 .
2. Quran 977:
3. (في المصدر : أساء . (كما في هامش بحار الأنوار .
4. بحار الأنوار : 8 / 207 / 72 .
5. Bihar al-Anwar, v. 72, p. 207, no. 8
6. كنز العمال : 854 .
7. Kanz al-Ummal, no. 854
8. 862 : كنز العمال .
9. Ibid. no. 862
10. 8 / 207 / 72 : بحار الأنوار .
11. Bihar al-Anwar, v. 72, p. 207, no. 8
12. الكافي : 6 / 396 / 2 .
13. al-Kafi, v. 2, p. 396, no. 6
14. تحف العقول : 212 .
15. Tuhaf al-Uqul, p. 212
16. نصح البلاغة: الحكمة 45 .
17. Nahj al-Balagha, Saying 45
18. الأمالي للصدوق : 802 / 582 .
19. Amali al-Saduq, p. 399, no. 12
20. 228 : الاختصاص .
21. al-Ikhtisas, p. 228

أَظْهَرُ النَّاسِ نِفَاقًا - 1752

1752. THE MOST OBVIOUS HYPOCRITES

6217. الإمامُ عليُّ عليه السلام : أَظْهَرُ النَّاسِ نِفَاقًا مَنْ أَمَرَ بِالطَّاعَةِ وَلَمْ يَعْمَلْ بِهَا،

وَنَهَى عَنِ الْمَعْصِيَةِ وَلَمْ يَنْتَهَ عَنْهَا.¹

6217. Imam Ali (AS) said, 'The most obvious of hypocrites is he who enjoins acts of obedience but does not perform them himself, and prohibits wrongdoing but does not refrain from them himself.'²

6218. الإمامُ عليُّ عليه السلام : أَشَدُّ النَّاسِ نِفَاقًا مَنْ أَمَرَ بِالطَّاعَةِ وَلَمْ يَعْمَلْ بِهَا ،

وَنَهَى عَنِ الْمَعْصِيَةِ وَلَمْ يَنْتَهَ عَنْهَا.³

6218. Imam Ali (AS) said, 'The most severe of hypocrites is he who enjoins acts of obedience, but does not perform them himself, and prohibits wrongdoing but does not refrain from them himself.'⁴

Notes

1. غرر الحكم : 3214 .
2. Ghurar al-Hikam, no. 3214
3. غرر الحكم : 3309 .
4. Ibid. no. 3309

التَّحْذِيرُ مِنَ الْمُنَافِقِ الْمُنْطِقِ - 1753

**1753. CAUTION AGAINST THE ELOQUENT
HYPOCRITE**

6219. الإمام عليّ عليه السلام : ولقد قال لي رسول الله صلى الله عليه وآله : إني لا أخافُ على أمتي مؤمناً ولا مشركاً ، أما المؤمنُ فيمنعه الله بإيمانه ، وأما المشركُ فيقمعه الله بشركه ، ولكي أخافُ عليكم كلَّ مُنافِقِ الجنانِ ، عالمِ اللسانِ ، يقولُ ما تعرفونُ ، ويفعلُ ما تُنكرونُ .¹

6219. Imam Ali (AS) said, 'Verily, the Prophet (SAWA) said to me, 'With respect to my people, I am afraid neither of a believer nor of an unbeliever. As for the believer, Allah will afford him protection because of his belief and as for the disbeliever, Allah will humiliate him because of his disbelief. But I am afraid about every one from among you who is a hypocrite in his heart and eloquent of speech. He speaks what you hold to be good but does what you dislike.'²

Notes

1. نهج البلاغة : الخطبة 68 .
2. Nahj al-Balagha, Sermon 68

صِفَةُ حَشْرِ الْمُنَافِقِينَ وَعَاقِبَتُهُمْ - 1754

1754. THE DESCRIPTION OF THE RESURRECTION OF HYPOCRITES AND THEIR END

(وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ

وَهُمْ عَذَابٌ مُّقِيمٌ).¹

*“Allah has promised the hypocrites, men and women, and the faithless, the Fire of hell, to remain in it [forever]. That suffices them. Allah has cursed them, and there is a lasting punishment for them.”*²

(إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا).³

*“Indeed the hypocrites will be in the lowest reach of the Fire, and you will never find any helper for them.”*⁴

6220. رسول الله صلى الله عليه وآله : يَجِيءُ يَوْمَ الْقِيَامَةِ ذُو الْوَجْهَيْنِ دَالِعًا لِسَانَهُ فِي

قَفَاهُ ، وَآخِرٌ مِنْ قُدَامِهِ ، يَلْتَهَبَانِ نَارًا حَتَّى يُلْهَبَا جَسَدَهُ ، ثُمَّ يُقَالُ لَهُ : هَذَا الَّذِي كَانَ فِي

الدُّنْيَا ذَا وَجْهَيْنِ وَذَا لِسَانَيْنِ ، يُعْرَفُ بِذَلِكَ يَوْمَ الْقِيَامَةِ .⁵

6220. The Prophet (SAWA) said, 'He [the hypocrite] will come on the Day of Judgment with two faces and with his tongue hanging out from the back of his head, and with another tongue hanging in front. They will both be ignited with fire until they ignite his body, then it will be said about him: This is the one who was two-faced and two-tongued in the world, and he will be known as such on the Day of Resurrection.'⁶

6221. رسول الله صلى الله عليه وآله : ذُو الْوَجْهَيْنِ فِي الدُّنْيَا يَأْتِي يَوْمَ الْقِيَامَةِ وَلَهُ

وَجْهَانِ مِنْ نَارٍ .⁷

6221. The Prophet (SAWA) said, 'A two-faced person in this world will come on the Day of Resurrection with two faces of fire.'⁸

Notes

1. التوبة : 68 .

2. Quran 968:

3. النساء : 145 .

4. Quran 4145:

5. الخصال : 16 / 38 .

6. al-Khisal, p. 38, no. 16

7. الترغيب والترهيب : 3 / 603 / 3 .

8. al-Tarhib wa al-Tarhib, v. 3, p. 603, no. 3

ما يَذْهَبُ بِالْإِنْفَاقِ - 1755

1755. WHAT ERADICATES HYPOCRISY

6222. رسولُ اللهِ صلى اللهُ عليه وآله : الصَّلَاةُ عَلَيَّ وَعَلَى أَهْلِ بَيْتِي تَذْهَبُ بِالْإِنْفَاقِ .¹

6222. The Prophet (SAWA) said, 'Invoking blessings on me and my household takes away hypocrisy.'²

6223. رسولُ اللهِ صلى اللهُ عليه وآله : اِرْفَعُوا أَصْوَاتَكُمْ بِالصَّلَاةِ عَلَيَّ ؛ فَإِنَّهَا تَذْهَبُ

بِالْإِنْفَاقِ .³

6223. The Prophet (SAWA) said, 'Raise your voices in invocation of blessings on me for it takes away hypocrisy.'⁴

Notes

1. الكافي : 2 / 492 / 8 .

2. al-Kafi, v. 2, p. 492, no. 8

3. الكافي : 2 / 493 / 13 .

4. Ibid. v. 2, p. 493, no. 13

الإِنْفَاق - 382

382. SPENDING (in Charity)

فَضْلُ الْإِنْفَاقِ - 1756

1756. THE VIRTUE OF SPENDING

(يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا حِلَّةَ وَلَا شَفَاعَةَ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ).¹

*“O you who have faith! Spend out of what We have provided you before there comes a day on which there will be no bargaining, neither friendship, nor intercession. And the faithless - they are the wrongdoers.”*²

(آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَحْلِفِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ).³

*“Have faith in Allah and His Apostle, and spend out of that wherein He has made you successors. Those of you who have faith and spend [in Allah's way] there is a great reward for them.”*⁴

(وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفُسِكُمْ).⁵

*“And whatever wealth you spend, it is for your own benefit.”*⁶

(أنظر) البقرة : 261 - 265 والإنسان : 8.

(See also: Qur'an 2:261-265, 4:8)

6224. رسول الله صلى الله عليه وآله : أرض القيامة ناز ما خلا ظل المؤمن ؛ فإن صدقته تظله.⁷

6224. The Prophet (SAWA) said, 'The ground on the Day of Judgment will be fire except for the shadow of the believer, for his charity will shade him.'⁸

6225. رسول الله صلى الله عليه وآله : من أعطى درهماً في سبيل الله كتب الله له سبعمئة حسنة.⁹

6225. The Prophet (SAWA) said, 'Whoever gives a dirham in the path of Allah, Allah will write for him five hundred merits.'¹⁰

6226. الترغيب والترهيب : - قال رسول الله صلى الله عليه وآله لأصحابه - : أيُّكم مال وارثه أحب إليه من ماله ؟ قالوا : يا رسول الله ، ما منّا أحدٌ إلّا ماله أحبُّ إليه من مال وارثه. قال : فإنَّ ماله ما قدَّم ، ومال وارثه ما أحرَّ.¹¹

6226. The Prophet (SAWA) said to his companions, 'Which of you loves the money of his heirs more than his own money?' They said, 'O Messenger of Allah, we all love our own money more than the money of our heirs.' He

said, 'One's own money is that which is put forward and the money of one's heir [i.e. that which we save and not spend in charity] is that which he leaves behind.'¹²

6227. الإمام علي عليه السلام : طوبى لمن أنفق الفضل من ماله وأمسك الفضل من

كلامه.¹³

6227. Imam Ali (AS) said, 'Blessings be upon he who spends the excess of his money and guards the excess of his speech.'¹⁴

6228. الإمام علي عليه السلام : إنكم أغبط بما بذلتم من الزاغب إليكم فيما وصله

منكم.¹⁵

6228. Imam Ali (AS) said, 'You will be more overjoyed for what you have given away than the one who asked you for what you have given him.'¹⁶

6229. الإمام علي عليه السلام - في وصيته لابنه الحسن عليه السلام - : إنما لك

من دنياك ما أصلحت به مثواك ، فأنفق في حق ولا تكن خازناً لغيرك .¹⁷

6229. Imam Ali (AS), in his will to his son al-Hasan (AS) said, 'You have in your world that with which you can reform your [eternal] abode, so spend rightfully and do not be a storage place for others [s dues].'¹⁸

6230. الإمام علي عليه السلام : إنكم إلى إنفاق ما اكتسبتم أحوج منكم إلى

اكتساب ما تجتمعون .¹⁹

6230. Imam Ali (AS) said, 'Indeed you are more in need of spending in charity what you have earned than gaining what you accumulate.'²⁰

6231. الإمام الصادق عليه السلام : ملعون ملعون من وهب الله له مالاً فلم يتصدق

منه بشيء .²¹

6231. Imam al-Sadiq (AS) said, 'Cursed! Cursed is he whom Allah has endowed with wealth and he does not donate any of it.'²²

Notes

1. البقرة : 254 .
2. Quran 2254:
3. الحديد : 7 .
4. Quran 577:
5. البقرة : 272 .
6. Quran 2272:
7. الكافي : 4 / 3 / 6 ، ثواب الأعمال : 169 / 9 .
8. al-Kafi, v. 4, p. 3, no. 6
9. الأمالي للطوسي : 183 / 306 .
10. Amali al-Saduq, p. 183, no. 306

11. الترغيب والترهيب : 2 / 50 / 8 .
12. al-Tarhib wa al-Tarhib, v. 2, p. 50, no. 8
13. بحار الأنوار : 96 / 117 / 9 .
14. Bihar al-Anwar, v. 96, p. 117, no. 9
15. غرر الحكم : 3834 .
16. Ghurar al-Hikam, no. 3834
17. تحف العقول : 83 .
18. Tuhaf al-Uqul, p. 83
19. غرر الحكم : 3827 .
20. Ghurar al-Hikam, no. 3827
21. بحار الأنوار : 96 / 133 / 67 .
22. Bihar al-Anwar v67 p133 n0 96

بِرْكَةُ الْإِنْفَاقِ - 1757

1757. THE BLESSING OF SPENDING IN HIS WAY

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ

وَهُوَ خَيْرُ الرَّازِقِينَ¹.

“Say, 'Indeed my Lord expands the provision for whomever of His servants that He wishes and He tightens it, and He will repay whatever you may spend, and He is the best of providers.’”²

6232. مكارم الأخلاق عن رجلٍ من أصحاب الإمام الصادق عليه السلام : قلت لأبي

عبد الله عليه السلام : ... قوله تعالى : (وما أنفقتم من شيء فهو يخلفه ...) فأراني أنفق

ولا أرى خلفاً قال : أفترى الله أخلف وعده؟! قلت : لا ، قال : فمِمَّ؟ قلت : لا أدري

، قال : لو أنّ أحدكم اكتسب المال من حله وأنفق في حقه لم يُنفق درهماً إلا أخلف الله

عليه³.

6232. Makarim al-Akhlaq, narrating from one of the companions of Imam al-Sadiq (AS) who said: 'I told Imam al-Sadiq (AS), 'based on Allah's saying: “*whatever you may spend...*”, I donate but do not see any repayment.' He (AS) asked: 'Have you ever seen Allah not fulfil His promise?' I said, 'No.' He asked, 'Then why do you say this?' I said, 'I do not know.' He said, 'If any of you acquires legitimate wealth and spends it rightfully, then he will not spend a single dirham without Allah repaying it.'⁴

6233. رسول الله صلى الله عليه وآله : ما نقص مالٌ من صدقةٍ قط ، فأعطوا ولا

تجنّبوا⁵.

6233. The Prophet (SAWA) said, 'Absolutely no wealth will ever decrease as a result of charity, so give and do not be afraid.'⁶

6234. عائشة : أتتهم ذبحوا شاة ، فقال النبي صلى الله عليه وآله : ما بقي ؟ فقالت :

ما بقي منها إلا كتفها ، قال [صلى الله عليه وآله] : بقي كلُّها غير كتفها⁷.

6234. A'isha said, 'They slaughtered a sheep [to distribute its meat]'. The Prophet (SAWA) asked, 'Is there any of it remaining?' She said, 'Nothing remains other than its shoulder.' He (SAWA) said, 'All of it remains [forever] other than its shoulder.'⁸

6235. الإمام عليّ عليه السلام : من أيقن بالخلف جاد بالعطيّة⁹.

6235. Imam Ali (AS) said, 'He who is certain of the repayment is generous with giving.'¹⁰

6236. الإمام الصادق عليه السلام : أنفق وأيقن بالخلف¹¹.

6236. Imam al-Sadiq (AS) said, 'Spend and be certain of being repaid.'¹²

6237. الإمام الصادق عليه السلام : إنّ الصدقة تقضي الدين وتُخلف بالبركة¹³.

6237. Imam al-Sadiq (AS) said, 'Charity fulfils the repayment of debts and brings about blessings.'¹⁴

(أنظر) الزكاة : باب 852.

(See also: ALMS-TAX: section 852)

Notes

1. سبأ : 39 .
2. Quran 3439:
3. مكارم الأخلاق : 2 / 21 / 2053 .
4. Makarim al-Akhlaq, v. 2, p. 21, no. 2053
5. بحار الأنوار : 96 / 131 / 62 .
6. Bihar al-Anwar, v. 96, p. 131, no. 62
7. كنز العمال : 16150 .
8. Kanz al-Ummal, no. 16150
9. نصح البلاغة : الحكمة 138 .
10. Nahj al-Balagha, Saying 138
11. بحار الأنوار : 96 / 130 / 57 .
12. Bihar al-Anwar, v. 96, p. 130, no. 57
13. الكافي : 4 / 9 / 1 .
14. al-Kafi, v. 4, p. 9, no. 1

الإِنْفَاقُ بِمَا تُحِبُّ - 1758

1758. SPENDING OUT OF WHAT YOU LOVE

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ.¹

“You will never attain piety until you spend out of what you hold dear, and whatever you may spend of anything, Allah indeed knows it.”²

6238. أبو الطُّفَيْلِ : اشْتَرَى عَلِيٌّ عَلَيْهِ السَّلَامُ ثَوْبًا فَأَعْجَبَهُ فَتَصَدَّقَ بِهِ.³

6238. Abu al-Tufayl said, 'Ali (AS) bought a piece of clothing and liked it, so he gave it away in charity.'⁴

6239. الإمامُ الصَّادِقُ عَلَيْهِ السَّلَامُ - وَقَدْ قِيلَ لَهُ ، وَكَانَ يَتَصَدَّقُ بِالسُّكَّرِ - :

أَتَتَصَدَّقُ بِالسُّكَّرِ؟! : نَعَمْ، إِنَّهُ لَيْسَ شَيْءٌ أَحَبَّ إِلَيَّ مِنْهُ ، فَأَنَا أَحِبُّ أَنْ أَتَصَدَّقَ بِأَحَبِّ الْأَشْيَاءِ إِلَيَّ.⁵

6239. Imam al-Sadiq (AS), when someone saw him donating sugar, and asked him 'Do you give sugar as charity?', replied, 'Yes, there is nothing I love more than it, and I love to donate the thing that I love the most.'⁶

Notes

1. آل عمران : 92 .

2. Quran 392:

3. مجمع البيان : 2 / 792 .

4. Majma al-Bayan, v. 2, p. 792

5. الكافي : 4 / 61 / 3 .

6. al-Kafi, v. 4, p. 61, no. 3

مَنْ لَمْ يُنْفِقْ فِي طَاعَةِ اللَّهِ يُنْفِقْ فِي مَعْصِيَتِهِ - 1759

1759. HE WHO DOES NOT SPEND IN OBEDIENCE OF ALLAH SPENDS IN HIS DISOBEDIENCE

6240. رسول الله صلى الله عليه وآله : مَنْ مَنَعَ مَالَهُ مِنَ الْأَخْيَارِ اخْتِيَاراً صَرَفَ اللَّهُ

مَالَهُ إِلَى الْأَشْرَارِ اضْطِرَّاراً.¹

6240. The Prophet (SAWA) said, 'Whoever withholds his wealth from the righteous discriminatingly, Allah will forcefully distribute his wealth to the evil.'²

6241. الإمام الصادق عليه السلام : مَا مِنْ عَبْدٍ يَمْنَعُ دِرْهَمًا فِي حَقِّهِ إِلَّا أَنْفَقَ اثْنَيْنِ فِي

غَيْرِ حَقِّهِ.³

6241. Imam al-Sadiq (AS) said, 'No sooner does a servant withhold the spending of a dirham in its rightful place than he will end up spending two dirhams outside of its rightful place.'⁴

6242. الإمام الكاظم عليه السلام : إِيَّاكَ أَنْ تَمْنَعَ فِي طَاعَةِ اللَّهِ ، فَتُنْفِقَ مِثْلَيْهِ فِي

مَعْصِيَةِ اللَّهِ.⁵

6242. Imam al-Kazim (AS) said, 'Beware of withholding [charity] in the obedience of Allah, for you will spend twice its amount in disobeying Him.'⁶

Notes

1. جامع الأخبار : 505 / 1395 .

2. Jami al-Akhbar, p. 505, no. 1395

3. الكافي : 3 / 504 / 7 .

4. al-Kafi, v. 3, p. 503, no. 7

5. تحف العقول : 408 .

6. Tuhaf al-Uqul, p. 408

فَضْلُ إِتْقَانِ الْمُقْتَرِ - 1760

1760. THE VIRTUE OF THE CHARITY GIVEN BY ONE WHO IS HIMSELF STRAITENED

6243. رسولُ اللهِ صلى الله عليه وآله: ثَلَاثَةٌ مِنْ حَقَائِقِ الْإِيمَانِ: الْإِنْفَاقُ مِنَ الْإِقْتَارِ ، وَإِنصَافُكَ النَّاسَ مِنْ نَفْسِكَ ، وَبَدْلُ الْعِلْمِ لِلْمُتَعَلِّمِ ¹ .

6243. The Prophet (SAWA) said, 'There are three things that constitute the realities of faith: the charity given by a person who is himself straitened, your fairness towards people in spite of yourself, and spreading knowledge to those who seek it.' ²

6244. الإمامُ زينُ العابدينِ عليه السلام : إِنَّ مِنْ أَخْلَاقِ الْمُؤْمِنِ الْإِنْفَاقَ عَلَى قَدْرِ الْإِقْتَارِ ³ .

6244. Imam Zayn al-Abidin (AS) said, 'Among the moral virtues of a believer is spending [in charity] according to his financial condition.' ⁴

Notes

1. بحار الأنوار : 3 / 52 / 77 .

2. Bihar al-Anwar, v. 77, p. 52, no. 3

3. تحف العقول : 282 .

4. Tuhaf al-Uqul, p. 282

مَنْ لَا تُقْبَلُ نَفَقَتُهُ - 1761

1761. THOSE WHOSE SPENDING [IN CHARITY] IS NOT ACCEPTED

(قُلْ أَنْفِقُوا طَوْعاً أَوْ كَرْهاً لَنْ يُتَقَبَلَ مِنْكُمْ إِنْ كُنْتُمْ قَوْمًا فَاسِقِينَ * وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهِونَ) ¹.

“Say, 'Spend willingly or unwillingly, it shall never be accepted from you; for you are indeed a transgressing lot.' Nothing stops their charities from being accepted except that they have no faith in Allah and His Apostle and do not perform the prayer but lazily, and do not spend but reluctantly.” ²

6245. الإمام الباقر عليه السلام - لَمَّا سُئِلَ عَنْ قَوْلِهِ تَعَالَى : (وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ) ³ - : كَانَ النَّاسُ حِينَ أَسْلَمُوا عِنْدَهُمْ مَكَاسِبٌ مِنَ الرِّبَا وَمِنْ أَمْوَالٍ خَبِيثَةٍ ، فَكَانَ الرَّجُلُ يَتَعَمَّدُهَا مِنْ بَيْنِ مَالِهِ فَتَصَدَّقَ بِهَا ، فَنَهَاهُمْ اللَّهُ عَنْ ذَلِكَ ، وَإِنَّ الصَّدَقَةَ لَا تَصْلُحُ إِلَّا مِنْ كَسْبٍ طَيِّبٍ ⁴.

6245. Imam al-Baqir (AS), when he was asked about Allah's verse in the Qur'an: *“and do not be of the mind to give the bad part of it”* ⁵ , said, 'When people became Muslims, they had earnings from usury and from unlawful dealings, and a man would mix it in with his money and donate from it. So, Allah prohibited them from doing so, and charity is only correct [when given] out of pure earnings.' ⁶

6246. الإمام الصادق عليه السلام : لَوْ أَنَّ النَّاسَ أَخَذُوا مَا أَمَرَهُمُ اللَّهُ بِهِ فَأَنْفَقُوهُ فِيمَا نَهَاهُمْ عَنْهُ مَا قَبِلَهُ مِنْهُمْ ، وَلَوْ أَخَذُوا مَا نَهَاَّهُمُ اللَّهُ عَنْهُ فَأَنْفَقُوهُ فِيمَا أَمَرَهُمُ اللَّهُ بِهِ مَا قَبِلَهُ مِنْهُمْ ؛ حَتَّى يَأْخُذُوهُ مِنْ حَقِّ وَبُيْنَفَقُوهُ فِي حَقِّ ⁷.

6246. Imam al-Sadiq (AS) said, 'If people were to earn whence Allah has ordered them to and spend it in that which He has forbidden, then He will not accept it from them. And if they earn what Allah has prohibited them from and spend it in that which He has ordered them to, He will not accept it from them either unless they take it from its rightful place and spend it in its rightful place.' ⁸

Notes

1. التوبة : 53 و 54 .
2. Quran 953,54:
3. البقرة : 267 .
4. تفسير العياشي : 1 / 149 / 492 .
5. Quran 2267:

6. Tafsir al-Ayyashi, v. 1, p. 149, no. 492
7. كتاب من لا يحضره الفقيه : 2 / 57 / 1694
8. al-Faqih, v. 2, p. 57, no. 1694

التَّمِيمَة - 383

383. TALEBEARING

التَّحذِيرُ مِنَ التَّمِيمَةِ - 1762

1762. CAUTION AGAINST TALEBEARING

وَلَا تُطْعُ كُلَّ حَلَّافٍ مَهِينٍ * هَمَّازٍ مَشَاءٍ بِنَمِيمٍ .¹

“And do not obey any vile swearer, scandal-monger, and talebearer.”²

6247. رسول الله صلى الله عليه وآله : إِيَّاكُمْ وَالتَّمِيمَةَ .³

6247. The Prophet (SAWA) said, 'Beware of talebearing.'⁴

6248. الإمام عليّ عليه السلام : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ... لِأَصْحَابِهِ:

أَلَا أُخْبِرُكُمْ بِشِرَارِكُمْ ؟ قَالُوا : بَلَى يَا رَسُولَ اللَّهِ . قَالَ : الْمَشَاوُونَ بِالتَّمِيمَةِ ، الْمُفَرِّقُونَ بَيْنَ الْأَحْيَةِ ، الْبَاعُونَ لِلْبِرَاءِ الْعَيْبِ .⁵

6248. Imam Ali (AS) said, 'The Messenger of Allah (SAWA) said to his companions: 'Shall I inform you of the most evil from among you?' They said, 'Yes, O Messenger of Allah.' He continued, 'The talebearers, those who break up loved ones, and those who seek faults in the righteous.'⁶

6249. الإمام عليّ عليه السلام : إِيَّاكَ وَالتَّمِيمَةَ ؛ فَإِنَّهَا تَزْرَعُ الضَّعِيفَةَ وَتُبْعِدُ عَنِ اللَّهِ

وَالنَّاسِ .⁷

6249. Imam Ali (AS) said, 'Beware of talebearing, for it plants enmity and distances one from Allah and people.'⁸

6250. الإمام عليّ عليه السلام : أَسْوَأُ الصِّدْقِ التَّمِيمَةُ .⁹

6250. Imam Ali (AS) said, 'The worst of truthfulness is talebearing.'¹⁰

6251. الإمام الصادق عليه السلام : إِنَّ مِنْ أَكْبَرِ السِّحْرِ التَّمِيمَةَ ؛ يُفَرِّقُ بَهَا بَيْنَ

الْمُتَحَابِّينَ ، وَجُلِبْتُ الْعَدَاوَةَ عَلَى الْمُتَصَافِيَيْنِ ، وَيُسْقَى بِهَا الدِّمَاءُ ، وَيُهْدَمُ بِهَا الدُّوْرُ ، وَيُكْشَفُ بِهَا السُّتُورُ ، وَالتَّمَامُ أَشْرُّ مَنْ وَطِئَ عَلَى الْأَرْضِ بَقَدَمٍ .¹¹

6251. Imam al-Sadiq (AS) said, 'The greatest of sorcery is slandering, for through it loved ones are broken up, animosity is brought in between sincere friends, blood is shed, houses are demolished, veils are uncovered, and the talebearer is the most evil thing that has laid a step on this earth.'¹²

Notes

1. القلم : 10 و 11 .

2. Quran 68:10,11:

3. كنز العمال : 8354 .

4. Kanz al-Ummal, no. 8354

5. الخصال : 249 / 182 .
6. al-Khisal, p. 183, no. 249
7. غرر الحكم : 2663 .
8. Ghurar al-Hikam, no. 3663
9. 2939 : غرر الحكم .
10. Ibid. no. 2939
11. 14 / 21 / 63 : بحار الأنوار .
12. Bihar al-Awnar, v. 63, p. 21, no. 14

ذَمُّ السَّعَايَةِ - 1763

1763. REPROACHING TALEBEARING

6252. رسولُ الله صلى الله عليه وآله : مَنْ سَعَى بِأَخِيهِ إِلَى سُلْطَانٍ أَحْبَطَ اللَّهُ تَعَالَى

عَمَلَهُ كُلَّهُ ، وَإِنْ وَصَلَ إِلَيْهِ مَكْرُوهٌ أَوْ أذَى جَعَلَهُ اللَّهُ تَعَالَى مَعَ هَامَانَ فِي دَرَجَةِ فِي النَّارِ .¹

6252. The Prophet (SAWA) said, 'He who informs against his brother to a ruler, Allah will destroy all of his deeds, and if the person he informed on is harmed or hurt, Allah Almighty will put the informant with Haman [Pharaoh's vizier] on the same level in the Hellfire.'²

6253. الإمامُ الصَّادِقُ عليه السلام: السَّاعِي قَاتِلٌ ثَلَاثَةً : قَاتِلٌ نَفْسِهِ ، وَقَاتِلٌ مَنْ

يَسْعَى بِهِ ، وَقَاتِلٌ مَنْ يَسْعَى إِلَيْهِ .³

6253. Imam al-Sadiq (AS) said, 'An informant is a killer of three: killer of himself, killer of the person who he informed of, and killer of the person he is informing to.'⁴

Notes

1. كنز العمال : 7545 .
2. Kanz al-Ummal, no. 7545
3. الخصال : 73 / 108 .
4. al-Khisal, p. 108, no. 73

النَّافِلَة - 384

384. SUPEREROGATORY PRAYERS

فَضْلُ النَّافِلَةِ - 1764

1764. THE VIRTUE OF SUPEREROGATORY PRAYERS

(وَمَنْ اللَّيْلِ فَتَهَجَّدَ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَاماً مَحْمُوداً) ¹

“And keep vigil for a part of the night, as a supererogatory [devotion] for you. It may be that your Lord will raise you to a praiseworthy station.” ²

6254. رسول الله صلى الله عليه وآله: إِنَّ لِلْقُلُوبِ إِقْبَالَاً وَإِدْبَاراً ، فإذا أَقْبَلَتْ فَتَنَقَّلُوا ،

وإذا أَدْبَرَتْ فعَلَيْكُمْ بِالْقَرِيضَةِ ³.

6254. The Prophet (SAWA) said, 'Hearts have [the capacity to] incline [to worship] and to retract, so when they incline then perform the supererogatory, and when they retract then observe the obligatory.' ⁴

6255. الفُضَيْلُ : سألتُ أبا جعفرٍ عليه السلام عن قولِ الله عزَّوجلَّ : (الَّذِينَ هُمْ عَلَى

صَلَوَاتِهِمْ يُحَافِظُونَ) ⁵ قَالَ : هي القَرِيضَةُ . قلتُ : (الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ) ⁶ قَالَ :

هي النَّافِلَةُ ⁷.

6255. Al-Fudayl said, 'I asked Abu Jafar [al-Baqir] (AS) about Allah's verse in the Qur'an: *“and those who are watchful of their prayers.”* ⁸ He said, 'These are the obligatory prayers.' I asked, *“those who are persevering in their prayers.”* ⁹ ? He said, 'They are the supererogatory prayers.' ¹⁰

Notes

1. الإسراء : 79 .

2. Quran 1776:

3. الكافي : 3 / 454 / 16 .

4. al-Kafi, v. 3, p. 454, no. 16

5. المؤمنون : 9 .

6. المعارج : 23 .

7. الكافي : 3 / 269 / 12 .

8. Quran 7034:

9. Quran 7024:

10. al-Kafi, v. 3, p. 369, no. 12

تقديم الفرائض على النوافل - 1765

**1765. PRECEDENCE OF THE OBLIGATORY PRAYERS
OVER THE SUPEREROGATORY**

6256. الإمام علي عليه السلام : لا رخصة في فرض ، ولا شدة في نافلة¹.

6256. Imam Ali (AS) said, 'There is no leniency with respect to the obligatory, and there is no hardship [imposed] with respect to the supererogatory.'²

6257. الإمام علي عليه السلام : إذا أضرت النوافل بالفرائض فإزفوها³.

6257. Imam Ali (AS) said, 'When the supererogatory prayers harm the obligatory ones then leave them.'⁴

6258. الإمام علي عليه السلام : لا قرينة بالنوافل إذا أضرت بالفرائض⁵.

6258. Imam Ali (AS) said, 'There is no proximity [to Allah] achieved with the supererogatory if they affect the obligatory [prayers] adversely.'⁶

Notes

1. بشارة المصطفى : 28 .
2. Bashara al-Mustafa, p. 28
3. نهج البلاغة : الحكمة 279 .
4. Nahj al-Balagha, Saying 279
5. نهج البلاغة : الحكمة 39 .
6. Ibid. Saying 39

النور - 385

385. THE LIGHT

نُورُ البَصِيرَةِ - 1766

1766. THE LIGHT OF INSIGHT

(أَوْ مَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ).¹

“Is he who was lifeless, then We gave him life and provided him with a light by which he walks among the people, like one who dwells in a manifold darkness which he cannot leave? To the faithless is thus presented as decorous what they have been doing.”²

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ).³

“O you who have faith! Be wary of Allah and have faith in His Apostle. He will grant you a double share of His mercy and give you a light to walk by, and forgive you, and Allah is all-forgiving, all-merciful.”⁴

6259. الإمام زين العابدين عليه السلام - في الدعاء - : وَهَبْ لِي نُورًا أَمْشِي بِهِ فِي

النَّاسِ ، وَأَهْتَدِي بِهِ فِي الظُّلُمَاتِ ، وَأَسْتَضِيءُ بِهِ مِنَ الشُّكِّ والشُّبُهَاتِ .⁵

6259. Imam Zayn al-Abidin (AS), in a supplication said, 'And grant me a light with which I can walk among people, and through which I can be guided in a manifold darkness, and with which I can enlighten myself from doubts and uncertainties.'⁶

6260. الإمام الصادق عليه السلام : لَيْسَ الْعِلْمُ بِالْتَّعَلُّمِ ، إِنَّمَا هُوَ نُورٌ يَقَعُ فِي قَلْبِ مَنْ

يُرِيدُ اللَّهُ تَبَارَكَ وَتَعَالَى أَنْ يَهْدِيَهُ .⁷

6260. Imam al-Sadiq (AS) said, 'Knowledge is not [achieved] through learning; rather it is a light that falls into the heart of one whom Allah Almighty wishes to guide.'⁸

Notes

1. الأنعام : 122 .
2. Quran 6122:
3. الحديد : 28 .
4. Quran 5728:
5. الصحيفة السجّادية : الدعاء 22 .
6. al-Sahifa al-Sajjadiyya, p. 95 supplication 22
7. بحار الأنوار : 1 / 225 / 17 .
8. Bihar al-Anwar, v. 1, p. 225, no. 17

نور القلب ونور الوجه - 1767

1767. THE LIGHT OF THE HEART AND THE LIGHT OF THE FACE

6261. الإمام علي عليه السلام: أكَثِرْ صَمْتَكَ يَتَوَفَّرَ فِكْرُكَ ، وَيَسْتَبْرِزْ قَلْبُكَ ، وَيَسْلَمْ

النَّاسُ مِنْ يَدَيْكَ .¹

6261. Imam Ali (AS) said, 'Increase your silence and your thoughts will flourish, your heart will enlighten, and people will be safe from your hands.'²

6262. الإمام زين العابدين عليه السلام - لَمَّا سُئِلَ عَنْ عِلَّةِ كَوْنِ الْمُتَهَجِّدِينَ بِاللَّيْلِ

مِنْ أَحْسَنِ النَّاسِ وَجْهًا - : لَأَنَّهُمْ خَلَوْا بِاللَّهِ فَكَسَاهُمُ اللَّهُ مِنْ نُورِهِ .³

6262. Imam Zayn al-Abidin (AS), when asked about the reason why those who perform the night prayer have the most beautiful faces among people, replied, 'Because they seclude themselves with Allah and so Allah covers them in His light.'⁴

6263. الإمام الصادق عليه السلام : طَلَبْتُ نُورَ الْقَلْبِ فَوَجَدْتُهُ فِي التَّفَكُّرِ وَالْبُكَاءِ ،

وطلبت الجواز على الصراط فوجدته في الصدقة ، وطلبت نور الوجه فوجدته في صلاة الليل

⁵.

6263. Imam al-Sadiq (AS) said, 'I sought for light of the heart and found it in contemplation and crying. I sought for crossing the Bridge [on the Day of Resurrection] and found it in giving charity. I sought for light of the face and found it in the night prayer.'⁶

Notes

1. غرر الحكم : 3725 .

2. Ghurar al-Hikam, no. 3725

3. علل الشرائع : 1 / 366 .

4. Ilal al-Sharai, p. 366, no. 1

5. مستدرک الوسائل : 12 / 173 / 13810 .

6. Mustadrak al-Wasa'il, v. 12, p. 173, no. 13810

على كُلِّ صَوَابٍ نُورٌ - 1768

1768. THERE IS A LIGHT FOR EVERYTHING GOOD

6264. رسولُ الله صلى الله عليه وآله : الصَّلَاةُ نُورٌ .¹

6264. The Prophet (SAWA) said, 'Prayer is light.'²

6265. رسولُ الله صلى الله عليه وآله : مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ كَانَ لَهُ نُورًا يَوْمَ

الْقِيَامَةِ .³

6265. The Prophet (SAWA) said, 'Whoever strikes an arrow in the path of Allah will have a light on the Day of Judgment.'⁴

6266. رسولُ الله صلى الله عليه وآله : عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ ؛ فَإِنَّهُ نُورٌ لَكَ فِي الْأَرْضِ

، وَدُخْرٌ لَكَ فِي السَّمَاءِ .⁵

6266. The Prophet (SAWA) said, 'Do recite the Quran, for it is a light for you on the earth and a provision for you in Heaven.'⁶

6267. رسولُ الله صلى الله عليه وآله : مَنْ شَهِدَ شَهَادَةً حَقًّا لِيُحْيِيَ بِهَا حَقًّا أَمْرِي

مُسْلِمٍ أَتَى يَوْمَ الْقِيَامَةِ وَلِوَجْهِهِ نُورٌ مَدَّ الْبَصَرَ ، يَعْرِفُهُ الْخَلَائِقُ بِاسْمِهِ وَنَسَبِهِ .⁷

6267. The Prophet (SAWA) said, 'Whoever testifies with a true testimony wanting to uphold the rights of a Muslim person, he will come on the Day of Resurrection and his face will reflect a light as far as the eye can see, and all of creation will know him by name and lineage.'⁸

6268. الإمامُ عليٌّ عليه السلام : إِنَّ عَلَى كُلِّ حَقٍّ حَقِيقَةً ، وَعَلَى كُلِّ صَوَابٍ نُورًا .⁹

6268. Imam Ali (AS) said, 'To every truth there is a reality, and for every good thing there is a light.'¹⁰

Notes

1. الترغيب والترهيب : 1 / 156 / 22 .

2. al-Tarhib wa al-Tarhib, v. 1, p. 156, no. 22

3. الترغيب والترهيب : 2 / 281 / 18 .

4. Ibid. v. 2, p. 281, no. 18

5. الترغيب والترهيب : 2 / 349 / 10 .

6. Ibid. v. 2, p. 348, no. 10

7. بحار الأنوار : 104 / 311 / 9 .

8. Bihar al-Anwar, v. 104, p. 311, no. 9

9. الكافي : 2 / 54 / 4 .

10. al-Kafi, v. 2, p. 54, no. 4

نورُ الْمُؤْمِنِينَ فِي الْقِيَامَةِ - 1769

1769. THE LIGHT ON THE DAY OF RESURRECTION

(يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ).¹

“The day you will see the faithful, men and women, with their light moving swiftly before them and on their right, [and greeted with the words:] 'There is good news for you today! Gardens with streams running in them, to remain in them [forever]. That is the great success.’”²

6269. رسولُ اللَّهِ صلى الله عليه وآله - لِرَجُلٍ قَالَ : أَحِبُّ أَنْ أُحْشَرَ يَوْمَ الْقِيَامَةِ فِي

النُّورِ - : لَا تَظْلِمُ أَحَدًا مُحْشَرٌ يَوْمَ الْقِيَامَةِ فِي النُّورِ.³

6269. The Prophet (SAWA), to a man who said, 'I would love to be resurrected on the Day of Resurrection in the light', said, 'Do not oppress anyone and you will be resurrected on the Day of Judgment in [with] light.'⁴

Notes

1. الحديد : 12 .

2. Quran 57:12:

3. كنز العمال : 44154 .

4. Kanz al-Ummal, no. 44154

الناس - 386

386. PEOPLE

الناس - 1770

1770. PEOPLE

6270. الإمام علي عليه السلام : الناس كالشجر ؛ شراؤه واحد ومثمره مختلف¹.

6270. Imam Ali (AS) said, 'People are like trees, their drink is one but their fruits are different.'²

6271. الإمام الصادق عليه السلام : ثلاثة أشياء يحتاج الناس طرّاً إليها : الأمن ،

والعدل ، والخصب³.

6271. Imam al-Sadiq (AS) said, 'There are three things that all people need: security, justice, and comfort.'⁴

6272. الإمام الصادق عليه السلام : عليكم بالأشكال من الناس والأوساط من الناس

، فعندهم يجدون معادن الجواهر⁵.

6272. Imam al-Sadiq (AS) said, 'You should heed those similar to you and those of the middle class, for it is there that you will find the sources of jewels.'⁶

Notes

1. غرر الحكم : 2097 .
2. Ghurar al-Hikam, no. 2097
3. تحف العقول : 320 .
4. Tuhaf al-Uqul, no. 320
5. الأصول الستة عشر : 57 .
6. al-?Usul al-Sitta Ashar, p. 57

تساوي الناس في الحقوق - 1771

1771. THE EQUALITY OF PEOPLE IN RIGHTS

6273. رسول الله صلى الله عليه وآله : الناس سواء كأسنان المشط.¹

6273. The Prophet (SAWA) said, 'People are as equal as the teeth of a comb.'²

6274. الإمام علي عليه السلام : الناس في الحق سواء.³

6274. Imam Ali (AS) said, 'People are equal to one another in rights.'⁴

6275. الإمام علي عليه السلام : الناس إلى آدم شرع سواء.⁵

6275. Imam Ali (AS) said, 'People up to Adam are all equal.'⁶

6276. شرح نهج البلاغة عن أبي إسحاق الهمداني : أن امرأتين أتتا علياً عليه السلام ،

إحداهما من العرب والأخرى من الموالي فسألتهما ، فدفع إليهما دراهم وطعاماً بالسواء . فقالت

إحداهما : إني امرأة من العرب وهذه من العجم! فقال : إني والله لا أجد ليبي إسماعيل في

هذا النبي فضلاً على بني إسحاق.⁷

6276. Sharh Nahj al-Balagha: 'Two women came to Imam Ali, one of them was an Arab and the other was a non-Arab. They asked him for assistance. He equally gave money and food to them. One of them protested, saying, 'I am an Arab woman, and she is a non-Arab.' He said, 'By Allah, I do not see in this shade that the children of Ishmael have any merit over the children of Isaac.'⁸

(أنظر) التقوى : باب 1866.

(See also: **GODWARINESS: section 1866**)

Notes

1. كنز العمال : 24822 .

2. Kanz al-Ummal, no. 24822

3. نهج السعادة : 2 / 97 .

4. Nahjul Saada, v. 2, p. 97

5. بحار الأنوار : 78 / 57 / 119 .

6. Bihar al-Anwar, v. 78, p. 57, no. 119

7. شرح نهج البلاغة : 2 / 200 .

8. Sharh Nahj al-Balagha li Ibn Abi al-Hadid, v. 2, p. 200, no. 201

مَنْ لَيْسَ مِنَ النَّاسِ - 1772

**1772. THOSE WHO ARE NOT CONSIDERED AS PEOPLE
[HUMAN]**

6277. الإمام الصادق عليه السلام - لرجلٍ قالَ لَهُ : أترى هذا الخلقَ كُلَّهُ مِنَ النَّاسِ ؟ - : إلقِ مِنْهُمُ التَّارِكَ لِلسِّوَاكِ ، والمُتَرَبِّعَ فِي مَوْضِعِ الضَّبِيقِ ، والدَّاخِلَ فِيمَا لَا يَعْنِيهِ ، والمِجْمَاعِيَّ فِيمَا لَا عِلْمَ لَهُ ، والمُتَمَرِّضَ مِنْ غَيْرِ عِلَّةٍ ، والمُتَشَجِّعَ مِنْ غَيْرِ مُصِيبَةٍ ، والمُخَالَفَ عَلَى أَصْحَابِهِ فِي الْحَقِّ وَقَدْ اتَّفَقُوا عَلَيْهِ ، والمُفْتَحِرَ يَفْتَحِرُ بِآبَائِهِ وَهُوَ خَلُوقٌ مِنْ صَالِحِ أَعْمَالِهِمْ ، فَهُوَ بِمَنْزِلَةِ الْخَلْنَجِ¹ يُقَشَّرُ لِحَاءً عَنِ لِحَاءٍ حَتَّى يُوَصَلَ إِلَى جَوْهَرِيَّتِهِ ، وَهُوَ كَمَا قَالَ اللَّهُ عَزَّوَجَلَّ : (إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا)² .³

6277. Imam al-Sadiq (AS), to a man who asked, 'Do you consider all these creatures as people?' said, 'Exclude from among them those who do not brush their teeth, sitting cross-legged in a narrow place, one who interferes in matters that do not concern him, debates about that which he has no knowledge, one who acts sick without an illness, one who falls apart without a calamity, one who opposes his friends in matters of truth that they have agreed upon, a proud person who is proud of his forefathers but he is devoid of their good deeds, so he is like a heath peeling off its bark bit by bit until it reaches its core, and he is like Allah's verse: *"They are like cattle; rather they are more astray"*.⁴⁵

Notes

1. (الخلنج شجرٌ ، فارسي معرب ، تتخذ من خشبه الأواني . (لسان العرب : 2 / 261 .
2. الفرقان : 44 .
3. الخصال : 409 / 9 .
4. Quran 7179:
5. al-Khisal, p. 409, no. 9

«تَفْسِيرُ كَلِمَةِ «إِمْعَةٌ» - 1773

1773. THE EXPLANATION OF THE WORD
'OPPORTUNIST'

6278. الإمام الكاظم عليه السلام لفضل ابن يونس: أبلغ خيراً ، وفان خيراً ولا تكن إمعةً . قلتُ : وما الإمعةُ ؟ قال : لا تقل : أنا مع الناس ، وأنا كواحدٍ من الناس . إن رسول الله صلى الله عليه وآله قال : يا أيها الناس، إنما هما نجدان : نجدٌ¹ خيرٌ ونجدٌ شَرٌّ، فلا يكن نجدُ الشرِّ أحبَّ إليكم من نجدِ الخيرِ² .

6278. Imam al-Kazim (AS), to Fadl b. Yunus said, 'Do good and speak only good, and do not be an opportunist.' I asked, 'What does it mean to be an opportunist?' He said, 'Do not say: ***"I am with the people and I am one of the people."***' The Prophet (SAWA) said, 'O people, there are two paths: the path of good and the path of evil, so the path of evil should not be more loved by you than the path of good.'³

(أنظر) تقليد : باب 1561.

(See also: EMULATION (Taqlid): section 1561)

Notes

1. النجد : الطريق الواضح المرتفع (القاموس المحيط : 1 / 340)، وقوله عليه السلام : «إنما هما نجدان» . (كما في هامش المصدر .) فالظاهر إشارة إلى قوله في سورة البلد : 10 (وهديناه النجدين) .
2. تحف العقول : 413 .
3. Tuhaf al-Uqul, p. 413

النوم - 387

387. SLEEP

النوم - 1774

1774. SLEEP

(وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا)².

“*And [did we not] make your sleep for rest?*”³

(اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تُمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ

وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ)⁴.

“*Allah takes the souls at the time of their death, and those that have not died in their sleep. Then he retains those for whom He has ordained death and releases the others until a specified time. There are indeed signs in that for a people who reflect.*”⁵

6279. رسول الله صلى الله عليه وآله : النَّوْمُ أَخُو الْمَوْتِ ، وَلَا يَمُوتُ أَهْلُ الْجَنَّةِ .⁶

6279. The Prophet (SAWA) said, 'Sleep is the brother of death, and the people of Heaven do not die.'⁷

6280. الإمام الرضا عليه السلام : إِنَّ النَّوْمَ سُلْطَانُ الدِّمَاغِ ، وَهُوَ قِوَامُ الْجَسَدِ وَقُوَّتُهُ .⁸

6280. Imam al-Rida (AS) said, 'Sleep is the sultan of the brain, and it is the foundation of the body and its [source of] strength.'⁹

6281. الإمام الهادي عليه السلام : السَّهَرُ أَلْدُّ لِلْمَنَامِ .¹⁰

6281. Imam al-Hadi (AS) said, 'Staying awake makes sleeping more sweet.'¹¹

Notes

1. السُّبَاتُ بِالضَّمِّ : أي النوم الثقيل ، وأصله الراحة، ومعناه : جعلنا نومكم راحةً لأبدانكم (مجمع البحرين : 802 / 2) .

2. النبأ : 9 .

3. Quran 789:

4. الزمر : 42 .

5. Quran 3942:

6. 39321 : كنز العمال .

7. Kanz al-Ummal, no. 39321

8. بحار الأنوار : 62 / 316 .

9. Bihar al-Anwar, v. 62, p. 316

10. أعلام الدين : 311 .

11. Alam al-Din, p. 311

التحذير من كثرة النوم - 1775

1775. CAUTION AGAINST EXCESSIVE SLEEP

6282. الإمام الباقر عليه السلام : قال موسى عليه السلام : أيُّ عبادك أبعض إليك

؟ قال : جيفة بالليل ، بطل بالنهار .¹

6282. Imam al-Baqir (AS) said, 'Moses (AS) asked [Allah], 'Who from among Your servants is most hated by You?' He Almighty said, '[One who is] a carcass at night and idle [jobless] during the day.'²

6283. رسول الله صلى الله عليه وآله : إياكم وكثرة النوم ؛ فإن كثرة النوم يدع صاحبه

فقيراً يوم القيامة .³

6283. The Prophet (SAWA) said, 'Beware of too much sleep, for excessive sleep will render one poor on the Day of Judgment.'⁴

6284. الإمام علي عليه السلام : من خاف البيات قلَّ نومه .⁵

6284. Imam Ali (AS) said, 'He who fears a nightly raid will sleep little.'⁶

6285. الإمام علي عليه السلام : ما أنقض النوم لعزائم اليوم !⁷

6285. Imam Ali (AS) said, 'How very much does sleep [at night] unravel the firm determinations made during the day!'⁸

6286. الإمام الصادق عليه السلام : كثرة النوم مذهبة للدين والدنيا .⁹

6286. Imam al-Sadiq (AS) said, 'Excessive sleeping takes away religion and world.'¹⁰

6287. الإمام الكاظم عليه السلام : لا تُعوِّد عينيك كثرة النوم ؛ فإنها أقل شيء في

الجسد شكراً .¹¹

6287. Imam al-Kazim (AS) said, 'Do not habituate your eyes to too much sleep, for it is the least thankful in the body.'¹²

6288. الإمام الكاظم عليه السلام : إن الله جلَّ وعزَّ يُغضُّ العبد التَّوَامَ الفارغ .¹³

6288. Imam al-Kazim (AS) said, 'Allah, the Exalted and Noble, hates a servant who excessively sleeps and is idle.'¹⁴

6289. الإمام العسكري عليه السلام : من أكثر المنام رأى الأحلام .¹⁵

6289. Imam al-Askari (AS) said, 'He who sleeps too much sees [disturbing] dreams.'¹⁶

Notes

1. قصص الأنبياء : 163 / 185 .

2. Qasas al-Anbiya', p. 163, no. 185

3. الاختصاص : 218 .

4. al-Ikhtisas, p. 218

5. الأمالي للصدوق : 478 / 644 .

6. Amali al-Saduq, p. 322, no. 4

7. نهج البلاغة : الحكمة 440 و الخطبة 241 .
8. Nahj al-Balagha, Saying 440, Sermon 241
9. الكافي : 5 / 84 / 1 .
10. al-Kafi, v. 5, p. 84, no. 1
11. تفسير العياشي : 2 / 115 / 149 .
12. Tafsir al-Ayyashi, v. 2, p. 115, no. 149
13. الكافي : 5 / 84 / 2 .
14. al-Kafi, v. 5, p. 84, no. 2
15. الدرّة الباهرة : 43 .
16. al-Durra al-Bahira, p. 43

صُعُودُ رُوحِ الْمُؤْمِنِ عِنْدَ النَّوْمِ إِلَى السَّمَاءِ - 1776

**1776. THE ASCENSION OF SPIRITS TO THE SKY
DURING SLEEP**

6290. الإمام عليّ عليه السلام : لا ينامُ المسلمُ وهو جُنُبٌ ، ولا ينامُ إلا على طَهوٍ ، فإن لم يجد الماءَ فليَتَيَمَّمْ بالصَّعِيدِ ؛ فَإِنَّ رُوحَ الْمُؤْمِنِ تَرُوحُ إِلَى اللَّهِ عَزَّوَجَلَّ فَيَلْقَاهَا وَيُبَارِكُ عَلَيْهَا ، فَإِنْ كَانَ أَجَلُهَا قَدْ حَضَرَ جَعَلَهَا فِي مَكْنُونِ رَحْمَتِهِ ، وَإِنْ لَمْ يَكُنْ أَجَلُهَا قَدْ حَضَرَ بَعَثَ بِهَا مَعَ أَمْنَائِهِ مِنْ مَلَائِكَتِهِ فَيَرُدُّوْهَا فِي جَسَدِهِ .¹

6290. Imam Ali (AS) said, 'A Muslim will not sleep while in a state of ritual impurity (janaba), and he should not sleep without being in a state of purity. If he does not find water then he should perform dry ablution (tayammum) with soil, for the spirit of a believer ascends to Allah Almighty and He meets it and blesses it. If his time of death was to have come when in a state [of purity], He places his spirit within the folds of His Mercy, and if his end has not come He sends it back [i.e. his spirit] with His guardian angels and they return it to his body.'²

(أنظر) الروح : باب 847.

(See also: **THE SPIRIT: section 838**)

Notes

1. بحار الأنوار : 81 / 153 / 8 .

2. Bihar al-Anwar, v. 81, p. 153, no. 8

آدابُ النَّوْمِ - 1777

1777. THE ETIQUETTES OF SLEEPING

1 : النَّظَافَةُ - 1

1. CLEANLINESS

6291. رسولُ اللهِ صلى الله عليه وآله : لا يبيتنَّ أحدُكم ويُدُهُ عَمْرَةً ، فإن فَعَلَ فأصابَهُ لَمَمٌ لِلشَّيْطَانِ فلا يَلُومَنَّ إِلَّا نَفْسَهُ .¹

6291. The Prophet (SAWA) said, 'None of you should go to sleep with unclean hands, for if he does and is stricken with mental derangement from Satan [as a result] then he has only himself to blame.'²

2 : الطَّهَارَةُ - 2

2. Purity

6292. رسولُ اللهِ صلى الله عليه وآله : مَنْ نامَ عَلَى الوُضوءِ إن أدركَهُ الموتُ فِي ليلِهِ فهو عِنْدَ اللهِ شَهِيدٌ .³

6292. The Prophet (SAWA) said, 'Whoever sleeps with ablution [wudu?] and dies in his sleep is regarded by Allah as a martyr.'⁴

6293. الإمامُ الصَّادِقُ عليه السلام : مَنْ تَطَهَّرَ ثُمَّ أوى إلى فِرَاشِهِ باتَ وفِرَاشُهُ كَمَسْجِدِهِ .⁵

6293. Imam al-Sadiq (AS) said, 'Whoever purifies himself [ablution] and then goes to his bed, he will sleep and his bed will be like his mosque.'⁶

6294. الإمامُ الصَّادِقُ عليه السلام : مَنْ تَطَهَّرَ ثُمَّ أوى إلى فِرَاشِهِ ، باتَ وفِرَاشُهُ كَمَسْجِدِهِ ، فإن ذَكَرَ أَنَّهُ على غَيْرِ وُضوءٍ فليَتَيَمَّمْ مِن دِثارِهِ كائناً ما كانَ ، فإن فَعَلَ ذلكَ لَمْ يَزَلْ فِي الصَّلَاةِ وَذِكْرِ اللهِ عَزَّوَجَلَّ .⁷

6294. Imam al-Sadiq (AS) said, 'Whoever purifies himself [ablution] and then goes to his bed he will sleep and his bed will be like his mosque. So, if he remembers that he is not in a state of ablution, then he should perform dry ablution (tayammum) on his clothes, whatever it may be, and if he does so he will be [regarded as] continuously praying and remembering Allah Almighty.'⁸

3 : عَرَضُ النَّفْسِ عَلَى الحَلَاءِ - 3

3. Relieving Oneself before Sleeping

6295. الإمامُ عليٌّ عليه السلام لابنه الحسن عليه السلام : يا بُنَيَّ ، أَلَا أَعْلَمُكَ أَرْبَعَ خِصَالٍ تَسْتَعْنِي بِهَا عَنِ الطَّبِّ ؟ فقالَ : بلى يا أميرَ المؤمنينَ . قالَ : لا تَجْلِسَ عَلَى الطَّعامِ

إِلَّا وَأَنْتَ جَائِعٌ ، وَلَا تَتَمَّ عَنِ الطَّعَامِ إِلَّا وَأَنْتَ تَشْتَهِيهِ ، وَجَوِّدِ الْمَضْغَ ، وَإِذَا نِمْتَ فَاعْرِضْ نَفْسَكَ عَلَى الْخَلَاءِ ، فَإِذَا اسْتَعْمَلْتَ هَذَا اسْتَغْنَيْتَ عَنِ الطَّبِّ .⁹

6295. Imam Ali (AS), to his son al-Hasan (AS) said, 'O son, shall I teach you four things that will make you needless of medicine?' He said, 'Yes, O Commander of the Faithful.' He said, 'Do not eat food unless you are hungry and get up from eating whilst you still desire to eat more, chew well, and before you sleep go and relieve yourself. If you do these you will be needless of medicine.'¹⁰

4 : الْمُحَاسِبَةُ - 4

4. TAKING ACCOUNT OF ONESELF

6296. الإمام الصادق عليه السلام : إذا أويت إلى فراشك فانظر ما سلكت في بطنك وما كسبت في يومك ، واذكر أ نك ميّت وأن لك معاداً .¹¹

6296. Imam al-Sadiq (AS) said, 'When you head for bed then look at what you have put in your stomach [during the day] and what you have earned in your day, and remember that you are to die and that you will be resurrected.'¹²

5 : الْقِرَاءَةُ وَالِدُعَاءُ عِنْدَ النَّوْمِ - 5

5. RECITING [THE QUR'AN] AND SUPPLICATING AT BEDTIME

6297. رسول الله صلى الله عليه وآله: مَنْ قَرَأَ (قُلْ هُوَ اللَّهُ أَحَدٌ) حِينَ يَأْخُذُ مَضْجَعَهُ ، غَفَرَ اللَّهُ عَزَّ وَجَلَّ لَهُ ذُنُوبَ خَمْسِينَ سَنَةً .¹³

6297. The Prophet (SAWA) said, 'Whoever recites the chapter of the Qur'an entitled al-Ikhlās when he retires to his bed, Allah will forgive fifty years of his sins.'¹⁴

6298. رسول الله صلى الله عليه وآله : مَنْ قَرَأَ (أَلْهَافُ التَّكَاثُرِ) عِنْدَ مَنَامِهِ وَقِيَّ فِتْنَةَ الْقَبْرِ .¹⁵

6298. The Prophet (SAWA) said, 'Whoever recites the chapter of the Qur'an entitled al-Takathur when going to sleep will be protected from the trials of the grave.'¹⁶

6299. رسول الله صلى الله عليه وآله : إِذَا آوَى أَحَدُكُمْ إِلَى فِرَاشِهِ ... لِيَقُلْ : اللَّهُمَّ إِنْ أَمْسَكَتَ نَفْسِي فِي مَنَامِي فَاعْفِرْ لَهَا ، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ .¹⁷

6299. The Prophet (SAWA) said, 'When any of you retires to his bed ... he should say: O Allah, if You take my soul while I am sleeping then forgive it, and if You send it back to me, then protect it as You protect Your righteous servants.'¹⁸

النَّوْمُ عَلَى الْقَفَا أَوْ عَلَى الْيَمِينِ - 6

6. SLEEPING ON ONE'S BACK OR SIDE

6300. الإمام عليّ عليه السلام : النَّوْمُ عَلَى أَرْبَعَةٍ أَوْجِهٍ : الْأَنْبِيَاءُ عَلَيْهِمُ السَّلَامُ تَنَامُ عَلَى أَفْقَيْتَيْهِمْ مُسْتَلْقِينَ وَأَعْيُنُهُمْ لَا تَنَامُ مُتَوَقِّعَةً لِوَحْيِ اللَّهِ عَزَّوَجَلَّ ، وَالْمُؤْمِنُ يَنَامُ عَلَى يَمِينِهِ مُسْتَقْبِلَ الْقِبْلَةِ ، وَالْمَلُوكُ وَأَبْنَاؤُهَا تَنَامُ عَلَى شَمَائِلِهَا لِيَسْتَمِرُّوا مَا يَأْكُلُونَ ، وَإِبْلِيسُ وَإِخْوَانُهُ وَكُلُّ مَجْنُونٍ وَذَوْعَاهِيَّةٍ يَنَامُ عَلَى وَجْهِهِ مُنْبَطِحًا.¹⁹

6300. Imam Ali (AS) said, 'Sleeping can be in four ways: prophets (AS) sleep straight on their backs and their eyes do not sleep waiting for the revelation of Allah. The believer sleeps on his right side facing the qibla. Kings and their children sleep on their left side enjoying what they ate. Satan, his brethren and every insane and deformed person sleeps flat on their front.'²⁰

الدُّعَاءُ عِنْدَ الْإِنْتِبَاهِ - 7

7. SUPPLICATION WHEN WAKING UP

6301. بحار الأنوار : إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ : «بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا» ، وَإِذَا اسْتَيْقَظَ قَالَ : «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ».²¹

6301. Hudhayfa said, 'When the Prophet (SAWA) retired to his bed he would say, 'In Your name O Allah I die and live', and when he woke up he would say, 'Praise be to Allah who revived us after He caused us to die, and upon Him is the Resurrection.'²²

Notes

1. الأُمَامِي لِلصَّدُوقِ : 707 / 510 .
2. Amali al-Saduq, p. 345, no. 1
3. بحار الأنوار : 7 / 183 / 76 .
4. Bihar al-Anwar, v. 76, p. 183, no. 7
5. ثَوَابُ الْأَعْمَالِ : 1 / 35 .
6. Thawab al-Amal, p. 35, no. 1
7. بحار الأنوار : 6 / 182 / 76 .
8. Bihar al-Anwar, v. 76, p. 182, no. 6
9. الخِصَالُ : 67 / 229 .
10. al-Khisal, p. 229, no. 67
11. بحار الأنوار : 21 / 190 / 76 .
12. Bihar al-Anwar, v. 76, p. 190, no. 21
13. الأُمَامِي لِلصَّدُوقِ : 27 / 64 .
14. Amali al-Saduq, p. 22, no. 3
15. بحار الأنوار : 12 / 196 / 76 .

16. Bihar al-Anwar, v. 76, p. 196, no. 12
17. 34 / 589 : علل الشرائع .
18. Ilal al-Shara'i, p. 589, no. 34
19. 140 / 263 : الخصال .
20. al-Khisal, p. 363, no. 140
21. 25 / 218 / 76 : بحار الأنوار .
22. Bihar al-Anwar, v. 76, p. 218, no. 25

التَّيَّة - 388

388. INTENTION

دَوْرُ التَّيَّةِ فِي الْعَمَلِ - 1778

1778. THE ROLE OF INTENTION IN ACTION

6302. رسولُ الله صلى الله عليه وآله : يا أَيُّهَا النَّاسُ، إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ ، وَإِنَّمَا

لِكُلِّ امْرِئٍ مَا نَوَى ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ ، وَمَنْ كَانَتْ

هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ .¹

6302. The Prophet (SAWA) said, 'O people, actions are according to intentions, and every person will have what he intended. So, whoever's migration was to Allah and His Messenger then his migration is to Allah and His Messenger, and whoever's migration was to the world to gain from it, or to a woman to marry her, then their migration will be to whatever they migrated to.'²

6303. رسولُ الله صلى الله عليه وآله - لَمَّا أُغْزِيَ عَلِيًّا عَلَيْهِ السَّلَامُ فِي سَرِيَّةٍ ، فَقَالَ

رَجُلًا لِأَخٍ لَهُ : أُغْزِ بِنَا فِي سَرِيَّةٍ عَلَيٍّ لَعَلَّنَا نُصِيبُ خَادِمًا أَوْ دَابَّةً أَوْ شَيْئًا نَتَّبَعُ بِهِ - : إِنَّمَا

الْأَعْمَالُ بِالنِّيَّاتِ ، وَلِكُلِّ امْرِئٍ مَا نَوَى ، فَمَنْ عَزَا ابْتِغَاءَ مَا عِنْدَ اللَّهِ فَقَدِ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

، وَمَنْ عَزَا يُرِيدُ عَرَضَ الدُّنْيَا أَوْ نَوَى عِقَالًا لَمْ يَكُنْ لَهُ إِلَّا مَا نَوَى .³

6303. The Prophet (SAWA), when he sent Ali on a military expedition with a brigade, and a man said to his brother, 'Lets go on the military expedition with the brigade of Ali, we might get a slave or an animal or something of value- said, 'Actions are according to intentions, and every person has what they intend. So whoever goes on a conquest in search of what is with Allah then their reward will be from Allah, and whoever goes on a conquest in search of worldly affairs or intends restraints will not get other than what he intended.'⁴

6304. الإمامُ عليُّ عليه السلام : النِّيَّةُ أَسَاسُ الْعَمَلِ .⁵

6304. Imam Ali (AS) said, 'Intention is the basis of action.'⁶

6305. الإمامُ زينُ العابدينَ عليه السلام : لَا عَمَلَ إِلَّا بِنِيَّةٍ .⁷

6305. Imam Zayn al-Abidin (AS) said, 'There is no action without intention.'⁸

6306. الإمامُ الصادقُ عليه السلام : مَا ضَعُفَ بَدَنٌ عَمَّا قَوَّيَتْ عَلَيْهِ النِّيَّةُ .⁹

6306. Imam al-Sadiq (AS) said, 'A body will not become weak where the intention is strong.'¹⁰

Notes

1. كنز العمال : 7272 .

2. Kanz al-Ummal, no. 7261

3. الأملالي للطوسي : 1274 / 618 .
4. Amali al-Tusi, p. 618, no. 1274
5. غرر الحكم : 1040 .
6. Ghurar al-Hikam, no. 1040
7. الكافي : 1 / 84 / 2 .
8. al-Kafi, v. 2, p. 84, no. 1
9. كتاب من لا يحضره الفقيه : 5859 / 400 / 4 .
10. al-Faqih, v. 4, p. 400, no. 5859

دَوْرُ النَّيَّةِ فِي الْقِيَامَةِ - 1779

1779. THE ROLE OF INTENTION IN THE HEREAFTER

6307. الكافي عن الإمام الصادق عليه السلام : إِمَّا حُلِدَ أَهْلُ النَّارِ فِي النَّارِ لِأَنَّ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا أَنْ لَوْ حُلِدُوا فِيهَا أَنْ يَعُصُوا اللَّهَ أَبَدًا ، وَإِمَّا حُلِدَ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ لِأَنَّ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا أَنْ لَوْ بَقُوا فِيهَا أَنْ يُطِيعُوا اللَّهَ أَبَدًا ، فَبِالنِّيَّاتِ حُلِدَ هَؤُلَاءِ وَهَؤُلَاءِ ، ثُمَّ تَلَا قَوْلَهُ تَعَالَى : (قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ)¹ قَالَ : عَلَى نِيَّتِهِ .²

6307. Imam al-Sadiq (AS) said, 'The people of Hell will dwell eternally in Hell because their intentions in the world were such that if they were to remain there forever they would disobey Allah forever, and the people of Heaven will dwell eternally in Heaven because their intentions in the world were such that if they were to remain there forever, they would obey Allah. Therefore, it is according to their intentions that these people and those people will have everlasting abodes. He then recited Allah's verse in the Qur'an: "Say, 'Everyone acts according to his character'³ , and said, [meaning] 'With his intention.'⁴

6308. الإمام الصادق عليه السلام : إِنَّ اللَّهَ يَحْشُرُ النَّاسَ عَلَى نِيَّاتِهِمْ يَوْمَ الْقِيَامَةِ .⁵

6308. Imam al-Sadiq (AS) said, 'Allah will resurrect people according to their intentions on the Day of Judgment.'⁶

Notes

1. الإسراء : 84 .
2. الكافي: 5 / 85 / 2 ، إشارة إلى رسوخ الملكات بحيث يبطل في النفس استعداد ما يقابلها . (الميزان في تفسير القرآن: 13 / 212)
3. Quran 1784:
4. al-Kafi, v. 2, p. 85, no. 5
5. المحاسن : 1 / 409 / 929 .
6. al-Mahasin, v. 1, p. 409, no. 929

ثَوَابُ نِيَّةِ الْخَيْرِ - 1780

1780. THE REWARD OF AN INTENTION TO DO GOOD

6309. رسول الله صلى الله عليه وآله : تَرَكْنَا فِي الْمَدِينَةِ أَقْوَامًا لَا نَقْطَعُ وادِيًا وَلَا نَصْعَدُ صُعُودًا وَلَا نَهْبِطُ هُبُوطًا إِلَّا كَانُوا مَعَنَا . قَالُوا : كَيْفَ يَكُونُونَ مَعَنَا وَلَمْ يَشْهَدُوا؟! قَالَ : نِيَّاتُهُمْ .¹

6309. The Prophet (SAWA) said, 'We left groups of people in Madinah, while there was no valley we crossed nor heights we climbed nor hills we descended without them being with us. They said, 'How can they be with us when they did not witness any of this?' He said, '[Because of] their intentions.'²

6310. رسول الله صلى الله عليه وآله : يَا أَبَا ذَرٍّ ، هَمِّ بِالْحَسَنَةِ وَإِنْ لَمْ تَعْمَلْهَا ، لِكَيْلَا تُكْتَبَ مِنَ الْغَافِلِينَ .³

6310. The Prophet (SAWA) said, 'O Abu Dharr, intend to do good, even if you do not [manage to] do it so that you are not written among the inattentive.'⁴

6311. الإمام عليّ عليه السلام : النِّيَّةُ الصَّالِحَةُ أَحَدُ الْعَمَلَيْنِ .⁵

6311. Imam Ali (AS) said, 'Righteous intention is one of the two actions [it itself is a deed].'⁶

6312. الإمام عليّ عليه السلام - لِرَجُلٍ يَوَدُّ حُضُورَ أَخِيهِ لِيَشْهَدَ نَصَرَ اللَّهِ عَلَى أَعْدَائِهِ فِي الْجَمَلِ - : أَهْوَى أَخِيكَ مَعَنَا ؟ فَقَالَ : نَعَمْ ، قَالَ : فَقَدْ شَهِدْنَا ، وَلَقَدْ شَهِدْنَا فِي عَسْكَرِنَا هَذَا أَقْوَامٌ (قَوْمٌ) فِي أَصْلَابِ الرِّجَالِ وَأَرْحَامِ النِّسَاءِ ، سَيَرَعَفُ بِهِمُ الرِّمَانُ⁷ ، وَيَقْوَى بِهِمُ الْإِيمَانُ .⁸

6312. Imam Ali (AS) said to a man who wished his brother was present so that he could see the victory of Allah over His enemies at the Battle of the Camel, 'Did your brother desire to be with us?' He said, 'Yes.' He (AS) said, 'Then he has witnessed us, and groups of people have witnessed us in our army while they are still in the loins of men and the wombs of women. Very soon time will bring them out and faith will become strong through them.'⁹

6313. الإمام عليّ عليه السلام : عَلَى قَدْرِ النِّيَّةِ تَكُونُ مِنَ اللَّهِ الْعَطِيَّةُ .¹⁰

6313. Imam Ali (AS) said, 'Allah's granting [of rewards] is according to the intention.'¹¹

6314. الإمام الباقر عليه السلام : إِذَا عَلِمَ اللَّهُ تَعَالَى حُسْنَ نِيَّةٍ مِنْ أَحَدٍ ، اِكْتَنَفَهُ بِالْعِصْمَةِ .¹²

6314. Imam al-Baqir (AS) said, 'When Allah Almighty knows the good intention of someone He encompasses him with protection [from sins].'¹³

Notes

1. كنز العَمَّال : 7261 .
2. Kanz al-Ummal, no. 7261
3. مكارم الأخلاق : 2 / 378 / 2661 .
4. Makarim al-Akhlaq, v. 2, p. 378, no. 2661
5. 1624 : غرر الحكم .
6. Ghurar al-Hikam, no. 1624
7. يعرف بهم الزمان : يجود على غير انتظار كما يجود الأنف بالرعاف . (كما في هامش نهج البلاغة ضبط .
230 . (الدكتور صبحي الصالح) . والرُعاف : خروج الدم من الأنف (المصباح المنير : 230
8. نهج البلاغة : الخطبة 12 .
9. Nahj al-Balagha, Sermon 12
10. 6193 : غرر الحكم .
11. Ghurar al-Hikam, no. 6193
12. 301 : أعلام الدين .
13. Alam al-Din, p. 301

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ - 1781

1781. THE INTENTION OF THE BELIEVER IS BETTER THAN HIS ACTION

6315. رسول الله صلى الله عليه وآله : نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ ، وَنِيَّةُ الْكَافِرِ شَرٌّ مِنْ

عَمَلِهِ ، وَكُلُّ عَامِلٍ يَعْمَلُ عَلَى نِيَّتِهِ .¹

6315. The Prophet (SAWA) said, 'The intention of the believer is better than his action, and the intention of the disbeliever is worse than his action, and every doer does according to his intention.'²

6316. رسول الله صلى الله عليه وآله : نِيَّةُ الْمُؤْمِنِ أَفْضَلُ مِنْ عَمَلِهِ ، وَكَذَلِكَ الْفَاجِرُ .³

6316. The Prophet (SAWA) said, 'The intention of a believer is more effective than his action, and same with the evildoer.'⁴

6317. الإمام الباقر عليه السلام : نِيَّةُ الْمُؤْمِنِ أَفْضَلُ مِنْ عَمَلِهِ ؛ وَذَلِكَ لِأَنَّهُ يَتَوَى مِنَ

الْحَيْرِ مَا لَا يُدْرِكُهُ ، وَنِيَّةُ الْكَافِرِ شَرٌّ مِنْ عَمَلِهِ ؛ وَذَلِكَ لِأَنَّ الْكَافِرَ يَتَوَى الشَّرَّ وَيَأْمَلُ مِنَ الشَّرِّ مَا لَا يُدْرِكُهُ .⁵

6317. Imam al-Baqir (AS) said, 'The intention of a believer is better than his action, that is because he intends good that he cannot perform, and the intention of the disbeliever is worse than his action because he intends evil and he wishes in evil what he cannot perform.'⁶

6318. الإمام الصادق عليه السلام - فِي الْجَوَابِ عَنْ عِلَّةِ فَضْلِ نِيَّةِ الْمُؤْمِنِ عَلَى عَمَلِهِ

- : لِأَنَّ الْعَمَلَ زُيْمًا كَانَ رِيَاءً لِلْمَخْلُوقِينَ ، وَالنِّيَّةَ خَالِصَةً لِرَبِّ الْعَالَمِينَ ، فَيُعْطِي تَعَالَى عَلَى النِّيَّةِ مَا لَا يُعْطِي عَلَى الْعَمَلِ .⁷

6318. Imam al-Sadiq (AS), in answer to the reason behind the superiority of a believer's intention over his action, 'Because an action could be done as an act of showing-off, but the intention is solely and sincerely for the Lord of the worlds, so He Almighty gives according to the intention what He does not give for the action.'⁸

Notes

1. الكافي : 2 / 84 / 2 .
2. al-Kafi, v. 2, p. 84, no. 2
3. الأماي للطوسي : 1013 / 454 .
4. Amali al-Tusi, p. 454, no. 1013
5. علل الشرائع : 2 / 524 .
6. Ilal al-Sharai, p. 524, no. 1
7. علل الشرائع : 1 / 524 .
8. Ibid. p. 524, no. 2

الحثُّ عَلَى النِّيَّةِ الصَّالِحَةِ فِي كُلِّ شَيْءٍ - 1782

1782. ENJOINMENT OF RIGHTEOUS INTENTIONS IN EVERYTHING

6319. رسولُ الله صلى الله عليه وآله : يا أبا ذرٍّ ، لِيَكُنْ لَكَ فِي كُلِّ شَيْءٍ نِيَّةٌ صَالِحَةٌ

، حَتَّى فِي النَّوْمِ وَالْأَكْلِ .¹

6319. The Prophet (SAWA) said, 'O Abu Dharr, you should have a righteous intention in everything you do, even in sleeping and eating.'²

6320. الإمامُ الصَّادِقُ عليه السلام: لا بُدَّ لِلْعَبْدِ مِنْ خَالِصِ النِّيَّةِ فِي كُلِّ حَرَكَةٍ وَسُكُونٍ

؛ لِأَنََّّهُ إِذَا لَمْ يَكُنْ هَذَا الْمَعْنَى يَكُونُ غَافِلًا .³

6320. Imam al-Sadiq (AS) said, 'It is important for a servant to have sincere intention in every movement and stillness, for if it was not so he would be regarded as negligent.'⁴

Notes

1. مكارم الأخلاق : 2 / 370 / 2661 .

2. Makarim al-Akhlaq, v. 2, p. 370, no. 2661

3. بحار الأنوار : 70 / 210 / 32 .

4. Bihar al-Anwar, v. 70, p. 210, no. 32

حُسْنُ النِّيَّةِ - 1783

1783. GOOD INTENTION

6321. رسولُ الله صلى الله عليه وآله : أفضلُ العملِ النِّيَّةُ الصَّادِقَةُ.¹

6321. The Prophet (SAWA) said, 'The best action is the true intention.'²

6322. الإمامُ عليٌّ عليه السلام : حُسْنُ النِّيَّةِ جَمَالُ السَّرَائِرِ.³

6322. Imam Ali (AS) said, 'The good intention is the beauty of the hearts.'⁴

6323. الإمامُ عليٌّ عليه السلام : جَمِيلُ النِّيَّةِ سَبَبٌ لِيُلَوَّغَ الْأُمْنِيَّةَ.⁵

6323. Imam Ali (AS) said, 'The beautiful intention is the reason for the fulfilment of ambition.'⁶

6324. الإمامُ الصَّادِقُ عليه السلام : مَنْ حَسُنَتْ نِيَّتُهُ زَادَ اللَّهُ فِي رِزْقِهِ.⁷

6324. Imam al-Sadiq (AS) said, 'Allah will increase the sustenance of he whose intention is good.'⁸

6325. الإمامُ الصَّادِقُ عليه السلام - لَمَّا سُئِلَ عَنْ حَدِّ الْعِبَادَةِ الَّتِي إِذَا فَعَلَهَا فَاعْلَمَهَا

كَانَ مُؤَدِّبًا - : حُسْنُ النِّيَّةِ بِالطَّاعَةِ.⁹

6325. Imam al-Sadiq (AS), when asked about the limit of worship required by a person for him to be considered as fulfilling it, said, 'Good intention with obedience.'¹⁰

Notes

1. كنز العمال : 7238 .
2. Kanz al-Ummal, no. 7238
3. غرر الحكم : 4806 .
4. Ghurar al-Hikam, no. 4806
5. غرر الحكم : 4766 .
6. Ibid. no. 4766
7. المحاسن : 1 / 406 / 922 .
8. al-Mahasin, v. 1, p. 406, no. 922
9. الكافي : 2 / 85 / 4 .
10. al-Kafi, v. 2, p. 85, no. 4

سوء النية - 1784

1784. BAD INTENTION

6326. الإمام علي عليه السلام : سوء النية داءٌ دفينٌ .¹

6326. Imam Ali (AS) said, 'Bad intention is a hidden sickness.'²

6327. الإمام علي عليه السلام : عند فساد النية ترتفع البركة .³

6327. Imam Ali (AS) said, 'With corrupt intentions blessings are removed.'⁴

6328. الإمام علي عليه السلام : إذا فسدت النية وقعت البلية .⁵

6328. Imam Ali (AS) said, 'When an intention is corrupt calamity befalls.'⁶

6329. الإمام الصادق عليه السلام : إن المؤمن لينوي الذنب فيحرم رزقه .⁷

6329. Imam al-Sadiq (AS) said, 'A believer makes an intention to sin, and he is deprived of sustenance [as a result].'⁸

Notes

1. غرر الحكم : 5568 .

2. Ghurar al-Hikam, no. 5568

3. غرر الحكم : 6228 .

4. Ibid. no. 6228

5. غرر الحكم : 4021 .

6. Ibid. no. 4021

7. بحار الأنوار : 6 / 247 / 71 ، ثواب الأعمال : 1 / 288 .

8. Bihar al-Anwar, v. 71, p. 247, no. 6

الهجرة - 389

389. MIGRATION

عَدَمُ انْقِطَاعِ الْهِجْرَةِ - 1785

1785. MIGRATION SHOULD CONTINUE

6330. رسول الله صلى الله عليه وآله : أَيُّهَا النَّاسُ ، هَاجِرُوا وَتَمَسَّكُوا بِالْإِسْلَامِ ؛ فَإِنَّ

الهِجْرَةَ لَا تَنْقَطِعُ مَا دَامَ الْجِهَادُ .¹

6330. The Prophet (SAWA) said, 'O people, migrate and hold fast on to Islam, for migration does not stop as long as struggle exists.'²

6331. رسول الله صلى الله عليه وآله : الْهِجْرَةُ هِجْرَتَانِ : إِحْدَاهُمَا أَنْ تَهْجُرَ السَّيِّئَاتِ ،

وَالْأُخْرَى أَنْ تُهَاجِرَ إِلَى اللَّهِ تَعَالَى وَرَسُولِهِ ، وَلَا تَنْقَطِعُ الْهِجْرَةُ مَا تُقْبَلَتِ التَّوْبَةُ .³

6331. The Prophet (SAWA) said, 'There are two migrations: one of them is that you migrate away from bad deeds, and the other one is your migration to Allah Almighty and His Messenger, and migration does not stop as long as repentance is accepted.'⁴

6332. الإمام علي عليه السلام : الْهِجْرَةُ قَائِمَةٌ عَلَى حَدِّهَا الْأَوَّلِ ، مَا كَانَ لِلَّهِ فِي أَهْلِ

الْأَرْضِ حَاجَةٌ مِنْ مُسْتَسَرِّ الْأُمَّةِ وَمُعَلِنِهَا ، لَا يَقَعُ اسْمُ الْهِجْرَةِ عَلَى أَحَدٍ (إِلَّا) بِمَعْرِفَةِ الْحُجَّةِ فِي الْأَرْضِ ، فَمَنْ عَرَفَهَا وَأَقَرَّ بِهَا فَهُوَ مُهَاجِرٌ ، وَلَا يَقَعُ اسْمُ الْاسْتِضْعَافِ عَلَى مَنْ بَلَغَتْهُ الْحُجَّةُ فَسَمِعَتْهَا أُذُنُهُ وَوَعَاها قَلْبُهُ .⁵

6332. Imam Ali (AS) said, 'Migration stands at its original position. Allah has no need of him who secretly accepts belief or him who openly does so. Migration will not apply to anyone unless he recognises the proof [of Allah - an Imam] on the earth. Whoever recognises him and acknowledges him is a migrant. The title 'weak'⁶ does not apply to him whom the proof [of Allah] has reached, and he hears it and his heart comprehends it.'⁷

6333. الإمام الباقر عليه السلام : مَنْ دَخَلَ فِي الْإِسْلَامِ طَوْعاً فَهُوَ مُهَاجِرٌ .⁸

6333. Imam al-Baqir (AS) said, 'He who willingly enters Islam is a migrant.'⁹

Notes

1. كنز العمال : 46260 .

2. Kanz al-Ummal, no. 4626

3. 46262 : كنز العمال .

4. Ibid. no. 46262

5. نهج البلاغة : الخطبة 189 .

6. This refers to those who are incapacitated, or whom the proof and message of Allah has actually not reached, and thus are not empowered to act (ed.)

7. Nahj al-Balagha, Sermon 189
8. الكافي : 8 / 148 / 126
9. al-Kafi, v. 8, p. 148, no. 126

أَفْضَلُ الْهِجْرَةِ - 1786

1786. THE BEST MIGRATION

(وَالرُّجْرُ فَاهْجُرْ) ¹.

“and keep away from all impurity!” ²

6334. رسولُ الله صلى الله عليه وآله: أَفْضَلُ الْهِجْرَةِ أَنْ تَهْجُرَ مَا كَرِهَ اللَّهُ. ³

6334. The Prophet (SAWA) said, 'The best migration is that you abandon all that Allah hates.' ⁴

6335. رسولُ الله صلى الله عليه وآله: أَفْضَلُ الْهِجْرَةِ أَنْ تَهْجُرَ الشُّوْءَ. ⁵

6335. The Prophet (SAWA) said, 'The best migration is that you abandon all bad.' ⁶

6336. رسولُ الله صلى الله عليه وآله: الْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوبَ. ⁷

6336. The Prophet (SAWA) said, 'A migrant is someone who migrates from wrongs and sins.' ⁸

Notes

1. المدتّر : 5 .

2. Quran 745:

3. كنز العمال : 46263 .

4. Kanz al-Ummal, no. 46263

5. 46264 : كنز العمال .

6. Ibid. no. 46264

7. 676 : كنز العمال .

8. Ibid. no. 676

وَجُوبُ الْهَجْرَةِ عَنْ بِلَادِ أَهْلِ الْمَعَاصِي - 1787

**1787. THE NECESSITY OF MIGRATING FROM PLACES
[POPULATED WITH] SINNERS**

(إِنَّ الَّذِينَ تَوَقَّاهُمْ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا)

1.

*“Indeed, those whom the angels take away while they are wronging themselves, they ask, “What state were you in?” They reply, 'We were abased in the land.' They say, 'Was not Allah's earth vast enough so that you might migrate in it?' The refuge of such shall be hell, and it is an evil destination.”*²

(يَا عِبَادِي الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ) .³

*“O My servants who have faith! My earth is indeed vast. So worship [only] Me.”*⁴

6337. الإمام الصادق عليه السلام - في قوله تعالى : (يَا عِبَادِي الَّذِينَ آمَنُوا إِنَّ

أَرْضِي ...) - : إِذَا عُصِيَ اللَّهُ فِي أَرْضٍ أَنْتَ فِيهَا فَاخْرُجْ مِنْهَا إِلَى غَيْرِهَا .⁵

6337. Imam al-Sadiq (AS), with regard to Allah's verse in the Qur'an: *“O My servants who have faith! My earth is indeed vast. So worship [only] Me”*, said, 'When Allah is disobeyed in a place that you are in, leave it and go somewhere else.'⁶

6338. رسول الله صلى الله عليه وآله : مَنْ فَرَّ بِدِينِهِ مِنْ أَرْضٍ إِلَى أَرْضٍ وَإِنْ كَانَ شِبْرًا

مِنَ الْأَرْضِ ، اسْتَوْجَبَ الْجَنَّةَ وَكَانَ رَفِيقَ إِبْرَاهِيمَ وَمُحَمَّدٍ .⁷

6338. The Prophet (SAWA) said, 'Whoever flees with their religion from one place to another, even if it was the distance of a hand's span of the earth, Heaven becomes obligatory for him and he will be in the company of Abraham and Muhammad (AS).'

Notes

1. النساء : 97 .

2. Quran 497:

3. العنكبوت : 56 .

4. Quran 2956:

5. مجمع البيان : 8 / 455 .

6. Majma al-Bayan, v. 8, p. 455

7. مجمع البيان : 3 / 153 .

8. Ibid. v. 3, p. 153

النَّهْيُ عَنِ التَّعْرُبِ بَعْدَ الْهِجْرَةِ - 1788

1788. PROHIBITION OF RETURNING TO [A STATE OF] RENEGATION AFTER HAVING MIGRATED [TO BELIEF] (AL-TAARRUB BAD AL-HIJRA)

6339. رسولُ اللهِ صلى اللهُ عليه وآله - في وصيَّتهِ لعلِّي عليه السلام - : لا تُعْرُبْ

بَعْدَ الْهِجْرَةِ .²

6339. The Prophet (SAWA), in his will to Ali (AS) said, 'There is no renegation after migration.'³

6340. الإمامُ عليُّ عليه السلام: مِنَ الْكَبَائِرِ قَتْلُ الْمُؤْمِنِ عَمْدًا... وَالتَّعْرُبُ بَعْدَ الْهِجْرَةِ

.⁴

6340. Imam Ali (AS) said, 'Among the major sins is the intentional killing of a believer...and regeneration after migration.'⁵

6341. الإمامُ الصَّادِقُ عليه السلام: الْمُتَعَرَّبُ بَعْدَ الْهِجْرَةِ التَّارِكُ لِهَذَا الْأَمْرِ بَعْدَ مَعْرِفَتِهِ

.⁶

6341. Imam al-Sadiq (AS) said, 'The one who returns to a state of renegation after migration [to belief] is one who abandons this affair [of Islam] after having acknowledged it.'⁷

6342. الإمامُ الرِّضَا عليه السلام: حَرَّمَ اللهُ التَّعْرُبَ بَعْدَ الْهِجْرَةِ لِلرُّجُوعِ عَنِ الدِّينِ وَتَرْكِ

المُوَازَرَةِ لِلْأَنْبِيَاءِ وَالْحُجُجِ عَلَيْهِمُ السَّلَامَ، وَمَا فِي ذَلِكَ مِنَ الْفَسَادِ وَإِبْطَالِ حَقِّ كُلِّ ذِي حَقٍّ لِعِلَّةِ سُكْنَى الْبَدْوِ ؛ وَلِذَلِكَ لَوْ عَرَفَ الرَّجُلُ الدِّينَ كَامِلًا لَمْ يَجُزْ لَهُ مُسَاكَنَةُ أَهْلِ الْجَهْلِ، وَالْحَوْفِ عَلَيْهِ؛ لِأَنَّهُ لَا يُؤْمِنُ أَنْ يَقَعَ مِنْهُ تَرْكُ الْعِلْمِ، وَالدُّخُولُ مَعَ أَهْلِ الْجَهْلِ وَالتَّمَادِي فِي

ذَلِكَ .⁸

6342. Imam al-Rida (AS) said, 'Allah has prohibited renegation after migration [to belief] because of [the danger] of denouncing one's religion and leaving the support of the prophets and the divine proofs (AS), and the corruption that would ensue, the nullification of the rights of all those who hold rights [in religion], especially for bedouins. This is why, if a man were to have acknowledged religion completely, it is not allowed for him to go and live with people who are ignorant [or in disbelief] of it, and as a result of fear for him, for he can never be safe from falling from his position of knowledge and re-entering into ignorance and remaining therein.'⁹

Notes

1. Returning back to the pre-Islamic age after changing and having accepted Islam.

2. وسائل الشيعة : 1 / 75 / 11 .

3. Wasa'il al-Shi'a, v. 11, p. 75, no. 1

4. مستدرک الوسائل : 11 / 90 / 1249 .
5. Mustadrak al-Wasa'il, v. 11, p. 90. no. 1249
6. معاني الأخبار : 265 / 1 .
7. Maani al-Akhbar, p. 265
8. وسائل الشيعة : 11 / 75 / 2 .
9. Wasa'il al-Shia, v. 11, p. 75, no. 2

الهجران - 390

390. DESERTION

التَّحذِيرُ عَنِ الْهِجْرَانِ - 1789

1789. WARNING AGAINST DESERTION

6343. رسول الله صلى الله عليه وآله : هَجْرُ الْمُسْلِمِ أَخَاهُ كَسْفِكَ دَمِهِ .¹

6343. The Prophet (SAWA) said, 'A Muslim's desertion of his brother is like shedding his blood.'²

6344. رسول الله صلى الله عليه وآله : يَا أَبَا ذَرٍّ ، إِيَّاكَ وَهَجْرَانَ أَخِيكَ ؛ فَإِنَّ الْعَمَلَ

لَا يُتَقَبَّلُ مِنَ الْهِجْرَانِ .³

6344. The Prophet (SAWA) said, 'O Abu Dharr, beware of deserting your brother, for deeds are not accepted from desertion.'⁴

6345. الإمام الصادق عليه السلام : لَا يَزَالُ إبْلِيسُ فَرِحًا مَا اهْتَجَرَ الْمُسْلِمَانِ ، فَإِذَا

التَّقِيَا اصْطَلَّكَ رُكْبَتَاهُ وَتَخَلَّعَتْ أَوْصَالُهُ⁵ ، وَنَادَى يَا وَيْلَهُ ، مَا لَقِيَّ مِنَ الثُّبُورِ ؟!⁶

6345. Imam al-Sadiq (AS) said, 'Satan continues to be happy as long as two Muslims forsake each other, and when they reconcile again his knees tremble and his joints break apart, and he screams out 'Woe unto me, I am perished'.⁷

6346. الإمام الصادق عليه السلام : لَا يَفْتَرِقُ رَجُلَانِ عَلَى الْهِجْرَانِ إِلَّا اسْتَوْجَبَ

أَحَدُهُمَا الْبِرَاءَةَ وَاللَّعْنَةَ ، وَرُبَّمَا اسْتَحَقَّ ذَلِكَ كِلَاهُمَا ، فَقَالَ لَهُ مُعْتَبٌ : جَعَلَنِي اللَّهُ فِدَاكَ ، هَذَا الظَّالِمُ فَمَا بَأْسَ الْمَظْلُومِ ؟

قَالَ : لِأَنََّّهُ لَا يَدْعُو أَخَاهُ إِلَى صِلَتِهِ وَلَا يَتَنَامَسُ⁸ لَهُ عَنْ كَلَامِهِ ، سَمِعْتُ أَبِي يَقُولُ : إِذَا

تَنَارَعَ اثْنَانِ فَعَارَزَ أَحَدُهُمَا الْآخَرَ فَلْيَرْجِعِ الْمَظْلُومُ إِلَى صَاحِبِهِ حَتَّى يَقُولَ لِصَاحِبِهِ : أَيُّ أَخِي أَنَا

الظَّالِمُ ، حَتَّى يَقْطَعَ الْهِجْرَانَ بَيْنَهُ وَبَيْنَ صَاحِبِهِ ، فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى حَكَمٌ عَدْلٌ يَأْخُذُ

لِلْمَظْلُومِ مِنَ الظَّالِمِ .⁹

6346. Imam al-Sadiq (AS) said, 'No sooner do two men who forsake each other part than one of them becomes deserving of disassociation [by Allah] and curse, and both of them may become deserving of it'. Muattab said to him, 'May Allah sacrifice me for your sake, this is for the one who wronged, but what about the one who was wronged?' He said, 'Because he does not call his brother to reconciliation and does not forgive him for what he said. I heard my father say, 'When two people dispute with each other and one overcomes the other, the one who has been wronged should return to his friend and says to him 'O brother I am the one at fault', to cut the desertion between them, for Allah Almighty is a Just Judge, and will take the right of the wronged one from the wronger.'¹⁰

Notes

1. كنز العَمَّال : 24789 .
2. Kanz al-Ummal, no. 24789
3. بحار الأنوار : 3 / 89 / 77 .
4. Bihar al-Anwar, v. 77, p. 89, no. 3
5. اصْطَكَّتْ رَكْبَتَاهُ : اضْطَرَبَتْهَا، والتخَلَّع : التَّفَكَّكُ، الوَصْل : المِفْصَل ، أو مجتمع العظام (المعجم الوسيط : 1037 / 2 و 519 / 1 ج 250 و 2) .
6. الكافي : 7 / 346 / 2 .
7. al-Kafi, v. 2, p. 346, no. 7
8. يتغامس» في أكثر النسخ بالغين المعجمة ، والظاهر أنه بالمهمله كما في بعضها ، وفي القاموس تعامس : «. تغافل . وتعامس عليّ : تعامى عليّ ، وبالمعجمة : غمسه في الماء ، والغميس : الليل المظلم . (أنظر القاموس المحيط : 233 / 2 و 235) .
9. الكافي : 1 / 344 / 2 .
10. Ibid. v. 2, p. 344, no. 1

النَّهْيُ عَنْ هِجْرَةِ الْأَخِ فَوْقَ ثَلَاثٍ - 1790

1790. THE PROHIBITION OF FORSAKING A BROTHER FOR MORE THAN THREE DAYS

6347. رسول الله صلى الله عليه وآله : لا هِجْرَةَ فَوْقَ ثَلَاثٍ ¹.

6347. The Prophet (SAWA) said, 'Forsaking [one's brother] for more than three days is not allowed.' ²

6348. رسول الله صلى الله عليه وآله : لا يَحِلُّ لِلْمُؤْمِنِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ ³.

6348. The Prophet (SAWA) said, 'It is not permitted for a believer to desert his brother for more than three days.' ⁴

6349. رسول الله صلى الله عليه وآله : لا تَحِلُّ الْهِجْرَةُ فَوْقَ ثَلَاثَةِ أَيَّامٍ ، فَإِنِ التَّقِيَا فَسَلَّمَ ⁵.

أَحَدُهُمَا فَرَدَّ الْآخَرَ اشْتَرَكَا فِي الْأَجْرِ ، وَإِن لَمْ يَزِدْ بَرِيءٌ هَذَا مِنَ الْإِثْمِ ، وَبَاءَ بِهِ الْآخِرُ ⁵.

6349. The Prophet (SAWA) said, 'Deserting [one's brother] for more than three days is not allowed, and if they meet thereafter and one of them greets the other, and he returns the greeting, they will both share the reward. But if he does not return the greeting, the person who greeted is cleared of sin, and will take the reward alone.' ⁶

6350. رسول الله صلى الله عليه وآله : لا تَدَابُرُوا ، وَلَا تَقَاطِعُوا ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا ⁷.

، هَجُرَ الْمُؤْمِنِينَ ثَلَاثًا ، فَإِن تَكَلَّمَا وَإِلَّا أَعْرَضَ اللَّهُ عَزَّوَجَلَّ عَنْهُمَا حَتَّى يَتَكَلَّمَا ⁷.

6350. The Prophet (SAWA) said, 'Do not turn your backs to each other and do not cut ties amongst yourselves, and be servants of Allah as brothers. Deserting a believer for [more than] three days [is not allowed] and they must speak [thereafter], but if they do not Allah Almighty turns away from them until they speak.' ⁸

6351. رسول الله صلى الله عليه وآله : أَيْمًا مُسْلِمِينَ تَهَاجَرَا فَمَكْنَا ثَلَاثًا لَا يَصْطَلِحَانِ ⁹.

إِلَّا كَانَا خَارِجِينَ مِنَ الْإِسْلَامِ ، وَلَمْ يَكُنْ بَيْنَهُمَا وَلَايَةٌ ، فَأَيُّهُمَا سَبَقَ إِلَى كَلَامِ أَخِيهِ كَانَ السَّابِقَ إِلَى الْجَنَّةِ يَوْمَ الْحِسَابِ ⁹.

6351. The Prophet (SAWA) said, 'No sooner do two Muslims forsake each other and stay like that for three days without reconciling, then they are regarded as having left Islam and there is no relation between them. Whoever of them precedes in speaking to his brother will precede entrance into Heaven on the Day of Judgment.' ¹⁰

6352. الإمام الباقر عليه السلام : ما من مؤمنين اهتجرا فوق ثلاثٍ إلا وبرئت منهما ¹¹.

في الثالثة ، فقيل له : يابن رسول الله ، هذا حال الظالم فما بال المظلوم ؟ فقال عليه السلام : ما بال المظلوم لا يصير إلى الظالم فيقول : أنا الظالم ، حتى يصطلحا؟! ¹¹

6352. Imam al-Baqir (AS) said, 'Any two believers who forsake each other for more than three days, I disassociate myself from them on the third

day.' He was asked, 'O son of the Prophet, this is in regard to the one wronging, but what about the wronged?' He (SAWA) said, 'Well why doesn't the wronged one himself go to the wronger and say, 'I am in the wrong, until they reconcile?!'¹²

Notes

1. الكافي : 2 / 344 / 2 .
2. Ibid. v. 2, p. 344, no. 2
3. كنز العمال : 24793 .
4. Kanz al-Ummal, no. 24793
5. الترغيب والترهيب : 7 / 457 / 3 .
6. al-Tarhib wa al-Tarhib, v. 3, p. 457, no. 7
7. الترغيب والترهيب : 8 / 457 / 3 .
8. Ibid. v. 3, p. 457, no. 8
9. الكافي : 5 / 345 / 2 .
10. al-Kafi, v. 2, p. 354, no. 5
11. بحار الأنوار : 10 / 188 / 75 .
12. Bihar al-Anwar, v. 75, p. 188, no. 10

الهداية - 391

391. GUIDANCE

الهداية الإلهية العامة - 1791

1791. GENERAL DIVINE GUIDANCE

(قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى) ¹.

“He said, 'Our Lord is He who gave everything its creation and then guided it.’” ²

6353. الإمام الصادق عليه السلام - في قوله عزَّوجلَّ: (إِنَّا هَدَيْنَاهُ السَّبِيلَ ...) ³ - :

عَرَفْنَاهُ إِنَّا آخِذًا وَإِنَّا تَارِكًا. ⁴

6353. Imam al-Sadiq (AS), with regard to Allah's verse in the Qur'an: *“Indeed We have guided him to the way, be he grateful or ungrateful”* ⁵ said, 'We made them know it [i.e. the right way], they can either take it or leave it.' ⁶

Notes

1. طه : 50 .
2. Quran 2050:
3. الإنسان : 3 .
4. بحار الأنوار : 5 / 196 / 4 .
5. Quran 763:
6. Bihar al-Anwar, v. 5, p. 196, no. 4

الإحياء بالهداية - 1792

1792. LIVING WITH GUIDANCE

(وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا) ¹.

“...and whoever saves a life is as though he had saved all mankind.” ²

6354. الإمام الصادق عليه السلام - لَمَّا سُئِلَ عَنِ الْآيَةِ - : مَنْ أَخْرَجَهَا مِنْ ضَلَالٍ

إِلَى هُدًى فَكَأَنَّمَا أَحْيَاهَا ، وَمَنْ أَخْرَجَهَا مِنْ هُدًى إِلَى ضَلَالٍ فَقَدْ قَتَلَهَا ³.

6354. Imam al-Sadiq (AS), when asked about the above verse, said, 'Whoever takes it [i.e. a person's soul] out of error and into guidance is as if he has revived it. And whoever takes it out from guidance into error is as if he has killed it.' ⁴

Notes

1. المائة : 32 .

2. Quran 532:

3. الكافي : 1 / 210 / 2 .

4. al-Kafi, v. 2, p. 210, no. 1

ثَوَابُ الْهُدَايَةِ - 1793

1793. THE REWARD FOR GUIDANCE

6355. بحار الأنوار : رُوِيَ أَنَّ دَاوُودَ عَلَيْهِ السَّلَامُ خَرَجَ مُصْجِرًا مُنْفَرِدًا ، فَأَوْحَى اللَّهُ إِلَيْهِ : يَا دَاوُودُ ، مَا لِي أَرَاكَ وَحَدَانِيًّا ؟ فَقَالَ : إِلَهِي اشْتَدَّ الشَّوْقُ مِنِّي إِلَى لِقَائِكَ ، وَحَالَ بَيْنِي وَبَيْنَ خَلْقِكَ ، فَأَوْحَى اللَّهُ إِلَيْهِ : ارْجِعْ إِلَيْهِمْ ؛ فَإِنَّكَ إِنْ تَأْتَيْتَنِي بِعَبْدٍ أَبَقِ أُثْبِتُكَ فِي اللُّوحِ حَمِيدًا .¹

6355. It is narrated in Bihar al-Anwar: 'Prophet David (AS) left for the desert by himself, so Allah revealed to him, 'O David, why is it that I see you by yourself?' He said, 'O Allah, my yearning for meeting You has become extreme, and has become an obstruction between me and Your creation.' So, Allah revealed to him, 'Return to them, for if you bring me a runaway servant I will inscribe you in the Tablet as praised.'²

6356. رسول الله صلى الله عليه وآله - لعلي عليه السلام لَمَّا بَعَثَهُ إِلَى الْيَمَنِ - : يَا عَلِيُّ ، لَا تُقَاتِلَنَّ أَحَدًا حَتَّى تَدْعُوهُ ، وَإِيْمُ اللَّهِ لَأَنْ يَهْدِيَ اللَّهُ عَلَى يَدَيْكَ رَجُلًا خَيْرٌ لَكَ بِمَا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَعَرَبَتْ ، وَلَكَ وَلَاؤُهُ يَا عَلِيُّ .³

6356. The Prophet (SAWA) said to Imam Ali (AS) when he sent him to Yemen, 'O Ali, do not fight anyone without [first] inviting them [to Islam]. By Allah, that Allah should guide a person through your hands is better for you than everything that the sun rises and sets on, and you will have his allegiance, O Ali.'⁴

6357. رسول الله صلى الله عليه وآله - لِرَجُلٍ سَأَلَهُ أَنْ يُوصِيَهُ - : أَوْصِيكَ أَنْ لَا تُشْرِكَ بِاللَّهِ شَيْئًا ... وَادْعُ النَّاسَ إِلَى الْإِسْلَامِ ، وَاعْلَمْ أَنَّ لَكَ بِكُلِّ مَنْ أَجَابَكَ عِتْقَ رَقَبَةٍ مِنْ وُلْدِ يَعْقُوبَ .⁵

6357. The Prophet (SAWA) said to a person asking him for advice, 'I advise you not to associate anything with Allah....and call people to Islam, and know that for every person that is guided by you, you will get the reward of having freed a slave from the offspring of Jacob.'⁶

Notes

1. بحار الأنوار : 26 / 40 / 14 .
2. Bihar al-Anwar, v. 14, p. 40, no. 25
3. الكافي : 4 / 28 / 5 .
4. al-Kafi, v. 5, p. 28, no. 4
5. وسائل الشيعة : 5 / 448 / 11 .
6. Wasa'il al-Shia, v. 11, p. 448, no. 5

اختصاصُ الهدايةِ بالله - 1794

1794. GUIDANCE BEING EXCLUSIVELY FROM ALLAH

(إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ) ¹.

“You cannot guide whomever you wish, but [it is] Allah [who] guides whomever He wishes, and He knows best those who are guided.” ²

6358. رسولُ الله صلى الله عليه وآله : قَالَ اللهُ جَلَّ جَلَالُهُ : عِبَادِي، كُلُّكُمْ ضَالٌّ إِلَّا

مَنْ هَدَيْتُهُ ، وَكُلُّكُمْ فَاقِرٌ إِلَّا مَنْ أَغْنَيْتُهُ ، وَكُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَصَمْتُهُ ³.

6358. The Prophet (SAWA) said, 'Allah Almighty said, 'My servants, all of you are astray save he whom I have guided, and all of you are poor except for he whom I have enriched, and all of you are sinners except for he whom I protect from them.' ⁴

6359. رسولُ الله صلى الله عليه وآله : بُعِثْتُ دَاعِيًا وَمُبَلِّغًا وَلَيْسَ إِلَيَّ مِنَ الْهُدَى شَيْءٌ

، وَخُلِقَ إِبْلِيسُ مُرْتَابًا وَلَيْسَ إِلَيْهِ مِنَ الضَّلَالَةِ شَيْءٌ ⁵.

6359. The Prophet (SAWA) said, 'I was sent as a caller and a propagator, and I do not have [the power] to guide by myself, and Satan was created to make [people's deeds] decorous [to them], but he does not [have the power to] lead anything astray.' ⁶

Notes

1. القصص : 56 .

2. Quran 6411:

3. الأماي للصدوق : 162 / 161 .

4. Amali al-Saduq, p. 90, no. 1

5. كنز العمال : 546 .

6. Kanz al-Ummal, no. 546

مَنْ يَهْدِيهِمُ اللَّهُ - 1795

1795. THOSE WHOM ALLAH GUIDES

(مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ) ¹.

“No affliction visits [anyone] except by Allah's leave. Whoever has faith in Allah, He guides his heart, and Allah has knowledge of all things.” ²

(وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ) ³.

“As for those who strive in Us, We shall guide them to Our ways, and Allah is indeed with the virtuous.” ⁴

(إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ) ⁵.

“Indeed Allah does not guide the wrongdoing lot.” ⁶

(إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ) ⁷.

“Indeed Allah does not guide the faithless lot.” ⁸

6360. الإمام باقر عليه السلام - في كتابه إلى سعد الخير - : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى

الْحَلِيمُ الْعَلِيمُ ، إِذَا غَضِبَهُ عَلَى مَنْ لَمْ يَقْبَلْ مِنْهُ رِضَاَهُ ، وَإِذَا يَمْنَعُ مَنْ لَمْ يَقْبَلْ مِنْهُ عَطَاَهُ ، وَإِذَا

يُضِلُّ مَنْ لَمْ يَقْبَلْ مِنْهُ هُدَاَهُ. ⁹

6360. Imam al-Baqir (AS) said, 'Allah, Blessed and most High, the Clement and all-Knowing, only becomes angry with those who do not accept His satisfaction, and He only prohibits those who do not accept His gifts. Verily, He only causes to go astray those who do not accept from Him His guidance.' ¹⁰

Notes

1. التغابن : 11 .

2. Quran 2856:

3. العنكبوت : 69 .

4. Quran 2969:

5. القصص : 50 .

6. Quran 2850:

7. المائدة : 67 .

8. Quran 567:

9. الكافي : 8 / 52 / 16 .

10. al-Kafi, v. 8, p. 52, no. 16

الهدية - 392

392. THE GIFT

الحثُّ عَلَى الْهَدِيَّةِ - 1796

1796. ENCOURAGING GIVING GIFTS

6361. رسول الله صلى الله عليه وآله : **تَحَادُوا تَحَابُّوا ، تَحَادُوا فَإِنَّهَا تَذْهَبُ بِالضَّغَائِنِ** .¹

6361. The Prophet (SAWA) said, 'Give gifts to each other and you will love each other; give gifts to each other for it removes grudges.'²

6362. رسول الله صلى الله عليه وآله : **الْهَدِيَّةُ تُورِثُ الْمَوَدَّةَ ، وَتَجْدُرُ الْأُخُوَّةَ ، وَتُذْهِبُ**

الضَّغِينَةَ ، تَحَادُوا تَحَابُّوا .⁴

6362. The Prophet (SAWA) said, 'A gift brings about affection, reinforces brotherhood, and removes grudges. Give gifts to each other and you will love each other.'⁵

6363. الإمام علي عليه السلام : **لَأَنْ أُهْدِيَ لِأَخِي الْمُسْلِمِ هَدِيَّةً تَنْفَعُهُ أَحَبُّ إِلَيَّ مِنْ**

أَنْ أَتَصَدَّقَ بِمِثْلِهَا .⁶

6363. Imam Ali (AS) said, 'Giving a gift to my Muslim brother that he would benefit from is more beloved to me than giving its like in charity.'⁷

Notes

1.. الكافي : 5 / 144 / 14 .

2. Ibid. v. 5, p. 144, no. 14

3. (جَدْرَهُ يَجْدُرُهُ : حَوَّطَهُ، وَالضَّغِينَةُ : الْحَقْدُ) لسان العرب : 4 / 121 و 13 / 255 .

4. بحار الأنوار : 77 / 166 / 2 .

5. Bihar al-Anwar, v. 77, p. 166, no. 2

6. الكافي : 5 / 144 / 12 .

7. al-Kafi, v. 5, p. 144, no. 12

حُرْمَةُ هَدَايَا الْعُمَّالِ - 1797

1797. THE PROHIBITION OF GIFTS TO ADMINISTRATORS

6364. رسول الله صلى الله عليه وآله : هدايا العُمَّالِ عُلوٌّ¹.

6364. The Prophet (SAWA) said, 'Gifts to administrators [of the government] are forbidden, all [kinds] of them.'²

6365. أبو حميد الشاهدي : اسْتَعْمَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رَجُلًا مِنْ بَنِي أَسَدٍ يُقَالُ لَهُ ابْنُ الْأُنْبِيَّةِ عَلَى صَدَقَةٍ، فَلَمَّا قَدِمَ قَالَ: هَذَا لَكُمْ وَ هَذَا أُهْدِي لِي، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى الْمِنْبَرِ... فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: مَا بَالُ الْعَامِلِ نَبَعْتُهُ، فَيَأْتِي فَيَقُولُ: هَذَا لَكَ وَ هَذَا لِي؟! فَهَلَا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَيَنْظُرُ أَيُّهُدَى لَهُ أَمْ لَا؟ وَالَّذِي نَفْسِي بِيَدِهِ لَا يَأْتِي بِشَيْءٍ إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى رَقَبَتِهِ، إِنْ كَانَ بَعِيرًا لَهُ رُغَاءٌ أَوْ بَقْرَةً لَهَا حُوَارٌ أَوْ شَاةً تَبْعُرُ³.

6365. Abu Hamid al-Saidi said, 'The Prophet (SAWA) employed a man from the tribe of Bani Asad who was called Ibn al-Utbiyya to go and collect some charity and when he came back, he said, 'This is for you, and this is my gift [assuming possession of some of the donation for himself].' So the Prophet (SAWA) ascended the pulpit. He praised Allah and extolled Him, and said, 'What is it with the administrator who we send [to work] and he comes back and says, 'This is for you and this is for me!' He should sit in the house of his mother and father and see if he is given a gift or not?! By He who owns my soul, anything that he takes he will be carrying on his neck on the Day of Resurrection, even if it is a grumbling camel, a bellowing cow, or a moaning sheep.'⁴

Notes

1. كنز العُمَّال : 15067 .
2. Kanz al-Ummal, no. 15068
3. صحيح البخاري : 6 / 2624 / 6753 .
4. Sahih al-Bukhari, no. 6753

النَّهْيُ عَنِ قَبُولِ هَدِيَّةِ الْمُشْرِكِ - 1798

**1798. PROHIBITION OF ACCEPTING GIFTS FROM
POLYTHEISTS**

6366. رسولُ الله صلى الله عليه وآله : إِنَّا لَا نَقْبَلُ هَدِيَّةَ مُشْرِكٍ¹.

6366. The Prophet (SAWA) said, 'We do not accept the gift of a polytheist.'²

6367. الإمامُ عليُّ عليه السلام : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَهَى عَنِ زَبْدِ

المُشْرِكِينَ ؛ يُرِيدُ هَدَايَا أَهْلِ الْحَرْبِ³.

6367. Imam Ali (AS) said, 'The Prophet (SAWA) prohibited the [acceptance of] gifts from the polytheists, meaning gifts from people who were at war with Muslims.'⁴

Notes

1. كنز العمال : 14475، 14479 .

2. Kanz al-Ummal, no. 15068

3. الجعفریات : 82 .

4. al-Jafariyat, p. 82

الحثُّ على قبولِ الهديةِ - 1799

1799. ENJOINMENT OF ACCEPTING A GIFT

6368. رسولُ الله صلى الله عليه وآله : لو أُهدِيَ إليَّ كُرَاعٌ¹ لَقَبَلْتُهُ².

6368. The Prophet (SAWA) said, 'If an animal's leg was gifted to me, I would accept it.'³

6369. رسولُ الله صلى الله عليه وآله : من تَكَرَّمَةِ الرَّجُلِ لِأَخِيهِ الْمُسْلِمِ أَنْ يَقْبَلَ حُفَّتَهُ

، وَيُنْحِفَهُ بِمَا عِنْدَهُ ، وَلَا يَتَكَلَّفُ لَهُ شَيْئاً⁴.

6369. The Prophet (SAWA) said, 'A person's honouring of his Muslim brother entails accepting his gift, and that he give him from what he has, and that he does not burden himself for him in any way.'⁵

6370. رسولُ الله صلى الله عليه وآله - لِعَائِشَةَ لَمَّا أَهَدَتْ إِلَيْهَا امْرَأَةٌ مِسْكِينَةً هَدِيَّةً

فَلَمْ تَقْبَلْهَا رَحْمَةً لَهَا - : أَلَا قَبَلْتِيهَا مِنْهَا وَكَافَيْتِيهَا مِنْهَا؟! فَلَا تَرَى أَنَّكَ حَقَّرْتِيهَا ! يَا عَائِشَةُ

، تَوَاضَعِي فَإِنَّ اللَّهَ يُحِبُّ الْمُتَوَاضِعِينَ وَيُبْغِضُ الْمُسْتَكْبِرِينَ⁶.

6370. The Prophet (SAWA) said to A'isha when a poor lady gave her a gift and she did not accept it in compassion for her, 'Why did you not accept it and recompense her with its equivalent?! Do you not see that you have humiliated her? O A'isha, be humble for Allah loves the humble and hates the haughty.'⁷

(أنظر) الكرم : باب 1597.

(See also: KINDNESS: section 1597)

Notes

1. (الْكُرَاعُ : هو مادون الرِّجْمَةِ من السَّاقِ) النِّهَايَةُ : 165/4 .

2. الكافي : 9 / 143 / 5 .

3. al-Kafi, v. 5, p. 143, no. 8

4. الكافي : 8 / 143 / 5 .

5. Ibid. v. 5, p. 143, no. 9

6. كنز العمال : 14482 .

7. Kanz al-Ummal, no. 14482

العائدُ في هبته - 1800

1800. TAKING BACK ONE'S GIFT

6371. رسولُ الله صلى الله عليه وآله : العائدُ في هبته كالعائدِ في قيئه .¹

6371. The Prophet (SAWA) said, 'One who takes back a gift he has given is like one who swallows his own vomit.'²

6372. الإمامُ الصادقُ عليه السلام - في الرجلِ يخرجُ بالصدقةِ ليعطيها السائلَ فيجدهُ

قد ذهبَ - : فليُعطيها غيرهَ ، ولا يردها في ماله .³

6372. Imam al-Sadiq (AS) said regarding a man who goes out with charity to give it to a beggar only to find that he has gone, 'Then he should give it to someone else and not return it back to his wealth.'⁴

Notes

1. كنز العمال : 46164 .
2. Ibid. no. 46164
3. بحار الأنوار : 5 / 189 / 103 .
4. Bihar al-Anwar, v. 103, p. 189, no. 5

الهَرَم - 393

393. OLD AGE

الهَرَم - 1801

1801. SENILITY

6373. رسولُ الله صلى الله عليه وآله : مَثَلُ ابْنِ آدَمَ وَإِلَى جَنْبِهِ تِسْعٌ وَتِسْعُونَ مَنِيَّةً ،
إِنْ أَخْطَأَتْهُ الْمَنَايَا وَقَعَ فِي الْهَرَمِ .¹

6373. The Prophet (SAWA) said, 'Man is such that ninety nine deaths are decreed for him, and if the deaths were to miss him, he would fall into senility.'²

6374. الإمام عليّ عليه السلام : ثَمَرَةُ طُولِ الْحَيَاةِ السَّقَمُ وَالْهَرَمُ .³

6374. Imam Ali (AS) said, 'The outcome of a long life is sickness and senility.'⁴

Notes

1. تنبيه الخواطر : 1 / 272 .
2. Tanbih al-Khawatir, v. 1, p. 272
3. غرر الحكم : 4623 .
4. Ghurar al-Hikam, no. 4623

مَا يَشِبُّ فِي الْإِنْسَانِ عِنْدَ هَرَمِهِ - 1802

1802. WHAT BREAKS OUT IN A HUMAN WHEN HE BECOMES SENILE [IN OLD AGE]

6375. رسولُ اللهِ صلى اللهُ عليه وآله : يَهْرَمُ ابْنُ آدَمَ وَتَشِبُّ مِنْهُ اثْنَتَانِ : الْحِرْصُ

وَالْأَمَلُ.¹

6375. The Prophet (SAWA) said, 'Man becomes senile, and two things erupt in him: greed and expectation.'²

6376. رسولُ اللهِ صلى اللهُ عليه وآله : يَهْرَمُ ابْنُ آدَمَ وَيَشِبُّ مِنْهُ اثْنَانِ : الْحِرْصُ عَلَى

الْمَالِ ، وَالْحِرْصُ عَلَى الْعُمْرِ.³

6376. The Prophet (SAWA) said, 'When man becomes senile, two things erupt in him: greed for wealth and greed for age [life].'⁴

Notes

1. تحف العقول : 56 .

2. Tuhaf al-Uqul, p. 56

3. الخصال : 112 / 73 .

4. al-Khisal, p. 73, no. 112

موجبات الهرم قبل أوانه - 1803

1803. WHAT BRINGS ABOUT SENILITY BEFORE ITS TIME

6377. الإمام علي عليه السلام : الهُمُّ نِصْفُ الهَرَمِ .¹

6377. Imam Ali (AS) said, 'Worry is half of senility.'²

6378. الإمام الصادق عليه السلام : أَرْبَعَةٌ تُهْرِمُ قَبْلَ أَوَانِ الهَرَمِ : أَكْلُ القَدِيدِ ، والفُعودُ

عَلَى التَّدَاوِيَةِ ، والصُّعودُ فِي الدَّرَجِ ، ومُجَامَعَةُ العَجُوزِ .³

6378. Imam al-Sadiq (AS) said, 'There are four things that bring about senility before the time of old age: the eating of dry meat, sitting on humid places, climbing stairs, and copulating old people.'⁴

Notes

1. نهج البلاغة : الحكمة 143 .

2. Nahj al-Balagha, Saying 143

3. تحف العقول : 317 .

4. Tuhaf al-Uqul, p. 317

الهلاك - 394

394. DESTRUCTION

ما يوجبُ الهلاك - 1804

1804. WHAT BRINGS ABOUT DESTRUCTION

(وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ) .¹

*"We would never destroy the towns except when their people were wrongdoers."*²

(أنظر) يونس 13 والحجج : 45 والأنفال : 54 والكهف : 59 والشعراء : 139

والدخان : 37 وإبراهيم : 13.

(See also: Quran: 10:13, 22:45, 8:54, 18:59, 26:134, 44:37, 14:13)

6379. رسول الله صلى الله عليه وآله : أما المهلكات : فشح مطاع ، وهوى متبع ،

وإعجاب المرء بنفسه .³

6379. The Prophet (SAWA) said, 'As for the destroyers, [they are]: greed obeyed, inclinations [desires] followed, and a man's admiration of himself.'⁴

6380. رسول الله صلى الله عليه وآله : إن الدينار والدرهم أهلكا من كان قبلكم ،

وهما مهلكاكم .⁵

6380. The Prophet (SAWA) said, 'Verily the dinar and the dirham have destroyed those before you, and they will destroy you too.'⁶

6381. الإمام علي عليه السلام : إنما هلك من هلك ممن كان قبلكم بزكوتهم المعاصي

، ولم ينههم الربانين والأخبار... .⁷

6381. Imam Ali (AS) said, 'Verily those who perished before you did so because they embarked upon sins, and the priests and clergies did not prohibit them...'⁸

6382. الإمام علي عليه السلام : هلك من باع اليقين بالشك ، والحق بالباطل ،

والآجل بالعاجل .⁹

6382. Imam Ali (AS) said, 'He who sells certainty for doubt, and truth for falsehood, and the Hereafter for the present [life] will perish.'¹⁰

6383. الإمام علي عليه السلام : هلك امرؤ لم يعرف قدره .¹¹

6383. Imam Ali (AS) said, 'He who does not know his own value will perish.'¹²

6384. الإمام علي عليه السلام : هلك في رجلان : محب غال ، ومبغض قال .¹³

6384. Imam Ali (AS) said, 'Two kinds of people perish because of me: one who has extreme love [for me] and one who is a debased hater [of me].'¹⁴

6385. الإمام الصادق عليه السلام : ¹⁵ حَصَلَتَيْنِ مُهْلِكَتَيْنِ: تُفْتِي النَّاسَ بِرَأْيِكَ ، أَوْ تَدِينُ بِمَا لَا تَعْلَمُ .¹⁶

6385. Imam al-Sadiq (AS) said, 'There are two destructive features: giving verdicts to people with your own opinion, and to yield to something that you do not know.'¹⁷

6386. الإمام الصادق عليه السلام : يُهْلِكُ اللَّهُ سِتًّا سِتًّا بِسِتِّ : الْأُمَرَاءَ بِالْجُورِ ، وَالْعَرَبَ بِالْعَصْبِيَّةِ ، وَالذَّهَاقِينَ بِالْكِبَرِ ، وَالتُّجَّارَ بِالْخِيَانَةِ ، وَأَهْلَ الرُّسْتاقِ بِالْجَهْلِ ، وَالْفُقَهَاءَ بِالْحَسَدِ .¹⁸

6386. Imam al-Sadiq (AS) said, 'Allah will destroy six things as a result of six other things: rulers for their oppression, Arabs for their partisanship, chiefs for their haughtiness, merchants for their treachery, villagers for their ignorance, and the jurists for their envy.'¹⁹

Notes

1. الفصص : 59 .
2. Quran 28: 59
3. الترغيب والترهيب : 1 / 86 / 10 .
4. al-Tarhib wa al-Tarhib, v. 1, p. 86, no. 10
5. الكافي : 2 / 316 / 6 .
6. al-Kafi, v. 2, p. 316, no. 6
7. تاريخ دمشق : 42 / 502 .
8. Nahj al-Saada, v. 1, p. 477, and Tarikh Dimashq, v. 42, p. 502
9. غرر الحكم : 10030 .
10. Ghurar al-Hikam, no. 10030
11. نصح البلاغة : الحكمة 149 .
12. Nahj al-Balagha, Saying 149
13. نصح البلاغة : الحكمة 117 .
14. Ibid. Saying 117
15. «مفعول به لفعل محذوف تقديره «احذر» .
16. تحف العقول : 369 .
17. Tuhaf al-Uqul, p. 369
18. بحار الأنوار : 78 / 207 / 67 .
19. Bihar al-Anwar, v. 78, p. 207, no. 67

الهِمَّة - 395

395. AMBITION

فَضْلُ عُلُوِّ الْهِمَّةِ - 1805

1805. THE VIRTUE OF HIGH AMBITION

6387. رسولُ الله صلى الله عليه وآله : إِنَّ اللهَ تعالى يُحِبُّ مَعَالِيَ الْأُمُورِ وَأَشْرَافَهَا ، وَيَكْرَهُ سَفَسَافَهَا .¹

6387. The Prophet (SAWA) said, 'Allah Almighty loves the highest and the most dignified of things and hates inferior things.'²

6388. الإمامُ عليٌّ عليه السلام : قَدْرُ الرَّجُلِ على قَدْرِ هِمَّتِهِ .³

6388. Imam Ali (AS) said, 'The worth of a man is according to the extent of his ambition.'⁴

6389. الإمامُ عليٌّ عليه السلام : مَنْ شَرُفَتْ هِمَّتُهُ عَظُمَتْ قِيَمَتُهُ .⁵

6389. Imam Ali (AS) said, 'He whose ambition is lofty his value is heightened.'⁶

6390. الإمامُ زينُ العابدينَ عليه السلام - في الدُّعَاءِ - : أَسْأَلُكَ مِنَ الشَّهَادَةِ أَوْسَطَهَا ، وَمِنَ الْعِبَادَةِ أَنْشَطَهَا ... وَمِنَ الْهِمَمِ أَعْلَاهَا .⁷

6390. Imam Zayn al-Abidin (AS), in a supplication, said, 'I ask You for the most fair witnessing, and the most active of worship ... and the highest ambition.'⁸

6391. الإمامُ الباقرُ عليه السلام : لَا شَرَفَ كَبَعْدِ الْهِمَّةِ .⁹

6391. Imam al-Baqir (AS) said, 'There is no dignity like great ambition.'¹⁰

Notes

1. كنز العمال : 43021 .
2. Kanz al-Ummal, no. 43021
3. نصح البلاغة : الحكمة 47 .
4. Nahj al-Balagha, Saying 47
5. غرر الحكم : 8320 .
6. Ghurar al-Hikam, no. 8320
7. الصحيفة السجادية الجامعة : الدعاء 199 .
8. al-Sahifa al-Sajjadiyya, p. 439, no. 199
9. بحار الأنوار : 1 / 165 / 78 .
10. Bihar al-Anwar, v. 78, p. 165, no. 1

ثَمَرَاتُ عُلُوِّ الْهَيْمَةِ - 1806

1806. THE BENEFITS OF HIGH AMBITION

- 6392.** الإمام عليّ عليه السلام : الحِلْمُ والأَنَاةُ تَوَامَانِ يُنتِجُهُمَا عُلُوُّ الْهَيْمَةِ .¹
6392. Imam Ali (AS) said, 'Tolerance and sobriety are twins, and high ambition produces them.'²
- 6393.** الإمام عليّ عليه السلام : الْكَرَمُ نَتِيجَةُ عُلُوِّ الْهَيْمَةِ .³
6393. Imam Ali (AS) said, 'Generosity is the product of high ambition.'⁴
- 6394.** الإمام عليّ عليه السلام : الْفِعْلُ الْجَمِيلُ يُبْنَى عَنْ عُلُوِّ الْهَيْمَةِ .⁵
6394. Imam Ali (AS) said, 'Good action is a sign of high ambition.'⁶
- 6395.** الإمام عليّ عليه السلام : بِقَدْرِ الْهَيْمَةِ تَكُونُ الْهُمُومُ .⁷
6395. Imam Ali (AS) said, 'Worries are proportionate to the extent of one's ambition.'⁸
- 6396.** الإمام عليّ عليه السلام : عَلَى قَدْرِ الْهَيْمَةِ تَكُونُ الْحَمِيَّةُ .⁹
6396. Imam Ali (AS) said, 'Enthusiasm is proportionate to the extent of one's ambition.'¹⁰
- 6397.** الإمام عليّ عليه السلام : شَجَاعَةُ الرَّجُلِ عَلَى قَدْرِ هَيْمَتِهِ .¹¹
6397. Imam Ali (AS) said, 'The bravery of a man is proportionate to his ambition.'¹²
- 6398.** الإمام الباقر عليه السلام : اسْتَجْلِبْ عِزَّ الْيَأْسِ بِبُعْدِ الْهَيْمَةِ .¹³
6398. Imam al-Baqir (AS) said, 'Attract the dignity of dismay with far ambition.'¹⁴

Notes

1. نهج البلاغة : الحكمة 460 .
2. Nahj al-Balagha, Saying 460
3. غرر الحكم : 1477 .
4. Ghurar al-Hikam, no. 1477
5. غرر الحكم : 1388 .
6. Ibid. no. 1388
7. غرر الحكم : 4277 .
8. Ibid. no. 4277
9. غرر الحكم : 1674 .
10. Ibid. no. 1674
11. غرر الحكم : 5763 .
12. Ibid. no. 78505763,
13. بحار الأنوار: 78 / 164 / 1 .
14. Bihar al-Anwar, v. 78, p. 10, no. 1

قِصْرُ الْهِمَّةِ - 1807

1807. LOW AMBITION

6399. الإمام عليّ عليه السلام : مَنْ صَغُرَتْ هِمَّتُهُ بَطَلَتْ فَضِيلَتُهُ .¹

6399. Imam Ali (AS) said, 'He who has low ambition, his virtue ceases.'²

6400. الإمام عليّ عليه السلام : مِنْ صَغُرِ الْهِمَّةُ حَسَدُ الصَّديقِ عَلَى النَّعْمَةِ .³

6400. Imam Ali (AS) said, 'He whose ambition is short, he will envy a friend in his blessings.'⁴

6401. الإمام عليّ عليه السلام : لَا هِمَّةَ لِمَهِينٍ .⁵

6401. Imam Ali (AS) said, 'A disgraceful person has no ambition.'⁶

6402. الإمام الصادق عليه السلام : ثَلَاثٌ يَحْجُزْنَ الْمَرْءَ عَنِ طَلْبِ الْمَعَالِي : قِصْرُ الْهِمَّةِ

، وَقَلَّةُ الْحَيْلَةِ، وَضَعْفُ الرَّأْيِ .⁷

6402. Imam al-Sadiq (AS) said, 'There are three things that hinder a person from seeking the lofty: low ambition, few stratagems, and weak opinion.'⁸

Notes

1. غرر الحكم : 8019 .
2. Ghurar al-Hikam, no. 8019
3. غرر الحكم : 9256 .
4. Ibid. no. 9256
5. بحار الأنوار : 67 / 10 / 78 .
6. Bihar al-Anwar, v. 78, p. 10, no. 67
7. تحف العقول : 318 .
8. Tuhaf al-Uqul, p. 318

مَنْ كَانَتْ هِمَّتُهُ بَطْنَهُ - 1808

1808. HE WHOSE SOLE CONCERN IS HIS STOMACH

6403. رسولُ الله صلى الله عليه وآله : مَنْ كَانَتْ هِمَّتُهُ أَكْلَهُ ، كَانَتْ قِيَمَتُهُ مَا أَكَلَهُ .¹

6403. The Prophet (SAWA) said, 'He whose sole concern is his food, his worth is [equivalent] to that which he eats.'²

6404. الإمامُ عليٌّ عليه السلام : مَنْ كَانَتْ هِمَّتُهُ مَا يَدْخُلُ بَطْنَهُ ، كَانَتْ قِيَمَتُهُ مَا يَخْرُجُ

مِنْهُ .³

6404. Imam Ali (AS) said, 'He whose sole concern is what enters his stomach, his worth is [equivalent to] what comes out of it.'⁴

6405. الإمامُ عليٌّ عليه السلام : مَا أَبْعَدَ الْحَيْرِ مِمَّنْ هِمَّتُهُ بَطْنُهُ وَفَرْجُهُ !⁵

6405. Imam Ali (AS) said, 'How far away is goodness from he whose sole concern is his stomach and private parts.'⁶

(أنظر) الأكل : باب 64.

(See also: FOOD: section 64)

Notes

1. تنبيه الخواطر : 1 / 48 .
2. Tanbih al-Khawatir, v. 1, p. 48
3. غرر الحكم : 8830 .
4. Ghurar al-Hikam, no. 8830
5. غرر الحكم : 9642 .
6. Ibid. no. 9642

الهوى - 396

396. THE DESIRE

الهوى إله مَعْبُودٌ - 1809

1809. DESIRE IS A WORSHIPPED GOD

(أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ) ¹.

“Have you seen him who has taken his desire to be his god and whom Allah has led astray knowingly, and set a seal upon his hearing and his heart, and drawn a blind on his sight? So who will guide him after Allah? Will you not then take admonition?” ²

6406. رسول الله صلى الله عليه وآله : ما تَحْتِ ظِلِّ السَّمَاءِ مِنْ إِلَهٍ يُعْبَدُ مِنْ دُونِ اللَّهِ أَعْظَمَ عِنْدَ اللَّهِ مِنْ هَوَى مُتَّبَعٍ ³.

6406. The Prophet (SAWA) said, 'There is no god worshipped beneath the shadow of the sky other than Allah, considered worse by Allah than a desire pursued.' ⁴

6407. الإمام عليّ عليه السلام : الهوى إله مَعْبُودٌ ، الْعَقْلُ صَدِيقٌ مَحْمُودٌ ⁵.

6407. Imam Ali (AS) said, 'The desire is a worshipped god, and the intellect is a praiseworthy friend.' ⁶

6408. الإمام عليّ عليه السلام : الْجَاهِلُ عَبْدٌ شَهْوَتِهِ ⁷.

6408. Imam Ali (AS) said, 'An ignorant person is a worshipper of his desires.' ⁸

Notes

1. الجاثية : 23 .
2. Quran 45: 23
3. الدر المنثور : 6 / 261 .
4. al-Durr al-Manthur, v. 2, p. 261
5. غرر الحكم : 2217 ، 2218 .
6. Ghurar al-Hikam, no. 2217-2218
7. غرر الحكم : 449 .
8. Ibid. no. 449

التَّحذِيرُ مِنْ اتِّبَاعِ الْهَوَى - 1810

1810. WARNING AGAINST FOLLOWING DESIRE

6409. رسولُ الله صلى الله عليه وآله : إِنَّمَا سُمِّيَ الْهَوَى لِأَنَّهُ يَهْوِي بِصَاحِبِهِ ¹.

6409. The Prophet (SAWA) said, 'Desires (hawa) have been called thus because they overthrow (yahwi) the one who possesses them.' ²

6410. رسولُ الله صلى الله عليه وآله : إِنَّ إبليسَ قَالَ : أَهْلَكْتُهُمْ بِالذُّنُوبِ فَأَهْلَكُونِي

بِالاسْتِغْفَارِ، فَلَمَّا رَأَيْتُ ذَلِكَ أَهْلَكْتُهُمْ بِالْأَهْوَاءِ فَهُمْ يَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ فَلَا يَسْتَغْفِرُونَ

³.

6410. The Prophet (SAWA) said, 'Satan said, 'I have destroyed them with sins and they have destroyed me with their seeking for forgiveness from Allah, so when I saw this, I destroyed them with their own desire, so they think that they are guided and they do not seek forgiveness.' ⁴

6411. الإمامُ عليٌّ عليه السلام : إِنَّمَا بَدَأَ وَقُوعَ الْفِتَنِ أَهْوَاءُ تُتَّبَعُ ، وَأَحْكَامٌ تُبَدَّعُ ...

⁵.

6411. Imam Ali (AS) said, 'The onset of calamities is when desires are followed, laws are innovated...' ⁶

6412. الإمامُ عليٌّ عليه السلام - لَمَّا سُئِلَ عَنْ أَغْلَبِ السَّلَاطِينِ وَأَقْوَاهَا قَالَ - :

الْهَوَى ⁷.

6412. Imam Ali (AS), when asked about the most conquering and strongest of rulers, said, 'The desire.' ⁸

6413. الإمامُ عليٌّ عليه السلام : إِنَّ الْجَنَّةَ حُفَّتْ بِالْمَكَارِهِ ، وَإِنَّ النَّارَ حُفَّتْ

(حُجِبَتْ) بِالشَّهَوَاتِ ⁹.

6413. Imam Ali (AS) said, 'Heaven is encircled by sufferings and troubles and Hell is encircled with desires.' ¹⁰

6414. الإمامُ عليٌّ عليه السلام : اللَّذَّةُ تُلْهِي ¹¹.

6414. Imam Ali (AS) said, 'Pleasure deters [from Allah and the hereafter].' ¹²

6415. الإمامُ عليٌّ عليه السلام : قَلَّ مَنْ غَرِيَ بِاللَّذَاتِ إِلَّا كَانَ بِهَا هَلَاكُهُ ¹³.

6415. Imam Ali (AS) said, 'It is seldom that he who is seduced by pleasures is not destroyed by them.' ¹⁴

Notes

1. سنن الدارمي : 1 / 115 / 401 .

2. Sunan al-Darimi, p. 407

3. الترغيب والترهيب : 1 / 87 / 13 .

4. al-Tarhib wa al-Tarhib, v. 1, p. 87, no. 13

5. نصح البلاغة : الخطبة 50 .
6. Nahj al-Balagha, Sermon 50
7. بحار الأنوار : 6 / 76 / 70 .
8. Bihar al-Anwar, v. 70, p. 76, no. 6
9. نصح البلاغة : الخطبة 176 .
10. Nahj al-Balagha, Sermon 176
11. غرر الحكم : 27 .
12. Ghurar al-Hikam, no. 27
13. غرر الحكم : 6813 .
14. Ibid. no. 6813

آثارُ اتِّباعِ الهوى - 1811

1811. THE EFFECTS OF YIELDING TO ONE'S DESIRES

(بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نَاصِرِينَ) ¹.

“Rather the wrongdoers follow their own desires without any knowledge. So who will guide those whom Allah has led astray? They will have no helpers.” ²

6416. رسولُ الله صلى الله عليه وآله : رَبُّ شَهْوَةٍ سَاعَةٍ تُورِثُ حُزْنَ طَوِيلًا. ³

6416. The Prophet (SAWA) said, 'Many a desire of one moment brings about long-lasting grief.' ⁴

6417. الإمامُ عليُّ عليه السلام : أَوْصِيكُمْ بِمُجَانِبَةِ الْهَوَى ؛ فَإِنَّ الْهَوَى يَدْعُو إِلَى

العمى ، وَهُوَ الضَّلَالُ فِي الْآخِرَةِ وَالْدُّنْيَا. ⁵

6417. Imam Ali (AS) said, 'I advise you to keep away from desires, for desires instigate blindness, and it is straying both in the Hereafter and in this world.' ⁶

6418. الإمامُ عليُّ عليه السلام : الْهَوَى شَرِيكُ الْعَمَى. ⁷

6418. Imam Ali (AS) said, 'The desire is the partner of blindness.' ⁸

6419. الإمامُ عليُّ عليه السلام : مَنْ اتَّبَعَ هَوَاهُ أَعْمَاهُ ، وَأَصَمَّهُ ، وَأَذَلَّهُ ، وَأَضَلَّهُ. ⁹

6419. Imam Ali (AS) said, 'He who follows his desires, it blinds him, deafens him, humiliates him, and leads him astray.' ¹⁰

6420. الإمامُ عليُّ عليه السلام : أَوَّلُ الشَّهْوَةِ طَرَبٌ ، وَآخِرُهَا عَطَبٌ. ¹¹

6420. Imam Ali (AS) said, 'The beginning of desire is [heralded] by joy, and its end by ruin.' ¹²

6421. الإمامُ عليُّ عليه السلام : إِيَّاكُمْ وَعَلْبَةَ الشَّهَوَاتِ عَلَى قُلُوبِكُمْ ؛ فَإِنَّ بَدَايَتَهَا

مَلَكَةٌ ، وَنَهَائَتَهَا هَلَكَةٌ. ¹³

6421. Imam Ali (AS) said, 'Beware of having desires overcome your hearts, for their beginning is an enslavement and their end is ruin.' ¹⁴

6422. الإمامُ عليُّ عليه السلام : قَرِينُ الشَّهْوَةِ مَرِيضُ النَّفْسِ ، مَعْلُولُ الْعَقْلِ. ¹⁵

6422. Imam Ali (AS) said, 'The associate of the desire has a sick soul and an ill intellect.' ¹⁶

6423. الإمامُ عليُّ عليه السلام : عَبْدُ الشَّهْوَةِ أَدْلُ مِنْ عَبْدِ الرَّقِّ. ¹⁷

6423. Imam Ali (AS) said, 'The slave of his own desire is more humiliated than an owned slave.' ¹⁸

6424. الإمامُ عليُّ عليه السلام : كَمْ مِنْ عَقْلٍ أُسِيرَ تَحْتَ هَوَى أَمِيرٍ! ¹⁹

6424. Imam Ali (AS) said, 'How many an imprisoned intellect is under the power of a commanding desire!' ²⁰

6425. الإمام علي عليه السلام : مَنْ أَطَاعَ نَفْسَهُ فِي شَهَوَاتِهَا فَقَدْ أَعَانَهَا عَلَى هُلْكِهَا

21 .

6425. Imam Ali (AS) said, 'He who obeys his self in its desires has aided in its destruction.'²²

6426. الإمام علي عليه السلام : مَنْ تَلَدَّدَ بِمَعْاصِي اللَّهِ أَوْرَثَهُ اللَّهُ ذُلًّا .²³

6426. Imam Ali (AS) said, 'He who takes pleasure in acts of disobedience to Allah, Allah will strike him with humiliation.'²⁴

6427. الإمام الصادق عليه السلام : إِحْدَرُوا أَهْوَاءَكُمْ كَمَا تَحْدَرُونَ أَعْدَاءَكُمْ ، فَلَيْسَ

شَيْءٌ أَعْدَى لِلرِّجَالِ مِنْ اتِّبَاعِ أَهْوَائِهِمْ ، وَحَصَائِدِ أَلْسِنَتِهِمْ .²⁵

6427. Imam al-Sadiq (AS) said, 'Be on your guard against your desires as you guard against your enemies, for there is nothing worse as an enemy to men than following their desires and the consequences of their tongues [i.e. speech].'²⁶

Notes

1. الروم : 29 .
2. Quran 30: 29
3. بحار الأنوار : 3 / 82 / 77 .
4. Bihar al-Anwar, v. 77, p. 82, no. 3
5. دعائم الإسلام : 2 / 350 .
6. Daa'im al-Islam, v. 2, p. 350
7. نهج البلاغة : الكتاب 31 .
8. Nahj al-Balagha, Letter 31
9. غرر الحكم : 9168 .
10. Ghurar al-Hikam, no. 9168
11. غرر الحكم : 3133 .
12. Ibid. no. 3133
13. غرر الحكم : 2746 .
14. Ibid. no. 2746
15. غرر الحكم : 6790 .
16. Ibid. no. 2790
17. غرر الحكم : 6298 .
18. Ibid. no. 6298
19. نهج البلاغة : الحكمة 211 .
20. Nahj al-Balagha, Saying 211
21. غرر الحكم : 8794 .
22. Ghurar al-Hikam, no. 8794
23. غرر الحكم : 8823 .
24. Ibid. no. 8823
25. الكافي : 2 / 335 / 1 .
26. al-Kafi, v. 2, p. 335, no. 1

مُخَالَفَةُ الْهَوَى - 1812

1812. OPPOSING ONE'S DESIRES

(وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى * فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى).¹

“But as for him who is awed to stand before his Lord and forbids the soul from [following] desire, his refuge will indeed be paradise.”²

6428. الكافي : فيما وَعَظَ اللَّهُ تَعَالَى بِهِ عِيسَى عَلَيْهِ السَّلَامُ : يَا عِيسَى ، لَا تَسْتَيْقِظَنَّ عَاصِيًا وَلَا تَسْتَبْهِنَنَّ لَاهِيًا ، وَافْطِمِ نَفْسَكَ عَنِ الشَّهَوَاتِ الْمَوْبِقَاتِ ، وَكُلِّ شَهْوَةً تُبَاعِدُكَ مِنِّي فَاهْجُرْهَا .³

6428. It is narrated in al-Kafi: From what Allah advised Jesus (AS): 'O Jesus, do not wake up disobedient and do not regain consciousness [engaged] in amusement. Wean yourself away from destructive desires, and abandon every passion that distances you from Me.'⁴

6429. الإمام عليّ عليه السلام : رَأْسُ الْعَقْلِ جُهَادَةُ الْهَوَى .⁵

6429. Imam Ali (AS) said, 'The peak of reason is to combat desires.'⁶

6430. الإمام عليّ عليه السلام : رَذُوعُ النَّفْسِ عَنِ الْهَوَى الْجِهَادُ الْأَكْبَرُ .⁷

6430. Imam Ali (AS) said, 'Prohibiting one's self from desire is the greater struggle (jihad).'⁸

6431. الإمام عليّ عليه السلام : غَالِبِ الْهَوَى مُغَالِبَةَ الْحِصْمِ حِصْمَهُ ، وَحَارِبُهُ مُحَارِبَةَ

الْعَدُوِّ عَدُوَّهُ .⁹

6431. Imam Ali (AS) said, 'Conquer desire the way you would overcome an opponent, and fight it the way you would fight an enemy.'¹⁰

6432. الإمام عليّ عليه السلام : غَالِبُوا أَنْفُسَكُمْ عَلَى تَرْكِ الْعَادَاتِ تَغْلِبُوهَا ، وَجَاهِدُوا

أَهْوَاءَكُمْ تَمْلِكُوهَا .¹¹

6432. Imam Ali (AS) said, 'Conquer your selves through abandoning habits and you will overcome them, and combat your desires and you will control them.'¹²

6433. الإمام عليّ عليه السلام : غَالِبِ الشَّهْوَةَ قَبْلَ قُوَّةِ ضَرَاوَتِهَا؛ فَإِنَّهَا إِنْ قَوِيَتْ

مَلَكَتْكَ وَاسْتَقَادَتْكَ¹³ وَلَمْ تَقْدِرْ عَلَى مُقَاوَمَتِهَا .¹⁴

6433. Imam Ali (AS) said, 'Take over the desire before it becomes ravenously strong, for if it is empowered it will control you and lead you, and you will not be able to resist it.'¹⁵

6434. الإمام عليّ عليه السلام : الرُّشْدُ فِي خِلَافِ الشَّهْوَةِ .¹⁶

6434. Imam Ali (AS) said, 'Maturity lies in opposing desires.'¹⁷

6435. الإمام الصادق عليه السلام - لما سئل - : أَيْنَ طَرِيقُ الرَّاحَةِ فِي خِلَافِ الْهَوَى

. قِيلَ : فَمَتَى يَجِدُ عَبْدُ الرَّاحَةِ ؟ فَقَالَ عَلَيْهِ السَّلَامُ : عِنْدَ أَوَّلِ يَوْمٍ يَصِيرُ فِي الْجَنَّةِ .¹⁸

6435. Imam al-Sadiq (AS), when asked, 'Where does the path to comfort lie?' replied, 'In opposing desire.'¹⁹

6436. الإمام الكاظم عليه السلام : إذا مرَّ بك²⁰ أمران لا تدري أيُّهما خَيْرٌ وأصوبُ

، فانظر أيُّهما أقربُ إلى هواك فخالِفْهُ ؛ فإنَّ كثيرَ الصَّوابِ في مخالِفةِ هواك .²¹

6436. Imam al-Kazim (AS) said, 'When two things come your way and you do not know which one is good and correct, then look at which one of them is closer to your desire and then oppose it, for most good is found in opposing your desires.'²²

(أنظر) عنوان 77 «الجهاد (2)» .

(See also: JIHAD (2) 77)

Notes

1. النازعات : 40 ، 41 .
2. Quran 80: 40-41
3. الكافي : 8 / 136 / 103 .
4. al-Kafi, v. 8, p. 136, no. 103
5. غرر الحكم : 5263 .
6. Ghurar al-Hikam, no. 5263
7. غرر الحكم : 5393 .
8. Ibid. no. 5393
9. غرر الحكم : 6421 .
10. Ibid. no. 6421
11. غرر الحكم : 6418 .
12. Ibid. no. 6418
13. في الطبعة المعتمدة «واستفادتك» ، والصحيح ما أثبتناه كما في طبعة النجف وطهران وبيروت .
14. غرر الحكم : 6444 .
15. Ibid. no. 6444
16. بحار الأنوار : 78 / 53 / 87 .
17. Bihar al-Anwar, v. 78, p. 53, no. 87
18. تحف العقول : 370 .
19. Tuhaf al-Uqul, p. 370
20. (في بعض النسخ «وإذا خربك أمران» وخزبه أمر : أي نزل به وأهمته . (كما في هامش المصدر .
21. تحف العقول : 398 .
22. Ibid. p. 398

غَلَبَةُ الْهَوَى - 1813

1813. OVERPOWERING DESIRE

6437. رسولُ الله صلى الله عليه وآله : يقولُ اللهُ عَزَّوَجَلَّ : وَعَزَّتِي وَجَلالِي ... لا يُؤثِرُ عَبْدٌ هَوَاهُ عَلَى هَوَايَ إِلَّا شَتَّتْ عَلَيْهِ أَمْرَهُ ، وَلَبَسَتْ عَلَيْهِ دُنْيَاهُ ، وَشَغَلَتْ قَلْبَهُ بِهَا ، وَلَمْ أَوْزِرْ مِنْهَا إِلَّا مَا قَدَّرْتُ لَهُ .¹

6437. The Prophet (SAWA) said, 'Allah Almighty said, 'By My Might and Exaltedness... no sooner does a servant prefer his own desire over My desire than I disperse his affairs, disturb his life with his world, occupy his heart with it, and do not give him thereof other than what I have allotted for him.'²

6438. رسولُ الله صلى الله عليه وآله : حَرَامٌ عَلَى كُلِّ قَلْبٍ مُتَوَلِّئٍ بِالشَّهَوَاتِ أَنْ يَسْكُنَهُ الْوَرَعُ .³

6438. The Prophet (SAWA) said, 'It is forbidden for every heart that is ruled by desires to have piety reside therein.'⁴

6439. رسولُ الله صلى الله عليه وآله : حَرَامٌ عَلَى كُلِّ قَلْبٍ عَزِيٍّ بِالشَّهَوَاتِ أَنْ يَجُودَ فِي مَلَكُوتِ السَّمَاوَاتِ .⁶

6439. The Prophet (SAWA) said, 'It is forbidden for every heart that is full of desires to journey through the realms of the Heavens.'⁷

6440. الإمامُ عليٌّ عليه السلام : مَنْ قَوِيَ هَوَاهُ ضَعُفَ عَزْمُهُ .⁸

6440. Imam Ali (AS) said, 'He whose desire becomes strong, his determination weakens.'⁹

6441. الإمامُ عليٌّ عليه السلام : حَرَامٌ عَلَى كُلِّ عَقْلٍ مَغْلُولٍ بِالشَّهْوَةِ أَنْ يَنْتَفِعَ بِالْحِكْمَةِ .¹⁰

6441. Imam Ali (AS) said, 'It is forbidden for every intellect that is shackled by desires to benefit from wisdom.'¹¹

6442. الإمامُ عليٌّ عليه السلام : مَنْ لَمْ يَمْلِكْ شَهْوَتَهُ لَمْ يَمْلِكْ عَقْلَهُ .¹²

6442. Imam Ali (AS) said, 'He who cannot control his desire cannot control his intellect.'¹³

Notes

1. الكافي : 2 / 335 / 2 .

2. al-Kafi, v. 2, p. 335, no. 2

3. تنبيه الخواطر : 2 / 122 .

4. Tanbih al-Khawahir, v. 2, p. 122

5. كذا في المصدر، ولعل الصواب «عزِّي» من عزِّي بالشيء : أولع به .

6. تنبيه الخواطر : 2 / 122 .

7. Ibid. v. 2, p. 122

8. غرر الحكم : 7959 .
9. Ghurar al-Hikam, no. 7959
10. 4902 : غرر الحكم .
11. Ibid. no. 4902
12. 8995 : غرر الحكم .
13. Ibid. no. 8995

أَشَجَعُ النَّاسِ مَنْ غَلَبَ هَوَاهُ - 1814

1814. THE MOST COURAGEOUS OF PEOPLE IS HE WHO OVERCOMES HIS DESIRES

6443. سليمانُ عليه السلام : إِنَّ الغَالِبَ لهَوَاهُ أَشَدُّ مِنَ الَّذِي يَفْتَحُ المَدِينَةَ وَحْدَهُ.¹

6443. Solomon (AS) said, 'Someone who prevails over his desires is stronger than he who captures a city by himself.'²

6444. رسولُ الله صلى الله عليه وآله : أَشَجَعُ النَّاسِ مَنْ غَلَبَ هَوَاهُ.³

6444. The Prophet (SAWA) said, 'The most courageous of people is he who overcomes his desires.'⁴

6445. رسولُ الله صلى الله عليه وآله : إِنَّ الشَّدِيدَ لَيْسَ مَنْ غَلَبَ النَّاسَ ، وَلَكِنَّ

الشَّدِيدَ مَنْ غَلَبَ عَلَى نَفْسِهِ.⁵

6445. The Prophet (SAWA) said, 'A strong person is not one who overcomes people, but a strong person is one who overcomes his own self.'⁶

(أنظر) الشجاعة : باب 1014.

(See also: COURAGE: section 1014)

Notes

1. تنبيه الخواطر : 1 / 60 .
2. Tanbih al-Khawatir, v. 1, p. 60
3. معاني الأخبار : 1 / 195 .
4. Maani al-Akhbar, p. 195, no. 1
5. تنبيه الخواطر : 2 / 10 .
6. Tanbih al-Khawatir, v. 2, p. 10

ما يُضَعِفُ الشَّهْوَةَ - 1815

1815. THAT WHICH WEAKENS CARNAL DESIRES

6446. الكافي : إنَّ موسى عليه السلام ناجاهُ اللهُ تبارك وتعالى فقال له ... : أدكُرْ أ

نَّكَ ساكِرُ القَبْرِ ؛ فَلْيَمْنَعَكَ ذَلِكَ مِنَ الشَّهَوَاتِ .¹

6446. It is narrated in al-Kafi?: 'Allah Almighty revealed unto Prophet Moses (AS), 'Remember that you will be residing in a grave, and that will prevent you from a lot of carnal desires.'²

6447. الإمام عليُّ عليه السلام : كُلِّمًا قَوِيَّتِ الحِكْمَةُ ضَعُفَتِ الشَّهْوَةُ .³

6447. Imam Ali (AS) said, 'The more wisdom is strengthened, carnal desire is weakened.'⁴

6448. الإمام عليُّ عليه السلام : مَنْ كَمَّلَ عَقْلَهُ اسْتَهَانَ بِالشَّهَوَاتِ .⁵

6448. Imam Ali (AS) said, 'He whose intellect is complete finds carnal desires insignificant.'⁶

6449. الإمام عليُّ عليه السلام : العِفَّةُ تُضَعِفُ الشَّهْوَةَ .⁷

6449. Imam Ali (AS) said, 'Chastity weakens carnal desire.'⁸

6450. الإمام عليُّ عليه السلام : مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ هَانَتْ عَلَيْهِ شَهَوَاتُهُ .⁹

6450. Imam Ali (AS) said, 'He whose own self is dear to him, his carnal desires become insignificant for him.'¹⁰

6451. الإمام عليُّ عليه السلام : فَاتَّقُوا اللهَ - عِبَادَ اللهِ - تَقِيَّةَ ذِي لُبِّ ، شَعَلَ التَّفَكُّرُ

قَلْبَهُ ... ، وَظَلَفَ الرَّهْدُ شَهَوَاتِهِ .¹¹ .¹²

6451. Imam Ali (AS) said, 'So have piety in Allah - servants of Allah - with a piety that has a conscience, and a heart occupied with thought....and asceticism that has cleaved his desires.'¹³

6452. الإمام عليُّ عليه السلام : مَنْ اشْتاقَ إِلَى الجَنَّةِ سَلَا عَنِ الشَّهَوَاتِ .¹⁴

6452. Imam Ali (AS) said, 'He who longs for Heaven will forget desires.'¹⁵

Notes

1. الكافي : 8 / 42 و ص 46 / 8 .

2. al-Kafi, v. 8, p. 4246,, no. 8

3. غرر الحكم : 7205 .

4. Ghurar al-Hikam, no. 7205

5. غرر الحكم : 8226 .

6. Ibid. no. 8226

7. غرر الحكم : 2148 .

8. Ibid. no. 2148

9. نصح البلاغة : الحكمة 449 .

10. Nahj al-Balagha, Saying 449

11. 159 / 3 : (النهاية) . (ظَلَفَ الرُّهُدُ شَهَوَاتِهِ : أَي كَفَّهَا وَمَنَعَهَا) .
12. 83 : نَحْجُ الْبَلَاغَةَ : الْخُطْبَةُ
13. Ibid. Sermon 83
14. 31 : نَحْجُ الْبَلَاغَةَ : الْحِكْمَةُ
15. Ibid. Saying 31

مَنْ غَلَبَ هَوَاهُ - 1816

1816. HE WHO OVERCOMES HIS DESIRES

6453. رسولُ الله صلى الله عليه وآله : يقولُ اللهُ عزَّوجلَّ : وعِزَّتِي وَجَلَالِي ... لا يُؤْتِرُ عَبْدٌ هَوَايَ عَلَى هَوَاهُ إِلَّا اسْتَحْفَظْتُهُ مَلَائِكَتِي ، وَكَفَّلْتُ السَّمَاوَاتِ وَالْأَرْضَيْنِ (الأرض) رِزْقَهُ ، وَكُنْتُ لَهُ مِنْ وَرَاءِ تِجَارَةِ كُلِّ تَاجِرٍ ، وَأَتَيْتُهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ ¹ .

6453. The Prophet (SAWA) said, 'Allah Almighty said, 'By My Might and Exaltedness...no sooner does a servant prefer My desire over his own desire than I protect him with My angels, and charge the heavens and the earth with his sustenance. I will be for him behind every transaction of every trader, and the world will only come to him forcefully.' ²

6454. الإمامُ الباقر عليه السلام : قَالَ اللهُ عزَّوجلَّ : وعِزَّتِي وَجَلَالِي وَعَظَمَتِي وَهَمَائِي وَعُلُوَّ ارْتِفَاعِي ، لا يُؤْتِرُ عَبْدٌ مُؤْمِنٌ هَوَايَ عَلَى هَوَاهُ فِي شَيْءٍ مِنْ أَمْرِ الدُّنْيَا إِلَّا جَعَلْتُ غِنَاهُ فِي نَفْسِهِ ، وَهَمَّتْهُ فِي آخِرَتِهِ ، وَضَمَنْتُ السَّمَاوَاتِ وَالْأَرْضَ رِزْقَهُ ، وَكُنْتُ لَهُ مِنْ وَرَاءِ تِجَارَةِ كُلِّ تَاجِرٍ ³ .

6454. Imam al-Baqir (AS) said, 'Allah Almighty has said, 'By My Might and Exaltedness, My Greatness and Loftiness, and by My High Status, no sooner does a servant prefer My desire over his own desire than I will suffice him in his losses, I will guarantee his sustenance upon the Heavens and the earth, and I will be for him behind every transaction of every trader.' ⁴

6455. الإمامُ عليُّ عليه السلام : مَنْ غَلَبَ شَهْوَتَهُ ظَهَرَ عَقْلُهُ ⁵ .

6455. Imam Ali (AS) said, 'Whoever overcomes his carnal desire his intellect will become manifest.' ⁶

6456. الإمامُ عليُّ عليه السلام : بِمِلْكِ الشَّهْوَةِ التَّنَزُّهُ عَنْ كُلِّ عَابٍ ⁷ .

6456. Imam Ali (AS) said, 'In controlling desire there is immunity from every deficiency.' ⁸

6457. الإمامُ عليُّ عليه السلام : رَدُّ الشَّهْوَةِ أَفْضَى لَهَا ، وَقَضَاؤُهَا أَشَدُّ لَهَا ⁹ .

6457. Imam Ali (AS) said, 'Repelling one's desire is the best way to eradicate it, and fulfilling it only strengthens it.' ¹⁰

Notes

1. الكافي : 2 / 335 / 2 .
2. al-Kafi, v. 2, p. 335, no. 2
3. الكافي : 2 / 137 / 2 .
4. Ibid. v. 2, p. 137, no. 1
5. غرر الحكم : 7953 .
6. Ghurar al-Hikam, no. 7953
7. غرر الحكم : 4354 .

8. Ibid. no. 4354
9. غرر الحكم : 5390 .
10. Ibid. no. 5390

الإرث - 397

397. INHERITANCE

الإرث - 1817

1817. INHERITANCE

(يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ) ¹.

“Allah enjoins you concerning your children: for the male shall be the like of the share of two females, and if there be [two or] more than two females, then for them shall be two-thirds of what he leaves; but if she be alone, then for her shall be a half; and for each of his parents a sixth of what he leaves, if he has children.” ²

(أنظر) النساء : 7 - 12 ، 32 ، 33 ، 127 ، 176 ومریم : 6 والنمل : 16

والفجر : 19.

(See also: Quran: 4:7-12,32,33,127,176, 19:6, 27:16, 89:19)

6458. الإمام الصادق عليه السلام - لَمَّا سُئِلَ عَنْ عِلَّةِ إِعْطَاءِ الذَّكَرِ مِثْلَ حَظِّ

الأنثيين - : إِنَّ الْمَرْأَةَ لَيْسَ عَلَيْهَا جِهَادٌ وَلَا نَفَقَةٌ وَلَا مَعْمَلَةٌ ³ ، وَإِنَّمَا ذَلِكَ عَلَى الرَّجَالِ ⁴ .

6458. Imam al-Sadiq (AS), when he was asked about giving the male the share of two females, said, 'The woman does not have to go for prescribed war (jihad), nor spend money [for household expenses], nor pay blood money, whereas these are compulsory on the man.' ⁵

6459. الإمام الرضا عليه السلام - أَيْضاً - : عِلَّةُ إِعْطَاءِ النِّسَاءِ نِصْفَ مَا يُعْطَى

الرِّجَالِ مِنَ الْمِيرَاثِ لِأَنَّ الْمَرْأَةَ إِذَا تَزَوَّجَتْ أَحَدَتْ وَالرِّجُلُ يُعْطَى ، فَلِذَلِكَ وَفِّرَ عَلَى الرَّجَالِ .

وعِلَّةُ أُخْرَى فِي إِعْطَاءِ الذَّكَرِ مِثْلِي مَا يُعْطَى الْأُنثَى ، لِأَنَّ الْأُنثَى فِي عِيَالِ الذَّكَرِ إِنْ احتاجت

، وَعَلَيْهِ أَنْ يَغُوهَا وَعَلَيْهِ نَفَقَتُهَا ، وَلَيْسَ عَلَى الْمَرْأَةِ أَنْ تَعُولَ الرَّجُلَ ، وَلَا يُؤَخِّدُ بِنَفَقَتِهِ إِنْ

احتاج ، فَوَفَّرَ اللَّهُ تَعَالَى عَلَى الرَّجَالِ لِذَلِكَ ، وَذَلِكَ قَوْلُ اللَّهِ عَزَّوَجَلَّ : (الرِّجَالُ قَوَّامُونَ عَلَى

النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ) ⁶ . ⁷

6459. Imam al-Rida (AS), when he was asked about giving the male the share of two females, said, 'The reason why women are given half of what men are given from the inheritance is because when a woman marries she receives [the mahr dowry] and the man gives. Therefore it [i.e. the inheritance] is a greater amount for men. Another reason for giving the male the share of two females is because the female is under the responsibility of the male when she is in need, and he has to support her and provide for her

expenses. The female does not have to support the male, nor is it taken from her expenses when he is in need. So because of this, Allah Almighty has saved this for the man, and this is according to Allah's verse: ***“Men are the managers of women, because of the advantage Allah has granted some of them over others, and by virtue of their spending out of their wealth.”***⁸

Notes

1. النساء : 11 .
2. Quran 411:
3. (العاقلة : الذّية (النهاية : 3 / 287) . أي لا تصير عاقلة في دية الخطأ . (كما في هامش المصدر .
4. الكافي : 3 / 85 / 7 .
5. al-Kafi, v. 7, p. 85, no. 3
6. النساء : 34 .
7. عيون أخبار الرضا : 1 / 98 / 2 .
8. Uyun Akhbar al-Rida (AS), v. 2, p. 98, no. 1

موانع الإرث - 1818

1818. THOSE WHO ARE DEPRIVED OF INHERITANCE

6460. رسول الله صلى الله عليه وآله : لا ميراث لقاتل.¹

6460. The Prophet (SAWA) said, 'There is no inheritance for a murderer [of the deceased].'²

6461. رسول الله صلى الله عليه وآله : ولدُ زنا لا يرث ولا يُورث.³

6461. The Prophet (SAWA) said, 'An illegitimate child neither inherits nor is inherited.'⁴

6462. الإمام الصادق عليه السلام : المسلم يحجب الكافر ويرثه ، والكافر لا يحجب

المؤمن ولا يرثه.⁵

6462. Imam al-Sadiq (AS) said, 'The Muslim can prevent access to the disbeliever [from inheriting him] though he can inherit him, but the disbeliever cannot prevent the believer from access to his inheritance and nor can he inherit from him.'⁶

Notes

1. الكافي : 5 / 141 / 7 .

2. al-Kafi, v. 7, p. 141, no. 5

3. كنز العمال : 30447 .

4. Kanz al-Ummal, no. 30447

5. الكافي : 5 / 143 / 7 .

6. al-Kafi, v. 7, p. 143, no. 5

إرثُ الأنبياء - 1819

1819. INHERITANCE OF PROPHETS

(وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلِّمْنَا مَنطِقَ الطَّيْرِ وَأَوْتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ) ¹.

“Solomon inherited from David, and he said, 'O people! We have been taught the speech of the birds, and we have been given out of everything. Indeed this is a manifest advantage.’” ²

(وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا * يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا) ³.

“Indeed I fear my kinsmen, after me, and my wife is barren. So grant me from Yourself an heir who may inherit from me and inherit from the House of Jacob, and make him, my Lord, pleasing [to You]!” ⁴

6463. الطبقات الكبرى عن جعفر : جاءت فاطمة عليها السلام إلى أبي بكرٍ تطلبُ

ميراثها ، وجاء العباس بن عبدالمطلب يطلب ميراثه ، وجاء معهما علي عليه السلام .

فقال أبو بكرٍ : قال رسول الله صلى الله عليه وآله : «لا نُورِثُ ، ما تركناه صدقة» وما كان النبي يعول فعلي ، فقال علي عليه السلام : (وَوَرِثَ سُلَيْمَانُ دَاوُدَ) ، وقال زكريا : (يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ) .

قال أبو بكرٍ : هو هكذا ، وأنت والله تعلم مثل ما أعلم .

فقال علي عليه السلام : هذا كتاب الله ينطق . فسكتوا وانصرفوا . ⁵

6463. al-Tabaqat al-Kubra, narrating from Ja'far: 'Fatima (AS) came to Abu Bakr asking for her inheritance, and Abbas b. Abd al-Mutalib also asked for his inheritance and Ali (AS) came with them. Abu Bakr said, 'The Prophet (SAWA) said, 'We do not leave inheritance; whatever we leave is charity', so whoever the Prophet was responsible for in their livelihood, I am responsible for.' Ali (AS) said, “*Solomon inherited from David*”, and Zacharias said, “*who may inherit from me and inherit from the House of Jacob.*” Abu Bakr said, 'That is right, but by Allah you know the same as what I know.' Then Ali said, 'This is the Book of Allah talking. So they [Ali, Fatima and Abbas] kept quiet and left.' ⁶

Notes

1. النمل : 16 .
2. Quran 27:16:
3. مريم : 5 ، 6 .
4. Quran 195,6:
5. الطبقات الكبرى : 2 / 315 .

6. al-Tabaqat al-Kubra, v. 2, p. 315

الْوَرَع - 398

398. PIETY

فَضْلُ الْوَرَعِ - 1820

1820. THE VIRTUE OF PIETY

- 6464.** رسول الله صلى الله عليه وآله: لكل شيء أسس، وأسس الإيمان الورع.¹
- 6464.** The Prophet (SAWA) said, 'For everything there is a basis, and the basis of faith is piety.'²
- 6465.** رسول الله صلى الله عليه وآله: ملاك الدين الورع.³
- 6465.** The Prophet (SAWA) said, 'The criterion of religion is piety.'⁴
- 6466.** رسول الله صلى الله عليه وآله: أفضل دينكم الورع.⁵
- 6466.** The Prophet (SAWA) said, 'The best act in your religion is piety.'⁶
- 6467.** الإمام علي عليه السلام: لامعقل أحسن من الورع.⁷
- 6467.** Imam Ali (AS) said, 'There is no stronghold better than piety.'⁸
- 6468.** الإمام علي عليه السلام: الورع جنة.⁹
- 6468.** Imam Ali (AS) said, 'Piety is a shield.'¹⁰
- 6469.** الإمام علي عليه السلام: من أحبنا فليعمل بعمَلنا وليستعن بالورع؛ فإنه أفضل ما يُستعان به في أمر الدنيا والآخرة.¹¹
- 6469.** Imam Ali (AS) said, 'He who loves us should do as we do, and seek assistance in piety; for it is the best assistance in matters of this world and the Hereafter.'¹²
- 6470.** الإمام الباقر عليه السلام: إن أشد العبادة الورع.¹³
- 6470.** Imam al-Baqir (AS) said, 'The hardest of worship is piety.'¹⁴
- 6471.** الإمام الصادق عليه السلام: عليكم بالورع؛ فإنه الدين الذي نلزمه، وندين الله به، ونريدُه ممن يُوالينا.¹⁵
- 6471.** Imam al-Sadiq (AS) said, 'You must have piety; for it is the religion that we adhere to, and with which we devote ourselves to Allah, and we require it from those who accept our guardianship.'¹⁶
- 6472.** الإمام الصادق عليه السلام: ليس منّا - ولا كرامة - من كان في مصر فيه مائة ألف أو يزيدون، وكان في ذلك المصر أحدٌ أروع منه.¹⁷
- 6472.** Imam al-Sadiq (AS) said, 'He who lives in a place with a population of one hundred thousand or more and there is in that place someone more pious than him, then he is not [considered] one of us.'¹⁸

Notes

1. كنز العمال : 7284 .

2. Kanz al-Ummal, no. 7284
3. كنز العمال : 7300 .
4. Ibid. no. 7300
5. بحار الأنوار : 18 / 304 / 70 .
6. Bihar al-Anwar, v. 70, p. 304, no. 18
7. 371 . نصح البلاغة : الحكمة
8. Nahj al-Balagha, Saying 371
9. 4 . نصح البلاغة : الحكمة
10. Ibid. Saying 4
11. 30 / 306 / 70 : بحار الأنوار .
12. Bihar al-Anwar, v. 7, p. 306, no. 30
13. 5 / 77 / 2 : الكافي .
14. al-Kafi, v. 2, p. 77, no. 5
15. 544 / 281 : الأمالي للطوسي .
16. Amali al-Tusi, p. 281, no. 544
17. 10 / 78 / 2 : الكافي .
18. al-Kafi, v. 2, p. 78, no. 10

ثَمَرَةُ الْوَرَعِ - 1821

1821. THE FRUIT OF PIETY

6473. الإمام عليّ عليه السلام : ثَمَرَةُ الْوَرَعِ صَلَاحُ النَّفْسِ وَالِدِّينِ .¹

6473. Imam Ali (AS) said, 'The fruit of piety is the goodness of one's self and one's religion.'²

6474. الإمام عليّ عليه السلام : الْوَرَعُ يَحْجِزُ عَنِ ارْتِكَابِ الْمَحَارِمِ .³

6474. Imam Ali (AS) said, 'Piety prevents from committing prohibited acts.'⁴

6475. الإمام عليّ عليه السلام : الْوَرَعُ أَسَاسُ التَّقْوَى .⁵

6475. Imam Ali (AS) said, 'Abstaining [from sins] is the foundation of piety.'⁶

6476. الإمام عليّ عليه السلام : لَا يَزْكَو الْعِلْمُ بِغَيْرِ وَرَعٍ .⁷

6476. Imam Ali (AS) said, 'Knowledge cannot be developed and purified without piety.'⁸

6477. الإمام الصادق عليه السلام : اتَّقُوا اللَّهَ وَصُونُوا دِينَكُمْ بِالْوَرَعِ .⁹

6477. Imam al-Sadiq (AS) said, 'Fear Allah and safeguard your faith with piety.'¹⁰

Notes

1. غرر الحكم : 4636 .
2. Ghurar al-Hikam, no. 4636
3. غرر الحكم : 1436 .
4. Ibid. no. 1436
5. غرر الحكم : 1107 .
6. Ibid. no. 1106
7. غرر الحكم : 10689 .
8. Ibid. no. 10689
9. الكافي : 2 / 76 / 2 .
10. al-Kafi, v. 2, p. 76, no. 2

دَوْرُ الْوَرَعِ فِي الْعِبَادَةِ - 1822

1822. THE ROLE OF PIETY IN WORSHIP

6478. الإمام عليّ عليه السلام : لا حَيْرَ فِي نُسْكِ لا وَرَعٍ فِيهِ .¹

6478. Imam Ali (AS) said, 'There is no good in any deed that is devoid of piety.'²

6479. الإمام زين العابدين عليه السلام : الْوَرَعُ نِظَامُ الْعِبَادَةِ ، فَإِذَا انْقَطَعَ ذَهَبَتْ

الدِّيَانَةُ ؛ كَمَا إِذَا انْقَطَعَ السِّلْكُ أَتْبَعَهُ النِّظَامُ .³

6479. Imam Zayn al-Abidin (AS) said, 'Piety is the structure of worship, and if it is cut, religion will collapse just like when a wire is cut the system follows it!'⁴

6480. الإمام الصادق عليه السلام : لا يَنْفَعُ اجْتِهَادٌ لا وَرَعٍ فِيهِ .⁵

6480. Imam al-Sadiq (AS) said, 'Diligence is of no use without piety.'⁶

6481. الإمام الصادق عليه السلام - فِي وَصِيَّتِهِ لِعَمْرٍو بْنِ سَعِيدٍ - : أَوْصِيكَ بِتَقْوَى

اللَّهِ وَالْوَرَعِ وَالْاجْتِهَادِ ، وَاعْلَمْ أَنَّهُ لا يَنْفَعُ اجْتِهَادٌ لا وَرَعٍ فِيهِ .⁷

6481. Imam al-Sadiq (AS), in his will to Amr b. Said, said, 'I advise you to be wary of your duty to Allah, to have piety and diligence, and know that diligence that is devoid of piety is of no benefit.'⁸

Notes

1. المحاسن : 1 / 65 / 9 .
2. al-Mahasin, v. 1, p. 65, no. 9
3. تنبيه الخواطر : 2 / 88 .
4. Tanbih al-Khawatir, v. 2, p. 88
5. الكافي : 2 / 77 / 4 .
6. al-Kafi, v. 2, p. 77, no. 4
7. بحار الأنوار : 70 / 296 / 1 .
8. Bihar al-Anwar, v. 70, p. 296, no. 1

تفسير الورع - 1823

1823. INTERPRETATION OF PIETY

6482. رسول الله صلى الله عليه وآله : الورع سيد العمل ، من لم يكن له ورع يرده عن معصية الله تعالى إذا خلا بها لم يعبأ الله بسائر عمله ، فذلك مخافة الله في السر والعلانية ، والاقتصاد في الفقر والغنى ، والعدل عند الرضا والسخط.¹

6482. The Prophet (SAWA) said, 'Piety is the master of action. He who does not have piety to prevent him from an act of disobedience to Allah Almighty when left with it, Allah will not care about any of his other actions. This means that it [piety] is fear of Allah, both in secret and in public, economizing both in poverty and wealth, and fairness both in [times of] contentment and discontentment.'²

6483. الإمام علي عليه السلام : أصل الورع بجنب الآثام ، والتتره عن الحرام.³

6483. Imam Ali (AS) said, 'The root of piety is keeping away from sins, and restraining oneself from the forbidden.'⁴

6484. الإمام علي عليه السلام : الورع الوقوف عند الشبهة.⁵

6484. Imam Ali (AS) said, 'Piety is stopping [in the face of] obscure matters.'⁶

6485. الإمام الصادق عليه السلام - لَمَّا سُئِلَ عَنِ الْوَرَعِ مِنَ النَّاسِ - : الَّذِي يَتَوَرَّعُ

عَنْ مَحَارِمِ اللَّهِ عَزَّوَجَلَّ.⁷

6485. Imam al-Sadiq (AS), when he was asked about a pious person, said, 'He who restrains himself from what Allah has forbidden.'⁸

6486. الإمام علي عليه السلام - أيضاً - : الَّذِي يَتَوَرَّعُ عَنْ مَحَارِمِ اللَّهِ ، وَيَجْتَنِبُ

هَؤُلَاءِ ، وَإِذَا لَمْ يَتَّقِ الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ وَهُوَ لَا يَعْرِفُهُ.⁹

6486. Imam al-Sadiq (AS) also said, 'He who restrains himself from what Allah has forbidden, and keeps away from them. And if he does not beware of obscure matters, he will fall into the forbidden without knowing so.'¹⁰

Notes

1. كنز العمال : 7299 .
2. Kanz al-Ummal, no. 7299
3. غرر الحكم : 3097 .
4. Ghurar al-Hikam, no. 3097
5. غرر الحكم : 2161 .
6. Ibid. no. 2161
7. الكافي : 2 / 77 / 8 .
8. al-Kafi, v. 2, p. 77, no. 8
9. بحار الأنوار : 70 / 303 / 15 .
10. Bihar al-Anwar, v. 70, p. 303, no. 15

أورع الناس - 1824

1824. THE MOST PIOUS OF PEOPLE

6487. الإمام الباقر عليه السلام : قَالَ اللهُ عَزَّ وَجَلَّ : يَا بَنَ آدَمَ ، اجْتَنِبْ مَا حَرَّمَتُ

عَلَيْكَ تَكُنْ مِنَ أَوْرَعِ النَّاسِ .¹

6487. Imam al-Baqir (AS) said, 'Allah Almighty has said, 'O son of Adam, refrain from what I have forbidden to you and you will be the most pious of people.'²

6488. رسول الله صلى الله عليه وآله : كُفِّ عَنِ مَحَارِمِ اللهِ تَكُنْ أَوْرَعِ النَّاسِ .³

6488. The Prophet (SAWA) said, 'Stop in the face of things that Allah has forbidden and you will be the most pious of people.'⁴

6489. الإمام علي عليه السلام : أَوْرَعُ النَّاسِ أَنْزَهُهُمْ عَنِ الْمَطَالِبِ .⁵

6489. Imam Ali (AS) said, 'The most pious of people is the most free of wants.'⁶

6490. الإمام علي عليه السلام : أَكْيَسُكُمْ أَوْرَعُكُمْ .⁷

6490. Imam Ali (AS) said, 'The smartest from among you is the most pious of you.'⁸

Notes

1. الكافي : 7 / 77 / 2 .

2. al-Kafi, v. 2, p. 77, no. 7

3. بحار الأنوار : 4 / 368 / 69 .

4. Bihar al-Anwar. v. 69, p. 368, no. 4

5. غرر الحكم : 3368 .

6. Ghurar al-Hikam, no. 3368

7. غرر الحكم : 2839 .

8. Ibid. no. 2839

الميزان - 399

399. THE SCALE

مَوَازِينُ الْأَعْمَالِ - 1825

1825. SCALES OF DEEDS

(وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ * وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ).¹

"The weighing [of deeds] on that Day is a truth. As for those whose deeds weigh heavy in the scales - it is they who are the felicitous. As for those whose deeds weigh light in the scales, - it is they who have ruined their souls, because they used to wrong Our signs."²

(أنظر) الكهف : 105 والمؤمنون : 102 ، والقارعة : 6 - 11.

(See also: Quran: 18:105, 23:102, 103, 101:6-11)

6491. رسول الله صلى الله عليه وآله - في قول الله لآدم يوم القيامة - : فَمَنْ عَنَدَ الميزانِ فانظُرْ ما يُرْفَعُ إِلَيْكَ مِنْ أَعْمَالِهِمْ ، فَمَنْ رَجَحَ مِنْهُمْ خَيْرُهُ عَلَى شَرِّهِ مِثْقَالَ ذَرَّةٍ فَلَهُ الْجَنَّةُ³.

6491. The Prophet (SAWA) narrated, 'Allah will say to Adam on the Day of Resurrection: 'Stand at the scale and see what is shown to you from their works. He whose good deeds outweigh his bad deeds even by one atom's worth, he will go to Heaven.'⁴

6492. الإمام الباقر عليه السلام : إِنَّ اللَّهَ ثَقَّلَ الْحَيْرَ عَلَى أَهْلِ الدُّنْيَا كَثْفَهُ فِي مَوَازِينِهِمْ يَوْمَ الْقِيَامَةِ ، وَإِنَّ اللَّهَ عَزَّوَجَلَّ خَفَّفَ الشَّرَّ عَلَى أَهْلِ الدُّنْيَا كَخَفَّتِهِ فِي مَوَازِينِهِمْ يَوْمَ الْقِيَامَةِ .⁵

6492. Imam al-Baqir (AS) said, 'Allah has made the good heavy for the dwellers of this world just like the heaviness of their weight on their scales on the Day of Judgment, and Allah has lightened the weight of evil on the dwellers of this world just as the lightness of their weight on their scales on the Day of Judgment.'⁶

6493. الاحتجاج : من سؤال الرنديق الذي سأل أبا عبد الله عليه السلام عن مسائل كثيرة أن قال : ... أَوَلَيْسَ تُوزَنُ الْأَعْمَالُ؟ قَالَ عَلَيْهِ السَّلَامُ : لا ، إِنَّ الْأَعْمَالَ لَيْسَتْ بِأَجْسَامٍ ، وَإِنَّمَا هِيَ صِفَةٌ مَاعَمِلُوا ، وَإِنَّمَا يَحْتَاجُ إِلَى وَزْنِ الشَّيْءِ مَنْ جَهَلَ عَدَدَ الْأَشْيَاءِ وَلَا يَعْرِفُ ثِقَلَهَا وَخِفَّتَهَا ، وَإِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ.
قال : فما معنى الميزان ؟ قال عليه السلام : العدل.

قال : فما معناه في كتابه : (فَمَنْ ثَقُلَتْ مَوَازِينُهُ) ؟ قال عليه السلام : فَمَنْ رَجَحَ عَمَلُهُ

7.

6493. Imam al-Sadiq (AS), when an atheist asked him, 'Are deeds not weighed?' replied, 'No. Deeds are not bodies [themselves], but descriptions of what has been done. Only one who is ignorant of things or does not know their weight or lightness would need to weigh, and verily nothing is hidden from Allah.' And he asked, 'So what is the meaning of the scale?' He said, 'Justice.' He said, 'So what does it mean in His Book: *“As for those whose deeds weigh heavy”*?' He (AS) replied, 'He whose [good] deeds outnumber.'

8

Notes

1. الأعراف : 8 ، 9 .
2. Quran 78,9:
3. كنز العمال : 39768 .
4. Kanz al-Ummal, no. 39768
5. الكافي : 2 / 143 / 10 .
6. al-Kafi, v. 2, p. 143, no. 10
7. الاحتجاج : 2 / 212 و 247 / 223 . قال العلامة الطباطبائي : وفي الرواية تأييد ما قدّمناه في تفسير الوزن ، ومن أطف ما فيها قوله عليه السلام : «وإنما هي صفة ما عملوا» يشير عليه السلام إلى أن ليس المراد بالأعمال في هذه الأبواب هو الحركات الطبيعية الصادرة عن الإنسان لاشتراكها بين الطاعة والمعصية ، بل الصفات الطارئة عليها التي تعتبر لها بالنظر إلى السنن والقوانين الإجتماعية أو الدينية مثل الحركات الخاصة التي تسمى وقاعاً بالنظر إلى طبيعة نفسها ثم تسمى نكاحاً إذا وافقت السنة الاجتماعية أو الإذن الشرعي ، وتسمى زناً إذا لم توافق ذلك ، وطبيعة الحركات الصادرة واحدة . وقد استدللّ عليه السلام لما ذكره من طريقين : أحدهما : أنّ الأعمال صفات لا وزن لها ، والثاني : أنّ الله سبحانه لا يحتاج إلى توزيع الأشياء لعدم اتّصافه بالجهل تعالى . (شأنه . (الميزان في تفسير القرآن : 8 / 16
8. al-Ihtijaj, v. 2, p. 247, no. 223

الْوَسْوَسَةُ - 400

400. DEVILISH MISGIVINGS

الْوَسْوَسَةُ فِي الْعَقَائِدِ - 1826

1826. MISGIVINGS IN MATTERS OF BELIEF

6494. ابن مسعودٍ : سألنا رسولَ الله صلى الله عليه وآله عن الرجل يجدُ الشيءَ لو حَرَ من السماء فتخطفه الطيرُ كان أحبَّ إليه من أن يتكلمَ به ، قال : ذاك محضُ الإيمانِ ، أو صريخُ الإيمانِ .¹

6494. The Prophet (SAWA) - when asked about a man who experiences something falling from the sky and being snatched by a bird is more pleasant for him than to talk about it, said, 'That is genuine faith or true faith.'²

6495. رسولُ الله صلى الله عليه وآله : تجاوزَ الله لأمتي عما حدَّثت به أنفسها ما لم تنطق به أو تعمل .³

6495. The Prophet (SAWA) said, 'Allah overlooks for the people of my community whatever their selves say to them [of misgivings] as long as they neither utter it nor perform it.'⁴

Notes

1. كنز العمال : 1709 . والترديد من الزاوي .

2. Kanz al-Ummal, no. 1709

3. تنبيه الخواطر : 2 / 120 .

4. Tanbih al-Khawatir, v. 2, p. 120

التحذير من الوسوسة في الوضوء والصلاة - 1827

1827. CAUTION AGAINST DOUBTS IN ABLUTION AND PRAYERS

6496. عبد الله بن سنان : ذكرت لأبي عبد الله عليه السلام رجلاً مُبتلياً بالوضوء والصلاة ، وقلت : هو رجلٌ عاقلٌ ، فقال أبو عبد الله عليه السلام : وأيّ عقلٍ له وهو يُطيعُ الشيطانَ؟!

فقلتُ له : وكيف يُطيعُ الشيطانَ ؟ فقال : سلهُ هذا الذي يأتيه من أيِّ شيءٍ هو؟ فإنه يقولُ لك: من عملِ الشيطانِ.¹

6496. Imam al-Sadiq (AS) - when Abdullah b. Sinan mentioned a man troubled with doubts in his ablution and his prayers, and claimed that he was a sane man, said, 'What kind of mind does he have if he is obeying Satan?!' [He said] So I said to him, 'And how is he obeying Satan?' So he said, 'Ask him this [misgiving] that he has, where does it come from?' And he shall say to you, 'It is an act of Satan.'²

6497. زرارة وأبي بصير : قلنا له³ : الرجلُ يشكُّ كثيراً في صلاته حتى لا يدري كم صلي ولا ما بقي عليه قال : يُعيدُ ، قلنا له : فإنه يكثرُ عليه ذلك كلما عادَ شكُّ ؟ قال : يمضي في شكِّه.

ثم قال : لا تُعَوِّدوا الحبيثَ من أنفسكم بنقضِ الصلاة فتطمعوه ؛ فإنَّ الشيطانَ حبيثٌ يعتادُ لما عوِّدَ ، فليمضِ أحدكم في الوهم ، ولا يُكثِرَنَّ نقضَ الصلاة ، فإنه إذا فعَلَ ذلك مرَّاتٍ لم يعدْ إليه الشكُّ.

قال زرارة : ثم قال : إنما يريدُ الحبيثُ أن يُطاعَ ، فإذا عُصي لم يعدْ إلى أحدكم.⁴

6497. Imam al-Sadiq (AS), was asked about the extent of doubt that a particular man was having as to how many units of prayer he had performed, such that he neither knew how many he had performed, nor how many he had left. He replied, 'He should repeat it'. So we asked him, 'But this state is so excessive in him that everytime he repeats [his prayer] he doubts again.' He said, 'Then he should continue regardless of his doubt.' Then he said, 'Do not accustom the malignant [part] of yourselves to the breaking of the prayer lest you arouse further greed in it, for verily Satan is malignant and gets habituated to whatever he is made accustomed to. So you should ignore that insinuation [and continue], and you should not break your prayers often, and if you do this [i.e. ignore the doubt] often enough, the doubt will not resurface.' Zurara narrated: Then he (AS) said, 'Verily the malignant wants to be obeyed, so when it is disobeyed, it does not return to you.'⁵

Notes

1. الكافي : 10 / 12 / 1 .
2. al-Kafi, v. 2, p. 463, no. 2
3. هكذا جاء الحديث في المصدر مضمراً .
4. الكافي : 2 / 358 / 3 .
5. Ibid. v. 1, p. 12, no. 10

علاج الوسواس - 1828

1828. THE TREATMENT OF DEVILISH MISGIVINGS

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ * وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ).¹

*“And say, 'My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me.”*²

قُلْ أَعُوذُ بِرَبِّ النَّاسِ * مَلِكِ النَّاسِ * إِلَهِ النَّاسِ * مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ * الَّذِي

يُوسْوِسُ فِي صُدُورِ النَّاسِ * مِنَ الْجِنَّةِ وَالنَّاسِ).³

*“Say, 'I seek the protection of the Lord of humans, Sovereign of humans, God of humans, from the evil of the sneaky tempter who puts temptations into the breasts of humans, from among the jinn and humans.”*⁴

(أنظر) الأعراف : 20 وطه : 120.

(See also: Qur'an 7:20, 20:120)

6498. الإمام علي عليه السلام : صَوْمُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ - أَرْبَعَاءَ بَيْنَ حَمْسِينَ

- وَصَوْمُ شَعْبَانَ يَذْهَبُ بَوَسْوَاسِ الصَّدْرِ ، وَيَلْبِلُ الْقَلْبَ.⁵

6498. Imam Ali (AS) said, 'Fasting for three days of every month - the first and last Thursdays of the month, and the Wednesday in between the two, and fasting in the month of Shaban removes the misgivings in the breasts and the confusions of the heart.'⁶

6499. الإمام الصادق عليه السلام : ذِكْرُنَا أَهْلَ الْبَيْتِ شِفَاءٌ مِنَ الْوَعَكِ وَالْأَسْقَامِ

وَوَسْوَاسِ الرَّيْبِ.⁷

6499. Imam Ali (AS) said, 'Remembrance of us, the ahl al-bayt is a cure from indisposition, ailments and misgivings of doubt.'⁸

6500. الإمام الصادق عليه السلام - وَقَدْ سُئِلَ عَنِ الْوَسْوَاسَةِ وَإِنْ كَثُرَتْ - : لَا

شَيْءَ فِيهَا ، تَقُولُ : لَا إِلَهَ إِلَّا اللَّهُ.⁹

6500. Imam al-Sadiq (AS), when asked about [devilish] misgivings, and if they happen often, said, 'They are insignificant. Just say: 'There is no God but Allah (la ilaha illa Allah).'¹⁰

Notes

1. المؤمنون : 97 و 98 .

2. Quran 2397,98:

3. الناس : 1 - 6 .

4. Quran 1146- 1:

5. الخصال : 10 / 612 .

6. al-Khisal, p. 612, no. 10
7. 5 / 203 / 81 : بحار الأنوار .
8. Bihar al-Anwar, v. 81, p. 203, no. 5
9. 1 / 424 / 2 : الكافي .
10. al-Kafi, v. 2, p. 424, no. 1

المُواساة - 401

401. Consolation

الحثُّ على المُواساة - 1829

1829. ENCOURAGING CONSOLATION

6501. رسولُ الله صلى الله عليه وآله: مَنْ كَانَ لَهُ قَمِيصَانِ فَلْيَبَسْ أَحَدَهُمَا وَلْيَلْبَسِ

الْآخَرَ أَخَاهُ.¹

6501. The Prophet (SAWA) said, 'He who has two shirts should wear one and should give the other to his brother to wear.'²

6502. الإمامُ عليٌّ عليه السلام: أَحَسَّنُ الْإِحْسَانَ مُوَاسَاةُ الْإِخْوَانِ.³

6502. Imam Ali (AS) said, 'The best of goodness is giving consolation to one's brothers.'⁴

6503. الإمامُ عليٌّ عليه السلام: لَا تَعُدَّنْ صَدِيقًا مَنْ لَا يُوَاسِي بِمَالِهِ.⁵

6503. Imam Ali (AS) said, 'Do not count as a friend one who does not give assistance [to others] with his wealth.'⁶

6504. الإمامُ عليٌّ عليه السلام: مُوَاسَاةُ الْأَخِ فِي اللَّهِ عَزَّوَجَلَّ تَزِيدُ فِي الرِّزْقِ.⁷

6504. Imam Ali (AS) said, 'Consoling one's brother for the sake of Allah increases one's sustenance.'⁸

6505. الإمامُ الصَّادِقُ عليه السلام: تَقَرَّبُوا إِلَى اللَّهِ تَعَالَى بِمُوَاسَاةِ إِخْوَانِكُمْ.⁹

6505. Imam al-Sadiq (AS) said, 'Come closer to Allah through supporting your brothers.'¹⁰

6506. الإمامُ الصَّادِقُ عليه السلام: حَصَلَتَانِ مَنْ كَانَتْ فِيهِ وَإِلَّا فَاعْرُزْ ثُمَّ اعْرُزْ ثُمَّ

اعْرُزْ! قِيلَ: وَمَا هُمَا؟ قَالَ: الصَّلَاةُ فِي مَوَاقِيتِهَا وَالْمَحَافَظَةُ عَلَيْهَا، وَالْمُوَاسَاةُ.¹¹

6506. Imam al-Sadiq (AS) said, 'There are two traits that one should possess, and if not then begone, begone, begone!' He was asked, 'And what are they?' He said, 'Performing the prayers at their prescribed times and observing all its laws, and giving consolidation [to others].'¹²

6507. الإمامُ الكاظمُ عليه السلام - لِجَعْفَرِ بْنِ مُحَمَّدِ الْعَاصِمِيِّ - : يَا عَاصِمُ، كَيْفَ

أَنْتُمْ فِي التَّوَاصُلِ وَالتَّوَاسِي؟ [قَالَ:] قُلْتُ: عَلَى أَفْضَلِ مَا كَانَ عَلَيْهِ أَخَذَ. قَالَ: أَيُّنِي

أَحَدُكُمْ إِلَى دُكَّانِ أَخِيهِ أَوْ مَنْزِلِهِ عِنْدَ الصَّائِقَةِ فَيَسْتَخْرِجُ كَيْسَهُ وَيَأْخُذُ مَا يَحْتَاجُ إِلَيْهِ فَلَا يُبْكِرُ

عَلَيْهِ؟! قَالَ: لَا، قَالَ: فَلَسْتُمْ عَلَى مَا أَحْبَبْتُ فِي التَّوَاصُلِ.¹³

6507. Imam al-Kathum (AS) said to Jafar b. Muhammad al-'Asimi, 'O Asim, how are you at maintaing contact with each other and offering consolidation to each other?' [He said] I said, 'The best that anyone can be.' He said, 'Do any of you come to your brother's shop or his home in times of hardship and you pull out your purse for him to take whatever he needs

without disapproving of him?!' He said, 'No.' Imam (AS) said, 'Then you are not at a state of mutual assistance that I love.'¹⁴

Notes

1. مكارم الأخلاق : 2 / 380 / 2661 .
2. Makarim al-Akhlaq, v. 2, p. 380, no. 2661
3. غرر الحكم : 3023 .
4. Ghurar al-Hikam, no. 3023
5. 10276 : غرر الحكم .
6. Ibid. no. 10276
7. 22 / 395 / 74 : بحار الأنوار .
8. Bihar al-Anwar, v. 74, p. 395, no. 22
9. 26 / 8 : الخصال .
10. al-Khisal, p. 8, no. 26
11. 50 / 47 : الخصال .
12. Ibid. p. 47, no. 50
13. 28 / 231 / 74 : بحار الأنوار .
14. Bihar al-Anwar, v. 74, p. 231, no. 28

الوصية - 402

402. THE WILL

الحثُّ عَلَى الوصية - 1830

1830. ENCOURAGING TO MAKE A WILL

(كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ).¹

“Prescribed for you, when death approaches any of you and he leaves behind any property, is that he make a bequest for his parents and relatives, in an honourable manner, an obligation on the Godway.”²

6508. رسول الله صلى الله عليه وآله : الوصية حق على كل مسلم.³

6508. The Prophet (SAWA) said, 'The will is incumbent upon every Muslim.'⁴

6509. رسول الله صلى الله عليه وآله : المحروم من حرم الوصية.⁵

6509. The Prophet (SAWA) said, 'The deprived one is he who has been deprived of [the opportunity to write] a will.'⁶

6510. رسول الله صلى الله عليه وآله : ما ينبغي لامرئ مسلم أن يبيت ليلة إلا ووصيته تحت رأسه.⁷

6510. The Prophet (SAWA) said, 'A muslim must not sleep a night without his will being beneath his head.'⁸

6511. الإمام الباقر عليه السلام : من لم يوص عند موته لدوي قرابته ممن لا يرثه فقد حتم عمله بمعصية.⁹

6511. Imam al-Baqir (AS) said, 'Whoever does not leave a will for those of his family who do not automatically inherit him, his deeds end in disobedience [to Allah].'¹⁰

Notes

1. البقرة : 180 .

2. Quran 2180:

3. وسائل الشيعة : 13 / 352 / 6 .

4. Wasa'il al-Shia, v. 13, p. 352, no. 6

5. كنز العمال : 46051 .

6. Kanz al-Ummal, no. 46051

7. بحار الأنوار : 103 / 194 / 3 .

8. Bihar al-Anwar, v. 103, p. 194, no. 3

9. تهذيب الأحكام : 9 / 174 / 708 .

10. Tahdhib al-Ahkam, v. 9, p. 174, no. 708

النَّهْيُ عَنِ الْإِضْرَارِ وَالْحَيْفِ فِي الْوَصِيَّةِ - 1831

**1831. FORBIDDING CAUSING DAMAGES AND LOSSES
IN ONE'S WILL**

6512. الإمام عليّ عليه السلام : مَنْ أوصى ولم يحفّ ولم يضارَ كانَ كَمَنْ تصدَّقَ به

في حياته¹.

6512. Imam Ali (AS) said, 'He who leaves a will and does not wrong or damage is as though he gave it in charity during his lifetime.'²

6513. الإمام عليّ عليه السلام : الحيفُ في الوصية من الكبائر³.

6513. Imam Ali (AS) said, 'Causing damages in one's will is among the grave sins.'⁴

6514. الإمام الصادق عليه السلام : مَنْ أوصى بالتُّلثِ فقد أضَرَ بالورثة ، والوصية

بالخمس والرُّبُع أفضلُ من الوصية بالتُّلثِ ، ومَنْ أوصى بالتُّلثِ فلم يترك⁵.

6514. Imam al-Sadiq (AS) said, 'He who leaves a will concerning the one third has wronged his heir, and leaving a bequest of a quarter or a fifth [of one's estate] is better than bequesting a third.'⁶

Notes

1. الكافي : 18 / 62 / 7 .

2. al-Kafi, v. 7, p. 62, no. 18

3. كتاب من لا يحضره الفقيه : 5420 / 184 / 4 .

4. al-Faqih, v. 4, p. 184, no. 5420

5. الكافي : 5 / 11 / 7 .

6. al-Kafi, v. 7, p. 11, no. 5

الوضوء - 403

403. ABLUTION

الوضوء - 1832

1832. Ablution

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ... مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيَسِّمَ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ) ¹.

“O you who have faith! When you stand up for prayer, wash your faces and your hands up to the elbows, and wipe a part of your heads and your feet, up to the ankles. If you are junub, purify yourselves. But if you are sick, or on a journey, or any of you has come from the toilet, or you have touched women, and you cannot find water, then make tayammum with clean ground and wipe a part of your faces and your hands with it. Allah does not desire to put you to hardship, but He desires to purify you, and to complete His blessing upon you so that you may give thanks.” ²

6515. رسول الله صلى الله عليه وآله: الوضوء نصف الإيمان. ³

6515. The Prophet (SAWA) said, 'Ablution is half of faith.' ⁴

6516. رسول الله صلى الله عليه وآله: من أسبغ الوضوء في البرد الشديد كان له من

الأجر كفلان، ومن أسبغ الوضوء في الحر الشديد كان له أجر كفل. ⁵

6516. The Prophet (SAWA) said, 'He who performs the ablution in the freezing cold weather is given twice the reward, and he who performs the ablution in the extreme heat is given a single share of the reward.' ⁶

6517. رسول الله صلى الله عليه وآله: إذا توضأ الرجل المسلم خرجت خطاياها من

سمعه وبصره ويديه ورجليه، فإن قعد قعد مغفوراً له. ⁷

6517. The Prophet (SAWA) said, 'When the Muslim man performs the ablution, mistakes committed by his hearing, his sight, his hands and his feet leave him so that when he sits, he sits forgiven.' ⁸

6518. رسول الله صلى الله عليه وآله: إذا توضأ العبد تطأ عنه ذنوبه كما تطأ ورق

هذه الشجرة. ⁹

6518. The Prophet (SAWA) said, 'When the servant performs the ablution, his sins shed away from him just as leaves shed from a tree.' ¹⁰

6519. الإمام علي عليه السلام: من أحسن الطهور ثم مشى إلى المسجد، فهو في

صلاة ما لم يحدث. ¹¹

6519. Imam Ali (AS) said, 'He who performs his ablution as best as he can and then walks to the mosque [is considered to be] in a state of prayer as long as he does not nullify it.' ¹²

6520. الإمام الباقر عليه السلام : لا صلاةَ إلا بَطَّهْرٍ .¹³

6520. Imam al-Baqir (AS) said, 'There is no prayer without ablution.'¹⁴

Notes

1. المائة : 6 .
2. Quran 56:
3. بحار الأنوار : 80 / 238 / 12 .
4. Bihar al-Anwar, v. 80, p. 238, no. 12
5. كنز العمال : 26059 .
6. Kanz al-Ummal, no. 26059
7. 26031 : كنز العمال .
8. Ibid. no. 26031
9. 26030 : كنز العمال .
10. Ibid. no. 26030
11. 11 / 237 / 80 : بحار الأنوار .
12. Bihar al-Anwar, v. 80, p. 237, no. 11
13. 129 / 58 / 1 : كتاب من لا يحضره الفقيه .
14. al-Faqih, v. 1, p. 58, no. 129

عِلَّةُ الْوُضُوءِ - 1833

1833. THE REASON FOR ABLUTION

6521. الإمام الباقر عليه السلام : إنما الوُضُوءُ حَدٌّ مِنْ حُدُودِ اللَّهِ ؛ لِيَعْلَمَ اللَّهُ مَنْ

يُطِيعُهُ وَمَنْ يَعْصِيهِ .¹

6521. Imam al-Baqir (AS) said, 'Ablution is one of the boundaries of Allah with which He knows who obeys him and who disobeys him.'²

6522. الإمام الرضا عليه السلام - فِي عِلَّةِ الْوُضُوءِ - : لِأَنَّهُ يَكُونُ الْعَبْدُ طَاهِرًا إِذَا قَامَ

بَيْنَ يَدَيْ الْجَبَّارِ عِنْدَ مُنَاجَاتِهِ إِيَّاهُ ، مُطِيعًا لَهُ فِيمَا أَمَرَهُ ، نَقِيًّا مِنَ الْأَدْنَسِ وَالنَّجَاسَةِ ، مَعَ مَا

فِيهِ مِنْ ذَهَابِ الْكَسَلِ وَطَرْدِ النُّعَاسِ ، وَتَرْكِيَةِ الْفُؤَادِ لِلْقِيَامِ بَيْنَ يَدَيْ الْجَبَّارِ .³

6522. Imam al-Rida (AS), regarding the reason for ablution, said, 'So that the servant is pure when he stands before the Mighty One when engaged in supplication to Him, being obedient to Him through what He has commanded him, purified of filths and impurities, and also because it does away with laziness and repels drowsiness, and purifies the heart for standing before the Mighty One.'⁴

Notes

1. علل الشرائع : 1 / 279 .

2. Ilal al-Sharai, p. 279, no. 1

3. علل الشرائع : 9 / 257 .

4. Ibid. p. 257, no. 9

آثارُ الوُضوءِ - 1834

1834. THE EFFECTS OF ABLUTION

6523. رسولُ اللهِ صلى اللهُ عليه وآله : يَحْشُرُ اللهُ عَرَّوَجَلَّ أُمَّتِي يَوْمَ الْقِيَامَةِ بَيْنَ الْأُمَمِ

عُرّاً مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ.¹

6523. The Prophet (SAWA) said, 'Allah will resurrect my community on the Day of Resurrection among other communities, having white and illuminated faces from the effects of ablution.'²

Notes

1. بحار الأنوار : 80 / 237 / 11 .
2. Bihar al-Anwar, v. 80, p. 237, no. 11

فَضْلُ كَثْرَةِ الْوُضُوءِ - 1835

1835. THE VIRTUE OF FREQUENT AND ABUNDANT ABLUTION

6524. رسولُ الله صلى الله عليه وآله : أَكْثَرُ مِنَ الطَّهْوْرِ يَزِدُ اللَّهَ فِي عُمرِكَ ، وَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ بِاللَّيْلِ وَالنَّهَارِ عَلَى طَهَارَةٍ فافْعَلْ ؛ فَإِنَّكَ تَكُونُ إِذَا مِتَّ عَلَى الطَّهَارَةِ شَهِيداً.¹

6524. The Prophet (SAWA) said, 'Perform ablution frequently and Allah will increase your life, and if you are able to be in a state of purity throughout the night and day, then do so, for if you die in the state of purity, you will die a martyr.'²

6525. رسولُ الله صلى الله عليه وآله: الطَّاهِرُ النَّائِمُ كَالصَّائِمِ الْقَائِمِ.³

6525. The Prophet (SAWA) said, 'One who sleeps in a state of purity is as if he is praying [night prayers] and fasting.'⁴

(أنظر) النوم : باب 1779.

(See also: SLEEPING: section 1779)

Notes

1. الأما لي للمفيد : 5 / 60 .
2. Amali al-Mufid, p. 60, no. 5
3. كنز العمال : 25999 .
4. Kanz al-Ummal, no. 25999

تَجْدِيدُ الْوُضُوءِ - 1836

1836. RENEWAL OF ABLUTION

6526. رسولُ الله صلى الله عليه وآله : مَنْ تَوَضَّأَ عَلَى طَهْرٍ كُتِبَ لَهُ عَشْرُ حَسَنَاتٍ ¹.

6526. The Prophet (SAWA) said, 'He who performs ablution whilst already in a state of purity is given ten good merits.' ²

6527. الإمامُ الصادقُ عليه السلام : مَنْ جَدَّدَ وُضُوءَهُ لِعَبْرٍ حَدَثٍ جَدَّدَ اللَّهُ تَوْبَتَهُ مِنْ

عَبْرٍ اسْتِغْفَارٍ ³.

6527. Imam al-Sadiq (AS) said, 'He who renews his ablution without [the need to do so to purify] an impurity, Allah renews his repentance without him [needing to] asking for forgiveness.' ⁴

6528. الإمامُ الصادقُ عليه السلام : الْوُضُوءُ عَلَى الْوُضُوءِ نُورٌ عَلَى نُورٍ ⁵.

6528. Imam al-Sadiq (AS) said, 'Ablution upon ablution is light upon light.' ⁶

Notes

1. كنز العمال : 26042 .

2. Ibid. no. 26042

3. وسائل الشيعة : 1 / 264 / 7 .

4. Wasa'il al-Shia, v. 1, p. 264, no. 7

5. وسائل الشيعة : 1 / 265 / 8 ، عوالي اللآلي : 1 / 23 / 2 .

6. Ibid. v. 1, p. 265, no. 8

التَّوَّاضُع - 404

404. HUMBLENESS

الحثُّ عَلَى التَّوَّاضُع - 1837

1837. ENCOURAGING HUMBLENESS

6529. رسول الله صلى الله عليه وآله : مالي لا أرى عليكم خلاوة العبادَةِ؟! قالوا :

وما خلاوة العبادَةِ؟ قال : التَّوَّاضُع.¹

6529. The Prophet (SAWA) said, 'Why do I not see in you the sweetness of worship?!' They asked, 'What is the sweetness of worship?' He said, 'Humbleness.'²

6530. رسول الله صلى الله عليه وآله : إنّ أفضل النَّاسِ عَبْدًا مَنْ تَوَّاضَعَ عَنْ رِفْعَةٍ.³

6530. The Prophet (SAWA) said, 'The best of people is a worshipper who humbles himself when in a high position.'⁴

6531. رسول الله صلى الله عليه وآله : طُوبَى لِمَنْ تَوَّاضَعَ لِلَّهِ فِي غَيْرِ مَنْقَصَةٍ ، وَأَدَلَّ

نَفْسَهُ فِي غَيْرِ مَسْكَنَةٍ.⁵

6531. The Prophet (SAWA) said, 'Blessed be he who humbles himself before Allah without having any deficiency, and who humiliates himself without poverty.'⁶

6532. الإمام عليّ عليه السلام : لا حَسَبَ كالتَّوَّاضُع.⁷

6532. Imam Ali (AS) said, 'There is no nobility like humbleness.'⁸

6533. الإمام عليّ عليه السلام : زِينَةُ الشَّرِيفِ التَّوَّاضُعُ.⁹

6533. Imam Ali (AS) said, 'The adornment of the noble is humbleness.'¹⁰

6534. الإمام عليّ عليه السلام : التَّوَّاضُعُ زَكَاةُ الشَّرَفِ.¹¹

6534. Imam Ali (AS), 'Humbleness is the alm-tax of nobility.'¹²

6535. الإمام عليّ عليه السلام : عَلَيْكَ بِالتَّوَّاضُعِ ؛ فَإِنَّهُ مِنْ أَعْظَمِ الْعِبَادَةِ.¹³

6535. Imam Ali (AS) said, 'You must be humble, as it is one of the greatest [forms of] worship.'¹⁴

6536. الإمام عليّ عليه السلام - فِي صِفَةِ الْمُتَّقِينَ - : وَمَلْبَسُهُمُ الْاِقْتِصَادُ ، وَمَشِيئُهُمُ

التَّوَّاضُعُ.¹⁵

6536. Imam Ali (AS) said, describing the pious, 'They are moderate in dressing and humble in manners.'¹⁶

6537. الإمام عليّ عليه السلام : التَّوَّاضُعُ يَنْشُرُ الْفَضِيلَةَ.¹⁷

6537. Imam Ali (AS) said, 'Humbleness spreads virtue.'¹⁸

6538. الإمام عليّ عليه السلام: ما أَحْسَنَ تَوَّاضَعَ الْأَغْنِيَاءِ لِلْفُقَرَاءِ طَلَبًا لِمَا عِنْدَ اللَّهِ ،

وَأَحْسَنُ مِنْهُ تِيَهُ الْفُقَرَاءِ عَلَى الْأَغْنِيَاءِ اتِّكَالًا عَلَى اللَّهِ.¹⁹

6538. Imam Ali (AS) said, 'How good is the humbleness of the wealthy before the poor in seeking what is with Allah, and better than this is the pride of the poor before the wealthy in relying solely on Allah.'²⁰

6539. الإمام الرضا عليه السلام: التواضع أن تُعطيَ الناسَ ما تُحِبُّ أن تُعطاهُ.²¹

6539. Imam al-Rida (AS) said, 'Humbleness is to give to people what you yourself like to be given.'²²

6540. الإمام العسكري عليه السلام: التواضع نعمة لا يُحسدُ عليها.²³

6540. Imam al-Askari (AS) said, 'Humbleness is a blessing that cannot be envied.'²⁴

Notes

1. تنبيه الخواطر : 1 / 201
2. Tanbih al- Khawatir, v. 1, p. 201
3. بحار الأنوار : 77 / 179 / 10
4. Bihar al-Anwar, v. 77, p. 179, no. 10
5. تنبيه الخواطر : 2 / 66
6. Tanbih al-Khawatir, v. 2, p. 66
7. نصح البلاغة : الحكمة 113
8. Nahj al-Balagha, Saying 113
9. بحار الأنوار : 75 / 120 / 11
10. Bihar al-Anwar, v. 75, p. 120, no. 11
11. غرر الحكم : 939
12. Ghurar al-Hikam, no. 939
13. بحار الأنوار : 75 / 119 / 5
14. Bihar al-Anwar, v. 75, p. 119, no. 5
15. نصح البلاغة : الخطبة 193
16. Nahj al-Balagha, Sermon 193
17. غرر الحكم : 522
18. Ghurar al-Hikam, no. 522
19. نصح البلاغة : الحكمة 406
20. Nahj al-Balagha, sermon 406
21. الكافي : 2 / 124 / 13
22. al-Kafi, v. 2, p. 123, no. 13
23. تحف العقول : 489
24. Tuhaf al-'Uqul, p. 489

مِنْ عِلَامَاتِ التَّوَاضُّعِ - 1838

1838. SOME OF THE SIGNS OF HUMBLENESS

6541. الإمام الصادق عليه السلام : إِنَّ مِنَ التَّوَاضُّعِ أَنْ يَجْلِسَ الرَّجُلُ دُونَ شَرَفِهِ.¹

6541. Imam al-Sadiq (AS) said, 'Humbleness is when a man sits in a place lower than his rank.'²

6542. عنه عن آبائه عليهم السلام : إِنَّ مِنَ التَّوَاضُّعِ أَنْ يَرْضَى الرَّجُلُ بِالْمَجْلِسِ دُونَ الْمَجْلِسِ ، وَأَنْ يُسَلِّمَ عَلَى مَنْ يَلْقَى ، وَأَنْ يَتْرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا ، وَلَا يُحِبُّ أَنْ يُحَمَدَ عَلَى التَّقْوَى.³

6542. Imam al-Sadiq (AS), from his fathers (AS) said, 'Humbleness is for a man to be content to sit in any place and not a particular place, to greet those he meets, to leave disputation even if he is right, and to not like to be praised for piety.'⁴

Notes

1. الكافي : 2 / 123 / 9 .
2. al-Kafi, v. 2, p. 123, no. 9
3. بحار الأنوار : 75 / 118 / 3 .
4. Bihar al-Anwar, v. 75, p. 118, no. 3

ثَمَرَةُ التَّوَاضُّعِ - 1839

1839. THE FRUIT OF HUMBLENESS

6543. رسولُ الله صلى الله عليه وآله : إِنَّ التَّوَاضُّعَ يَزِيدُ صَاحِبَهُ رِفْعَةً ، فَتَوَاضَّعُوا

يَرْفَعُكُمُ اللَّهُ .¹

6543. The Prophet (SAWA) said, 'Humbleness increases the rank of that person, so humble yourselves and Allah will raise you.'²

6544. رسولُ الله صلى الله عليه وآله : مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ ، فَهُوَ فِي نَفْسِهِ ضَعِيفٌ

وَفِي أَعْيُنِ النَّاسِ عَظِيمٌ ، وَمَنْ تَكَبَّرَ وَضَعَهُ اللَّهُ ، فَهُوَ فِي أَعْيُنِ النَّاسِ صَغِيرٌ وَفِي نَفْسِهِ كَبِيرٌ ؛ حَتَّى هُوَ أَهْوَنُ عَلَيْهِمْ مِنْ كَلْبٍ أَوْ خِنْزِيرٍ .³

6544. The Prophet (SAWA) said, 'He who humbles himself for Allah, Allah will raise him such that he is weak in himself but strong in the eyes of others. And he who is haughty, Allah will degrade him such that he will be small in the eyes of others and big in his own, until he will be more despicable to them than a pig or a dog.'⁴

6545. الإمامُ عليٌّ عليه السلام : ثَمَرَةُ التَّوَاضُّعِ الْمَحَبَّةُ ، ثَمَرَةُ الْكِبَرِ الْمَسَبَّةُ .⁵

6545. Imam Ali (AS) said, 'The fruit of humbleness is love, and the result of pride is abuse.'⁶

6546. الإمامُ عليٌّ عليه السلام : التَّوَاضُّعُ يَكْسُوكَ الْمَهَابَةَ .⁷

6546. Imam Ali (AS) said, 'Humbleness clothes you in dignity.'⁸

6547. الإمامُ عليٌّ عليه السلام : بِخَفْضِ الْجَنَاحِ تَنْتَظِمُ الْأُمُورُ .⁹

6547. Imam Ali (AS) said, 'With the lowering of one's wing are affairs organised.'¹⁰

6548. الإمامُ عليٌّ عليه السلام : التَّوَاضُّعُ يَنْشُرُ الْفَضِيلَةَ ، التَّكَبُّرُ يُظْهِرُ الرَّذِيلَةَ .¹¹

6548. Imam Ali (AS) said, 'Humbleness spreads virtue and haughtiness shows up vice.'¹²

6549. الإمامُ الكاظمُ عليه السلام : إِنَّ الزَّرْعَ يَنْبُثُ فِي السَّهْلِ وَلَا يَنْبُثُ فِي الصَّفَا ؛

فكَذَلِكَ الْحِكْمَةُ تَعْمُرُ فِي قَلْبِ الْمَتَوَاضِعِ ، وَلَا تَعْمُرُ فِي قَلْبِ الْمَتَكَبِّرِ الْجَبَّارِ ؛ لِأَنَّ اللَّهَ جَعَلَ التَّوَاضُّعَ آلَةَ الْعَقْلِ ، وَجَعَلَ التَّكَبُّرَ مِنْ آلَةِ الْجَهْلِ .¹³

6549. Imam al-Kazim (AS) said, 'A plant grows on level ground and not on the hard terrain, and similarly wisdom flourishes in the heart of the humble, and does not flourish in the heart of the haughty and overbearing, because Allah made humbleness the instrument of the intellect and haughtiness the instrument of ignorance.'¹⁴

6550. الإمامُ الكاظمُ عليه السلام : إِنَّ اللَّهَ لَمْ يَرْفَعْ الْمَتَوَاضِعِينَ بِقَدْرِ تَوَاضُّعِهِمْ ، وَلَكِنْ

رَفَعَهُمْ بِقَدْرِ عَظَمَتِهِ وَمَجْدِهِ .¹⁵

6550. Imam al-Kazim (AS) said, 'Allah does not raise the humble in proportion to their humbleness, rather He raises them according to His own Greatness and Glory.'¹⁶

Notes

1. الكافي : 1 / 121 / 2 .
2. al-Kafi, v. 2, p. 121, no. 1
3. كنز العمال : 5730 .
4. Kanz al-Ummal, no. 5737
5. غرر الحكم : 4614 ، 4613 .
6. Ghurar al-Hikam, no. 4613-4614
7. بحار الأنوار : 1 / 287 / 77 .
8. Bihar al-Anwar, v. 77, p. 287, no. 1
9. غرر الحكم : 4302 .
10. Ghurar al-Hikam, no. 4302
11. غرر الحكم : 522 ، 523 .
12. Ibid. no. 522523,
13. بحار الأنوار : 1 / 312 / 78 .
14. Bihar al-Anwar, v. 78, p. 312, no. 1
15. تحف العقول : 399 .
16. Tuhaf al-Uqul, p. 399

ما يُسْتَعَانُ بِهِ عَلَى التَّوَاضُعِ - 1840

1840. MEANS TO ACQUIRE HUMBLENESS

6551. الإمام عليّ عليه السلام : لا يُسْتَعَانُ ... عَلَى التَّوَاضُعِ إِلَّا بِسَلَامَةِ الصَّدْرِ.¹

6551. Imam Ali (AS) said, 'Humbleness cannot be achieved..., unless the heart is healthy.'²

6552. الإمام عليّ عليه السلام : التَّوَاضُعُ ثَمَرَةُ الْعِلْمِ.³

6552. Imam Ali (AS) said, 'Humbleness is the fruit of knowledge.'⁴

6553. الإمام عليّ عليه السلام : لا يَنْبَغِي لِمَنْ عَرَفَ عَظَمَةَ اللَّهِ أَنْ يَتَعَظَّمَ ؛ فَإِنَّ رِفْعَةَ

الَّذِينَ يَعْلَمُونَ مَا عَظَمَتُهُ أَنْ يَتَوَاضَعُوا لَهُ.⁵

6553. Imam Ali (AS) said, 'It is not appropriate for one who knows the Greatness of Allah to consider himself as great, for verily the elevation of those who know His Greatness lies in humbling themselves before Him.'⁶

Notes

1. بحار الأنوار : 59 / 7 / 78 .

2. Bihar al-Anwar, v. 78, p. 7, no. 59

3. غرر الحكم : 301 .

4. Ghurar al-Hikam, no. 301

5. نهج البلاغة : الخطبة 147 .

6. Nahj al-Balagha, Sermon 147

حَدُّ التَّوَّاضُعِ - 1841

1841. LIMITS OF HUMBLeness

6554. الإمام علي عليه السلام: حسب المرء... من تواضعه معرفته بقدره.¹

6554. Imam Ali (AS) said, 'It suffices a man as a sign of humbleness to know his worth.'²

6555. الإمام الصادق عليه السلام - لَمَّا سُئِلَ عَنِ التَّوَّاضُعِ - : هُوَ أَنْ تَرْضَى مِنْ

المجلسِ بَدُونِ شَرَفِكَ ، وَأَنْ تُسَلِّمَ عَلَى مَنْ لَقِيتَ ، وَأَنْ تَتْرَكَ المراءَ وَإِنْ كُنْتَ مُحِقًّا.³

6555. Imam al-Sadiq (AS) when asked about humbleness said, ' Humbleness is that you be content to sit in a meeting where it is below your position , greet whosoever you meet and give up dispute even if you are right.'⁴

6556. الإمام الرضا عليه السلام - لَمَّا سُئِلَ عَنِ حَدِّ التَّوَّاضُعِ - : أَنْ تُعْطِيَ النَّاسَ

مِنْ نَفْسِكَ مَا تُحِبُّ أَنْ يُعْطَوْكَ مِثْلَهُ.⁵

6556. Imam al-Rida (AS) when asked about the limits of humbleness said, 'To treat the people in the same manner you like them to treat you.'⁶

6557. الإمام الرضا عليه السلام - لَمَّا سَأَلَهُ ابْنُ الجَهْمِ : مَا حَدُّ التَّوَّاضُعِ الَّذِي إِذَا

فَعَلَهُ العَبْدُ كَانَ مُتَوَاضِعًا ؟ - : التَّوَّاضُعُ دَرَجَاتٌ : مِنْهَا أَنْ يَعْرِفَ المرءُ قَدْرَ نَفْسِهِ فَيُنزِلَهَا

مَنْزِلَتِهَا بِقَلْبٍ سَلِيمٍ ، لَا يُحِبُّ أَنْ يَأْتِيَ إِلَى أَحَدٍ إِلَّا مِثْلَ مَا يُؤْتَى إِلَيْهِ ؛ إِنْ رَأَى سَيِّئَةً ذَرَاهَا

بِالْحَسَنَةِ ، كَاطْمِ العَيْظِ ، عَافٍ عَنِ النَّاسِ ، وَاللَّهُ يُحِبُّ المِحْسِنِينَ.⁷

6557. Imam al-Rida (AS) when asked by Ibn al-Jahm, 'What are the limits of humbleness that makes a servant humble when he observes them?' to which he (AS) replied, 'Humbleness has stages; that one knows the value of his self and places it in its right position with a sincere heart, that he likes to treat people the same way he expects them to treat him, that he responds the wrong with good, that he controls his anger and forgives the people. And Allah likes the good doers.'⁸

Notes

1. بحار الأنوار : 66 / 80 / 78 .

2. Bihar al-Anwar, v. 78, p,80 no. 66

3. بحار الأنوار : 113 / 277 / 78 .

4. Ibid. v. 78, p,277 no. 113

5. عيون أخبار الرضا عليه السلام : 192 / 50 / 2 .

6. Uyun Akhbar al-Rida (AS), v. 2, p,50 no. 192

7. الكافي : 13 / 124 / 2 .

8. Al-Kafi, v. 2, p. 124, no. 13

الوَطَن - 405

405. THE HOMELAND

حُبُّ الْوَطَنِ - 1842

1842. PATRIOTISM

6558. الإمام عليّ عليه السلام : عَمَّرَتِ الْبُلْدَانُ بِحُبِّ الْأَوْطَانِ .¹

6558. Imam Ali (AS) said, 'Countries thrive as a result of patriotism.'²

6559. الإمام عليّ عليه السلام : مِنْ كَرَمِ الْمَرْءِ بُكَاءُهُ عَلَى مَا مَضَى مِنْ زَمَانِهِ ، وَحَنِينُهُ

إِلَى أَوْطَانِهِ ، وَحِفْظُهُ قَدِيمِ إِخْوَانِهِ .³

6559. Imam Ali (AS) said, 'The honour of a man lies in his crying over what he has lost from his life, his affection towards his homeland, and his protectiveness of his old brothers.'⁴

6560. سفينة البحار : رُوي: حُبُّ الْوَطَنِ مِنَ الْإِيمَانِ .⁵

6560. Safinat al-Bihar: It is narrated, 'Patriotism is part of faith.'⁶

Notes

1. بحار الأنوار : 50 / 45 / 78 .

2. Bihar al-Anwar, v. 78, p45, no. 50

3. بحار الأنوار : 3 / 264 / 74 .

4. Ibid. v. 74, p. 264, no. 3

5. سفينة البحار : 525 / 8 .

6. Safinat al-Bihar, v. 8, p. 525

الدِّفَاعُ عَنِ الْوَطَنِ - 1843

1843. DEFENDING ONE'S HOMELAND

6561. الإمامُ عليٌّ عليه السلام : اغزؤهم قبل أن يغزؤكم، فوالله ما غزى قوم قط في عُقرِ دارهم إلا دُلُّوا ، فتواكلتم وتخاذلتم حتى سُنت عليكم الغارات، ومليكت عليكم الأوطان¹.

6561. Imam Ali (AS) said, 'Invade them before they invade you, for by Allah, no sooner are a people invaded in their own homes than they are humiliated. So you were indifferent and treacherous towards each other until invasions were waged upon you, and your homelands were overtaken.'²

Notes

1. نهج البلاغة : الخطبة 27 .
2. Nahj al-Balagha, Sermon 27

الغربة والوطن - 1844

1844. SEPARATION FROM ONE'S HOMELAND

6562. الإمام علي عليه السلام : الغنى في الغربة وطن ، والفقر في الوطن غربة¹.

6562. Imam Ali (AS) said, 'Wealth in a foreign place is like being in one's homeland, and poverty in one's homeland is like estrangement therein.'²

6563. الإمام علي عليه السلام : ليس في الغربة عار ، إنما العار في الوطن الافتقار³.

6563. Imam Ali (AS) said, ' Living in a foreign place is not disgrace, rather poverty in one's homeland is disdain.'⁴

6564. الإمام علي عليه السلام : العقل في الغربة قربة ، الحمق في الوطن غربة⁵.

6564. Imam Ali (AS) said, 'Wisdom in a foreign land makes one feel at home while silliness in the homeland is like estrangement therein.'⁶

Notes

1. نهج البلاغة : الحكمة 56 .

2. Ibid. Saying 56

3. غرر الحكم : 7517 .

4. Ghurar al-Hikam, no. 7517

5. غرر الحكم : 1291 و 1292 .

6. Ibid. no. 1291 ,1292

الوعد - 406

406. THE PROMISE

وَعْدُ اللَّهِ حَقٌّ - 1845

1845. THE PROMISE OF ALLAH IS TRUE

(فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ).¹

“So be patient! Allah's promise is indeed true. And do not let yourself be upset by those who have no conviction.”²

(رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ).³

“Our Lord! You will indeed gather mankind on a day in which there is no doubt. Indeed Allah does not break His promise.”⁴

6565. رسول الله صلى الله عليه وآله : مَنْ وَعَدَهُ اللَّهُ عَلَى عَمَلٍ ثَوَاباً فَهُوَ مُنْجِزُهُ لَهُ ،

وَمَنْ أَوْعَدَهُ عَلَى عَمَلٍ عِقَاباً فَهُوَ فِيهِ بِالْخِيَارِ .⁵

6565. The Prophet (SAWA) said, 'He whom Allah promises a reward for a good deed He will fulfill it, and he whom He has promised punishment for a deed, then it is [ultimately] His choice [whether He punishes or forgives].'⁶

Notes

1. الروم : 60 .
2. Quran 3160:
3. آل عمران : 9 .
4. Quran 39:
5. التوحيد : 3 / 406 .
6. al-Tawhid, p. 406, no. 3

العِدَّةُ دَيْنٌ - 1846

1846. THE PROMISE IS A DEBT

6566. رسولُ اللهِ صَلَّى اللهُ عليه وآله : العِدَّةُ دَيْنٌ ، وَيَلُّ لِمَنْ وَعَدَ ثُمَّ أَخْلَفَ ، وَيَلُّ

لِمَنْ وَعَدَ ثُمَّ أَخْلَفَ ، وَيَلُّ لِمَنْ وَعَدَ ثُمَّ أَخْلَفَ .¹

6566. The Prophet (SAWA) said, 'The promise is a debt. Woe unto he who promises but does not fulfil it. Woe unto he who promises but does not fulfil it. Woe unto he who promises but does not fulfil it.'²

6567. رسولُ اللهِ صَلَّى اللهُ عليه وآله : عِدَّةُ الْمُؤْمِنِ دَيْنٌ ، وَعِدَّةُ الْمُؤْمِنِ كَالْأَخْذِ بِالْيَدِ

³.

6567. The Prophet (SAWA) said, 'The promise of the believer is a debt and the promise of the believer is like a pledge.'⁴

6568. الإمامُ عليٌّ عليه السلام : ما باتَ لِرَجُلٍ عِنْدِي مَوْعِدٌ قَطُّ فَبَاتَ يَتَمَلَّمُ عَلَيَّ

فِرَاشِهِ لِيَعْدُوَ بِالظَّفَرِ بِحَاجَتِهِ ، أَشَدَّ مِنْ تَمَلُّمِي عَلَيَّ فِرَاشِي حِرْصاً عَلَيَّ الْخُرُوجِ إِلَيْهِ مِنْ دِينِ

عِدَّتِهِ ، وَخَوْفاً مِنْ عَائِقٍ يُوجِبُ الْخُلْفَ ؛ فَإِنَّ خُلْفَ الْوَعْدِ لَيْسَ مِنْ أَخْلَاقِ الْكِرَامِ .⁵

6568. Imam Ali (AS) said, 'The restlessness of a man in his bed during the night whom I have given a promise for the fulfillment of his need the next day is not more than my restlessness in my bed being anxious till the morning to fulfill my promise. I am also fearful lest some obstacles prevent the keeping of my promise, as the breaching of a promise is not the characteristic of the noble.'⁶

6569. الإمامُ الرِّضَا عليه السلام : إِنَّا أَهْلُ بَيْتِ نَرَى مَا وَعَدْنَا عَلَيْنَا دِيناً كَمَا صَنَعَ

رسولُ اللهِ صَلَّى اللهُ عليه وآله .⁷

6569. Imam al-Rida (AS) said, 'We, the Ahl al-bayt, see what we have promised as a debt upon us just as the Prophet (SAWA) used to do.'⁸

Notes

1. كنز العمال : 6865 .

2. Kanz al-Ummal, no. 6865

3. كنز العمال : 6870 .

4. Ibid. no. 6870

5. غرر الحكم : 9692 .

6. Ghurar al-Hikam, no. 9692

7. بحار الأنوار : 20 / 97 / 75 .

8. Bihar al-Anwar, v. 75, p. 97, no. 20

الْوَعْدُ أَحَدُ الرَّقَبَيْنِ - 1847

1847. THE PROMISE IS ONE OF TWO TYPES

6570. الإمام عليّ عليه السلام : المسؤُولُ حُرٌّ حَتَّى يَعِدَّ .¹

6570. Imam Ali (AS) said, 'He who is asked is free until he makes a promise.'²

6571. الإمام عليّ عليه السلام : الْوَعْدُ أَحَدُ الرَّقَبَيْنِ ، إِنْجَارُ الْوَعْدِ أَحَدُ الْعِتَقَيْنِ .³

6571. Imam Ali (AS) said, 'The promise is one of two bondages; and fulfilment of the promise is one of the two freedoms.'⁴

6572. الترغيب والترهيب عن عبد الله بن أبي الحمساء : بَايَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِبَيْعِ قَبْلِ أَنْ يُبْعَثَ ، فَبَقِيَتْ لَهُ بَقِيَّةٌ وَوَعَدْتُهُ أَنْ آتِيَهُ بِهَا فِي مَكَانِهِ ، فَنَسِيتُ ، ثُمَّ ذَكَرْتُ بَعْدَ ثَلَاثِ فَجِئْتُ فَإِذَا هُوَ مَكَانَهُ . فَقَالَ : يَا فَتَى ، لَقَدْ شَقَقْتَ عَلَيَّ ، أَنَا هَاهُنَا مُنْذُ ثَلَاثِ أَنْتَظِرُكَ!⁵

6572. al-Tarhib wa al-Tarhib: 'Abdullah b. Abu al-Humaysa' said, 'I pledged allegiance to the Prophet (SAWA) before he set out [for a place], and I had an appointment with him in a particular place, but I forgot that day and the next, so I came to him on the third day, and the Prophet (SAWA) said, 'Young man, you have brought great difficulty to me, I have been waiting here for three days.'⁶

6573. الإمام عليّ عليه السلام : الْوَعْدُ مَرَضٌ وَالْبُرْءُ إِنْجَارُهُ .⁷

6573. Imam Ali (AS) said, 'Giving a promise is a sickness and fulfilling it is its remedy.'⁸

Notes

1. نصح البلاغة : الحكمة 336 .
2. Nahj al-Balagha, Saying 336
3. غرر الحكم : 1646 و 1647 .
4. Ghurar al-Hikam, no. 1646-1647
5. الترغيب والترهيب : 12 / 9 / 4 .
6. al-Tarhib wa al-Tarhib, v. 4, p. 9, no. 12
7. غرر الحكم : ح 1134 .
8. Ghurar al-Hikam, no. 1134

ما لا يَنْبَغِي مِنَ الْوَعْدِ - 1848

1848. WHAT SHOULD NOT BE PROMISED

6574. الإمام عليّ عليه السلام : لا تَعِدَنَّ عِدَّةً لا تَتَّقِي مِنْ نَفْسِكَ بِإِنجَازِهَا ¹.

6574. Imam Ali (AS) said, 'Do not make a promise that you are not confident of fulfilling.'²

6575. الإمام الصادق عليه السلام : لا تَعِدَنَّ أَخَاكَ وَعِدّاً لَيْسَ فِي يَدِكَ وَفَأُوهُ ³.

6575. Imam al-Sadiq (AS) said, 'Do not make a promise to your brother that you are incapable of fulfilling.'⁴

6576. الإمام الكاظم عليه السلام : إِنَّ الْعَاقِلَ ... لا يَعِدُّ ما لا يَقْدِرُ عَلَيْهِ ⁵.

6576. Imam al-Kazim (AS) said, 'An intelligent person....does not make a promise he cannot fulfill.'⁶

Notes

1. غرر الحكم : 10297 .

2. Ibid. no. 10297

3. بحار الأنوار : 94 / 250 / 78 .

4. Bihar al-Anwar, v. 78, p. 250, no. 94

5. الكافي : 1 / 20 / 12 .

6. al-Kafi, v. 1, p. 20, no. 12

دَمُّ خُلْفِ الْوَعْدِ - 1849

1849. REPROACHING THE BREAKING OF A PROMISE

6577. الإمام الصادق عليه السلام : عِدَّةُ الْمُؤْمِنِ أَخَاهُ نَذْرٌ لَا كَفَّارَةَ لَهُ ، فَمَنْ أَخْلَفَ فَيُخْلِفِ اللَّهَ بَدَأَ ، وَلِمَقْتِهِ تَعَرَّضَ ، وَذَلِكَ قَوْلُهُ : (يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ)¹ .²

6577. Imam al-Sadiq (AS) said, 'The promise of a believer to his brother is a vow for which there is no [prescribed] penance, so he who breaks a promise has first broken his promise to Allah and subjects himself to His discontentment, as Allah says: “O you who have faith! Why do you say what you do not do?”³⁴

6578. الإمام الكاظم عليه السلام : إِذَا وَعَدْتُمْ الصِّغَارَ فَأَوْفُوا لَهُمْ ؛ فَإِنَّهُمْ يَرَوْنَ أَنَّكُمْ أَنْتُمْ الَّذِينَ تَرْزُقُونَهُمْ ، وَإِنَّ اللَّهَ لَا يَعْضَبُ بِشَيْءٍ كَعْضَبِهِ لِلنِّسَاءِ وَالصِّبْيَانِ .⁵

6578. Imam al-Kazim (AS) said, 'When you make a promise to children then fulfil that promise to them, because they perceive you as the one who provides them with the means of subsistence, and Allah is not angered by anything the way He is angered by [matters pertaining to] the rights of women and children.'⁶

Notes

1. الصفّ : 2 .
2. الكافي : 2 / 363 / 1 .
3. Quran 612:
4. al-Kafi, v. 2, p. 363, no. 1
5. بحار الأنوار : 104 / 73 / 23 .
6. Bihar al-Anwar, v. 104, p. 73, no. 23

الموعظة - 407

407. EXHORTATION

دَوْرُ الْمَوْعِظَةِ فِي حَيَاةِ الْقَلْبِ - 1850

1850. THE ROLE OF EXHORTATION IN THE REVIVAL OF THE HEART

6579. الإمام عليّ عليه السلام - في وصيّته لابنه وهو يعظُهُ - : أَحْيِ قَلْبَكَ بِالْمَوْعِظَةِ

1.

6579. Imam Ali (AS) said in his will to his son, exhorting him, 'Revive your heart with exhortation.'²

6580. الإمام عليّ عليه السلام : الموعِظُ صَقَالُ النَّفْسِ ، وَجَلَاءُ الْقُلُوبِ .³

6580. Imam Ali (AS) said, 'Exhortations are the polishers of the self and the cleansers of the heart.'⁴

6581. الإمام عليّ عليه السلام : بِالْمَوْاعِظِ تَنْجَلِي الْعَفْلَةَ .⁵

6581. Imam Ali (AS) said, 'Through exhortations is inattentiveness cleared.'⁶

(أنظر) القلب : باب 1558.

(See also: **THE HEART: section 1558**)

Notes

1. نهج البلاغة : الكتاب 31 .
2. Nahj al-Balagha, Letter 31
3. غرر الحكم : 1354 .
4. Ghurar al-Hikam, no. 1354
5. غرر الحكم : 4191 .
6. Ibid. no. 4191

أنواع الوُعَاظِ - 1851

1851. TYPES OF EXHORTERS

- 6582.** رسولُ الله صلى الله عليه وآله : كَفَى بِالْمَوْتِ وَاِعْظَاً .¹
6582. The Prophet (SAWA) said, 'Death suffices as an exhorter.'²
- 6583.** الإمامُ عليٌّ عليه السلام : العَاقِلُ مَنْ وَعَظَتْهُ التَّجَارِبُ .³
6583. Imam Ali (AS) said, 'An intelligent person is he who is exhorted by experience.'⁴
- 6584.** الإمامُ عليٌّ عليه السلام : كَفَى عِظَةً لِدَوِي الْأَبَابِ مَا جَرَّبُوا .⁵
6584. Imam Ali (AS) said, 'The experiences of people of conscience are enough of an exhortation.'⁶
- 6585.** الإمامُ عليٌّ عليه السلام : إِذَا أَحَبَّ اللَّهُ عَبْدًا وَعَظَّهُ بِالْعِبَرِ .⁷
6585. Imam Ali (AS) said, 'When Allah loves a servant, He exhorts him with examples.'⁸
- 6586.** الإمامُ عليٌّ عليه السلام : مَنْ فَهِمَ مَوَاعِظَ الزَّمَانِ لَمْ يَسْكُنْ إِلَى حُسْنِ الظَّنِّ بِالْأَيَّامِ .⁹
6586. Imam Ali (AS) said, 'He who understands the exhortations of time will not be at ease with entertaining good opinions about his days.'¹⁰
- 6587.** الإمامُ عليٌّ عليه السلام : لَمْ يَذْهَبْ مِنْ مَالِكَ مَا وَعَظَكَ .¹¹
6587. Imam Ali (AS) said, 'That which has exhorted you from your wealth [through loss] is not lost.'¹²
- 6588.** الإمامُ عليٌّ عليه السلام - فِي صِفَةِ الدُّنْيَا - : إِنَّ الدُّنْيَا دَارٌ مَوْعِظَةٌ لِمَنْ اتَّعَظَ بِهَا ... ذَكَرْتُهُمُ الدُّنْيَا فَتَذَكَّرُوا ، وَحَدَّثْتُهُمْ فَصَدَّقُوا ، وَوَعَّظْتُهُمْ فَاتَّعَظُوا .¹³
6588. Imam Ali (AS) said in his description of this world, 'The world is the abode of exhortation for he who accepts from it...The world reminds them and so they remember, and it speaks to them so they believe, and it exhorts them so they accept its exhortation.'¹⁴
- 6589.** الإمامُ عليٌّ عليه السلام : لِلْكَيْسِ فِي كُلِّ شَيْءٍ اتِّعَظُ .¹⁵
6589. Imam Ali (AS) said, 'The sagacious man sees in everything an exhortation.'¹⁶
- 6590.** الإمامُ عليٌّ عليه السلام : أَبْلَغُ الْعِظَاتِ الْاِعْتِبَارُ بِمَصَارِعِ الْأَمْوَاتِ .¹⁷
6590. Imam Ali (AS) said, 'The most far-reaching of exhortations is consideration of the fates of dead people.'¹⁸
- 6591.** الإمامُ عليٌّ عليه السلام : إِنَّ اللَّهَ سَبَّحَانَهُ لَمْ يَعِظْ أَحَدًا بِمِثْلِ هَذَا الْقُرْآنِ .¹⁹
6591. Imam Ali (AS) said, 'Allah Almighty has not exhorted anyone like He does through the Qur'an.'²⁰
- 6592.** الإمامُ عليٌّ عليه السلام : لَا وَاِعْظُ أَبْلَغُ مِنَ النُّصْحِ .²¹
6592. Imam Ali (AS) said, 'There is no exhorter better than advice.'²²

6593. الإمام علي عليه السلام : واتَّعِظُوا بِمَنْ كَانَ قَبْلَكُمْ قَبْلَ أَنْ يَتَّعِظَ بِكُمْ مَنْ بَعْدَكُمْ.²³

6593. Imam Ali (AS) said, 'Take lesson from [the lives of] those who passed before you, before those who come after you take lesson from you [i.e. your life].'²⁴

6594. الإمام الصادق عليه السلام : أصدقُ القولِ ، وأبلغُ المواعِظَةِ ، وأحسنُ القصصِ : كتابُ اللهِ.²⁵

6594. Imam al-Sadiq (AS) said, 'The most truthful saying and the most complete exhortation, and the greatest of stories is the Book of Allah.'²⁶

Notes

1. تحف العقول : 35 .
2. Tuhaf al-'Uqul, p. 35
3. تحف العقول : 85 .
4. Ibid. p. 85
5. غرر الحكم : 7059 .
6. Ghurar al-Hikam, no. 7059
7. غرر الحكم : 4032 .
8. Ibid. no. 4032
9. غرر الحكم : 8938 .
10. Ibid. no. 8938
11. نهج البلاغة : الحكمة 196 .
12. Nahj al-Balagha, Saying 196
13. نهج البلاغة : الحكمة 131 .
14. Ibid. Saying 131
15. غرر الحكم : 7338 .
16. Ghurar al-Hikam, no. 7338
17. غرر الحكم : 3123 .
18. Ibid. no. 3123
19. نهج البلاغة : الخطبة 176 .
20. Nahj al-Balagha, Sermon 176
21. غرر الحكم : 10622 .
22. Ghurar al-Hikam, no. 10622
23. نهج البلاغة : الخطبة 32 .
24. Nahj al-Balagha, Sermon 32
25. الأمالي للصدوق : 788 / 576 .
26. Amali al-Saduq, p. 394, no. 1

فِي كُلِّ شَيْءٍ مَوْعِظَةٌ - 1852

1852. THERE IS EXHORTATION IN EVERYTHING

6595. الإمام عليّ عليه السلام : إِنَّ فِي كُلِّ شَيْءٍ مَوْعِظَةً وَعِبْرَةً لِدَوِي اللَّبِّ وَالاعْتِبَارِ

1.

6595. Imam Ali (AS) said, 'Verily, there is an exhortation and lesson in everything for those who have wisdom and take lesson.'²

6596. الإمام عليّ عليه السلام : لِلْكَيْسِ فِي كُلِّ شَيْءٍ اتِّعَاطٌ .³

6596. Imam Ali (AS) said, 'There is exhortation in everything for the sagacious.'⁴

6597. الإمام عليّ عليه السلام : مَنْ كَانَتْ لَهُ فِكْرَةٌ فَلَهُ فِي كُلِّ شَيْءٍ عِبْرَةٌ .⁵

6597. Imam Ali (AS) said, 'There is exhortation in everything for he who contemplates.'⁶

6598. الإمام الكاظم عليه السلام - فِي كِتَابِهِ إِلَى هَارُونَ الرَّشِيدِ ، لَمَّا طَلَبَ مِنْهُ

المَوْعِظَةَ - : مَا مِنْ شَيْءٍ تَرَاهُ عَيْنُكَ إِلَّا وَفِيهِ مَوْعِظَةٌ .⁷

6598. Imam al-Kazim (AS) said in his letter to Harun al-Rashid, when he asked him for exhortation, 'Every single thing your eye sees contains an exhortation.'⁸

(See also: **THE MORAL LESSON: section 1206**)

Notes

1. غرر الحكم : 3460 .
2. Ghurar al-Hikam, no. 3460
3. غرر الحكم : 7338 .
4. Ibid. no. 7338
5. غرر الحكم : 9236 .
6. Ibid. no. 9236
7. بحار الأنوار : 14 / 324 / 71 .
8. Bihar al-Anwar, v. 71, p. 324, no. 14

آدابُ المَوْعِظَةِ - 1853

1853. ETIQUETTES OF EXHORTATION

(أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالنِّبْتِ هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ).¹

*“Invite to the way of Your Lord with wisdom and good advice and dispute with them in a manner that is best. Indeed your Lord knows best those who stray from His way, and He knows best those who are guided.”*²

6599. جابر بن سمرة : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَا يُطِيلُ المَوْعِظَةَ يَوْمَ

الْجُمُعَةِ ، إِنَّمَا هُنَّ كَلِمَاتٌ يَسِيرَاتٌ .³

6599. Jabir b. Samura said, 'The Prophet (SAWA) never prolonged the exhortation on Friday, but rather used simple phrases.'⁴

6600. الإمام علي عليه السلام: نُصْحُكَ بَيْنَ الْمَلَأِ تَقْرِيعٌ .⁵

6600. Imam Ali (AS) said, 'Your advice to a congregation of people is like chiding.'⁶

6601. الإمام العسكري عليه السلام : مَنْ وَعَظَ أَخَاهُ سِرًّا فَقَدْ زَانَهُ ، وَمَنْ وَعَظَهُ

عَلَانِيَةً فَقَدْ شَانَهُ .⁷

6601. Imam al-Askari (AS) said, 'He who exhorts his brother in secret has indeed adorned him, and he who exhorts him in public has dishonoured him.'⁸

(أنظر) التبليغ : باب 260.

(See also: PROPAGATION: section 260)

Notes

1. النحل : 125 .
2. Quran 16: 125
3. سنن أبي داوود : 1 / 289 / 1107 .
4. Sunan Abi Dawud, p. 1107
5. غرر الحكم : 9968 .
6. Ghurar al-Hikam, no. 9968
7. تحف العقول : 489 .
8. Tuhaf al-Uqul, no. 489

الواعِظُ النَّفْسِي - 1854

1854. THE PERSONAL EXHORTER

6602. الإمام علي عليه السلام : مَنْ كَانَ لَهُ فِي نَفْسِهِ وَاِعْظُ كَانَ عَلَيْهِ مِنَ اللَّهِ حَافِظٌ

1.

6602. Imam Ali (AS) said, 'He whose inner self is an exhorter to him has been granted a protector by Allah over him.'²

6603. الإمام زين العابدين عليه السلام - كَانَ يَقُولُ - : ابْنِ آدَمَ ، لَا تَزَالُ بِخَيْرٍ مَا كَانَ لَكَ وَاِعْظُ مِنْ نَفْسِكَ ، وَمَا كَانَتْ الْمِحَاسِبَةُ مِنْ هَمِّكَ ، وَمَا كَانَ الْخَوْفُ لَكَ شِعَارًا ، وَالْحِزْنُ لَكَ دِثَارًا . ابْنِ آدَمَ ، إِنَّكَ مَيِّتٌ وَمَبْعُوثٌ وَمَوْقُوفٌ بَيْنَ يَدَيْ اللَّهِ عَزَّوَجَلَّ وَمَسْئُولٌ فَأَعِدَّ جَوَابًا .³

6603. Imam Zayn al-Abidin (AS) said, 'O son of Adam, you will continue to be good as long as you have an exhorter within yourself, and as long as taking account of your deeds is your concern, and as long as fear [of Allah] is your basis and caution is your armour.'⁴

6604. الإمام الباقر عليه السلام : مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ مِنْ نَفْسِهِ وَاِعْظًا ، فَإِنَّ مَوَاعِظَ

النَّاسِ لَنْ تُغْنِيَ عَنْهُ شَيْئًا .⁵

6604. Imam al-Baqir (AS) said, 'He for whom Allah has not made an exhorter from his own self, the exhortations of people will not benefit him at all.'⁶

Notes

1. بحار الأنوار : 11 / 67 / 78 .
2. Bihar al-Anwar, v. 78, p. 67, no. 11
3. الأمالي للطوسي : 176 / 115 .
4. Amali al-Tusi, p. 115 no. 176
5. تحف العقول : 294 .
6. Tuhaf al-Uqul, no. 294

مَنْ لَا يَنْتَفِعُ بِالْمَوْعِظَةِ - 1855

1855. THOSE WHO DO NOT BENEFIT FROM EXHORTATION

6605. الإمام عليّ عليه السلام : الجاهل لا يرتدع ، وبالمواعظ لا ينتفع .¹

6605. Imam Ali (AS) said, 'The ignorant man cannot refrain [from sins], nor does he benefit from exhortations.'²

6606. الإمام عليّ عليه السلام : مَنْ لَمْ يُعِنَهُ اللَّهُ عَلَى نَفْسِهِ لَمْ يَنْتَفِعْ بِمَوْعِظَةِ وَاعِظٍ .³

6606. Imam Ali (AS) said, 'He whom Allah does not help against his base self cannot benefit from the exhortation of an adviser.'⁴

6607. الإمام عليّ عليه السلام : بَيْنَكُمْ وَبَيْنَ الْمَوْعِظَةِ حِجَابٌ مِنَ الْعِزَّةِ .⁵

6607. Imam Ali (AS) said, 'Between you and [benefitting from] an exhortation is a wall of inadvertency.'⁶

Notes

1. غرر الحكم : 1729 .
2. Ghurar al-Hikam, no. 1729
3. غرر الحكم : 9010 .
4. Ibid. no. 9010
5. نهج البلاغة : الحكمة 282 .
6. Nahj al-Balagha, Saying 282

الواعِظُ غَيْرُ الْمُنْتَعِظِ - 1856

1856. THE EXHORTER WHO HIMSELF IS NOT EXHORTED

(يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ * كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ)

1.

*“O you who have faith! Why do you say what you do not do? It is greatly outrageous to Allah that you should say what you do not do.”*²

6608. رسول الله صلى الله عليه وآله : أوحى الله إلى عيسى بن مريم : عِظْ نَفْسَكَ

بِحِكْمَتِي ، فَإِنْ انْتَفَعْتَ فَعِظِ النَّاسَ ، وَإِلَّا فَاسْتَحْيِ مِنِّي .³

6608. The Prophet (SAWA) said, 'Allah revealed to Jesus son of Mary, 'Exhort your self with My wisdom, and once you benefit from it then exhort people, and if not, then be ashamed in front of Me.'⁴

6609. الإمام علي عليه السلام : لا تُكُنْ مِمَّن ... يُبَالِغُ فِي الْمَوْعِظَةِ وَلَا يَتَعِظُ ، فَهُوَ

بِالْقَوْلِ مُدِلٌّ وَمِنَ الْعَمَلِ مُقِلٌّ ، يُنَافِسُ فِيمَا يَنْفِي ، وَيُسَامِحُ فِيمَا يَبْقَى ، يَرَى الْعُنْمَ مَغْرَمًا ، وَالْعُرْمَ مَغْنَمًا .⁵

6609. Imam Ali (AS) said, 'Do not be like he who...exhorts extensively but does not take lesson himself, as he is is arrogant in his speech and little in deeds, he challenges for what is to perish, and allows to pass what is eternal, he sees benefits as a loss, and losses as beneficial.'⁶

6610. الإمام علي عليه السلام : رَبِّ زَاجِرٍ غَيْرٍ مُزْدَجِرٍ ، رَبِّ وَاغِظِ غَيْرُ مُرْتَدِعٍ .⁷

6610. Imam Ali (AS) said, 'Many a rebuker is himself not rebuked, and many an exhorter is himself not restrained [from sins].'⁸

6611. الإمام علي عليه السلام : أَيُّهَا النَّاسُ ، اسْتَصْبِحُوا مِنْ شُعْلَةِ مِصْبَاحِ وَاغِظِ

مُنْتَعِظٍ ، وَامْتَاخُوا مِنْ صَفْوِ عَيْنٍ قَدْ رُوِّقَتْ مِنَ الْكَدْرِ .⁹

6611. Imam Ali (AS) said, 'O people, seek enlightenment from the torch of the lamp of an exhorter who takes his own advice and from the clear spring that has been filtered of all impurity.'¹⁰

6612. الإمام الصادق عليه السلام : إِنَّ الْعَالِمَ إِذَا لَمْ يَعْمَلْ بِعِلْمِهِ زَلَّتْ مَوْعِظَتُهُ عَنِ

الْقُلُوبِ كَمَا يَزِلُّ الْمَطَرُ عَنِ الصَّفَا .¹¹

6612. Imam al-Sadiq (AS) said, 'When the knowledgeable man does not act upon his knowledge, his exhortation slips away from the hearts like the rain slips off a flat rock.'¹²

Notes

1. الصف : 2 ، 3 .

2. Quran 612,3:

3. كنز العمال : 43156 .
4. Kanz al-Ummal, no. 43156
5. نصح البلاغة : الحكمة 150 .
6. Nahj al-Balagha, Saying 150
7. غرر الحكم : 5360 - 5361 .
8. Ghurar al-Hikam, no. 5360-5361
9. نصح البلاغة : الخطبة 105 .
10. Nahj al-Balagha, Sermon 105
11. منية المرید : 146 و 181 .
12. Munyat al-Murid, p. 146181,

الدَّعْوَةُ بِغَيْرِ اللِّسَانِ - 1857

1857. THE SILENT PROPAGATION

6613. الإمام عليّ عليه السلام : إنّ الوَعظَ الَّذِي لَا يَمُجُّهُ سَمْعٌ ، وَلَا يَعْدِلُهُ نَفْعٌ ، مَا

سَكَتَ عَنْهُ لِسَانُ الْقَوْلِ وَنَطَقَ بِهِ لِسَانُ الْفِعْلِ .¹

6613. Imam Ali (AS) said, 'The exhortation which cannot be missed by the hearing, nor matched by any other benefit is that which the tongue of speech remains silent about and the tongue of action expresses.'²

Notes

1. غرر الحكم : 3538 .

2. Ghurar al-Hikam, no. 3538

التَّوْفِيقُ - 408

408. SUCCESS (tawfiq)

التَّوْفِيقُ - 1858

1858. SUCCESS

(قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَاكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتِطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ).²

"He said, "O my people! Have you considered, should I stand on a manifest proof from my Lord, who has provided me a good provision from Himself? I do not wish to oppose you by what I forbid you. I only desire to put things in order, as far as I can, and my success lies only with Allah: in Him I have put my trust, and to Him I turn penitently."³

6614. الإمام عليّ عليه السلام : التَّوْفِيقُ عِنَايَةٌ.⁴

6614. Imam Ali (AS) said, 'Success is [divine] care.'⁵

6615. الإمام عليّ عليه السلام : التَّوْفِيقُ رَحْمَةٌ.⁶

6615. Imam Ali (AS) said, 'Success is [divine] mercy.'⁷

6616. الإمام عليّ عليه السلام : التَّوْفِيقُ مِنْ جَدَبَاتِ الرَّبِّ.⁸

6616. Imam Ali (AS) said, 'Success is from the attractions of the Lord.'⁹

6617. الإمام عليّ عليه السلام : التَّوْفِيقُ أَوَّلُ النِّعْمَةِ.¹⁰

6617. Imam Ali (AS) said, 'Success is the first blessing.'¹¹

6618. الإمام عليّ عليه السلام : لَا يَنْفَعُ اجْتِهَادٌ بَعِيرٍ تَوْفِيقٍ.¹²

6618. Imam Ali (AS) said, 'Endeavour without divine succour is useless.'¹³

6619. الإمام عليّ عليه السلام : التَّوْفِيقُ رَأْسُ السَّعَادَةِ.¹⁴

6619. Imam Ali (AS) said, 'Success is the fountainhead of happiness.'¹⁵

6620. الإمام عليّ عليه السلام : لَا قَائِدَ كَالتَّوْفِيقِ.¹⁶

6620. Imam Ali (AS) said, 'There is no leader like success.'¹⁷

6621. الإمام عليّ عليه السلام : مِنَ التَّوْفِيقِ حِفْظُ التَّجْرِبَةِ.¹⁸

6621. Imam Ali (AS) said, 'Holding on to experiences is part of success.'¹⁹

6622. الإمام عليّ عليه السلام : مِنَ التَّوْفِيقِ الْوُقُوفُ عِنْدَ الْحَيْرَةِ.²⁰

6622. Imam Ali (AS) said, 'Stopping in the face of confusion is part of success.'²¹

6623. الإمام الباقر عليه السلام : لَا نِعْمَةَ كَالعَافِيَةِ ، وَلَا عَافِيَةَ كَمُسَاعَدَةِ التَّوْفِيقِ.²²

6623. Imam al-Baqir (AS) said, 'There is no blessing like that of good health, and there is no good health like having the assistance of success.'²³

6624. الإمام الباقر عليه السلام - لَمَّا سُئِلَ عَنْ «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ» - :

مَعْنَاهُ لَا حَوْلَ لَنَا عَنِ مَعْصِيَةِ اللَّهِ إِلَّا بِعَوْنِ اللَّهِ ، وَلَا قُوَّةَ لَنَا عَلَى طَاعَةِ اللَّهِ إِلَّا بِتَوْفِيقِ اللَّهِ عَزَّوَجَلَّ.²⁴

6624. Imam al-Baqir (AS), when asked about the phrase: 'There is no power or strength save in Allah', said, 'It means that we have no power to keep away from sins except through Allah's help, nor do we have strength to obey Allah, except through Allah's succour.'²⁵

Notes

1. The Arabic word tawfiq implies a success that comes to man as a result of Allah's divine succour and aid to him, out of His Grace (ed.)

2. هود : 88 .

3. Quran 11: 88

4. غرر الحكم : 73 .

5. Ghurar al-Hikam, no. 73

6. غرر الحكم : 162 .

7. Ibid. no. 162

8. غرر الحكم : 539 .

9. Ibid. no. 539

10. غرر الحكم : 545 .

11. Ibid. no. 545

12. غرر الحكم : 10802 .

13. Ibid. no. 10802

14. غرر الحكم : 858 .

15. Ibid. no. 858

16. نصح البلاغة : الحكمة 113 .

17. Nahj al-Balagha, Saying 113

18. نصح البلاغة : الحكمة 211 .

19. Ibid. Saying 211

20. تحف العقول : 83 .

21. Tuhaf al-Uqul, p. 83

22. تحف العقول : 286 .

23. Ibid. p. 286

24. التوحيد : 3 / 242 .

25. al-Tawhid, p. 242, no. 3

التوفيقُ والحِذْلانُ - 1859

1859. SUCCESS AND FAILURE

(إِنْ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ) ¹.

“If Allah helps you, no one can overcome you, but if He forsakes you, who will help you after Him? So in Allah let all the faithful put their trust.” ²

6625. رسولُ الله صلى الله عليه وآله : إِنَّ المعاصي يَسْتَوِي بِهَا الحِذْلانُ على صاحبِها حتى تُوقِعَهُ بما هُوَ أعظمُ منها. ³

6625. The Prophet (SAWA) said, 'Sins bring failure to those who commit them until it lands them in something even worse.' ⁴

6626. الإمامُ عليٌّ عليه السلام : التوفيقُ مُمدُّ العَقْلِ ، الحِذْلانُ مُمدُّ الجهلِ. ⁵

6626. Imam Ali (AS) said, 'Success is an aid for the intellect and failure is an aid for ignorance.' ⁶

6627. الإمامُ عليٌّ عليه السلام : أئِها الناسُ ؛ إِنَّهُ مَنْ اسْتَنصَحَ اللَّهَ وَفَقَّ ، وَمَنْ اتَّخَذَ قَوْلَهُ دَلِيلًا هُدِيَّ لِلَّي هِي أَقْوَمُ ؛ فَإِنَّ جَارَ اللَّهِ آمِنٌ ، وَعَدُوَّهُ خَائِفٌ. ⁷

6627. Imam Ali (AS) said, 'O people, those of you who seek advice from Allah will be granted divine succour, and he who takes His advice as a guide is a lead to that which is more stable, for one who takes refuge in Allah is the secure and his enemy is the frightened.' ⁸

6628. الإمامُ الصَّادِقُ عليه السلام في قَوْلِهِ تعالى : (وما توفيقي إلا بالله) وقَوْلِهِ: (إِنْ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ) - : إذا فَعَلَ العَبْدُ ما أَمَرَهُ اللَّهُ عَزَّوَجَلَّ بِهِ مِنْ الطَّاعَةِ كانَ فِعْلُهُ وَفَقًا لأَمْرِ اللَّهِ عَزَّوَجَلَّ وَسُمِّيَ العَبْدُ بِهِ مُوَفَّقًا ، وإذا أرادَ العَبْدُ أن يَدْخُلَ في شَيْءٍ مِنْ مَعْاصِي اللَّهِ فَحالَ اللَّهُ تبارَكَ وتعالى بَيْنَهُ وَبَيْنَ تِلْكَ المَعْصِيَةِ فَتَرَكها كانَ تَرْكُهُ لها بِتوفيقِ اللَّهِ تعالى ذِكْرُهُ ، ومتى خَلَّى بَيْنَهُ وَبَيْنَ تِلْكَ المَعْصِيَةِ فَلَمْ يَحُلْ بَيْنَهُ وَبَيْنَها حتى يَرْتَكِبها فَقَدْ خَذَلَهُ وَلَمْ يَنْصُرْهُ وَلَمْ يُوفِّقْهُ. ⁹

6628. Imam al-Sadiq (AS), with regard to Allah's verse in the Qur'an: *“my success lies only with Allah”* and His verse: *“If Allah helps you, no one can overcome you...”*, said, 'When the servant does as Allah has commanded in obedience to Him, his actions are according to Allah's orders, and this servant is called the successful, and when the servant wishes to embark upon a sinful act, then Allah Almighty obstructs between him and that sin so he leaves it, and his abstinence from it is as a result of Allah's divine succour, and when he has his own way in pursuing the sin then Allah will not obstruct him from the sin until he commits it, then He thwarts him and does not support him or give him success.' ¹⁰

Notes

1. آل عمران : 160 .
2. Quran 3: 160
3. تنبيه الخواطر : 2 / 102 .
4. Tanbih al-Khawatir, v. 2, p. 102
5. غرر الحكم : 718 و 719 .
6. Ghurar al-Hikam, no. 718-719
7. نهج البلاغة : الخطبة 147 .
8. Nahj al-Balagha, Sermon 147
9. التوحيد : 242 / 1 .
10. al-Tawhid, p. 242, no. 1

الوفاء - 409

409. LOYALTY

الحثُّ عَلَى الْوَفَاءِ بِالْعَهْدِ - 1860

1860. ENCOURAGING OF LOYALTY

1. (وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا)

“And fulfil the covenants; indeed all covenants are accountable.”²

3. (وَالْمُؤْفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا)

“And those who fulfil their covenants when they pledge themselves.”⁴

6629. رسول الله صلى الله عليه وآله : مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَبِ إِذَا وَعَدَ

5.

6629. The Prophet (SAWA) said, 'He who believes in Allah and the Day of Judgment must fulfil his promise when he promises.'⁶

7. الإمام علي عليه السلام: الْوَفَاءُ حِصْنُ السُّؤْدَدِ

6630. Imam Ali (AS) said, 'Loyalty is the fortress of chiefdom.'⁸

9. الإمام علي عليه السلام: الْوَفَاءُ عُنْوَانُ وَفُورِ الدِّينِ ، وَقُوَّةُ الْأَمَانَةِ

6631. Imam Ali (AS) said, 'Loyalty is the epitome of the thriving of religion, and the strength of trust.'¹⁰

11. الإمام علي عليه السلام : أَفْضَلُ الْأَمَانَةِ الْوَفَاءُ بِالْعَهْدِ

6632. Imam Ali (AS) said, 'The best trust is fulfilment of promises.'¹²

13. الإمام علي عليه السلام: أَفْضَلُ الصِّدْقِ الْوَفَاءُ بِالْعَهْدِ

6633. Imam Ali (AS) said, 'The best of honesty is fulfilment of promises.'¹⁴

15. الإمام علي عليه السلام : لَا تَعْتَمِدْ عَلَى مَوَدَّةِ مَنْ لَا يُؤْفِي بِعَهْدِهِ

6634. Imam Ali (AS) said, 'Do not depend on the friendship of one who does not fulfil his promises.'¹⁶

6635. الإمام زين العابدين عليه السلام - لَمَّا سُئِلَ عَنْ جَمِيعِ شَرَائِعِ الدِّينِ - : قَوْلُ

الحَقِّ ، وَالْحُكْمُ بِالْعَدْلِ ، وَالْوَفَاءُ بِالْعَهْدِ

6635. Imam Zayn al-Abidin (AS), when he was asked [to summarize] all the laws of religion, said, 'To tell the truth, to judge with fairness and to fulfil a promise.'¹⁸

6636. الإمام الصادق عليه السلام : ثَلَاثَةٌ لَا عُذْرَ لِأَحَدٍ فِيهَا : أَدَاءُ الْأَمَانَةِ إِلَى الْبَرِّ

وَالْفَاجِرِ ، وَالْوَفَاءُ بِالْعَهْدِ لِلْبَرِّ وَالْفَاجِرِ ، وَبُرُّ الْوَالِدَيْنِ بَرِّينَ كَانَا أَوْ فَاجِرَيْنِ

6636. Imam al-Sadiq (AS) said, 'There are three actions for which no one has an excuse: returning a trust to both the pious and the immoral; fulfilment

of a promise to both the pious and the immoral; and goodness to one's parents, whether they be pious or immoral.'²⁰

Notes

1. الإسراء : 34 .
2. Quran 17: 34
3. البقرة : 177 .
4. Quran 2: 177
5. بحار الأنوار : 77 / 149 / 77 .
6. Bihar al-Anwar, v. 77, p. 149, no. 77
7. غرر الحكم : 1044 .
8. Ghurar al-Hikam, no. 1044
9. غرر الحكم : 1430 .
10. Ibid. no. 1430
11. غرر الحكم: 3018 .
12. Ibid. no. 3018
13. غرر الحكم: 3020 .
14. Ibid. no. 3020
15. غرر الحكم : 10260 .
16. Ibid. no. 10260
17. الخصال : 90 / 113 .
18. al-Khisal, p. 113, no. 90
19. الخصال : 118 / 123 .
20. Ibid. p. 123, no. 118

الوقار - 410

410. SOLEMNITY

الحثُّ على الوقار - 1861

1861. ENCOURAGING OF SOLEMNITY

(وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا) ¹.

"The servants of the All-beneficent are those who walk humbly on the earth and when the ignorant address them, say, peace." ²

6637. رسول الله صلى الله عليه وآله: عليكم بالسكينة والوقار. ³

6637. The Prophet (SAWA) said, 'You must adopt tranquility and solemnity.' ⁴

6638. رسول الله صلى الله عليه وآله: ليس البرُّ في حُسنِ اللباسِ والرِّيِّ، ولكنَّ البرُّ

في السكينة والوقار. ⁵

6638. The Prophet (SAWA) said, 'Goodness does not lie in good clothes or attire, but goodness lies in tranquility and solemnity.' ⁶

6639. الإمام عليُّ عليه السلام: الوقارُ جليَّةُ العقل. ⁷

6639. Imam Ali (AS) said, 'Solemnity is the adornment of the intellect.' ⁸

6640. الإمام عليُّ عليه السلام: لتكن شيمتك الوقار، فمن كثُر حرقه استزدل. ⁹

6640. Imam Ali (AS) said, 'Let your prominent feature be solemnity for he who is increasingly clumsy becomes despicable.' ¹⁰

6641. الإمام عليُّ عليه السلام: جمال الرجل الوقار. ¹¹

6641. Imam Ali (AS) said, 'The beauty of a man is his dignified bearing.'

¹²

Notes

1. الفرقان: 63.

2. Quran 25: 63

3. كنز العمال: 6402.

4. Kanz al-Ummal, no. 6402

5. كنز العمال: 6401.

6. Ibid. no. 6401

7. غرر الحكم: 270.

8. Ghurar al-Hikam, no. 270

9. غرر الحكم: 7397.

10. Ibid. no. 7397

11. غرر الحكم: 4744.

12. Ibid. no. 4744

موجباتُ الوَقَارِ - 1862

1862. WHAT BRINGS ABOUT SOLEMNITY

- 6642.** الإمام عليّ عليه السلام : سَبَبُ الْوَقَارِ الْحِلْمُ .¹
6642. Imam Ali (AS) said, 'The cause of solemnity is clemency.'²
- 6643.** الإمام عليّ عليه السلام : بِالصَّمْتِ يَكْتَثُرُ الْوَقَارُ .³
6643. Imam Ali (AS) said, 'With silence solemnity increases.'⁴
- 6644.** الإمام عليّ عليه السلام : مَنْ تَوَقَّرَ وَوَقَّرَ .⁵
6644. Imam Ali (AS) said, 'He who acts with dignity is dignified.'⁶
- 6645.** الإمام عليّ عليه السلام : مَنْ عُرِفَ بِالْحِكْمَةِ لَحِظَتْهُ الْعُيُونُ بِالْوَقَارِ وَالْهَيْبَةِ .⁷
6645. Imam Ali (AS) said, 'He who is known to have wisdom will be seen with reverence and dignity.'⁸
- 6646.** الإمام عليّ عليه السلام : لَا يُسْتَعَانُ ... عَلَى الْوَقَارِ إِلَّا بِالْمَهَابَةِ .⁹
6646. Imam Ali (AS) said, 'Solemnity can only be achieved through adopting a respectful attitude.'¹⁰

Notes

1. غرر الحكم : 5534 .
2. Ibid. no. 5534
3. غرر الحكم : 4182 .
4. Ibid. no. 4182
5. غرر الحكم : 7666 .
6. Ibid. no. 7666
7. الكافي : 4 / 23 / 8 .
8. Al-Kafi, v. 8, p. 23, no. 4
9. بحار الأنوار : 59 / 7 / 78 .
10. Bihar al-Anwar, v. 78, p. 7, no. 59

التَّقْوَى - 411

411. GODWARINESS

فَضْلُ التَّقْوَى - 1863

1863. THE VIRTUE OF GODWARINESS

(وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ) ¹.

“If the people of the towns had been faithful and Godwary, We would have opened to them blessings from the heaven and the earth. But they denied; so We seized them because of what they used to earn.” ²

(ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ... أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ) ³.

“This is the Book, there is no doubt in it, a guidance to the Godwary...those who follow their Lord's guidance, and it is they who are the felicitous.” ⁴

(وَاللَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنِ اتَّقُوا اللَّهَ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا) ⁵.

“To Allah belongs whatever is in the Heavens and whatever is on the earth. We have certainly enjoined those who were given the Book before you, and you, that you should be wary of Allah. But if you are faithless, [you should know that] to Allah indeed belongs whatever is in the Heavens and whatever is on the earth, and Allah is all-sufficient, all-laudable.” ⁶

(يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِّن آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ) ⁷.

“O Children of Adam! We have certainly sent down to you garments to cover your nakedness, and for adornment. Yet the garment of Godwariness - that is the best. That is [one] of Allah's signs, so that they may take admonition.” ⁸

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ) ⁹.

“O you who have faith! If you are wary of Allah, He shall appoint a criterion for you, and absolve you of your misdeeds, and forgive you, for Allah is dispenser of a great grace.” ¹⁰

(تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ)

*“This is the abode of the Hereafter which We shall grant to those who do not desire to domineer in the earth nor to cause corruption, and the outcome will be in favour of the Godway.”*¹²

6647. الإمام عليّ عليه السلام : التَّقَى رَيْسُ الْأَخْلَاقِ .¹³

6647. Imam Ali (AS) said, 'Godwariness is the leader of moral virtues.'¹⁴

6648. الإمام عليّ عليه السلام : إِنَّ التَّقْوَى أَفْضَلُ كَنْزٍ ، وَأَحْرَزُ حِرْزٍ ، وَأَعَزُّ عِزٍّ ، فِيهِ

نَجَاةٌ كُلِّ هَارِبٍ ، وَدَرْكٌ كُلِّ طَالِبٍ ، وَظَفَرٌ كُلِّ غَالِبٍ .¹⁵

6648. Imam Ali (AS) said, 'Godwariness is the best treasure and the most protective guard. In it is the salvation of every runaway, the goal of every seeker, and the victory of every conqueror.'¹⁶

6649. الإمام عليّ عليه السلام : اتَّقِ اللَّهَ بَعْضَ التَّقَى وَإِنْ قَلَّ ، وَاجْعَلْ بَيْنَكَ وَبَيْنَ اللَّهِ

سِتْرًا وَإِنْ رَقَّ .¹⁷

6649. Imam Ali (AS) said, 'Fear Allah with some Godwariness even if it be little, and place a veil [of shame] between yourself and Allah even if it be thin.'¹⁸

6650. الإمام عليّ عليه السلام : إِنَّ التَّقْوَى مُنْتَهَى رِضَى اللَّهِ مِنْ عِبَادِهِ وَحَاجَتِهِ مِنْ

خَلْقِهِ .¹⁹

6650. Imam Ali (AS) said, 'Godwariness is the ultimate contentment of Allah with His servants and His demand from His creation.'²⁰

6651. الإمام عليّ عليه السلام : أَوْصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ الَّتِي هِيَ الزَّادُ وَبِهَا الْمَعَادُ ،

زَادٌ مُبْلَغٌ ، وَمَعَادٌ مُنْجِحٌ .²¹

6651. Imam Ali (AS) said, 'I advise you, O servants of Allah, to be wary of your duty to Allah which is the provision and in it is the refuge; it is ample provision and a successful refuge.'²²

6652. الإمام عليّ عليه السلام : أَوْصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ ، فَإِنَّهَا الرِّمَامُ وَالْقِيَامُ ،

فَتَمَسَّكُوا بِوَتَائِقِهَا ، وَاعْتَصِمُوا بِحَقَائِقِهَا .²³

6652. Imam Ali (AS) said, 'I advise you, O servants of Allah, to be wary of your duty to Allah, for it is the rein and the firm foundation. So, hold onto its proofs and cling onto its realities.'²⁴

6653. الإمام عليّ عليه السلام : أَوْصِيكُمْ بِتَقْوَى اللَّهِ ؛ فَإِنَّهَا غِبْطَةُ الطَّالِبِ الرَّاجِي ،

وِثْقَةُ الْهَارِبِ اللَّاجِي ، وَاسْتَشْعِرُوا التَّقْوَى شِعَارًا بَاطِنًا .²⁵

6653. Imam Ali (AS) said, 'I advise you to be wary of your duty to Allah, for it is the goal of a hopeful seeker, the assurance of the runaway refuge, so make Godwariness your inner basis.'²⁶

6654. الإمام عليّ عليه السلام : أَوْصِيكُمْ بِتَقْوَى اللَّهِ... وَأَشْعِرُوهَا قُلُوبَكُمْ ، وَارْحَضُوا

بِهَا ذُنُوبَكُمْ ... أَلَا فَضُونُوهَا وَتَصَوَّنُوا بِهَا .²⁷

6654. Imam Ali (AS) said, 'I advise you to be wary of your duty to Allah...make your hearts feel it, and rinse out your sins with it... indeed safeguard it and be safeguarded by it.'²⁸

6655. الإمام علي عليه السلام : إِنَّ التَّقْوَى فِي الْيَوْمِ الْحَرِيرُ وَالْجَنَّةُ ، وَفِي غَدِ الطَّرِيقُ إِلَى الْجَنَّةِ ، مَسَلِكُهَا وَاضِحٌ وَسَالِكُهَا رَاحٌ .²⁹

6655. Imam Ali (AS) said, 'Godwariness of Allah is a guard and a shield for today, and a path to Heaven tomorrow; its trail is clear and the one who traverses it is victorious.'³⁰

6656. الإمام علي عليه السلام : إِنَّ تَقْوَى اللَّهِ مِفْتَاحُ سَدَادٍ ، وَذَخِيرَةٌ مَعَادٍ ، وَعِتْقٌ مِنْ كُلِّ مَلَكَةٍ ، وَنَجَاةٌ مِنْ كُلِّ هَلَكَةٍ ، بِهَا يَنْجَحُ الطَّالِبُ ، وَيَنْجُو الْهَارِبُ ، وَتُنَالُ الرِّغَائِبُ .³¹

6656. Imam Ali (AS) said, 'Godwariness is the key to appropriate behaviour, a store for the Hereafter, freedom from every habit, salvation from every type of ruin, with it a seeker is successful, a runaway is saved, and wishes are acquired.'³²

6657. الإمام علي عليه السلام : مَنْ غَرَسَ أَشْجَارَ التُّقَى جَنَى ثَمَارَ الْهُدَى .³³

6657. Imam Ali (AS) said, 'Whoever plants the trees of Godwariness will reap the fruits of guidance.'³⁴

6658. الإمام الباقر عليه السلام - لِسَعْدِ الْخَيْرِ - : أَوْصِيكَ بِتَقْوَى اللَّهِ ؛ فَإِنَّ فِيهَا السَّلَامَةَ مِنَ التَّلَفِ ، وَالْعَنِيمَةَ فِي الْمُنْقَلَبِ .³⁵

6658. Imam al-Baqir (AS), speaking to Sad al-Khayr said, 'I advise you to be wary of your duty to Allah, for in it is safety from ruin, and a gain in the Hereafter.'³⁶

Notes

1. الأعراف : 96 .
2. Quran 796:
3. البقرة : 2 و 5 .
4. Quran 22,5:
5. النساء : 131 .
6. Quran 431:
7. الأعراف : 26 .
8. Quran 726:
9. الأنفال : 29 .
10. Quran 829:
11. القصص : 83 .
12. Quran 2883:

13. نهج البلاغة : الحكمة 410 .
14. Nahj al-Balagha, Saying 410
15. بحار الأنوار : 36 / 374 / 77 .
16. Bihar al-Anwar, v. 77, p. 374, no. 36
17. نهج البلاغة : الحكمة 242 .
18. Nahj al-Balagha, Saying 242
19. غرر الحكم : 3620 .
20. Ghurar al-Hikam, no. 3620
21. نهج البلاغة : الخطبة 114 .
22. Nahj al-Balagha, Sermon 114
23. نهج البلاغة : الخطبة 195 .
24. Ibid. Sermon 195
25. الكافي : 3 / 17 / 8 .
26. al-Kafi, v. 8, p. 17, no. 3
27. نهج البلاغة : الخطبة 191 .
28. Nahj al-Balagha, Sermon 191
29. نهج البلاغة : الخطبة 191 .
30. Ibid. Sermon 191
31. نهج البلاغة : الخطبة 230 .
32. Ibid. Sermon 230
33. بحار الأنوار : 95 / 90 / 78 .
34. Bihar al-Anwar, v. 78, p. 90, no. 95
35. الكافي : 16 / 52 / 8 .
36. al-Kafi, v. 8, p. 52, no. 16

التقوى مفتاح الكرامة - 1864

1864. GODWARINESS IS THE KEY TO NOBLENESS

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ

عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ¹.

“O mankind! Indeed We created you from a male and a female, and made you nations and tribes that you may identify with one another. Indeed the noblest of you in the sight of Allah is the most Godwary among you. Indeed Allah is all-knowing, all-aware.”²

6659. رسول الله صلى الله عليه وآله : كُنْ بِالْعَمَلِ بِالتَّقْوَى أَشَدَّ اهْتِمَامًا مِنْكَ بِالْعَمَلِ

بَعِيْرِهِ ؛ فَإِنَّهُ لَا يَقْبَلُ عَمَلًا بِالتَّقْوَى ، وَكَيْفَ يَقْبَلُ عَمَلًا يُتَّقَبَلُ؟! لِقَوْلِ اللَّهِ عَزَّوَجَلَّ : (إِنَّمَا

يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ)³.

6659. The Prophet (SAWA) said, 'Pay more attention to performing deeds with Godwariness than deeds without it, for action with Godwariness is never considered little, and how can an accepted action be little for Allah has said, *“Allah accepts only from the Godwary.”*⁵⁶

6660. رسول الله صلى الله عليه وآله : حَصَلَةٌ مِنْ لَزِمِهَا أَطَاعَتُهُ الدُّنْيَا وَالْآخِرَةُ ، وَرَبِخَ

الْفَوْزَ بِالْحَنَّةِ . قِيلَ : وَمَا هِيَ يَا رَسُولَ اللَّهِ ؟ قَالَ : التَّقْوَى ، مَنْ أَرَادَ أَنْ يَكُونَ أَعَزَّ النَّاسِ

فَلْيَتَّقِ اللَّهَ عَزَّوَجَلَّ ، ثُمَّ تَلَا : (وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا * وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ)⁷

8.

6660. The Prophet (SAWA) said, 'There is a characteristic that whoever adopts, the world and the Hereafter will obey him, and he will gain Heaven.' He was asked, 'What is it O Messenger of Allah (SAWA)?' He said, 'Godwariness. Whoever wants to be the most honourable of people should be wary of Allah Almighty.' He then recited: *“And whoever is wary of Allah, He shall make a way out for him, and provide for him from whence he does not reckon.”*⁹¹⁰

6661. الإمام عليُّ عليه السلام : لَا كَرَمَ أَعَزُّ مِنَ التَّقْوَى.¹¹

6661. Imam Ali (AS) said, 'There is no dignity more honourable than Godwariness.'¹²

6662. الإمام عليُّ عليه السلام : مِفْتَاحُ الْكَرَمِ التَّقْوَى.¹³

6662. Imam Ali (AS) said, 'The key to dignity is Godwariness.'¹⁴

6663. الإمام عليُّ عليه السلام : مَنْ أَحَدَّ بِالتَّقْوَى ... هَطَلَتْ عَلَيْهِ الْكَرَامَةُ بَعْدَ

فُحُوطِهَا ، وَتَحَدَّ بَتَ عَلَيْهِ الرَّحْمَةُ بَعْدَ نُفُورِهَا ، وَتَفَجَّرَتْ عَلَيْهِ النِّعَمُ بَعْدَ نُضُوبِهَا ، وَوَبَلَّتْ عَلَيْهِ

الْبَرَكَاتُ بَعْدَ إِرْدَاذِهَا.¹⁵

6663. Imam Ali (AS) said, 'He who adopts Godwariness...dignity will pour down on him after having been scarce; mercy will incline towards him

after having missed him [previously], blessings will gush onto him after having been barren, and benediction will heavily rain upon him after having merely drizzled.'¹⁶

6664. الإمام علي عليه السلام : إِنَّ تَقْوَى اللَّهِ دَوَاءٌ دَاءِ قُلُوبِكُمْ ، وَبَصْرٌ عَمَى أَفْعَدْتِكُمْ ، وَشِفَاءٌ مَرَضِ أَجْسَادِكُمْ ، وَصَلَاحٌ فَسَادِ صُدُورِكُمْ ، وَطَهْرٌ ذَنْسِ أَنْفُسِكُمْ ، وَجَلَاءٌ عَشَا أَبْصَارِكُمْ ، وَأَمْنٌ فَزَعِ جَأَشِكُمْ ، وَضِيَاءٌ سَوَادِ ظُلْمَتِكُمْ .¹⁷

6664. Imam Ali (AS) said, 'Godwariness is the remedy for the sickness of your hearts, the sight for the blindness of your hearts, the cure for the sickness of your bodies, the reformation of the corruption of your chests [souls], the purification of the filth of your souls, the enlightenment of the blindness of your eyes, the safety for the fear of your anxiety, and the light to the blackness of your darkness.'¹⁸

6665. الإمام علي عليه السلام : فَاغْتَصِمُوا بِتَقْوَى اللَّهِ ؛ فَإِنَّ لَهَا حَبْلًا وَثِيقًا عُرْوَتُهُ ، وَمَعْقِلًا مَنِيعًا ذُرْوَتُهُ .¹⁹

6665. Imam Ali (AS) said, 'Cling onto Godwariness, for it has a rope with strong links, and a stronghold with an invincible peak.'²⁰

6666. الإمام زين العابدين عليه السلام: لَا حَسَبَ لِغُرَشِيٍّ وَلَا عَرَبِيٍّ إِلَّا بِتَوَاضِعٍ ، وَلَا كَرَمٍ إِلَّا بِتَقْوَى .²¹

6666. Imam Zayn al-Abidin (AS) said, 'There is no nobility for the Qurayshite, nor the Arab other than through humbleness, and no dignity other than through Godwariness.'²²

6667. الإمام الباقر عليه السلام - فيما كتَبَ إلى سَعْدِ الْخَيْرِ - : إِنَّ اللَّهَ عَزَّوَجَلَّ يَتَّقِي بِالتَّقْوَى عَنِ الْعَبْدِ مَا عَزَبَ عَنْهُ عَقْلُهُ ، وَجُبَلِيٍّ بِالتَّقْوَى عَنْهُ عَمَاهُ وَجَهْلُهُ ، وَبِالتَّقْوَى نَجَا نُوحٍ وَمَنْ مَعَهُ فِي السَّفِينَةِ ، وَصَالِحٍ وَمَنْ مَعَهُ مِنَ الصَّاعِقَةِ ، وَبِالتَّقْوَى فَازَ الصَّابِرُونَ ، وَنَجَتْ تِلْكَ الْعُصْبُ مِنَ الْمَهَالِكِ .²³

6667. Imam al-Baqir (AS), in a letter that he wrote to Sad al-Khayr, said, 'Allah guards a servant as a result of his Godwariness when his intellect is distant from him [cannot grasp it], and He illuminates him from blindness and ignorance as a result of his Godwariness. Noah and those with him were saved in the ark and Salih and those with him were saved from the thunderbolt, because of Godwariness. The patient ones are victorious and those groups are saved from destruction through Godwariness.'²⁴

6668. الإمام الصادق عليه السلام: مَنْ اعْتَصَمَ بِاللَّهِ بِتَقْوَاهُ عَصَمَهُ اللَّهُ ، وَمَنْ أَقْبَلَ اللَّهَ عَلَيْهِ وَعَصَمَهُ لَمْ يُبَالِ لَوْ سَقَطَتِ السَّمَاءُ عَلَى الْأَرْضِ ، وَإِنْ نَزَلَتْ نَازِلَةٌ عَلَى أَهْلِ الْأَرْضِ فَشَمِلَتْهُمْ بَلِيَّةٌ كَانَ فِي حِرْزِ اللَّهِ بِالتَّقْوَى مِنْ كُلِّ بَلِيَّةٍ ، أَلَيْسَ اللَّهُ تَعَالَى يَقُولُ : (إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ)²⁵؟!²⁶

6668. Imam al-Sadiq (AS) said, 'Whoever clings onto Allah being wary of his duty to Him, Allah will protect him, and whoever Allah comes to protect should not worry even if the sky was to fall onto the earth, or if a calamity was to descend onto the earth and tribulation was to encompass everyone, he will be in the protection of Allah from every tribulation as a result of his Godwariness. Does Allah Almighty not say: **“Indeed the Godwary will be in a secure place.”** 2728

Notes

1. الحجرات : 13 .
2. Quran 49:13:
3. المائدة : 27 .
4. بحار الأنوار : 8 / 286 / 70 .
5. Quran 52:7:
6. Bihar al-Anwar, v. 70, p. 286, no. 8
7. الطلاق : 2 و 3 .
8. بحار الأنوار : 7 / 285 / 70 .
9. Quran 65:3:
10. Bihar al-Anwar, v. 70, p. 275, no. 7
11. بحار الأنوار : 16 / 288 / 70 .
12. Ibid. v. 70, p. 288, no. 16
13. بحار الأنوار : 65 / 9 / 78 .
14. Ibid. v. 78, p. 9, no. 65
15. نهج البلاغة : الخطبة 198 .
16. Nahj al-Balagha, Sermon 198
17. نهج البلاغة : الخطبة 198 .
18. Ibid. Sermon 198
19. نهج البلاغة : الخطبة 190 .
20. Ibid. Sermon 190
21. بحار الأنوار : 19 / 288 / 70 .
22. Bihar al-Anwar, v. 70, p. 288, no. 19
23. الكافي : 16 / 52 / 8 .
24. al-Kafi, v. 8, p. 52, no. 16
25. الدخان : 51 .
26. بحار الأنوار : 8 / 285 / 70 .
27. Qur'an 44:51:
28. Bihar al-Anwar, v. 70, p. 285, no. 8, and 'Uddat al-Dai, p. 288

خَصَائِصُ الْمُتَّقِينَ - 1865

1865. THE CHARACTERISTICS OF THE GODWARY

(لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ) ¹

"Indeed the Godwary will be amid gardens and springs, receiving what their Lord has given them, for they had been virtuous aforetime. They used to sleep a little during the night, and at dawns they would plead for forgiveness, and there was a share in their wealth for the beggar and the deprived." ²

(إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ * آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ *
كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ * وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ * وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ
وَالْمَحْرُومِ) ³

(أنظر) البقرة : 2 - 5 و آل عمران : 133 - 136 والزمر : 33 والمائدة : 8.

(See also: Qur'an 2:2-5, 3:133-136, 39:33, 5:8)

6669. رسول الله صلى الله عليه وآله : إِنَّ الْمُتَّقِينَ الَّذِينَ يَتَّقُونَ اللَّهَ مِنَ الشَّيْءِ الَّذِي لَا
يُتَّقَى مِنْهُ خَوْفًا مِنَ الدُّخُولِ فِي الشُّبْهَةِ ⁴.

6669. The Prophet (SAWA) said, 'The Godwary are those who are wary of Allah for something that does not [necessarily] require wariness, for fear of entering into obscurity.' ⁵

6670. رسول الله صلى الله عليه وآله - فِي وَصِيَّتِهِ لِأَبِي ذَرٍّ - : يَا أَبَا ذَرٍّ، لَا يَكُونُ
الرَّجُلُ مِنَ الْمُتَّقِينَ حَتَّى يُحَاسِبَ نَفْسَهُ أَشَدَّ مِنْ مُحَاسَبَةِ الشَّرِيكِ لِشَرِيكِهِ ، فَيَعْلَمَ مِنْ أَيْنَ
مَطْعَمُهُ ، وَمِنْ أَيْنَ مَشْرُبُهُ ، وَمِنْ أَيْنَ مَلْبَسُهُ ؟ أَمِنْ حِلِّ ذَلِكَ ، أَمْ مِنْ حَرَامٍ ؟ ⁶

6670. The Prophet (SAWA), in his will to Abu Dharr said, 'O Abu Dharr, a man will not be among the Godwary until he takes account of himself more than a partner would take account of his [business] partner, such that he knows where his food comes from, where his drink comes from, and where his clothes come from - do they come from the lawful or the prohibited?' ⁷

6671. نهج البلاغة : رُوِيَ أَنَّ صَاحِبًا لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقَالُ لَهُ هَتَمًا كَانَ
رَجُلًا عَابِدًا ، فَقَالَ لَهُ : يَا أَمِيرَ الْمُؤْمِنِينَ ، صِفْ لِي الْمُتَّقِينَ ، حَتَّى كَأَنِّي أَنْظُرُ إِلَيْهِمْ ...
فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ وَصَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثُمَّ قَالَ عَلَيْهِ السَّلَامُ : . . .

فَالْمَتَّقُونَ فِيهَا هُمْ أَهْلُ الْفَضَائِلِ : مَنْطِقُهُمُ الصَّوَابُ ، وَمَلْبَسُهُمُ الْاِقْتِصَادُ ، وَمَشِيئُهُمُ التَّوَاضُعُ ، غَضُّوا أَبْصَارَهُمْ عَمَّا حَرَّمَ اللَّهُ عَلَيْهِمْ ، وَوَقَفُوا أَسْمَاعَهُمْ عَلَى الْعِلْمِ النَّافِعِ هُمْ ، نُزِلَتْ أَنْفُسُهُمْ مِنْهُمْ فِي الْبَلَاءِ كَالَّتِي نُزِلَتْ فِي الرَّخَاءِ ، وَلَوْلَا الْأَجَلُ الَّذِي كَتَبَ اللَّهُ عَلَيْهِمْ لَمْ تَسْتَقِرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ طَرْفَةَ عَيْنٍ ؛ شَوْقاً إِلَى الثَّوَابِ ، وَخَوْفاً مِنَ الْعِقَابِ ...

فَمِنْ عِلْمِهِمْ أَحَدِهِمْ أَنْ تَرَى لَهُ قُوَّةً فِي دِينِهِ ، وَحَزْماً فِي لِينِهِ ، وَإِيمَاناً فِي يَقِينِهِ ، وَحِرْصاً فِي عِلْمِهِ ، وَعِلْماً فِي حِلْمِهِ ، وَقَصْداً فِي غِنَى ، وَخُشوعاً فِي عِبَادَةِ ، وَتَجَمُّلاً فِي فَاقَةِ ، وَصَبْراً فِي شِدَّةِ ، وَطَلَباً فِي خِلَالِ ، وَنَشَاطاً فِي هُدًى ، وَتَحَرُّجاً عَنِ طَمَعٍ . يَعْمَلُ الْأَعْمَالُ الصَّالِحَةَ وَهُوَ عَلَى وَجَلٍ ، يُمْسِي وَهْمُهُ الشُّكْرُ ، وَيُصْبِحُ وَهْمُهُ الذِّكْرُ ، يَبِيْتُ حَذِيراً ، وَيُصْبِحُ فَرِحاً ؛ حَذِيراً لِمَا حَذَرَ مِنَ الْعَفْلَةِ ، وَفَرِحاً بِمَا أَصَابَ مِنَ الْفَضْلِ وَالرَّحْمَةِ .

إِنْ اسْتَصَعَبَتْ عَلَيْهِ نَفْسُهُ فِيمَا تَكَرَّرَ لَمْ يُعْطِهَا سُؤْلاً فِيمَا تُحِبُّ . قُرَّةُ عَيْنِهِ فِيمَا لَا يَزُولُ ، وَزَهَادَتُهُ فِيمَا لَا يَبْقَى ، يَمْزُجُ الْحِلْمَ بِالْعِلْمِ وَالْقَوْلَ بِالْعَمَلِ . تَرَاهُ قَرِيباً أَمَلُهُ ، قَلِيلاً زَلَّتُهُ ، خَاشِعاً قَلْبُهُ ، قَانِعَةً نَفْسُهُ ، مَنْزُوراً أَكَلُهُ ، سَهْلاً أَمْرُهُ ، حَرِيزاً دِينُهُ ، مَيِّتَةً شَهْوَتُهُ ، مَكْظوماً غَيْظُهُ ، الْحَيْرُ مِنْهُ مَأْمُولٌ ، وَالشَّرُّ مِنْهُ مَأْمُونٌ .⁸

6671. Nahj al-Balagha: 'It is related that a companion of the Commander of the Faithful (AS) whose name was Hammam and was a devoted worshipper had said to him, 'O Commander of the Faithful, describe to me the Godwary in such a way as though I was to see them.' So he (AS) praised Allah and extolled Him, and praised the Prophet (SAWA) and then said:

6672. الإمام الباقر عليه السلام : كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ : إِنَّ لِأَهْلِ التَّقْوَى عِلَامَاتٍ يُعْرَفُونَ بِهَا: صِدْقُ الْحَدِيثِ، وَأَدَاءُ الْأَمَانَةِ ، وَالْوَفَاءُ بِالْعَهْدِ ... وَقَلَّةُ الْمُؤَانَاةِ لِلنِّسَاءِ ، وَبَدَلُ الْمَعْرُوفِ ، وَحُسْنُ الْخُلُقِ ، وَسَعَةُ الْحِلْمِ ، وَاتِّبَاعُ الْعِلْمِ فِيمَا يُقَرِّبُ إِلَى اللَّهِ عَزَّوَجَلَّ .⁹

6672. Imam al-Baqir (AS) said, 'The Commander of the Faithful (AS) would say, 'The Godwary people have signs that they are known by: speaking truthfully, returning trusts, fulfilling promises... spending for good causes, good-naturedness, ample clemency, and the pursuit of knowledge of whatever brings them closer to Allah Almighty'.¹⁰

6673. الإمام الباقر عليه السلام : إِنَّ أَهْلَ التَّقْوَى أَيْسَرُ أَهْلِ الدُّنْيَا مَوْؤَنَةً ، وَأَكْثَرُهُمْ لَكَ مَعُونَةً ، تَذَكَّرُ فَيُعِينُونَكَ ، وَإِنْ نَسِيتَ ذَكَرُوكَ ، قَوْلًا بَأَمْرِ اللَّهِ ، قَوْمًا عَلَى أَمْرِ اللَّهِ ، قَطَعُوا مَحَبَّتَهُمْ بِمَحَبَّةِ رَبِّهِمْ ، وَوَحَّشُوا الدُّنْيَا لِطَاعَةِ مَلِكِهِمْ ، وَنَظَرُوا إِلَى اللَّهِ عَزَّوَجَلَّ وَإِلَى مَحَبَّتِهِ بِقُلُوبِهِمْ ، وَعَلِمُوا أَنَّ ذَلِكَ هُوَ الْمَنْظُورُ إِلَيْهِ ، لِعَظِيمِ شَأْنِهِ .¹¹

6673. Imam al-Baqir (AS) said, 'The Godwary people have the simplest of expenditures in this world, but are the most helpful to you with their

provisions, you only have to mention and they help you, and if you forget [your needs] they remind you. They inform of Allah's commands, guardians over Allah's commands, they have confined their love to loving their Lord. They feel estranged in the world in obedience to their Ruler; they look at Allah and His love with their hearts, and they know that He is the ultimate goal because of the magnitude of His Rank.'¹²

(أنظر) الإيمان : باب 190 - 194.

(See also: FAITH: section 190-194)

Notes

1. البقرة : 177 .
2. Quran 5119-15:
3. الذاريات : 15 - 19 .
4. تنبيه الخواطر : 2 / 62 .
5. Tanbih al-Khawatir, v. 2 p. 62
6. كنز العمال : 8501 .
7. Kanz al-Ummal, no. 8501
8. نصح البلاغة : الخطبة 193 .
9. الخصال : 483 / 56 .
10. al-Khisal, p. 483, no. 56
11. الكافي : 2 / 133 / 16 .
12. al-Kafi, v. 2, p. 133, no. 16

ما يَمْنَعُ التَّقْوَى - 1866

1866. WHAT HINDERS GODWARINESS

6674. الإمام علي عليه السلام : حَرَامٌ عَلَى كُلِّ قَلْبٍ مُتَوَلِّهِ بِالدُّنْيَا أَنْ تَسْكُنَهُ التَّقْوَى

1.

6674. Imam Ali (AS) said, 'It is forbidden for every heart that is infatuated with the world to have Godwariness reside therein.'²

6675. الإمام علي عليه السلام : وَاللَّهِ ، مَا أَرَى عَبْدًا يَتَّقِي تَقْوَى تَنْفَعُهُ حَتَّى يَخْزَنَ

لِسَانَهُ .³

6675. Imam Ali (AS) said, 'By Allah, I cannot see a servant ever having Godwariness that will benefit him unless he guards his tongue.'⁴

6676. الإمام علي عليه السلام : لَا يَسْتَطِيعُ أَنْ يَتَّقِيَ اللَّهَ مَنْ خَاصَمَ .⁵

6676. Imam Ali (AS) said, 'One who disputes cannot be wary of Allah.'⁶

6677. الإمام العسكري عليه السلام : مَنْ لَمْ يَتَّقِ وُجُوهَ النَّاسِ لَمْ يَتَّقِ اللَّهَ .⁷

6677. Imam al-Askari (AS) said, 'He who is not wary before people does not have wariness of Allah.'⁸

Notes

1. غرر الحكم : 4904 .
2. Ghurar al-Hikam, no. 4904
3. نهج البلاغة : الخطبة 176 .
4. Nahj al-Balagha, Sermon 176
5. نهج البلاغة : الحكمة 298 .
6. Ibid. Saying 298
7. بحار الأنوار : 3 / 377 / 78 .
8. Bihar al-Anwar, v. 78, p. 377, no. 3

حَقُّ التَّقْوَى - 1867

1867. THE REALITY OF GODWARINESS

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ).¹

“O you who have faith! Be wary of Allah with the wariness due to Him and do not die except as muslims.”²

6678. الإمام الصادق عليه السلام - لَمَّا سُئِلَ عَنْ قَوْلِهِ تَعَالَى : (اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ)

- : يُطَاعُ فَلَا يُعْصَى ، وَيُذَكَّرُ فَلَا يُنْسَى ، وَيُشْكَرُ فَلَا يُكْفَرُ .³

6678. Imam al-Sadiq (AS), when asked about Allah's verse: *“Be wary of Allah with the wariness due to Him”*, said, 'He must be obeyed and not disobeyed, remembered and not forgotten, thanked and not denied.'⁴

6679. بحار الأنوار عن أبي بصيرٍ : سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ:

(اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ)⁵ قَالَ: مَنْسُوخَةٌ . قُلْتُ : وَمَا نَسَخْتَهَا ؟ قَالَ: قَوْلُ اللَّهِ: (اتَّقُوا اللَّهَ مَا

اسْتَطَعْتُمْ)⁶ .⁷

6679. Abu Basir said, 'I asked Abu Abdillah [al-Sadiq] (AS) about Allah's verse: *“Be wary of Allah with the wariness due to Him”*, so he said, 'It has been abrogated.' I said, 'With what?' He said, 'Allah's verse: *“Be wary of Allah as far as you can”*⁸⁹

Notes

1. آل عمران : 102 .
2. Quran 4: 102
3. بحار الأنوار : 31 / 291 / 70 .
4. Bihar al-Anwar, v. 70, p. 291, no. 31
5. آل عمران : 102 .
6. التغابن : 16 .
7. بحار الأنوار : 12 / 287 / 70 .
8. Quran 64: 16
9. Bihar al-Anwar, v. 70, p. 287, no. 12

تفسيرُ التَّقوى - 1868

1868. EXPLANATION OF GODWARINESS

6680. رسولُ الله صلى الله عليه وآله : تَمَامُ التَّقوى أَنْ تَتَعَلَّمَ مَا جَهِلْتَ وَتَعْمَلَ بِمَا

عَلِمْتَ.¹

6680. The Prophet (SAWA) said, 'The completion of Godwariness is that you learn what you do not know and you act upon what you do know.'²

6681. الإمامُ عليٌّ عليه السلام : التَّقوى أَنْ يَتَّقِيَ المرءُ كُلَّ مَا يُؤْتِمُهُ.³

6681. Imam Ali (AS) said, 'Godwariness is that a person is wary of everything that tempts him into sin.'⁴

6682. الإمامُ عليٌّ عليه السلام : مَنْ مَلَكَ شَهْوَتَهُ كَانَ تَقِيًّا.⁵

6682. Imam Ali (AS) said, 'He who controls his desire is Godwary.'⁶

6683. الإمامُ الصادقُ عليه السلام - لَمَّا سُئِلَ عَنِ تَفْسِيرِ التَّقوى - : أَنْ لَا يَفْقِدَكَ

اللهُ حَيْثُ أَمَرَكَ ، وَلَا يَرَاكَ حَيْثُ نَهَاكَ.⁷

6683. Imam al-Sadiq (AS), when asked about the interpretation of Godwariness, said, 'That Allah does not miss you where He has commanded you and does not see you where He has prohibited you.'⁸

6684. الإمامُ عليٌّ عليه السلام : لَا يُعْرَتُّكَ بُكَاءُهُمْ ، إِنَّمَا التَّقوى فِي القَلْبِ.⁹

6684. Imam al-Sadiq (AS) said, 'The crying of people should not deceive you; indeed Godwariness is in the heart.'¹⁰

(أنظر) الورع : باب 1825.

(See also: PIETY: section 1825)

Notes

1. تنبيه الخواطر : 2 / 120 .
2. Tanbih al-Khawatir, v. 2, p. 120
3. غرر الحكم : 2162 .
4. Ghurar al-Hikam, no. 2162
5. غرر الحكم : 8284 .
6. Ibid. no. 8284
7. بحار الأنوار : 70 / 285 / 8 .
8. Bihar al-Anwar, v. 70, p. 285, no. 8
9. بحار الأنوار : 70 / 286 / 9 .
10. Ibid. v. 70, p. 286, no. 9

أَتَقَى النَّاسِ - 1869

1869. THE MOST GODWARY OF PEOPLE

6685. رسولُ اللهِ صلى اللهُ عليه وآله : أتقى الناسِ من قالَ الحقَّ فيما لهُ وعليه .¹

6685. The Prophet (SAWA) said, 'The most Godwary of people is he who speaks the truth, be it for or against himself.'²

6686. رسولُ اللهِ صلى اللهُ عليه وآله : إعملَ بفرائضِ اللهِ تكنَ أتقى الناسِ .³

6686. The Prophet (SAWA) said, 'Perform the duties made incumbent by Allah and you will be the most Godwary of people.'⁴

6687. رسولُ اللهِ صلى اللهُ عليه وآله : من أحبَّ أن يكونَ أتقى الناسِ فليَتَوَكَّلْ على

اللهِ .⁵

6687. The Prophet (SAWA) said, 'Whoever would like to become the most Godwary of people should rely on Allah.'⁶

(أنظر) الورع : باب 1826.

(See also: PIETY: section 1826)

Notes

1. الأماي للصدوق : 41 / 72 .

2. Amali al-Saduq 72 n0 41

3. بحار الأنوار : 4 / 196 / 71 .

4. Bihar al-Anwar, v. 71, p. 196, no. 2

5. معاني الأخبار : 2 / 196 .

6. Maani al-Akhbar, p. 196, no. 2

التَّقِيَّة - 412

412. DISSIMULATION (taqiyya)

تَشْرِيعُ التَّقِيَّةِ وَمُورِدُهَا - 1870

1870. LEGISLATION OF DISSIMULATION AND INSTANCES IT SHOULD BE OBSERVED

(لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُخَذِرْكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ).¹

“The faithful should not take the faithless for allies instead of the faithful, and whoever does that Allah will have nothing to do with him, except when you are wary of them out of caution. Allah warns you to beware of [disobeying] Him, and toward Allah is the return.”²

(مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ

صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَهُمْ عَذَابٌ عَظِيمٌ).³

“Whoever renounces faith in Allah after [affirming] his faith - barring someone who is compelled while his heart is at rest in faith - but those who open up their breasts to unfaith, upon such shall be Allah's wrath, and there is a great punishment for them.”⁴

6688. الإمام الباقر عليه السلام: التَّقِيَّةُ فِي كُلِّ ضَرُورَةٍ، وَصَاحِبُهَا أَعْلَمُ بِهَا حِينَ تَنْزِلُ

بِهِ.⁵

6688. Imam al-Baqir (AS) said, 'Dissimulation is in anything that is necessary, and the person [faced with] that situation is more knowledgeable of it when it falls upon him.'⁶

6689. الإمام الصادق عليه السلام: التَّقِيَّةُ تُرْسُ اللَّهِ بَيْنَهُ وَبَيْنَ خَلْقِهِ.⁷

6689. Imam al-Sadiq (AS) said, 'Dissimulation is Allah's shield between Himself and His creation.'⁸

6690. الإمام الصادق عليه السلام: اتَّقُوا عَلَى دِينِكُمْ فَاحْجِبُوهُ بِالتَّقِيَّةِ؛ فَإِنَّهُ لَا إِيمَانَ

لِمَنْ لَا تَقِيَّةَ لَهُ، إِنَّمَا أَنْتُمْ فِي النَّاسِ كَالنَّحْلِ فِي الطَّيْرِ؛ لَوْ أَنَّ الطَّيْرَ تَعَلَّمَ مَا فِي أَجْوَابِ النَّحْلِ

مَا بَقِيَ مِنْهَا شَيْءٌ إِلَّا أَكَلْتَهُ.⁹

6690. Imam al-Sadiq (AS) said, 'Be wary for your religion, and protect it through dissimulation, for there is no faith for he who does not have [a place for] dissimulation. You are among people as bees among birds; if the birds knew what the bees harbour within them, they would not leave any of them without eating them.'¹⁰

6691. الإمام الصادق عليه السلام: وَاللَّهِ، مَا عُيِدَ اللَّهُ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنَ الْحَبِّ،

قَلْتُ: وَمَا الْحَبُّ؟ قَالَ: التَّقِيَّةُ.¹¹

6691. Imam al-Sadiq (AS) said, 'By Allah, Allah cannot be worshipped with anything more beloved to Him than concealment.' I asked, 'What is concealment?' He said, 'Dissimulation.'¹²

6692. الإمام الصادق عليه السلام : المؤمنُ مُجاهِدٌ ؛ لأنَّهُ يُجاهِدُ أعداءَ اللَّهِ عَزَّوَجَلَّ في

دَوْلَةِ الباطِلِ بالتَّقِيَّةِ ، وفي دَوْلَةِ الحَقِّ بِالسَّيْفِ .¹³

6692. Imam al-Sadiq (AS) said, 'A believer is a struggler because he struggles with the enemies of Allah in a false government through dissimulation, and in a true government with the sword.'¹⁴

Notes

1. آل عمران : 28 .
2. Quran 328:
3. النحل : 106 .
4. Quran 16106:
5. الكافي : 2 / 219 / 13 .
6. al-Kafi, v. 2, p. 219, no. 12
7. الكافي : 2 / 220 / 19 .
8. Ibid. v. 2, p. 220, no. 19
9. الكافي : 2 / 218 / 5 .
10. Ibid. v. 2, p. 218, no. 5
11. الكافي : 2 / 219 / 11 .
12. Ibid. v. 2, p. 219, no. 11
13. علل الشرائع : 467 / 22 .
14. Ilal al-Sharai, p. 467, no. 22

النَّهْيُ عَنِ تَجَاوُزِ مَوَاضِعِ التَّقِيَّةِ - 1871

1871. PROHIBITION OF SURPASSING THE SITUATIONS [CALLING] FOR DISSIMULATION

6693. الإمام علي عليه السلام : سُدِّعُونَ إِلَى سَبِّي فُسُبُونِي ، وَتُدْعُونَ إِلَى الْبِرَاءَةِ مِنِّي

فَمُدُّوا الرِّقَابَ ؛ فَإِنِّي عَلَى الْفِطْرَةِ .¹

6693. Imam Ali (AS) said, 'You will be called to insult me so do so. You will be called to disassociate yourselves from me, so extend your necks [for sacrifice], for I am according to my natural disposition [of Islam and monotheism].'²

6694. إسحاق بن عمّار الصيرفي: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَكُنْتُ تَرَكْتُ

التَّسْلِيمَ عَلَى أَصْحَابِنَا فِي مَسْجِدِ الْكُوفَةِ؛ وَذَلِكَ لِتَقِيَّةٍ عَلَيْنَا فِيهَا شَدِيدَةٍ، فَقَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: يَا إِسْحَاقُ، مَتَى أَحَدَثْتَ هَذَا الْجَفَاءَ لِإِخْوَانِكَ تَمُرُّ بِهِمْ فَلَا تُسَلِّمُ عَلَيْهِمْ؟! فَقُلْتُ لَهُ: ذَلِكَ لِتَقِيَّةٍ كُنْتُ فِيهَا. فَقَالَ: لَيْسَ عَلَيْكَ فِي التَّقِيَّةِ تَرْكُ السَّلَامِ، وَإِنَّمَا عَلَيْكَ فِي التَّقِيَّةِ الْإِذَاعَةُ.³

6694. Ishaq ibn Ammar al-Sairafi said, “I visited Abu Abdullah [al-Sadiq] (AS) whilst I had not greeted our companions in the mosque of Kufa out of extreme dissimulation (taqiyah) we were observing, so Abu Abdullah said to me: “O Ishaq, when did you become harsh to your brothers, you go past them and you do not greet them?!” So, I said: “It was because of dissimulation I was observing.” He (AS) said: “In dissimulation you do not refrain from greeting, but in dissimulation it is that you do not reveal yourself.”⁴

6695. الإمام الصادق عليه السلام : لِلتَّقِيَّةِ مَوَاضِعٌ ، مَنْ أزالها عَن مَوَاضِعِهَا لَمْ تَسْتَقِمْ

لَهُ، وَتَفْسِيرُ مَا يُتَّقَى مِثْلُ (أَنْ يَكُونَ) قَوْمٌ سَوَوْ ظَاهِرُ حُكْمِهِمْ وَفِعْلِهِمْ عَلَى غَيْرِ حُكْمِ الْحَقِّ وَفِعْلِهِ ، فَكُلُّ شَيْءٍ يَعْمَلُ الْمُؤْمِنُ بَيْنَهُمْ لِمَكَانِ التَّقِيَّةِ مِمَّا لَا يُؤَدِّي إِلَى الْفَسَادِ فِي الدِّينِ فَإِنَّهُ جَائِزٌ .⁵

6695. Imam al-Sadiq (AS) said, 'Dissimulation has situations [necessitating it]. Whoever lifts them from their rightful places, they will not uphold him. The explanation of what should be dissimulated is like when there is an evil people whose outer rulings and actions oppose rightful rulings and actions, so everything that a believer does among them in a situation [necessitating] dissimulation is permissible, as long as it does not lead to the corruption of his faith.'⁶

6696. الإمام الصادق عليه السلام : إِنَّمَا جُعِلَتِ التَّقِيَّةُ لِئُحْفَنَ بِهَا الدِّمُّ ، فَإِذَا بَلَغَتِ

التَّقِيَّةُ الدِّمَّ فَلَا تَقِيَّةَ . وَإِيْمُ اللَّهِ ، لَوْ دُعِيتُمْ لِتَنْصُرُونَا لَقُلْتُمْ: لَا نَفْعَلُ ، إِنَّمَا نَتَّقِي ، وَلَكَانَ

التَّقِيَّةُ أَحَبُّ إِلَيْكُمْ مِنْ آبَائِكُمْ وَأُمَّهَاتِكُمْ ، وَلَوْ قَدَ قَامَ الْقَائِمُ مَا احتَاجَ إِلَى مُسَاءَلَتِكُمْ عَن ذلِكَ ، وَلَاقَامَ فِي كَثِيرٍ مِنْكُمْ مِنْ أَهْلِ التَّفَاقُقِ حَدَّ اللَّهِ .⁷

6696. Imam al-Sadiq (AS) said, 'Dissimulation was established to withhold blood from being shed, so if dissimulation extends to bloodshed then there is no dissimulation. By Allah, if you are called to aid us you would say: 'We will not, rather we will dissimulate', then dissimulation would be more beloved to you than your fathers and mothers, and if the Awaited Saviour was to appear he would not need to ask you for it, and he would uphold the penalty of Allah among those of you who are hypocrites.'

⁸

(أنظر) الإمامة : باب 105 - 106.

(See also: DIVINE LEADERSHIP (IMAMA): section 105-106)

Notes

1. أمالي الطوسي : 362 / 210 .
2. Amali al-Tusi, p. 210, no. 362
3. بحار الأنوار : 18 / 5 / 76 .
4. Bihar al-Anwar, v. 76, p. 5, no. 18
5. الكافي : 1 / 168 / 2 .
6. al-Kafi, v. 2, p. 168, no. 1
7. وسائل الشيعة : 2 / 483 / 11 .
8. Wasa'il al-Shia, v. 11, p. 483, no. 2

التَّوَكُّلُ - 413

413. TRUST (IN ALLAH)

فَضْلُ التَّوَكُّلِ - 1872

1872. THE VIRTUE OF TRUST (IN ALLAH)

1. (وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ)

“And consult them in the affairs, and once you are resolved, put your trust in Allah. Indeed Allah loves those who trust in Him.”²

3. (وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ حَبِيرًا)

“Put your trust in the Living One who does not die, and celebrate His praise. He suffices as one all-aware of the sins of His servants.”⁴

6697. الإمام عليّ عليه السلام: الإيمانُ له أركانٌ أربعةٌ: التَّوَكُّلُ عَلَى اللَّهِ ، وَتَفْوِيضُ

الأمرِ إِلَى اللَّهِ ، وَالرِّضَا بِقَضَاءِ اللَّهِ ، وَالتَّسْلِيمُ لِأَمْرِ اللَّهِ عَزَّوَجَلَّ.⁵

6697. Imam Ali (AS) said, 'Faith has four pillars: trust in Allah, handing over matters to Allah, satisfaction with the decree of Allah, and submission to the command of Allah.'⁶

6698. الإمام عليّ عليه السلام: التَّوَكُّلُ حِصْنُ الْحِكْمَةِ.⁷

6698. Imam Ali (AS) said, 'Trust is the fortress of wisdom.'⁸

6699. الإمام عليّ عليه السلام: التَّوَكُّلُ عَلَى اللَّهِ نَجَاةٌ مِنْ كُلِّ سُوءٍ ، وَحِرْزٌ مِنْ كُلِّ

عَدُوٍّ.⁹

6699. Imam Ali (AS) said, 'Trust in Allah is the salvation from all evil and a protection from every enemy.'¹⁰

6700. الإمام عليّ عليه السلام: فِي التَّوَكُّلِ حَقِيقَةُ الْإِيْقَانِ.¹¹

6700. Imam Ali (AS) said, 'In trust lies the reality of certainty.'¹²

Notes

1. آل عمران : 159 .

2. Quran 3159:

3. الفرقان : 58 .

4. Quran 2558:

5. الكافي : 2 / 47 / 2 .

6. al-Kafi, v. 2, p. 47, no. 2

7. غرر الحكم : 544 .

8. Ghurar al-Hikam, no. 544

9. بحار الأنوار : 56 / 79 / 78 .

10. Bihar al-Anwar, v. 78, p. 79, no. 56

11. غرر الحكم : 6484 .
12. Ghurar al-Hikam, no. 6484

تفسير التَّوَكُّلِ - 1873

1873. THE EXPLANATION OF TRUST

(إِنْ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ).¹

“If Allah helps you, no one can overcome you, but if He forsakes you, who will help you after Him? So in Allah let all the faithful put their trust.”²

(قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ).³

“Say, 'Nothing will befall us except what Allah has ordained for us. He is our Master, and in Allah let all the faithful put their trust.’”⁴

(أنظر) فاطر : 2 ، 10 والزرر : 38 والشورى : 10 والفتح : 11 والتغابن : 13
والجن : 22 والأنعام : 80 والأحزاب : 17.

(See also: Qur'an 35:2, 35:10, 39:38, 42:10, 48:11, 64:13, 72:22, 6:80, 33:17)

6701. جبرئيل عليه السلام - لَمَّا سَأَلَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَنِ التَّوَكُّلِ عَلَى اللَّهِ - : الْعِلْمُ بَأَنَّ الْمَخْلُوقَ لَا يَضُرُّ وَلَا يَنْفَعُ ، وَلَا يُعْطَى وَلَا يَمْنَعُ ، وَاسْتِعْمَالُ الْيَأْسِ مِنَ الْخَلْقِ ، فَإِذَا كَانَ الْعَبْدُ كَذَلِكَ لَمْ يَعْمَلْ لِأَحَدٍ سِوَى اللَّهِ ، وَلَمْ يَرْجُحْ وَلَمْ يَخَفْ سِوَى اللَّهِ ، وَلَمْ يَطْمَعْ فِي أَحَدٍ سِوَى اللَّهِ ، فَهَذَا هُوَ التَّوَكُّلُ.⁵

6701. The Archangel Gabriel (AS), when the Prophet (SAWA) asked him about trusting in Allah, said, '[It is] to know that a creature can neither harm nor benefit, nor give nor deny [of itself], and it is to display hopelessness from people, so when a servant is such, then he will not do anything for anyone other than Allah, will neither hope nor fear in anyone other than Allah, and will not seek other than Allah - this is complete trust.'⁶

6702. رسول الله صلى الله عليه وآله: مَنْ اِكْتَوَى أَوْ اسْتَرْقَى ، فَقَدْ بَرِيءٌ مِنَ التَّوَكُّلِ⁷

8 .

6702. The Prophet (SAWA) said, 'He who cauterises or resorts to witchcraft has turned away from trust [in Allah].'⁹

6703. Abu Basir, narrating from Imam al-Sadiq (AS) said, 'Nothing exists without a limit.' I asked, 'May I be sacrificed for you, what is the limit of trust [in Allah]?' He said, 'Certainty.' I said, 'So what is the limit of certainty?' He said, 'That you do not fear anything apart from Allah.'¹⁰

6703. أبو بصيرٍ عن الإمام الصادق عليه السلام : لَيْسَ شَيْءٌ إِلَّا وَ لَهُ حَدٌّ . قُلْتُ : جُعِلْتُ فِدَاكَ ، فَمَا حَدُّ التَّوَكُّلِ ؟ قَالَ : الْيَقِينُ . قُلْتُ : فَمَا حَدُّ الْيَقِينِ ؟ قَالَ : أَلَّا تَخَافَ مَعَ اللَّهِ شَيْئاً .¹¹

Notes

1. آل عمران : 160
2. Quran 3160:
3. التوبة : 51 .
4. Quran 951:
5. معاني الأخبار : 1 / 261 ، أنظر تمام الحديث في بحار الأنوار : 4 / 20 / 77 .
6. Maani al-Akhbar, p. 261, no. 1. See the whole tradition in Bihar al-Anwar, v. 77, p.20, no. 4
7. سنن ابن ماجة : 2 / 1154 / 3489 .
8. في الماضي القديم كان الناس - وخصوصاً العرب - يعالجون مرضاهم بالكىّ اذا يمسوا من الداء، وكانوا يربطون الرقى التي يتدعوها من انفسهم على أعناق وأيدي الأفراد لئلا يصيبهم داء، وهذا الحديث يرى أن الاتكال و الاعتماد على كلا الأمرين المذكورين بالكلية منافي للتوكل .
9. Sunan Ibn Maja, no. 3489 .
10. al-Kafi, v. 2, p. 57, no. 1
11. الكافي : 1 / 57 / 2 .

ثَمَرَةُ التَّوَكُّلِ - 1874

1874. THE FRUIT OF TRUST [IN ALLAH]

1. (مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا).

*“Whoever puts his trust in Allah, He will suffice him. Indeed Allah carries through His command. Certainly Allah has set a measure for everything.”*²

6704. لُقْمَانُ عَلَيْهِ السَّلَامُ - لَا يَنْبَغُ وَهُوَ يَعِظُهُ - : يَا بُنَيَّ ، ثِقْ بِاللَّهِ عَزَّوَجَلَّ ثُمَّ سَلْ فِي

النَّاسِ : هَلْ مِنْ أَحَدٍ وَثِقَ بِاللَّهِ فَلَمْ يُنَجِّهِ ؟! يَا بُنَيَّ ، تَوَكَّلْ عَلَى اللَّهِ ثُمَّ سَلْ فِي النَّاسِ : مَنْ
ذَا الَّذِي تَوَكَّلَ عَلَى اللَّهِ فَلَمْ يَكْفِهِ ؟!³

6704. Luqman (AS) said to his son, advising him, 'O my son, rely in Allah and then ask people: *“Is there anyone who relies in Allah and He does not save him?!”* O son, trust in Allah and then ask people: *“Who is there among you that has placed his trust in Allah and He has not sufficed him?”*⁴

6705. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : مَنْ أَحَبَّ أَنْ يَكُونَ أَقْوَى النَّاسِ فَلْيَتَوَكَّلْ عَلَى

اللَّهِ تَعَالَى .⁵

6705. The Prophet (SAWA) said, 'Whoever would like to be the strongest of people should place his trust in Allah, most High.'⁶

6706. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ : مَنْ تَوَكَّلَ عَلَى اللَّهِ ذَلَّتْ لَهُ الصِّعَابُ ، وَتَسَهَّلَتْ

عَلَيْهِ الْأَسْبَابُ .⁷

6706. Imam Ali (AS) said, 'Whoever places his trust in Allah, hardships will become easy for him and all means will be simplified for him.'⁸

6707. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ : مَنْ وَثِقَ بِاللَّهِ أَرَاهُ السُّرُورَ ، وَمَنْ تَوَكَّلَ عَلَيْهِ كَفَاهُ

الْأُمُورَ .⁹

6707. Imam Ali (AS) said, 'Whoever relies on Allah, He will show him happiness, and whoever places his trust in Him, He will suffice him in all things.'¹⁰

6708. الْإِمَامُ الْبَاقِرُّ عَلَيْهِ السَّلَامُ : مَنْ تَوَكَّلَ عَلَى اللَّهِ لَا يُغْلَبُ ، وَمَنْ اعْتَصَمَ بِاللَّهِ لَا

يُهْرَمُ .¹¹

6708. Imam al-Baqir (AS) said, 'Whoever trusts in Allah will never be defeated, and whoever grasps onto Allah will never be put to flight.'¹²

6709. الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ : إِنَّ الْغِنَى وَالْعِزَّ يَجُولَانِ ، فَإِذَا ظَفِرَا بِمَوْضِعِ التَّوَكُّلِ

أَوْطَنَا .¹³

6709. Imam al-Sadiq (AS) said, 'Wealth and honour wander around, and when they reach a place where there is trust in Allah they remain there.'¹⁴

6710. الإمام الصادق عليه السلام - معاوية بن وهب - : مَنْ أُعْطِيَ ثَلَاثًا لَمْ يُنْمَعْ ثَلَاثًا ... : مَنْ أُعْطِيَ التَّوَكُّلَ أُعْطِيَ الكِفَايَةَ . ثُمَّ قَالَ : أَتَلَوْتَ كِتَابَ اللَّهِ عَزَّوَجَلَّ (وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ) ؟ ¹⁵

6710. al-Kafi: 'Imam al-Sadiq (AS) said to Muawiya b. Wahab, 'Whoever has been given trust has been given sufficiency. He then said, 'Have you not recited from the Book of Allah: *“And whoever puts his trust in Allah, He will suffice him.”*’ ¹⁶

6711. الإمام الجواد عليه السلام : التَّيَمُّنُ بِاللَّهِ تَعَالَى نَمْنٌ لِكُلِّ غَالٍ ، وَسُلْمٌ إِلَى كُلِّ عَالٍ

17 .

6711. Imam al-Jawad (AS) said, 'Reliance on Allah is the price for every expensive matter and a ladder to everything high.' ¹⁸

(أنظر) الغنى : باب 1446.

(See also: WEALTH: section 1446)

Notes

1. الطلاق : 3 .
2. Quran 653:
3. بحار الأنوار : 73 / 156 / 71 .
4. Bihar al-Anwar, v. 71, p. 156, no. 73
5. جامع الأخبار : 904 / 321 .
6. Jami al-Akhbar, p. 321, no. 904
7. غرر الحكم : 9028 .
8. Ghurar al-Hikam, no. 9028
9. جامع الأخبار : 905 / 322 .
10. Jami al-Akhbar, p. 332, no. 905
11. جامع الأخبار : 907 / 322 .
12. Ibid. p. 322, no. 907
13. الكافي : 3 / 65 / 2 .
14. al-Kafi, v. 2, p. 65, no. 3
15. الكافي : 6 / 65 / 2 .
16. Ibid. v. 2, p. 65, no. 6
17. بحار الأنوار : 5 / 364 / 78 .
18. Bihar al-Anwar, v. 78, no. 364, no. 5

أَدَبُ التَّوَكُّلِ - 1875

1875. THE ETIQUETTE OF TRUST

6712. الإمام الصّادق عليه السلام : إنّ قوماً من أصحاب رسول الله صلى الله عليه وآله لما نزلت : (ومن يتق الله يجعل له مخرجاً ويرزقه من حيث لا يحتسب) أغلقوا الأبواب وأقبلوا على العبادة وقالوا : قد كُفينا ، فبلغ ذلك النبي صلى الله عليه وآله فأرسل إليهم فقال : ما حملكم على ما صنعتم؟ قالوا : يا رسول الله ! تُكفّل لنا بأرزاقنا فأقبلنا على العبادة ، فقال : إنّه من فعل ذلك لم يُستجب له ، عليكم بالطلب.¹

6712. Imam al-Sadiq (AS) said, 'A group from the companions of the Prophet (SAWA), when the verse: “*And whoever is wary of Allah, He shall make a way out for him, and provide for him from whence he does not reckon*” descended, locked their doors and engaged themselves in worship, saying, 'We have been sufficed.' The Prophet (SAWA) found out about this so he sent for them and said, 'What made you do what you are doing?' They said, 'O Messenger of Allah! Our sustenance is being taken care of so we have occupied ourselves in worship.' He said, 'Whoever does this, his call will not be answered [by Allah]. You must seek your livelihood.'²

6713. رسول الله صلى الله عليه وآله - لرجل قال له : أعقلها (يعني دابته) وأتوكّل ، أو أطلقها وأتوكّل؟ - : إعقلها وتوكّل.³

6713. The Prophet (SAWA) said to a person who asked him, 'Should I tie it [i.e. my camel] and trust in Allah or leave it loose and trust in Allah?' He said, 'Tie it and then trust.'⁴

6714. مستدرک الوسائل : رأى رسول الله صلى الله عليه وآله قوماً لا يرزقون ، قال : ما أنتم؟ قالوا: نحن المتوكّلون ، قال : لا ، بل أنتم المتكّلون.⁵

6714. The Prophet (SAWA) said to a group of people not planting, 'What are you doing?' They said, 'We are placing our trust in Allah.' He said, 'No, rather you are the dependents.'⁶

6715. الإمام علي عليه السلام - لابنه محمد بن الحنفية لما أعطاه الراية يوم الجمل - : تزول الجبال ولا تزُل ، غضّ على ناجذك ، أعر الله جُمُمتك ، تدّ في الأرض قدماك ، إزم بصرِكَ أقصَى القوم ، وغضّ بصرِكَ ، واعلم أنّ النصر من عند الله سبحانه.⁷

6715. Imam Ali (AS) said to his son Muhammad b. al-Hanafiyya when he gave him the standard in the Battle of the Camel, 'Mountains may move from their position but you should not move from yours. Grit your teeth. Lend to Allah your head [i.e. give yourself to Allah]. Plant your feet firmly in the ground. Have your eye on the remotest foe and lower your gaze, and know that victory is from Allah, the Glorified.'⁸

6716. مستدرک الوسائل : إته [أمیر المؤمنین علیه السلام] مرّ یوماً علی قوم أصحّاء جالسین فی زاویة المسجد فقال علیه السلام : من أنتم ؟ قالوا : نحن المؤمنون . قال علیه السلام : لا ، بل أنتم المتأکله .⁹

6716. Imam Ali (AS) said to a group of healthy people sitting down in a corner of the mosque [not working], 'Who are you?' to which they replied, 'We are the ones who place our trust in Allah.' He said, 'No, rather you are the abraded.'¹⁰

6717. الإمام الصادق علیه السلام : لا تدع طلب الرزق من حله فإنه أعون لك على دينك، واعقل راحلتك وتوكل .¹¹

6717. Imam al-Sadiq (AS) said, 'Do not leave the seeking of lawful sustenance, for it is more helpful to you in your religion, and tie your riding camel, and then trust in Allah.'¹²

Notes

1. الكافي : 5 / 84 / 5 .
2. al-Kafi, v. 5, p. 83, no. 5
3. سنن الترمذي : 4 / 668 / 2517 .
4. Sunan al-Tirmidhi, no. 2517
5. مستدرک الوسائل : 11 / 217 / 12789 .
6. Mustadrak al-Wasa'il, v. 11, p. 217, no. 12789
7. نهج البلاغة : الخطبة 11 .
8. Nahj al-Balagha, Sermon 11
9. مستدرک الوسائل : 11 / 220 / 12798 .
10. Mustadrak al-Wasa'il, v. 11, p. 220, no. 12798
11. الأمالي للطوسي : 193 / 326 .
12. Amali al-Tusi, p. 193, no. 326

الإِتْكَالُ إِلَى غَيْرِ اللَّهِ - 1876

1876. RELYING ON OTHER THAN ALLAH

6718. رسولُ اللَّهِ صلى الله عليه وآله : يَقُولُ اللَّهُ عَزَّوَجَلَّ : مَا مِنْ مَخْلُوقٍ يَعْتَصِمُ بِمَخْلُوقٍ دُونِي إِلَّا قَطَعْتُ أَبْوَابَ السَّمَاوَاتِ وَالْأَرْضِ دُونَهُ ، فَإِنْ دَعَانِي لَمْ أُجِبْهُ ، وَإِنْ سَأَلَنِي لَمْ أُعْطِهِ .¹

6718. The Prophet (SAWA) said, 'Allah Almighty has said, 'Any creature who resorts to another creature instead of Me, I will shut the doors of Heaven and earth from him, such that if he calls Me, I will not answer him, and if he requests from Me, I will not give him.'²

6719. رسولُ اللَّهِ صلى الله عليه وآله : لَا تَتَّكِلْ إِلَى غَيْرِ اللَّهِ فَيَكِلَكَ اللَّهُ إِلَيْهِ .³

6719. The Prophet (SAWA) said, 'Do not rely on other than Allah, for Allah will relegate you to him.'⁴

6720. الإمامُ عليٌّ عليه السلام : إِيَّاكَ وَالثِّقَّةَ بِنَفْسِكَ ؛ فَإِنَّ ذَلِكَ مِنْ أَكْبَرِ مَصَائِدِ الشَّيْطَانِ .⁵

6720. Imam Ali (AS) said, 'Beware of being completely self-reliant, for that is one of the greatest snares of Satan.'⁶

Notes

1. كنز العمال : 8512 .
2. Kanz al-Ummal, no. 8512
3. مستدرک الوسائل : 11 / 217 / 12790 .
4. Mustadrak al-Wasa'il, v. 11, p. 217, no. 1270
5. غرر الحكم : 2678 .
6. Ghurar al-Hikam, no. 2678

الوالد والولد - 414

414. PARENT AND CHILD

فَضْلُ الْوَالِدِ - 1877

1877. THE VIRTUE OF HAVING CHILDREN

6721. رسول الله صلى الله عليه وآله : إِنَّ لِكُلِّ شَجَرَةٍ ثَمَرَةً ، وَثَمَرَةُ الْقَلْبِ الْوَلَدُ .¹

6721. The Prophet (SAWA) said, 'For every tree there is a fruit and the fruit of the heart is the child.'²

6722. الإمام زين العابدين عليه السلام : مِنْ سَعَادَةِ الرَّجُلِ أَنْ يَكُونَ لَهُ وُلْدٌ يَسْتَعِينُ

بِهِمْ .³

6722. Imam Zayn al-Abidin (AS) said, 'It is part of the prosperity of a man that he has offspring who can be an aid to him.'⁴

6723. الإمام الباقر عليه السلام : مِنْ سَعَادَةِ الرَّجُلِ أَنْ يَكُونَ لَهُ الْوَلَدُ يَعْرِفُ فِيهِ

شِبْهَهُ : حَلَقَهُ ، وَحُلُقَهُ ، وَثَمَائِلَهُ .⁵

6723. Imam al-Baqir (AS) said, 'It is part of the prosperity of a man that he has a child wherein he can see his own likeness: in his looks, his character, and his virtues.'⁶

Notes

1. كنز العمال : 45415 .

2. Kanz al-Ummal, no. 45415

3. الكافي : 2 / 2 / 6 .

4. al-Kafi, v. 6, p. 2, no. 2

5. الكافي : 2 / 4 / 6 .

6. Ibid. v. 6, p. 4, no. 2

فِتْنَةُ الْوَلَدِ - 1878

1878. THE TRIAL OF HAVING A CHILD

(وَاعْلَمُوا أَنَّمَا آفْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ).¹

“Know that your possessions and children are only a test, and that Allah, with Him is a great reward.”²

6724. رسول الله صلى الله عليه وآله: أولادنا أكبادنا، صغراؤهم أمراؤنا ، وكبرائهم

أعداؤنا ، فإن عاشوا فتنونا ، وإن ماتوا أحزنونا.³

6724. The Prophet (SAWA) said, 'Our children are our hearts, the younger ones from among them are our kings and the older ones our enemies. When they are alive they are a trouble for us and when they die they make us grieve.'⁴

6725. رسول الله صلى الله عليه وآله: الولد مجبنة مبخلة محزنة.⁵

6725. The Prophet (SAWA) said, 'A child is [a source of] cowardice, weakness and sorrow [for the parent].'⁶

6726. الإمام علي عليه السلام: لا تجعل أكثر شغلك بأهلك وولدك؛ فإن يكن

أهلك وولدك أولياء الله، فإن الله لا يضيع أولياءه، وإن يكونوا أعداء الله فما همك وشغلك بأعداء الله؟!⁷

6726. Imam Ali (AS) said, 'Do not let most of your preoccupation be with your family and children, for if your family and children are lovers of Allah, Allah does not forget His lovers, and if they are the enemies of Allah, then what is your concern and preoccupation with the enemies of Allah?!'⁸

Notes

1. الأنفال: 28 .

2. Quran 828:

3. جامع الأخبار: 755 / 283 .

4. Jami al-Akhbar, p. 284, no. 758

5. بحار الأنوار: 60 / 97 / 104 .

6. Bihar al-Anwar, v. 104, no. 97, no. 60

7. نصح البلاغة: الحكمة 352 .

8. Nahj al-Balagha, Saying 352

حُبُّ الْوَالِدِ - 1879

1879. LOVING CHILDREN

6727. رسولُ الله صلى الله عليه وآله : أَحِبُّوا الصِّبْيَانَ وارْحَمُوهُمْ ¹.

6727. The Prophet (SAWA) said, 'Love children and have mercy on them.' ²

6728. رسولُ الله صلى الله عليه وآله - في رجلٍ قال : ما قَبَّلْتُ صَبِيًّا قَطُّ ، فَلَمَّا وُلِّيَّ

قال - : هذا رجلٌ عندي أ نَّهُ مِن أَهْلِ النَّارِ . ³

6728. The Prophet (SAWA) with regard to a man who stated [proudly], 'I have never kissed a child', said after he had left, 'To me this man is one of the people of Hell.' ⁴

6729. الإمامُ الصَّادِقُ عليه السلام : إِنَّ اللَّهَ عَزَّوَجَلَّ لَيَرْحَمُ الْعَبْدَ لِشِدَّةِ حُبِّهِ لَوْلَدِهِ . ⁵

6729. Imam al-Sadiq (AS) said, 'Allah has mercy on a servant because of his strong love for his child.' ⁶

Notes

1. الكافي : 3 / 49 / 6 .

2. al-Kafi, v. 6, p. 49, no. 3

3. الكافي : 7 / 50 / 6 .

4. Ibid. v. 6, p. 50, no. 7

5. الكافي : 5 / 50 / 6 .

6. Ibid. v. 6, p. 50, no. 5

التَّصَايِي لِلصَّبِيِّ - 1880

1880. ACTING CHILDISHLY FOR CHILDREN

6730. رسولُ الله صلى الله عليه وآله : مَنْ كَانَ عِنْدَهُ صَبِيٌّ فَلْيَتَّصِبْ لَهُ ¹.

6730. The Prophet (SAWA) said, 'Whoever has a child should act childishly to him.' ²

6731. بحار الأنوار عن جابر : دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَالْحَسَنُ وَالْحُسَيْنُ

عَلَيْهِمَا السَّلَامُ عَلَى ظَهْرِهِ وَهُوَ يَجْتُوهُمَا وَيَقُولُ : نِعَمَ الْجَمَلُ جَمَلُكُمَا ، وَنِعَمَ الْعِدْلَانِ أَنْتُمَا

³.

6731. Jabir said, 'I visited the Prophet (SAWA) and Hasan and Husayn (AS) were on his back and he was kneeling for them, saying, 'What a good camel you have and what good riders you are.' ⁴

Notes

1. كتاب من لا يحضره الفقيه : 3 / 483 / 4707 .

2. al-Faqih, v. 3, p. 483, no. 4707

3. بحار الأنوار : 43 / 285 / 50 .

4. Bihar al-Anwar, v. 43, p. 285, no. 50

الْوَلَدُ الصَّالِحُ - 1881

1881. THE RIGHTEOUS CHILD

(وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا) ¹.

“And those who say, 'Our Lord! Grant us comfort in our spouses and descendants, and make us Imams of the Godwary.’” ²

(أنظر) مريم : 49 ، 50 والأنبياء : 90.

(See also: Qur'an 19:49, 19:50, 21:90)

6732. رسول الله صلى الله عليه وآله : إِنَّ الْوَلَدَ الصَّالِحَ رِيحَانَةٌ مِنْ رِيَّاحِينَ الْجَنَّةِ ³.

6732. The Prophet (SAWA) said, 'A righteous child is an aromatic plant from the plants of Heaven.' ⁴

6733. رسول الله صلى الله عليه وآله : الْوَلَدُ الصَّالِحُ رِيحَانَةٌ مِنَ اللَّهِ ، فَسَمَّهَا بَيْنَ

عِبَادِهِ ⁵.

6733. The Prophet (SAWA) said, 'A righteous child is an aromatic plant from Allah which He has distributed to His servants.' ⁶

6734. رسول الله صلى الله عليه وآله : مِنْ سَعَادَةِ الرَّجُلِ الْوَلَدُ الصَّالِحُ ⁷.

6734. The Prophet (SAWA) said, 'Part of the prosperity of a man is that he has a righteous child.' ⁸

6735. الإمام عليّ عليه السلام : مَا سَأَلْتُ رَبِّي أَوْلَاداً نُضِرَ الْوَجْهِ ، وَلَا سَأَلْتُهُ وَكُوداً

حَسَنَ الْقَامَةِ ، وَلَكِنْ سَأَلْتُ رَبِّي أَوْلَاداً مُطِيعِينَ لِلَّهِ وَجَلِيلِينَ مِنْهُ ؛ حَتَّى إِذَا نَظَرْتُ إِلَيْهِ وَهُوَ مُطِيعٌ لِلَّهِ قَرَّتْ عَيْنِي ⁹.

6735. Imam Ali (AS) said, 'I never asked my Lord for children with bright faces, nor did I ask Him for a son with a good stature, but I asked my Lord for children who are obedient to Allah and fear Him, so that when I look at the child, seeing him obedient to Allah, it will be a source of comfort for my eyes.' ¹⁰

6736. الإمام الصادق عليه السلام : مِيرَاثُ اللَّهِ مِنْ عَبْدِهِ الْمُؤْمِنِ وَكُودٌ صَالِحٌ يَسْتَغْفِرُ لَهُ

¹¹.

6736. Imam al-Sadiq (AS) said, 'Allah's inheritance to His pious servant is a righteous child who repents for him.' ¹²

Notes

1. الفرقان : 74 .

2. Quran 26:74:

3. الكافي : 6 / 3 / 10 .

4. al-Kafi, v. 6, p. 3, no. 10

5. الكافي : 1 / 2 / 6 .
6. Ibid. v. 6, p. 2, no. 1
7. بحار الأنوار : 67 / 98 / 104 .
8. Bihar al-Anwar, v. 104, p. 98, no. 67
9. 66 / 98 / 104 : بحار الأنوار .
10. Ibid. v. 104, p. 98, no. 66
11. مكارم الأخلاق : 1610 / 471 / 1 .
12. Makarim al-Akhlaq, v. 1, p. 471, no. 1610

النَّهْيُ عَنِ كُرْهِ الْبَنَاتِ - 1882

1882. PROHIBITION OF HATING GIRLS

6737. رسولُ اللهِ صلى اللهُ عليه وآله : لا تُكْرَهُوا الْبَنَاتَ ؛ فَإِنَّهُنَّ الْمُؤْنَسَاتُ الْغَالِيَاتُ

1.

6737. The Prophet (SAWA) said, 'Do not hate girls, for they are the sources of delight and the valuable [ones].'²

6738. رسولُ اللهِ صلى اللهُ عليه وآله : الْبَنَاتُ هُنَّ الْمَشْفِقَاتُ الْمَجْهَرَاتُ الْمِبَارِكَاتُ .³

6738. The Prophet (SAWA) said, 'Girls are the compassionate, the ones who have been provided for, the ones who are blessed.'⁴

6739. رسولُ اللهِ صلى اللهُ عليه وآله : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى عَلَى الْإِنَاثِ أَرَأْفُ مِنْهُ

عَلَى الذُّكُورِ ، وَمَا مِنْ رَجُلٍ يُدْخِلُ فَرْحَةً عَلَى امْرَأَةٍ بَيْنَهُ وَبَيْنَهَا حُرْمَةً ، إِلَّا فَرَّحَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ .⁵

6739. The Prophet (SAWA) said, 'Allah, Blessed and most High, is more affectionate to females than to males, and any man who brings happiness into the heart of a woman he is related to, Allah will make him happy on the Day of Resurrection.'⁶

6740. الإمامُ الصادقُ عليه السلام : الْبَنُونَ نَعِيمٌ وَالْبَنَاتُ حَسَنَاتٌ ، وَاللَّهُ يَسْأَلُ عَنِ

النَّعِيمِ وَيُثِيبُ عَلَى الْحَسَنَاتِ .⁷

6740. Imam al-Sadiq (AS) said, 'Boys are bounties and girls are merits, and Allah asks about bounties but rewards for merits.'⁸

Notes

1. كنز العمال : 45374 .

2. Kanz al-Ummal, no. 45374

3. كنز العمال : 45399 .

4. Ibid. no. 45399

5. الكافي : 6 / 6 / 7 .

6. al-Kafi, v. 6, p. 6, no. 7

7. الكافي : 6 / 7 / 12 .

8. Ibid. v. 6, p. 7, no. 12

الحثُّ عَلَى العَدْلِ بَيْنَ الأَوْلَادِ - 1883

1883. ENJOINMENT OF JUSTICE BETWEEN CHILDREN

6741. رسولُ الله صلى الله عليه وآله : إعدِلوا بَيْنَ أَوْلَادِكُمْ فِي النُّحْلِ¹ ، كما تُحِبُّونَ أَنْ يَعدِلوا بَيْنَكُم فِي البِرِّ واللُّطْفِ² .

6741. The Prophet (SAWA) said, 'Maintain justice among your children in gifts, just like you would like them to be just with you in goodness and affection.'³

6742. الإمامُ عليٌّ عليه السلام : أبصَرَ رسولُ الله رجلاً لَهُ وَكْدانِ فَقَبَّلَ أَحَدَهُما وَتَرَكَ الأَخرَ ، فقالَ صلى الله عليه وآله : فَهَلاَ واسَيْتَ بَيْنَهُما ؟!⁴

6742. Imam Ali (AS) said, 'The Prophet saw a man with two sons, who kissed one of them but left the other, so the Prophet (SAWA) said, 'Why do you not treat both of them equally?!'⁵

Notes

1. (النُّحْلُ : العَطِيَّةُ والهبة ابتداءً من غير عَوْضٍ ولا استحقاق . (النهاية : 5 / 29 .
2. كنز العمال : 45347 .
3. Kanz al-Ummal, no. 45347
4. بحار الأنوار : 74 / 84 / 94 .
5. Bihar al-Anwar, v. 74, p. 84, no. 94

الحثُّ عَلَى الإِحْسَانِ إِلَى الوَالِدَيْنِ - 1884

1884. ENJOINMENT OF BEING GOOD TO ONE'S PARENTS

(وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا * وَخَفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا) ¹.

(أنظر) البقرة : 83 ومريم : 14 ، 32 ولقمان : 14 والأحقاف : 15.

“Your Lord has decreed that you shall not worship anyone except Him, and [He has enjoined] kindness to parents. Should they reach old age at your side - one of them or both -do not say to them, 'Fie'. And do not chide them, but speak to them noble words. Lower the wing of humility to them, out of mercy, and say, 'My Lord! Have mercy on them, just as they reared me when I was [a] small child'.” ²

6743. رسول الله صلى الله عليه وآله - لَمَّا سُئِلَ عَنِ حَقِّ الوَالِدَيْنِ عَلَى وَلَدَيْهِمَا : هُمَا

جَنَّتُكَ وَنَارُكَ. ³

6743. The Prophet (SAWA), when asked about the rights of parents upon their child, said, 'They are your Heaven and your Hell.' ⁴

6744. الترغيب والترهيب عن رسول الله صلى الله عليه وآله - وقد سألهُ ابنُ مسعودٍ

عَنِ أَحْسَبِ الأَعْمَالِ إِلَى اللَّهِ تَعَالَى - : الصَّلَاةُ عَلَى وَقْتِهَا . قُلْتُ : ثُمَّ أَيُّ ؟ قَالَ : بِرُّ الوَالِدَيْنِ. ⁵

6744. al-Tarhib wa al-Tarhib: 'The Prophet (SAWA), when Ibn Masud asked him about the most beloved of acts to Allah Almighty, said, 'Prayer at its prescribed time.' I asked, 'Then what?' He said, 'Being good to one's parents.' ⁶

6745. رسول الله صلى الله عليه وآله: مَنْ بَرَّ وَالِدَيْهِ طُوبَى لَهُ ، زَادَ اللَّهُ فِي عُمْرِهِ. ⁷

6745. The Prophet (SAWA) said, 'He who is good to his parents, blessings be upon him, Allah will prolong his life.' ⁸

6746. رسول الله صلى الله عليه وآله : رِضَا اللَّهِ فِي رِضَا الوَالِدِ ، وَسَخَطُ اللَّهِ فِي

سَخَطِ الوَالِدِ. ⁹

6746. The Prophet (SAWA) said, 'Allah's satisfaction lies in the satisfaction of one's parent, and Allah's discontentment lies in the discontentment of one's parent.' ¹⁰

6747. الإمام الصادق عليه السلام : بَرُّوا آبَاءَكُمْ يَبْرِكْكُمْ أَبْنَاءَكُمْ. ¹¹

6747. Imam al-Sadiq (AS) said, 'Be good to your parents and your children will be good to you.' ¹²

6748. الإمام الصادق عليه السلام : بُرُّ الوَالِدَيْنِ وَاجِبٌ ، فَإِنْ كَانَ مُشْرِكِينَ فَلَا

تُطْعِمُهُمَا وَلَا غَيْرُهُمَا فِي الْمَعْصِيَةِ ؛ فَإِنَّهُ لَاطَاعَةٌ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ .¹³

6748. Imam al-Sadiq (AS) said, 'Being good to one's parents is obligatory, even if they are polytheists, but there is no obedience due to them if it entails disobedience to the Creator.'¹⁴

6749. الإمام الرضا عليه السلام : إِنَّ اللَّهَ عَزَّوَجَلَّ ... أَمَرَ بِالشُّكْرِ لَهُ وَلِلوَالِدَيْنِ ، فَمَنْ

لَمْ يَشْكُرْ وَالِدَيْهِ لَمْ يَشْكُرِ اللَّهَ .¹⁵

6749. Imam al-Rida (AS) said, 'Allah Almighty... ordered thankfulness to Him and to one's parents, so whoever does not thank their parents does not thank Allah.'¹⁶

Notes

1. الإسراء : 23 و 24 .
2. Quran 17:23,24
3. الترغيب والترهيب : 10 / 316 / 3 .
4. al-Tarhib wa al-Tarhib, v. 3, p. 316, no. 10
5. 1 / 314 / 3 : الترغيب والترهيب .
6. Ibid. v. 3, p. 314, no. 1
7. 17 / 317 / 3 : الترغيب والترهيب .
8. Ibid. v. 3, p. 317, no. 17
9. 30 / 322 / 3 : الترغيب والترهيب .
10. Ibid. v. 3, p. 322, no. 30
11. بحار الأنوار : 31 / 65 / 74 .
12. Bihar al-Anwar, v. 74, p. 65, no. 31
13. الحصال : 9 / 608 .
14. al-Khisal, p. 608, no. 9
15. الحصال : 196 / 156 .
16. Ibid. p. 156, no. 196

الْحَثُّ عَلَى بِرِّ الْوَالِدَيْنِ بَعْدَ مَوْتِهِمَا - 1885

1885. ENJOINMENT OF BEING GOOD TO ONE'S PARENTS [EVEN] AFTER THEIR DEATH

6750. رسولُ اللهِ صلى اللهُ عليه وآله - لَمَّا سُئِلَ عنِ بِرِّ الوَالِدَيْنِ بَعْدَ مَوْتِهِمَا - : نَعَمْ ، الصَّلَاةُ عَلَيَّهِمَا ، وَالاسْتِغْفَارُ لَهُمَا ، وَإِنْفَاذُ عَهْدِهِمَا مِنْ بَعْدِهِمَا ، وَصِلَةُ الرَّحِمِ الَّتِي لَا تُوصَلُ إِلَّا بِهِمَا ، وَإِكْرَامُ صَدِيقَيْهِمَا .¹

6750. The Prophet (SAWA), when asked about being good to one's parents after their death, said, 'Yes, [it entails] praying for them, seeking forgiveness for them, fulfilling their promises after them, maintaining kinship that is not done other than through them, and honouring their friends.'²

6751. الإمامُ الباقرُ عليه السلام : إِنَّ الْعَبْدَ لَيَكُونُ بَارًّا بِوَالِدَيْهِ فِي حَيَاتِهِمَا ، ثُمَّ يَمُوتَانِ فَلَا يَقْضِي عَنْهُمَا دِيُونَهُمَا وَلَا يَسْتَغْفِرُ لَهُمَا فَيَكْتُبُهُ اللهُ عَاقًّا . وَإِنَّهُ لَيَكُونُ عَاقًّا لَهُمَا فِي حَيَاتِهِمَا غَيْرَ بَارًّا بِهِمَا ، فَإِذَا مَاتَا قَضَى دَيْنَهُمَا وَاسْتَغْفَرَ لَهُمَا فَيَكْتُبُهُ اللهُ عَزَّوَجَلَّ بَارًّا .³

6751. Imam al-Baqir (AS) said, 'A man could be obedient to his parents during their lifetime, then they die and he does not repay their debts or ask Allah to forgive them, so Allah records him down as being insolent. Or, he could have been insolent to them during their lifetime and not obedient, but after their death he repays their debts and seeks forgiveness from Allah for them, Allah records him down as righteous.'⁴

Notes

1. الترغيب والترهيب : 3 / 323 / 32 .
2. al-Tarhib wa al-Tarhib, v. 3, p. 323, no. 32
3. الكافي : 2 / 163 / 21 .
4. al-Kafi, v. 2, p. 163, no. 21

الجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ - 1886

1886. HEAVEN IS UNDER THE FEET OF THE MOTHERS

6752. رسولُ اللهِ صلى اللهُ عليه وآله : الجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ ¹.

6752. The Prophet (SAWA) said, 'Heaven is under the feet of the mothers.'²

6753. الإمامُ زينُ العابدين عليه السلام : جاءَ رجلٌ إلى النبيِّ صلى اللهُ عليه وآله فقالَ : يا رسولَ اللهِ ما مِن عَمَلٍ قَبِيحٍ إِلَّا قَدْ عَمِلْتُهُ ، فَهَلْ لِي مِن تَوْبَةٍ ؟ فقالَ لَهُ رسولُ اللهِ صلى اللهُ عليه وآله : فَهَلْ مِن وَالِدَيْكَ أَحَدٌ حَيٌّ ؟ قَالَ : أَيْ ، قَالَ : فَادْهَبْ فَبِرَّهُ . قَالَ : فَلَمَّا وُتِّي ، قَالَ رسولُ اللهِ صلى اللهُ عليه وآله : لَوْ كَانَتْ أُمَّهُ! ³

6753. Imam Zayn al-Abidin (AS) - A man once asked him, 'There is not a single bad deed that I have not committed, but do I still have repentance?' He replied, 'Are any of your parents alive?' He said, 'My father.' He (SAWA) said, 'Then go and be good to him.' The narrator said, 'So when this person left, the Prophet (SAWA) said, 'If only it was his mother!' ⁴

6754. الإمامُ الصَّادِقُ عليه السلام : جاءَ رجلٌ إلى النبيِّ صلى اللهُ عليه وآله فقالَ : يا رسولَ اللهِ ، مَنْ أَبْرُّ ؟ قَالَ : أُمَّكَ ، قَالَ : ثُمَّ مَنْ ؟ قَالَ : أُمَّكَ ، قَالَ : ثُمَّ مَنْ ؟ قَالَ : أُمَّكَ ، قَالَ : ثُمَّ مَنْ ؟ قَالَ : أُمَّكَ ، قَالَ : ثُمَّ مَنْ ؟ قَالَ : أُمَّكَ . ⁵

6754. Imam al-Sadiq (AS) said, 'A man came to the Prophet (SAWA) and said, 'O Messenger of Allah, whom shall I be good to?' He said, 'Your mother.' He asked, 'Then who?' He (SAWA) said, 'Your mother.' He asked, 'Then who?' He (SAWA) said, 'Your mother.' He said, 'And then who?' He (SAWA) replied, 'Your father.' ⁶

Notes

1. 45439 : كنز العمال .
2. Kanz al-Ummal, no. 45439
3. 88 / 82 / 74 : بحار الأنوار .
4. Bihar al-Anwar, v. 74, p. 82, no. 88
5. الكافي : 9 / 159 / 2 .
6. al-Kafi, v. 2, p. 159, no. 9

إيذاء الوالدين - 1887

1887. HURTING ONE'S PARENTS

6755. الإمام الصادق عليه السلام: أدنى العقوق: «أفٍّ»، ولو علم الله عزّوجلّ

شيئاً أهون منه لنهاه عنه.¹

6755. Imam al-Sadiq (AS) said, 'The lowest level of insolence [to one's parents] is saying: 'Fie', and if Allah knew of something more insignificant than that He would have used it.'²

6756. الإمام الصادق عليه السلام - في قوله تعالى: (واخفض لهما جناح الذل من

الرحمة)³ - : لا تملأ عينيك من النظر إليهما إلا برحمة ورقية، ولا ترفع صوتك فوق أصواتهما

، ولا يدك فوق أيديهما، ولا تقدم قدماهما.⁴

6756. Imam al-Sadiq (AS), with regards to Allah's verse in the Qur'an: "Lower the wing of humility to them, out of mercy" said, 'Do not fill your eyes by looking at them other than with compassion and affection, and do not raise your voice over their voices, nor your hand over their hand, and do not walk in front of them.'⁵

6757. الإمام الصادق عليه السلام - في قوله تعالى: (وقل لهما قولاً كريماً) - : إن

ضرباك فقل لهما: عَفَرَ اللهُ لَكُما.⁶

6757. Imam al-Sadiq (AS), with regard to Allah's verse in the Qur'an: "*but speak to them noble words*" said, 'If they hit you, then say to them, 'May Allah forgive you.'⁷

Notes

1. الكافي: 2 / 348 / 1 .

2. Ibid. v. 2, p. 348, no. 1

3. الإسراء: 24 .

4. الكافي: 2 / 158 / 1 .

5. Ibid. v. 2, p. 158, no. 1

6. الكافي: 2 / 158 / 1 .

7. Ibid. v. 2, p. 158, no. 1

عُقُوقُ الْوَالِدَيْنِ - 1888

1888. INSOLENCE TO ONE'S PARENTS

6758. رسولُ الله صلى الله عليه وآله : يُقَالُ لِلْعَاقِي : إِعْمَلْ مَا شِئْتَ فَإِنِّي لَا أَعْفِرُ

لَكَ .¹

6758. The Prophet (SAWA) said, 'It will be said [by Allah] to the insolent [towards his parents]: Do what you want, for I will not forgive you.'

²

6759. رسولُ الله صلى الله عليه وآله : مَنْ أَحْزَنَ وَالِدَيْهِ فَقَدْ عَقَّهُمَا .³

6759. The Prophet (SAWA) said, 'Whoever upsets their parents has been insolent to them.'⁴

6760. الإمامُ الصَّادِقُ عليه السلام : عُقُوقُ الْوَالِدَيْنِ مِنَ الْكِبَائِرِ ؛ لِأَنَّ اللَّهَ تَعَالَى جَعَلَ

الْعَاقَ عَصِيًّا شَقِيًّا .⁵

6760. Imam al-Sadiq (AS) said, 'Insolence to one's parents is a grave sin, because Allah Almighty regards the insolent one as a sinner and a wretched person.'⁶

6761. الإمامُ الصَّادِقُ عليه السلام : مِنَ الْعُقُوقِ أَنْ يَنْظُرَ الرَّجُلُ إِلَى وَالِدَيْهِ فَيُحِدَّ

النَّظَرَ إِلَيْهِمَا .⁷

6761. Imam al-Sadiq (AS) said, 'Insolence includes a man's looking at his parents with a sharp gaze.'⁸

6762. الإمامُ الصَّادِقُ عليه السلام : مَنْ نَظَرَ إِلَى أَبِيهِ نَظْرَ مَاقِتٍ وَهِيَ ظَالِمَانِ لَهُ ، لَمْ

يَقْبَلَ اللَّهُ لَهُ صَلَاةً .⁹

6762. Imam al-Sadiq (AS) said, 'Whoever looks at his parents with hatred, even if they oppress him, Allah will not accept a single prayer from him.'¹⁰

6763. الإمامُ الهادي عليه السلام : الْعُقُوقُ يُعَقِّبُ الْقَلَّةَ ، وَيُؤَدِّي إِلَى الدَّلَّةِ .¹¹

6763. Imam al-Hadi (AS) said, 'Insolence brings about lack and leads to humiliation.'¹²

Notes

1. بحار الأنوار : 82 / 80 / 74 .

2. Bihar al-Anwar, v. 74, p. 80, no. 82

3. كنز العمال : 45537 .

4. Kanz al-Ummal, no. 45537

5. علل الشرائع : 2 / 479 .

6. Ilal al-Sharai, p. 479, p. 2

7. الكافي : 7 / 349 / 2 .

8. al-Kafi, v. 2, p. 349, no. 7

9. بحار الأنوار : 26 / 61 / 74 .
10. Bihar al-Anwar, v. 74, p. 61, no. 26
11. بحار الأنوار : 95 / 84 / 74 .
12. Ibid. v. 74, p. 84, no. 95

حَقُّ الْوَالِدِ عَلَى الْوَلَدِ - 1889

1889. THE RIGHT OF THE PARENT UPON THE CHILD

6764. رسولُ الله صلى الله عليه وآله - لَمَّا سُئِلَ عَن حَقِّ الْوَالِدِ عَلَى وَلَدِهِ - : لا

يُسَمِّيهِ بِاسْمِهِ ، وَلَا يَمْشِي بَيْنَ يَدَيْهِ ، وَلَا يَجْلِسُ قَبْلَهُ ، وَلَا يَسْتَسِيبُ لَهُ .¹

6764. The Prophet (SAWA), when asked about the right of the parent upon the child, said, 'He should not call them by their name, nor walk in front of them, nor sit before they do, nor make himself deserving of abuse from them.'²

6765. رسولُ الله صلى الله عليه وآله - لِرَجُلٍ قَالَ لَهُ : إِنَّ أَبِي يُرِيدُ أَنْ يَسْتَبِيحَ مَالِي -

: أَنْتَ وَمَالُكَ لِأَبِيكَ .³

6765. The Prophet (SAWA) was once asked by a man, 'My father wants to confiscate my money', to which he replied, 'You and your money belong to your father.'⁴

Notes

1. الكافي : 2 / 159 / 5 .

2. al-Kafi, v. 2, p. 159, no. 5

3. كنز العمال : 45933 .

4. Kanz al-Ummal, no. 45933

حَقُّ الْوَلَدِ عَلَى الْوَالِدِ - 1890

1890. THE RIGHT OF THE CHILD UPON THE PARENT

6766. رسولُ الله صلى الله عليه وآله : من حقِّ الولدِ على والديه ثلاثةٌ : يُحَسِّنُ اسمَهُ ، ويُعَلِّمُهُ الكِتَابَةَ ، ويُزَوِّجُهُ إذا بَلَغَ .¹

6766. The Prophet (SAWA) said, 'Among the rights of a child upon his parent are three: to give him a good name, to teach him how to write, and to marry him off when he becomes mature.'²

6767. رسولُ الله صلى الله عليه وآله : حَقُّ الْوَلَدِ عَلَى الْوَالِدِ أَنْ يُحَسِّنَ اسمَهُ ، وَيُحَسِّنَ مَوْضِعَهُ ، وَيُحَسِّنَ أَدَبَهُ .³

6767. The Prophet (SAWA) said, 'The right of the child upon the parent is that he gives him a good name, disciplines him with good manners, and teaches him the Quran.'⁴

6768. الإمامُ الصَّادِقُ عليه السلام: يَجِبُ لِلْوَلَدِ عَلَى الْوَالِدِ ثَلَاثُ خِصَالٍ : اخْتِيَارُهُ لَوَالِدَتِهِ ، وَتَحْسِينُ اسمِهِ ، وَالْمَبَالَغَةُ فِي تَأْدِيبِهِ .⁵

6768. Imam al-Sadiq (AS) said, 'There are three things obligatory upon a father for his child: choose a good mother for him [before he is born], to give him a good name, and to go to lengths in disciplining him.'⁶

6769. الإمامُ الصَّادِقُ عليه السلام : بَرُّ الرَّجُلِ بَوَالِدِهِ ، بَرُّهُ بَوَالِدَيْهِ .⁷

6769. Imam al-Sadiq (AS) said, 'The parent's goodness towards his child is [tantamount to] his goodness towards his own parents.'⁸

Notes

1. مكارم الأخلاق : 1 / 474 / 1627 .
2. Makarim al-Akhlaq, v. 1, p. 474, no. 1627
3. كنز العمال : 45193 .
4. Kanz al-Ummal, no. 45193
5. بحار الأنوار : 78 / 236 / 67 .
6. Bihar al-Anwar, v. 78, p. 236, no. 67
7. مكارم الأخلاق : 1 / 475 / 1633 .
8. Makarim al-Akhlaq, v. 1, p. 475, no. 1633

تَرْبِيَةُ الْوَلَدِ - 1891

1891. UPBRINGING OF THE CHILD

6770. رسولُ الله صلى الله عليه وآله: أكرموا أولادكم وأحسنوا آدابهم.¹

6770. The Prophet (SAWA) said, 'Honour your children and perfect their manners.'²

6771. رسولُ الله صلى الله عليه وآله: أدِّبوا أولادكم على ثلاثِ خصالٍ: حُبِّ

نَبِيِّكُمْ ، وَحُبِّ أَهْلِ بَيْتِهِ ، وَقِرَاءَةِ الْقُرْآنِ.³

6771. The Prophet (SAWA) said, 'Discipline your children with three features: the love of your Prophet (SAWA), the love of his Household, and the recitation of the Quran.'⁴

6772. رسولُ الله صلى الله عليه وآله: عَلِّمُوا أولادكم السِّبَاخَةَ وَالرِّمَايَةَ.⁵

6772. The Prophet (SAWA) said, 'Teach your children swimming and archery.'⁶

6773. رسولُ الله صلى الله عليه وآله: الْوَلَدُ سَيِّدٌ سَبْعَ سِنِينَ ، وَخَادِمٌ سَبْعَ سِنِينَ ،

وَوَزِيرٌ سَبْعَ سِنِينَ ، فَإِنْ رَضِيتَ مُكَانَفَتَهُ لِاحْدَى وَعِشْرِينَ ، وَإِلَّا فَاضْرِبْ عَلَى كَتِفِهِ ، قَدْ

أَعْدَرْتَ إِلَى اللَّهِ فِيهِ.⁷

6773. The Prophet (SAWA) said, 'A child is a master for seven years, a servant for seven years, and a minister for seven years. If you are content with assisting him during these twenty one years [and have reached your aim of training him] then be it, or else strike him on his shoulder for you have completed your excuse to Allah in him.'⁸

6774. الإمامُ عليٌّ عليه السلام: مُرُوا أولادكم بطَلْبِ الْعِلْمِ.⁹

6774. Imam Ali (AS) said, 'Command your children to acquire knowledge.'¹⁰

6775. الإمامُ عليٌّ عليه السلام: عَلِّمُوا صِبْيَانَكُمْ الصَّلَاةَ ، وَخُذُوهُمْ بِهَا إِذَا بَلَغُوا الْحُلُمَ

¹¹.

6775. Imam Ali (AS) said, 'Teach your children to pray, and take them to account for it when they reach puberty.'¹²

6776. الإمامُ الصادقُ عليه السلام: الْعُلَامُ يَلْعَبُ سَبْعَ سِنِينَ ، وَيَتَعَلَّمُ الْكِتَابَ سَبْعَ

سِنِينَ ، وَيَتَعَلَّمُ الْحَلَالَ وَالْحَرَامَ سَبْعَ سِنِينَ.¹³

6776. Imam al-Sadiq (AS) said, 'A child should play for seven years, learn literacy for seven years, and learn the permitted and the prohibited [i.e. jurisprudence] for seven years.'¹⁴

(أنظر) عنوان 210 «الشباب»؛ الأدب: باب 50، 51.

(See also: YOUTH; DISCIPLINE: section 50, 51)

Notes

1. 45410 : كنز العمال .
2. Kanz al-Ummal, no. 45410
3. 45409 : كنز العمال .
4. Ibid. no. 45409
5. 13 / 247 / 12 : وسائل الشيعة .
6. Wasa'il al-Shia, v. 12, p. 247, no. 13
7. 45338 : كنز العمال .
8. Kanz al-Ummal, no. 45338
9. 45953 : كنز العمال .
10. Ibid. no. 45953
11. 6305 : غرر الحكم .
12. Ghurar al-Hikam, no. 6305
13. 12 / 247 / 12 : وسائل الشيعة .
14. Wasa'il al-Shia, v. 12, p. 247, no. 12

الولاية - 415

415. AUTHORITY

وُجُوبُ طَاعَةِ وُلاةِ الأَمْرِ مِنْ قِبَلِ اللّهِ - 1892

1892. THE NECESSITY OF OBEYING THOSE VESTED WITH AUTHORITY BY ALLAH

(يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ

فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا) ¹.

“O you who have faith! Obey Allah and obey the Apostle and those vested with authority among you. And if you dispute concerning anything, refer it to Allah and the Apostle, if you have faith in Allah and the Last Day. That is better and more favourable in outcome.” ²

6777. كمال الدين عن جابر الجعفي : سمعتُ جابرَ بنَ عبدِ اللهِ الأنصاريّ يقول :

لَمَّا أَنْزَلَ اللهُ عَزَّوَجَلَّ عَلَى نَبِيِّهِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ : (أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ) قُلْتُ : يَا رَسُولَ اللَّهِ ، عَرَفْنَا اللَّهَ وَرَسُولَهُ ، فَمَنْ أُولُو الْأَمْرِ الَّذِينَ قَرَنَ اللَّهُ طَاعَتَهُمْ بِطَاعَتِكَ ؟

فَقَالَ عَلَيْهِ السَّلَامُ : هُمْ خُلَفَائِي يَاجَابِرُ ، وَأَثَمَةُ الْمُسْلِمِينَ مِنْ بَعْدِي ، وَأُوْلَهُمْ عَلِيٌّ بْنُ أَبِي طَالِبٍ ، ثُمَّ الْحَسَنُ ، وَ الْحُسَيْنُ ، ثُمَّ عَلِيٌّ بْنُ الْحُسَيْنِ ، ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ الْمَعْرُوفِ فِي التَّوْرَةِ بِالْبَاقِرِ . . . ثُمَّ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ، ثُمَّ عَلِيٌّ بْنُ مُوسَى ، ثُمَّ مُوسَى بْنُ جَعْفَرٍ ، ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ ، ثُمَّ عَلِيٌّ بْنُ مُحَمَّدٍ ، ثُمَّ الْحَسَنُ بْنُ عَلِيٍّ ، ثُمَّ سَمِيُّ وَكُنْيَتِي حُجَّةُ اللَّهِ فِي أَرْضِهِ وَبَقِيَّتِهِ فِي عِبَادِهِ ابْنِ الْحَسَنِ بْنِ عَلِيٍّ... ³.

6777. Jabir b. Abdullah al-Ansari said, 'When Allah revealed the verse: *“Obey Allah and obey the Apostle and those vested with authority among you...”* onto His Prophet Muhammad (SAWA) I said, 'O Messenger of Allah, we know Allah and His Messenger, but who are those vested with authority that Allah has associated their obedience with your obedience?' He (SAWA) said, 'O Jabir, they are my successors and the leaders of the Muslims after me. The first of them is Ali b. Abu Talib, then Hasan, then Husayn, then Ali b. al-Husayn then Muhammad b, Ali that is known in Torah as al-Baqir then al-Sadiq, Ja'far b. Muhammad then Musa b.Ja'far then Ali b. Musa then Muhammad b, Ali then Ali b.Muhammad then Hassan b. Ali then my namesake and he whose nickname is as mine ,the proof of Allah on His earth and His remainder among His servants the son of Hassan b. Ali....' ⁴

Notes

1. النساء : 59 .
2. Quran 459:
3. 3 / 253 : كمال الدين .
4. Kamal al-Din, p. 253, no. 3

ما يوجبُ تَسَلُّطَ وُلاةِ السَّوءِ - 1893

1893. WHAT BRINGS ABOUT THE REIGN OF EVIL RULERS

(إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بَقِيَ حَتَّى يُعَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا هُمْ مِنْ دُونِهِ مِنْ وَاِلٍ) ¹.

“Indeed Allah does not change a people's lot, unless they change what is in their souls. And when Allah wishes to visit ill on a people, there is nothing that can avert it, and they have no protector besides Him.” ²

6778. رسول الله صلى الله عليه وآله : قَالَ اللَّهُ عَزَّوَجَلَّ : إِذَا عَصَانِي مِنْ خَلْقِي مَنْ

يَعْرِفُنِي سَلَطْتُ عَلَيْهِ مِنْ خَلْقِي مَنْ لَا يَعْرِفُنِي. ³

6778. The Prophet (SAWA) said, 'Allah Almighty has said, 'If one of My creation who knows Me disobeys Me, I will cause one of My creation who does not know Me to reign over him.' ⁴

6779. رسول الله صلى الله عليه وآله : كَمَا تَكُونُوا يُؤْتَى عَلَيْكُمْ. ⁵

6779. The Prophet (SAWA) said, 'As you are, so shall you be ruled.' ⁶

6780. الإمام عليّ عليه السلام - وَهُوَ يُؤَيِّخُ أَصْحَابَهُ - : أَمَا وَالَّذِي نَفْسِي بِيَدِهِ

لَيُظْهِرَنَّ هَؤُلَاءِ الْقَوْمَ عَلَيْكُمْ ، لَيْسَ لِأَنْتُمْ أَوْلَى بِالْحَقِّ مِنْكُمْ ، وَلَكِنْ لِإِسْرَاعِهِمْ إِلَى بَاطِلٍ صَاحِبِهِمْ (بَاطِلِهِمْ) ، وَإِبْطَائِكُمْ عَن حَقِّي. ⁷

6780. Imam Ali (AS), censuring his companions said, 'Verily by He who owns my soul, this group will take control of you, not because they are more rightful than you, but because of their hastening to the wrongfulness of their leader and your slowness at upholding my right.' ⁸

(أنظر) الفساد : باب 1480 ؛ المعروف (2) : باب 1287.

(See also: CORRUPTION: section 1480; ENJOINING GOOD AND PROHIBITING WRONG: section 1287)

Notes

1. الرعد : 11 .
2. Quran 1361:
3. 5871 / 404 / 4 : كتاب من لا يحضره الفقيه .
4. al-Faqih, v. 4, p. 404, no. 5871
5. 14972 : كنز العمال .
6. Kanz al-Ummal, no. 14972
7. نهج البلاغة : الخطبة 97 .
8. Nahj al-Balagha, Sermon 97

وَأَلَا الْعَدْلُ - 1894

1894. JUST RULERS

6781. الإمامُ الصّادقُ عليه السلام : مَنْ تَوَلَّى أَمْرًا مِنْ أُمُورِ النَّاسِ فَعَدَلَ وَفَتَحَ بَابَهُ وَرَفَعَ شَرَّهُ وَنَظَرَ فِي أُمُورِ النَّاسِ ، كَانَ حَقًّا عَلَى اللَّهِ عَزَّوَجَلَّ أَنْ يُؤْمِنَ رَوْعَتَهُ يَوْمَ الْقِيَامَةِ وَيُدْخِلَهُ الْجَنَّةَ .¹

6781. Imam al-Sadiq (AS) said, 'He who takes control of any of the affairs of people, and is just, opens his door to people, eradicates evil, and examines the affairs of people, it becomes the right of Allah to save him from fear on the Day of Judgment and make him enter Heaven.'²

Notes

1. بحار الأنوار : 18 / 340 / 75 .
2. Bihar al-Anwar, v. 75, p. 340, no. 18

وَلَاةُ الْجَوْرِ - 1895

1895. TYRANNICAL RULERS

6782. رسولُ اللهِ صلى الله عليه وآله : مَنْ وَلِيَ مِنْ أَمْرِ الْمُسْلِمِينَ شَيْئًا فَعَشَّهُمْ فَهُوَ فِي

النَّارِ.¹

6782. The Prophet (SAWA) said, 'Whoever takes up rule of any of the affairs of the Muslims and deceives them then he is in Hell.'²

6783. الإمامُ عليٌّ عليه السلام : سَبْعُ أَكْوَالٍ خَطُومٌ خَيْرٌ مِنْ وَالٍ ظَلَمَ عَشْرًا.³

6783. Imam Ali (AS) said, 'A ferocious and brutal predator is better than an oppressive and unjust ruler.'⁴

6784. الإمامُ عليٌّ عليه السلام : شَرُّ الْوُلَاةِ مَنْ يَخَافُهُ الْبَرِيُّ.⁵

6784. Imam Ali (AS) said, 'The worst of rulers is he whom even the innocent fear.'⁶

6785. الإمامُ عليٌّ عليه السلام : مَنْ جَارَتْ وَلَايَتُهُ زَالَتْ دَوْلَتُهُ.⁷

6785. Imam Ali (AS) said, 'He whose rule is oppressive, his government will fall apart.'⁸

Notes

1. الترغيب والترهيب : 40 / 176 / 3 .
2. al-Tarhib wa al-Tarhib, v. 3, p. 176, no. 40
3. غرر الحكم : 5626 .
4. Ghurar al Hikam, no. 5626
5. غرر الحكم : 5687 .
6. Ibid. no. 5687
7. غرر الحكم : 8365 .
8. Ibid. no. 8365

ما يَجِبُ عَلَى الْوَالِي فِي نَفْسِهِ - 1896

1896. WHAT IS OBLIGATORY FOR THE RULER WITH REGARD TO HIMSELF

6786. الإمام عليّ عليه السلام - مِنْ كِتَابِهِ لِلْأَشْتَرِ لَمَّا وُلِّاهُ مِصْرَ - : إِنَّمَا يُسْتَدَلُّ عَلَى الصَّالِحِينَ بِمَا يُجْرِي اللَّهُ هُمَ عَلَى أَلْسُنِ عِبَادِهِ ، فَلْيَكُنْ أَحَبَّ الذَّخَائِرِ إِلَيْكَ ذَخِيرَةُ الْعَمَلِ الصَّالِحِ ، فَاْمَلِكْ هَوَاكَ ، وَشَحِّ بِنَفْسِكَ عَمَّا لَا يَحِلُّ لَكَ ؛ فَإِنَّ الشُّحَّ بِالنَّفْسِ الْإِنْصَافُ مِنْهَا فِيمَا أَحَبَّتْ أَوْ كَرِهَتْ .¹

6786. Imam Ali (AS), in his letter to Malik al-Ashtar when he appointed him governor of Egypt, said, 'Surely the virtuous are known by the reputation that Allah circulates for them through the tongues of His creatures. Therefore, the best collection with you should be the collection of good deeds. So control your passions and deprive your heart from doing what is not lawful for you, because depriving the heart means detaining it just half way between what it likes and dislikes.'²

6787. الإمام عليّ عليه السلام - أَيْضاً - : أَنْصِفِ اللَّهَ وَأَنْصِفِ النَّاسَ مِنْ نَفْسِكَ ، وَمِنْ خَاصَّةِ أَهْلِكَ ، وَمَنْ لَكَ فِيهِ هَوًى مِنْ رَعِيَّتِكَ ؛ فَإِنَّكَ إِلَّا تَفْعَلْ تَظْلِمُ .³

6787. Imam Ali (AS), in his letter to Malik al-Ashtar when he appointed him governor of Egypt, said, 'Be just to Allah and do justice towards the people, as against yourself, your near ones and those of your subjects for whom you have a liking, because if you do not do so, you will be oppressive.'⁴

6788. الإمام عليّ عليه السلام - أَيْضاً - : وَإِيَّاكَ وَالْإِعْجَابَ بِنَفْسِكَ ، وَالثِّقَّةَ بِمَا يُعْجِبُكَ مِنْهَا ، وَحُبَّ الْإِطْرَاءِ ؛ فَإِنَّ ذَلِكَ مِنْ أَوْثَقِ فُرُصِ الشَّيْطَانِ فِي نَفْسِهِ لِيَمْحَقَ مَا يَكُونُ مِنْ إِحْسَانِ الْمُحْسِنِينَ .⁵

6788. Imam Ali (AS), in his letter to Malik al-Ashtar when he appointed him governor of Egypt, said, 'Beware of self-admiration, having reliance in what appears good in yourself and love of exaggerated praise because this is one of the most reliable opportunities for Satan to obliterate the good deeds of the virtuous.'⁶

Notes

1. نهج البلاغة : الكتاب 53 .
2. Nahj al-Balagha, Letter 53
3. نهج البلاغة : الكتاب 53 .
4. Ibid. Letter 53
5. نهج البلاغة : الكتاب 53 .
6. Ibid. Letter 53

أَهْمُ مَا يَجِبُ عَلَى الْوَالِي فِي وِلَايَتِهِ - 1897

1897. THE MOST IMPORTANT THING A RULER NEEDS IN HIS RULE

6789. الإمام الصادق عليه السلام : قَالَ أميرُ الْمُؤْمِنِينَ عليه السلام لِعُمَرَ بْنِ الْخَطَّابِ : ثَلَاثٌ إِنْ حَفِظْتَهُنَّ وَعَمِلْتَ بِهِنَّ كَفَتَكَ مَا سِوَاهُنَّ ، وَإِنْ تَرَكْتَهُنَّ لَمْ يَنْفَعَكَ شَيْءٌ سِوَاهُنَّ . قَالَ : وَمَا هُنَّ يَا أَبَا الْحَسَنِ ؟ قَالَ : إِقَامَةُ الْحُدُودِ عَلَى الْقَرِيبِ وَالْبَعِيدِ ، وَالْحُكْمُ بِكِتَابِ اللَّهِ فِي الرِّضَا وَالسُّخْطِ ، وَالْمَسْمُومُ بِالْعَدْلِ بَيْنَ الْأَحْمَرِ وَالْأَسْوَدِ . فَقَالَ لَهُ عُمَرُ : لَعَمْرِي لَقَدْ أُوجِزَتْ وَأُبْلِغَتْ .¹

6789. Imam al-Sadiq (AS) said: Imam Ali (AS) said to Umar b. al-Khattab, 'There are three things which if you observe and act in accordance with, they will suffice you in everything else, and if you abandon them, nothing else will benefit you other than them.' Umar asked, 'What are they Abu al-Hasan?' He (AS) said, 'The observance of penalties for the close and the distant, ruling according to the Book of Allah, be it with acceptance or discontentment, and to divide fairly between the black and the red.' Umar said, 'By my life, you have summarised and explained [everything].'²

6790. الإمام عليّ عليه السلام - مِنْ كِتَابِهِ لِلْأَشْتَرِ لَمَّا وُلِّدَهُ مِصْرَ - : وَأَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِلرَّعِيَّةِ ، وَالْمِحَبَّةَ لَهُمْ ، وَاللُّطْفَ بِهِمْ ، وَلَا تَكُونَنَّ عَلَيْهِمْ سُبُعًا ضَارِيًا تَغْنَمُ أَكْلَهُمْ ؛ فَإِنَّهُمْ صِنْفَانِ : إِمَّا أَحَدٌ لَكَ فِي الدِّينِ ، أَوْ نَظِيرٌ لَكَ فِي الْخَلْقِ ، يَفْرُطُ مِنْهُمْ الرِّكْلُ ، وَتَعْرِضُ لَهُمُ الْعِلْلُ ، وَيُؤْتِي عَلَى أَيْدِيهِمْ فِي الْعَمْدِ وَالْخَطَا ، فَأَعْطِهِمْ مِنْ عَفْوِكَ وَصَفْحِكَ مِثْلَ الَّذِي تُحِبُّ وَتَرْضَى أَنْ يُعْطِيَكَ اللَّهُ مِنْ عَفْوِهِ وَصَفْحِهِ ، فَإِنَّكَ فَوْقَهُمْ ، وَوَالِي الْأَمْرِ عَلَيْكَ فَوْقَكَ ، وَاللَّهُ فَوْقَ مَنْ وُلِّدَكَ !³

6790. Imam Ali (AS), in his letter to Malik al-Ashtar when he appointed him governor of Egypt, said, 'Habituate your heart to mercy for the subjects and to affection and kindness for them. Do not stand over them like greedy beasts who seeks to devour them, since they are of two kinds, either your brother in religion or one like you in creation. They will commit slips and encounter mistakes. They may act wrongly, wilfully or by neglect. So extend to them your forgiveness and pardon, in the same way as you would like Allah to extend His forgiveness and pardon to you, because you have authority over them, and your responsible Commander (Imam) has authority over you, while Allah has authority over he who has appointed you.'⁴

6791. الإمام عليّ عليه السلام - مِنْ كِتَابِهِ لِلْأَشْتَرِ لَمَّا وُلِّدَهُ مِصْرَ - : وَلْيَكُنْ أَحَبَّ الْأُمُورِ إِلَيْكَ أَوْسَطُهَا فِي الْحَقِّ ، وَأَعْمُهَا فِي الْعَدْلِ ، وَأَجْمَعُهَا لِرِضَا الرَّعِيَّةِ ؛ فَإِنَّ سُخْطَ الْعَامَّةِ يُجْحِفُ بَرِّضَا الْخَاصَّةِ ، وَإِنَّ سُخْطَ الْخَاصَّةِ يُعْتَفَرُ مَعَ رِضَا الْعَامَّةِ . وَلَيْسَ أَحَدٌ مِنْ الرَّعِيَّةِ أَثْقَلَ عَلَى الْوَالِي مَوْوَنَةً فِي الرِّخَاءِ ، وَأَقْلَّ مَعُونَةً لَهُ فِي الْبَلَاءِ ، وَأَكْرَهَ لِلْإِنْصَافِ ، وَأَسْأَلَ

بالإحلاف ، وأقلَّ شُكراً عِنْدَ الإِعطاءِ ، وأبْطأَ عُذْراً عِنْدَ المِنعِ ، وأضْعَفَ صَبْراً عِنْدَ مُلِمَاتِ الدَّهْرِ ، مِنْ أَهْلِ الخَاصَّةِ . وإِثْمًا عِمَادُ الدِّينِ وِجْمَاعُ المُسْلِمِينَ والعُدَّةُ لِلأَعْدَاءِ : العَامَّةُ مِنَ الأُمَّةِ ، فَلْيَكُنْ صِغُوكَ لَهُمْ ، وَمِثْلَكَ مَعَهُمْ .⁵

6791. Imam Ali (AS), in his letter to Malik al-Ashtar when he appointed him governor of Egypt, said, 'The way most coveted by you should be that which is the most equitable for the truth, the most universal by way of justice, and the most comprehensive with regard to the agreement among those under you, because the disagreement among the common people sweeps away the arguments of the chiefs while the disagreement among the chiefs can be disregarded when compared to the agreement of the common people. No one among those under you is more burdensome to the ruler in the comfort of life, less helpful in distress, more disliking of equitable treatment, more importunate in asking favours, least thankful when given, least accepting of excuses when refused, and weakest in endurance at the time of discomforts in life than the chiefs. It is the common people of the community who are the pillars of religion, the power of the Muslims and the defence against the enemies. Your leanings should therefore be towards them and your inclination with them.'⁶

6792. الإمامُ الصّادق عليه السلام : ثَلَاثَةٌ تُحِبُّ عَلَى السُّلْطَانِ لِلخَاصَّةِ والعَامَّةِ : مُكَافَأَةُ المُحْسِنِ بِالإِحْسَانِ لِيَزْدَادُوا رَغْبَةً فِيهِ ، وَتَعَمُّدُ ذُنُوبِ المُسِيءِ لِيَتُوبَ وَيَرْجِعَ عَنِ عَتِيهِ (عَتِيهِ) ، وَتَأْلُفُهُمْ جَمِيعاً بِالإِحْسَانِ وَالإِنصَافِ .⁷

6792. Imam al-Sadiq (AS) said, 'There are three things that are obligatory for a governor, both towards the elite and the general public: rewarding the good-doer with goodness so that he increases in his desire to perform it, forgiving the sins of the wrongful so that he can repent and return from his rebellion, and encompassing all people with goodness and fairness.'⁸

(أنظر) عنوان 139 «المدارة» .

(See also: AMICABLENESS 139)

Notes

1. تهذيب الأحكام : 6 / 227 / 547 .
2. al-Tahdhib, v. 6, p. 227, no. 547
3. نهج البلاغة : الكتاب 53 .
4. Nahj al-Balagha, Letter 53
5. نهج البلاغة: الكتاب 53 .
6. Ibid. Letter 53
7. تحف العقول : 319 .
8. Tuhaf al-Uqul, p. 319

ما يَجِبُ عَلَى الْوَالِي فِي اسْتِعْمَالِ الْعَمَالِ - 1898

1898. WHAT IS OBLIGATORY FOR THE RULER WHEN EMPLOYING WORKERS

6793. رسولُ الله صلى الله عليه وآله : مَنْ اسْتَعْمَلَ رَجُلًا مِنْ عِصَابَةٍ ، وَفِيهِمْ مَنْ هُوَ

أَرْضَى اللَّهُ مِنْهُ ، فَقَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ .¹

6793. The Prophet (SAWA) said, 'Whoever employs a worker from a group wherein someone else is more content with Allah than him [the person he chose], then he has betrayed Allah, His Messenger and the believers.'²

6794. رسولُ الله صلى الله عليه وآله : إِنَّا وَاللَّهِ لَأُتَوَّلِي عَلَى هَذَا الْعَمَلِ أَحَدًا سَأَلَهُ ،

وَلَا أَحَدًا حَرَّصَ عَلَيْهِ .³

6794. The Prophet (SAWA) said, 'By Allah, we do not appoint for this work someone who has asked for it, nor someone who is avidly eager for it.'⁴

6795. رسولُ الله صلى الله عليه وآله - لِعَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ - : يَا عَبْدَ الرَّحْمَنِ بْنَ

سَمُرَةَ ، لَا تَسْأَلِ الْإِمَارَةَ ؛ فَإِنَّكَ إِذَا أُعْطِيَتْهَا عَنْ مَسْأَلَةٍ وُكِّلْتَ فِيهَا إِلَى نَفْسِكَ ، وَإِنْ أُعْطِيَتْهَا

عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا .⁵

6795. The Prophet (SAWA) said to Abd al-Rahman b. Samura, 'O Abd al-Rahman b. Samura, do not ask for authority, for if you were to be given it by asking for it, then you will be entrusted with it to your own self [and held accountable], and if you are given it without having asked for it, then you will be helped with it.'⁶

6796. الإمامُ عليٌّ عليه السلام - فِيمَا كَتَبَ لِلْأَشْتَرِ لَمَّا وُلَّاهُ مِصْرَ - : ثُمَّ انظُرْ فِي

أُمُورِ عُمَّالِكَ ، فَاسْتَعْمِلْهُمْ اخْتِبَارًا ، وَلَا تُؤْهِمِ مُحَابَاةً وَأَثَرَةً ؛ فَإِنَّهُمَا جِمَاعٌ مِنْ شُعْبِ الْجَوْرِ

وَالْحِيَانَةِ . وَتَوَخَّ مِنْهُمْ أَهْلَ التَّجَرِبَةِ وَالْحَيَاءِ مِنْ أَهْلِ الْبُيُوتَاتِ الصَّالِحَةِ ، وَالْقَدَمِ فِي الْإِسْلَامِ

الْمُتَقَدِّمَةِ .⁷

6796. Imam Ali (AS), in his letter to Malik al-Ashtar when he appointed him governor of Egypt, said, 'Thereafter, look into the affairs of your executives. Give them appointment after tests and do not appoint them according to partiality or favouritism, because these two things constitute the sources of injustice and unfairness. Select from among them those who are people of experience and modesty, hailing from virtuous houses, having preceded in [embracing] Islam.'⁸

6797. الإمامُ عليٌّ عليه السلام - مِنْ كِتَابِهِ لِلْأَشْتَرِ لَمَّا وُلَّاهُ مِصْرَ - : ثُمَّ تَفَقَّدْ

أَعْمَالَهُمْ ، وَابْعَثِ الْعِيُونَ⁹ مِنْ أَهْلِ الصِّدْقِ وَالْوَفَاءِ عَلَيْهِمْ ، فَإِنَّ تَعَاهُدَكَ فِي السِّرِّ لِأُمُورِهِمْ

حَدُودُهُمْ¹⁰ عَلَى اسْتِعْمَالِ الْأَمَانَةِ ، وَالرِّفْقِ بِالرَّعِيَّةِ .

وَتَحْفَظُ مِنَ الْأَعْوَانِ ، فَإِنْ أَحَدٌ مِنْهُمْ بَسَطَ يَدَهُ إِلَى خِيَانَةٍ اجْتَمَعَتْ بِهَا عَلَيْهِ عِنْدَكَ أَخْبَارُ
عُيُونِكَ ، اكَتَفَيْتَ بِذَلِكَ شَاهِدًا ، فَبَسَطْتَ عَلَيْهِ الْعُقُوبَةَ فِي بَدَنِهِ ، وَأَخَذْتَهُ بِمَا أَصَابَ مِنْ
عَمَلِهِ ، ثُمَّ نَصَبْتَهُ بِمَقَامِ الْمَذَلَّةِ ، وَوَسَّمْتَهُ بِالْخِيَانَةِ ، وَقَلَّدْتَهُ عَارَ التُّهْمَةِ .¹¹

6797. Imam Ali (AS), in his letter to Malik al-Ashtar when he appointed him governor of Egypt, said, 'Then you should check their activities and have people report on them, who should be truthful and faithful, because your watching their actions secretly will urge them to preserve trust with and be kind to the people. Be careful of assistants. If any one of them extends his hands towards misappropriation and the reports of your reporters reaching you confirm it, they should be regarded as enough evidence. You should then inflict corporal punishment on him and recover what he has misappropriated. You should put him in a place of disgrace, blacklist him with [the charge of] misappropriation and make him wear the necklace of shame for his offence.'¹²

Notes

1. الترغيب والترهيب: 3 / 179 / 1.
2. al-Tarhib wa al-Tarhib, v. 3, p. 179, no. 1
3. صحيح مسلم: 3 / 1456 / 14.
4. Sahih Muslim, v. 3, p. 1456, no. 14
5. سنن أبي داود: 3 / 130 / 2929.
6. Sunan Abi Dawud, no. 2929
7. نهج البلاغة: الكتاب 53.
8. Nahj al-Balagha, Letter 53
9. (العين: الذي يُبَعَثُ لِيَتَجَسَّسَ الْخَبِيرَ (لسان العرب: 13 / 301).
10. (تحدوني: تبعثني وتسوقني، وهو من حدو الإبل فإنه من أكبر الأشياء على سوقها (النهاية: 1 / 355).
11. نهج البلاغة: الكتاب 53.
12. Ibid. Letter 53

عَدَمُ الإِحْتِجَابِ - 1899

1899. TO NOT SECLUDE ONESELF [AWAY FROM ONE'S SUBJECTS]

6798. الإمامُ عليُّ عليه السلام - من كتابِهِ للأشترِ لَمَّا وُلِّاهُ مِصرَ - : فلا تُطَوَّلَنَّ احتِجابَكَ عَن رَعِيَّتِكَ ، فَإِنَّ احتِجابَ الوُلاةِ عَن الرِّعِيَّةِ شُعْبَةٌ مِنَ الضِّيقِ ، وَقَلَّةٌ عِلْمٍ بِالْأُمُورِ ، والاحتِجابُ مِنْهُمْ يَقْطَعُ عَنْهُمْ عِلْمَ ما احتِجَبُوا دُونَهُ ، فَيَصْغُرُ عِنْدَهُمُ الكَبِيرُ ، وَيَعْظُمُ الصَّغِيرُ ، وَيَقْبُحُ الحَسَنُ ، وَيَحْسُنُ القَبِيحُ ، وَيُشَابُ الحَقُّ بِالْباطِلِ ... ¹.

6798. Imam Ali (AS), in his letter to Malik al-Ashtar when he appointed him governor of Egypt, said, 'Do not keep yourself secluded from the people for a long time, because the seclusion of those in authority from the subjects is a kind of narrow-sightedness and causes ignorance about their affairs. Seclusion from them also prevents them from the knowledge of those things which they are unaware of and as a result they begin to regard big matters as small and small matters as big, good matters as bad and bad matters as good, while the truth becomes confused with falsehood.'²

6799. الإمامُ الصَّادِقُ عليه السلام : مَنْ تَوَلَّى أَمْرًا مِنْ أُمُورِ النَّاسِ ، فَعَدَلَّ ، وَفَتَحَ بابَهُ ، وَرَفَعَ سِتْرَهُ ، وَنَظَرَ فِي أُمُورِ النَّاسِ ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُؤْمِنَ رَوْعَتَهُ يَوْمَ القِيامَةِ وَيُدْخِلَهُ الجَنَّةَ .³

6799. Imam al-Sadiq (AS) said, 'Whoever takes up any of the affairs of people and is just, opens his door, uncovers his veils, and fulfils the needs of people, it will become the right of Allah to save him from fear on the Day of Judgment and make him enter Heaven.'⁴

Notes

1. نهج البلاغة : الكتاب 53 .
2. Ibid. Letter 53
3. تنبيه الخواطر : 2 / 165 .
4. Tanbih al-Khawatir, v. 2, p. 165

وَجُوبُ اهْتِمَامِ الْوَالِي بِالْمُسْتَضْعَفِينَ - 1900

1900. THE OBLIGATION UPON THE RULER TO GIVE IMPORTANCE TO THE ABASED

6800. الإمام عليّ عليه السلام - من كتابه للأشتر لما ولاه مصر - : ... ثم الله الله في الطبقة السفلى من الذين لا حيلة لهم ، من المساكين والمحتاجين وأهل البؤسى والرمي ، فإن في هذه الطبقة قانعا ومعترا ، واحفظ لله ما استحفظك من حقه فيهم ، واجعل لهم قسما من بيت مالك...

وتفقد أمور من لا يصل إليك منهم بمن تقتحمه العيون ، وتحقره الرجال ، ففرغ لأولئك ثقتك من أهل الحشية والتواضع ، فليرفع إليك أمورهم ، ثم اعمل فيهم بالإعذار إلى الله يوم تلقاه ؛ فإن هؤلاء من بين الرعية أحوج إلى الإنصاف من غيرهم ، وكل فأعذر إلى الله في تأدية حقه إليه .¹

6800. Imam Ali (AS), in his letter to Malik al-Ashtar when he appointed him governor of Egypt, said, '[Fear] Allah and keep Allah in view with respect to the lowest class, consisting of those who have few means: the poor, the destitute, the penniless and the disabled; because in this class are both the discontented and those who beg. Take care, for the sake of Allah, of His obligations for which He has made you responsible. Fix for them a share from the public treasury... Take care of the affairs of those of them who do not approach you because they are of unsightly appearance or those whom people regard as low. Appoint for them some trusted people who are God-fearing and humble. They should inform you of these people's conditions. Then deal with them with a sense of responsibility to Allah on the Day you will meet Him, because of all the subjects, these people are the most deserving of equitable treatment, while for others also you should fulfil their rights so as to render account to Allah.'²

6801. الإمام عليّ عليه السلام - أيضاً - : واجعل لذوي الحاجات منك قسما نفعهم لهم فيه شخصك ، وتجلس لهم مجلساً عاماً ، فتتواضع فيه لله الذي خلقك ، وتقعده عنهم جندك وأعوانك من أحراسك وشرطك ، حتى يكلمك متكلميهم غير متعتع ؛ فإني سمعت رسول الله صلى الله عليه وآله يقول في غير موطن : لن تُقدس أمة لا يُؤخذ للضعيف فيها حقه من القوي غير متعتع.

ثم احتمل الخرق منهم والعي ، ونح عنهم الضيق والأنف ...³

6801. Imam Ali (AS), in his letter to Malik al-Ashtar when he appointed him governor of Egypt, said, 'And fix a time for the plaintiffs wherein you make yourself free for them, and sit for them in common audience and feel humble therein for the sake of Allah Who created you. [On that occasion] you should keep away your army and your assistants such as the guards and

the police so that anyone who would like to speak may speak to you without fear, because I have heard the Messenger of Allah (SAWA) say in more than one place, 'The people among whom the right of the weak is not secured from the strong without fear will never achieve purity.' Tolerate their awkwardness and inability to speak. Keep away narrowness and haughtiness from yourself...'⁴

Notes

1. نهج البلاغة : الكتاب 53 .
2. Ibid. Letter 53
3. نهج البلاغة : الكتاب 53 .
4. Nahj al-Balagha, Letter 53

خَصَائِصُ أَوْلِيَاءِ اللَّهِ - 1901

1901. THE CHARACTERISTICS OF THE FRIENDS OF ALLAH

(أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ * الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ) .¹

*“Look! The friends of Allah will indeed have no fear nor will they grieve. Those who have faith, and are Godwary.”*²

6802. الإمام علي عليه السلام : إِنَّ أَوْلِيَاءَ اللَّهِ هُمُ الَّذِينَ نَظَرُوا إِلَى بَاطِنِ الدُّنْيَا إِذَا نَظَرَ النَّاسُ إِلَى ظَاهِرِهَا ، وَاشْتَعَلُوا بِأَجْلِهَا إِذَا اشْتَعَلَ النَّاسُ بِعَاجِلِهَا ، فَأَمَاتُوا مِنْهَا مَا خَشُوا أَنْ يُمَيِّتَهُمْ ، وَتَرَكَوا مِنْهَا مَا عَلِمُوا أَنَّهُ سَيَبْرُكُهُمْ ، وَرَأَوْا اسْتِكْثَارَ غَيْرِهِمْ مِنْهَا اسْتِقْلَالًا ، وَدَرَكَهُمْ لَهَا قَوْتًا ، أَعْدَاءُ مَا سَلَّمَ النَّاسُ ، وَسَلِمَ مَا عَادَى النَّاسُ ! بِحِمِّ عُلْمِ الْكِتَابِ وَبِهِ عَلِمُوا ، وَبِهِمْ قَامَ الْكِتَابُ وَبِهِ قَامُوا ، لَا يَرَوْنَ مَرْجُوًّا فَوْقَ مَا يَرْجُونَ ، وَلَا مَخُوفًا فَوْقَ مَا يَخَافُونَ .³

6802. Imam Ali (AS) said, 'The friends of Allah are those who look at the inward aspect of the world while the other people look at its outer aspect; they busy themselves with its remoter benefits while the other people busy themselves in the immediate benefits. They kill those things which they fear would have killed them, and they abandon here in this world what they believe would abandon them. They take the amassing of wealth by others as a small matter and regard it as a loss. They are enemies of those things which others love while they love things which others hate. Through them the Qur'an has been learnt and they have been given knowledge through the Qur'an. With them the Qur'an is staying while they stand by the Qur'an. They do not see any object of hope above what they hope in and no object of fear above what they fear.'⁴

6803. الإمام الصادق عليه السلام : يَا أَبَا بَصِيرٍ ، طُوبَى لِشَيْعَةِ قَائِمِنَا الْمُبْتَظَرِينَ لِظُهُورِهِ فِي غَيْبَتِهِ ، وَالْمُطْبِعِينَ لَهُ فِي ظُهُورِهِ ، أَوْلِيَاءَ اللَّهِ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ .⁵

6803. Imam al-Sadiq (AS) said, 'O Abu Basir, blessed be the followers [Shia] of our Awaited Saviour [Qaim] who wait for his appearance during his occultation, and obey him when he reappears. They are the friends of Allah who indeed have no fear nor will they grieve.'⁶

(أنظر) الإيمان : باب 190 ؛ التقوى : باب 1867.

(See also: faith ,secton 190, Godwariness section 1867)

Notes

1. يونس : 62 ، 63 .

2. Quran 1062,63:

3. نھج البلاغة : الحكمة 432 .
4. Nahj al-Balagha, Saying 432
5. كمال الدين : 54 / 357 .
6. Kamal al-Din, p. 357, no. 54

التهمة - 416

416. SUSPICION

التَّحذِيرُ مِنَ التُّهْمَةِ - 1902

1902. WARNING AGAINST SUSPICION

6804. الإمامُ الصَّادِقُ عليه السلام : إذا اتَّهَمَ المؤمنُ أخاهُ أُنَمَّتْ الإيمانُ من قلبه كما

يَنُمُثُ المِلْحُ في الماءِ .¹

6804. Imam al-Sadiq (AS) said, 'When a believer suspects his fellow brother, his faith disappears from his heart like salt disappears in water.'²

6805. الإمامُ الصَّادِقُ عليه السلام : مَنْ اتَّهَمَ أخاهُ في دينه فلا حُرْمَةَ بَيْنَهُمَا .³

6805. Imam al-Sadiq (AS) said, 'He who suspects the religion of his brother removes the covenant between them.'⁴

Notes

1. الكافي : 1 / 361 / 2 .

2. al-Kafi, v. 2, p. 361, no. 1

3. الكافي : 2 / 361 / 2 .

4. Ibid. no. 2

النَّهْيُ عَنِ مَوَاقِفِ التُّهْمَةِ - 1903

1903. PROHIBITION OF PLACING ONESELF IN
SUSPECT CIRCUMSTANCES

6806. رسول الله صلى الله عليه وآله : أولى الناس بالتُّهْمَةِ مَنْ جالَسَ أهلَ التُّهْمَةِ .¹

6806. The Prophet (SAWA) said, 'The person most deserving of suspicion is he who sits with suspect people.'²

6807. الإمام علي عليه السلام : إِيَّاكَ وَمَوَاطِنَ التُّهْمَةِ وَالْمَجْلِسَ الْمَظْنُونِ بِهِ السُّوءِ ، فَإِنَّ

قَرِينَ السُّوءِ يَغُرُّ جَلِيسَهُ .³

6807. Imam Ali (AS) said, 'Stay away from places of suspicion and suspect gatherings, for an evil friend seduces his companion.'⁴

6808. الإمام علي عليه السلام : مَنْ وَقَفَ نَفْسَهُ مَوْقِفَ التُّهْمَةِ فَلَا يُلُومَنَّ مَنْ أَسَاءَ

بِهِ الظَّنَّ .⁵

6808. Imam Ali (AS) said, 'A man who places himself in a suspect situation must not blame those who suspect him.'⁶

6809. الإمام علي عليه السلام : مَنْ دَخَلَ مَدَاخِلَ السُّوءِ أَثُمَّ .⁷

6809. Imam Ali (AS) said, 'A man who enters suspect places will be suspected.'⁸

(أُنظَر) الظن : باب 1211 .

(See also: suspicion: 1211)

Notes

1. الأماي للصدوق : 41 / 73 .

2. Amali al-Saduq, p. 28, no. 4

3. بحار الأنوار : 2 / 90 / 75 .

4. Bihar al-Anwar, v. 75, p. 90, no. 2

5. بحار الأنوار : 4 / 90 / 75 .

6. Ibid. no. 4

7. بحار الأنوار : 8 / 91 / 75 .

8. Ibid. p. 91, no. 8

اليأس - 417

417. DESPAIR

دَمُّ اليأس - 1904

1904. THE REPROACHING OF DESPAIR

(وَلَيْسَ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيُؤْسِكُمْ كُفُورًا) ¹.

“If We let man taste a mercy from Us, and then withdraw it from him, he becomes despondent, ungrateful.” ²

6810. الإمام عليّ عليه السلام : أعظمُ البلاءِ انقطاعُ الرجاءِ. ³

6810. Imam Ali (AS) said, 'The greatest of afflictions is cutting off hope.' ⁴

6811. الإمام عليّ عليه السلام : قَتَلَ القُنُوطُ صاحِبَهُ. ⁵

6811. Imam Ali (AS) said, 'Dispair destroys who he is hopeless.' ⁶

Notes

1. هود : 9 - 11 .

2. Quran 119:

3. غرر الحكم : 2860 .

4. Ghurar al-Hikam, no. 2860

5. غرر الحكم : 6731 .

6. Ghurar al-Hikam, 6731

ثَمَرَاتُ الْيَأْسِ مِمَّا فِي أَيْدِي النَّاسِ - 1905

1905. THE FRUITS OF DESPAIR IN OBTAINING WHAT BELONGS TO OTHERS

6812. الإمامُ عليٌّ عليه السلام : الغنى الأكبرُ اليأسُ عمّا في أيدي الناسِ .¹

6812. Imam Ali (AS) said, 'The greatest wealth is despair of obtaining what belongs to others.'²

6813. الإمامُ عليٌّ عليه السلام : حفظُ ما في يديكَ أحبُّ إليّ من طلبِ ما في يدي

غيرِكَ ، ومرارةُ اليأسِ خيرٌ من الطلبِ إلى الناسِ .³

6813. Imam Ali (AS) said, 'Protecting your own possessions is more beloved to me than asking for what others possess, and the bitterness of despair is better than asking from people.'⁴

6814. الإمامُ الصادقُ عليه السلام : اليأسُ ممّا في أيدي الناسِ عزٌّ للمؤمنِ في دينه .⁵

6814. Imam al-Sadiq (AS) said, 'Despair of what other people possess is dignity for the believer in his religion.'⁶

(أنظر) السؤال (2) : باب 908 ؛ العزّة : باب 1292.

(See also: ASKING (2): section 908; HONOUR: section 1292)

Notes

1. نهج البلاغة : الحكمة 342 .

2. Nahj al-Balagha, Saying 342

3. نهج البلاغة : الكتاب 31 .

4. Ibid. Letter 31

5. وسائل الشيعة : 6 / 314 / 5 .

6. Wasa'il al-Shia, v. 6, p. 314, no. 5

اليتيم - 418

418. THE ORPHAN

الحثُّ على رعايَةِ الأيتام - 1906

1906. ENJOINMENT OF LOOKING AFTER ORPHANS

(وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ) ¹.

“And when We took a pledge from the Children of Israel: Worship no one but Allah, do good to parents, relatives, orphans, and the needy.” ²

(أنظر) البقرة : 177 و 220 والفجر : 17 ، 18 والماعون : 2 ، 3.

(See also: Quran:2:177,220, 89:17-18, 107:2-3)

6815. رسول الله صلى الله عليه وآله : أنا وكافلُ اليتيم كهاتين في الجنة إذا أتقى الله

عزَّوجلَّ - وأشار بالسَّبَّابَةِ والوَسْطَى - ³.

6815. The Prophet (SAWA) said, 'I and the guardian of an orphan will both be like this in Heaven, if he is wary of his duty to Allah' - raising and joining his index and middle fingers. ⁴

6816. رسول الله صلى الله عليه وآله : إنَّ في الجنة داراً يُقال لها : دارُ الفرحِ ،

لا يدخلُها إلَّا من فرَّحَ يَتَامَى الْمُؤْمِنِينَ ⁵.

6816. The Prophet (SAWA) said, 'There is a house in Heaven called the House of Happiness, which none shall enter except those who have made the orphans of the believers happy.' ⁶

6817. رسول الله صلى الله عليه وآله - لِرَجُلٍ يَشْكُو فَسَوَةَ قَلْبِهِ - : أُحِبُّ أَنْ يَلِينِ

قَلْبُكَ ، وَتُدْرِكَ حَاجَتَكَ ؟ : اِرْحَمِ الْيَتِيمَ وَاْمَسَحْ رَأْسَهُ ، وَأَطْعِمُهُ مِنْ طَعَامِكَ ، يَلِينِ قَلْبُكَ وَتُدْرِكَ حَاجَتَكَ ⁷.

6817. The Prophet (SAWA) said to a person complaining about his hardheartedness, 'Do you want your heart to become soft and acquire your needs? - have mercy on an orphan, stroke his head and feed him from your food, and your heart will become soft and you will achieve your needs.' ⁸

6818. الإمامُ عليٌّ عليه السلام - فِي وَصِيَّتِهِ قَبْلَ شَهَادَتِهِ - : اللَّهُ اللَّهُ فِي الْيَتَامِ ، فَلَا

تُعْبُوا ⁹ أَفْوَاهَهُمْ ، وَلَا يَضِيْعُوا بِحَضْرَتِكُمْ ، فَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ :

مَنْ عَالَ يَتِيمًا حَتَّى يَسْتَعْنِي أَوْجَبَ اللَّهُ عَزَّوَجَلَّ لَهُ بِذَلِكَ الْجَنَّةَ كَمَا أَوْجَبَ لِأَكْلِ مَالِ الْيَتِيمِ النَّارَ ¹⁰.

6818. Imam Ali (AS), in his will before his martyrdom said, 'By Allah, by Allah, [pay attention] to orphans. Do not be inconsistent with feeding

them, coming one day and abandoning them the next, and do not deprive them of your presence, as I have heard the Prophet (SAWA) say, 'Whoever elevates an orphan until he becomes free from need, Allah will make it incumbent for him to enter Heaven just as He has made Hellfire incumbent for the consumer of the property of the orphan.'¹¹

Notes

1. البقرة : 83 .
2. Quran 283:
3. تفسير نور الثقلين : 5 / 597 / 23 .
4. Nur al-Thaqalayn, v. 5, p. 597, no. 23
5. كنز العمال : 6008 .
6. Kanz al-Ummal, no. 6008
7. الترغيب والترهيب : 3 / 349 / 14 .
8. al-Tarhib wa al-Tarhib, v. 3, p. 349, no. 14
9. أَعْبَى الْقَوْمِ : جَاءَهُمْ يَوْمًا وَتَرَكَ يَوْمًا (القاموس المحيط : 1 / 109) أَي : صَلُّوا أَفْوَاهَهُمْ بِالْإِطْعَامِ وَلَا . (تقطعه عنها .) كما في هامش نصح البلاغة ضبط الدكتور صبحي الصالح
10. الكافي : 7 / 51 / 7 .
11. al-Kafi, v. 7, p. 51, no. 7

أَكْلُ مَالِ الْيَتِيمِ - 1907

1907. THE CONSUMPTION OF THE PROPERTY OF THE ORPHANS

(إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا) ¹

"Indeed those who consume the property of orphans wrongfully, only ingest fire into their bellies, and soon they will enter the Blaze." ²

(أنظر) النساء : 2 ، 6 والأنعام : 152 والاسراء : 34.

(See also: Qur'an 4:2, 4:6, 6:152, 17:34)

6819. رسول الله صلى الله عليه وآله : شَرُّ الْمَاكِلِ أَكْلُ مَالِ الْيَتِيمِ ظُلْمًا. ³

6819. The Prophet (SAWA) said, 'The most evil of food is the wrongful consumption of the property of the orphans.' ⁴

6820. رسول الله صلى الله عليه وآله : يُبْعَثُ أَنَا مِنْ قُبُورِهِمْ يَوْمَ الْقِيَامَةِ تَأَجَّحُ

أَفْوَاهُهُمْ نَارًا ، فَقِيلَ لَهُ : يَا رَسُولَ اللَّهِ ، مَنْ هَؤُلَاءِ؟ قَالَ : الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى... ⁵

6820. The Prophet (SAWA) said, 'On Judgment Day some people will be resurrected from their graves with fire enflaming from their mouths.' The Prophet was asked, 'O Messenger of Allah, who are they?' He said, 'Those who consume the property of orphans...' ⁶

6821. فاطمة الزهراء عليها السلام - في حُطْبَةٍ هَا - : فَرَضَ اللَّهُ مُجَانَبَةَ أَكْلِ أَمْوَالِ

الْيَتَامَى إِجَارَةً مِنَ الظُّلْمِ. ⁷

6821. Fatima al-Zahra (AS), in one of her sermons said, 'Allah has made it incumbent to disassociate oneself from the consumption of the property of orphans in order to protect against oppression.' ⁸

Notes

1. النساء : 10 .

2. Quran 410:

3. الأماي للصدوق : 788 / 577 .

4. Amali al-Saduq, p. 395, no. 1

5. تفسير العياشي : 1 / 225 / 47 .

6. Tafsir al-Ayyashi, v. 1, p. 225, no. 47

7. بحار الأنوار : 79 / 268 / 7 .

8. Bihar al-Anwar, v. 79, p. 268, no. 7

اليقين - 419

419. CONVICTION

فَضْلُ الْيَقِينِ - 1908

1908. THE VIRTUE OF CONVICTION

(وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ).¹

“And among them We appointed imans who guide [the people] by Our command, when they had conviction in Our signs.”²

6822. رسول الله صلى الله عليه وآله : خَيْرُ مَا أَلْقَى فِي الْقَلْبِ الْيَقِينُ.³

6822. The Prophet (SAWA) said, 'The best of what has been placed in the heart is conviction.'⁴

6823. الإمام علي عليه السلام : أَيْهَا النَّاسُ ، سَلُوا اللَّهَ الْيَقِينَ ، وَارْعَبُوا إِلَيْهِ فِي الْعَافِيَةِ

؛ فَإِنَّ أَجَلَ التَّعَمُّةِ الْعَافِيَةِ ، وَخَيْرُ مَا دَامَ فِي الْقَلْبِ الْيَقِينُ ، وَالْمَغْبُوبُ مَنْ غِبَّ دِينَهُ ، وَالْمَغْبُوبُ مَنْ غُيِّبَ يَقِينُهُ.⁵

6823. Imam Ali (AS) said, 'O people! Ask Allah for conviction and seek good health from him, for the greatest of blessings is good health and the best thing that can reside in the heart is conviction. A cheated man is he who has been cheated of his religion and an enviable person is he whose conviction is envied.'⁶

6824. الإمام علي عليه السلام : مَا أَعْظَمَ سَعَادَةَ مَنْ بُوشِرَ قَلْبُهُ بِرِدِّ الْيَقِينِ!⁷

6824. Imam Ali (AS) said, 'How great is the prosperity of one whose heart is blessed with the coolness of conviction.'⁸

6825. الإمام علي عليه السلام : بِالْيَقِينِ تُدْرِكُ الْغَايَةَ الْقُصْوَى.⁹

6825. Imam Ali (AS) said, 'With conviction the ultimate goal can be reached.'¹⁰

6826. الإمام علي عليه السلام : عَلَى قَدْرِ الدِّينِ تَكُونُ قُوَّةُ الْيَقِينِ.¹¹

6826. Imam Ali (AS) said, 'The strength of one's conviction is proportionate to the extent of one's faith.'¹²

6827. الإمام علي عليه السلام : الْيَقِينُ عِمَادُ الْإِيمَانِ.¹³

6827. Imam Ali (AS) said, 'Conviction is the pillar of faith.'¹⁴

6828. الإمام علي عليه السلام : نَوْمٌ عَلَى يَقِينٍ خَيْرٌ مِنْ صَلَاةٍ فِي شَكٍّ.¹⁵

6828. Imam Ali (AS) said, 'Sleeping with conviction is better than praying with doubt.'¹⁶

6829. الإمام الباقر عليه السلام : لَمْ يُقَسَمَ بَيْنَ النَّاسِ شَيْءٌ أَقْلُ مِنَ الْيَقِينِ.¹⁷

6829. Imam al-Baqir (AS) said, 'There is nothing least divided among people than conviction.'¹⁸

6830. الإمام الصادق عليه السلام : إنّ الإيمان أفضل من الإسلام ، وإنّ اليقين أفضل من الإيمان ، وما من شيء أعزّ من اليقين.¹⁹

6830. Imam al-Sadiq (AS) said, 'Faith is better than submission [Islam] and conviction is better than faith, and there is nothing more honourable than conviction.'²⁰

6831. الإمام الصادق عليه السلام: إنّ العمل الدائم القليل على اليقين أفضل عند الله من العمل الكثير على غير يقين.²¹

6831. Imam al-Sadiq (AS) said, 'Continuous but small actions [performed] with conviction are better in the sight of Allah than numerous actions without conviction.'²²

(أنظر) الشك : باب 1058.

(See also doubt section 1058)

Notes

1. السجدة : 24 .
2. Quran 3324:
3. الأماي للصدوق : 788 / 576 .
4. Amali al-Saduq, p. 395, no. 1
5. بحار الأنوار : 33 / 176 / 70 .
6. Bihar al-Anwar, v. 70, p. 176, no. 33
7. غرر الحكم : 9556 .
8. Ghurar al-Hikam, no. 9556
9. نهج البلاغة : الخطبة 157 .
10. Nahj al-Balagha, Sermon 157
11. غرر الحكم : 6184 .
12. Ghurar al-Hikam, no. 6184
13. غرر الحكم : 398 .
14. Ibid. no. 398
15. غرر الحكم : 9958 .
16. Ibid. no. 9958
17. الكافي : 5 / 52 / 2 .
18. al-Kafi, v. 2, p. 52, no. 5
19. الكافي : 1 / 51 / 2 .
20. Ibid. v. 2, p. 51, no. 1
21. الكافي : 3 / 57 / 2 .
22. Ibid. v. 2, p. 57, no. 3

عِلْمُ الْيَقِينِ - 1909

1909. CERTAIN KNOWLEDGE

(كَأَلَّا لَوْ تَعَلَّمُونَ عِلْمَ الْيَقِينِ * لَتَرَوُنَّ الْجَحِيمَ * ثُمَّ لَتَرَوْهَا عَيْنَ الْيَقِينِ * ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ

عَنِ النَّعِيمِ).¹

*“No indeed! Were you to know with certain knowledge, you would surely see hell. Again, you will surely see it with the eye of certainty. Then, that day, you will surely be questioned concerning the blessing.”*²

(وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ).³

*“Thus did We show Abraham the dominions of the heavens and the earth, that he might be of those who possess certitude.”*⁴

6832. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ تَعَالَى يَقُولُ: ثَلَاثُ خِصَالٍ عَمِيَّتُهُنَّ عَنِ

عِبَادِي لَوْ رَأَهُنَّ رَجُلٌ مَا عَمِلَ سُوءاً أَبَداً: لَوْ كَشَفْتُ غِطَائِي فَرَأَانِي حَتَّى يَسْتَيْقِنَ، وَيَعْلَمَ

كَيْفَ أَفْعَلُ بِخَلْقِي إِذَا أَمُتُّهُمْ...⁵

6832. The Prophet (SAWA) said, 'Allah Almighty says, 'There are three things that I have concealed from My servants such that if a person was to see them, they would never do bad: if I was to uncover My veil and they were to see Me such that they had conviction, and if they were to know what I do with My creation when I make them die...'⁶

Notes

1. التكاثر : 5 - 8 .

2. Quran 1028-5:

3. الأنعام : 75 .

4. Quran 675:

5. كنز العمال : 29858 .

6. Kanz al-Ummal, no. 29858

تفسيرُ اليقين - 1910

1910. INTERPRETATION OF CERTAINTY

6833. جبرئيلُ عليه السلام - و قد جاء إلى النبيِّ صلى الله عليه وآله - : يا رسولَ الله ، إنَّ الله تبارك وتعالى أرسلني إليك بِمَدِيَّةٍ لَمْ يُعْطِهَا أَحَدًا قَبْلَكَ . قالَ رسولُ الله صلى الله عليه وآله : قلتُ : وما هي ؟ قالَ : الصَّبْرُ وأحْسَنُ مِنْهُ - إلى أن قالَ - قلتُ : فما تفسيرُ اليقينِ ؟ قالَ : الموقنُ يَعْمَلُ لله كأنَّهُ يراهُ ، فإنَّ لَمْ يَكُنْ يَرى اللهَ فإنَّ اللهَ يراهُ ، وأنَّ يَعْلَمَ يَقِينًا أنَّ ما أصابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ ، وأنَّ ما أخطأَهُ لَمْ يَكُنْ لِيُصِيبَهُ ، وهذا كُلُّهُ أغصانُ التَّوَكُّلِ ومدرجَةُ الرَّهْدِ .¹

6833. The Archangel Gabriel (AS), coming down to the Prophet (SAWA) said, 'O Messenger of Allah, Allah Almighty sent me to you with a gift which He has not given to anyone before you. The Prophet (SAWA) said, 'I asked him, 'And what is it?' He said, 'Patience, and something better than that... until he said, 'I asked, 'So what is the interpretation of conviction?' Gabriel said, 'A person of conviction acts for Allah as if he sees Him, and even though he cannot see Allah, Allah can see him; and it is to know with conviction that whatever afflicts him would not have missed him, and whatever has missed him would not have afflicted him. These are all branches of complete trust [in Allah] and the steps to asceticism.'²

6834. الإمامُ عليٌّ عليه السلام : الإسلامُ هو التَّسْلِيمُ ، والتَّسْلِيمُ هو اليقينُ ، واليقينُ هو التَّصَدِيقُ ، والتَّصَدِيقُ هو الإقرارُ ، والإقرارُ هو الأداءُ ، والأداءُ هو العَمَلُ .³

6834. Imam Ali (AS) said, 'Islam is submission, submission is conviction, conviction is attestation [to the truth], and attestation is testifying, and testifying is fulfilment [of one's obligations], and fulfilment is action.'⁴

Notes

1. بحار الأنوار: 4 / 20 / 77 .
2. Bihar al-Anwar, v. 77, p. 20, no. 4
3. نصح البلاغة : الحكمة 125 .
4. Nahj al-Balagha, Saying 125

عَلَامَاتُ الْمُوقِنِ - 1911

1911. THE SIGNS OF A PERSON OF CONVICTION

6835. رسولُ الله صلى الله عليه وآله : أَمَا عَلَامَةُ الْمُوقِنِ فَسِتَّةٌ : أَيَقْنَنَّ بِاللَّهِ حَقًّا فَأَمْرَنَ بِهِ ، وَأَيَقْنَنَّ بِأَنَّ الْمَوْتَ حَقٌّ فَحَذَرَهُ ، وَأَيَقْنَنَّ بِأَنَّ الْبَعْثَ حَقٌّ فَخَافَ الْفَضِيحَةَ ، وَأَيَقْنَنَّ بِأَنَّ الْجَنَّةَ حَقًّا فَاشْتَاقَ إِلَيْهَا ، وَأَيَقْنَنَّ بِأَنَّ النَّارَ حَقًّا فَظَهَرَ سَعْيُهُ لِلنَّجَاةِ مِنْهَا ، وَأَيَقْنَنَّ بِأَنَّ الْحِسَابَ حَقًّا فَحَاسَبَ نَفْسَهُ .¹

6835. The Prophet (SAWA) said, 'There are six signs of a person of conviction: he has truly attained conviction in Allah and believed in Him, he is convinced that death is true and he is wary of it, he is convinced that Resurrection is true and he fears shame , he is convinced that Heaven is true and he longs for it, he is convinced that Hell is true and his endeavour is apparent in his wanting to be saved from it, he is convinced that the Account is true and so he takes account of himself.'²

6836. الإمامُ عليٌّ عليه السلام : يُسْتَدَلُّ عَلَى الْبَقِيَّةِ بِقِصْرِ الْأَمَلِ ، وَإِخْلَاصِ الْعَمَلِ ، وَالرُّهْدِ فِي الدُّنْيَا .³

6836. Imam Ali (AS) said, 'Conviction can be proved by the shortening of one's expectations, sincerity in one's actions, and abstention from worldliness.'⁴

6837. الإمامُ عليٌّ عليه السلام : مَنْ أَيَقْنَنَّ أَنَّهُ يُفَارِقُ الْأَحْبَابَ ، وَيَسْكُنُ التُّرَابَ ، وَيُؤَاجِهُ الْحِسَابَ ، وَيَسْتَعْنِي عَمَّا خَلَّفَ ، وَيَفْتَقِرُ إِلَى مَا قَدَّمَ ، كَانَ حَرِيًّا بِقِصْرِ الْأَمَلِ ، وَطُولِ الْعَمَلِ .⁵

6837. Imam Ali (AS) said, 'Whoever has conviction in that he will depart from his loved ones, will dwell in the earth, be faced with the Account, be in no need for what he has left behind but be in need of what he has sent forth, is worthy of having short expectations and lengthy deeds.'⁶

6838. الإمامُ عليٌّ عليه السلام : مَنْ تَيَقَّنَ أَنَّ اللَّهَ سَبْحَانَهُ يَرَاهُ وَهُوَ يَعْمَلُ بِمِعَاصِيهِ فَقَدْ جَعَلَهُ أَهْوَنَ النَّاطِرِينَ .⁷

6838. Imam Ali (AS) said, 'Whoever has conviction that Allah sees him while he continues to commit sins, then he has considered Him the most insignificant of onlookers.'⁸

(أنظر) الإيمان : باب 194 ؛ التقوى : باب 1867.

(See also faith section 194, Godwariness section 1867)

Notes

1. تحف العقول : 20 .

2. Tuhaf al-Uqul, p. 20

3. غرر الحكم : 10970 .
4. Ghurar al-Hikam, no. 10970
5. بحار الأنوار : 31 / 167 / 73 .
6. Bihar al-Anwar, v. 73, p. 167, no. 31
7. 98 / 92 / 78 : بحار الأنوار .
8. Ibid. v. 78, p. 82, no. 98

ما يُفْسِدُ اليَقِينَ - 1912

1912. WHAT CORRUPTS CONVICTION

6839. الإمام عليّ عليه السلام : يُفْسِدُ اليَقِينَ الشُّكُّ وَعَلَبَةُ الهَوَى .¹

6839. Imam Ali (AS) said, 'Doubt and being overcome by one's desires corrupts conviction.'²

6840. الإمام عليّ عليه السلام: الجَدَلُ فِي الدِّينِ يُفْسِدُ اليَقِينَ .³

6840. Imam Ali (AS) said, 'Disputing about religion corrupts conviction.'⁴

6841. الإمام عليّ عليه السلام : خِلْطَةُ أبنَاءِ الدُّنْيَا تَشِينُ الدِّينَ ، وَتُضْعِفُ اليَقِينَ .⁵

6841. Imam Ali (AS) said, 'Associating with worldly people defames religion and weakens conviction.'⁶

6842. الإمام الصّادقُ عليه السلام : حُرْمَ الحَرِيصِ حَصَلَتَيْنِ وَلَرَمَتُهُ حَصَلَتَانِ : حُرْمَ

القَنَاعَةِ فَافْتَقَدَ الرَّاحَةَ ، وَحُرْمَ الرِّضَا فَافْتَقَدَ اليَقِينَ .⁷

6842. Imam al-Sadiq (AS) said, 'A greedy person has been deprived of two things, as a result of which he lacks two more things: he is deprived of contentment and so he lacks comfort, and he is deprived of satisfaction and so he lacks conviction.'⁸

(أنظر) الشك : باب 1059.

(See also: DOUBT: section 1059)

Notes

1. غرر الحكم : 11011 .
2. Ghurar al-Hikam, no. 11011
3. غرر الحكم : 1177 .
4. Ibid. no. 1177
5. غرر الحكم : 5072 .
6. Ibid. no. 5072
7. بحار الأنوار : 6 / 161 / 73 .
8. Bihar al-Anwar, v. 73, v. 161, p. 6

صَعْفُ الْيَقِينِ - 1913

1913. WEAKNESS OF CONVICTION

6843. رسولُ الله صلى الله عليه وآله : ما أخافُ على أمّتي إلا ضَعْفَ اليقينِ .¹

6843. The Prophet (SAWA) said, 'I do not fear for my community anything other than weakness of conviction.'²

6844. رسولُ الله صلى الله عليه وآله : إنَّ من ضَعْفِ اليقينِ أن تُرضِيَ النَّاسَ بِسَخَطِ

اللهِ تعالى ، و أن تَحْمَدَهُم على رزقِ الله تعالى ، و أن تَدْمَهُم على ما لم يُؤْتِكَ اللهُ .³

6844. The Prophet (SAWA) said, 'Weakness of conviction is that you satisfy people by displeasing Allah Almighty, and that you praise them for the sustenance that Allah Almighty has given you, and you blame them for what Allah has not given you.'⁴

Notes

1. كنز العمال : 7332 .
2. Kanz al-Ummal, no. 7332
3. بحار الأنوار : 30 / 185 / 77 .
4. Bihar al-Anwar, v. 77, p. 185, p. 30

ثَمَرَاتُ الْيَقِينِ - 1914

1914. THE FRUIT OF CONVICTION

6845. الإمام عليّ عليه السلام: غَايَةُ الْيَقِينِ الْإِخْلَاصُ ، غَايَةُ الْإِخْلَاصِ الْخَلَاصُ .¹

6845. Imam Ali (AS) said, 'The peak of conviction is sincerity, and the goal of sincerity is salvation.'²

6846. الإمام عليّ عليه السلام: زُهْدُ الْمَرْءِ فِيْمَا يَفْنَى عَلَى قَدْرِ يَقِينِهِ بِمَا يَبْقَى .³

6846. Imam Ali (AS) said, 'The abstention of a person from all that is perishable is in proportion of his conviction in all that is eternal.'⁴

6847. الإمام عليّ عليه السلام: التَّوَكُّلُ مِنَ قُوَّةِ الْيَقِينِ .⁵

6847. Imam Ali (AS) said, 'Trust [in Allah] is from the strength of conviction.'⁶

6848. الإمام الصادق عليه السلام: الصَّبْرُ مِنَ الْيَقِينِ .⁷

6848. Imam al-Sadiq (AS) said, 'Patience is from conviction.'⁸

6849. الإمام الصادق عليه السلام: الرِّضَا بِمَكْرُوهِ الْقَضَاءِ مِنْ أَعْلَى دَرَجَاتِ الْيَقِينِ .⁹

6849. Imam al-Sadiq (AS) said, 'Satisfaction with unpleasant decree is one of the highest levels of conviction.'¹⁰

Notes

1. غرر الحكم : 6347 و 6348 .

2. Ghurar al-Hikam, no. 6347-6348

3. غرر الحكم : 5488 .

4. Ibid. no. 5488

5. غرر الحكم : 699 .

6. Ibid. no. 699

7. مشكاة الأنوار : 56 / 58 .

8. Mishkat al-Anwar, p. 20

9. بحار الأنوار : 71 / 152 / 60 .

10. Bihar al-Anwar, v. 71, p. 152, no. 60

ازديادُ اليقين - 1915

1915. INCREASING CONVICTION

6850. الإمام عليّ عليه السلام: لو كُشِفَ الغِطاءُ ما ازدَدتْ يقيناً.¹

6850. Imam Ali (AS) said, 'If the veils were to be uncovered for me my conviction would not increase.'²

6851. الإمام الكاظم عليه السلام: تعاهدوا عبادَ الله نِعْمَهُ بإصلاحكم أنفسكم

تَرَدُّدُوا يقيناً ، وَتَرَبَّحُوا نَفِيساً ثَمِيناً.³

6851. Imam al-Kazim (AS) said, 'O servants of Allah, make use of His blessings by reforming your selves and your conviction will increase, and you will gain something precious and valuable.'⁴

6852. الإمام الرضا عليه السلام - لَمَّا سُئِلَ عَن قَوْلِ اللَّهِ لِإِبْرَاهِيمَ : (أَوْ لَمْ تُؤْمِنْ قَالَ

بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي)⁵ أَكَانَ فِي قَلْبِهِ شَكٌّ؟ - لا ، كَانَ عَلَى يَقِينٍ ، وَلَكِنَّهُ أَرَادَ مِنَ اللَّهِ

الرَّيَاذَةَ فِي يَقِينِهِ.⁶

6852. Imam al-Rida (AS), when asked about Allah's saying to Abraham: *"He said, 'Do you not believe?' He said, 'Yes indeed, but in order that my heart may be at rest"*, and whether there was a doubt in his heart, said, 'No, he had conviction, but he wanted Allah to increase his conviction.'⁷

(أَنْظِر) الْإِيمَانَ : بَاب 178.

(See also: FAITH: section 178)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ ، وَبَلِّغْ بِإِيمَانِي أَكْمَلَ الْإِيمَانِ ، وَاجْعَلْ يَقِينِي أَفْضَلَ الْيَقِينِ

وَتَقَبَّلْ مِنِّي يَا مُبَدِّلَ السَّيِّئَاتِ بِالْحَسَنَاتِ يَا أَرْحَمَ الرَّاحِمِينَ.

تمّ الكتاب بحمد الله وتوفيقه ، واتفق الفراغ من منتخب ميزان الحكمة في يوم ولادة سيده

فاطمة الزهراء عليها السلام في العشرين من جمادى الآخرة سنة أربعمائة وتسعة وعشرين بعد

الألف من الهجرة ، والحمد لله أولاً و آخراً ، والصلاة على سيّدنا محمد وآله ، والسلام.

O Allah, bless Muhammad and the family of Muhammad. Raise my faith to reach the most perfect faith and make my conviction to be the most excellent of convictions. And accept from me, O Changer of bad deeds to good deeds, O most Merciful of the merciful.

By the grace of Allah, the compiling of this book Muntakhab Mizan al-Hikma finished on the blessed occasion of the birth anniversary of Fatima al-Zahra (AS): the twentieth of Jumadi al-Thani, 1429/24th of June 2008. Praise be to Allah, and salutations be to our Master Muhammad and his Progeny. Wassalam.

Notes

1. غرر الحكم : 7569 .
2. Ghurar al-Hikam, no. 7569
3. الكافي : 1 / 268 / 2 .
4. al-Kafi, v. 2, p. 268, no. 1
5. البقرة : 260 .
6. بحار الأنوار : 34 / 176 / 70 .
7. Bihar al-Anwar, v. 79, p. 176, no. 34

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